

WHAT HOLINESS IS NOT

(C. V. Fairbairn)

"And the Lord thy God will circumcise thine heart to love the Lord thy God with all thine heart, and with all thy soul," (Deut. xxx. 6). Many objections to holiness are due to false notions of what the term really implies. Some fail to understand; others misunderstand. The enemy will persuade some that the heart cannot be cleansed: he thus prevents them getting the blessing. Others he diverts by setting them to looking for the phenomena manifested when the spirit came, instead of seeking the Holy Ghost himself. Others fail to see the truth, because some have obscured the real issue by "teaching for doctrines the commandments of men." God's great quarrel is not with colors, frills, buttons, meats and drinks. Some people are led to believe that holiness deals chiefly with our relation to things like these. Verily, we believe that when God renews our heart, our attitude toward such things will certainly be affected, but God's quarrel is with sin. His great purpose is to get into the heart, and there, at the seat of the whole trouble, cure the very corruption of our nature. **HOLINESS IS NOT DRESS REFORM:** It is, first of all, the crucifixion and destruction of the sin of the heart.

HOLINESS IS NOT MEMBERSHIP IN A HOLINESS CHURCH. If membership in a worldly church is not a saving factor, no more is membership in a holiness church. We believe in belonging to church; but affiliation with a holiness church is not an indispensable factor in the believer's entire sanctification. Therefore, the merely being a Mennonite, a Nazarene, a Free Methodist, one of the Pilgrim Holiness brethren, or a member of a Holiness Association does not imply nor involve entire sanctification.

ENTIRE SANCTIFICATION IS NOT MERE DEMONSTRATION. Nor is such any certain evidence of possession of the experience, as we have seen demonstrations in abundance where righteousness of life was wanting. Real Holy Ghost demonstration is not associated with such lives. Demonstration, in itself, does not imply nor involve the blessing of heart holiness. Some have actually failed to find the blessing because of looking for some physical manifestation, some wonderful thrill, etc., instead of being willing to receive the blessing by faith, God's way.

ENTIRE SANCTIFICATION IS NOT MERELY BEING BLESSED. Blessing is not the evidence of the second work of grace. The justified man is a blest man; yet he is not entirely sanctified. We are persuaded that the only man who is a candidate for holiness is the justified man who is as well blest as it is possible for a regenerated man to be blest.

ENTIRE SANCTIFICATION IS NOT REGENERATION. Regeneration is the birth of the soul into the kingdom and includes pardon, impartation of eternal life, adoption, the Spirit's witness, and the favor of Jehovah. Regeneration is sanctification begun; holiness is heart cleansing completed. It is subsequent to regeneration. It is the destruction of the indwelling corruption of the heart.

ENTIRE SANCTIFICATION IS NOT CONSECRATION. Consecration is necessary; but we can consecrate ourselves; must do so; nevertheless, all we can do for ourselves fails to destroy the carnal mind. Now,

we cannot be entirely sanctified if we are not entirely consecrated; yet there is the dangerous possibility of folk, even after consecrating all, failing to wait for, and receive by faith followed by the witness, the experience which God alone can work in the soul.

ENTIRE SANCTIFICATION DOES NOT IMPLY FREEDOM FROM TEMPTATIONS. "We shall always be open to attacks of Satan; for in no other way could our allegiance to God be tested, proved, and perfected, than by trials and temptations."

ENTIRE SANCTIFICATION IS NOT IMMUNITY FROM FALLING. It reduces the dangers of falling and apostasy to a minimum, but it is not a positive guarantee against back-sliding.

