THE CLEAN HEART

G. A. McLauchlin

A CLASSIC REPRINT BY DOUGLAS A. CROSSMAN

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DOUGLAS A. CROSSMAN, BROOK VILLA, 35 LONDON ROAD WEST, BATH BA1 7HZ

PREFACE.

Some years ago we heard a gentleman introduce a young minister to an eminent jurist. The judge said to the party who introduced the young clergyman, "I hope he preaches the gospel in its simplicity." The words made a deep impression on us at the time, and have often been recalled as we have seen so much concealment of the gospel with words, words, words. Like the judge, the common people are attracted and charmed by the simplicity of the gospel, and do not want any other kind of preaching.

We believe that they make a mistake who attempt to ornament the gospel with flowers of rhetoric. Much of the preaching and teaching of religion is in a theological dialect that is scarcely more intelligible to the people than a foreign language. Many pulpits need an interpreter as much as do the foreign missionaries among the heathen.

The attempt of the writer is to put the matter of full salvation in a simple, direct way, that all may see the simplicity of a subject that is sometimes "darkened with words."

It is an attempt to show that the experience

of a clean heart is but the answer to a prayer that is both scriptural and reasonable. It is an attempt to furnish food for hungry souls and not a theological disquisition as will be readily seen by these who care to read it. It is dedicated to God and his church, believing that he can use the humblest means in building up his kingdom. The author prays that by divine help it may be of such service.

A CLEAN HEART

BY

REV. G. A. McLAUGHLIN, A. M.

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A CLEAN HEART.

CHAPTER I.

WHAT IS A CLEAN HEART?

Many years ago, while we were making a pastoral call on a certain family, one of the members offered this objection to the Bible, "The Bible commands us to give our hearts to God. Now, this is absurd, for the heart is nothing but a muscle." We replied that this is figurative language. The ancients believed that the intellect resided in the brain, as that is the most important organ of the body. They believed that the seat of the affections was in the heart, as that was the next most important organ of the body, so that the term heart has come to mean the affections of man. It is a figure of speech to denote the affections. When the Bible speaks of the heart, it usually means the affections.

Philosophers have divided the affections into two classes—the good and the bad; these are also called the benevolent and the malevolent affections. The former include love, friendship, kindness, benevolence, gratitude, meekness, pity, pa-

triotism, etc. The latter include hatred, anger, malice, revenge, jealousy, emulation, etc. Some one has defined dirt as "matter out of place." That is, when we look at the deep, rich soil out of which the wondrous prosperity of our Western country is produced, we look on it with pleasure, and even speak of its attractiveness and beauty But if we get a portion of it on our garments, or persons, or into our houses, we call it dirt, and seek to get rid of it as a disagreeable thing, because is is soil out of place—"matter out of place." A clean heart is one that has nothing in it that ought not to be there. Every good affection is in it, and no evil affection. If there is one evil affection, it causes the heart to be unclean. A clean heart, in other words, is a heart that is the home of every good affection and has none of the evil affections in it. It is

"A heart from sin set free."

This being the case, there are some experiences that are contrary to this definition that are sometimes mistaken for this experience, which it will be profitable for us to consider.

1. A clean heart is not a clear intellect. Here is where many are confused in their conception of a pure heart. They think the experience of a clean heart means the possession of a perfect judg-

ment, so that its possessor is beyond the possibility of making any mistakes. This is the reason that many good people will have nothing to do with the subject. As we have just shown, the heart is the affections—not the intellect. The chief seat of religion is in the affections and not in the intellect. It is "with the heart that man believeth unto righteousness," and not with the intellect. The divine command and requisition is to "believe in thine heart," not in thy brain or intellect, in order to be saved. A man may have good affections and not have a good intellect. If this were not so, then there would be little hope of the salvation of the majority of mankind. A man may love God perfectly and not be a good mathematician. He may love God with all his heart and not be a good financier, or understand how to do business successfully. A woman may not know how to make good bread and yet feed daily on the "bread of life." A man may not be able to reckon up a column of figures correctly and yet be able to reckon himself dead to sin constantly.

