

Wholly Sanctified

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CHAPTER I. WHOLLY SANCTIFIED.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit, 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" (I Thess. 5:23, 24).

The prominence given to the subject of Christian life and holiness is one of the signs of our times and of the coming of the Lord Jesus. No thoughtful person can have failed to observe the turning of the attention of Christians to this subject within the past quarter of a century and along with the revival of the doctrine of the Lord's personal and premillennial coming. The very opposition which these two subjects have received and the deep prejudice with which they are frequently met emphasize more fully the force with which they are impressing themselves on the mind of our generation and the heart of the Church of God. The only way we can often know the direction of the weather-vane is by the force of the wind, and the stronger the wind blows against it, the more steadily does it point in the true direction. And so the very gales of controversy but indicate the more forcibly the intense interest with which the hearts of God's people are reaching out for a higher and deeper life in Him, and are somehow feeling the approach of a crisis in the age in which we live.

These two truths are linked closely together in the passage above. The former is the preparation for the latter, and the latter the complement of the former. Let us turn our attention, in prayerful dependence upon God and careful discrimination, to the explicit teachings of this passage respecting the scriptural doctrine of sanctification; and may the Holy Spirit so lead us and sanctify us both in our thoughts and spirits that we shall see light in His light clearly, and our prejudices shall melt away before the exceeding grace of Christ and the heavenly beauty of holiness.

I. THE AUTHOR OF SANCTIFICATION, "THE VERY GOD OF PEACE."

1. This name implies that it is useless to look for sanctification until we have become reconciled to God and learned to know Him as the God of Peace. Justification, and a justification so thoroughly accepted as to banish all doubt and fear and make God to us "the very God of peace," is indispensable to any real or abiding experience of sanctification.

Beloved, is this perhaps the secret cause of your failure in reaching the higher experience for which you long? "If the foundations be destroyed, what can the righteous do?" Are there loose stones and radical difficulties in the superstructure of your spiritual life, and is it necessary for you to lay again the solid foundations of faith in the simple Word of Christ and the finished work of redemption? Then do so at once. Accept without feeling, without question, in full assurance of faith, the simple promises, "He that believeth on the Son hath everlasting life," "Him

- that cometh to me I will in no wise cast out," and then take your stand on the Rock of Ages and begin to build the temple of holiness.
2. The expression "the very God of peace" further suggests that sanctification is the pathway to a deeper peace, even the "peace of God which passeth all understanding." Justification brings us peace *with* God, sanctification the peace *of* God. The cause of all our unrest is sin. "The wicked are like the troubled sea which cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked." But on the other hand, "Great peace have they that love thy law and nothing shall offend them." So we find God bewailing His people's disobedience and saying, "Oh, that thou hadst hearkened to my commandments, then had thy peace been as a river and thy righteousness as the waves of the sea." Sanctification brings the soul into harmony with God and the laws of its own being, and there must be peace, and there can be in no other way. Nay, more, sanctification brings into the spirit the abiding presence of the very God of peace Himself and its peace is then nothing less than the deep, divine tranquillity of His own eternal calm.
 3. But the deeper meaning of the passage is that sanctification is the work of God Himself. The literal translation of this phrase would be "the God of peace himself sanctify you wholly." It expresses in the most emphatic way His own direct personality as the Author of our sanctification. It is not the work of man nor means, nor of our own strugglings, but His own prerogative. It is the gift of the Holy Ghost, the fruit of the Spirit, the grace of the Lord Jesus Christ, the prepared inheritance of all who will enter in, the great obtainment of faith, not the attainment of works. It is divine holiness, and human self-improvement or perfection. It is the inflow into man's being of the life and purity of the infinite, eternal and Holy One, bringing His own perfection and working out in us His own will. How easy, how spontaneous, how delightful this heavenly way of holiness! Surely it is a "highway" and not the low way of man's vain and fruitless mortification. It is God's great Elevated Railway, sweeping over the heads of the struggling throngs who toil along the lower pavement when they might be borne along on His Ascension pathway, by His own Almighty impulse. It is God's great Elevator, carrying us up to the higher chambers of His palace without our laborious efforts, while others struggle up the winding stairs and faint by the way. It is God's great tidal wave bearing up the stranded ship until she floats above the bar without straining timbers or struggling seamen, instead of the ineffectual and toilsome efforts of the struggling crew and the strain of the engines, which had tried in vain to move her an inch until that heavenly impulse lifted her by its own attraction. It is God's great law of gravitation lifting up, by the warm sunbeams, the mighty iceberg which a million men could not raise a single inch, but which melts away before the warmth of the sunshine and rises in clouds of evaporation to meet its embrace until that cold and heavy mass is floating in fleecy clouds of glory in the blue ocean of the sky. How easy all this! How mighty! How simple! How divine! Beloved, have you come into the divine way of holiness? If you have, how your heart must swell with gratitude as it echoes the truths of the words you have just read! If you have not, do you not long for it and will you not now unite in the prayer of our text that the very God of peace will sanctify you wholly?

II. THE NATURE OF SANCTIFICATION.

What does this term "sanctify" mean? Is there any better way of ascertaining than tracing its scriptural usage? We find it employed in three distinct and most impressive senses in the Old Testament.

1. It means to separate. This idea can be traced all through its use in connection with the ceremonial ordinances. The idea of separation is first suggested in the account of creation in the first chapter of Genesis, and there, probably, we see the essential figure of sanctification. God's first work in bringing order, law, and light out of chaos was to separate, to put an expanse or gulf between the two worlds of darkness and light, of earth and heaven. He did annihilate the darkness, but He separated it from the light, He separated the land from the water, He separated the waters of the sea from the vapors of the sky.

And so we see Him in the spiritual realm immediately afterwards, separating His people. He separated the family of Seth from the worldly race of Cain. He separated Noah and his family from the ungodly world. He separated Abraham and his seed from an idolatrous family. He separated Israel from Egypt and the surrounding nations. The very meaning of the word church is "called out or separated" yourself, and to each individual the same call comes still, "Separate yourselves," "Come out from among them and be separate, saith the Lord, and touch not the unclean thing: and I will receive you, and will be a Father unto you and ye shall be my sons and daughters." "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh, perfecting holiness in the fear of the Lord."

Sanctification then means our voluntary separation from evil. It is not the extinction of evil, it is the putting off, the laying aside of evil, the detaching of ourselves from it and placing an impassable gulf between. We are to separate ourselves not only from our past sins but from our sin, as a principle of life. We are not to try to improve and gradually ameliorate our unholy condition, but we are to put off the old life, to act as if it were no longer ourself, and separate from our sinful self as the wife is divorced from her husband, and as the soul is separated from the body by the death of the body. These are, indeed, the two figures used by the Apostle in describing this separation in Romans. We are to reckon ourselves dead indeed unto sin just as much as though we were no longer the same person, and the old heart was no longer that true self.

And so with respect to every manifestation of evil, whether from within or from without, to every suggestion and temptation, to every impulse that is not of God, we are to refuse it, to be in the attitude of negation and resistance, our whole being saying "no." We have not to annihilate the evil or to resist it in our own strength but simply by a definite act of will to separate ourselves from it, to hand it over to God and renounce it utterly, to give Him the absolute right to deal with it and destroy it; and when we do so, God always follows our committal with His

almighty power and puts a gulf as deep as the bottomless grave of Christ and a wall as high as the foundations of the New Jerusalem between us and the evil we renounce. We separate ourselves, and God makes the separation good. This is the first decisive step in sanctification, an act of will by which we renounce evil in every form in which it is made manifest to our consciences and brought into the light, and not only evil in its manifestations but the whole evil self and sinful nature from which each separate act has sprung.

And we separate ourselves also from the world and its embodiment of the old natural condition of things and the kingdom of the prince of evil. We recognize ourselves as not of the world even as He was not of the world. We put off, not merely that which is sinful, but that which is merely natural and human that it may die on the cross of Jesus and rise into a supernatural and divine life; for "if any man be in Christ Jesus he is a new creation, old things have passed away, behold, all things have become new." And so the Holy Spirit leads us to a deeper separation, not only from the evil but from the earthly, lifting us into a supernatural life in all respects, and preparing us, even here, for that great transformation in which this corruptible shall put on incorruption and this mortal immortality, for as the first man was of the earth, earthy, even before he fell, so shall he give place to the second man who was made a living spirit and who has lifted us up into His own likeness.

What then, beloved, is the practical force of this thought? It is simply this, that, as God shows you your old sinful self and every evil working of your own fallen nature, you are definitely to hand it over to Him, with the full consent of your will, that He shall separate it from you and deliver you wholly from its power, and then you are to reckon it in His hands and no longer having control over you, or, indeed, in any sense to belong to you. And as He leads you further on to see things that might not be called sinful and yet are not incorporated into His life and will, that from these, also, you separate yourself and surrender them to Him, that He may put to death all that is apart from Himself and raise up in a new and resurrection life our entire being. You will thus see you are delivered from the death struggle with evil and the irrepressible conflict with self, your part being simply to hand Agag over with your own hands for execution, and gladly consent that the Lord should slay him utterly and blot out the remembrance of Amalek forever. Beloved, have you thus separated yourself for God to sanctify? Yours must be the surrender. God will not put His hand on the evil until you authorize Him with your glad consent. Like Joab's army of old, He encamps before your city and sends you the message that Sheba must die or the city perish, but your own hands must deliver him over. Have you done so or will you do so? Will you not now with glad consent lay your hand upon the blessed Sin-Offering's head, and transfer your sinful heart, and the dearest idol it has known, to Him "who was made sin for us who knew no sin that we might be made the righteousness of God in him"?

2. Sanctification means dedication. It is not only to separate from but to separate to. The radical idea of the word is, set apart to be the property of another. And so the

complement of this act which we have already partly described is this positive side in which we offer ourselves to God for His absolute ownership, that He may possess us as His peculiar property, prepare us for His purpose and work out in us all His holy and perfect will. This is the meaning of the appeal made by Paul in the 12th chapter of Romans, "I beseech you therefore, brethren, by the mercies of God that ye present your bodies a living sacrifice, holy, acceptable to God, which is your reasonable service." This is the meaning of those oft-repeated expressions where we are spoken of as God's peculiar people, which literally means, a people for a possession. This is the very ground on which the Scriptures appeal to us to walk in holiness, because we are not our own; we are bought with a price and should glorify God in our body which is God's. It is true that God has bought us, but here again His infinite condescension refuses to compel our surrender, and will accept nothing but a voluntary gift. So, gladly constrained by love, we feel it a privilege to belong to Him and have Him stoop to take us in our worthlessness and be responsible for all the risks of our momentous existence.

This is what the term consecration properly means. It is the voluntary surrender or self-offering of the heart, by the constraint of love to be the Lord's. Its glad expression is "I am my Beloved's." It must spring, of course, from faith. There must be the full confidence that we are safe in this abandonment, that we are not falling over a precipice or surrendering ourselves to the hands of a judge, but that we are sinking into a Father's arms and stepping into an infinite inheritance. Oh, it is an infinite privilege to be permitted thus to give ourselves up to One who pledges Himself to make us all that we would love to be, nay, all that His infinite wisdom, power and love will delight to accomplish in us. It is the clay yielding itself to the potter's hands that it may be shaped into a vessel unto honor, and meet for the Master's use. It is the poor street waif consenting to become the child of a prince that he may be educated and provided for, that he may be prepared to inherit all the wealth of his guardian. How ashamed we may well feel that we ever hesitated to make such a surrender, or that we ever qualified it with any condition but His good and perfect will! Beloved, have you made this full surrender? If so, how gladly your whole being says "Amen" to all that we have said to the blessedness of being only the Lord's! If not, let it be done this moment and at His feet of love prostrate yourself as a whole burnt offering and cry,

"Take my poor heart and let it be,
Forever closed to all but Thee;
Seal Thou my breast, and let me wear
Thy pledge of love forever there."

