JOURNAL OF AGGRESSIVE CHRISTIANITY
Issue 14, August - September 2001

THE WAY OF HOLINESS

PART 1 (of two)

By: Commissioner S.L. Brengle, D.D., O.F.

Of colonial stock, Commissioner Brengle, D.D., O.F., left the security of the Methodist Episcopal Church for the uncertainties of officership in the newly born, but rapidly growing, Salvation Army.
Return to the United States from training in England brought him his share of that persecution which was the lot of many Salvationists in the last quarter of thc nineteenth century, and a brick aimed at his head by a rough nearly ended his life. During the convalescence which Followed he started to write, since when more than a million copies of his books have been sold. Outstanding Christian leaders such as Barclay Buxton, Archbishop Harrington Lees and John Stuart Holden have acknowledged their indebtedness to Brengle's writings, but these are also so simple in construction and style that no wayfaring man need err therein.

PREFACE TO THE FIRST EDITION

This book has been written at my request. I have read it with thankfulness to God. I felt that in its preparation He has evidently helped and influenced the author who is an officer of The Salvation Army at present labouring in the United States of America and the writer of two other useful publication on the same subject: namely, 'Helps to Holiness' and 'Heart-Talks on Holiness,' both of them in our 'Red-Hot Library.'

What subject can be either of greater importance or interest to our young people for whom 'The warriors' library' is especially intended than holiness? The notion that the deep things of God are only open to the experienced and the wise has, surely, no longer any place among us. It is in the mouths of babes He has perfected praise; it is those who seek that find, whatever their age or history or worldly wisdom may be; and a full salvation, so greatly needed by those who have to find their way amid the pitfalls and allurement: of youth, is provided for them all in the unsearchable riches of the grace of God. It is the common heritage of every soldier of Christ.

A holy life is a life given to God and accepted by Him. He is the holy man who lives no more to himself; who lives no longer for his own will or in the way or the spirit of the world, but who lives to God and in His will; who loves and obeys Him, considers and serves Him in everything, and who makes all the common, as well n the sacred things of his life honour his Lord by doing them in such a manner as pleases Him. To help every reader of this book to understand and experience this is the purpose for which it has been written.

But that purpose will not be attained without sincerity in the reader. Religion is in very large measure a matter of motive and intention. If you are really as forward in the life of God as you can be, if you have set your heart upon an entire conformity to His will and are seeking it day and night, then notwithstanding many defects and imperfections, your Master will bless and reward you; but if your weakness and unbelief, your want of humility and courage and love are the fruits of your own neglect, and the want of a sincere determination to be a holy servant of God, then you have no more excuse for your falls and failures than have those who commit open and shameful sins.

I call you then, while you read here the counsels of the Spirit of Jesus speaking through His servant, to make up your mind to live a holy life, to resolve that by the power of the Holy Ghost you will work out your own salvation and walk the world in white.

BRAMWELL BOOTH.
LONDON.
April, 1902.

CONTENTS

CHAPTER

I What is Holiness?
II Why Should We be Holy?
III How to Get Holiness
IV When Can We be Made Holy?
V Holiness: A Love Service
VI Holiness and the Sanctification of the Body
VII Holiness and Unconscious Influence
VIII Holiness and Humility
IX How to Keep Holiness
X Holiness and Zeal for Souls
XI Holiness and Worry
XII Holiness and Duty
XIII Holiness and Prayer

CHAPTER I

WHAT IS HOLINESS

A NUMBER of years ago, before many of the young people for whom this book is written were born, a girl asked me, `What is this sanctification or holiness, that people are talking so much about?'

She had heard the experience testified to and talked and preached about for nearly a year, until I thought that, of course, she understood it. Her question surprised and almost discouraged me, but I rallied and asked, 'Have you a bad temper?'

'Oh, yes,' she said, 'I have a temper like a volcano.'

'Sanctification,' I replied, 'is to have that bad temper taken out.' That definition set her thinking and did her good; but it was hardly accurate. If I had said, `Sanctification is to have our sinful tempers cleansed, and the heart filled with love to God and man,' that would have done, for that is sanctification, that is holiness. It is, in our measure, to be made like God. It is to be made `partakers of the divine nature' (2 Pet. 1. 4).

A spark from the fire is like the fire. The tiniest twig on the giant oak, or the smallest branch of the vine, has the nature of the oak or the vine, and is in that respect the oak or the vine. A drop of water on the end of your finger from the ocean is like the ocean: not in its size, of course, for the big ships cannot float upon it nor the big fishes swim in it; but it is like the ocean in its essence, in its character, in its nature. Just so, a holy person is like God. Not that he is infinite as God is; he does not know everything; he has not all the power and wisdom as God has; but he is like God in his nature. He is good and pure and loving and just, in the same way that God is.

