

## HOLINESS

"And every man that hath this hope in him purifieth himself, even as he is pure."—I. John 3:3.

Holiness, as an experience, is the most controverted doctrine in the Word of God. If you go out and teach holiness as an experience that destroys carnality and eradicates it from the heart of the justified believer, you will find trouble; opposition will arise, for carnality does not want to die. But if you have had this experience, and know your Bible, just keep on. You will need to know your Bible, for even some of the questions holiness people will be asking you, trying to defend some who were once saved, but have left their first love, because they failed to go on unto holiness. And there will be professed holiness preachers who once had, or professed to have had, the experience of holiness; they will lend their influence against you, and take the side of the ungodly and unholy. If you continue to preach holiness as a definite necessity, without which no man shall see the Lord, the battle will increase; but your fire will burn more brightly. God will bless your heart and you can be happy and thankful that the Lord ever saved you, and later sanctified you wholly, then called you to preach the doctrine of holiness which is so hated.

Many things are being substituted for this kind of preaching; but nothing will provide stable, lasting results like the preaching of holiness. The preaching of scriptural, second-blessing holiness as a definite work of grace will bring more conviction and more people to the altar than on any other line, and fifty per cent more of the folk who pay the price and receive the Holy Ghost will stand fast, than those who do not go on into entire sanctification. I have seen this proved, and I know from experience.

This is an experience for those who are believers, and every sanctified evangelist ought to be more zealous when they go into a new place to get the believers sanctified wholly. That ought to be his first thought and effort. I know this is right, for we have examples of this type of evangelism, the greatest evangelists since Jesus, Peter, John and Paul.

In Acts 8:14-17 we read, "Now when the apostles which were at Jerusalem heard that Samaria had received the word, they sent unto them Peter and John who, when they were come down, prayed for them, that they might receive the Holy Ghost: then laid they their hands on them, and they received the Holy Ghost."

Acts 19:1, 2, "And it came to pass that, while Apollos was at Corinth, Paul, having passed through the upper coast, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed?" (Read to verse 6). Every apostle we have any record of was a definite second-blessing holiness preacher, contending for it as an experience that cleanses the heart from the carnal nature,—the "body of sin," and "every man that hath this hope in him purifieth himself, even as he is pure."

Now, when so much is being said of the coming of Jesus, we think this text (I. John 3:3) ought to be made a very special text by sanctified men and women who claim to be called of God to preach; for if it is expedient that we should know of the coming of Jesus, it truly is more expedient that we should know what to do to be ready for His coming.—Church Herald and Holiness Banner.

## MANIFESTATIONS OF SPIRITUALITY

The saying that holiness people must be a spiritual people is trite enough, but it is tremendously true nevertheless. The statement, "It is a fight to keep spiritual," applies to individuals and to churches. Comparatively few people maintain a really commendable spiritual tone throughout the course of their Christian lives. Either they drift into formality, or they drive headlong into fanaticism and meaningless noise and demonstration.

To us there is nothing so alarming among the holiness people as a want of real spirituality, or the manifestation of substitutes for spirituality. The sight of external inconsistencies in matters of dress or other such affairs, while positively disagreeable, is not so disheartening to us as want of spirituality in the fundamental sense. When we see the church going to "program" and laying insistence upon forms rather than power, turning the prayer meeting into a lecture course, insisting upon shorter and shorter sermons, members leaving the moment the altar call is given, and when we observe the utter absence of spontaneity in the worship and service of the church, we are disturbed beyond measure and alarmed as to what the future will be.