2. A clean heart is something entirely distinct from, and more than an emotional experience. Here is where many are beclouded in seeking a clean heart. They seem to think it lies wholly in the emotions. Salvation is not emotion The

emotions of joy and peace are the result of salvation and not salvation itself. True religion consists in doing the will of God. When we can do his will without any evil affections in our hearts, then we have a clean heart. A little boy whom we knew, broke his arm. When the doctor came to set the bone, he became frantic and said, "Don't let him touch me, mamma. Give me medicine." He was willing to take a good deal of medicine if he could prevent the bone being set. An opiate or something to make him feel good seemed just as good to him, and better, than to have the bone set. There are thousands of Christians who do not want the bones set, they just desire a religion that will make them feel good, whether they are right or not. They want to feel good more than to be good. A sincere soul seeks to be right, no matter how he feels. His first desire is to be right. A great many are still seeking Christ like the multitude of old, for the sake of the loaves and the fishes. They want to be happy and retain an unclean heart. And in making their chief quest to obtain happiness, they get neither. While those who obtain a clean heart have joy and peace as the result. The old story of the man who had his choice of the King's daughter as his wife, or half the kingdom, illustrates this point. He chose the daughter, and

after a while he had the whole kingdom, as his. They who seek happiness get nothing, while they who get a clean heart have joy and peace as the result. Let us be sure we are seeking salvation itself and not merely the results of salvation.

3. A clean heart is not the same as the experience of regeneration or conversion. The scriptures give us the examples of those who were in saved relations with God, who had some evil tendencies in their hearts. Take the case of the church at Corinth. Paul writes to them, "And I, brethren, could not speak unto you as unto spiritual but as unto carnal, even as unto babes in Christ." They were brethren, they were in Christ, although they were babes in Christ. He declares that they were "carnal." They had emulation and jealousy in their hearts. Their hearts, therefore, were not clean. Take another example. Lot was a justified man. Peter calls him, "Just Lot." God could not destroy Sodom until he had gotten his servant Lot, out of it. And yet he had the spirit of the world—covetousness—in his heart, or he never would have lived in such surroundings. Jesus said, in his high priestly prayer concerning his disciples, "They are not of the world, even as I am not of the world." They were as separate and distinct from the world as he himself was, and yet to say they were not the

children of God would be to say the same of Jesus. He says again, "None of them is lost." They must have been saved, therefore. And yet an hour or two before that they were in a quarrel as to who should have the best place at the table, and Jesus had to rebuke them for showing this spirit. This shows that people may have salvation and yet not have a heart that is free from unholy dispositions. Therefore, we must from scripture conclude that the experience of a clean heart is something separate from and beyond the experience of conversion. Any careful student of the Bible will see that the epistles are full of exhortations to the church (not the unconverted), to seek a clean heart. When we are converted God gives us "a new heart;" not a change of heart. But we find evil tendencies still, that need to be removed.

The term, "a clean heart," is scriptural, for we hear David in the fifty-first psalm praying, "Create in me a clean heart, O God." Prayer for a clean heart is therefore scriptural. The nearer we stick to scriptural language in our praying the more likely we shall be to have a scriptural experience. The book of psalms was the prayer book of the ancient church, and all the varieties of experience which the soul is capable of voicing in prayer are in the book of psalms. It is right,

therefore, to pray for a clean heart. And if it be right to pray for a clean heart, it surely must be right to obtain it. If God will not hear this prayer, then the doctrine of prayer breaks down. If God will not answer scriptural prayers, what prayers will he answer? If he will not answer prayer for a clean heart, then it is useless to pray for it. If he will not answer this scriptural prayer we may well be in doubt whether he will answer any prayer. The doctrine of prayer stands or falls right here. For if prayer for a clean heart is not to be answered, then who can tell what prayer is to be answered, or whether any prayer is to be answered? It is not fanatical, then, to pray for and obtain a clean heart, for it is a scriptural prayer. More than this, we hear the church everywhere praying for it as if they believed it possible. There are many praying for it everywhere, but not so many obtaining it. We wish in the succeeding chapters to show where many switch off and fail to have the prayer answered, so that our readers may not switch off at any of these points, but "lock the switches and go through on the main line," and have the prayer answered in their experiences.

We notice that the church everywhere are praying and singing for a clean heart. If God can not or will not grant this request, let us stop making

it. If we do not believe he can, or if we think he is unwilling, let us stop mocking God with useless prayers. If we believe it possible, then let us pray with Wesley,

"O for a heart to praise my God!
A heart from sin set free!
A heart that always feels thy blood,
So freely spilt for me!"

CHAPTER II.

THE IMPORTANCE OF A CLEAN HEART.