Holiness, then, is conformity to the nature of God. It is likeness to God as He is revealed in Jesus.

But some one will cry out: 'Impossible! We are poor sinful creatures. We cannot be like Jesus. He was divine. Show me a man like Jesus Christ. Well, now, let us be patient, keep quiet, go to the Bible and see what that says about the matter before we further define holiness. What did Jesus say? Listen!

1. In speaking of the separation of His disciples from the world, Jesus says, 'They are not of the world, even as I am not of the world.' And again, 'As Thou hast sent Me into the world, even so have I also sent into the world' (John xvii. 16, 18). We are, then, to be like Jesus in separation from the world. Jesus was in the world but He was not of the world. He took no pleasure in its wicked ways. He was not spoiled at all by its proud, sinfull, selfish spirit. While He worked and associated with bad people to do them good, yet He was always separate from them in spirit. One of our dear, good rescue officers went to a brothel to see a sick girl. While she was there the health authorities declared the girl's sickness to be smallpox and sealed up the place. The officer was shut in for weeks among those poor lost women. She was in an evil place but she was not of it. Her pure spirit was utterly opposed to the spirit of sin that ruled there. So Jesus was in the world but not of it; and in the same way, holy people are so changed that while they are in the world they are not of it. They belong to Heaven and are but strangers and pilgrims, doing all the good they can while passing through this world to their Father's house, their Heavenly Home. They are separate from the world.

2. The Apostle John, in speaking of those who expect to see Jesus and to be like Him in Heaven says, `And every man that hath this hope in Him purifies

himself, even as He is pure' (I John iii. 3). That is a lofty standard of purity for there was no impurity in Jesus. He allowed no unclean habits. He indulged in impure thoughts or desires He used no unkind words. He kept Himself pure in all things. So we are to be pure in heart and in life as He was.

3. Again, Jesus said, in speaking of God's kindness and love for unjust and evil people, 'Be ye therefore perfect, even as your Father which is in Heaven is perfect' (Matt. v. 48).

Again, He says, 'A new commandment I give unto you, that ye love one another.' How? According to what standard? 'As I have loved you, that ye also love one another' (John xiii. 34). We are, then, to be like Jesus in love to God and to all men, even to our enemies, but especially to our brothers and sisters in the Lord.

4. In speaking of Himself, Jesus says, `Believe Me that I am in the Father, and the Father in Me' (John xiv. ii). And then He says of His disciples, 'At that day' (the day of Pentecost when the Comforter comes 'ye shall know that I am in My Father, and ye in Me, and I in you (John xiv. 20). We are, then, to be like Jesus by having God dwelling in us.

So we see that the Bible teaches that we can be like Jesus. We are to be like Him in our separation from the world, in purity, in love, and in the fullness of the Spirit. This is holiness.

This work was begun in you when you were converted. You gave up your sins. You were in some measure separated from the world, the love of God was in some degree shed abroad in your heart, and you felt that God was with you. But unless you have been sanctified wholly, you also feel that there are yet roots of bitterness within; quickness of temper, stirrings of pride too great a sensitiveness to praise or blame, shame of the Cross, love of ease, worldly-mindedness, and the like. These must be taken away before your heart can be made clean, love to God and man made perfect, and the Holy Spirit have all His way in you. When this is done, you will have the experience which the Bible calls holiness, and which The Salvation Army rightly teaches is the birthright of all God's children.

Holiness, then, for you and for me, is not maturity, but purity: a clean heart in which the Holy Spirit dwells, filling it with pure, tender, and constant love to God and man.

There is a plant in South America called the `pitcher plant,' on the stalk of which, below each leaf, is a little cup-like formation which is always full of water. When it is very small it is full; as it grows larger it is still full; and when it reaches maturity it is full. That illustrates holiness. All that God asks is that the heart should be cleansed from sin and full of love, whether it be the tender heart of the little child with feeble powers of loving, or of the full-grown man, or of the flaming archangel before the Throne. This is holiness, and this only. It is nothing less than this and it can be nothing more.

Jesus, Thine all-victorious love
Shed in my heart abroad;
Then shall my feet no longer rove,
Rooted and fixed in God.

CHAPTER II

WHY SHOULD WE BE HOLY?

WE should be holy because God wants us to be holy. He commands it. He says, `As He which hath called you is holy in all manner of conversation; because it is written, Be ye holy, for I am holy' (I Pet. i. 15, 16). God is in earnest about this. It is God's will and it cannot be evaded. Just as a man wants his watch to keep perfect time, his work to be accurate, wants his friends to be steadfast, his children to be obedient, his wife to be faithful, so God wants us to be holy.