3. Sanctification means filling. The literal translation of the old Hebrew word to consecrate is "to fill the hand." It suggests the deepest truth in connection with sanctification, viz., that Christ Himself must be the substance and supply of our new spiritual life and fills us with His own Spirit and holiness. After the most sincere consecration, we are but an empty possibility which He must make real. Even our consecration itself must look to Him for grace to make it faultless and acceptable. Even our will must be purified and kept single and supremely fixed on

Him, by His continual grace. Our purity must be the imparting of His life; our peace, His peace within us; our love, the love of God shed abroad in our hearts. Our very faith, which receives all His grace, must be continually supplied from His own Spirit. We bring to Him but an empty hand, clean and open, and He fills it. We are but a capacity and He is the supply. We give ourselves to Him fully, understanding that we do not pledge the strength or goodness required to meet our consecration, but that we take Him for all, and He takes us, fully recognizing the responsibility which He assumes to make us all that He requires and keep us in all His perfect will as we let Him through the habit of a full surrender. What an exquisite rest this gives to the trusting heart and what an infinite grace on His part to meet us on such terms and bear for us so vast a responsibility!

In the upper portion of our metropolis many of our citizens may often have noticed, especially in the past years, a great number of miserable shanties, standing on the choicest sites, perhaps on the corner of a splendid new avenue, looking out on a magnificent prospect, but the house was utterly unworthy of the site. Suppose that a millionaire should want to purchase this site, and that the owner should begin, before giving possession, to repair the old shanty for the new owner, putting fresh thatch on the miserable roof and a new coat of whitewash on the dirty walls. How the purchaser would laugh at him and say, "My friend, I do not want your miserable old wreck of a tenement fixed up like this. At the best it will only be a shanty when you have done all you can to it and I will never live in it. All I want is the ground, the site, and when I get it I will raze the old heap of rubbish to the foundations, and dig deep down to the solid rock before I build my splendid mansion. I will then build from the base my own new house according to my own magnificent plan. I do not want a vestige of your house, all that I require is the situation."

This is exactly what God wants of us and waits to do in us. Each of us has a splendid site for a heavenly temple. It looks out upon eternity and commands a view of all that is glorious in the possibilities of existence, but the house that is built upon it now is a worthless wreck, it is past improving. Our patching and repairing is worse than waste, and what God wants of us is simply that we give Him the possibilities of our life and let Him build upon them His own structure, that temple of holiness which he will make His own abode and which He will let us dwell in with Him as His happy guests in the house of the Lord forever. From the very foundations, the work must all be new and divine. He is the Author and Finisher of our faith, and the attitude of the consecrated heart is that of a constant yielding and constant receiving. This last view of sanctification gives boundless scope to our spiritual progress. It is here that the gradual phase of sanctification comes in. Commencing with a complete separation from evil and dedication to God, it now advances into all the fulness of Christ, and grows up to the measure of the stature of perfect manhood in Him, until every part of our being and every part of our life is filled with God and becomes a channel to receive, and a medium to reflect His grace and glory.

Beloved, have we learned this blessed significance of sanctification and taken God Himself as the fulness of our emptiness and fountain of our spiritual life? Then, indeed, have we entered upon an everlasting expansion and ascension, and forever more these blessed words will deepen and broaden in their boundless meaning:

"Thou of life the Fountain art,
Ever let me take of Thee;
Spring Thou up within my heart,
Rise to all eternity."

CHAPTER II. A SANCTIFIED SPIRIT.

Having seen the source and meaning of sanctification, let us next trace its sphere and extent. "I pray God to sanctify you through and through" is the meaning of this verse. And then Paul specifies the threefold division of our human nature, the spirit, the soul, and the body as respectively the subjects of this work of grace. The Divine Trinity has its counterpart in human nature, at least in some feeble measure. Man has been called a trichotomy or a triplex nature, and there seems good ground to claim that this division is recognized in the Scriptures. In the original account of man's creation the body is first distinctly mentioned—"the Lord God formed man out of the dust of the ground." Then we have the soul and spirit clearly distinguished in the words which follow, "God breathed into man the breath of life and man became a living soul." We have first the breath of spirit of the Almighty imparted into man's higher being and then the physical principle constituting him a living soul.

Again in the account of our Lord's child we have the same division. "The child grew," His physical life; "waxed strong in spirit," His spiritual; "filled with wisdom," His intellectual or soul life. Again in I Cor. 2, the apostle Paul very clearly distinguishes between the soul and the spirit in man. The psychical man, that is, the soul man, he tells us, "receiveth not the things of the Spirit of God neither can he know them for they are spiritually discerned, but he that is spiritual discerneth all things." The psychical man, therefore, is the man of the soul, the spiritual man is the man of quickened spirit. It will be noticed that in this passage he begins with the spirit and gradually descends to the soul and body as the subjects of sanctification. This is quite instructive and significant.

The other day in speaking to our builders, they remarked, "We always work from the top story downward and end with the basement, and so we never go back over our finished work, or need to soil the floors that have been cleansed and completed." And so in God's great house, He works from the top downward. So it is in the growth of the tree. Let it add a thousand layers, you will find that not one is laid on from the outside but each of them has a separate growth from the innermost pith of the tree. The tree's life is from within, outward. So in the tabernacle, the great symbol of spiritual truth, in the account given us in the book of Exodus, we find Jehovah beginning in the Holy of Holies in the Ark of the Covenant, and traveling outward until He has traversed the sanctuary with all its sacred vessels, and reached the external court, with its laver and altar of sacrifice.

Beautiful type of the work of sanctifying grace; the holy Shekinah of the divine spirit and the indwelling Christ in the innermost chamber of the spirit, and spreading their heavenly life and influence abroad through every part until they penetrate every faculty of the soul and every organ of the physical being with their transforming and consecrating power.

I. WHAT IS THE SPIRIT?

In a word it may be said that it is the divine element in man, or perhaps more correctly, that which is cognizant of God. It is not the intellectual or mental or aesthetic or sensational part of man but the spiritual, the higher nature, that which recognizes and holds converse with the heavenly and divine.

1. It is that in us which knows God, which directly and immediately is conscious of the divine presence and can hold fellowship with Him, hearing His voice, beholding His glory, receiving intuitively the impression of His touch and the conviction of His will, understanding and worshipping His character and attributes, speaking to Him in the spirit and language of prayer and praise and heavenly communion. It is, also, directly conscious of the other world of evil spirits, and knows the touch of the enemy as well as the voice of the Shepherd.
2. The spirit is that which recognizes the difference between right and wrong, which loves the right and thinks, discerns, chooses in harmony with righteousness. It is the moral element in human nature. It is the region in which conscience speaks and reigns. It is the seat of righteousness and purity and sanctity, it is that which resembles God, the new man created in righteousness and true holiness after His image. Every one must be conscious of such an element in his being and feel that it is essentially different from the mere faculties of the understanding or the feelings of the heart.
3. The spirit is that which chooses, purposes, determines and thus practically decides the whole question of our action and obedience. In short, it is the region of the will, that mightiest impulse of human nature, that almost divine prerogative which God has shared with man, His child, that very helm of life on whose decision hang the whole issues of character and destiny. What a momentous force it is, and how essential that it be wholly sanctified. As it is, or is not, sanctified, the life is one of obedience or disobedience, and when the will is right, and the choice is fixed, and the eye is single, God recognizes the heart as true and pure. "If there be a willing mind it is accepted according to what a man hath and not according to what he hath not."
4. The spirit is that which trusts. Confidence is one of its attributes and exercises. It is the filial quality in the child of God which looks in the Father's face without a cloud, which lies upon His bosom without a fear and puts its hand in His with the abandonment of childlike simplicity.
5. The spirit is that which loves God. It is not now the human emotional love of which we speak, for that belongs to the lower nature of the soul and may be most fully developed in one whose spirit is still dead to God in trespasses and sins; but it is that divine love which is the direct gift of the Holy Spirit and the true spring of all holiness and obedience. It is nothing less than the love of God shed abroad in the heart by the Holy Spirit, and its appropriate sphere is the human heart.
6. The spirit is that which glorifies God, which makes His will and honor its supreme aim and loses itself in His glory. The very conception of such an aim is foreign to the human mind and can be only received by a spirit which has been born again and created in the divine image.

7. The spirit is that which enjoys God, which hungers for His presence and fellowship and finds its nourishment, its portion, its satisfaction, its inheritance in Himself as its all and in all.

This wonderful element of our human nature is subject to all the sensibilities and susceptibilities which we find in a coarser form in our physical life. There are spiritual senses and organs just as real and intense as those of our physical frame. We find them distinctly recognized in the Scriptures. There is the sense of spiritual hearing, "He that hath an ear let him hear what the Spirit saith to the churches," "Blessed are your ears, for they hear," "My sheep hear my voice and they follow me." There is the sense of vision, "Thine eyes shall see the King in his beauty and the land that is very far off," "Looking unto Jesus," "Beholding as in a glass the glory of the Lord," "Having eyes they see not," "He hath sent me to open the blind eyes and turn them from darkness unto light and the power of Satan unto God." There is the sense of spiritual touch, "That I may apprehend, (or, grasp with my hand) that for which I am apprehended of Christ Jesus," "Who touched me," "As many as touched him were made perfectly whole." There is the sense of taste, "He that eateth me shall live by me," "Oh, taste and see that the Lord is good," "He that cometh to me shall never hunger, and he that believeth on me shall never thirst." There is the sense of smell. Very definitely is it referred to in the 11th of Isaiah, "The Spirit of the Lord shall rest upon him and shall make him of quick smell in the fear of the Lord." The spirit is a real subsistence, and when separated from the body after death, it will have the same consciousness as when in life, and perhaps intense powers of feeling, action and enjoyment.

Such is a brief view of this supreme endowment of our humanity, this upper chamber of the house of God, this higher nature received from our Creator, and lost, or, at least, degraded, defiled and buried through our sin and fall.

II. WHAT IS IT FOR THE SPIRIT TO BE SANCTIFIED?

It is indispensable, first of all, that it be quickened into life. Naturally it is dead, and the work of regeneration quickens it into vitality as a new-born life, breathed, given from heaven as unto us in the first creation, as from the very lips of God. So, in one sense, the unregenerate soul is not spiritually alive. Its faculties are alive, its animal life is active, but its spiritual vitality is suspended. It is true there is a kind of spiritual life in the corpse that is buried in yonder tomb, given over to the horrible forms of life which prey upon it. And so the spirit of the ungodly is alive, but it is possessed with the demon spirits of evil, and alive unto sin and Satan, as the regenerate soul is alive unto God.

But now what is a sanctified spirit?

1. It is a spirit separated.

Have you ever looked upon the dark, cold ground in early spring, through which if you drew your hand, it would chill and defile your fingers and perhaps it was mixed with the manure of the barnyard and the crawling earth worms that burrowed in it? Yet, have you

never seen, growing out of that dark soil, a little plant or flower, with roots white as the driven snow, and leaf as delicate and petals as pure as a baby's dimpled cheek, separated by its own nature and purity from the dirty soil that was all around it and could not even stain it? So the spirit born of God is separated in its own divine nature from its own self and the sinful heart, and the very first step of sanctification is to recognize this separation and count ourselves no longer the same person, but partakers of the divine nature and alive unto God as those who have been raised from the dead. And as such we are to separate our spirit from all that is not of God; not only from sin but from the world and from self and our whole old natural life. All our spiritual instincts, senses and organs are to be separated from evil and intuitively to turn away from even the touch and approach of temptation. We are to refuse to hear with our inward ear the stranger's voice, to see with the spirit's eye the fascinating vision of temptation, to touch in spiritual contact any unclean thing, to taste even the forbidden joy, and by the quick sense of smell at once recognize and turn from the unwholesome atmosphere, and as evil of any kind is revealed to the spirit, it is to renounce it and to ask God to separate it from it and to put the gulf of His presence between the soul and the sin.