No one prays either successfully or earnestly, for what he does not consider of any great consequence. The man who does not consider a clean heart of any special importance, will not pray for it very earnestly. He may mouth a prayer, to be heard of men, but will never pray for it from his heart, in dead earnest, unless he feels its great importance. Not to pray for anything in deep earnest is not to pray at all, and hence is not to receive. Those people who think that the experience of a clean heart is not of much importance not only make a great mistake, but, by this false notion, rob their souls of a great necessity. The great importance of having this prayer answered is seen for the following reasons :

1. The heart rules the world. It is the mightiest power in the world. The love either of good or evil sways mankind. There is an old adage that "knowledge is power." This is true. There is power in knowledge, but there is a greater power in love, either for good or evil. Men are moved to action more by what they love and hate than by what they know. There are men who are

great thinkers, who sit and think all their lives, but never carry their thoughts out into action. But the men who go forth to carry on those things that they are moved to by strong desire are the men that rule the world and make the wheels of progress turn. Tell me what a man loves the most and I will tell you what he will do every time. The man who loves a course of dissipation more than he loves self-respect, the respect of community, prosperity and virtue, will give himself to dissipation because he loves it the best, no matter if he does have the knowledge of all its dire effects. The man who is covetous will give himself up to that, and sacrifice many comforts, because he loves money better than the things which he foregoes, to get it. A slothful man will give himself to sloth because he loves it better than the rewards of industry. The likes and dislikes of mankind rule the world. Solomon says out of the heart "are the issues of life."

If there are evil affections in the heart they will issue from it and influence all the life. If our hearts are wrong it will be very difficult to keep our lives right, hence it is of the utmost importance to have our hearts free from all evil affections.

When the heart is free from sinful affections it is easy to do the will of God. It can never be

difficult to do the will of God when there is nothing in the heart contrary to the will of God: when there is nothing contrary to his love in the heart. Love lightens labor in every department of life. The mother will, out of love for her child, do the most menial tasks that money could not hire her to do, for any one else. No man is a profitable servant whose heart is not in his work. He only is a profitable servant who puts his whole soul into his master's business. Then the work is well done. So it is if we make a success of the service of God. Every unholy affection within us is an inward traitor, who makes it difficult for us to be at our best for God.

We have heard a story of a farmer's wife who arose in the morning for daily work feeling scarcely strong enough to go through the day. At the thought of the churning, baking, dish-washing and other duties of the day she was discouraged and began to complain of the hard lot in the life of the farmer's wife. The more she sighed the worse the situation appeared. In the midst of this discouragement her husband appeared from the farm on some errand. He perceived her condition, and after uttering some word of endearment went on his way to the field. Instantly the situation brightened. The baking and churning and dishes seemed very small affairs after all,

and she exclaimed, as a ray of sunlight seemed to illuminate the place, "After all, we farmers' wives have a fine time of it." That is the great secret of having a good time in the service of the Lord. It is to have a heart so full of love to him that there is no room for any sin. Then the words of Jesus, "My yoke is easy and my burden is light" have a real meaning. To most of the church they seem only the high wrought figures of exaggeration.

We have heard of the old Scotch preacher who read to his congregation one morning in his service a part of the 119th Psalm. As he read these words of the psalmist, "I will run the way of thy commandments," he said, "Stop! David, that is boasting!" He continued, "When thou shalt have enlarged my heart." "O, David, no credit to you. A man could not help running when his heart was enlarged." When all evil affections are cast out and the heart is enlarged with the pure love of God, we will find our activities and desires are untiring to do the will of God. The heart will be in perpetual motion and tireless in its activities to do the will of God. This is the only perpetual motion that has yet been discovered, and it comes from the only enlargement of heart that allows a man's running. Hence here we have two anomalies which are above nature. Perpet-

ual motion discovered at last and caused by enlargement of the heart. It will be seen, then, that it becomes a duty and delight to serve God under such conditions. Such Christians never have to sing,

"Prone to wander, Lord, I feel it,"

in order to tell the truth, but the hindrances to love having been removed from their hearts by the cleansing blood, they sing truthfully with Faber,

"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."

3. The great importance of obtaining a clean heart is seen when we remember that we can not enter heaven without it. It is something more than a luxury. Heaven is quarantined against sin. Only holy people will ever enter heaven. It is an eternal necessity. Some one says very truly, "Morality will keep us out of jail, but it will take holiness to keep us out of hell." The psalmist says, "Who shall ascend into the hill of the Lord and who shall stand in his holy place? He that hath clean hands and a pure heart." Jesus declared, "Blessed are the pure in heart, for they

shall see God." And the sight of God is promised to no one else. The wicked will see Jesus as an offended judge, but only the pure in heart shall see him with any favor or delight. The inspired penman commands us to "follow peace with all men and holiness without which no man shall see the Lord." Holiness is the wedding garment which we shall have to wear or we shall never get into the marriage supper of the Lamb. We may try to think it is of little importance, but we shall not think it is of little importance when we come to the death bed. We may despise those who now advocate it, and declare that they are specialists, but we will be glad to make it our specialty the last day of life and anything that will be the specialty of our last day ought to be the specialty of every day. Reader, do not trifle when you pray for a clean heart.