To many, however, the commandment seems harsh. They have been accustomed to commands accompanied by curses or kicks or blows. But we must not forget that `God is love,' and His commands are not hash but kind. They come from the fullness of an infinitely loving and all-wise heart. They are meant for our good. If a railway train could think or talk, it might argue that running on two rails over the same road year after year was very common-place. But if it insisted on larger liberty and jumped the track, it would certainly ruin itself. So the man who wants freedom, and refuses to obey God's commands to be holy, destroys himself. The train was made to run on the track, and we were made to live according to God's commandment to be holy. Only in that way can we gain everlasting good.

Oh, how tender are His words! Listen. 'And now... what doth the Lord thy God require of thee, but to fear the Lord thy God, to walk in all His ways, and to love Him, and to serve the Lord thy God with all thy heart and with all thy soul, to keep the commandments of the Lord, and His statutes... for thy good?' (Deut. x. 12, 13).

For thy good! For thy good! Do you not see it my brother, my sister? It is ' for thy good.' There is nothing harsh, nothing selfish in our dear Lord's command. It is 'thy good' He is seeking, Bless His name! 'God is love.'

We should be holy because Jesus died to make us holy. He gave Himself to stripes and spitting and cruel mockings, the crown of thorns and death on the Cross for this purpose. He wants a holy people. For this He prayed. 'Sanctify them through Thy truth: Thy word is truth' (John xvii. 17). For this He died. `Who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works' (Titus ii. 14). He `loved the church, and gave Himself for it; that He might sanctify and cleanse it... that He might present it to Himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish' (Eph. v. 25-27). Let us not disappoint Him. Let not His precious Blood be Spent in vain.

We should be holy in order that we may be made useful. Who have been the mightiest men of God of all the ages? They have been holy men; men with clean hearts on fire with love to God and man; humble men who forgot themselves in their love and toil for others; faithful men whose lives were 'hid with Christ in God.' Moses, the meekest of men; Paul, who would gladly pour out His life a sacrifice for the people; Luther, Fox, St. Francis, Wesley, General and Mrs. Booth and ten thousand times ten thousand other men and women who were `great in the sight of the Lord.' These are the ones whom God has used.

So long as there are any roots of sin in the heart the Holy Spirit cannot have all His way in us, and our usefulness is hindered. But when our hearts are clean the Holy Spirit dwells within and then we have power for service. Then we can work for God, and do good in spite of all our ignorance and weakness. Hallelujah!

A plain, humble young Irishman heard about the blessing of a clean heart,

and went alone and fell on his knees before the Lord, crying to Him for it. A man happened to overhear him and wrote about it, saying, 'I shall never forget his petition. "0 God, I plead with Thee for this blessing!" Then, as if God was showing him what was in the way, he said, "My Father, I will give up every known sin, only I plead with Thee for power." And then, as if his individual sins were passing before him, he said again and again "I will give them up; I will give them up."

`Then without any emotion he rose from his knee; turned his face Heavenward, and simply said, "And now, I claim the blessing." For the first time he now became aware of my presence and, with a shining face; reached out his hand to clasp mine. You could feel the presence of the Spirit as he said, "I have received Him; I have received Him!"

'And I believe he had, for in the next few months he led more than sixty men into the Kingdom of God. His whole life was transformed.'

To be holy and useful is possible for each one of us, and it is far better than to be great and famous. To save a soul is better than to command an army, to win a battle, to rule an empire or to sit upon a throne.

Again, we should be holy that we may be safe. Sin in the heart is more dangerous than gunpowder in the cellar. Before the disciples got the blessing of a clean heart and the baptism of the Holy spirit they forsook their Master and fled.

Remember that holiness is nothing more nor less than perfect love for God and man in a clean heart. If we love God with all our heart we will gladly keep all His commandments and do all His will as He makes it known to us. And if we love our fellow-men as we love ourselves, we will not do, knowingly, any wrong to them. So we see that this holy love is the surest possible safeguard against all kinds of sin either against God or man, and we cannot count ourselves safe unless we have it. Without it, Peter and David fell; but with it, Joseph and Daniel resisted the temptations of kings' courts, and the three Hebrew children and the fire baptized Stephen and Paul gladly faced death rather than deny their Lord.

Finally, we should be holy because We are most solemnly assured that without holiness 'no man see the Lord' (Heb. xii. '4). God has made all things ready so that we may have the blessing if we will, thus leaving those who refuse or trifle and fail without excuse.

I bless Him that years ago He awakened me to the infinite importance of this matter, sent holy people to testify to and explain the experience, enabling me to consecrate my whole being to Him and seek Him with all my heart, and He gave me the blessing.

Will you have it, my comrade? If so, receive Jesus as your Sanctifier just now.

My Idols I cast at Thy feet,
My all I return Thee, who gave!
This moment the work is complete,
For Thou art almighty to save!