And it must be separated ever from the spirits of others, and, indeed, from any human spirit that could control it apart from the will of God. All the aspects of the spirit which we have already referred to must be separated. The higher consciousness that knows God must be separated from all other gods but Him. The moral senses that know right must separate from all wrong. The will must be separated from the choice or inclination of all but His will. The power of trust must be voluntarily separated from every thought of unbelief or distrust. The power to love must be wholly separated from forbidden love. The aim and motive must be separated from all that is not for His glory, the source of its pleasure must be purified and the spirit separated from all joy that is not in harmony with the joy of the Lord. Beloved, is your spirit thus separated, cleansed, and detached from everything that could defile or distract you from the will of God and life of holiness?

2. A sanctified spirit is a dedicated spirit.

Its powers of apprehension are dedicated to know God and to count all things but loss for the excellency of the knowledge of Christ Jesus. His Word is the object of its deepest study and meditation, and His attributes and His glory the theme of its most delightful contemplation. To know God and to be filled with His Spirit and to be ever in His presence is its highest aim. Its will is dedicated to God. It chooses Him deliberately as its portion and its sovereign Lord, and delights to abandon itself to His entire possession and to His perfect will. It is this element of a single heart and a supreme choice of God which constitutes what the Scriptures call a perfect heart, and which they affirm of many a Christian whose steps were not always perfect. Every moral sense in the sanctified spirit is dedicated to God. It chooses His standards of right and wrong and desires above all things to bear His image and be conformed to His nature.

Its power of trusting is dedicated. It is determined to trust God under any circumstances and in spite of all feelings, as an act of will that chooses to believe His Word

notwithstanding every discouragement and temptation. A spirit that thus chooses God will be sustained by the very faith of God Himself imparted to it.

Its love is dedicated and its power of loving. It chooses to love God supremely and to love all as God would have us to love, regarding every human being in the light of God and His will, and adjusting itself to every relationship in such a manner as to please God. It is dedicated to the glory of God. It accepts this and not the applause of men nor its own pleasing as the true end and purpose of life and lays itself a living sacrifice on His altar.

And, further, it is dedicated to enjoy God. It chooses Him as its portion, its happiness, all and in all, and consents to find all its satisfaction in Him and Him alone, whether it be in the loss of every other channel of happiness or by His filling all the springs of life with Himself.

A dedicated spirit is thus wholly given to God, to know Him, to choose His will, to resemble His character, to trust His Word, to love Him supremely, to glorify Him only, to enjoy Him wholly and to belong to Him utterly, unreservedly, and forever. All its senses, susceptibilities and capacities are dedicated to Him. It yields itself to Him to be made by Him all that He would have it to be and to have His perfect will wrought out by it forever. It chooses to hear only what He would speak, to see only what He would have it behold, to touch only at His bidding and to use every power and capability in and for Him only. It regards itself henceforth as His property, subject to His disposal and existing for His great purpose regarding it. It is consecrated not so much to the works, or truth, or the cause, or the church as to the Lord. And this is done gladly, freely, without fear or reservation, but as a great privilege and honor to be permitted thus to belong to so great and good a Master, and have Him undertake so uncongenial a task as our sanctification and exaltation.

This dedication of our spirit can be made in the very first moment of consecration and before we have a single conscious experience or feeling answering to the dedication we make. As empty vessels, as bare possibilities with nothing in us yet but the entire consent of our will to be all that the Lord would have us, we yield ourselves to God according to His will.

This act of dedication should be made once for all, and then recognized as done and as including every subsequent act which we may ever renew as we receive more light in detail respecting His will concerning us.

It is possible for us, once for all and not knowing perhaps one thousandth part of all that it means, to give ourselves to God for all that He understands it to mean, and to know henceforth that we are utterly and eternally the Lord's as certainly as we shall know that we are the Lord's after we have been a million years in glory.

And yet, after this one comprehensive act of dedication it is quite proper for us, as new light comes to us and we become conscious of new powers or possibilities we can lay at

Hits feet, to say our glad “yes” to His claim as often as it is renewed. Yet this is only the working out in detail of the all-inclusive consecration that we made at first.

Beloved, have you thus dedicated yourself and your spirit to God, and will you henceforth dare to reckon yourself all the Lord’s, and as each new chamber of your higher nature opens to your consciousness, will you gladly put the key of it in His gracious hand and recognize him as its Owner and Guest?

3. The sanctified spirit is a spirit filled with the presence and the Spirit of the Lord.

What it gives to him is only a possibility. It is His presence that makes it a reality. Even when dedicated it is but a vessel, empty and meet for the Master’s use. It is He who fills it and pours it out for the supply of the needs of others or to satisfy the desire of his own heart. Even the consecration which we make to God, the very act of dedication itself, has to be made perfect by His grace. We cannot even yield ourselves to Him in a manner that is without imperfection, but we can choose to be His, and then He will come into our dedicated will and make the living sacrifice worthy of His holy altar.

We can lie down upon that altar in full surrender and then He, the great Burnt-Offering, will lie down by our side and offer Himself in us to God as a sacrifice of sweet-smelling savor. This was, really, the meaning of the Burnt-Offering of old. The offerer did not offer himself, but touched the spotless lamb and it became the perfect offering. So with our hand upon the head of Christ, our consecration is accepted in Him, and He comes into our will and our spirit, and so unites Himself with us that the sacrifice is acceptable and complete.

And so, again, our knowledge of God and fellowship with Him are dependent upon His own grace to be made effectual. We dedicate our spirit to God, and then He reveals Himself to us, opening the eyes of our understanding, showing us the person of Christ, unfolding His truth to our spiritual apprehension, and making us to see light in His own light.

It is wonderful how the untutored mind will thus often, in a short time, by the simple touch of the Holy Spirit, be filled with the most profound and scriptural teaching of God and the plan of salvation through Christ. We once knew a poor girl, saved from a life of infamy and but little educated, in a few days rise to the most extraordinary acquaintance with the Scriptures and the whole plan of redemption through the simple anointing of the Holy Spirit. We simply give to Him our spirit that it may know Him and He fills it with His light and revelation.

So, again, we choose to be transformed to His image, but we cannot create that image by our own morality or struggles after righteousness. We must be created anew in His likeness by His own Spirit, and stamped with His resemblance by His heavenly seal impressed directly upon our heart from His hand. And thus He does become to us our holiness, for Christ is made unto us our sanctification, and we are made the righteousness

of God in Him. We turn from the sin, choose to be holy, and God fills our proffered hand with His own spotless righteousness.

So, again, our faith is but the filling of His Spirit and the imparting of the faith of God. We choose to trust and He makes that choice good by enabling us to believe, and to continue in the faith grounded and settled, and so living by the faith of the Son of God. Our love is but a purpose on our part, the power is His; for when we choose to love He sheds abroad that love within us and imparts to us His own Spirit and nature which is love. All our struggles will not work up one throb of genuine love to God, but He will breathe His own perfect love into any heart that chooses to make Him the one object of affection. We cannot love our enemies but we can choose to love them, and God will make us to love them. Often have we known consecrated characters placed in circumstances where they were obliged to come in contact with uncongenial companions whom they could not love; but, choosing at His bidding to act in the spirit of love, God has so inbreathed His very heart, that without a struggle they could adjust themselves to this relationship and meet the uncongenial associate, or even enemy, with quietness, and even tenderness, and a holy desire for his highest good.

So, again, it is with His joy in us. And so, likewise, the power to glorify Him is nothing more nor less than simply this, to let God Himself be manifested in us and so glorify Himself, as others see Him reflected through us. Sanctification is thus God's own life in the spirit that is yielded up to Him to be His dwelling place and the instrument of His power and will. So also of our spiritual senses of which we have spoken. They are sanctified when they become the organs of God's operation, when our spiritual ear is quickened by His Spirit, our spiritual eyes opened by His touch, our spiritual taste, and touch, and smell, made alive by His own quickening life within us.

Now, beloved, have you ever learned this wonderful secret of regenerated spirit and God's Spirit, the Guest and Occupant of that consecrated abode? Shall we illustrate this somewhat lofty conception by a simple illustration? Here is a common leather case which represents the body. Within it is a silver casket, which stands for the soul. We touch a spring and it opens and discloses an exquisite golden locket, which we shall consider as the symbol of the spirit or higher nature, and within that golden locket is a place all set with precious gems for a single picture.

Is it empty in your spirit or is it filled with some other face, or is it dedicated to and occupied by your blessed Lord? Is it His shrine and His home and has He accepted it and made it the seat of His glorious abode and throne of His blessed kingdom of righteousness, peace and joy in the Holy Ghost? Or are there some who read these lines who have not yet even learned the meaning of their own spirit and do not know whether it has yet been quickened from the dead and prepared to be the seat of Christ's indwelling? All that they know of life consists in the physical organism, their mental faculties and their human affections. They have a keen, quick, human life, all aglow with emotion and mental activity, but the spirit, alas, alas! is so dead and cold that it has not even caught the grasp of these higher thoughts that we have been contemplating.

Ah, beloved! there is one world that you have not yet entered, and that is the eternal world to which you are hastening. The life you are living can never introduce you to the sphere of heavenly beings, for “flesh and blood cannot inherit eternal life, nor corruption incorruption.” Your physical life will wither like the flowers of summer, your mental endowments will rise to the highest human rank, but will not touch the joy of that celestial realm. You must have another nature before you can enter the kingdom of heaven. “Except a man be born again he cannot see the kingdom of God.”

Just suppose for a moment a man going to a great musical festival in Germany. He enters the great Concert Hall but he does not know a single word of the language spoken nor has the faintest germ of musical taste. To him the words are unmeaning gutturals, and the notes a jargon of confusing noises. He could understand a problem in mathematics, he could discourse with them with eloquence in English on questions of politics or philosophy, but he is out of place, he does not possess the key to their society or enjoyment.

And so let us suppose the highest intellect of earth entering the society of heaven. To him their songs and joys would all seem as incomprehensible as the conversation of a cultivated home circle would be to the little dog that sits at their feet or the canary that sings in the window. It belongs to a different race and cannot touch their world. Nor could such a man have one point of contact with these heavenly beings. It would be another world, a world unknown, a world as barren as a wilderness; and from its scenes he would be glad to haste to find some congenial fellowship. He cannot reach its range because it is a spiritual race of beings, and he has but an intellectual nature. And, on the other hand, they would save as little interest in him as his range is infinitely below theirs.

We can imagine the porter of yonder gates asking him what he knows, and he begins to tell them about the lore of classical culture, the mythologies of Greece or the monuments of Egypt. The angel smiles with pity and answers, “Why, these splendid memories of which you speak are not worthy of comparison with the world in which we dwell. The grandest temple of Egypt would not make a pedestal for one of the stairs of heaven.” Perhaps he tells them of astronomy, the distance or magnitude of the stars. “Why,” the angel answers, “we have no need of these dim and distant calculations here. There is not one of yonder worlds we have not visited and we could tell you ten thousand times more of its mysteries than you have ever dreamed of, but the glories of these cannot be compared with the glory of Him who sits upon the throne, whom you have not eyes to see, or the sweetness of these redemption songs which you cannot even hear because you have not ears to hear. One thrill of the rapture we feel you cannot ever know because your heart has not been quickened in one heavenly chord. You do not belong here. You live in the lower realm of mind alone, but this is the Home of God and those who have received His nature, His Spirit, and are admitted as His children to dwell in His presence and share His infinite and everlasting joy.