CHAPTER III.

POSSIBILITY OF SUCH AN EXPERIENCE.

There are many people who sincerely believe that it is impossible for them to obtain the experience of a clean heart. They can see how God might bestow it upon others, perhaps, but not on themselves. They look at their natural dispositions and temperament; their circumstances and environment, and like one of old say, "How can this thing take place?" When they hear the possibilities of grace preached, they say, "It may be well enough for preachers to lift up a high standard, but preachers do not have the temptations and surroundings of the people in every-day life. All that preachers have to do is to read the Scriptures in the quiet of the study, meditate and write sermons, and, shut away from the world, of course they can live such a life."

They forget that all men, preachers and laity, are of a fallen nature, corrupted by sin, and have the same tempting devil to withstand, and that it requires just as much grace to save a preacher as it does to save other people.

If God does not save from sin in this life, it must be for one of two reasons: either he can not, or will not. Which position will you take,

reader? Will you say that God can not cleanse the heart and make it pure and clean? Then he is not the Almighty. The writer does not know what kind of a God you worship. But the God that he worships is the Creator of the universe. It is he "who measured the waters in the hollow of his hand, and meted out heaven with the span, and comprehendeth the dust of the earth in a measure, and weighed the mountains in scales, and the hills in a balance."

Go out any clear night and gaze into the heavens. There you will see planets, stars, suns and constellations moving noiselessly in their orbits, in such perfect rhythm and time that astronomers can calculate hundreds of years ahead as to their positions, eclipses, transits, etc. Their course is perfect. Man has to set his feeble timepieces by them every little while. In their courses they never jostle each other or collide. God has so arranged that they go on their pathway in perfect adjustment. Our earth is one of the smallest of them all. And you are no bigger than a fly-speck on the face of the earth. What a difficult operation it must require for Almighty God to keep you. Surely you must be more difficult to manage than the whole universe, if he breaks down trying to keep *you!*

The religion of Jesus Christ is the supernatural

power of God in the heart, if it is anything. If it is not that, then it is nothing more than the unconverted world has all about us, for they can perform all the outward morality of Christianity as well as the child of God.

They can be just as kind to their families and just as honest and truthful as Christians, so that if religion is not the supernatural power of God in the heart, then the world is just as well off without it as with it.

Since it is the supernatural power of God in the heart, it can just as well make the heart right as partially so. We believe if a man knows enough to make a watch, he must have the ability and skill to fix it if it gets out of repair. And we believe that the God that made the heart can make it clean, if it gets defiled by sin. How can any one who believes in Almighty God believe any less!

There can be no other ground for doubting this except a belief in the unwillingness of God to cleanse the heart. Do we believe that God could cleanse the hearts of his children if he wished, but that he had rather have them go through this world polluted by sin? Can any one believe that a holy God loves to have his children polluted by sin when he might save them from it, if he would? This is more reasonable than to believe he is unable to cleanse the heart.

If God has not provided for salvation from sin in the plan of salvation, then he has provided for sin. How does that sound! How would it do to preach that God has made arrangements for his people to go on in sin and be defiled by it? He has a plan whereby he permits sin. In other words he sanctions sin in certain cases, especially those who are called by his name and live in this world to represent him. His representatives must have sin in them. To be sure sin is the work of the devil, but God has made provision in the atonement to allow those who represent him, to be defiled by sin! How would it sound to hear such preaching! Such a position is a libel on God. Yet there are people who seem to think God has employed sin as a means of grace, and that we have to have it, to make us humble. God never takes sin—the work of the devil—to produce the grace of humility.

As some one remarks, if sin would make people humble, there is enough sin in the world to make the human race humble, which is far from the fact.

Away with these theories that dishonor God! If he can not and will not save us from sin in this life, there is no encouragement to believe he can or will save us from the consequences of it in the world to come. A physician who can

not save his patients from disease until they are dead can not save them at all.

When people say, "It is not for me," "my circumstances," "my disposition," it is not humility. It is rank unbelief. It is a discounting of the power, promises and goodness of God. David just before he prayed, "Create in me a clean heart, O God," said, "Purge me with hyssop and I shall be clean, wash me and I shall be whiter than snow." He had seen or heard of the ceremony when the leper went before the priest, and had been sprinkled with the branch of hyssop, dipped in the blood of the slain victim. And he knew it typified the cleansing away of sin from the heart, and he prays for an application of the divine power thus symbolized.