O Saviour, I dare to believe,
Thy Blood for my cleansing I see;
And, asking in faith, I receive
Salvation, full, present, and free.

CHAPTER III

HOW TO GET HOLINESS

GOD never raises a crop of potatoes or a field of wheat or a bushel of oats without man's help. He takes men into partnership with Him in such matters. He furnishes the sunshine and the air the rain and the dew, the day and the night, the fruitful seasons, the busy, burrowing little earth-worms and insects which keep the lungs of the earth open so that it can breathe. He gives life to the seed so that it may grow. Man must prepare the ground, plant the seed, keep down the weeds and gather in the harvest. Men sometimes think that they are doing it all, but they are quite mistaken in this. Our loving Heavenly Father has been preparing the earth for thousands of years for every potato that grows, and He ceaselessly works, by day and by night, to help man raise his crops.

And so it is in matters that concern our souls. God and man must work together both to save and to sanctify. God never saves a sinner without that sinner's help, and usually the help of some other folk as well, who preach or pray, write or sing or suffer that he may be saved. Ages before we were born God provided the means of salvation for all. Angels and prophets spoke God's truth. Jesus came and showed us God's love and died for our sins; the Holy Spirit was given, the blessed Bible was written and all things were made ready.

But now, the sinner must hear the truth for himself, must repent, must confess his sins and give them up, must ask God for pardon, and believe, before he can be saved. And for a sinner to expect salvation without doing this would be as big a piece of folly as for a farmer to expect a crop of potatoes without having planted them.

And so, to get the priceless gift of the Holy Spirit -- a clean heart -- we must work together with God. On God's side all things are ready, and He waits and longs to give us the blessing, but before He can do so we must, with His help, get ourselves ready; we must do our part, which is very simple and easily within our power to do.

1. We must see our need of the blessing and fully to see this need we must be justified. The sinner's eyes are not open to see the need of a clean heart. He is blind to these things. He may have dreadful hatred in his heart, but so long as he restrains himself and does the person he hates no harm, he thinks he is a very good sort of fellow. He cannot see that in the eyes of God he is a murderer, for does not God say, 'Whosoever hateth his brother is a murderer'? (I John iii. 15). He may have lust in his heart, but so long as he does not commit adultery he flatters himself that he is quite respectable in God's sight, in spite of the fact that Jesus says that the look of lust is adultery.

The first thing then, is to be well saved, and so fully in the light of God's smile that we can see our need of cleansing.

2. We must not try to hide the need, but frankly confess it. Let me ask you: do you know that you are saved? You say, 'Oh, yes, I know that I have given my heart to God, and I feel that my sins have been forgiven and my life has been changed. I feel that I am saved just now.'

Good, but do you know that your heart is clean? Are all the roots of bitterness gone? Do you bear patiently the faults of others? Do you bear meekly, and with a forgiving spirit, the unkindness of others? Do you love God with all your heart and soul and mind, and your neighbour as yourself? Do you feel that all malice, pride, jealousy, envy, and evil and filthy desire, unholy ambition and unbelief; and all foolish things have been taken out of your heart; that the Holy Spirit has His own way in you all

the while? Remember that holiness has to do with the heart and that, as Solomon says: Out of the heart are the issues of life. It is at the heart that Jesus looks, and He says, `Blessed are the pure in heart' (Matt. v.8). Now, if your heart is not clean, do not be afraid or ashamed to say so, but frankly tell your Heavenly Father the whole truth about the matter.

3. The next thing is to believe that the blessing is for you. Of course, if you do not believe that you can be cleansed from envy and jealousy, quick temper and all sin and he kept pure and good all the time, you will not seek for it.

Satan, surely, will do all he can to discourage you and make you doubt the possibility of holiness for yourself. He will tell you that it is for other people, but not for you. But he might as well tell you that the sun shines for other people, but not for you! Our Heavenly Father `maketh His sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust' (Matt. v. 45). He is no respecter of persons. Bless His holy name! And He offers His full salvation to all who will take it.

Satan will tell you that your disposition is so peculiar, or your circumstances at home, or at school, or in the shop, or mine, or mill, are so disagreeable that you cannot hope to be holy.

Your disposition may be peculiar, but God will take all the sin out of it, so that where it is now peculiarly impatient and jealous, envious and lustful and bad, it will be peculiarly good and patient, loving and generous and humble and chaste. A highly strung, quick-tempered girl got sanctified, and it made her gentle like Jesus. A proud, ambitious young fellow whom I know, got a clean heart, and he was made humble and self-sacrificing until his friends hardly knew him.

As for your circumstances, holiness will make you their master instead of their servant. The other day I wanted a hole in the hard rubber cap of the fountain-pen with which I am writing these words, so I heated a pin, and burned the hole right through. If the pin had been cold I should probably have broken either the pin or the cap, and should certainly have failed to make that hole. Holiness will make you hot enough to burn your way through your circumstances. `Our God is a consuming fire,' and holiness is God in you.