Beloved, this is the high calling which is given to every one of Adam’s race who has heard the gospel. You may become a son of God, you may receive a new spirit which can know and enjoy Him, and that spirit can be so sanctified, so cleansed, so enlarged, so

filled with Himself, as to be able to reach the highest sublimity of His grace and glory and joy. Will you separate it from all that defiles and dwarfs it? Will you dedicate it to Him to be exalted to its highest possible destiny and will, henceforth receive Him to be its life and purity, its satisfaction, its nature, and its ALL and in ALL?

These four short lines of simple poetry express the depth and height of holiness, namely, as a great need and an infinite supply for that need in God. Beloved, shall they express, henceforth, your emptiness and your divine filling?

In the heart of man—
A cry;
In the heart of God—
Supply.

CHAPTER III. A SANCTIFIED SOUL.

We have already seen that in the threefold division of our being the spirit represents the higher and divine element, that which knows, trusts, loves, resembles and glorifies God. What then is the soul as distinguished from the spirit and the body, and what is meant by a soul wholly sanctified?

I. THE NATURE AND ATTRIBUTES OF THE SOUL.

It is not necessary for us to descend into all the depths of psychology and attempt to analyze the manifold attributes and faculties of that wondrous consciousness which God has placed within the breast of every human being. It is enough for the present to observe that every one of us is conscious of, at least, the following four great classes of mental endowment, viz., the understanding, the tastes, the affections and passions, and the appetites.

1. The understanding. This is the seat of intelligence. Many and varied are the chambers in this house of many mansions. Perhaps the first is that which the philosophers have called perception, that which fixes its attention upon objects and becomes directly cognizant of things and thoughts. Next might be named the faculty of intelligence, of acquiring knowledge, of understanding truth and relations, and reasoning, thinking and concluding. To this department also memory belongs, that wondrous attribute which recalls the past and stores up forever the impressions and sensations of the mind to be the source of joy or pain. Imagination follows next, the faculty which gives the soul the power of ignoring space, of bringing the distant near, of peopling the empty void with the creations of an ideal world, which to the vivid fancy seems as real as the material forms around it. As the correlative of Memory, Expectation looks out upon the future with the magnifying glass of Imagination and springs forward on the wings of Hope, till time and sense are forgotten in the prospect of the bright vista that opens before. Amid all this, as the helm of character and the driver of the fiery coursers of the soul, sits reason or judgment, the faculty of comparing or concluding, of weighing instructions and deciding courses of action. Sometimes it is called common-sense, and sometimes the exercise of the judgment. All these are but a few of the mental qualities of which each of us is conscious, and which constitute the leading attributes of the soul. When we think how much they have to do with every interest of human life, it is not necessary to show how important it is that they should be sanctified so as to be guarded from error and perversion and used for their highest ends, for our welfare, the good of others and the glory of God.
2. The tastes follow next in order. Each of us possesses certain special talents and mental inclinations and adaptations. The result of this is that one man is a born musician, another has a genius for painting, another is a natural architect or

sculptor, another a great inventor, another a traveler, and another a poet or writer of fiction.

Each of us then has some special bias of mind, and adaptation is usually indicated by inclination. But each of these tastes needs to be sanctified. Just as in the class of faculties previously enumerated the unholy imagination or the false judgment will lead the literary man to be a prurient Ouida or a passionate Byron, so here, a false taste will make a lover of art a disseminator of vice, the unhallowed love of music a channel for Satan's most insidious temptations, and even the love of beauty and refinement but an instigation to self-adornment, fashionable extravagance and the wild carnival of idolatrous worldliness. Every one of these tastes came to us originally from God, who is Himself a lover of the beautiful and has made everything to reflect His own infinite taste and wisdom, but every one of them may be but a minister to self and sin and a source of degradation and defilement. Do we not most earnestly desire that all these gifts of heaven, unbalanced and perverted by the Fall, shall be wholly sanctified?

3. Deeper still, in the soul's innermost chamber dwell the affections of the heart. This is the home of love, the mother's love, the bridegroom's love, the love of the child, the brother, the friend, the ties of kindred and the deep fellowships of congenial affinity and common tastes, dispositions, interests and aims. We have spoken in the former chapter of love as one of the exercises of the sanctified spirit. We referred there, of course, to the love which the Holy Spirit gives to the heart, a divine love for the Supreme Object and all others related to Him. We speak now of the human affections instinctive in the soul, which are not wrong in themselves but which need to be sanctified and lifted above self, sin and excess. Along with these affections are the various passions and emotions, pride, acquisitiveness, anger, emulation, mirth, joy, sorrow, and many more, all of which are right or wrong according to their measure, their motive and their limitations. It is possible to be angry and sin not, to be proud without vanity, to emulate without envy, to "covet earnestly the best gifts" without avarice, and to be ambitious for the highest recompenses without worldliness in spirit or aim.

Yet all these without the grace of God have become like false lights or reefs of rock and ruin to innumerable human souls, whose very brilliancy of natural endowments and success have but aggravated more utterly their destruction.

4. Lower still in the scale of beings are the appetites and propensities, which link the mind with the body and become the hand-maids of the physical organs. These we shall speak of more in detail in connection with the sanctification of the body. It is only necessary here to refer to them as qualities of the mind which touch the physical senses and act through them. All these appetites are natural and in their normal state, in a properly balanced and sanctified being, are sinless and blameless, but owing to the disturbing influences of the Fall and the perversion of human nature they have become disturbed from their true order and subordinate place, and have become in many cases degrading and destructive. A man whose reasons and affections are under the control of his appetites has started downward on the steep incline which soon must bring him to the level of the brutes, nay, to a

still deeper plunge, measured from the height from which he fell. This, at last, is the wretched and hideous condition of many a human soul, and, hence, the supreme necessity that the appetites and propensities which link us so closely with the brute should be wholly sanctified.

This is a brief survey of the human soul. To realize at once its grandeur and its peril we have only to think of the records of human history and the brilliant panorama which has swept over the stage of time, to fall upon the farther verge over the steep and awful precipices of ruin. How clear and lofty the intellects that have searched out and sought to teach the ages the principles of truth! How wonderful the achievements, even without God's light, of a Plato, a Socrates, a Confucius, a Seneca! How sublime the genius and imagination of a Homer, a Virgil, a Dante, a Shakespeare! How splendid the force of an Alexander and a Napoleon! How superb the taste of a Phidias, a Wren, a Raphael, a Michael Angelo! How glowing and glorious the eloquence of a Demosthenes, a Cicero, a Chatham! And yet withal, how sad the highest issues of human culture and wisdom! How bitter and disappointing the brightest prospects the best of them could look forward to, and how fearful the wreck to which many of them plunged even before the eternal depths were revealed to view! How frequently the brightest intellects have the saddest lives, and how extreme the perils that encompass the path of genius, success or beauty! Oh, how the world needs the Sanctifier to guard even her richest treasures from being their own destroyers!

II. WHAT IS MEANT BY THE SANCTIFICATION OF THE SOUL?

How are all these attributes and faculties to be wholly sanctified? Well, we cannot better make this plain than by applying our three simple tests in detail to each of them. They can be separated, dedicated and filled with the Spirit and life of God and thus, and in no other way, can they be wholly sanctified. Shall we apply the tests in detail?

1. What about our understanding?

(a) Is it separated? Have we learned to withdraw our attention and perception from all that is unholy and to refuse to see forbidden things? Is not this the real source of most of our difficulties about a holy life, that we allow the unholy world to sweep in through all the avenues of our being and absorb all our attention until there is inevitable pollution and misery? The very first thing therefore for us to do is to close the hatches and keep out the billows, to close the shutters and exclude the objects that intrude themselves upon our gaze, to drop the eyelash and be kept as the apple of His eye from the seeing of evil. We can do all this, refuse to perceive and notice the evil around us. As you walk down the street, have you ever been conscious of two forces, the one holding your attention to God in a spirit of quiet recollection and communion, the other tempting you to look at everything on the street, to take in the glare of the shop windows and the busy crowd and the whole animated scene and many a picture of evil, which, if it does not defile, distracts you from the simplicity of your spirit? Have you never felt, on glancing over your morning paper, a check upon your mind as your eye fell upon the glaring columns and a

voice which seemed to hold you from absorbing with your eye all the reeking filth that literary scavengers had shoveled from the alleys and garrets of a wicked metropolis; and have you not felt, when you had read it, all saturated with uncleanness, even though you yourself had not any participation in these crimes? Your thoughts had touched them and therefore were defiled.

The writer was once tempted to read Robert Ingersol's lectures with a view of answering them, but after reading a single page he felt so deluged with the shower of brimstone that poured from every page upon his whole being that he dared not go farther, and felt that he could only warn his people from any contact with such things, and tell them that "evil communications corrupt good manners," and that God's ground was to abstain from the very appearance of evil and have no fellowship with the unfruitful works of darkness, not even so far as to hear them. He was once called upon by a young convert, a very earnest Christian woman, who had gone one Sabbath night, under strong pressure, to hear this daring blasphemer. Her face was fairly shining with the light of the pit, and she had called to tell her pastor that she was fascinated and knew not what was the matter, but that she had been so captivated by his brilliant blasphemy that she seemed to have lost her power of resisting. Therefore the very first thing in order to the sanctification of the mind is to separate it from all evil by absolutely ignoring evil and refusing any contact with it.

So, again, we should separate ourselves from thoughts as well as objects which are not purifying. There are ten thousand inward activities which spring up in the soul without any touch from the external world or any observation of people or things. Many of these are evil thoughts, and still more of them are unnecessary thoughts. These we must suppress. It is possible so to hold the reins of the mind that it will refuse to dwell upon thoughts which the judgment denies. It may be like the waves which beat against the vessel's timbers, but this is very different from letting them into the hold through the hatches. We can keep the hatches down and refuse to open them, and if we do so, God will take our thoughts and hold them captive and fill our minds with His higher, holier thoughts. The truth is that a great many people wear their minds out with useless thinking. Much of the waste of brain and the dead pain in the cerebellum is not due to overwork for God, but is due to a thousand cares and questions which did nobody any good and did us infinite harm. A sanctified soul is one that has learned to be still and cease from all its own activities. This is the meaning of the Psalmist's passionate cry when wearied with his own exhausting activity, "I hate thoughts but thy law do I love." This is the meaning of the Apostle when he says in the 10th chapter of Second Corinthians, "The weapons of our warfare are mighty through God to the pulling down of strongholds, casting down imaginations and bringing every thought into captivity to the obedience of Christ." Our imaginations, our thoughts must be suppressed until we learn to wait in stillness for God's voice and God's thoughts. Thus we shall save ourselves needless exhaustion and ever be within touch of God and out of innumerable sources of temptation. For every one of Satan's wandering thoughts is like a thistle-down, with wings at one end and a seed of evil at the other. Softly it floats into the soul, but ere it goes, it deposits its little germ in the fertile soil which brings forth its harvest of poisonous thorns.

