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AURA CLAY WATKINS
A Biographical Sketch and Message

Written and Digitized By J. Prescott Johnson

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Part 1
INTRODUCTION TO THIS DIGITAL PUBLICATION

This HDM digital publication consists of two items: (1) A Sketch of Aura Clay Watkins by J. Prescott Johnson, and (2) A Holiness Message by Aura Clay Watkins entitled: "ENTIRE SANCTIFICATION (The Obtaining and Retaining).

We are indebted to J. Prescott Johnson for all of this material, all digitized and neatly arranged, including a jpg graphic. I have, therefore, attributed the whole of it to him. Our sincere thanks to him for donating this material to HDM. -- DVM

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Part 2
A BIOGRAPHICAL SKETCH OF AURA CLAY WATKINS
By J. Prescott Johnson

Aura Clay Watkins, the youngest son of Rev. John F. and Laura Ann Watkins, was born at College Mound, Missouri, August 24, 1885.

He was converted when a youth, and was later sanctified wholly as a second definite work of grace. As a young man, he received the call to the ministry.

He received his early education at McGee Holiness College, in College Mound, Missouri. In 1902 he attended the Dakota Business College in Fargo, North Dakota, where he became associated with his three brothers at this institution. Among the courses that he taught was

penmanship. He wrote a beautiful hand, and his signature on a diploma graced it with exquisite artistry.

After a few years in Fargo, North Dakota, he returned to Missouri. He received his A. B. degree from the Kansas City University. For several years he was engaged in evangelistic work. In 1914 he organized the Church of God (Holiness) in Kansas City, Missouri. From the nine founding members, the Church grew under his ministry, until it became one of the larger, if not the largest, church in the connection. He served continuously as its pastor until his death.

On November 8, 1916, he was married to Miss Bessie Beck of Miami, Oklahoma. In her memorial tribute to her husband, she says that, in the early days of his ministry, he regularly went to hear great preachers and observed how they read the Word of God and delivered their sermons. He brought many of these ministers to hold revival services in his church.

In the earlier period of the church's history, such old-time Methodist holiness preachers as W. B. Godbey and Beverly Carradine conducted revival services. Several Methodist families, who knew of these men, came to the services and eventually associated themselves with the church. Perhaps Watkins' favorite was Carradine, who was then known as "the prince of preachers."

Bro. Watkins was the founding president of the Kansas City College and Bible School. From 1938, the year of its inception, until the College moved to its present location in Overland Park, Kansas, in 1942, classes were held in the Kansas City church. Bro. Watkins taught his classes in Bible and theology in the early afternoons. They were held in a Sunday School classroom at the rear of the auditorium. It was, indeed, an inauspicious beginning (for example, the College telephone was the parsonage telephone), but those beginnings were responsible in equipping many students for their subsequent work in the Lord's vineyard.

Bro. Watkins served as President until 1943, when failing health required his resignation. In addition to his duties in the church and school, he served on several of the boards of the general Church and was a contributing editor of the organization's church publication. He was also a member of the board of Asbury College.

He was a great preacher and teacher. His sermons were well thought out and filled with intelligible content. They were delivered with feeling and passion. He was a man of prayer, often spending entire nights in prayer. His teaching also displayed these qualities of intellect and feeling, all-too- often divorced now-a-days. To the young preachers in his classes, he stressed the need for logic and argumentative power, but combined with emotional conviction and force.

He died on November 7, 1945. His wife wrote:

A change came on Saturday night before his home-going at 1:00 a.m., on Wednesday morning, November 7. From Saturday night on until he went he seemed to be a citizen of another world. On Sunday morning as we sat together, I read some encouraging passages from the Bible, and then prayed. Later, he sang a stanza of an old, familiar hymn,

When in fellowship sweet,
We will sit at His feet,
Or we'll walk by His side in the way;
What He says, we will do;
Where He sends, we will go--
Never fear, only trust and obey.

He sang it, not once, but several times, and each time he sang it, it sounded sweeter.

Bro. Watkins was held in high regard by those outside the Church, as well as by those within the connection. Charles H. Stalker, whom the writer was privileged to hear in a revival in the fall of 1941, wrote:

Dear Brother Watkins was a friend of mine for many years. When I first met him I felt he was a man of God with a vision and a burden for the lost. I was with him many times in meetings, and our fellowship was very precious. I was much impressed in our last meeting that he was finishing his life-work, but I hoped to be with him again.

He was so happy with the way the School was growing, and wanted to send out messengers from there with the message of the Holy Ghost to foreign lands. He was burdened with the church and school, and I felt that he was carrying too much.