Satan may tell you that you have failed so often that now God will not give you the blessing. That is the devil's lie. Don't believe it. Your mother might treat you in that way, but God won't, for `God is love.' He knows all about your failures, and pities you, and loves you still, and wants to give you the blessing far more than you want to receive it. Peter failed again and again during the three years he was with Jesus, and finally there was an awful failure during that sad hour when he cursed and swore that he did not know Him. But in spite of it all, Jesus loved him; and within a few weeks of that time Peter got the blessing, and we find him winning three thousand souls in a single day.

Again, Satan may tell you that if you do get the blessing people will not believe that you have it. Well, suppose that they do not, what then? Will you refuse to believe God because people will not believe you? If you get the blessing, and live in the joy and sweetness and power and glory of it, they will have to believe you sooner or later, just as people have to believe there's a fire in the stove when they fee1 it.

To get the blessing you must resist the devil, and believe that it is for you.

4. You must believe that it is for you now. It is astonishing how sinners wish to put off the time of salvation, and it is even more astonishing how saved people put off seeking a clean heart until some other time. The devil and their evil hearts of unbelief keep saying, 'Some time, but not just now.' But the dear Lord in mercy keeps whispering, 'Behold, now is the accepted time; behold, now is the day of salvation' (2 Cor. vi. 2).

'To-day if ye will hear His voice, harden not your hearts' (Heb. Iii. 15). Nothing grieves the Holy Spirit and hardens the heart like this delay of unbelief.

5. The next thing to do is to come to Jesus for the blessing with a true heart, holding back nothing, but giving your all to Him for time and eternity that he may give His all to you. At this point there must be no hypocrisy, no double dealing, no half-heartedness, no holding back part of the price. The Lord offers us the biggest blessing this side of heaven. He offers us the perfect cleansing from sin, perfect victory over the devil, and the Holy Spirit to dwell in our clean hearts to teach and guide and comfort us; but in exchange He asks us to give Him our little all.

How infinitely and hopelessly foolish shall we be if we are so selfish or fearful or unbelieving as to refuse! It is as though a king should offer a poor beggar garments of velvet and gold in exchange for rags, diamonds in exchange for dirt, and a glorious palace in place of a cellar or garret.

How foolish would the beggar be who would insist on keeping a few of his rags, a little handful of his dirt, and the privilege of going back to his cellar now and again, until the king finally withdrew all the splendid things he had offered! And yet so foolish, and more so, are they who try to get this blessing from God while refusing to consecrate their all and obey Him fully.

The Lord's word to us on this point is: 'Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove me now herewith, saith the Lord of Hosts, if I will not open you the windows of Heaven, and pour you out a blessing, that there shall not be room enough to receive it, (Mal. iii. 10). It is no little blessing, but an overflowing one that the Lord means to give you.

When Jonathan Edwards, one of God's mighty men of the past, was but a boy-student, he wrote as follows in his diary:

'I have this day solemnly renewed my covenant and dedication, I have been before God, and given myself and all that I am and have to Him, so that I am not in any respect my own, and can claim no right to myself -- to this understanding, to this will, these affections; and have no right to this body -- to this tongue, these hands, these feet; no right to these senses. I have given every power to God, so that for the future I will claim no right to myself.'

Does such a life seem unattractive to you? Some one has written:

'A cathedral window seen from without is dull and meaningless; but enter, and the light of Heaven streaming through it glorifies it with every beauty of form and colour. Consecration to God for service may seem dull enough when seen from without, but enter into that experience and the light of the divine love streaming through it will glorify your life with a beauty and blessedness which are Heaven's own.'

To make such a consecration we may have to go over it several times and assure ourselves that we have given all, and that we mean it with all our heart. But, having done this until we can look up into the face of Jesus without a doubt, and sing --

My all is on the altar,
I'm waiting for the fire --

we may be sure we are near the blessing.

If we thus give ourselves to God, there is but one thing more to do; that is, to take it by faith and wait patiently on Him for the witness of the Spirit that it is ours.

A nobleman whose son was sick came to Jesus 'and besought Him that He would come down, and heal his son: for he was at the point of death. Then said

Jesus unto him, Except ye see signs and wonders, ye will not believe. The nobleman saith unto Him, Sir, come down ere my child die. Jesus saith unto him, Go thy way; thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way (John iv. 47-50). The next day when he got home he found his boy well. Hallelujah! That is the kind of faith that walks off with the blessing.

Jesus will not fail you at this point if you patiently look to Him and hold fast your faith.