So, again, we must cease from the unholy activities of the memory as it dwells on the forbidden past, and the imagination, as it builds its vain castles in the air or makes temptation vivid and real before the fascinated soul; and so from our reasoning and judgment, as they proudly sit in council, perhaps over God's Word or our brother's character, or determine in godless independence our own course of action instead of listening to the voice of the Master. We must learn to cease from all these activities, to distrust them independently of the Spirit's guidance, and the Master's will, and to hold ourselves unto God for His complete direction and possession.

(b) And so we apply our second test to the faculties of the understanding. Are they dedicated? Is our attention dedicated to God? Can we say, "My heart is fixed, my mind's stayed on Thee"? Are our thoughts dedicated to God? Is our intelligence devoted to know His Word and will, and count all things but loss for the excellency of the knowledge of Christ? Is our memory dedicated to be stored with His truth? Does our imagination dwell upon His Word until it makes the things of eternity more real and vivid than the objects of sense? Is our whole power of thought and reason and judgment and decision wholly yielded to Him, to know and do His will? He is the Author of our intellect, He has made it for Himself, it can find its loftiest employment and satisfaction only in God and His Word. And He needs our mind as well as our spirit to use as the instrument and organ of His high and holy service.

(c) And, finally, is our understanding and intellect filled with God, for He must possess us Himself and put in us His thought and mind as well as His spirit and grace? The Christ who came to give Himself to us had not only a divine nature but a reasonable soul, and this He imparts to us in our union with His person. "We have the mind of Christ," and into this weak and erring brain can come the very understanding of our blessed Master, so that, as the great Kepler, we may say, "I am thinking God's thoughts after God."

The Holy Spirit is a quickening force to the consecrated intellect. Minds that have been dull and obscure before have risen beneath His touch to the highest intellectual attainments and the mightiest achievements of human genius. Every intelligent Christian knows the story of Augustine, the worn-out wreck, who emerged from a wasted youth to become, by the power of grace, the teacher of twelve centuries and the father of evangelical theology.

Again, such a lost intellect was Thomas Chalmers until kindled from above by the power of grace and a divine enthusiasm, and from that hour he became the leader of the religious thought and life of the country and his age. Such again, in the higher ranks of life, was Wilberforce. As a young, aristocratic Englishman, his early years were frittered away in the frivolities of fashionable life and his mind seemed to have but little force and brilliancy. But from the hour in which he gave himself to God, every power in his intellect seemed to be awakened and intensified, until he became the champion of the greatest movement of modern philanthropy, and the honored and successful leader of his country in one of the greatest social movements of English history.

And so many a humble name, a Harry Moorhouse from the ranks of English pickpockets, a Jerry McAuley from the wharf thieves of New York, a Dwight Moody from the shoemaker apprentices of Boston, and a great multitude of the most gifted ministers, evangelists and Christian workers of today, all owe their mental force and that combination of qualities, which constitutes real genius, to the touch of God upon a mind which, without His grace and quickening life, would never have risen above obscurity.

But in a degree in which, perhaps, these brethren have not fully understood, the Lord Jesus is willing to possess the understanding and all the faculties and so fill them with His Word and the power of presenting it effectually to others as to constitute a new era in their work for God, as wonderful as the healing of the body or the consecration of the spirit. There is a distinct baptism of the Holy Ghost for the mind as well as for the spirit. The latter gives the qualities of earnestness, faith, love, courage, unction, and heavenly fire; but the former gives soundness of judgment, clearness of expression, pungency of thought, power of utterance, attractiveness of style, and all those qualities which can fit us to be meet vessels for the Master's use, prepared unto every good work.

A Christian lady recently illustrated this in a simple conversation by telling of a vision which had come to her while praying to God to give her power to understand His Word and teach it to others. She said that there suddenly appeared before her mind, so vividly that it almost seemed real, a naked and empty skull. It almost terrified her at first, and it seemed to hint to her some message of death. But it was immediately followed by the picture of a flaming fire that seemed to enter the empty skull and fill it in every part, and then a thought was whispered to her heart, "This is the answer to your prayer. Your busy brain must become as dead and empty as that skull and then the Holy Ghost will fill it with His glowing fire and His quickened life; bringing His thoughts and feelings, and taking possession of it as His simple instrument and the organ of His working and His will." This is, perhaps, the most perfect figure by which we can express the thought of this message.

Shall we not, beloved, prostrate our proud intellects and lay our wisdom low at Jesus' feet, and, into brains emptied of their self-consciousness and self-sufficiency, receive the baptism of His fire? Shall we not with a new sense of His meaning breathe out the prayer:

"Refining fire go through my heart,
Illuminate my soul,
Scatter thy life through every part,
And sanctify the whole"?

2. Hitherto we have spoken only of the understanding and intellect, the thinking, reasoning faculties of the mind, but we have seen that there are other departments. There are the tastes which give direction to our mental faculties, and bias to our choice, and zest to our employments. Take, for example, the love of music. It is not necessary to show how it may be perverted, and is, frequently, for worldliness, selfishness, and sin. It is the very handmaid of vice and the fascination which allures the heedless world from God and all thought of eternity and salvation.

And yet it is a divine gift and may be wholly sanctified and gloriously used. But it must, first, be separated from all earthly alloy and sinful defilement. The voice that sings for God must not be prostituted to the indulgence of worldliness and sensuality. How often the lips that lead the worship of Jehovah in the sanctuary on Sabbath are found ministering to an ungodly or even to the promiscuous crowd of the music hall or the beer garden before the next six days are ended!

One of Germany's greatest painters refused to use his brush, when offered a fortune by Napoleon, to paint a Venus for the Louvre, because he said he had just painted the face of Jesus and his art might never be desecrated again. And so our tastes must be separated. Well I remember the cloud of condemnation that fell upon my spirit when listening once in my own parlors to the leader of my choir singing the famous "Ave Maria." I could not imagine what had come over my spirit until I began to think of the words and remember that they were words addressed to a human being which belonged only to Jehovah, and I could find no peace until I kindly but firmly bore witness to my dear brother, and promised God that I would never again listen to such blasphemy without faithful protest.

And yet how often Christians allow their ears to be defiled by listening to unholy strains by their love of music, and their own voices to be prostituted by unholy performances in the concert or even the private drawing-room. But not only must this taste be separated, but it must be dedicated to God and used for His service and glory, and then He will fill it with His own anointing and use it to work most gloriously. What ministry today has been more honored than gospel song? How God has shown in a Bliss, Sankey, or a Phillips the honor He still will put on this simple taste to draw millions, by the power of the consecrated melody of the gospel.

So the love of art must be separated. How many Christian homes there are whose decorations or adornments do not speak for God, but for pagan licentiousness or godless display. How this quality of taste may be separated in the matter of personal dress or adorning from that which speaks for the world and self rather than the meek and lowly Jesus. We may dedicate these tastes so that they may be witnesses for Christ, so that the walls of our chamber shall speak for Him, and our very wardrobe be like the phylacteries of Hebrew garments, written over by the sacred characters which declare the glory of our Lord.

Then our various talents and the qualities that bring us success in the occupations of life may be separated so that we shall be strong in every direction, not for self or earthly glory, but for our Master's service and our highest usefulness. There is nothing that may speak more for God than refinement, good taste and preeminent talents. God wants these things inscribed with "Holiness unto the Lord." Blessed be His name for many a lovely woman and many a gifted man who have laid all the attractions of their person and their mind on His altar; and may the day be hastened when all that is lovely in the endowments of nature and the gifts of His infinite taste and wisdom shall become garlands for His brow and attributes to lay at His feet to whom belong the beauty and the glory, the riches and the honor, the praise and the love of the whole creation!

3. But there still remains the most interesting class of our mental qualities, namely, the emotions and affections of the heart. These, we have seen, belong to the human soul. Above them all is the attribute of love. It is instinctive in some form in every human breast. While there is a divine love which is imparted by the Spirit, yet the soul is endued by the Creator with a strange and exquisite power of loving, and, like the tendrils of a living vine, its chords must reach out in some direction.

But how necessary it is that our love should be separated. How natural it is for the heart, like the vine, to cling to some rotten and ruined wall, from which it must be detached to save it from destruction. Who is there that has reached the high and heavenly place in the consecrated life who does not look back, in the very beginning of his or her progress, to a lonely grave where the heart's first idols were buried beneath the cross of Jesus, and it died to that which was most dear to every natural instinct and affection? The path of holiness with us all began at Mount Moriah, in the altar of Isaac, and the sacrifice of our heart. And it was on the same glorious mount that the majestic temple still rises above the spot where the heart in consecration first gave its all to God. God loves to build His temples still on the site of the altar of sacrifice. It is not that He takes delight in wrenching our affections, but these objects of love most frequently are draining our heart's very life and must be severed like the succulent growth of a plant, if it is ever to bring forth fruit. Happy they who, before they unite their hearts to any objects, first learn the mind and will of God, and thus save themselves from a broken heart. It is not necessary that we should be torn from everything we love if we first learn the mind and will of God. This is separation. This also is dedication, to give the mind to God and ever to give Him the supreme place in its affections.

Beloved, are you thus separated? Are you willing thus to separate your heart and your love from all forbidden love, from every unhallowed friendship, from every purely selfish affection, and to let Christ be the Master of your heart and its chief object of affection and delight? Then indeed will He fill that heart and adjust all its chords to harmony and happiness, and into every relationship of life so infuse His own Spirit that we shall be enabled to adjust ourselves to all our mingled and manifold situations and relationships, and everyone be a link with Him and a channel of holy service and blessing.

So we might trace through the whole realm of our emotional nature the same great principles, and find that there is not one of our affections and even passions which might not have a holy and sanctified use. Our anger may be so pure that it shall be a holy zeal for God. Our emulation may be so free from envy that it shall impel us to imitate the noble qualities of others. Our acquisitiveness may be so regulated that it may be lifted above avarice and covet earnestly only the best gifts. Our ambition may be so heavenly that it shall be an impulse to others, pressing us forward to the most noble achievements and most enduring rewards, and every throb of joy and sorrow, hope or fear, may be a movement of the heart of Christ along the various chords of our consecrated being, until every voice within us shall join the heavenly chorus, singing evermore, "Blessing and glory and thanksgiving and honor and power and might be unto him that sitteth upon the throne, and unto the Lamb forever."

CHAPTER IV. A SANCTIFIED BODY.

The human body has been called the microcosm of the universe, a little world of wonders and a monument of divine wisdom and power, sufficient to convince the most incredulous mind of the existence of the Great Designer. There are enough evidences of supreme skill in the structure of the human hand alone to prove the existence, intelligence and benevolence of God in the face of all the sophistry of infidelity. The records of creation teach the importance and dignity of the human body. When God had made all other parts of the material universe, before He formed the human frame He called a solemn council of the Trinity, and with the most majestic deliberation He decreed, "Let us make man in our image after our likeness," and it is added, "The Lord God formed man out of the dust of the ground and breathed into his nostrils the breath of life." All the infinite wisdom of the Trinity was concentrated in his creation and the kiss of the Almighty awoke his higher nature into consciousness and life.

The reason why God has so honored the human frame is made very clear in the subsequent revelation of Jesus Christ and the great mystery of the incarnation. It was because the human body was designed to be the ultimate climax of the whole creation and the eternal form of the incarnate God Himself. Always, it would seem, that the Lord Jesus Christ had purposed to become embodied in a human form, and to link the creation with the Creator in His own wonderful Person. Therefore, the human body was designed, in the beginning, as the pattern and type of this sublimest form of being which ever should exist. Have we ever fully realized the stupendous fact that, down to the latest ages of eternity, as often as from the distant worlds of space, another and another new inhabitant shall come to the great metropolis of the universe to gaze upon the face of its Lord and to behold the wonderful God to whom all creation owes its existence, and to celebrate His yet more wonderful glory and grace in the redemption of a sinful race of which those ages and realms are forever to hear as the most marvelous story of the eternities, they shall gaze as they enter the celestial gates and approach the jasper throne upon the face of a man, upon a form like yours and mine, upon the human frame and countenance of Jesus! Oh! may we not still say, "Lord, what is man that Thou hast set such honor upon him!" Our hearts sink in amazement and adoration at the infinite grace which has so glorified the human body. Shall we wonder, therefore, beloved, that God should require it to be made worthy of such a destiny and sanctified wholly unto its high calling! For, seated by the side of that wondrous Man, we, too, shall share His glory, and be the objects of the wonder and love of the ages to come.

