

work. He purifies the heart, and He does it for those, and only those who, devoting all their possessions and powers to Him, seek Him by simple, prayerful, obedient, expectant, unwavering faith in His Son our Saviour.

Unless we grasp these truths, and hold them firmly, we shall not be able to "rightly divide the word of truth," we shall hardly be "workmen that need not be ashamed, approved unto God" (2 Tim. 2:15). Someone has written that "the searcher in science knows that if he stumbles in his hypothesis—that if he but let himself be betrayed into prejudice or undue leaning toward a pet theory, or anything but absolute uprightness of mind—his whole work will be stultified and he will fail ignominiously. To get anywhere in science he must follow truth with absolute rectitude."

And is there not a science of salvation, of holiness, of eternal life, that requires the same absolute loyalty to "the Spirit of truth"? How infinitely important, then, that we know what the truth is, that we may understand and hold that doctrine!

A friend of mine who finished his course with joy, and was called into the presence of his Lord to receive his crown some time ago, has pointed out some mistakes which we must carefully avoid. Here they are:

"It is a great mistake to substitute repentance for Bible consecration. The people whom Paul exhorted to full sanctification were those who had turned from their idols to serve the living and true God, and to wait for His Son sent down from Heaven (1 Thess. 1:9, 10; 3:10-13; 5:23).

"Only people who are citizens of His Kingdom can claim His sanctifying power. Those who still have idols to renounce may be candidates for conversion, but not for the baptism of the Holy Ghost and fire.

"It is a mistake in consecration to suppose that the person making it has anything of his own to give. We are not our own, but we are bought with a price, and consecration is simply taking hands off from God's property. To willfully withhold anything from God is to be a God-robber.

"It is a mistake to substitute a mere mental assent to God's proprietorship, and right to all we have, while withholding complete devotion to Him. This is theoretical consecration—a rock on which we fear multitudes are being wrecked. Consecration which does not embrace the crucifixion of self and the funeral of all false ambitions is not the kind which will bring the Holy Fire. A consecration is imperfect which does not embrace the speaking faculty" (the tongue), "and the believing faculty" (the heart), "the imagination, and every power of mind, soul and body, and give all absolutely and forever into the hands of Jesus, turning a deaf ear to every opposing voice.

"Reader, have you made such a consecration as this, It must embrace all this, or it will prove a bed of quicksand to sink your soul, instead of a full-salvation balloon, which will safely bear you above the fog and malaria and turmoil of the world, where you can triumphantly sing:

"I rise to float in realms of light,

Above the world and sin,

With heart made pure and garments white,

And Christ enthroned within."

"It is a mistake to teach seekers to 'only believe,' without complete abandonment to God at every point, for they can no more do it than an anchored ship can sail.

"It is a mistake to substitute mere verbal

assent for obedient trust. 'Only believe' is a fatal snare to all who fall into these traps.

"It is a mistake to believe that the altar sanctifies the gift without the assurance that all is on the altar. If even the end of your tongue, or one cent of your money, or a straw's weight of false ambition, or spirit of dictation, or one ounce of your reputation, or will, or believing power be left off the altar, you can no more believe than a bird without wings can fly.

"'Only believe' is only for those seekers of holiness who are truly converted, fully consecrated, and crucified to everything but the whole will of God. Teachers who apply this to people who have not yet reached these stations need themselves to be taught. All who have reached them may believe, and if they do believe, may look God in the face, and triumphantly sing:

"The Blood, the Blood, is all my plea,  
Hallelujah! for it cleanseth me."

II. *The Experience*.—Simply to be skilled in the doctrine is not sufficient for us as leaders. We may be as orthodox as St. Paul himself, and yet be only as "sounding brass and clanging cymbals," unless we are rooted in the blessed experience of holiness. If we would save ourselves and them that follow us, if we would make havoc of the devil's kingdom and built up God's Kingdom, we must not only know and preach the truth, but we must be living examples of the saving and sanctifying power of the truth. We are to be "living epistles, known and read of all men"; we must be able to say with Paul, "Follow me as I follow Christ"; and "those things which ye learned and received and heard and saw in me, do; and the God of peace shall be with you."

