

The
Inner and Outer Life
of
Holiness

DOUGAN CLARK, M. D.

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by

DOUGAN CLARK, M.D.

Author of

"Offices of the Holy Spirit," "Instructions to Christian Converts,"
"Holy Ghost Dispensation," "Christ our Sanctification,"
etc., etc.

Edited by

ANNA LOUISE SPANN, Ph.D.

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*To the
Memory of My Beloved Parents*

DUGAN

and

ASENATH CLARK

*Both Approved Ministers in the
Friends' Church*

*And Both Long Since Gone to
The Glory Land—*

*This Little Book is
Affectionately Inscribed.*

Dougan Clark, minister and theologian in the Society of Friends, was the son of Dugan and Asenath Clark, both ministers in the Friends Church. Educated for the medical profession he later became a minister and head of the Theological Department of Earlham College. His interest in the doctrine of Holiness led him to the publication of a religious paper for a time. His books are written chiefly upon subjects relating to the spiritual life and experience of the Christian.

PREFACE TO THIS EDITION.

The reprint of this very important and instructive little book is being made to restore it to the available literature of the day. The book remains as it came from the hand of the author with only slight changes, none of which affect the thought or message of the writer.

The subject of Holiness is presented from the theological and practical standpoints. What God does IN the heart of man in the experience of holiness and what the outward result is in the life is emphasized in this brief message. We bespeak for its author, a wide reading among those who desire to know the way of truth, and who desire to become acquainted with the deeper things of God.

ANNA LOUISE SPANN, Ph.D.

University Park, Iowa.

Editress.

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CHAPTER I

The Holy Spirit is the great Transformer. The holy heart therefore is a transformed heart. The life of such a heart is a hidden life. The entirely sanctified believer has an inner life which is peculiarly his own. He may have much sorrow, but if sorrowful, he is always rejoicing. "A stranger doth not intermeddle with his joy." He "dwelleth in the secret places of the Most High"—he abides "under the shadow of the Almighty"—he is hidden "in the shadow of His hand," "in His pavilion," "in the secret of His tabernacle"—he eats of the hidden manna, and his soul is satisfied.

The first characteristic of this inner life that I mention is *peace*. The entirely sanctified man or woman is possessed of a spirit that is altogether peaceful and resigned. This is a state of mind that originates from, and coexists with perfect faith. The natural excitability which is so troublesome to most Christians, when they are in the presence of the fretting and vexing cares of life, is in such as I am describing, brought into quietness and subjection. The stormy winds are calmed and the rolling waves subside. Deep within the innermost recesses of the soul, there is rest—there is "understanding"—there is a measure, just as much as our human hearts can contain of the "sublime and passionless tranquility of God" Himself.

It must not be supposed, however, that the inner life of the sanctified Christian is *devoid of feeling*. The quietness and the peace which he experiences are not the quietness and peace of inertia, nor of stupidity, nor of indifference, nor of presumption.

Far from it. His rest of soul does not result from want of feeling, but from regulated, subdued and harmonized feeling. His emotions, his desires, his volitions, are brought into subjection to and agreement with the perfect will of God—and where there is no rebellion and no self-will, there can be no discord and no unrest. All other feelings are lost and submerged in the one feeling of supreme love to God—and then the blessed Saviour's words are verified. "Peace I leave with you, My peace I give unto you."

The inner life of holiness is characterized in the second place by a *complete and un murmuring resignation to all God's outward providences*. These providences are regarded by the wholly sanctified believer as the interpreters of the Divine will. They are one of the important instrumentalities by which the Holy Spirit guides and directs the willing and obedient believer. How appropriate then that he should "nourish himself with the daily providences of God"—that in everything that meets him in his daily life he should be on the alert to recognize the hand of his Heavenly Father—and eager to follow implicitly all its pointings.

And such a condition of mind will be far removed from the eagerness and "self-activity" of nature—for this is always restless, and therefore unhappy—but the other is quiet, restful, patient. "My soul wait *only* upon God for my expectation is from Him." And as the true and patient searching for God in His daily providences is opposed to the "peace of God which passeth all" the "creaturely activity" of nature—it is also opposed not less to sluggishness and indolence. If we are really in earnest to know and do

all the will of God, we shall have no time for idleness nor for carelessness. We shall be no more ready to lag behind the intimations of our Father's will, than to run before them. Keep always just abreast of the providences which surround thy path, and thou will be enabled by His grace to walk before Him "unto all pleasing,"—and thou wilt be preserved from rashly hastening on before the Guide, or indolently loitering behind Him.

A winding river or a ship gently gliding before the wind is a beautiful object. Such an object gives pleasure to the beholder, as we are told by the philosophers, because it harmonizes with the movements of our own minds. But a river rushing madly down a steep descent, or plunging over a cataract—whilst it may inspire us with a sense of sublimity, and produce awe and admiration and a half-conscious terror—yet it ceases to be beautiful because our mental movements cannot keep pace with it. A ship driven fiercely before a gale, dashing the waves into foam in its mad career, while it is majestic and grand, yet as in the other instance, and for the same reason, ceases to be beautiful, because the movement of our minds is too slow to harmonize with it.

And thus it is with the sanctified soul. If it moves just when and where God may direct by His providences—keeping pace as it were with His heavenly intimations, all will be calm and peaceful within, even if we are engaged in the most arduous labors either of hand or brain—all will be sweet and beautiful because all will be in order of infinite and unerring wisdom.

But if we allow ourselves to be jostled out of the

Divine harmony, if by taking our movements into our own hands—like a horse that seizes his bit, and runs away without control, or on the other hand like a slowly moving horse that cannot be urged out of its stride—we go too fast or too slow—in either case we lose the sense of the Divine presence, and our peace is disturbed by darkness and perplexity.

The inner life of holiness is further characterized by a *sanctified judgment*. The Holy Spirit operates, no doubt, primarily and chiefly upon the heart. He transforms the sensibilities. He reconstructs the motives and impulses, and especially He adjusts and harmonizes the will. But we must not imagine that He leaves the intellect out of the sphere of His heavenly and Divine operations. By no means. He illuminates the understanding. He communicates new truths to the sanctified mind. He interprets truths learned from the Bible or other sources so as to make them new. He casts a flood of light upon the inspired pages. He guides each holy individual into all the spiritual truth that is required for the needs of his own soul, and also for the work he has to do. To all such he becomes in very truth "*the Spirit of wisdom*." And, beloved, let us devoutly pray that God may give us a holy *discernment*, so that we may detect the real differences between things that often to the unregenerate man and the unanointed Christian look just alike—that we may distinguish between thing and thing—"between the precious and the vile"—between what is of God and what is of Satan. "He that is spiritual discerneth all things, yet he himself is discerned of no man."

We ought to remark in this connection that the

man who is entirely sanctified and filled with the Spirit, does not on that account have less need of carefulness in his perceptions, and a calm and deliberate exercise of his rational faculties. Common sense, which is far too *un*-common, is a thing which no Christian in any state of grace should lay aside or lightly esteem. The Holy Ghost—baptized believer should know better than to surrender himself to impulses, which do not by any means *always* come from the Holy Ghost—rather than to be influenced by a rational judgment, sanctified and enlightened by the Holy Spirit. At this very point, too many Holiness people, alas, have fallen into gross delusions, ending in fanaticism and shipwreck of faith. Look at our blessed Lord Jesus Christ. He possessed the Spirit without measure. And yet He was never known to do a thing that was extravagant, or irrational, or absurd. He was calmly contemplative. He exercises a sound and sanctified judgment. He did some things that were beyond the reason of those with whom He mingled—but nothing that was *contrary to reason*. As a man he was eminently level-headed as well as level-hearted.

The inner life of the holy soul is furthermore *a life by the moment—and a life in which the heart is detached from earthly things, and realizes God as a present Counselor and Friend*. The past is gone, we can never change it, the future is unknown to us and beyond our control; the present is ours. Give yourself then to the present moment, and give the present moment to God. This state of "*inward recollections*" as it has been designated by certain devout writers: is just realizing by faith the continual presence

of God—it is cultivating His acquaintance—it is listening for and to the whispers of His love—and learning what His will is. Yea, communing with Him as friend with friend. Praise the Lord.

CHAPTER II

The next remark is that the life of the sanctified man is emphatically and peculiarly a *life of faith*. "Walk by faith and not by sight," says the great apostle. All Christians must have faith, but holy Christians possess it in a very high degree. And this is precisely the phrase by which some denominations of Christians, designate the experience of Perfect Love or Entire Sanctification. All three expressions are sanctioned by the Holy Scripture, and therefore may be rightly and properly used—the only point necessary to be guarded, being that we do not employ the term "full assurance of faith"—and at the same time exclude or deny the other names of the same experience which are equally Scriptural and equally true. And besides this the term assurance is often employed in our day to designate the experience of initial salvation, when the penitent sinner, becomes assured by the witness of the Spirit that he is a child of God.

