

RESULTS OF NOT SEEKING HOLINESS

By Rev. F. M. Wees

Heart cleansing or entire sanctification with the filling of the Spirit is so desirable and necessary that it is strange it is neglected by any believer. All holiness teachers agree on the inestimable value of the experience. Rev. William McDonald defines it as "The removal from our moral natures, through Christ, of all sinful desires and tempers—all pride, anger, envy, unbelief and love of the world; and the possession in these purified natures of the un-mixed graces of faith, humility, resignation, patience, meekness, self-denial and love." "Those who are pure in heart and filled with the Spirit," says Rev. J. A. Wood, "obey God decidedly, constantly, unhesitatingly, unreservedly, cheerfully and easily; to such the will of God is supreme—the end of all controversy. The question of obedience is never raised but is settled." The heart must be perverse indeed that has no desire for such a beautiful state of grace. Nevertheless, neglect to seek the experience is common among the professed people of God. Many who believe it is commanded, promised and provided for in the atonement do not appear to be giving the matter serious attention. That concern may be aroused over this grievous sin of omission we shall consider some of its results.

Unless entire sanctification is definitely sought and conditions complied with the heart remains unholy and unclean. The theory that it is accomplished by suppression and growth can not be substantiated by experience of scripture. In J. A. Wood's "Perfect Love," we find the emphatic statement, "Growth in grace is neither a destroying nor a washing nor a crucifying nor a cleansing process. * * * * Growth never changes the nature of anything; hence, a believer can not grow pure." Without entire sanctification the disturbing, discordant, polluting remains of sin can not be removed. The blood of Christ is the only cure. He who refuses or neglects to avail himself of this remedy chooses (however uncharitable the statement may seem) to remain in a sinful state.

Failure to receive heart cleansing prevents spiritual growth. It is "the clean man" that "becomes stronger and stronger." The dull monotony of the wilderness experience has been repeated again and again in the life of professed followers of Christ. One may observe these persons after many years of church-membership with less of the Christ-like spirit than the convert of yesterday. The family rejoices at the birth of the babe; but if, after a certain period, no development in the life of the child is evident, joy is turned to sadness and alarm. There are numerous instances of spiritual birth over which there has been great rejoicing on earth and in heaven. The Holy Spirit has nourished these babes in Christ, has led them carefully past the dangerous pitfalls, and then has pointed out the way to the highroad of holiness. But the way has not been taken, progress has been arrested, and finally decline has taken the place of growth. This sad condition is sometimes attributed to environment or the trials of life. But Job said, "When he hath tried me, I shall come forth as gold." Sin is the cause of the trouble, and the condition will not change until it has been removed. The believer who would avoid disappointing

God, the church and himself must be entirely sanctified.

An unsanctified Christian is at a serious disadvantage in the conflict of life. He is in constant peril who has a foe within ever trying to betray "the citadel of man's soul" to the enemy without. For "the carnal mind is enmity against God." Nations have been defeated because of enemies within. The Christian warfare demands all the safeguards which God has provided. Only thus can be quenched "all the fiery darts of the wicked." The defeated life, sinning in word, thought and deed, is surely a dismal prospect for a sinner fleeing from his sins. Thank God there is a better outlook for the consecrated person. There is a life of joyous victory—"In all these things we are more than conquerors through him that loved us." Which of these prospects faces you? Will you be defeated or will you conquer? If you would conquer you must be crucified that Christ may become all in all.

Service to God is thwarted in the life that is not fully consecrated. If the early disciples needed heart cleansing with the fulness of the Spirit to qualify them for their work, do not we? It is a sad truth that the cause for which Christ died drags wearily because persons on whom the responsibility should rest fail to assume it. The loss to the individual who is guilty of this neglect is a serious one, but how great is the loss to the kingdom of God! Shall we pray "Thy kingdom come" and then fail to do our part to bring it to pass? This will be the condition without the melting, purifying power of divine love—the only cure for spiritual inertia. Reader, are you going to allow the cause of God for which you have already sacrificed much and for which you have prayed to be deprived of your best service? Your family and your neighbors may be lost because of your neglect.