On the last Sunday morning of our revival, Brother Watkins prayed a prayer of unusual burden which I shall never forget. His burden was mostly for his own church and people. I felt the prayer would be answered, and that it might take his life to answer it, but it would be answered.

As he asked the blessing of God upon me and my future ministry, I felt I wanted to slip away and be alone with God. This was our last meeting. The memory of that life shall be a blessing and benediction to me as long as I live.

Praying Heaven's richest blessing upon the work for which he gave his life, may it increase with all the increase of God.

J. Prescott Johnson

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Part 3
ENTIRE SANCTIFICATION
(The Obtaining and Retaining)

By Evang. A. C. Watkins
Contributing Editor of The Church Herald and Author of
"Pacific Coast Evangelistic Tour."

Kansas City, Mo.
1915

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By Aura C. Watkins

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DEDICATION

To my
Father and Mother

JOHN F. AND LAURA A. WATKINS

whose lives have meant most to me in
obtaining this blessed experience.
In a consciousness of its defects, this booklet is prayerfully
inscribed as a token of imperishable love.

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"And the very God of peace sanctify you wholly." -- St. Paul.

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PREFACE

This publication is the result of a desire to have an inexpensive treatise on the main points
as to how to obtain the experience of entire sanctification.

In the evangelistic work the need of such a book has many times been evident. Something
folk could and would buy that would readily furnish them the desired information in such manner
that they could study and examine the subject without too great bulk.

We trust this may lead multitudes into the Canaan experience.

Kansas City, Mo.
THE AUTHOR.
May, 1915

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Chapter 1
WHY TWO WORKS OF GRACE?

We are often asked why the Lord has to have two works of divine grace in order to save a soul completely. They usually base their premises upon this, that the Lord does not do an imperfect work; therefore he completes salvation at one touch.

Readily and gladly it is conceded that the God of all the earth does not do a defective work, that which He promises and purports to do that He does do. But that does not mean that he may not, and in fact does not, have laws by which He is governed and plans He follows.

The creator could have made the world, so far as power is concerned, in one day, but He did not plan so to do, but rather took six days in which to make it.

So the first reason for two works of grace is, it is God's plan. He offers simply pardon to the soul in sin who will come. "If we confess our sins, he is faithful and just to forgive us our sins." "Let the wicked forsake his way, ... let him return unto the lord, ... he will abundantly pardon." To the sin-sick soul God says nothing about purity or holiness; such a heart is seeking forgiveness.

You never heard an intelligent, earnest, sinner praying for holiness, but always for pardon. His heart knows its need.

The second reason I offer is, it is impracticable.

I notice the souls that come burdened with sin have all they can do to give up sin and get thru to pardon. If they had at the same time a vision of the awful impurity of carnality, had to make a full consecration of their all and give up self, few, if any, souls would have the courage to try, or could they endure the ordeal. What battles beautifully saved people have to get sanctified, it seems some of them will die before the work is done. How could they undergo a double affair at the same time!

The third reason is, that the conditions to be met to obtain holiness make regeneration a pre-requisite. The requirements for holiness are a full and complete and acceptable sacrifice. We recall in the age of the law a sacrifice must be free from blemish. Whosoever offered a blemished animal would be cut off from the people. But how can a sinner offer an unblemished sacrifice to God when Isaiah says the sinner is full of wounds and bruises and putrefying sores, that the whole head is sick and the heart faint, and no soundness from the feet to the head. Such a condition must have the washing of regeneration before it is ready for the renewing of the Holy Spirit in sanctification.

The fourth reason is, that sin is of a dual nature; therefore the cure must be double. Wesley recognized that when he sang, "Be of sin the double cure."

In the fall in the Garden, not only was God's law disobeyed and thus sin as an actual transgression committed, such requiring pardon to remove; but the image of God, which is holiness, was lost and the image of the devil, which is carnality, was stamped upon the moral nature of the race. To completely restore the spirit from this dual-featured fall requires the double remedy.

Leprosy is recognized by orthodox Bible scholars as a most significant type of sin. If you will read of its cleansing you will find the two-fold nature of the cure beautifully exemplified.

The last reason I offer here for two works of grace is, that no one ever gets sanctified wholly except as a second work of grace.

What does it matter how plausible a way may seem, how well traveled a road may be, how long such has seemed the Bible path, if it does not get me to the goal I desire. The test of the correct road is that it leads you to the desired end.