Perfect love involves and implies the idea of perfect faith. Perfect love is love to God without any rivalry, and right and pure love towards all men. Perfect faith is faith without any admixture of doubt and unbelief. Faith and love are twin sisters and always keep pace with each other. Faith takes an advanced step, and, lo, love is by its side. Little faith, little love—much faith, much love—perfect faith, perfect love. Believe Christ with a weak and trembling faith, and you will love him with a weak and trembling love. Believe Him with a firm and vigorous faith, and you will love Him with a firm and vigorous love. Believe Him with a faith that refuses to doubt, and

you will love Him with a love that refuses to waver.

And both faith and love are irreconcilably opposed to sin. Just in proportion to the strength of your faith in Christ will be your desire to please Him, and your unwillingness to grieve or offend Him. And when your faith becomes perfect, your determination will become fixed, that by His grace you will not voluntarily sin against Him. And on the other hand if you possess love for Him even in a small measure, in that same measure will be your wish to avoid sinning against Him, and if your love is perfect, nothing can induce you wilfully to transgress His Holy commands. And thus it is blessedly true that "faith worketh by love to the purifying of the heart." I believe there are people in the world today who would rather die than voluntarily to commit a known sin. Would there were many more.

The inner life of holiness being thus a life of faith, it does not much concern itself about special signs or visions or extraordinary manifestations, or sensational phenomena of any kind or character. No doubt the Lord may and sometimes does use dreams and trances and special revelations to the intellect or to the sensibilities, for the instruction and edification of His children. But we must not live in them, nor depend upon them, nor think that something is wrong when they are withheld from us. They are the exception and not the rule. It is not generally those who know most of the Hidden Life, who have these sensational experiences, and we are emphatically forbidden by the blessed Saviour to seek after a sign. If the Lord in His infinite wisdom, sends to us these extraordinary manifestations, let us receive them with

thankfulness, and pray that we may learn the lessons they are intended to teach us; but when He does not send them and we are deprived of them as most Christians are all through this life, let us gratefully remember that we still have the Lord Himself, and still have the conscious or unconscious illumination of the Holy Spirit upon its inspired pages. For these let us thank God, and with these let us be satisfied. *

The love that appertains to the inner life of holiness is like all other love, self-reactive and self-expanding. It is ever desiring to love more, and to increase its own capacity of loving. If this tendency to enlargement and expansion is to go on forever, it must have an infinite object on which to expend itself, otherwise it would necessarily terminate when it should have reached everything in the object which is capable of being loved. But God is an infinite Being, His excellence can never be exhausted, nor fully comprehended, and so the soul may go on loving Him with a love that is perfect all the time, and yet which increases and expands forever.

The inner life of holiness, I remark in the next place does not make the mistake of *confounding love with joy*. Many persons who seem and claim to be seeking for holiness are seeking for joy. Such not unfrequently express themselves, as desiring a religion that always makes them happy or joyful. These individuals no doubt love God sincerely, but the very fact that they are seeking for joy—joy in the abstract, for its own sake—is proof positive that there is still much self-love left in their hearts. It is blessedly true indeed that joy necessarily attends or accompanies holiness, but the thing to seek and find is not

joy for its own sake, but holiness for its own sake.

Joy is an emotion, and emotions terminate in the individual who is the subject of them. If we have joy in the Lord it is because we love the Lord. And if we love Him with a pure love we shall love Him with an undying love, even if He should see fit for any reason, to take away our joy. The thing for a Christian to be anxious about therefore, is not his own measure of joy, but his faith and his love, and his obedience. The one thing God is pleased with is to have us everywhere and always, doing and suffering His sweet will.

Love is not simply an emotion but it has in it a strong element of desire. It does not settle nor terminate in the subject but goes forth with strong and burning desire to do good to the beloved object. And when it is directed toward God, the Supreme Object of Love—it desires to please Him and to promote His glory. When on the other hand it is directed towards lost and fallen men it desires to save them at whatever sacrifice to itself may be required. Listen to Moses: "O, this people have sinned a great sin, and have made them gods of gold; yet, now, if Thou wilt forgive their sins; and if not, blot me, I pray Thee, out of Thy book which Thou hast written."

Listen to Paul: "For I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh."

Listen to Jesus: "And I, if I be lifted up from the earth, will draw men unto Me." Beloved let us see to it, that our love is kept perfect, and thus, and thus only, our joy shall be full.

Whoever possesses the true inner life of holiness

has his center in God. Every human being must have a center around which continually revolves his thoughts, his purposes, his motives, his words, his actions, his whole character. And this center is either God or self. Some doubtless make the attempt to revolve around two centers—both God and themselves—but this is only the old story of trying to serve two masters, which Jesus says is utterly impossible. Now it is a wonderful simplification of the Christian life, to have just one center of our whole existence, and that center God. Our thoughts then will be God's thoughts. Our hopes and aspirations will be directed towards Him. Our life will be hid with Christ in Him. Our expectations will be from Him. It will be the daily business of our lives to do always those things that please Him. *Our love for all created persons and things will be subordinate to our love for Him.* With such love and service as we are capable of we will honor Him on earth, and with a better love and a better service in the glory land.

CHAPTER III

The inner life of holiness is, as remarked in a former chapter, pre-eminently a life of faith. There are other phases of this subject that it is important to present. The life of trust implies a continuous and a steadfast faith. It also implies a very high degree of faith, or what is called by Paul, and by certain uninspired writers, "*the full assurance of faith.*" The Christian begins to live by faith, and his spiritual vitality is increased and strengthened in direct proportion to the increase and strengthening of his faith. And thus when faith becomes perfect, love becomes perfect, and the inner life of holiness is also the inner life of faith.

Now faith, like other principles of the human mind, such as memory, perception and reasoning, increases by exercise. It is to some extent at least influenced by the law of habit. This law is whatever we do frequently or persistently becomes comparatively easy.

Now in the inner life of holiness it becomes the holy habit of the soul to trust in God—to believe His promises—to appropriate with thankfulness all His blessings, both spiritual and temporal, as they are showered down from above day by day, and to expect them to continue. Such a soul knows what it is to *rest* in Jesus. And if any Christian heart is not resting, it is because it is not believing.

The inner life of holiness is free from all agitating and disquieting *reasonings*. Not that faith—even reckless faith—is unreasonable, or contrary to reason. No, far from it. But the sanctified man has learned that it is the most reasonable thing in the world to

believe God. He has learned that his "*doubts are traitors*" and therefore when he has once planted his feet upon the sure promises of God, he refuses to be driven from his position by the suggestions of natural reason, which attaches itself to what is seen and temporal, while faith, on the contrary, attaches itself to what is unseen and eternal.

The language of the holy soul is, "Let God be true, but every man a liar," and "*Though He slay me, yet will I trust in Him.*" Faith is never opposed to true and right reason, although it may be beyond it. As reason is paramount in the sphere of reason, so must faith be paramount in the sphere of faith. The two principles occupy each its own territory, and neither should infringe upon the other's rights. There need be and should be no quarrel between them. When rightly understood and rightly exercised they are in perfect harmony.

The mystical writers distinguished between *meditation* and *contemplation*—regarding the former as a voluntary active exercise of the perceptive and rational faculties, and the latter as a passive condition of the soul in which it just receives the thoughts and communications which God originates. "The ship's navigation ceases," says Molinos, "when it enters the port. Thus the soul after the fatigue of meditation, finding itself in the calm of contemplation, a state of mind resulting from the highest faith, ought to quit all its own reasoning, and remain peaceful and silent with its eye fixed simply and affectionately upon God." Do not the possessors of the inner life of holiness know something of this blessed experience even in our day?

But if the life under consideration is a life of faith, it is no less certainly *a life of consecration*. As an act of faith is necessary to the reception on our part of the experience of holiness, so also a previous act of consecration is necessary in order to bring us on believing *ground*. We must surrender in order that we may believe, and we must believe in order that we may be holy. And as consecration and faith are necessary for the *obtaining* of entire sanctification—so they are necessary for the *retaining* of it as well. The inner life of holiness, therefore, is characterized by a continuous surrender and a continuous trust. We must yield, we must trust, we must obey and that perpetually.

