

## PURITY AND MATURITY IN CHRISTIAN PERFECTION

What is purity? By purity is meant a heart in which all the graces exist in an unmixed state: love without any hate, faith without any unbelief, humility without any pride, and meekness without any anger.

Maturity means all this, but it has also the sense of ripeness, by time of natural growth.

Purity implies something removed; maturity, something enlarged.

In purity the soul is restored to health (holiness is healthiness). In maturity it knows the blessings of well-developed manhood.

Purity is the preparation for growth.

Purity is instantaneous.

Maturity is the consummation of growth.

Maturity is gradual.

Purity is never obtained by growth nor maturity by simple cleansing.

Purity respects quality; maturity respects quantity.

Dr. Dempster once said: "Beyond sanctification there is no increase in purity, but unceasing increase in expansion."

Bishop Hamlin said: "The heart may be cleansed from all sin while our graces are very immature. And the cleansing is a preparation for their unembarrassed and rapid growth."

Purity does not store the mind with Bible knowledge. That is gained by time and research.

Purity will keep us loyal to God and to His cause.

Purity preserves us from wrong intention, maturity from improper acts.

Purity is a standard. There are certain adjectives which do not admit of comparison. You cannot say pure, purer, purest. To say that a thing is pure and another thing is purer, implies that the first is not pure.

So with the word "clean." The blood cleanses from all sin. As Frances Ridley Havergal and John Wesley say "all" is all. When you have got all the filth out of your linen you may go on washing for a fortnight, but you won't get any more out. Clean is clean. The standard is "perfect as He is perfect," "clean as He is clean," "holy as He is holy," "pure, even as He is pure." Take an illustration. Say you are crossing the Atlantic Ocean. You dip your finger in and a drop hangs on its end. That drop is exactly like the ocean—pure as the ocean, for it is out of it. But there is this difference: it is not as large and heavy. When our hearts are purified they are pure as He is pure, for the purity is derived from Him. But we are the drops; God is the great ocean.

You say, have we, when we are purified, reached the top? No, we may go on developing forever. To come back to the other figure of washing linen clean. When it is washed it is full of crimps and wrinkles, and, in some cases, there are holes in it. We may have clean hearts—our robes washed and made whiter than snow, yet some of us are full of crimps and wrinkles, and even have holes in our garments. Impropriety of speech is a wrinkle, and well-meant blunders and mistakes are holes. But you know the wrinkles will come out with the hot iron, and the Lord by the hot discipline of life will take all the wrinkles out of us. Yea, He will present us before the Throne, entire, complete, unblamable in holiness, with beautiful flowing robes, not only without spots, but without wrinkles, crimps, or holes, or any such things.—Selected.

## REMEMBER JOB

In the third chapter of Job the conflict with Satan begins, now, and not before Satan appears to have access to his mind. When he deprived him of his property, and what was still dearer, his sons and daughters, the hope of his family, he bore it all with the most exemplary patience, and the deepest resignation to the divine will. When his adversary was permitted to touch his body, and afflict it in the most grievous and distressing manner, rendered still more intolerable by his being previously deprived of all the comforts and necessities of life, still he held fast his integrity. No complaint, no murmur was heard. From the Lord's hand he received his temporal good; and from that hand he received his temporal evil, the privation of that good. Satan was, therefore, baffled in all his attempts; Job continued to be a perfect and upright man, fearing God and avoiding evil. This was Job's triumph, or rather the triumph of divine grace, and Satan's defeat and confusion.