Again and again I have seen people burst into the light when they have consecrated their all and believed in this way. Some time ago in a holiness meeting the Penitent-form was full of seekers among whom were several earnest young men. I asked one of them who seemed to be the most deeply in earnest: 'Do you now give yourself and your all to God?'

'Yes, I do,' he said.

'Well, whose man are you, then?' I inquired.

'I am the Lord's.'

'Can you trust the Lord to sanctify His own man?'

'Yes, I can.'

'When?'

'Now!' and he burst into the holy joy of faith and began to praise the Lord at once; and several others got the blessing that morning in the name way. You too, my brother, my sister; you can have the blessing just now if you thus meet the conditions.

Faith, mighty faith, the promise sees,
And looks to that alone;
Laughs at impossibilities,
And cries, 'It shall he done!'

CHAPTER IV

WHEN CAN WE BE MADE HOLY?

A BRIGHT young soldier got up in one of my meetings several years ago and said, After the Lord converted me I did not want any bad thing, but there was something in, me that did.'

A little boy of my acquaintance got blessedly saved and was very happy and good for some time. But one day he came to his mother and said, Mamma, I'm tired of living like this.'

`Why, what is the matter now?' asked the mother. 'I want to be good all the time,' said the little fellow. You tell me to go and do things, and I go and do them; but I feel angry inside. I want to be good all the time.'

Both the young man and the boy were converted. Each wanted to be good, but each found in himself something wrong, and he knew thus while that something remained, he was not holy. However correct the outward life might be, the heart was not clean. This is the experience of every converted person who has not pressed on into holiness, and it corresponds to the Scripture in which Paul says, 'When I would do good, evil is present with me' (Rom. vii. 21).

When we are converted, our sins are forgiven and we feel a sweet peace within. We love God and man, and want to do good and be good all the time, We have power to do good, and to overcome bad habits and temptation, but there is still something in our hearts that needs to be removed before we are holy. That something within, the Bible calls 'the old man.' It is the old nature that gets angry when people or things do not suit us; that is deceitful, and proud, and unclean, and disobedient, and silly, and selfish.

Of course, conversion gives a great blow to this 'old man'; subdues him, and makes him behave himself, so that he no longer acts so badly as he once did. But he is still alive, and watching his chance to get the victory again. And, sad to say, he often does get the victory, causing converted people to do and say things that are wrong and that grieve and quench the Holy Spirit. The 'old man' causes quarrels and jealousies, envyings and evil speakings, in churches and in corps; and leads to backslidings of all kinds and the ruin of many Christian lives. Paul had a corps (see I Cor. iii.) that was greatly troubled in this way.

Before we can be holy, this `old man' must be `put off,' this evil within must die, this seed of all sin must be destroyed, and this is something that can and does take place just as soon after conversion as we see the need and the possibility of its being done, and come to Jesus with all our heart, and with perfect faith to have it done.

Some people say that we cannot get rid of this evil nature until we die; but we must be guided by the Bible and believe that supremely. And the Bible certainly teaches that we can be made holy in this life. The Bible says, 'Be ye holy'; and that means now, not after death. If a man says to his boy, 'Be honest, be truthful,' he means: Be honest and truthful now, for this world, not in Heaven only. And so God means that we must be holy here and now.

Again the Bible says, 'Put off. . . the old man. which is corrupt . . and put on the new man, which after God is created in righteousness and true holiness' (Eph. iv. 22, 24). We are told to 'put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth' (Col iii. 8). And we are told to 'be filled with the Spirit' (Eph. v. 18). All this is to take place now.

We read of the disciples who 'were all filled with the Holy Ghost' (Acts ii. 4), and of `Stephen, a man full of faith and of the Holy Ghost' (Acts

vi. 5), and of believers whose hearts were purified by faith (Acts xv. 9) long before they got to Heaven. God is no respecter of persons; and just as He gave this great blessing to the early Christians, He will surely give it to us when we give ourselves fully to Him.

I shall never forget how one Sunday afternoon, after hearing of the possibility and blessedness of a pure heart, a beautiful girl of sixteen walked straight out to the Penitent-form, fell on her knees and, lifting her face to Heaven with tears, told the Lord how she wanted a clean heart filled with the Holy Spirit just then. She saw that she need not wait, but that now was the accepted time. And oh! how God blessed her. Soon the smiles were chasing away the tears and the joy Of Heaven was shining on her face. Years after, I found her on the platform, a Lieutenant, with her face still shining and her heart still cleansed.

And so, my dear young comrade, this priceless blessing may be yours. Jesus has died to purchase this uttermost salvation, and it is your Heavenly Father's will for you just now. Have faith in God, give yourself utterly to Him, even now, and begin to seek the blessing with a determination never to stop seeking till it is yours, and you will not be long without it. Praise the Lord!