Now, consecration is in most cases—if complete and thorough—a painful process. It is compared by the Saviour to plucking out the right eye: to cutting off the right hand: to laying down the natural life—and such most truly it is in relation to sin, and in relation to worldly pleasures and worldly things. It implies *a surrender that is absolute, unconditional, unreserved and for all future duration*. *The greatest struggle is usually in the final definite act to surrender in which we place ourselves and all our interests implicitly in God's hands, and enter into covenant that we will be, do and suffer all that He requires of us.*

But after the one formal definite act of consecration, there will be, most likely, in our experience *many unexpected tests of obedience and surrender*; many questions which we had not looked for or thought of when we first gave up all to God. And the continuous daily inner life will therefore be a continuous daily submission to God, with the language

expressed or implied "Thy will, not mine be done." And this will also become more and more easy by frequent repetition until there will be scarcely, if at all, even the consciousness of a struggle in this perpetually yielding ourselves in all things to His sweet will. *To substitute His will for our own will at length becomes our highest delight.*

The inner life of holiness is further characterized by the complete *subjection and regulation of the appetites, propensities and affections.* All these sensibilities of our nature, are in themselves under proper restrictions, innocent—but in man's fallen condition they have all been corrupted by sin. And in his unregenerate state the human being is often enslaved by these desires which God gave him for a good purpose. Instead of subjecting them, he is subjected by them. Under the influence of inbred sin the normal desire for food degenerates into gluttony and drunkenness—the proper conjugal attraction which brings opposite sexes together in wedded love becomes gross licentiousness—the social principle becomes excessive or perverted—the lawful desire for happiness becomes excessive and makes too much of personal happiness regardless of the happiness of others—self-love becomes selfishness—the proper desire for knowledge becomes idle curiosity—the lawful wish to accumulate becomes sinful covetousness—the right desire of life perverted into a slavish fear of death on the one hand, or into a reckless disregard of danger on the other.

But the inner life of *holiness regulates all these sensibilities* and keeps each in its proper place and its proper exercise. All the disorderly passions which

arise out of the excessive or perverted action of the propensities are quelled and calmed by the indwelling Spirit, and brought into happy union and harmony with the law of God.

Some thoughtful writer has remarked that the hardest principles to regulate in the human heart are *anger* and *love*. This is probably correct. There are too few certainly who know how to be angry and sin not—and too few who know how to love purely, rightly, unselfishly and holily. But in the inner life of holiness there is no sinful anger and there is no sinful love.

And yet the sanctified man or woman must abhor that which is evil. There is an indignation, yea, an anger which is righteous and of the same kind as that which the Saviour felt as He beheld the wickedness and hypocrisy of the Scribes and Pharisees. But it is a delicate matter for a Christian to be angry at all, lest the element of selfish vindictiveness and unholy resentment may enter into and spoil the righteousness indignation of his wrathful soul.

And again, how blessed it is to love aright. Not that the Christian or even the holy Christian, is required to love all people alike—not that we are required to *like* everybody—as we are required to *love* everybody. But it is our privilege and duty to love all men with a right and appropriate love and this will be only possible when we love God supremely and love our fellow-men in God and for God. That is to say, when we recognize in every human being the image of God however much marred by sin, and love them with a love which desires their welfare and salvation.

CHAPTER IV

It may be inferred from what has already been stated, that the inner life of holiness involves the *extinction of selfishness*. Not the extinction of a right and proper self-love, but of that excess or perversion of self-love which is denominated selfishness, and which is regarded as odious by many who make no profession of religion.

A Philadelphia Quaker, of a former generation, is related to have been the subject, on a certain occasion, of a singular dream. He thought he was walking along the highway, when he was met by a person of large size, whom he accosted by asking his name. "My name," replied the giant, "is Self." "Well, then," rejoined the other, "I will kill thee!" A severe conflict followed, in which at last the Friend was victorious, and left his antagonist, as he supposed, dead upon the field. Soon, however, he was met by another giant twice as tall as the former one. "What is thy name?" said he. "My name is Self," was the reply. Again the two entered into a desperate struggle, and again the Quaker succeeded in slaying his opponent, though only when his own strength was on the point of exhaustion.

Pursuing his journey, he was soon met by a personage so great that his head reached the clouds, and who still gave the same answer to his inquiry as to who he was: "My name is Self." Then the poor Quaker, being overthrown and prostrated upon the ground, called mightily upon Christ for help, and the blessed Saviour heard his prayer and came to his deliverance and destroyed his enemy. The story is not without a valuable moral: *If ever self is destroyed*

in thy heart, my beloved reader, it must be by Divine power. Thy own puny arm will never be able to effect so stupendous a victory. Therefore, put thy case at once and implicitly into the hands of the Great Physician, that the old self—the natural self—the sinful self, may be destroyed.

The chief seat of selfishness is in the desires. The natural man desires many things. He keeps restlessly running to and fro after this, that, and the other supposed gratification, and is disappointed again and again of finding the happiness he is seeking for. It is often long before the unsatisfied human heart learns the lesson which ought to be learned at the outset, namely: "That things of earth were never yet designed to quench the vast and deathless thirst of an immortal mind."

It is long before the restless soul accepts the fact which God is longing to impart, the fact, namely, that "He has made us for Himself and our souls are restless till they rest in Him."

The mental philosophers divide the Desires into three classes, viz.: The Appetites, the Propensities and the Affections. Of these the Appetites are closely connected with the physical system, and when under the influence of inordinate or perverted self-love these Appetites are allowed full sway, they bring the soul in subjection to the body and reduce a man even below the level of the brute. Gluttony, Drunkenness, Debauchery—these are the names we apply to the supremacy of the Appetites. And yet the Appetites when brought and kept under the strict control of the higher principles of our nature are good and rich, proper and necessary. What is needed is that *sel-*

fishness may be killed out of them, and then they will and do serve an excellent purpose in the economy of Providence.

The Propensities are further removed from the body, and consist of such natural desire as the desire of life, the desire of happiness, the desire of esteem, the desire of knowledge, etc. Sin and self have permeated these also with their baleful influence, and these also need to have *self* extirpated from them, so that they may be used and gratified to God's glory.

Then again, our Affections need to be purged from the leaven of self and sin, in order that they too may be kept in proper subjection to the supreme love for God which ought to possess our souls, and which, when it does so, will regulate all other affections, keep them in their proper and subordinate position, and eliminate the idolatry from our souls.

Now in the unconverted state, and largely in the unsanctified state, we are full of desires, and the root of all these unregulated and unrestrained desires is selfishness. When selfishness is removed our desires are simplified. They no longer destroy our peace by continually clamoring for gratification. The chief desire of the holy soul is a hungering and thirsting after righteousness, and all other desires are merged and swallowed up in one desire: "*Thy will, not mine be done.*"

The inner life of holiness turning away from the feelings, the passions, the aversions, the attachments, the hatred and love which have their roots in excessive or perverted self-love, dwells in a spirit of meekness, forgiveness, long suffering, love of enemies, and all the blessed graces of the Spirit. It fosters

and cultivates, above all other things, the supreme love of God in the soul, and admits nothing to its sacred enclosure which is at variance with that love.

The inner life of holiness is accompanied by continual *peace of conscience*. There is no condemnation. The inward monitor, the natural conscience, only makes known its existence by its smiles, not by its power nor its lashings. The past is under the blood; the present and future are given to God. All is peace and quietness, and confidence and rest.

In the natural life, and to some extent in the un-sanctified life, we are full of doubts. In the inner life of holiness we are full of trust, and hence *doubts are excluded*. This inner life places its confidence nowhere short of God. It has nothing to do with human instrumentalities short of Him or independent of Him. It seeks, not the honor of man, but the honor which comes from God only.

This blessed life is a *life of prayer*. It continues instant in prayer. It prays without ceasing. How can it be otherwise? It has ceased from all human and earthly dependence. How is it possible that it should not depend wholly upon God, and should not continually resort to Him, and consult Him, and commune with Him, and pray to Him?

This inner life is emphatically a *new life*. A present salvation, a present duty, a present service, or a present waiting, these characterize it. It does not procrastinate, nor permit others to procrastinate, if possible to prevent it. It does not put off till tomorrow what ought to be done today. It *keeps abreast of God's intimations and God's providences*. It walks in the light constantly and experiences a con-

stant cleansing from sin by the blood.

Instead of striving to have its own way, and to make its own choice, it seeks always to be in God's way and to accept His choice. Its language is

*"I worship thee, sweet will of God,
And all thy ways adore,
And every day I live I seem
To love thee more and more."*

And so it proceeds day by day, calmly following the heavenly bidding, not agitated nor disturbed by the commotions of the world, having no anxious care about what is happening now, and no restless forebodings about what shall happen hereafter, but leaving all to God and only anxious to abide in His will.

Such a life as this is only possible when attended by the *constant indwelling of the Holy Ghost*. And this is the promise of the Saviour to His sorrowing disciples: "He dwelleth with you *and shall be in you.*" In order to have this continual abiding and indwelling of the Blessed Comforter, we must be meek and quiet in spirit, free from worldly agitations, looking unto Jesus with that attitude of soul which says, "Lord, what wilt Thou have me to do?" free from all selfish desires, in order that we may cherish and obey the slightest intimations of God's desires, not resisting or grieving the tender dove-like Spirit of God, but in all things yielding a ready obedience to our Heavenly Guest. The Lord help and save us for Christ's sake.

CHAPTER V

The *inner life of holiness is a life of union and communion with God.* And since faith is the bond of union between God and man, this life, as has been stated before, is *pre-eminently a life of faith.* We become *united to God in faith by simply believing, and continually believing just what God tells us to believe.* We may be also united to God in knowledge by first knowing Him, and then asking Him what He wishes us to know, so that we may and should consult Him in regard to what we must know just as certainly as to what we must do.