If entire sanctification is long neglected, opposition to the doctrine will more than likely develop. There will be a tendency to avoid reading books that treat on holiness. There will be a growing dislike for holiness papers and periodicals. There will be less appreciation for the society of Christians who profess the experience. The pastor will be criticized and opposed for "making a hobby" of holiness. An effort will be made to discover the weaknesses of holiness people, and these will be used to justify the opposer in his attitude to the doctrine and experience. If we oppose holiness we oppose God, for He is holy. How long can we remain a child of the Father while entertaining antagonism to the very nature of His being?

Opposition to holiness leads one away from God and probably to apostasy. This is the most serious aspect of the subject so far as the individual is concerned. Rev. Wood writes of the danger of neglecting sanctification: "It is the origin of those grievous apostasies which have dishonored the church and ruined souls" And he adds, "Can there be any question of this? Who that believes in the possibility of either temporary or final apostasy could suggest a mode of backsliding more effectual, more inevitable than to allow the sinful propensities of our nature to remain undisturbed—to disobey the great law of progress which is revealed as secretly binding upon every converted man?" Dr George Peck warns of the dangers of apostasy thus: "Going on to perfection is the only way to be secure against final and total apostasy. If

then we do not wish to end in the flesh, to fall from grace, to lose our first love, to be deprived of the talent committed to us, to have the candlestick removed out of its place and finally to be cast into outer darkness, we must leave the things which are behind and go forward to those which are before * * *

It is our only security against utter apostasy, the dismal gulf of infidelity and the pit of hell." Surely more forceful language is not needed to convince any of the awful end of one who rejects holiness.

If you have hitherto had a wrong attitude toward holiness, repent before God and earnestly seek forgiveness for your sin. When the light of heaven again illuminates your soul, rest not until your heart is washed clean in the precious blood and divine love permeates your being. Whatever the conditions that may be required of you, as you value your soul fail not to accept them. Remember, only "the pure in heart shall see God."

THE CHURCH AND THE HOME

In our thought and vision we draw the line between worship and work, between religion and daily life. We use the words "secular" and "sacred." The Bible, however, makes no distinction as these. It draws no line between the synagogue and the house, and the reason we fail to harmonize and understand the manifold experience of life is because we do not recognize this fact. Life is a unit. It cannot be separated into different compartments, saying here is a sacred part, and there is the secular part.

In their work the church and the home should be one, for the church reminds us that heaven and earth are calling, and church and home symbolize the needs of the soul and the needs of the body; fellowship with God and fellowship with man, and the value of true religion lies not in its contrast with the daily life, but in its communion with daily life. The unlovely places in life, the unpleasant experiences should find a relationship with our worship of God. The church is a place that brings a sense of escape from the strain and pain of things. It does record great hours and epochs in the soul's life. That is part of its value, but it teaches us that when he have worshiped as we should it is easier, not harder, for us to go forward and answer the calls of life. The church and the home are not unrelated parts of our life. They are one and Jesus intends to weave all that is richest in one into all that is neediest in the other, to make the church a sacrament of help and the home a place of peace and both part of the great presence chamber of God's eternal love and mercy. He intends us to return and work at our daily tasks in the very spirit with which we are blessed and worship in the church. In passing from the church to the home there need be no change in atmosphere, for with His presence life's trials can be sweetened, and the peace of God abound. Is the connection tight between church and home, worship and work, Christ and your heart.—The Wesleyan Methodist.

THE DIFFERENCE

"A house is built of bricks and stones,
Of sills and posts and piers;
But a home is built of loving deeds,
That stand a thousand years.
A house, though but a humble cot,
Within its walls may hold
A home of priceless beauty,
Rich in love's eternal gold."

—Heart and Life.