Perhaps some will ask, "What are the manifestations of genuine spirituality in individuals and in churches?" To this question we answer that there are four such manifestations which we think are universal and altogether dependable:

First, there is a glow of joy on genuinely fellow worshippers, and more or less to pass-follow worshippers, and more or less to passing observers. It is not possible to describe this phenomenon in literal language, but its presence is known and its absence is painful. It is typified by the shine of Moses' face when he came from the mountain where he had had long communion with God. It was observed on the face of Stephen as he was crossing the line of worlds to the right hand of God. It was frequently seen on the face of Fletcher of Madeley, Robertson of Scotland, and Bresee, the seraphic leader of Los Angeles. And it has been known and felt by millions of humble worshippers from the Day of Pentecost until now. The statement that the disciples were filled with joy and with the Holy Ghost should apply, and does apply, to genuinely spiritual people individually and collectively in every age. But when this glow is gone, the individual finds that he is naked, just as Eden's pair did when their glory departed because of sin; and the aggregation of disciples becomes a mere formal organization instead of a truly Pentecostal organism.

The second manifestation of genuine spirituality is a burning passion for the salvation of souls. Every real Christian is a home and foreign missionary, for his soul burns within him for the souls of others. He may not be called to the work of the public ministry, but he is called to pray and intercede and testify and exhort and bear burdens, and seek for souls. And without exception, spiritual people possess this soul-winner's passion, and in some manner and in some degree manifest it. He that is dead to the spiritual interests of others is dead also to his own.

The third manifestation is a full-fledged zeal for the promotion of the kingdom of God. Spiritual people love to pray and exhort and give of their means for the propagation of the gospel. Lazy people and stingy people may be respectable, but they are not spiritual. Spirit-

ual people love to pray and they love to pay. If they are really spiritual they are zealous for the advancement of the Kingdom to such an extent that devotement of time and money to this end is their greatest pleasure. When efforts at money-raising become a prominent and painful feature in a church, either the financial program is not properly adjusted, or the people are not spiritual.

The fourth manifestation which we have in mind is unity based upon divine love. "Behold how they love one another!" cried the heathen observers of the early Christians. Spiritual people are not divisive and factional, because they are not jealous, envious or desirous of possessing "the pre-eminence." But having that perfect love which believeth all things, they are not suspicious of one another. And having that quality which beareth all things, they can endure without chafing what they cannot enjoy. And having that quality which hopeth all things, they do not become sour, grouchy, fault-finding, and "blue."

And let us remember that a more pronouncement of a spiritual ideal, or even a solemn determination to be spiritual, is not enough. It takes a lot of prayer—silent prayer, secret prayer, family prayer, public prayer—and lots of faith, lots of meditation, lots of obedience, and lots of devotion to become and remain a spiritual person and a spiritual church. Noise and demonstration and strained efforts are not it. Moses met the conditions for obtaining a shining face, but his efforts to make his face shine was nil, and his humility was so great that "He wist not that his face shone." But neither are orderliness and faultless form and peerless conduct spirituality. There is so much of spontaneity and unconsciously about genuine spirituality and its manifestations that both are exceedingly hard to counterfeit. But unless we are, individually and collectively, a spiritual people, our days are numbered and ought to be numbered; for otherwise we shall utterly fail in our mission, even though we may succeed in lengthening out our nominal life.—The Flame (England).

## THE SOUL WINNER'S RESPONSIBILITY

The following solemn incident appears under the title of "Gospel Incidents for Christian Workers," where the writer vouches for the historical character of the recital.

It appears that a rector in New England, who went through his ministerial tasks in a formal manner but without definite plans and labor for the salvation of his people, had an alarming dream. When he came to the breakfast table his wife, noticing that he was distressed and ill, asked him what was the matter. "Oh," he said, "I have had a most awful dream!" "Dreams are nothing," she replied. "I don't know," he said, "there was something in this dream. I thought I was standing at the judgment seat of Christ, and He looked me in the face and said, 'Where are the souls of the children I gave you?' 'I do not know, Lord.' 'Where are the souls of the servants who lived in your house?' 'I do not know, Lord,' again I had to reply 'Where are the souls of the congregation to whom I appointed you a minister?' and I said, 'O Lord, I know not, I never spoke to any of them.' And as I said these words I seemed to sink into perdition and I thought I was hunted through hell by these lost souls—and I awoke." And as the clergyman said these words, he fell over against his wife—dead.—Sel.