Ask Him, beloved, what studies you are to pursue, what books you are to read, and where and how you are to obtain the knowledge which He wishes you to possess. No doubt He wishes His children to be well informed. He wishes them to be diligent and intelligent students of the Bible, and to acquire, in addition, such other knowledge as He by His Spirit or by His providences may suggest. But I cannot see that it is His purpose that any of His believing children should be mere book-worms, or that they should be mere critics.

It is the knowledge that pertains to salvation—the knowledge which will make them wiser, more efficient, and more successful in winning souls—that He will bring within their reach and enable them to acquire, if they will only let Him be their guide in this as in all other matters. The man whose heart is on fire with the love of God and love of souls is not likely to be, or to remain an ignoramus. He increases like his Master in wisdom and *knowledge.*

He adds to his faith, virtue; and to virtue, *knowledge*. He may not rank as a great and wise *Christian*, and certainly the highest scholarship and the most earnest Christianity are not at all incompatible. And yet we are not to forget that there are "not many *wise* men after the flesh, not many *mighty*, not many *noble* who accept the call extended to all, to be saved themselves, and devote their lives to saving others."

Besides the union with God in faith by believing what He tells us to believe, and besides the union with Him in knowledge of knowing what He tells us to know, we must also be united to Him in love by loving what He tells us to love. *We are to love God supremely, that is above all other things, and we are to love Him with all our capacities of loving as the one object worthy of all our heart's affection, and then we are to love everything else not only less than Him, but with reference to Him, and therefore with a love which He approves. We are thus to love all created beings in God and for God. And this is what the beloved Apostle calls "perfect love."* The inner life of holiness, therefore, is a life of *perfect faith* on the one hand and a life of *perfect love* on the other.

Let us now dwell for a little while on the distinction between life which is governed and directed by faith, and the contrary life, which is governed and directed by desire.

We know that the unregenerate man dwells almost wholly in his desires. They constitute his home. He runs hither and thither as his desires lead him in one direction or another. To be sure, some unsaved persons are far more noble and pure in their desires than are others, but all are influenced and moved to

action by that which in each individual constitutes his prominent desire. And the same is true, to a very large extent of Christian believers. These have been pardoned and adopted into God's family, and hence have new and higher desires begotten in their souls, and yet it is true of the great majority even of professing Christians that they live chiefly in their desires—and that their desires are still in a high degree fixed upon earthly things. There is an immense disproportion between their desires and their faith.

And this is true even when their desires are fixed upon things that are good and right. They desire temporal blessings without exercising faith in God for the needed supply. They desire also spiritual blessings for themselves, their families, their friends, or for the Church in general, or the salvation of sinners, but without the necessary faith for the bestowment of any of these blessings. It may be even said of some that the weakness of their faith is proportioned to the strength of their desires.

Now in all souls that are not wholly sanctified, desire has its center, or to say the least, it attaches itself in no small degree to created things, in a word, to the creature. The life of faith on the other hand, has *its center in God, and attaches itself to Him*. Desire is restless, eager, unsatisfied. Faith is quiet, calm, contented. Desire says I must have this, or I must have that, and is full of effort and impetuosity for the attainment of its object. Faith looks steadily to Christ and says:

*"Give what Thou wilt, without Thee I am poor;
And with Thee rich, take what Thou wilt away."*

Now, when the Christian believer passes the line that separates justification from entire sanctification, he also experiences a transition from the life of desire to the life of faith. Henceforth he desires not less ardently and powerfully than before, but his numerous and impetuous desires are now simplified and unified. His one desire now is that God's will may be done, and when he reaches that point and says in all things, "*Thy will, not mine, be done,*" then in very truth he enters into rest, and into peace, and into joy with which the stranger intermeddleth not. Beloved reader, learn then, I entreat thee, the distinction between the life of desire and the life of faith, and pass from the former to the latter by trusting Jesus.

But the union with God by love is even a greater and more precious thing than is the union by faith. The latter is indispensable to the former, but it is also subordinate to it; *God is love*. And since His essence is love, it follows that all Christian love has its foundation in Him. If any individual really and truly loves God, it is because the love of God has been shed abroad in his heart through the Holy Spirit. God's love emanates from Himself. Man's love so far as it is Christian love is from the same source.

And as all true Christian love comes from God, so it is *like* God's love. Not equal to it, of course, for the finite can never measure up to the Infinite, but of the same nature. God's love goeth forth from His infinite heart with a desire to do good to His creatures. Man's love kindled at the same "eternal fire," goes forth first towards God Himself with a desire to promote His glory and, secondly, towards all man-

kind, with a desire to do them good.

And further, as this holy love comes from God, it must be ever subject to His regulation. My brother, my sister, let God determine for thee, who shall be the objects of thy love, and what shall be the kind and degree of love appropriate to each individual. Let thy prayer be as mine is. O, Lord, feed *my* heart from *Thy* heart. Teach me what persons and on what degree Thou wilt have me to love. Let all thy affections be right affections. Let me love enemies, friends, everybody, each with a pure love, and let me be *united to Thee in love*—to all eternity.

CHAPTER VI

The inner life of holiness is a life of *continuous spiritual growth*. All the spiritual graces which were planted in the heart at conversion—and which, during the justified state were more or less hindered in their growth and development by the presence of the carnal mind—are now permitted to expand themselves, and to increase indefinitely without restraint or hindrance. And thus the heart of the sanctified man or woman becomes a spiritual garden—full of luscious fruits and fragrant flowers, with no noisome weed or noxious insect to obstruct the growth or the fruitfulness, or the perfume. “A garden enclosed is my sister my spouse.”

We get spiritual life as a gift of God at our conversion. We get heart-purity also as a gift at the time of our entire sanctification. Afterwards we are in a position to grow steadily and constantly unto maturity. In natural things maturity and ripeness is followed by decay and death; but in spiritual things there is no maturity attainable beyond which there may not be a farther growth, and no decay or death can ever occur unless we fall into backsliding and apostacy. As holiness is synonymous with perfect love, we may readily believe that there will never be a time on earth or in heaven when there will never be and will not be an increase of holy love. Hence spiritual growth as a part of the inner life of holiness will be continuous and perpetual while we are in the body, and it will be eternal in glory.

And yet it is true that the sanctified believer, walking year after year with God, and obeying His voice,—trusting in Christ and walking in His foot-

steps—does not attain even in this state of being to a richness of experience, and to a development and fulness of the Christian graces which may well be designated maturity. *Purity* obtained when you are sanctified wholly, is perfection in nature; *maturity*, the result of growth, is perfection in degree, but with the paradoxical condition attached, that “still there’s more to follow.”

The apostle Peter, in his first epistle, uses this language, viz: “Wherefore laying aside all malice and guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby;” and in his second epistle at the end he says, “But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ.” It is evident that the apostle—who has been styled the “Apostle of Growth”—gives not the slightest intimation that we can grow *into* grace, whether the grace be justification or entire sanctification. In the first passage quoted, he addresses Christian converts, in a justified state as “new-born babes,” and admonishes them to remove all the hindrances to growth by which they are beset, and then to seek a healthy, spiritual appetite and digestion, that they may grow by feeding upon the pure milk of the word. Here then, we have the inspired conditions which are necessary to Christian growth. They are, first, Get rid of inbred sin—for it is manifest that malice, guile, hypocrisies, envies, evil-speakings, are all fruits of the carnal nature, which abides even in the regenerate—and Peter is saying to them, “Be sanctified wholly,” “Destroy the body of sin,” “Remove the obstructions to growth,” “Feed

yourselves on Bible truth," and then you will grow. In other words, they are directed to become healthy Christians, and then to take the right kind of spiritual nourishment. These two conditions being fulfilled, a rapid and constant spiritual growth is certain.

From the second quotation given above, we learn that growth in grace is parallel with and dependent upon a growth "in knowledge of our Lord and Saviour, Jesus Christ." Yes, beloved, we are to be constantly growing in knowledge—even the knowledge which is life eternal.

"That they might know Thee, the only true God and Jesus Christ whom Thou hast sent." O, to know more of Jesus, let that be our aim; and for that purpose let us sit at His feet and learn of Him. We can get additional knowledge of Him by a diligent study of the Word—*by prayer, and praise, by worship and communion—by the Spirit* taking of the things of Christ and showing them to us—and as we *grow in the knowledge of Him* we shall always be *growing in grace*. Praise the Lord.

A healthy child needs simply to partake bountifully of the food which is his natural nutriment, and to have proper exercise, and he will thrive and grow rapidly and symmetrically. But if he be the subject of some constitutional disease, which affects his digestive and assimilative functions, then although you may give him his milk regularly and abundantly, yet his growth will be interfered with—he will be dwarfish, or distorted, or one-sided, or in some way unsymmetrical, and at the same time a weakling as to strength. Ah, beloved, are there not far too many dwarfish and one-sided Christians? Are there not too

many weaklings in our churches, and is not the reason because their growth and development have been obstructed by the dreadful malady of inbred sin?