You will find people who will argue for holiness obtained at regeneration; some will write articles and books supporting such teaching, still others will say, "I am as much sanctified as you are," while the eyes flash and the speaker gets white around the mouth and red behind the ears; but where is the man or woman who will arise under all circumstances, when holiness is in great reproach as well as when all favor it, and testify simply and beautifully to this wonderful experience of perfect love. Reader, they are simply not to be found.

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Chapter 2 SANCTIFICATION, WHAT IS IT?

Very often our teaching as touching entire sanctification is misrepresented, and the words of the advocates misstated, before this work is attacked. A clear definition as to just what is meant may be apropos.

Quoting from *The Popular and Critical Bible Encyclopedia*, p. 1519, we have this definition, "Sanctification is that glorious work of God's grace in the human soul by which we are renewed after the image of God, set apart for His service, and enabled to die unto sin and live unto righteousness."

Quoting again from the same work, the late Dr. Daniel Steele's comment in such volume, we have, "Sanctification is the work of the Holy Spirit begun in regeneration by the inspiration of love in the heart. Love, the element in which purity exists, is not at first perfect, because it finds inward antagonisms in the form of controlled evil propensities, 'the flesh lusting against the spirit.'"

Wesley styled entire sanctification as "the grand depositum which God has lodged with the people called Methodists; and, for the sake of propagating this chiefly, he appeared to have raised us up."

With such plain statements in print of what sanctification is, and within reach of all, it would seem uncalled for to misrepresent our position, when it would be so easy to find out just what we do believe.

No one, surely, who wants to follow Jesus at all could seriously object to men and women obtaining such a beautiful work of divine grace. Once having obtained such and knowing what it has done for them personally, no one who loves Jesus in verity would oppose their leading other people into this land of Beulah,

"Where the flowers bloom forever,
And the sun is always bright."

We are often accused of teaching that we cannot now be tempted, that we cannot sin, that we do not make mistakes and that we can so live that everybody will think we are living right. This last Jesus did not do, but was put to death by the high Churchmen of His day. No one ever heard a sane, orthodox, holiness preacher or layman advocate of any the other misrepresentations. You may have heard some rank fanatic, peddling wild-fire or some unadvised soul making such claims, but never a possessor of this beautiful grace and one grounded in its teaching.

We do teach and insist that every regenerate soul does not commit sin. "Whosoever is born of God does not commit sin." 1 John 3:9. "He that committeth sin is of the devil." 1 John 3:8.

We do teach that every Christian may love God perfectly and is commanded so to do. "Thou shalt love the Lord thy God with all thy heart."

We insist that we cannot love God with all our hearts while anger, pride and malice are in our hearts, for these are contrary to the nature of love, and where these are in the heart we cannot love God with all the heart.

We advocate that God has the power and willingness to take these things out of our hearts, so that the love may be perfect. "And the Lord will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thy heart." Deut. 30:6.

We do insist that the incoming of the Holy Spirit removes these evil affections and fills with Himself the heart formerly so occupied. "Be filled with the Spirit."

We do know that the heart so cleansed will grow in and develop all the Christian graces very rapidly as the great hindrance to growth in grace is removed. All this, however, is not absolute perfection, that belongs to God alone, but Christian perfection or entire sanctification.

Paul says, "Now the end of the commandment is charity (love) out of a pure heart." So there can be nothing beyond the end, thus there is no room for a third experience. However, there is infinite space for growth in grace and to let this love flow in a mighty river from a pure heart.

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Chapter 3 ENTIRE SANCTIFICATION OBTAINABLE NOW

I use these words in the caption advisedly.

There are two reasons why I use the expression "entire sanctification." The first is because this blessed divine work touches soul, body and spirit, as Paul attests in 1 Thess. 5:23, and confutes the teaching that my body cannot be kept from sinning. But so long as I remain in such I must sin, yet my spirit is pure. Of course, the fact is that every sin a man commits is without the body, but we corroborate our position by two witnesses.

The second reason I use "entire sanctification" is to distinguish it from initial holiness which begins in regeneration. Possibly it may be difficult to establish to a nicety where regeneration ends and holiness begins. A good old eccentric brother came nearer the truth, when asked to state where the first work of grace ended and the second began, by saying, "Sanctification begins when one gets saved and regeneration ends when one begins to fight holiness."

The word "obtainable" is used in contradistinction to "attainable" because attainable would imply such as may be reached by our own efforts, strivings and doings, and such is not the case. While with the use of the word obtainable we do not neglect to notice the meeting of conditions (our part) but when we do comply with requirements we obtain that sought, and we obtain such suddenly.

