

bers, and proceeded to paint the picture of what a man would look like who would rob from God. By this time my courage was at white heat so I made an altar call, and to my surprise every one except two children came forward and promised God they would tithe. There was weeping and praying and confessing for hours but when things were all cleared up the fire fell and the blessing came.

When the results for the next year were in I found that my hat offering was a little over \$600, and one good brother had given me a car. Our missionary offerings averaged over \$15 a member. During the year at one of the services a brother arose and stated that we needed a new church and in a short time \$800 was pledged for the new church building. In two months from that date we dedicated a new church free from debt that cost \$2,000. This church was blessed not only financially but God blessed them spiritually, and finally gave them a revival that turned the whole settlement toward their work and to the church. If every preacher will preach and practice tithing we shall make the grade."

God has thrown out the challenge, "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."

Dear brothers and sisters in the Lord, dare we accept the challenge and prove the promise?

"SPIRIT AND SOUL AND BODY"

"And 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. Faithful is He that calleth you, who also will do it" (1 Thess. 5:23,24).

Entire sanctification is not merely belonging to a holiness church, wearing a plain garb, demonstration, blessing, nor yet consecration. It is the purging away from the believer's heart of everything which is sinful in its tendency and opposed to the love of God. Cleansing is its negative phase, filling with love its positive.

The Greek verb is *hagiasai* from *hagiazō*. Some say this means merely to set apart, but as Plummer in his Notes on John 17, in the Cambridge Greek New Testament, very clearly points out, it does indeed mean to set apart, but this is a secondary and involved meaning. The primary meaning is to make holy. This being made holy makes the believer different from all others, made holy is the cause; set apart, or separated unto, is the effect. Here *hagiasai*, especially when coupled with the word "wholly," means to purge, to cleanse away every motion, or trait contrary to perfect love. A heart so cleansed is now completely ready for sacrifice or service, or sacrifice and service.

This verb *hagiasai* is second person, optative (wishing or praying) mood, first aorist tense. Literally: My wish and prayer *** that God make you wholly holy, and that He do so at one stroke, instantaneously."

No work of the Almighty is so wonderful as this work of making men holy. Holy, in its content and implication, is a big word. And the word signifying the extent of the work is equally large. "May He Himself make you completely, in every respect (one word in Greek) holy." Surely this is a climax in Christian experience.

The work is to be far-reaching. It is to touch the spirit—the higher soul, that God-bestowed faculty in man which makes it possible for

him to commune with the Almighty. It is to touch the soul—the psychical life, the mind, which gives him his self-consciousness. It is through his mind to touch even his body—the physical being, which gives him earth-consciousness.

The spirit (pneuma) is that part of man whereby he is able to receive the Holy Spirit. It is devoid of material qualities. It is rational, has understanding, affections and will. It never dies. It is what, in common vernacular, we ordinarily mean when we say "soul." God breathed this into man. When we die, it returns to God who gave it. And this pneuma is to be sanctified wholly, delivered from the pollution with which sin infused it. Glory to God!

The soul (psyche), or lower soul is the mind. We say lower in contrasting it with the spirit, or higher soul. The psyche is man's animal soul. It is the source of the psychical or intellectual life. It has passions, desires, emotions, affections and intellect. Brutes have this. Some sinners live mostly in this realm, to the crushing down of their higher soul. They worship at the shrine of the beautiful. They love good books, fine pictures, music, etc. Their doctrine is the philosophy of good taste. They love fine churches, can not worship in anything else. They love elaborate rituals, pomp, show, classical music in their worship, twenty-minute essays for sermons; but they know not God; they love not His Word; they are strangers to His spirit; they profess to follow Christ as an example, but shrink from mentioning the blood; His saving power they have never experienced. If they did experience this, they would move up into the realm of the Spirit, where they would be in the spirit. This soul life is also to be sanctified wholly and put in subjection to the sanctified spirit now filled with the sanctifying Spirit.