Saviour, to Thee my soul looks up,
My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done: Thou dost this moment save,
With full salvation bless:
Redemption through Thy Blood I have,
And perfect love and peace.

CHAPTER V

HOLINESS: A LOVE SERVICE

'I WISH I knew the secret of Paul's piety,' said that good man, Asa Mahan, to Mr. Finney who replied: 'Paul said, "The love of Christ constraineth us".' Just then the glorious truth burst upon his mind that we are sanctified not by works, but by faith which works by love; that the religion of Jesus is not one of vows and resolutions, terrible struggle and effort, but of life and power and joyous love; and he went out of Finney's room saying, 'I see it, I see it!' From that hour his life was one of triumphant holiness.

Oh, that all men would see this - that the way of holiness is a 'new and
living way,' not an old, dead, tiresome, heart-aching, heart-breaking way Of forms and ceremonies that leave the soul still baffled and unsatisfied, and with a sense of failure and defeat! It is a way of victory and joy.

The simple secret of this `new and living way' is the constraining love of Christ. When we realize that He loves us, died for us, wants from us a service of love, and we then give ourselves up heartily, in faith, to such a love service, the secret becomes ours.

'Shall I have to go and tell mother and my brothers and the corps how inconsistent I have been?' asked a lassie with whom I was talking about the blessing. `I don't feel that I can ever do that.' She had been defeated again and again by fits of temper, and I felt that she ought to confess to those whom she had probably hindered by her inconsistency But I saw that she would not get the blessing by doing it because she must, but because she wanted to, out of very love for Jesus, her mother, her brothers, and her corps. So I quietly replied that the Lord did not want a slavish service from her, but a love service; and that if she felt it would really do any good to make such a confession, and loved Jesus enough to do it to please Him, and to help those whom she had wronged by an inconsistent life, God would be pleased with it, but otherwise not. I assured her that if she did it in that spirit she would find it a joy.

After some further conversation we knelt to pray. She told the Lord all about herself, asked Him to cleanse her heart and fill it with His Spirit and love, and then she claimed the blessing. Here is a note I received from her several weeks later:

'I am very happy in the possession of a clean heart. Through God I have been able to gain victories that before I thought were absolutely impossible. The confessions that I told you I could not make, I only waited until the next day to make, and for the very love of it too, as you said I would. It has not been easy - anything but that; but such a burden has gone from my heart that I am happy even in the hardness. I fell one night through my old temper and felt as though my heart would break; but God forgave me, and showed me through that how weak I was; for I had thought that we could not fall after receiving the blessing. I suppose God took that way to show me that unless I trusted in Him I should fall. However, at the present time there is no shadow between the Lord and me, and I am happy.'

Have you, my dear comrade, been serving the Lord blindly and slavishly, simply because it is your duty, and yet with a constant feeling of unrest and unfitness? Oh, how He loves you, and wants to catch your ear and win your heart, and draw you into a glad love service!

`But I am so weak and faulty, I have failed so often. Surely the Lord must be discouraged with me.' You say. No, no, not if you are in earnest, any more than your mother was discouraged with you when, as a little toddler

just learning to walk, you fell again and again. She did not cast you off, but picked you up, kissed the knees and nose that were bumped and loved you more than you dreamed. And in all your other failures she still bore with you and hoped for you. So it is with Jesus. Let this love constrain you. 'We love Him, because He first loved us' (I John iv. 19). Trust Him. Give yourself wholly and heartily to Him, be sure you serve Him for love and you will have learned the secret of a holy, happy life.

Oh, let Thy love my heart constrain,
Thy love for every sinner free;
That every fallen soul of man
May taste the grace that found out me;
That all mankind with me may prove
Thy sovereign, everlasting love!

CHAPTER VI

HOLINESS AND THE SANCTIFICATION OF THE BODY

THE prophet Isaiah says that God inhabits eternity (Isa. lvii. 15); and Solomon says, 'The heaven and heaven of heavens cannot contain Thee' (I Kings viii. 27). But, wonder of wonders! Paul says that we are a habitation of God. 'What?' says he, 'know ye not that your body is the temple of the Holy Ghost which is in you?' (1 Cor. Vi. 19). And again `Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?' (1 Cor. iii. 16).

This is a very solemn truth, but it ought to be a joy-giving one. It certainly adds dignity and honour beyond anything that earthly rulers could possibly bestow, and it lifts our bodies from their kinship to the beasts into a sacred fellowship with the Lord. This fact makes the sanctification of the body both a glorious privilege and an important duty.

Many people think that sanctification, or holiness, has to do only with the soul. But the truth is, that it has to do with every part of our nature and every article of our possession. The body is to be sanctified as well as the soul. Paul wrote to the Thessalonians as follows: 'The very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ' (I Thess. v. 23). By this he means that the body is to be set apart and kept as a holy thing for the Lord.