One of the gravest errors of all the centuries has been to depreciate the body. Today the old form of Gnosticism has been trying to establish the doctrine that matter is not real, that the human body is not real but a fiction, or, as they are pleased to phrase it, "a wrong belief," and this "wrong belief" is the cause of all our physical troubles. The aim, therefore, of their long-ago exploded philosophy is to do away with the body, or, rather, the belief of the body, and to reduce man to a simple combination of mental faculties.

This is wholly contrary to the teachings of Scripture, and, in fact, would seem to be the antichrist of which the Apostle John declared that it should deny that Jesus Christ had come in the flesh. Another ancient error was that the body was essentially evil and the great source of temptation and sin, so that the true aim of life in the struggle after sanctity was to get rid of the body, or, at least, to reduce it to the lowest possible condition and render it as incapable as possible of injuring the soul and spirit. One of their favorite methods was the mortification of the body through physical penances and privations until it became reduced and emaciated, so as to cease to be the instigator of evil. The ascetic idea grew out of this delusion, the essential principle of monasticism being the denying of the body in order to the higher culture of the spiritual life. A still grosser form of delusion taught that the true way to purify the body was to indulge its grossest passions to the utmost excess, thus wearing them out by their own abuse and making their theory prove its extreme folly in the fact that while professing sanctity it really led to every kind of sin.

The blessed Holy Spirit has taught us a more excellent way, and Christ has made provision for the sanctification of the body as well as the soul and spirit. Let us ask once more what is a sanctified body, and the first answer will be

I. IT IS A SEPARATED BODY.

It is essential in order to the true sanctification of the body that it be cleansed from all impurity and physical sin. There are bodily transgressions as distinct as those of the soul and spirit.

1. Surely it is not necessary to say that a sanctified body is a body cleansed from gross, sensual indulgences. And yet this is one of the things of which the Apostle most frequently speaks in those epistles which rise to the sublimest heights of spiritual exultation, and speak most freely of our high place in the fellowship of Christ and the life of the Spirit. Those who dwell in heavenly places are not exempt from watching diligently against the sins of the flesh.

Beloved, are your bodies thus separated from all unholy use and all abuse?

2. The sanctified body, we need scarcely add, is a body cleansed from the indulgences of the appetites in every excessive or unnatural form. It is a body that abhors the coarse sin of gluttony and the pampering of its tastes. It is a body that regards the question of eating and drinking, not as a matter for the delectation of the palate, but as a natural and divine provision for its strength and nourishment, that it may glorify God by the use of its powers for Him. It is a body that abstains from the gross and abominable indulgence of the drunkard. And we believe truly, that, in this day, a wholly sanctified body will be kept from even using that which becomes to such multitudes the very poison of hell and the cause of wreck for time and eternity. It is a body that avoids unnatural physical appetites, whether they be the opiate, the cigar or the wine-cup.

Beloved, are your bodies thus sanctified and separated from all evil?

3. The sanctified body is one whose hands are clean. The stain of dishonesty is not on them, the withering blight of ill-gotten gain has not blistered them, the mark of violence is not found upon them. They have been separated from every occupation that could displease God or injure a fellow-man.
4. A sanctified body is one whose feet are cleansed from every false way and unhallowed step. They go not in the paths of sinners and the promenades of worldliness and folly. They are not found in the great procession that throngs the theaters and keeps time in the dance to the carnival of folly and earthly pleasure. They walk not in the broad road that leads to destruction, but have turned aside from every forbidden way to walk in the footprints of the Lord, to carry His messages and to do His will.
5. A sanctified body is known, as physical health is known, by the appearance of the tongue. Your physician asks to see your tongue when he calls, and there is no surer test of a sanctified body than the condition of its tongue. A sanctified tongue is a true tongue. It is cleansed from every form of falsehood, equivocation, deception, and lying, whether it be the daring perjury of the criminal, or the polite prevarication of fashionable society. Along with this it has also abandoned profanity in every form, the oath of the blasphemer or the polite jest that plays and puns on sacred things and makes light of the holy and the divine. It is a tongue that is free from folly and frivolity. It does not shrink from the spirit of genial and innocent humor when it is controlled by sense and kindness, but it has repudiated foolish talking which is not convenient, and seeks, in everything, to speak in the sight of God as the instrument of His thought and will. And, above all other forms of abuse of the tongue, it has put away evil speaking, the abominable gossip of society, the habit of repeating all that one hears, and especially the evil that affects another. It dare not give publicity to an unkind report or an unfavorable whisper respecting another's character, or even utter that which it knows to be false, unless under the stern necessity of protecting another's soul from danger, and then only when it has first spoken freely and plainly to the offending one directly. A sanctified tongue is also cleansed from all needless speaking. It has learned the golden habit of stillness and finds its greatest blessing in its own suppression and habit of silence and communion with God.
6. Beloved, has God sanctified your tongue? Are you willing that He should? Will you give to Him the reins of this member, and, henceforth, relinquish to Him the right to hold it in suppression, to keep it from idle, evil, false or foolish speech, and use it wholly as the instrument of His will and service? Solemnly and forcibly has the Apostle James said: "The tongue is a world of iniquity, it setteth on fire the whole course of nature and is set on fire of hell." Almost every chapter in the book of proverbs flashes with sentences of fiery warning against this lively member of the human body, whose control the Apostle has said is the real test of perfection and entire sanctification. "For if any man offend not in tongue, the same is a perfect man and able also to bridle the whole body."
7. The sanctified body has also been cleansed from the sins of the eyes. It has purposed that it will not look on evil nor on vanity. It refuses to see the faults of others or to dwell upon the spectacle of temptation or the fascinations of vice. It declines to read the doubled-leaded or double-inked lines that flash, through our

daily press, the foul deed of a fallen world before the eyes of the public, and keeps the spirit pure by closing the shutters of vision and keeping out the foul images that pass before the windows of the heart for all that will allow them to attract their attention. It is a great thing to learn to turn away your eyes from beholding vanity and to remember the injunction of the wisest preacher: "Let thine eyes look right on and thine eyelids straight before thee. Ponder the path of thy feet and let all thy ways be established."

Beloved, have you sanctified your eyes and separated them from evil unto the Lord, or will you do so from this moment as the light of conviction is passing even now through your soul? Shall you not say,

"Take my eyes and let them see
Only that which pleases Thee"?

8. A sanctified body has cleansed its sense of hearing and put up the curtains upon its ears against all the sin that assaults our senses from without. It refuses to hear evil as much as to speak it, and puts gossip and slander to flight by looking boldly in its face, and demanding, "How dare you?"

Beloved, are you one of those of whom it is written, "He that shutteth his eyes to the seeing of evil, and his ears from the hearing of evil, he shall dwell on high; his place of defense shall be the munitions of rocks"? Thine "eyes shall see the King in his beauty, they shall behold the land that is very far off."

9. The sanctified body is one whose dress is free from worldliness and sin, and marked by that modesty and simplicity which neither attracts attention by its being either excessive or defective. The truest dress is that which the ordinary observer is less likely to notice, and so controlled by simplicity and propriety that most persons should fail to remember anything special in the appearance of the wearer, and of which it could be as truly said that the wearer was equally unconscious of her dress. There is much in this that speaks for God or the world. Dear friends, is your dress sanctified to the Lord? Is your person a simple, earnest, modest witness for Christ?
10. The sanctified body is one that has been purified from intemperate work, and immoderate and excessive service of any kind, and also from the needless neglect of the simple laws of nature and of health. While these efforts should not bind us where God's work or will requires us to go to the extreme of toil and self-sacrifice and self-denial, yet where such denials are needless, they are wrong; and especially is it a physical sin for men and women to violate every principle of prudence in the pursuit of pleasure or selfish gain, and receive the sad retribution in worn-out bodies and premature disease and death, in pursuit of the fancied prize.
11. The sanctified body has been, or at least should be, separated from disease. We do not say that disease is a voluntary sin, but we do say that it is a blemish and a physical impurity. It is a form of corruption in the flesh. Under the ancient dispensation it disqualified priests from ministering at the altar. It was a defilement or blemish, and so still it is a hindrance to the highest spiritual state

and to the most effective service for God. No doubt He can overrule it for much good. He can make the invalid's chamber a beautiful example and testimony. But this does not make the disease the more pleasing to Him nor the less a blemish; an abnormal condition; an impurity in the human system; something from which Christ has come to separate His people; something which He bore upon the cross that we might not bear it, but "by his stripes be healed."

Beloved, have you been separated from disease, from the malarias and humors that defile your blood, depress your liver, drag down your spirits, cloud your brain, irritate your temper and overshadow all your future life and work, besides holding you back from service for God, and occupying your existence with a morbid self-consciousness and a struggle that is dragging you down when God wants every power engaged in service for a suffering world? Are you willing to be sanctified from disease, and is it valuable enough for you to throw your prejudices away and accept the salvation which Christ has come to bring for spirit, soul and body?

II. A SANCTIFIED BODY IS A DEDICATED BODY.

In the twelfth chapter of Romans the Apostle Paul beseeches us to present our body a living sacrifice, and in a later epistle he speaks to the Corinthians as not their own but bought with a price, therefore expected to glorify God in their bodies which are His. It is impossible for the spirit and soul to be consecrated to God while the body is still held in our own hands, in some measure at least. This is as incongruous as a house presented to a friend while we retain the title deed to the lot on which it stands, or a precious jewel while we retain the key of its casket. The dedication of the body implies the setting apart of our entire physical being, with every organ and member, as the property of God, to be the object of His special care and the instrument of His special will and service. While it may be done in one great comprehensive act, once for all, yet it adds great force and definiteness to it to make it explicit and to recognize every individual member as particularly yielded to His ownership and control. Millions have probably been helped to such a consecration by the eloquent but yet simple hymn of Frances Ridley Havergal:

"Take my life and let it be
Consecrated, Lord, to Thee;
Take my hands and let them move
At the impulse of Thy love."

We are so prone to generalize things that it is extremely wholesome for us to make our spiritual acts explicit. A consecrated body is one that recognizes itself as the property of God and recognizes Him as the Guardian and Keeper of all its interests and needs. He is responsible to take care of us, and, like little children, we look to Him for all. It is a body which has learned to regard every sense and organ, not as a minister of our own pleasure, but a channel for His life and a weapon for His work. This, indeed, is the word used by the Apostle when he says, "Yield yourself unto God as those who are alive from the dead, and your members as weapons of righteousness unto God." The hands are presented to

Him to work for His glory, whether it be in our secular calling or in our ministry for others. This, of course, implies that our works are consecrated, that our greetings are consecrated, and that even the grasp of our hand speaks for Christ.