Many have striven years to attain this inwrought work, then were prevailed upon, after possibly forty years on the attaining road, to give such up and try the obtainable route, and to, as at Pentecost, there came instantaneously into their souls that which they tried to attain.

Thank God for the "Now." Brother, sister, if you have not the experience and want such enough to pay the price, you may have it this moment.

This is not an unreachable ideal condition held up to us toward which we are to strive all our lives, see our failures galore, recognize our distance by comparing with the ideal, and no matter how much or how long we strive never quite realize our great desire. Some hold this position; I bless God, I do not. But I exultantly sing with the poet, "hallelujah, I have found it what my soul so long hath craved."

In such a position, to me, there is something pathetic if not tragical. That a soul must pass on into the great eternity, where destinies for aye are enacted, not having quite reached that which the heart panteth ever after. If God can't give us this great grace now, if we meet conditions, then He is not omnipotent. For this condition is a result of sin, all orthodoxy readily admits; hence the creature (the devil) is able to forge something God cannot destroy. I judge we are not quite ready to admit that. Again, if God can and will not, He is not the compassionate Father He is represented to us to be. For what doctor, a father, would leave in his son poison that would handicap him thru life when it was within his power, not only to remove enough to save him from immediate death, but to rid his system entirely of the poisonous substance.

One objects and says, yes, God can do it and is going to do it, for in the happy Eden above we shall be rid of it. Yes, thank god, we shall be delivered from carnality in heaven. But I insist if we have such out there we must get it eradicated here. It may be done "Now."

It is a poor consolation to the longing, struggling, battling, soul to be told that when he reaches the blessed spirit-world he shall be troubled with the carnal mind no longer.

He is not in the other world as yet, but is on this mundane sphere and needs salvation that has present and perfect help and deliverance. I bless God such a salvation is provided.

We need an experience not so much that will keep us in Heaven or even in isolation in this world, but one that will meet our needs now in the midst of our fellows and the rush and battle of the strain of twentieth century life.

Don't be sidetracked, my brother, God has regarded your needs and has for you in the "Now" that which your soul requires and your life demands.

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Chapter 4
HOW TO GET SANCTIFIED

It is not sufficient that we tell people that they must be wholly sanctified and that such is obtainable now. We must tell them how to get the delightful experience.

The first requisite in dealing with souls are care and absolute frankness. Before seekers can be intelligently instructed and prior to the definite seeking of holiness the candidate's status as touching regeneration must be entirely removed from fog. Many come seeking holiness who are not clear in their justified life and others who have never been saved, though perhaps for years in some denomination and trying to do right.

The least condemnation must be removed before holiness can be sought with any promise of progress. See that the case of regeneration is "sky-blue, blood-red, snow-white and straight as a gun barrel."

There must be an intellectual faith. No one can obtain this work of grace who does not believe such is for him. Any soul trying just to see if there is an experience of purity will never make progress.

Further, we feel the need and desire of such more than anything else. One will never "catch it" as he would smallpox or cholera. You will be willing to die for it before you obtain it.

The next step is definite seeking and with all former conditions met you will at once come to your consecration. This is a misused word and so ambiguous to most people that we must explain just a little here. Much could be written on this feature alone.

Time may become a factor in your consecration. The Holy Spirit will quite likely take you thru your life, taking up feature by feature and ascertaining as to whether you will give up that, do this, go there, stay here, etc. There must be a hearty "yes" to all the will of God.

Every thing good in your life must be placed upon the divine altar by giving up your will as touching these things. You cannot put your friends, relations, children, associates, cows, farms, poultry, tobacco (if such still remains after regeneration) on the altar. For if you did they would be sanctified, for whatsoever touches the altar is made holy. The things that are bad, as tobacco, must be thrown away, not put on the altar; while your will, as touching these good things, must be put on the altar. Your consecration relative to your farm, lands, stocks, bonds, money, etc., must be as real to you and as complete a dedication to God as if you really--in real fact--turned these things over absolutely and they passed out of your possession into the divine ownership.

Your consecration regarding your friends, relatives, companions, must be as vivid to you as if in verity they were torn from you. Also as touching your life-work, whether it be to India, China or America. There is much spurious work here. I wish we might dwell more on this point. Do you wonder that souls take hours, sometimes days and weeks, to complete the ordeal, groan and weep, and that we call it a death?

When you complete the dedication of all the known to God and are certain without any doubt that all you know is fully placed on the altar, then the "unknown bundle" (all that may come up in all the future of your life) must be put there also. That means all things or anything God may

request of you in the tomorrows of your life. This often seems like a leap in the dark, but it must be taken to obtain the pearl of greatest value.