Several years ago I read a story like the following, viz., In a certain family twin sisters were born. One of them was a strong, healthy, well-developed child, while the other was a poor, weak, puny infant with no health and little vitality. After twenty-five years the one was a tall, vigorous and handome young lady, while the other had never walked a step nor spoken a word. At the age of full maturity she was still an infant, and then death ended her sufferings. It was not that she had been fed and tended and cared for less than the other. It was because she had no health—she could not assimilate the food which she swallowed, and so, of course, could not grow or acquire strength. Let us suppose that in her infancy a skillful physician had administered a remedy to her which permeated all her tissues and removed the disease from her constitution. Then she could have taken her milk and digested it—and after awhile she would have cut her teeth, and been able to masticate and assimilate, not simply the meat of infancy, but the strong meat of womanhood, and like her sister she would have become full of vigor and able to accomplish all the duties of an active life.

The lesson is obvious. We are all born with the *constitutional disease of inbred sin*. “This infection of nature doth remain, yea, even in them that have been regenerated.” And while it remains growth and strengthening and development must be greatly retarded. But there is balm in Gilead—there is a Physician there—the health of the daughter of my

people may be and ought to be recovered. *In the blood of Jesus there is a panacea for all spiritual maladies and for all inbred sin. Take the remedy, beloved, and be well.* Take then the milk and afterwards the meat of the Word and grow strong in the Lord and “do exploits” by His power.

Listen again to the inspired words of Malachi, “But unto you that fear my name shall the sun of righteousness arise with healing in His wings, and ye shall go forth and grow up as calves of the stall.” Notice, beloved, first you fear His name, and are therefore His children—next you are to get healing, and that means holiness, for sanctification is to the soul what health is to the body. Holiness is *wholeness*. And then you are to grow up like the calves in the stall. And how do they grow? First they must be healthy calves, and secondly, they must be stall-fed. With these conditions they rapidly grow up into bullocks ready for the market. O, beloved, let us pray that the Sun of Righteousness may speedily arise upon Christians and upon Churches with healing in His wings—and that we all may grow up with full strength and power for service. Amen.

The
Outer
Life
of
Holiness

CHAPTER I

On page 24 of his little book on the *Holy Ghost Dispensation*, the author and present writer observes: "The *outward walk* of the justified and of the sanctified should be precisely alike. The difference is within." Whilst this is true so far as the standard of conduct is concerned, yet it requires, as a practical remark, to be somewhat modified, or at least explained.

The decalogue given to Moses upon Sinai, and expounded by the Saviour in the Sermon on the Mount, constitutes the universally recognized standard of Christian morality. And, therefore, all Christians, whatever be the state of grace which they may individually enjoy, are required to regulate their lives by this Divine standard. The entirely sanctified man cannot violate one of the Ten Commandments without forfeiting his sanctification, and it is equally true that the justified man cannot transgress one of these commandments without forfeiting his justification. Both alike are under obligation to live up to the requirements of the decalogue, and if both do so their outward lives will certainly be very similar.

It will be seen that there is no ground whatever for the flimsy excuse for sin, which is sometimes tacitly or openly put forward by professing Christians, that I do not profess to be sanctified. I do not claim any high experience or any peculiar sanctity, and *therefore* it cannot reasonably be expected that I should live so pious or holy a life as my neighbor, who makes a much higher profession than myself.

This specious and fallacious reasoning has its origin with the father of lies. God commands all His

children to be holy. No Christian can evade the obligation to obey His command. You will be judged not by the profession you make, but by the standard of Christian living which God has set before you. And that standard I repeat is the same for all Christians.

Sin is sin—and God will make no compromise with it. “He is of purer eyes than to behold iniquity,” with any allowance or tolerance. “He will by no means clear the guilty. Our God is a consuming fire.” May He consume thy *sin*—and *mine*, my reader, *now*; so that he may not consume both *us* and our *sin* in the hereafter. Amen.

But while all this is true and important, nevertheless the heart that is wholly sanctified will so impress itself upon the outward life that there will be important differences between the justified and the entirely sanctified—even outwardly and manifested—as well as the more important differences which are inward and hidden. Holiness of heart will be sure to exhibit itself to a greater or less degree in the outward walk and conversation. It is too blessed and too precious a thing to be kept concealed in the heart where its seat is. “*What is in you will out.*”

As a rule the outward life of holiness is characterized by *fewness of words*. Moreover these words are uttered, not flippantly nor heedlessly but with becoming seriousness and deliberation. Not that the conversation of the wholly sanctified is marked by hypocritical sanctimoniousness. Far from it. It may be and often is cheerful, and under right circumstances even playful. But it is seldom that holy men and women are justly to be classed among the talka-

tives. But when they do speak their words are with grace, seasoned with salt, and almost always to the edification of the right minded hearer. "A word fitly spoken is like apples of gold in a basket of silver." "The words of the wise are as goads."

The outward life of holiness is often distinguished by *quietude of manner and the absence of emotionality*. Emotional experience is by no means without value. Indeed a religion which is destitute of feeling is almost sure to terminate in formality, and coldness and deadness. But on the other hand, a religion which is all or chiefly emotion, is too apt to run into extravagance, and wild-fire, and fanaticism. Emotional experience is generally marked by *superficiality*. The stony ground hearers received the word with joy, but they had no *root*. Now it is perfectly true that the joy of holiness, the peace of God, the delight of the Lord, is the highest and deepest form of gladness of which the human spirit is susceptible. But its very deepness causes it to flow with an unruffled surface, and the calmness and quietness which pertain to a soul that is anchored in God.

The outer life of holiness shows itself by *silent submission* when the individual is unjustly reproached, or reviled, or censured—when he is attacked in his reputation by the tongue of slander, or defrauded in business transactions—in short under circumstances when unregenerate men and even unsanctified Christians are prone to fill the air with their clamors and to be loudly rehearsing their wrongs, and seeking to inflict vengeance upon the perpetrator. Then the sanctified man or woman "holds still," and leaves his cause in God's hands.

Of course there are limits to the preceding remark. It may be necessary and right at times, and the proper time must be determined by a holy discretion, with Divine guidance, to sharply rebuke the evil-doer, and to expose the malice and wickedness of unprincipled opponents, but often the holy man will abide in quietness, render not railing for railing, but contrariwise, blessing, and will exercise toward the evil-doer that charity which seeketh not her own, and thinketh no evil.

This quietness of manner includes the absence of spiritual hurry, or agitation or turmoil. It was Dr. Chalmers, I think, who wrote in his diary something about having been "bustled out of his spirituality." The remark is very suggestive in these days of restlessness—of eager activity—and of running to-and-fro, even in works of Christian activity or benevolence.

The sanctified man or woman is not given as a rule to *much speaking about his or her own actions*. If transactions of a noticeable character have taken place they are not forward to tell of their own share in these transactions. They speak little of what they have done, but much of what has been done for them—little of what they have given, much of what they have received—and even this needs to be done with such discretion that the glory may be given to God and none to themselves.

The outer life of holiness does *not complain of the imperfections of others*. We know that we are all surrounded every day by those who exhibit marked defects of character in one way or another, and if we allow such things to fret and worry us we may easily lose our own experience without in the least

profiting those with whose faults we are so impatient. Think of the infinite patience of Christ. How long he has borne with thee and me, and how much we need His forbearance still.

The outward life of holiness is characterized by *continual prayerfulness, continual faith, and continual joy*. As we have remarked elsewhere, "The sanctified alone know what it is to pray without ceasing. They perhaps exhibit in their prayers less agonizing and more resting than others; less struggling and more believing; fewer importunate requests, and more joyous thanksgivings. But none are oftner on their knees either in the closet or in the public assembly, whether for themselves or others, than the sanctified believers in Jesus. "And their faith measures up to their prayers, and their joy measures up to their faith."

CHAPTER II

The outer life of holiness is shown moreover by a complete regulation of all the appetites, propensities and affections. This is what Paul calls keeping under the body, and bringing it into subjection. Observe that we use the word *regulation* and not the word *eradication*. It is the great mistake of asceticism, whether it is found among heathens or Christians, that it attempts to *extirpate* the natural sensibilities of the human heart. The ascetic makes it a point to torture and torment himself. He refuses a thing simply because it is pleasant. He chooses another thing simply because it is unpleasant. He is afraid of everything that gives him any gratification or any joy. His one object is to destroy every natural feeling. This he finds to be impossible, and therefore he is ever wearing a yoke of bondage grievous to be borne.

Such Puritanic, long-faced, sanctimonious Christians are to be found in every Church. May the Lord bless them, and He does. But Paul tells us that we have been called unto liberty—not license, not the liberty to do everything wrong, but the glorius liberty to do everything right—and He tells us to rejoice evermore as well as to pray without ceasing, and in everything give thanks. “Rejoice in the Lord always, and again I say rejoice.”