The body (soma) is the tabernacle of clay, formed from the dust of the ground, having the five senses, which gives man his earth-consciousness. Here again man is to feel the sanctifying touch of God, not so much directly, but through the communication of the Holy Spirit to his spirit which inspires and controls his mind-soul, and which in its turn controls and directs the physical in harmony with the will of God. Thus the body is presented a living sacrifice, holy, acceptable unto God, which is our reasonable service.

In the vile sinner, the poor outcast, the body reigns supreme. The highest satisfaction felt is the In the cultured, or psychical folk, the intellect qualification of the purely physical, the sensual, reigns and the body is controlled by proper desire, clean emotion and affection, rather than by passion. Yet, while such folk may in a large measure "keep the body under," they do not sweep into that higher realm of the purely spiritual, and so do not get under the hallowing influences of divine grace. But the entire sanctified man stands upright; he neither stoops like the merely cultured, nor grovels like the vile. His father is a God; his heritage a throne; God's will is his will. He experimentally realizes and is heart and soul in sympathy with the governmental idea in the Christian religion. Through his wholly sanctified spirit (pneuma), he is in communication with God, and that, all the time. Bless God! Being thus "renewed in the spirit of his mind," his soul (psyche) or mind is inspired by his wholly sanctified spirit and he thinks on whatsoever things are true, honest, just, pure, lovely, of good report, virtuous, and praiseworthy. And, since a man is "as he thinketh in his heart," the motions of the body (soma), his phy-

sical being, will be brought under the control of knowing such a man, will call him that highest of terms, Christian.

This is a high standard. To enjoy such an experience is only possible through the inworking of divine workmanship, but "faithful is He that calleth you, who also will do it."

"Wilt thou be made whole?" He is able to make thee wholly whole. He is willing. He has promised to do so. He calls you to holiness. He is faithful and He will do it; He will sanctify you. When? immediately! He does not ask you to submit to a long-drawn-out, slowly-torturing-to-death process. He can—and will, if you submit to His will—at but a single stroke, suddenly, instantaneously, completely sanctify you. Believe! Call! Expect! By faith touch but the hem of His garment, and thou shalt be whole; for "He is faithful that calleth you, who also will do it."—Charles V. Fairbairn.

VICTORY

"Now thanks be unto that God Who always leads us forth to triumph with the Anointed One, and Who diffuses by us the fragrance of the knowledge of Him in every place." 2 Cor. 2:14. (Literal Translation.)

When you are forgotten or neglected, or purposely set at naught, and you smile inwardly, glorying in the insult or the oversight, because thereby counted worthy to suffer with Christ—this is victory.

When your good is evil spoken of, when your wishes are crossed, your taste offended, your advice disregarded, your opinions ridiculed, and you take it all in patient, loving silence—that is victory.

When you are content with any food, any raiment, any climate, any society, any solitude, any interruption by the will of God—that is victory.

When you can lovingly and patiently deal with any disorder, any irregularity, any unpunctuality, or any annoyance—that is victory.

When you never care to refer to yourself in conversation or to record your own good works, or to itch after commendation, when you can truly love to be unknown—that is victory.

When you can stand face to face with waste, folly, extravagance, spiritual insensibility, and endure it as Jesus endured it—that is victory.

When, like Paul you can throw all your suffering on Jesus, thus converting it into a means of knowing His overcoming grace; and can say from a surrendered heart, "most gladly," therefore, do "I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake"—that is victory. (2 Cor. 12:7-11.)

To love equally as much the grace that comes through being "instructed how to be hungry" and to suffer, as you love the faith required to know how to be "full" and to abound in health—that is victory. (Phil. 4:12.)

When death and life are both alike to you through Christ, and to do His perfect will, you delight not more in one than the other—that is victory; for, through Him you may become able to say, "Christ shall be magnified in my body, whether it be by life or by death." (Phil. 1:20; 1 Cor. 15:54.)

The perfect victory is to "put on the Lord Jesus Christ" and thus to triumph over one's self. (Rom. 13:14.)

"In all these things we are more than conquerors through Him that loved us." (Rom. 8:37.)—Tract.