Last, self must be put on as a sacrifice. My plans, wills, ambitions, desires, hopes, dreams, fancies, thoughts, judgments, views of things, etc. There comes a time when you have a "last thing" to put on, and so long as you withhold that "last thing" you can never get through. If God shows you something you must do, you need not try to get around, over or under it. You will never get anywhere till you are willing to do it.

Remember, we surrender in regeneration, consecrate for holiness; give up sin to get saved, give up yourself to obtain sanctification. At the end of a complete consecration there comes the assurance that all you know and all you do not know is dedicated to God for time and eternity. There is no question, you do not hope you are consecrated, believe you are, think or trust so; you know it.

Here is a good example of consecration. A man was travelling in France at the time a very dangerous disease was prevalent which proved fatal in most cases and in all the power of reason seemed to disappear for a time and the victim became unconscious or irrational.

This man was stricken with the dread disease. A very fine French specialist was summoned. He diagnosed the case very critically and informed the man that he had the epidemic. He told him he could not promise a cure but would do his best if given the case. The afflicted was entrusted to him. He then asked the man to turn over to him all his money, keys, baggage, addresses of relatives, etc. At first the man hesitated, as the doctor was a complete stranger, but later acquiesced to the requirement. He soon became unconscious and through the succeeding awful hours the specialist remained and worked unceasingly with him. He brought him through and he was restored to health.

But when your consecration is complete you are not yet sanctified. Jesus would say to you as He did to the disciples, "Tarry."

Here faith takes hold and you naturally pray, whether or not you have previous, "Lord, sanctify me wholly just now." You claim God's promises, "The altar sanctifies the gift," "The blood of Jesus Christ His Son cleanses (me) from all sin," "Whatsoever touches the altar is made holy." Hold your consecration up to God and claim these promises as your very own just now. Do not believe God is going to do it, but believe He does do it just now because He said so and for Jesus's sake. Fear not to rely on His promises, stake your all and claim your cleansing as a present reality.

Let your faith laugh at the possibility of God's word failing. Heaven and earth may pass away, but not His word. The witness may be delayed but continue to contend for and expect it, and it will surely come. Never let up nor cease your active faith and belief till you have the witness. Do not seek any particular feeling nor demonstration but do "Tarry till you get it."

Persist in believing, insist upon receiving, resist any doubting, desist from your own strivings, consist in trusting wholly and completely in His blood for your complete cleansing now,

until you know beyond every doubt that the Holy Spirit sanctifies you entirely and witnesses to such work inwrought.

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Chapter 5

WHERE THE GROWTH THEORY FAILS

As plausible as this doctrine of growth into holiness may appear and as many tenets as it may have, nevertheless it absolutely fails because it does not get its devotees to the desired haven. Perhaps more people hold to this theory than any other of the erroneous ones touching entire sanctification.

In the first place, it is contrary to reason. As contradictory as this premise may appear when compared with the plausibility of this growth theory mentioned in the first paragraph, yet it does not harmonize with reason.

When we desire to remove weeds from our garden or field or lawn, we do not grow them out (why not apply the growth theory?) but we uproot them. We do not use the growth plan because we know it will fail, for the longer a thing grows the larger it becomes, at least until it gets its growth, and the more deeply rooted. Just so with carnality.

As growth only matures its kind in animal, vegetable and mineral kingdom, so in the spiritual.

Next, it is contrary to fact. It can be put down as an absolute truth that no one ever attained this blessing by growth. I put forth a challenge to the world to cite one case where such was so obtained.

If growth is God's way to purity and He blesses the pure in heart, yet no one ever got it by such route, we accuse God of tautology.

It is not only contrary to fact so far as finding incidents in life is concerned, but as to the Bible teaching such plan.

Thirdly, it is opposed to experience. Of the many happy souls whom you have heard testify to this experience of heart-holiness and those you have seen seek and obtain, not one, I dare say, went on record as having attained by the growth route.

Of the thousands who by word and life attest their possession of this gift of the Holy Spirit, if some got it by growth and some instantaneously, then we would be more justified in believing that the instantaneous folk might be mistaken. But the fact is all possessors are insistent that God's part was sudden.

They testify they know and that the Holy Spirit witnesses such to them. If you undertake to overthrow their knowledge supported by consciousness, you have a very vexing philosophical

problem. If you say the Holy Ghost does not witness to such you are questioning God's ability to reveal Himself to us, or that He testifies to a lie or they do not know when He witnesses. Yet the writer to the Hebrews says the Holy Ghost is the witnesser (Heb. 10:15) to our perfection, but of what good that witnessing if we cannot know assuredly when He does it?