The natural affections and propensities are not in themselves sinful. They appertained to our first parents before they fell. They will exist and be active so long as we are in the body. Some of these natural propensities, such as the desire of happiness, the desire of knowledge, and the desire of

esteem, will probably continue with us in the glory of the millenium and in heaven itself. And the affections will certainly survive the short period of our lifetime on earth. Love will be the very atmosphere of the glory land, and whilst we shall love God there supremely and perfectly, we shall also love one another forever.

It is sin that has so marred the physical appetites and the propensities of our fallen race that they have been allowed to usurp the empire of our being, and either to run riot in every form of excess, or to be altogether perverted from their rightful and legitimate use. And the work of entire sanctification, so far as these sensibilitites are concerned, is not to eradicate them, but to purify them and take the sin out of them, and then leave them to flow on in the channels and with the restrictions which God has appointed for them.

The holy man, therefore, may partake in moderation and with thankfulness of such animal and vegetable food as is found to strengthen and sustain his physical health. And if such food is agreeable to his palate, he is not bound, on that account, to turn away from it. He does not need, like some of the mystics and ascetics, to mingle ashes with his bread. It is true that he does not live to eat, but he does eat to live, and if he enjoys his food, so much the better and so much the more glory will accrue to the Heavenly Father, who provides for him all these things richly to enjoy.

The holy man may drink freely of pure water, or of the "cup that cheers, but not inebriate," but he should have nothing to do with stimulants,

narcotics, or intoxicants of any kind whatever. The appetite for such noxious beverages is not natural but acquired. It arises from Satan without and the flesh within. All such sinful appetites may and should not to be regulated but extirpated, by Christ's baptism with the Holy Ghost and fire.

The holy man and woman as well as others *may*, and most holy men and women *ought*, to marry and rear families in the nurture and admonition of the Lord. "Marriage is honorable in all." Holy people are not debarred by the law of God from the joys of conjugal endearment and sweets of parental affection. But all Christians, whether entirely sanctified or not, *are* debarred by the law of God from all licentiousness, from all impure acts, from all wanderings of the desires into forbidden channels, from all cherishing of secret and sinful lusts.

The holy man is permitted, as well as others, to seek his own happiness, and to love himself, provided this seeking and this love are kept in their subordinate and legitimate position. The Bible, by its invitations and appeals to sinners, and by its promises and threatenings alike, sanctions the calling of men to Christ for the sake of their own happiness. For this purpose both the fear of punishment and hope of reward are constantly employed in the inspired word.

This appeal to a lawful self-love, however, is chiefly applicable to the *incipient* stage of Christian experience. It generally turns out that when the love of God is made perfect in the consecrated heart, there is such a retrocession of self—even innocent and lawful self—that the great all-compending motive of

obeying and serving God is not to promote our own happiness, although that result always follows, as a matter of course, but the soul-absorbing desire of promoting the glory and building up the kingdom of Him whom our soul loveth is the chief one.

From that inordinate and perverted action of the implanted principle of self-love which is denominated *selfishness*, the holy man is absolutely prohibited. Selfishness makes self in its gratifications, or its preferences, or its interests, the very center of our being. The selfish man lives for himself alone. But *holiness makes God the center of our existence and lives for Him alone*. The two things, therefore, are altogether incompatible. The selfish man cannot be a holy man. And it is precisely in the principle of selfishness—ramified as it is through our whole nature in the fall—that we find the “root and center of all moral evil.” Inbred sin is entrenched in the selfish heart, and will abide there as “the strong man” until the “stronger than he” shall cast him out. O, for the death of self in every Christian heart, so far as *sinful* self has an indwelling there! O, for the liberalism of the lawful and innocent self from all bonds of sin, that may find its own happiness in doing and suffering the sweet will of God. Let us lose ourselves, beloved, that we may find ourselves. Let us die in our self-life that we may live with a life that is eternal.

The holy man, like other men, is bound by his duty and obligation to his fellow-creatures to spend some part of his time in social intercourse. But this must be a subordinate thing and not the principal thing. The holy man has, like others, the principle of curi-

osity, or the desire of knowledge, as an implanted propensity; but the holy man knows that there are many things of which it is even better that he should remain ignorant. He feels that he should ask God to counsel him as to what he should know as certainly as to what he should do.

And thus all lawful desires are kept in their proper place of subordination in the outward life—because they are first so kept in the inner life of the holy man.

CHAPTER III

The outer life of holiness is manifested by the *habit of believing God*. We all know that what is done repeatedly, or very frequently becomes easy by the mere fact of repetition. This is the law of habit. All the powers of the mind, as well as those of the body are influenced by this law. And what is true of memory, reasoning, walking, riding and all other mental and bodily operations, is also true of believing. There is such a thing as a *faith-habit* in which the individual who is possessed of it, naturally and easily, and as a matter of course, believes God's promises, and as a consequence naturally and easily obey His commands.

To form this blessed habit and to sustain it, we must employ our will-power. We must accept the dictum of the poet, that

*"Our doubts are traitors,
And make us lose the good we oft might win,
By fearing to attempt."*

And so we must determine and resolve, and act upon the determination and resolution that whomsoever or whatever else we may believe or not believe, *we will believe God*.

In his excellent work, "*The Life of Faith*" the late Thomas C. Upham, D.D. quotes, from "a pious person who is said to have died in the triumphs of faith," these expressions, viz.: "I have given God my undivided heart; believing that he does accept it, and believing that the blood of Christ cleanseth us from all sin. Like a stone which the builder takes, and puts on the foundation, so do I lie on Christ's blood

and God's promises, giving God my soul and body, a living sacrifice, and covenanting with Him never to doubt more. My language is, *I will believe, I will sooner die than doubt.*"

But here some one may interpose an objection. He may say belief is not a matter of will, it is a matter of evidence. Produce sufficient evidence and we cannot withhold our belief. Withhold the evidence and we cannot at all believe by mere force of will.

We admit the force of the objection, but it is no longer tenable, when we reply that the will-power we are recommending is not to be employed in the absence of evidence, nor contrary to evidence, nor independently of evidence, but strictly in accordance with evidence and for the purpose of giving to the evidence its just appreciation and acceptance.

It is not for want of evidence that any sinner is failing to believe that God is willing, as He is surely able to save him now. It is not for want of evidence that any Christian is failing to believe that God is able and willing to sanctify him now. It is because, on account of a long habit of doubting, and of the unbelief that is a part of inbred sin, he is failing to give the evidence its due weight, and to act upon it by actually believing. And in such a case the will must be brought to bear in aid of the enfeebled and paralyzed faith that it may act as it should do, not in the absence, but in the presence of sufficient evidence.

The outer life of holiness is shown by its possessor being careful not to judge unfavorably or uncharitably the feelings of others. If his fellow Christians

do not walk uprightly according to his standard, his first inquiry is "Who makes me to differ?" and his first care is not to spread the story of their wrongdoings, nor to rebuke them with intemperate zeal, but to pray for them.

The holy man accounts everything that comes to him in his outward life as a manifestation of God. It may not come directly from Him, it may come from Satan, or from wicked men—but God's hand is present in it, either to cause it or permit it, for what God sends or permits he can still be thankful, knowing that He doeth all things well. Therefore whether joy or sorrow be the portion of his cup, his first thought is of God, and whether He gives or whether He takes away, the holy man can say with Job, "Blessed be the name of the Lord."

As the holy man exhibits in his entire life a constant exercise of faith, so he exhibits also a continual consecration. It is only by surrender that we can come on to believing ground. "How can ye believe" said the blessed Saviour, "who seek the honor that cometh from man, and not the honor that cometh from God only?" And this question implies that while the heart is unsurrendered to God, while it is seeking for earthly honors and endowments, and not making the will of God its supreme choice, it is not in a condition to believe God. "If our hearts condemn us, God is greater than our heart," by which the beloved apostle seems to mean that in such a state of heart God will condemn us also. But "if our hearts condemn us not, then have we confidence towards God." In other words, when we become fully consecrated to the Lord—and assume just the

attitude towards Him which He desires and demands—then we believe Him, and so the continual outward life of the sanctified believer is a life of continual surrender, and continual trust. His desires are all merged in the one desire, *God's will be done*, and his faith constantly takes it for granted that while he maintains this position of heart, *God's will*, so far as he is concerned, *is done*.

The outer life of holiness is exhibited also by a want or absence of undue eagerness, or restlessness of spirit. The holy man is seldom heard exclaiming, I do so want this or that, at least in reference to worldly things, and the same is true to a large extent, even in reference to spiritual things. The reason is that he has learned to accept, and even to love all the arrangements of God, and to so prefer God's will to his own, that in everything he *chooses* God's will, and the expression of his own preference is guarded by the desire usually uttered, and always implied, *if it be His will*.

The outer life of the sanctified man or woman is manifested by his or her willingness to confess with the mouth what God has done within the heart. That the blood of atonement has been applied by faith for the forgiveness of past sins, that the same blood applied by the Holy Spirit now cleanseth from all sin. They are ever ready to confess their own weakness and unworthiness, and yet ready to confess also that Jesus by His Holy Spirit keeps them *without condemnation*. All the glory is to Him. They are nothing—Christ is all.