ENTIRE SANCTIFICATION IS NOT ABSOLUTE PERFECTION. NO METHODIST EVER SO TAUGHT IT. Absolute perfection belongs alone to God. The perfection of man is relative. **NOR IS THIS BLESSING ANGELIC PERFECTION.** Angels never mak mistakes; we are all very liable to make them, and do so. **IT IS NOT THE BEING PERFECT AS ADAM WAS PERFECT.** It is having the mind of Jesus and possessing his love. **IT IS NOT PHYSICAL PERFECTION;** that awaits the touch of glorification at the resurrection. **IT IS NOT PHYSICAL PERFECTION,** i. e., perfection of knowledge, judgment, etc., etc. It is perfection of heart, not head. Not many learned **and wise men find the blessing;** yet hundreds of the humble poor have enjoyed the fulness of the blessing. **IT DOES NOT IMPLY FREEDOM FROM INFIRMITIES.** The Holy Spirit "helpeth our infirmities," but He never helps our sins. "Paul glorified in his infirmities; for they even helped the power of Christ to rest upon him; but he never glorified in his sins." Holiness admits of many infirmities, faults have the complexion of sin; though since we do not will them, but on the contrary will against them, they are not wilful, and therefore are not essentially sinful. **NOR IS THIS BLESSING, THEN, PERFECTION OF CONDUCT.** The world sees the faults, failings, foibles, and even we, ourselves, are conscious of them; but God looks upon the heart and sees there perfection of love toward Him and perfection of motive back of even imperfect action and accomplishment.

ENTIRE SANCTIFICATION IS NOT THAT PERFECTION OF MATURITY, which comes with the ripening years of steady, Spirit-blest, confidence in God, holy living. You may not be so mature as to understand and comprehend the deep things of God, yet you may be in heart as clean as it is possible for the cleansing blood to make you, even "whiter than snow."

ENTIRE SANCTIFICATION IS CHRISTIAN PERFECTION. God commands that we "love the Lord our God with all our heart, and with all our soul, and with all our might," (Deut. vi. 5). Jesus called this the greatest commandment. It is the work of God, through the Spirit, to implant this love in the heart. "And the Lord thy God 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). We will then experience what Dr. Chalmers called "the expulsive power of a new affection." Love's expulsive power will cleanse away all of that which is not in harmony with the pure love of God.

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ATHENS THE CITY OF INTELLECT

The light of intellectual cultivation has for thousands of years spread from the celebrated city of Athens. It was here that Cadmus taught the people the alphabet, Ceres and Eleuses taught them agriculture, and Bacchus planted the vine. Within its walls were magnificent buildings, filled with the most splendid works of art; the Parthenon or temple of Minerva, even in its ruins, is still the wonder of the world, while the Acropolis, with its magnificent remains, still show the glory of ancient Athens—the mother of all that was beautiful in art. At one time Athens and Sparta almost alone defeated the vast armies of the Persians. Drinking and luxury having set in among the people, efforts were made by many of its leading citizens to save them from their evil ways, but in vain. So great did the evils of drinking become that Aristophanes, 430 B.C., represents the women of Athens as extravagantly given to the use of wine, and pawning their wardrobes to procure it; also manufacturing counterfeit keys to their husbands' wine cellars that their craving for liquor might be satisfied. No wonder they were defeated by the armies of other nations and that under the Romans they sank so low that they were "esteemed the most worthless of creatures." They had become so wholly corrupted that "their ancient love of freedom and independence was extinguished, and a mean servility was substituted in its place." Another illustration of what nations and people become when their brave men and lovely women sacrifice their strength and virtue for the love of drink.

—Witness & Canadian Homestead.

We live by virtue of our union with the Son of God. As God, man mediator, the Lord Jesus lives by the self-existent Father who has sent Him, and in the same manner we live by the Saviour who has quickened us. He who is the source of our life is also the sustenance of it. Living is sustained by feeding. We must support the spiritual life by spiritual food, and that spiritual food is the Lord Jesus—not His life or death, or offices, or work, or word alone, but Himself, as including all these. On Jesus, Himself, we feed.

This is set forth to us in the Lord's Supper, but it is actually enjoyed by us when we meditate upon our Lord, believe in Him with appropriating faith, take Him into ourselves by love, and assimilate Him by the power of the inner life. We know what it is to feed on Jesus, but we cannot speak it or write it. Our wisest course is to practice it, and to do so more and more. We are entreated to eat abundantly, and it will be to our infinite profit to do so when Jesus is our meat and our drink.

Lord, I thank Thee that this, which is a necessity of my new life, is also its greatest delight. So I do at this hour feed on Thee.—C. H. Spurgeon.

A TEST

If a word comes to you, calls itself God's message, and does not start with man's sin, nor put in the forefront of its utterances the way by which the dominion of that sin can be broken in your own heart, and the penalties of that sin in your present and future life can be swept away, it is condemned (in the very fact itself) as not a gospel from God, or fit for men.—Dr. Alexander Maclaren, selected by C. P. R.