Dr. A. M. Hills in "Holiness and Power" tells of two women, one a school teacher who had recently been saved in his meeting at a certain place and of another lady who had been seeking holiness many years by the growth theory. Both bowed at the altar one Sunday afternoon for sanctification. The young school teacher had been saved but two or three days and soon swept into the blessing. The other had been saved for years, but, noting that she made no gains by her growth route, yet seeing this teacher who had but recently been saved now about to obtain this that she so hungered for and of which she had been deprived so long, she cast aside her former ideas and made the consecration, believed God, and soon both were happy in the experience of perfect love.

As plausible as the growth plan may seem, it is as quiet as a graveyard when asked for witnesses. But, thank God, we have an army around the world with shining faces and hearts aglow who are eager to testify as to what God has done for them.

The last objection is, it either ignores or minifies the power of the blood. If God can not sanctify us instantaneously, if we meet the conditions, then either the blood has not the power or else it is not His plan. We ask any one to prove from the Bible that it is not His plan and also that He does not do the work suddenly when we meet conditions.

In all growth, time, as well as other things, such as nourishment, proper environment, etc., becomes a factor. Thus they must to a greater or lesser extent become our sanctifier; but Paul says, 1 Thess. 5:23, that the God of peace is to sanctify you wholly.

And again, Eph. 5:25, 26, Paul tells us that Christ gave Himself for the Church that He might sanctify it.

Jesus in His most memorable prayer, Jno. 17, did not ask growth to sanctify His disciples, but the Father.

Jude addressed his epistle to them who are sanctified by God the Father. But according to some modern thinkers Brother Jude made a great mistake-- pardon us for informing you so late, Brother Jude--and should have addressed the members of the Mutual Admiration Society as sanctified by venerable Brother Growth.

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Chapter 6 TEXTS PERVERTED TO TEACH GROWTH INTO HOLINESS

The confusing of maturity with purity becomes the cause of many getting sidetracked on the Growth Switch rather than remain on the main line for holiness and run into the station of entire sanctification. A man may be as pure in heart, so far as quality is concerned, as an angel, yet be

far from a matured character. The oak that is a foot high is just as much an oak, so far as quality is concerned, as the giant of the forest, yet it is not the tree in quantity it will be if permitted to grow.

Failing to get the correct meaning of scripture is a very fatal thing; thus, many pervert texts not referring to purity of heart at all, as the Bible says they will, "wrest, as they do other Scriptures, unto their own destruction."

2 Peter 3:18, "Grow in grace," is one of the first texts you meet in perversion by Growth Advocates. I call your attention to the preposition "in" which does not mean a going from one state to another but simply means action where you are. If we were to go from one state to another we would use "into." This is supported by all grammarians.

One brother insisted that such little things should not be taken into consideration, but the whole tenor of the verse, but the real shade of meaning is often couched in the little words.

This is the same expression as is used of Jesus in Luke 2:52, "Jesus increased ... in favour with God." The same Greek word here, "favour," is translated "grace" in Peter's epistle. We are not quite ready to adopt the belief that Jesus had to grow into holiness. Not at all. So with us, once "into," we surely "grow in" such.

Heb. 6:1, "Let us go on unto perfection." If I were on the train with you and we arrived in the union station at St. Louis, where you prepared to get off and I said, "I am going on to Chicago and will write you as soon as I arrive." Would that mean that I was never in this life to get to Chicago and consequently you would never hear from me?

Nor, if during service one should remark to another, Mrs. M. is coming up the aisle to her pew, would such mean that all during the sermon she should continue moving toward the seat but not be quite there when the benediction was said?

Just so the writer to the Hebrews, when using this continuing present in urging them to leave "the principles of the doctrine of Christ" and go on to perfection, was meaning that they do their part in meeting conditions for the obtainment of the experience of perfection. Time may enter into our part-- meeting conditions--but once our part is accomplished God's work is sudden and instantaneous.

Phil. 3:12, "Not as though I had already attained, either were already perfect; but I follow after, that I may apprehend that for which also I am apprehended of Christ Jesus." The Revised Version is, "Not that I have already obtained, or am already made perfect." Allow me to quote from the late Dr. Daniel Steele's book, "Half-Hours with St. Paul." "The word 'obtained' is here absolute; i.e., it has no object after it. What object must we supply? It is natural to supply it from something before uttered. The last preceding noun, 'resurrection from the dead,' makes good sense as the object of obtained. But why should St. Paul assert a fact so manifest as this, that he had not risen from the dead? Did any one assert that he had risen? Yes. Some were spiritualizing the resurrection, perverting St. Paul's own words in Eph. 2:6, and Col. 3:1 into an argument against the resurrection of the body, while others were boldly declaring "that the resurrection is past already." 2 Tim. 2:18.