The sanctified believer is careful to guard against taking undue satisfaction or complacency in his own

deeds. He walks, and works, and fights always behind the shield of faith. He trusts all to Christ. He attributes all that is good in his own character and life not to his unworthy self, not to his own righteousness, which he knows to be nothing but filthy rags—but to the grace of God in the Lord Jesus Christ. Like Paul he acknowledges that it is by the grace of God that he is what he is. And so while he is far removed from boasting in or of himself, yet his soul does make her boast in the Lord. Hallelujah!

CHAPTER IV

The outer life of holiness exhibits in a remarkable degree, a deportment characterized by *meekness and quietness*. Inward meekness and quietness will necessarily produce outward meekness and quietness. This trait of Christian character is so manifest to all beholders, and we may add so attractive, that the Apostle Peter speaks of it as an *ornament* and assures us that it is in the sight of God of great price.

The meek and quiet spirit, in its outward manifestation, is opposite to impatience and worry and fretfulness. "Disorderly passions," says Matthew Henry, "are like stormy winds in the soul; they toss and harry it, and often strand or upset it. They move it as 'the trees of the wood are moved with the wind;'" it is the prophet's comparison, and is an apt emblem of a man in a passion. Now meekness restrains these winds, says to them, peace, be still, and so preserves a calm soul and makes it conformable to Him, who has the wind in His hand, and is herein to be praised, that even the stormy winds fulfill his word."

Meekness and quietness in the outward manner resulting from inward holiness is maintained even in the midst of trials and afflictions. Such trials are appointed to our race and will be permitted to assail us so long as we are in the body. In the presence of sorrow, however, most Christians are appalled—they exhibit restlessness, discontent, almost rebellion—they are ready to question the rightfulness of the affliction, they look around to see where they can fix the blame, and are in a state of mind the reverse of tranquility and calmness.

On the other hand the sanctified believer, while he feels the anguish of outward affliction not less keenly than others maintains, nevertheless, a patient and subdued exterior—a meekness and calmness of outward manner and a quiet trustfulness of demeanor, which are the result of spiritual equipoise—the steadiness and submissiveness of a soul that is anchored in God.

The Christian who is possessed of the invaluable trait of meekness and quietness of spirit, is not disturbed by the tumults and overturnings of political struggles,—by the calamities that afflict his state or nation—nor even by misunderstandings and misrepresentations and unkind treatment on the part of other people, even if they be of those whom he regards as his friends. He knows that God is at the helm of affairs. He knows that his individual interests and the interests of the state and the nation are safe in His Almighty hands, and that they can be safe nowhere else. He is not even troubled by the schisms and heresies in the Church, nor by wars or rumors of war in the world, nor by the endless commotions which are every where manifest, and which cause our fallen humanity in very truth to be like the sea when it cannot rest, whose stormy waters in their heavings and subsidings, are still only casting up mire and dirt.

Such a man or woman does not quarrel with events, because he believes that events are providences. He does not murmur when God's hand is laid heavily upon himself or his family, or his possessions, or his Church, or his nation, because he knows that it is in the hand of a Father, with the sublime appropriating faith of the sweet Psalmist of Israel,

the sanctified believer can say, "The Lord is *my rock* and *my fortress*, and *my deliverer*; *my God*, *my strength* in whom I will trust: *my buckler*, and the horn of *my salvation*, and *my high tower*;" and again in the words of the 46th Psalm which Luther and Melancthon used to sing with holy fervor, when encompassed by difficulties and dangers: "God is our refuge and strength, a very present help in trouble. Therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof."

This meekness and quietness of the outward life must by no means be confounded with sluggishness or indifference, nor yet with stoicism nor philosophy. Is it not the pride of the human will—which sometimes even in the unregenerate, keeps its possessors in an attitude of sullen quietness, in the midst of sorrow, determined not to yield to his afflictions by exhibiting any mark of weakness—but to meet them with what he calls manliness or fortitude?

We do not undervalue true manliness nor womanliness, but O, how different is true godliness! It is well, even for those who do not have the supports and consolations of religion, to *bear up* under misfortune, and not give way to afflictions in such a way, or to such a degree as to interfere with the dull, cold routine of their daily duties, but, O, how inexpressibly better it is to have the bosom of Infinite Love to lean upon in the dark hour of calamity, and to look into His face with an eye of perfect submission, and to whisper lovingly, Thou doest all things well. Ah,

beloved reader, is not this, in its measure, "the patience and the faith of the saints?"

The meekness and quietness of outward manner which belongs to the life of holiness, is separated by a world-wide distance from fanaticism. One of the chief things that characterize a fanatical tendency of mind, is restlessness, zeal, hurry, impatience, and a determination to have its own way. In every one who is led astray by fanaticism the self-line is still plainly manifest, and this often in connection with strong delusion from the evil one. Not meekness, but arrogant assumption; not quietness, but noise, flurry, haste and unwillingness to be advised or restrained—these and such as these, are the dispositions of the fanatical mind.

The lazy and indifferent lag behind their guide and accomplish nothing. They are out of sight when work is to be done. The fanatical and zealous rush ahead of their guide, and are busy to no purpose. Their works are done only to perish. The meek and quiet ones can wait as well as work—they keep abreast of the guide or right in his footsteps—they trust Him fully and His commandments, their work shall be established and their fruit shall remain. Glory to God!

This blessed ornament may be worn and exhibited by its possessor at all times and in all places. Not like human ornaments for ostentation, but as a matter of necessity. It is a part of the outward life of holiness, because it is a part of the inner life. As it always exists within the sanctified heart, so its sweet and precious adornment is always seen in the outer life. The man or woman who has it may be

unconscious of it, but it will be clearly seen by others in the look, in the manner, in the words, in the acts, and in the whole outward walk. The possessor of this priceless gem, cannot but let his light shine.

CHAPTER V

As the outward walk of the holy man or woman is a walk of faith, it follows that it is characterized by the complete subjection—amounting in one sense to the *extinction of desire*. The life of the unsaved is emphatically a life of desire. They are continually and restlessly running to and fro in search of some real or imaginary object which they suppose will gratify their ever active desires. They wrongly think that happiness consists in the gratification of their desires. But this is only true when the desires have God for their central object—not while they are fixed upon anything short of God.

It is not only true of the unregenerate but of many Christians as well that they are full of desires, and that these desires often terminate in created objects, and not in the ever-living uncreated One. Their desires are strong while their faith is weak,—sometimes apparently their faith is weak just in proportion to the strength of their desires. They desire temporal blessings for themselves or their families—wealth, fame, position, influence, pleasure, and the many things that worldly minded people are evermore pursuing in the vain search for happiness.

Desire fixes itself upon the seen and sensible—faith on the other hand attaches itself to the unseen and the spiritual. Desire clings to a variety of perishing objects, faith clings to the one eternal and imperishable object, even the Creator of all things. Now as the life of holiness advances in the heart of any believer, he experiences a change from the reign of desire to the reign of faith. He changes his allegiance from the one ruler to the other. It is not that he

ceases from desire, in the absolute sense of the expression, but all his variable and restless desires are merged into one overmastering and all-pervasive desire that God's will may be accomplished, and not his own, and then faith comes in its fulness to take possession of his entire being, and he rests in the joyous conviction that God's will *is* done, and in that will he himself finds a soul-satisfying answer to every desire and every prayer of his own. When faith rules within, and desire apart from God's desire has ceased, then the outer life will be sure to exhibit the results of the inward tranquility, by a quietness of manner, and a simplicity of spirit, which will be manifested to others, even if unnoticed by the subject of them himself.

The outer life of holiness seeks to be united to God and to His will as regards *knowledge as well as faith*. It does not seek to know everything, but only such things as God approves, and such things as He, by His providence, shows us that He is willing for us to know. The field of knowledge is so broad that no one can explore it all, or even any considerable fraction of it. We must make a selection of the things to be learned, and we need to ask God's direction and to obtain it in reference to what we shall know, not less certainly than in reference to what we shall do. Never, perhaps, in the history of the world has there been such a rushing rather than a running to and fro, and in such eager pursuit of knowledge as in the closing decade of the nineteenth century. The kindergarten, the common school, the academy, the college, the university, the technical and professional institutions are all full of active and studious learners.