It is indeed very seldom that God permits Satan to waste the substance or afflict the body of any man; but at all times this malevolent spirit may have access to the mind of any man, and inject doubts, fears, diffidence and perplexities, and even unbelief; and here is the spiritual conflict. Now their wrestling is not with flesh and blood, with men like themselves, nor about secular affairs, but they have to contend with angels, principalities and powers, and the rulers of the darkness of this world, and spiritual wickedness in heavenly places. In such cases Satan is often permitted to diffuse darkness into the understanding, and to envelope the heavens with clouds. Hence are engendered false views of God and His providence of men, of the spiritual world, and particularly of the person's own state and circumstances. Everything is distorted, and all seen through a false medium. Indescribable distractions and uneasiness are hereby induced; the mind is like a troubled sea, tossed by a tempest that seems to confound both heaven and earth. Strong temptations to things which the soul contemplates with abhorrence are injected, and which are followed by immediate accusations, as if the injections were the offspring of the heart itself; and the trouble and dismay produced are represented as the sense of guilt, from a consciousness of having, in heart, committed these evils.

Thus Satan tempts, accuses and upbraids, in order to perplex the soul, induce skepticism, and destroy the empire of faith. Behold here the permission of God, and behold also His sovereign control; altho' this time the grand tempter is not permitted to touch the heart, the seat of the affections, nor offer even the slightest violence to the will. The soul is cast down, but not destroyed; perplexed, but not in despair. It is on all sides harassed; without are fightings, within are fears: but the will is inflexible on the side of God and truth and the heart, with all its train of affections and passions, follows it. The man does not wickedly depart from his God; the out-works are violently assailed, but not taken; the city is still safe, and the citadel impregnable.

Heaviness may endure for a night, but joy cometh in the morning. Jesus is soon seen walking upon the waters. He speaks peace to the winds and the sea; immediately there is a calm. Satan is bruised down under

the feet of the sufferer, the clouds are dispersed, the heavens re-appear, and the soul, to its surprise, finds that the storm, instead of hindering, has driven it nearer to the haven whither it would be.

They who closely examine the subject will find that this was the case of Job. The following chapters show the conflict of the soul; the end of the book, God's victory and his exaltation. Satan sifted Job as wheat, but his faith failed not.—Adam Clarke.

## HOW WILLIAM BRAMWELL BOOTH RECEIVED ENTIRE SANCTIFICATION.

"I was for some time deeply convinced of my need of purity, and sought it carefully with tears, and entreaties, and sacrifice, thinking nothing too much to do or to suffer, if I might but obtain this pearl of great price. Yet, I found it not, nor knew the reason why, till the Lord showed me that I had erred in the way of seeking it. I did not seek it by faith alone, but, as it were, by the works of the law.

"Being now convinced of my error I sought the blessing by faith alone. Still it tarried a little while, but I waited for it in the way of faith. When in the house of a friend in Liverpool, whither I had gone to settle some temporal affairs previous to my going out to travel, I was sitting with my mind engaged in various meditations concerning my affairs and future prospects,—my heart now and then lifted up to God, but not particularly about this blessing,—when heaven came down to earth—it came to my soul. The Lord, for whom I had waited, came suddenly into the temple of my heart, and I had an immediate evidence that this was the blessing I had for some time been seeking. My soul was then all wonder, love and praise.

"It is now about sixty-six years ago. I have walked in this liberty ever since. Glory be to God! I have been kept in His power. By faith I stand.

"In this, as in all other instances, I have proved the devil to be a liar. He suggested to me, a few minutes after I received the blessing, that I should not hold it long—it was too great to be retained—and that I had better not profess it.

"I walked fifteen miles that night to a place where I had an appointment to reach, and again my soul was filled with glory and with God. I then declared to the people what God had done for my soul, and I have done so on every proper occasion since that time, believing it to be a duty incumbent upon me. For God does not impart blessings to His children to be concealed in their own bosoms, but to be known to all who fear Him and desire the enjoyment of the same privileges. I think such privilege cannot be retained without professing it at every fit opportunity, for thus we glorify God, and with the mouth make confession unto salvation."—Heart and Life.

## ERE YOU SAY, AMEN

Margaret Schaffer Connelly  
When destruction threatens  
And the clouds are thick,  
Pray unto the Father—  
Pray unto Him, quick!  
Quickly He will come  
Through the shadowed glen,  
And lay His hand on you  
'Ere you say, "Amen."

—Herald of Holiness