It means that our tongues speak only at His bidding and for His glory; that we regard every word as a trust or service, and that our speech is always with grace seasoned with salt and for the edification of others. A consecrated tongue will not speak even the commonest word without waiting upon God for His direction, and looking to Him for His approval. Consecrated ears will be very attentive to all that He would have us hear, as well as dead to all other voices. Consecrated eyes will see a thousand opportunities which others pass by unheeded, a thousand beauties and meanings in things which others miss. Consecrated feet will find the path of duty always easy; the highest stairs, the most lonely walks, the most repulsive journeys, the most self-denying tasks a willing service for their Lord; and the errands on which they run will be doubly effectual because they are the Lord's feet which carry the Lord's messages. A consecrated voice will have a new power to sing and speak, which natural tones and cultured elocution or music could never accomplish.

Beloved, are your bodies thus consecrated with all their powers to work and walk and speak, to see and hear, to give of your means and to use your whole external life as a glad and sacred ministry for Christ?

III. A SANCTIFIED BODY IS A BODY FILLED WITH THE HOLY GHOST.

“Know ye not that your bodies are the temples of the Holy Ghost?” So the Master is asking of us all, and there are many who have received Him into their hearts whose flesh has not become His entire abode. None of us yet fully realize to how great an extent our physical frame may become the abode of the Lord Jesus. We have sometimes seen a human face light up with the glory of God in some hour of spiritual elevation, on some mountain top of spiritual experience, or in the light of the borderland, until it seemed as if the body had become transparent and the light of heaven within was shining through the windows of a palace. This may give us some conception of how God can fill even this earthly vessel with Himself. We are told in the New Testament Scriptures the reason is that Christ has become the Head of the human body, and that even in this life “the Lord is for the body and the body for the Lord.” He is, it is true, the source of physical strength and health, but there is something far higher than divine healing, and that is divine health. It is one thing to have the Lord touch us until we are delivered from our infirmities, but it is another thing to have Him possess us with His life, and our life become His life manifest in our mortal flesh.

This is the teaching of the Apostle in the fourth chapter of the Second Corinthians: “We have this treasure in earthen vessels that the excellency of the power may be of God and not of us.” The vessel may be very frail, but if the life of Christ possesses us it fills it with strength as well as divine sacredness. This is what he means when he speaks in the verses that follow of being cast down but not destroyed, perplexed but not in despair, always bearing about in the body the dying of the Lord Jesus, that the life of Jesus also might be

made manifest in us. This life will carry us above our physical infirmities on the high tide of a supernatural vitality which is not dependent upon our organic conditions, but elevates us above them and becomes a heavenly nourishment to all our conscious life and work, so that we can truly say, "We live not by bread alone but by every word that proceedeth out of the mouth of God," and that "in him we live and move and have our being."

This is really a foretaste of the future life. The frail vessel of clay cannot bear it all as the resurrection body will be able, but we can receive and reflect all that we can hold, in this present mortal life, of the very life of our living, immortal Head, the Second Adam who has been made a quickening Spirit.

Beloved, have you received this mystery, this new and glorious secret, which all may receive in a cleansed, consecrated, and receptive vessel? It is waiting, like the light, to come in wherever there is room to receive it. And this blessed filling not only holds and strengthens, but it endues with power for service, and enables our body to become a vehicle of the Spirit and the instrument of the higher nature for the noblest ends.

This great and glorious truth which we have been unfolding is not without a parallel and a parable even in the natural realm. We can often see in the lower world how a piece of clay can be so filled with a higher principle as to be transformed and to be endued with higher properties than its own nature was capable of expressing. Take, for example, that rough mass of iron ore out of the dark mine. It is but a lump of earth.; but smelt it, and melt it, and cleanse it from all its dross, and draw it out in malleable form into the supple wire which girds, in millions of miles, the whole circle of the globe today, and then fill it with the electric fire, and lo! the earthen vessel becomes the electric wire and speaks the messages of business and affection to all mankind. What a mighty power a piece of clay has become! So God can take your vessel of earth and cleanse, develop and prepare, and then fill with His holy presence until it shall speak to the millions of earth and the ages of eternity of Him and for Him.

Or, look at these two or three chemicals: prepare them, and bring them into chemical adjustments and positions, and then attach suitable wires to form your circle; then let the battery play, and lo! you have the magnificent system of the electric light; and those two little bits of clay suspend between them that most perfect form which science knows today, and which is illuminating our streets, our factories, our buildings, with a radiance which defies the revolving earth, or the changes of day and night, to affect man's luxury or comfort. So God can take the earthen vessel, and illuminate it with a touch of His glory until it becomes itself the very light of the world.

Or, again, take this little handful of sand and melt it, and cast it into your mould, let it cool, then polish it into a concave lens, and then take it to yonder splendid observatory on Mount Hamilton and put it into the greatest telescope in the world, and then look into the converging lines of heaven which meet in its bosom, and lo! the whole heavens are revealed, the distant worlds of space have stooped down to meet your eye, and that little bit of clay is filled with the vision of immensity. You can see the distant hills of the

moon, the rings of Saturn, the nebulous clouds of space, divided up into their innumerable stars and systems; and the whole universe becomes a wonder all through a little bit of clay filled with something higher than itself.

So, beloved, you can be polished and filled until you, too, shall shine with the reflected glory of heaven and become a channel for the Spirit of vision and revelation, disclosing the very secrets of the Lord and the wonders of His Word and works. Or, shall we take another example in that piece of common charcoal? Shall we carry it through all the stages of mineralogy until it becomes crystallized carbon and the rough diamond? Shall we then take it and cut down its rough sides and polish it into facets until from a hundred angles it flashes back the rays of light and the glories of color like a little sun or like a rainbow and sun all combined? It is but a bit of clay filled with light.

So, beloved, these bodies of ours, these earthen vessels, may receive a treasure, too, that will so shine from them, when cleansed and completely sanctified, and when all the Master's discipline has been completed, that will make them like the sun in the kingdom of their Father. For the day is coming when the wondering universe shall look upon us in the image of our glorious Lord, and shall wonder which most to wonder at, the Heavenly Bridegroom or the Heavenly Bride, which has received all her glory, from her more glorious Head, and is all the more wonderful because of her humble origin and because of her dark and sinful past. Oh, let us yield ourselves unto God; let us receive Him into every pore and fibre of our being; let every chord and every member be a channel for His indwelling and inworking, and our whole spirit, soul and body sanctified wholly and presented blameless unto the coming of our Lord Jesus Christ, and then shall these bodies leap into that higher plane and rise to that nobler destiny of which He has given us now the earnest and the foretaste even in this mortal flesh.

CHAPTER V. PRESERVED BLAMELESS.

“I pray God your whole spirit, and soul, and body be preserved blameless until the coming of our Lord Jesus Christ.”

“Faithful is he that calleth you who also will do it” (I Thess. 5:23, 24)

It is one thing for the ship to weigh her anchor and spread her spotless canvas to the breeze, and sail away with pennons flying and hearts and hopes beating high with expectation; it is another thing to meet the howling tempest and the angry sea and to enter the distant port. The first experience many—perhaps most of us—have begun, but what shall the issues be? And what promises have we for the voyage and the haven? How will all this seem tomorrow, and tomorrow, and six months hence, when the practical tests of life shall have proved our theories and measured the real living power of our principles of life and action? We have been sanctified wholly: how shall we be preserved blameless? Thank God, there is the same provision for both, and to both the closing promise applies: “Faithful is he that calleth you who also will do it.” Let us look at God’s provision for His consecrated people and the conditions on which these promises depend.

I. THE PROMISE OF OUR PRESERVATION.

We find it in the Old Testament benediction: “The Lord bless thee and keep thee”; we find it again and again in the psalms and prophets: “The Lord is thy keeper, the Lord shall preserve thy soul, he shall preserve thy going out and thy coming in from this time forth and even for evermore.” Even to poor, vacillating Jacob He swears, “I am with thee and will keep thee in all places whithersoever thou goest, for I will not leave thee until I have done unto thee all that I have spoken to thee of.” Of His vineyard He declares: “I, the Lord, do keep it. I will water it every moment; lest any hurt it I will keep it night and day.” “He will keep the feet of his saints,” Hannah sings in her song of triumph. And even in our halting, David declares that “the righteous, though he fall, shall not be utterly cast down, for the Lord upholdeth him with his hand.” For those who abide in closer fellowship, Isaiah declares, “Thou wilt keep him in perfect peace whose mind is stayed on thee because he trusteth in thee.” This was also the Saviour’s prayer before He left the disciples: “Holy Father, keep through thine own name those whom thou hast given me. I pray not that thou shouldest take them out of the world but that thou shouldest keep them from the evil.” And so Peter declares that we are “kept by the power of God through faith unto salvation.” Paul tells us of the “peace of God that passeth all understanding that will keep our hearts and minds (as with a garrison) through Jesus Christ.” And Jude dedicates his epistle to those “who are sanctified by God the Father, and preserved in Christ Jesus,” and closes with a doxology to Him who is “able to keep us from stumbling and to present us faultless before the presence of his glory with exceeding joy.” The great Apostle opens his last epistle with the triumphant confession, “I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day,” and closes with the yet bolder declaration, “The Lord shall deliver me from every evil

work and shall preserve me unto his heavenly kingdom.” Such, then, are some of the promises of God’s preserving grace.

II. THE PROVISION MADE FOR OUR PRESERVATION.

1. It is made in the atonement of Christ, “for by one offering,” we are told, “he has perfected forever all them that are sanctified.” The death of Christ has purchased our complete and final salvation if we are wholly yielded to Him and do not wilfully take ourselves out of His hands and renounce His grace and faithfulness.
2. The intercession of Christ. “Wherefore,” it is said, “he is able to save to the uttermost” or, as it is in the margin, “for evermore all them that come unto God by him, seeing he ever liveth to make intercession for them.” It is because He ever liveth to make intercession that they are kept; because He lives we shall live also. This is the Apostle’s meaning when he declares that “if, when we were enemies we were reconciled to God by his death, much more, being reconciled, we shall be saved by his life.” And so, in the 8th of Romans, he declares: “It is Christ who died, yea, rather that is risen again, who is even at the right hand of God who also maketh intercession for us.” And then comes the shout, “Who shall separate us from the love of Christ?”
3. The blood of Christ secures our preservation. For John declares, “if we walk in the light, as he is in the light, we have fellowship one with the other and the blood of Jesus Christ, God’s Son, cleanseth us from all sin.” The old ordinance of the red heifer, in the 19th of Numbers, is a beautiful type of Christ’s cleansing power. The ashes were preserved and mixed with water, and used as a water of separation, sprinkled upon the unclean, and separating from defilement which had been contracted after the cleansing. It did not refer to the original cleansing, but to the taint which came from the touch of the dead. And so we, though wholly separated from evil, and dedicated to God, are constantly coming into contact with evil, and incurring defilement from the elements which surround us on every hand, and need constantly, like the washing of the disciples’ feet, or the bathing every morning of the flower-cup in the crystal dewdrop, a fresh application of His blood. If you ask what this blood means, the answer, perhaps, is a double one. First, it is the fresh application of His atoning sacrifice by faith. But more, it is an appropriation of His life to our being, for “the blood is the life.” So the blood of Jesus is His risen and divine life imparted to us by the inbreathing of the Holy Spirit and the absorbing power of a living faith. His pure life filling us expels all evil, and continually renews and refreshes our entire being, keeping us ever clean and pure, even as the fresh oil in the lamp maintains the flame, or as the running stream washes and keeps the pebble pure which lies at the sandy bottom.
4. The abiding presence of Christ and the indwelling of the Holy Spirit are God’s chief sources of preservation for His trusting people. It is He who keeps and He keeps from within. “I will put my Spirit within you, and will cause you to walk in my statutes, and ye shall keep my statutes and do them.” “He that abideth in me and I in him, the same bringeth forth much fruit.” “He that abideth in him sinneth not.” “The Lord is thy keeper; he shall preserve thee from all evil.” There is a fine translation of the familiar passage in the 3rd chapter of I John: “He that is born of

God sinneth not, for he that was begotten of God keepeth him, and that wicked one toucheth him not." The presence of Jesus comes between us and every temptation, and meets the adversary with vigilant discernment, rejection and victory.