Science is extending its domain as never before, and art is keeping pace with it.* But are we not in danger of forgetting that all knowledge that ever has been, or ever shall be, exists and has existed from all eternity in the omniscient God? Only a little of it can any of His finite creatures obtain, and that is only in fragments. Is it not presumptuous to push our speculations into all the regions of nature, and all the hidden mysteries of metaphysics, and all the positive conclusions of logic and mathematics, and all the beautiful unity and diversity of philological questions of Biblical criticism and theological polemics—without ever asking God what branches of knowledge He would have us pursue? If the young man decides upon what shall be the business of his lifetime, does he not seek especially and primarily to learn those particular sciences or branches of knowledge, which converge upon that business or profession? And has not God a plan for every man? And does not He know what is best and right for each one of us to acquire? The holy man or woman therefore is not a person who expects or affects to know everything, but who seeks above all to know the true God, and Jesus Christ whom He hath sent, and the Holy Spirit who proceeds from both the Father and the Son, and the Holy Bible, which reveals the way of salvation—and then whatsoever else in the broad field of knowledge, God may show him or her, by His providence, or in any other manner, that it is a duty or a privilege to learn. It is infinitely better to know God and be ignorant of everything else, than to know

* The nineteenth century educational interest has increased many fold in the twentieth, as all will observe.—*Editor.*

everything else that a finite being can know, and be ignorant of God.

And if the outer life of holiness implies a union with God in faith and in knowledge—so that we shall believe, what He tells us to believe, and know what He permits us to know, and what He approves, and nothing else, it is equally true that it implies a *union with God in love*. An so far as the outer life is concerned this love will exhibit itself particularly and prominently in the form of sympathy. The very etymology of the word expresses oneness of feeling, or oneness of suffering, a feeling together. It is plain that all true sympathy is founded upon love. If it be the genuine article, it means unselfishness. It means rejoicing with those who do rejoice, and weeping with those who weep. It is the opposite of that feeling which is based upon inbred sin—and which causes so many people, both the saved and the unsaved, to be envious at the prosperity of another, and particularly so if that other be a rival or an enemy—and on the other hand to rejoice at the misfortunes, calamities, and afflictions of others—particularly if they are not our friends. All such feelings arise from the life of self which is still vigorous in the heart. But when by the baptism with the Holy Ghost and fire, the self-life is destroyed, then we love our enemies, then we love our friends not less but even more than ever before, then we sympathize with the sick, with the suffering, with the afflicted, with the sorrowing, then to the extent of our ability we will strive to mitigate the woes, and to augment the joys of those with whom we are associated in the providence of God without inquiring whether they love us or not,

whether they are our friends or our enemies, or whether under like circumstances they would assist us, or the reverse.

The outer life of holiness exhibits *a will in subjection, and united to the will of God*. The sanctified believer does not lose his will. Without a will he would not be a man. But it is a will that harmonizes with the infinite will of his Heavenly Father, and finds its highest liberty in choosing His volitions in place of its own. The holy man or woman will manifest continually to others that his will or her will is trained to subjection. The law of habit here is of importance. In non-essential things—in things that have no moral character and do not involve the question of right and duty—it is well for the Christian believer to prefer others to himself—to seek what will please others rather than himself; and to thus discipline his will. Keep the will well bridled in your intercourse with men and it will be easier to bring it and keep it in harmony with God. And the converse is equally true. The more you submit to God the more readily, in lawful things, you can submit to man.

CHAPTER VI

The outer life of holiness is characterized by a joyful acceptance of and complete harmony with the providence of God. "Providence," says Dr. Upham, "is God's arrangement of things and events in the world, including His constant supervision. The *law* is the *rule of action* which is contained in, and which is developed from, this providential arrangement." Now what we want to enforce at present is that the holy man does constantly and willingly regulate his life by the law of Providence. If the law of Providence requires him to do a thing, however unpleasant it may be to him as a natural man he does it. If the law of Providence forbids him to do a thing, however desirable it may be to him as a natural man, he does it not. And the obedience which he yields to this unalterable and inviolable law is a prompt, ready and willing obedience. As he is united to, and in harmony with, God, in faith, in knowledge, in love, in will, so is he also united to and in harmony with the laws of Providence, and as the little seed, which is planted in the earth, remains quietly in its place and in its allotment, in order that it may germinate, and grow, and blossom and bear fruit—so the sanctified man, planted in the soil of God's providence, abides quietly in his place, in order that he may bring forth "*much fruit*" to the glory of the Great Husbandman.

The outer life of holiness is a life of habitual obedience to the monitions of conscience. The great purpose of the holy man is to have always, like Paul, "a conscience void of offence toward God and toward men." All men have a conscience, because there is none so low or degraded that he has no sense of

duty, no conviction deeply seated in his innermost nature, that he *ought* to do some things, and *ought not* to do other things. Conscience is a witness for God deeply implanted in the soul of man. It takes cognizance of the moral world as the eye takes cognizance of the material world. It forces upon all men the conviction that there is such a thing as right and such a thing as wrong. It gives, as it were, an approving smile when we do what we believe or know to be right, and follows us with its lashings and scourgings when we do what we believe or know to be wrong. Some men, alas, know little or nothing of conscience save by its condemnation of their evil conduct. How much better to know it by its approval of right conduct.

But while conscience, as an inward monitor, is perpetually urging us to do what we believe to be right and to avoid what we believe to be wrong, it does not tell what *is* right or wrong. *That* must be learned from sources external to ourselves, from education, from the judgment, and especially from revelation. A man may do a thing conscientiously which is neither right nor proper to be done. He may conscientiously deprive himself of a thing which God has not at all forbidden him to enjoy. As an illustration of the first, look at the bloody persecutions in the past ages for the crime of heresy. As an illustration of the second note how a Roman Catholic will abstain from meat on Friday, however great may be his hunger. And a priest or clergyman of the same Church must abstain from marriage—though neither the meat in the one case, nor the marriage in the other, has been prohibited by Divine commandment.

Conscience is like the eye—revelation, either direct through the Spirit or mediate through the Holy Scriptures is like the light. The eye would do so little good without the light, and on the other hand the light would fall upon us to no purpose, without the eye. The light from the sun is always pure and good, but the eyes may be diseased, or distorted or blind; and if such be the case the vision will be imperfect or impaired, or lost. We may see things out of their proper shape, and out of their proper relation. We may mistake one object for another, as the one who saw men as trees walking, or, we may fail to see at all. But, O, when the eye is right, then the light from heaven, falling upon it, reveals a world of beauty in flower and bird, and river and landscape; and glancing upward we behold other worlds also, each and all proclaiming the glory of the Great Creator.

In like manner the conscience may be permeated by false teaching or misconception of the true, it may be deadened by sin, it may even be seared as with a hot iron—and thus our moral judgments be greatly at fault, or we may even come to the point of calling evil good, and good evil like the arch-adversary when, as Milton puts it, he exclaimed, “Evil be thou my good.” Now revelation falls upon the conscience like the beautiful sunlight upon the eye. And when the eye is right, that is to say, when the conscience is right, then how glorious it is to walk in the light, to behold the beauty of holiness, to look abroad upon the moral universe, and to realize that it, also, like the material, reflects the glory of the Infinite God. Therefore, beloved, carry the Bible everywhere, that

the light of revelation may fall upon the benighted consciences of men; and they, learning to act conscientiously, with the open Bible before them, may be enabled to do not only what they think is God's will, but what *is* God's will.

To sum up the whole subject of the inner and outer life of holiness, we may say, in conclusion, that it is a life of rest from fleshly reasonings. The holy man finds a rest from his perplexities in the bosom of Him who is the infinite Reason. He need no longer question nor hesitate, nor wonder *why*—since he has found his true center in God, and revolving in joyous confidence around the center, his spiritual reasonings are put at rest, his spiritual doubts are removed, and his spiritual wants satisfied. For two thousand years the world believed in the Ptolemaic system of astronomy. The earth was the center of all the heavenly bodies revolved around it. But having adopted the wrong center for the solar system, astronomers were always running across perplexities and doubts which they could not overcome. Numerous questions arose which they could not answer. Again and again they would observe a phenomenon which they could not explain. But when the Copernician system was accepted, and the sun instead of the earth was made the center, then all these questions were solved, and all doubts were removed, and all these phenomena were explained. So in the spiritual world the man *whose center is wrong*—the man who is revolving around self instead of God, is evermore doubting, and questioning and reasoning, but when he finds his true center then he rests from all reasonings which are not of God.

He is no longer disturbed by the reproofs and scourgings of a guilty conscience, for conscience is on his side and smiles upon him. He is no longer troubled by unquiet fears, for perfect love has cast out fear, and "he shall not be afraid of evil tidings." He no longer places himself in conflict with God or with His providences. In the daily events of his lifetime he sees with the eye of faith that the Father's hand is ever upon him, whether in joy or sorrow, and that behind it is the wideness of the Father's love. The anxieties and fatigues of toil, whether with hand or brain, no longer afflict or discourage him. While he may work ever so hard, he rests also at the same time in the Father's will. He no longer suffers from the fear of poverty or want, for what he lacks the Father's bountiful hand supplies. And his promises extend to old age and to hoary hairs, and to the valley of the shadow of death. He enjoys a measure of the infinite tranquility of God; he is quiet and calm in spirit; he experiences perfect peace because he trusts in God. And this heavenly peace is both inward in the soul and outward in the countenance and in the life.

Such souls, indwelt by the blessed Holy Spirit, are the true kingdom of God. He rules in them and over them. They worship Him and reflect His glory. Praise the Lord!

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