We are to make a present of our bodies to the Lord, Paul says, `I beseech you therefore, brethren... that ye present your bodies a living sacrifice, holy acceptable unto God' (Rom. xii. 1). Just as the soldier surrenders his personal liberty, and gives his body to his country for hard campaigns, for toilsome marches, for weary sieges and, if need be, for death, so we are to present our bodies to the Lord. Jesus gave His body for us and we are to give our bodies to Him.

Not only are we to present our bodies as a whole to the Lord, but each member as well; the eyes, the ears, the hands, the feet, the tongue, each and all are to be given to Him. (See Rom. vi. 13.)

The eyes are to be turned away from the things that would wean the soul from God. This will include companionships and pursuits which, not evil in themselves, may become a hindrance to spiritual growth. The good is so often the enemy of the best.

Some years ago silver bracelets were very fashionable, and a girl who had plenty of money went to buy a pair. But before she found any pretty and dainty enough to suit her she got saved, and then she knew she had no right to spend her money foolishly, or to wear such things even if she had them. But her eyes had got into the habit of searching shop windows in every city where she went for those bracelets, and she found that the habit was very bad for her soul. It made her care less to pray, hindered her thinking about Jesus when she was out walking, and actually lessened her desire to get souls saved. So she had to give her eyes up to God to be kept from leading her away from Jesus; and for years afterward she said she never began a day without praying David's prayer, 'Turn away mine eyes from beholding vanity' (Ps. cxix. 37).

It was a longing look toward the fertile plains of Sodom and Gomorrah that led to all the sorrows and losses of Lot. It was a covetous look at the Babylonish garment and wedge of gold that led to the utter ruin of Achan. It was a lustful look that led to the sad down-fall and shame of David. There are some things that a Christian should not look at, and if by chance his eyes should fall upon them, they should be turned away quickly lest sin

should get into his heart through eye-gate. Every one who wishes to be holy will say with Job, 'I made a covenant with mine eyes' (Job xxxi. 1).
Again, the ears are to be sanctified. The holy man will guard himself lest sin enter into his heart through ear-gate. 'Take heed what ye hear,' said Jesus (Mark iv. 24); and again, 'Take heed how ye hear' (Luke viii. 18).
Just so surely as the body can be poisoned or nourished and strengthened by the things we eat according to whether they be good or bad, so surely can the soul be poisoned or nourished by the things we hear. No pure-minded man or woman, boy or girl, will listen to an impure story, an obscene song, or unclean talk.
Some time ago, two Salvation Army officers were travelling by train. The railway carriage was crowded and they were separated. One of them sat down by an elderly man, and in a short time they were in conversation with a gentleman in front of them. Soon the elderly man looked about and said, 'There are no women near who can hear are there? I want to tell a story.' The officer was at once on guard, and said, `I am a Salvationist, sir. I do not wish to hear a story that would be unfit for ladies to hear.' The old man looked ashamed, the gentleman in front looked a look of wonder, and the nasty story was not told. The Salvationist, no doubt, escaped a great temptation.
But while we should not listen to evil, neither should we speak it. Sometimes it is impossible to avoid hearing wicked and filthy things, however much we may wish to do so, for we cannot control the tongues of others. That was one of the sorrows of Lot in Sodom. His soul was 'vexed with the filthy conversation of the wicked' (2 Pet. ii. 7). While we cannot control the tongues of others, we must control our own, and while we may not be able always to avoid hearing wicked and evil and unclean things, we can avoid saying them.
If we would be holy and enjoy God's smile, we must sanctify our tongues and keep our lips pure. 'Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers' (Eph. iv. 29). We must not forget however that the heart is the fountain from which flows all our talk, and if that be clean the conversation will be pure. Jesus said, 'Out of the abundance of the heart the mouth speaketh' (Matt. xii. 34). Therefore, 'keep thy heart with all diligence; for out of it are the issues of life' (Prov. iv. 23).

Take my voice, and let me sing
Always, only for my King;
Take my lips, and let them be
Filled with messages from Thee.

Let the feet also be given to the Lord, no longer to walk in the ways of sin, but to walk patiently and gladly in the path of duty, and to run on errands of mercy.

Take my feet, and let them be
Swift and beautiful for Thee.

The hands are to be used for holy service, and no longer to smite and pilfer.

Take my hands, and let them move
At the impulse of Thy love.

Thus the whole body is to be given to the Lord and kept and used for Him. Since Jesus ascended to Heaven, He has no body upon earth. So, will you

prove your love to Him, my comrade, by letting Him have yours? If so, no sexual impurity is to be allowed, no unclean habit is to be indulged, no appetite is to be permitted to gain the mastery; but the whole body is to be kept under and made the servant of the soul.