III. CONDITIONS ON WHICH GOD'S KEEPING DEPENDS.

There are conditions. All God's promises are linked with certain attitudes on our part. It is the willing mind and the surrendered heart that are assured of God's protection and grace. "God resisteth the proud, but giveth grace unto the humble." "He that abideth in him sinneth not." That which is "committed" to Him He is able to keep. The principle of spiritual perseverance has never been better stated than in Samuel's language to Saul three thousand years ago: "If you will fear the Lord and serve him and obey his voice, and not rebel against the commandment of the Lord; then shall both ye and also the king that reigneth over you continue following the Lord your God."

More particularly if we would be preserved blameless,

1. Let us expect to be preserved. If we go out anticipating failure we shall have it; or, at least, we shall never know certainly but that the next temptation we meet is the one in which we are to fall; and as the chain is never stronger than its weakest link, we shall be sure to fall. It is the prestige of an army that secures its victory; it is the quickening assurance that it has never been defeated that carries it irresistibly against the foe.
2. Let us also expect to be tempted. Most persons, after a step of faith, are looking for sunny skies and unruffled seas, and when they meet a storm and tempest they are filled with astonishment and perplexity. But this is just what we must expect to meet if we have received anything of the Lord. The best token of His presence is the adversary's defiance, and the more real our blessing, the more certainly will it be challenged. It is a good thing to go out looking for the worst, and if it comes we are not surprised; while if our path be smooth and our way be unopposed, it is all the more delightful, because it comes as a glad surprise. But let us quite understand what we mean by temptation. You, especially, who have stepped out with the assurance that you have died to self and sin, may be greatly amazed to find yourself assailed with a tempest of thoughts and feelings that seem to come wholly from within, and you will be impelled to say, "Why, I thought I was dead, but I seem to be alive." This, beloved, is the time to remember that temptation has power to penetrate our inmost being with thoughts and feelings that seem to be our own, but are really the instigations of the evil one. "We wrestle with principalities and powers"; that is to say, they twine themselves around us as wrestlers do about the limbs of their opponents, until they seem to be a part of ourselves. This is the essence of temptation, and we are almost constrained to conclude that the evil is within ourselves, and that we are not cleansed and sanctified as we had believed. Do not wonder if you are assailed with temptation that comes to you in the most subtle forms, the most insinuating feelings, the most plausible insinuations, and apparently through your inmost being and nature.

3. Remember that temptation is not sin unless it be accompanied with the consent of your will. There may seem to be even the inclination, and yet the real choice of your spirit is fixed immovably against it; and God regards it simply as a solicitation, and credits you with an obedience all the more pleasing to Him, because the temptation was so strong. We little know how evil can find access to a pure nature, and seem to incorporate itself with our thoughts and feelings, while at the same time we resist and overcome it, and remain as pure as the sea-fowl that emerges from the water without a single drop remaining upon its burnished wing, or as the harp string, which may be struck by a rude and clumsy hand and gives forth a discordant sound, not from any defect of the harp, but because of the hand that touches it. Let but the master's hand play upon it and it is a fountain of melody and a chord of exquisite delight. Now, the truth is that these inner thoughts and suggestions of evil do not spring from our own spirit at all if truly sanctified, but are the voices of the tempter, and we must learn to discriminate between his suggestions and our choices, and declare: "I do not accept; I do not consent; I am not responsible; I will not sin; I reckon myself still dead indeed unto sin and alive unto God through Jesus Christ."

There is a most beautiful incident related in the annals of the early Church, by Mrs. Jamieson, of a holy and exceedingly beautiful maiden in Antioch who became the object of the sinful passion of a heathen nobleman. Unable to win her affection, he employed a magician to throw over her a fatal spell and win her in the toils of his snare. The magician himself became enamored of the fair girl, and sold himself to the devil on condition that he should be given power to captivate her with unholy passion. And so he began to apply all his arts, and throw over her mind the fascinating spell of his own imaginations. Suddenly the poor girl found herself, like a charmed bird, possessed by feelings and apparently by passions to which she had always been a stranger. Her pure heart was horrified by constant visions from which her whole being recoiled, and yet it seemed to her that she must herself be polluted and degraded; and she began to lose all hope and to stand on the verge of a despair which was impelling her to throw herself away in hopeless abandonment to the power which possessed her. In this condition of mind she went to see her bishop, and it is recorded that the good man, with quick discernment, immediately pointed out to her that these influences and feelings were not from her own heart at all, but spells from the will of another, and that their only power consisted in her fears and her recognition of them as her own; and if she would stand firm in her will, refusing in the name of the Lord to acknowledge them as her thoughts, and disdaining either to fear them or for a moment to consent to them, their power would be wholly broken. Unutterably comforted by this wise counsel, she returned to her home and set her face, in the strength of Christ, against these allurements of evil, and immediately she found them broken; and soon after the magician himself became conscious that his power was ended, came to her in deep contrition, confessing his sin, and asking her forgiveness and her prayers, and, it is said, afterwards yielded himself to the Lord, convicted by the triumph of the grace of Christ through a pure and trusting will. This little incident tells the whole story. Let us never reckon any temptation

to be our own sin, but stand steadfast in our purpose, and God will give us the victory.

4. Let us therefore continually reckon ourselves to be dead indeed unto sin, detach our spirit from every evil thing that touches it, tell the devil that these are his children, not ours, that he lays at our doors, refuse to acknowledge any relationship with them, keep the hatches down when the billows sweep the deck, and sail on not fearing the worst as long as they do not get into the hold of our little vessel; and as we reckon, Christ will reckon, and make the reckoning true for us.
5. But above all our reckonings respecting ourselves let us reckon Christ to be in us and recognize Him as the indwelling Life and Keeper of our spirit, soul and body. It is a great principle that where we recognize God, there God will meet us. Recognize Him in the heavens, He will meet us in the heavens; recognize Him by our side and He will speak to us from beside us; recognize Him in our inmost heart and He will meet us there. Let us meet Him as an abiding presence, trust Him as a faithful Keeper. Let us set the Lord always before us, and say with the Psalmist: "Because he is at my right hand, therefore I shall not be moved."
6. If we would be preserved blameless let us abide in the love of Christ. Let us persuade ourselves that He loves us infinitely and perfectly, and that He delights in us continually, and is wholly committed to us to carry us through and fulfil in us all the good pleasure of His will. Let us not think that we must wring from Him, by hard constraint and persuasion, the blessings which our faith compels, but that He has set His heart on our highest good, and that He is working out for us, in His loving purpose, all that we can receive of blessing. Lying like John, in His bosom, let us each reckon ourselves to be the disciple whom Jesus loved, and, like Enoch, let us claim by faith the testimony that we please God, and looking up with confidence we shall find His responsive smile and benediction. The true secret of pleasing God is to trust Him, to believe in His love to us, to be artless children, and to count ourselves beloved of God.
7. If we would be preserved blameless, let us remember that God's will for us is not a hard and impossible task but a reasonable; practicable and gentle standard, and that He is not continually frowning upon us because we cannot reach some astonishing height, or imitate some prodigy of martyrdom and service, but He expects of us a simple, faithful life in the quiet sphere which He has assigned to us; and that we are truly blameless in His sight when we are following, moment by moment, His perfect will in life's duties as they meet us. He adapts the standard of duty according to our circumstances and ability. The parent expects less of the lisping child than the teacher does of the older student or the employer does of the full-grown man. God knows our strength and capacity, and His will is adapted to our growth, and His "yoke is easy and his burden light." Therefore, let us not reprove ourselves because we have not yet reached some ideal that, by and by, we shall have attained to. Are we meeting His will today and saying "yes" to His claims as the moments pass? Then, indeed, we are blameless in His sight. At the same time, let us not allow this comfort to allure us to a false extreme. If, on the other hand, God is pressing us forward by His Spirit to higher reaches, let us not be content with less, for we shall not be blameless unless we press forward,

- that we may apprehend all for which we are apprehended of Christ Jesus. With many of us, God is not finding fault for actual disobedience, perhaps, but for shortcoming and a too easy content with past attainments. The great question is, Are we obedient to the voice of His Spirit as He calls us onward, step by step?
8. Implicit obedience to every voice of God and every conviction of duty is essential to a blameless life. One moment's hesitation to obey, one act of wilful disobedience, will plunge us into darkness, and withdraw His conscious presence from the heart, and leave the soul disarmed and exposed to temptation and sin. They that have become wholly sanctified have given up the right of self-will and disobedience forever, and it is not to be thought of even for a moment that we should hesitate to say "yes" to His every voice. True, we may not know His voice at all times, but in such cases He will always give us time. But when we are convicted of His will and convinced of His way for us, there is no alternative but obedience or a fearful fall and a complete loss of the divine communion.
 9. If we would be preserved blameless we must preserve ceaseless communion with God, and abide in the spirit of prayer and fellowship through the Holy Spirit, for thus alone shall we be led out into all the steppings of His will and kept blameless and fully obedient. The interruption of our communion for an hour might lose a step, and that lost step might lead us from the pathway of His perfect will and the fellowship of His presence for days to come, or, at least, leave us a step behind, and therefore not blameless.
 10. Further, if we would be kept, we must maintain a quiet spirit, free from the turmoil and agitation of anxious care and inward strife, and still enough to always hear His voice. "The peace of God shall garrison your hearts and minds through Jesus Christ." This is the soul's defense if we would be preserved blameless; therefore let the peace of God rule in your hearts, and regard with apprehension and alarm even a moment's interruption of your quietness and inward rest.
 11. If we would be kept we must jealously guard our hearts and thoughts, and not feel ourselves at liberty to drift into the current of all the imaginations that are ever ready to sweep through the brain, and the idle words in which even Christian people are always ready to involve us. If you are walking closely with God, and watching for His voice you will be quickly conscious of a constraint, a weight upon your mind, a repression upon your heart, a deep tender sense of God's anxiety for His child—the mother calling her little birdlings to her soft wing from the place of peril. Truly "He that keepeth his mouth, keepeth his soul." These outward gates are places of danger, and the path of safety is a hidden one.
 12. If we would be preserved blameless we must not live by long intervals, but by the breath and by the moment. Each instant must be dedicated and presented to God, a ceaseless sacrifice, and each breath be poured into His bosom and received back from His being.
 13. If we would be preserved blameless we must learn to recover instantly from failure by frank confession and prompt faith and recommitment. It is possible to catch ourselves before we have really fallen, and God does not count it a fall if we do not yield to it. Unseen hands are ever near to bear us up, even when we dash our foot against a stone; the remedy is found even before the danger has become effectual. There is provision for every failure in the blessed promise, "If we

confess our sins he is faithful and just to forgive us our sins and to cleanse us from all unrighteousness.” There is something higher and better than this, viz., the grace that is able to keep us from stumbling, and check us even before the fall is accomplished. So He is willing to keep us even as the apple of the eye, reminded of the danger before it has become fatal, and instinctively closing the eyelids against its intrusion.

14. Finally, let us remember that the whole spirit, soul and body must be trained to abide in Christ. The life He gives us is not a self-contained endowment but a link of dependence, and every part of our being must continually draw its replenishment and nurture from our living Head, and thus be preserved blameless unto the Coming of our LORD JESUS CHRIST.