The facts are Paul was bringing out this that he was striving to be in that resurrection "out from among the dead," (the first resurrection) which is shown in the revised version of verse eleven.

Such exegetes as Meyers and Adam Clarke think Paul had in mind the Olympic games, and here at the middle of his career he knew the danger still of falling and thus failing to reach the goal, viz., the crown of righteousness given all the sanctified at the first resurrection. But when the headsman's axe was in sight while in the Mamertime prison at Rome, he writes, "I have finished my course."

1 Cor. 6:27, "I keep under my body, and bring it into subjection." Often is this quoted to prove Paul disclaimed holiness and had constant war with heart depravity and so must we.

He speaks here of the body, not carnality, which is often referred to as the flesh, but in such use it does not mean the corporeal. He refers here to appetites, in themselves innocent, which must be controlled. Adam and Eve had such in the garden before the fall; we would not say they were unholy. But rather the proper subjection of the body to highest moral ends in good proof of holiness.

1 Cor. 15:31, "I die daily." If Paul was dying to sin daily was not sin in him? Most assuredly. But he makes no reference here to sin. Some think St. Paul here means the jeopardy into which his life had fallen by the continual hounding of his track by the bloodthirsty Jews. Thus applying Psa. 44:22, "For thy sake we are killed all the day long." Paul died once for all unto sin. Many die so imperfectly that they are up before breakfast next day, ready to die and attend funeral and burial again.

Dr. Carradine thinks this text may refer to the many unpleasant, unbeautiful, uncultured, things which come up in our lives daily, to which we must die, but not a text to use in our justification of playing fast and loose with sin.

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Chapter 7 FAILURE OF OTHER THEORIES OF SANCTIFICATION

Besides the one-work advocate and the growth school of entire sanctification, whose teachings we have noticed briefly, there are still other ideas about this work of divine grace which we wish to consider. The devil is wise enough to know all would not accept one theory, so he invented many. He does not care particularly which one you accept, as any of them keep you from the goal.

The age theory is one. You often hear parents say, "I'm not worrying about Jim or Sally," as the case may be, "for when they get older they will come around all right." What a risk such souls are taking! Gray hairs and tottering steps have no power to remove carnality. It is true,

however, that the longer the carnal mind remains in the heart the more deeply rooted it becomes and the less likelihood there is of it being removed.

This is directly opposed to the Bible plan, for on Pentecost their hearts were purified by the baptism of the Holy Spirit, such coming suddenly, and not by old age creeping on.

The death theorists are another class. Is it not strange that some folk would expect so much from an enemy, and such is death. Queer that our last foe is to bring us God's richest blessing for His people.

Again, death is a child of sin, and sin is a child of the devil. Then death is a grandchild of Satan. You may expect from the devil the greatest blessing to mankind, but I have lost confidence in him and am looking for nothing good from him nor any of his kinfolk.

Death has power to do naught but crystallize our characters.

If death could sanctify, then why not regenerate? Why then all this preaching, church-going and campaigning for souls?

The Bible, however, pictures God as the sanctifier as well as the justifier of men and to make death our purifier is to rob God of the glory as the imparter of this wonderful gift. By such theory death may become our forgiver as well as sanctifier; then it was not necessary for Jesus to have come at all and He was mistaken when he said, "It is finished." Others, when they wrote under inspiration, "without the shedding of blood there is no remission," should have written, "without death there is no salvation." Paul was also mistaken when he wrote of the second advent of Jesus and said those who were alive will be caught up, for they cannot go without holiness and death is our sanctifier.

Closely allied to this theory, possibly an offshoot, is another, that I can only be sanctified just before I die.

This doubtless came from the old idea of obtaining "dying grace." No one would question the fact that many have gotten sanctified wholly when near death. Many who were spoken of as having received "dying grace" simply obtained a pure heart and were rejoicing in such reception.

They say death does not do the work, the blood is applied, but just why such should have more power at that moment than any other is difficult to understand.

As death does not do the work, and the disciples of this class say it does not, then God must do it before I die; it cannot be done afterward. Why if God does it a moment before I die could he not perform it an hour, a day, a week, twenty years before? Why not? I cannot see why I should have more power to meet the conditions when I am grappling with the monster death, while I am struggling for breath, while irrational, while soul and body are being pulled apart, while I am the prey of pains and disease; than I had in health with the right possession of every power.