We must not forget that—

1. We are ourselves simple Christians, individual souls struggling for eternal life and liberty, and we must by all means save ourselves. To this end we must be holy, else we shall at last experience the awful woe of those who, having preached to others, are yet themselves castaways.

2. We are leaders upon whom multitudes depend. It is a joy and an honor to be a leader—but it is also a grave responsibility. James says: "We shall receive the heavier judgment" (James 3:1, R. V.). How unspeakable shall be our blessedness, and how vast our reward, if, wise in the doctrine, and rich and strong and clear in the experience of holiness, we lead our people into their full heritage in Jesus! But how terrible shall be our condemnation, and how great our loss, if, in spiritual slothfulness and unbelief, we stop short of the experience ourselves and leave them to perish for want of the gushing waters and heavenly food and Divine direction we should have brought them! We need the experience for ourselves, and we need it for our work and for our people.

What the roof is to a house, that the doctrine is to our system of truth. It completes it. What sound and robust health is to our bodies, that the experience is to our souls. It makes us every whit whole, and fits us for all duty. Sweep away the doctrine, and the experience will soon be lost. Lose the experience, and the doctrine will surely be neglected, if not attacked and denied. No man can have the heart, even if he has the head, to fully and faithfully and constantly preach the doctrine unless he has the experience.

Spiritual things are spiritually discerned, and as this doctrine deals with the deepest things of the Spirit, it is only clearly understood and is best recommended, explained, de-

fended and enforced by those who have the experience.

Without the experience, the presentation of the doctrine will be faulty and cold and lifeless, or weak and vacillating, or harsh and sharp and severe. With the experience, the preaching of the doctrine will be with great joy and assurance, and will be strong and searching, but at the same time warm and persuasive and tender.

I shall never forget the shock of mingled surprise and amusement and grief with which I heard a Captain loudly announce in one of my meetings many years ago that he was "going to preach holiness now," and his people would "have to get it," if he had to "ram it down their throats." Poor fellow. He did not possess the experience himself, and never pressed into it, and soon forsook his people.

A man in the clear experience of the blessing will never think of "ramming" it down people; but will, with much secret prayer, constant meditation and study, patient instruction, faithful warning, loving persuasion, and burning, joyful testimony, seek to lead them into that entire and glad consecration and that fullness of faith which never fail to receive the blessing.

Again, the most accurate and complete knowledge of the doctrine, and the fullest possession of the experience, will fail us at last unless we carefully guard ourselves at several points, and unless we watch and pray.

3. We must not judge ourselves so much by our feelings as by our volitions. It is not my feelings, but the purpose of my heart, the attitude of my will, that God looks at, and it is that to which I must look. "If our heart condemns us not, then have we confidence toward God." A friend of mine who had firmly grasped this thought, and walked continually with God, used to testify: "I am just as good when I don't feel good as when I do feel good." Another mighty man of God said that all the feeling he needed to enable him to trust God was the consciousness that he was fully submitted to all the known will of God.

We must not forget that the devil is "the accuser of the brethren" (Rev. 12:10), and that he seeks to turn our eyes away from Jesus, who is our Surety and our Advocate, to ourselves, our feelings, our infirmities, our failures; and if he succeeds in this, gloom will fill us, doubts and fears will spring up within us, and we shall soon fail and fall. We must be wise as the conies, and build our nest in the cleft of the Rock of Ages. Hallelujah!

4. We must not divorce conduct from character, or works from faith. Our lives must square with our teaching. We must live what we preach. We must not suppose that faith in Jesus excuses us from patient, faithful, laborious service. We must "live by every word that proceedeth out of the mouth of God"; that is, we must fashion our lives, our conduct, our conversation by the principles laid down in His word, remembering His searching saying, "Not every one that saith unto Me, Lord, Lord, shall enter into the Kingdom of Heaven, but he that doeth the will of My Father which is in Heaven."

This subject of faith and works is very fully discussed by James (chap. 2:14-26), and Paul is very clear in his teaching that, while God saves us not by our works, but by His mercy through faith, yet it is that we may "maintain good works" (Titus 3:14); and "we are His workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them" (Eph. 2:8-10).