This is but another sidetrack from the main line leading directly to the experience. It causes you to put such off and death may come suddenly or you may be irrational in your last illness and have no opportunity of securing this priceless pearl. Better take no chances. Obtain it now and then have it on hand when death comes.

The last theory is that of purity in the fires of purgatory. It is claimed the Catholic church does not teach such, but as few are willing to adopt it, and it is doubtful if the Romanists believe it, we need not give it much consideration at this time.

We are sure the rich man got into the fires of the other world, yet we have no record of Abraham consoling him by telling him he was being sanctified.

It is true it takes fire to burn out the old man of sin, but not purgatorial fire, but the fire of the Holy Ghost. These folk are correct in insisting upon fire, but the mistake is made in the kind of fire.

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Chapter 8 HOW TO KEEP SANCTIFIED

It is one thing to obtain the experience of a pure heart but quite another to keep such. Conditions in the holiness movement would be very different if all who have once had this blessing had retained it and walked in the light.

However, I am convinced of this, that there are not so many backsliders from holiness as casual observance and thinking would have us believe. Many, surely, who professed this grace never were the happy possessors or they would not so soon have been removed from a land of such delights as is this "Beulah Land."

Let us observe some of the things that must be done to keep sanctified.

First, what you had to give up to get this experience you must keep put aside. If it cost you your all to obtain, it can cost you no less than your all to retain. "As ye have therefore received Christ Jesus the Lord, so walk ye in him."

It is one of the grieving things of this path to see men and women "strip for the race" when they find this blessing but soon begin to let down here, put on there, grow careless yonder, and neglect some other place.

Habits have been broken, practices discontinued and associates severed. What glory came! What power was theirs! What days of delight! But now, what? They still testify with emphasis, sometimes amounting almost to harshness and venom, to holiness and declare they are running up the way. To the spiritual, discerning, soul it is like a rose on the cheek of a consumptive. It is enough to make angels weep, these wrecks along the shores of earth. Peter says it reminds him of

a dog returning to his own vomit and a sow that was washed going again to her wallowing in the mire.

Second, to keep your heart clean you must testify clearly and definitely, when opportunity is afforded.

I do not know that there are any particular terms you need to use every time. I do not believe we should become a slave to terms. I like the term "sanctified wholly," if for no other reason because the devil hates it so thoroughly.

You will find opposition in many places to your testifying radically and definitely. Persecution will be heaped upon you, but see that you testify humbly and so as to keep the "ego" in the background while the Holy Spirit and the blood are made prominent.

Amid the reproach and cross-bearing of such witnessing, you will feast upon the delights of Canaan, your experience will grow richer and deeper, your soul fat and flourishing.

George Whitfield, the early Quaker, admits he lost the experience of perfect love several times because he failed to testify definitely to it. Frances Willard, in her autobiography, laments her loss of this blessing because she heeded the counsel of a minister who was opposed to sanctification and neglected her testimony to it. She says she soon had nothing to witness.

Brother, sister, if you have the experience and keep it, you will have to tell it. Be judicious but never compromise.

One says, "They oppose me and tell me I shall not." Do as Dr. Carradine wrote some one to do, who found themselves in a similar condition, "Wrap the old stars and stripes about you and tell that Jesus' blood cleanses from all sin and sanctifies wholly. No man will dare touch you."

Third, the consecration must be kept complete. As new things come up which were in the unknown package, when you made your consecration, you must now honor the signature of carnality's death warrant.

Some folk were all consecrated but as this unknown bundle unrolled they failed to recognize their signature and keep a "yes" in their heart to God's will, thus, today they are without the wine experience. The power and joy of the upper room grace are departed. The old hull of a testimony is retained but it is as dry and empty as a last year's bird nest.

Last, this must not be considered as an end in itself but as simply a means to an end. You are sure to "lose out" if you sit down on the stool of "do nothing" or fold your hands and say "I've got it all, now." True, God has no more definite experiences of divine grace, as there are two and only two, but He has work to be done--and we are saved for service.

After Israel was given the land of Canaan and had crossed Jordan they had battles to fight and enemies to dislodge.

In the Christian's Canaan experience there are valleys to cross, vineyards and olive orchards to possess, honey to be obtained from the rock, foothills to climb and mountain peaks to be scaled; but O the delights of the land! Truly it is the land of all lands! "I'm in the land of Canaan, pressing on."

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THE END