He believed that it was possible because it was divine power that performed the work. He knew that when the leper was clean that the leprosy actually departed; that it was not suppressed or kept down, but removed. David was not a suppressionist, nor is any one who honestly interprets the Bible types of the cleansing of sin.

Reader, in closing this chapter, let me ask you if you believe that God is able to cleanse that little heart of thine? If not, then you reflect on his power and make him a little weakling like yourself.

Do you believe he is able but not willing? Then you reflect on his holiness and goodness. Will you take the ground that a holy God wants you to be defiled by sin, notwithstanding all he has said against sin, and notwithstanding the many commands he gives you to be holy? Will you reflect on Him?

Usually the reason that people refuse to believe that God can save them from sin is because they estimate divine power by their own little feeble strength. They have tried to keep themselves from sin and have failed, and they seem to think that God would fail, too, because they did. We ask the question that Paul asked King Agrippa, "Why should it be thought, a thing incredible with you, that God should raise the dead?" Why should it be thought a thing incredible with you that God should cleanse the heart?

CHAPTER IV.

THE UNIVERSALLY OFFERED AND UNANSWERED PRAYER.

If disembodied saints and holy angels are permitted to look down from the gates of heaven upon the affairs of earth, among the many inconsistencies of mortals, they must be amazed to hear much of the praying of the world.

Nothing, it seems to us, will astonish them more than to hear the many prayers of multitudes for a clean heart, who, between their prayers for it, will deny its possibility and even strive to prove it can not be.

There is very much of this kind of praying everywhere. We have known preachers to stand in the pulpit and pray for a pure heart, who outside of the sacred desk were rebuking those as fanatics, who claimed that God had answered the prayer in their own experience. Was there ever a more inconsistent act!

Thousands of people are singing of the power of Jesus' blood to cleanse from all sin and at the same time fighting the experience and the people who declare its possibility. We sometimes look on with amazement, as we hear a Christianity that prays while on its knees for a clean heart

and goes right out from praying, to deny its possibility. We wonder men dare to thus trifle with God and sacred things.

All the church is singing and praying for a clean heart. There can be found scarcely an evangelical denomination that does not voice this hymn in their worship,

"O, for a heart to praise my God,
A heart from sin set free,
A heart that always feels thy blood
So freely spilt for me."

We once as a stranger attended a social meeting. After a time the meeting dragged and a brother took the floor, who said, "Brethren, it is just as bad to sing a lie as to tell one. Here you have been singing to-night, 'I love to tell the story.' I should think you did! Just see how this meeting drags."

The writer thought it a good time to say something, too, and so said, "I like what the brother said about singing a lie. You have been singing some wonderful hymns to-night. You have been singing, 'There is a fountain filled with blood,' and that 'sinners plunged beneath that flood, lose all their guilty stains.' Have you lost your guilty stains?" We found that it threw a coolness over the meeting to ask them if God had done what they had been saying and singing.

We were once sent to a church as pastor. The first Sunday night we heard a brother praying that God would make him holy. We told the people right after the brother's prayer that this was just what the Lord could do, and had made arrangements to do. We had a stormy time for the next six months, because we insisted in the face of opposition that God could and would answer true prayer for the very thing people were praying for.

In the rituals of most of the churches, as well as in the hymn-books, are many prayers for this experience. The Church of England and the Methodist Episcopal Church pray every time they celebrate the Lord's Supper, "Almighty God, unto whom all hearts are open, all desires known, and from whom no secrets are hid; cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee and worthily magnify thy holy name through Jesus Christ, our Lord." And, when candidates come forward for holy baptism, the prayer is offered, "O, merciful God, grant that all carnal affections may die in these persons, and that all things belonging to the Spirit may live and grow in them," but it is usually considered fanaticism to declare that God has answered this prayer. If it be fanaticism to claim the experi-

ence of a clean heart, it is certainly blasphemous to pray for it and then deny its possibility. We had rather be a fanatic than to be a blasphemer.

And so men are praying all over the land a prayer they do not expect God to answer, until much of the praying of to-day is a solemn trifling with the Almighty. People pray at their family altars to be kept from sin during the day who do not believe such an experience possible. Mark Guy Pearse tells of the quaint Yorkshire class leader, Daniel Quorm, who was visiting a friend. One forenoon he came to the friend and said, "I am sorry you have met with such a great disappointment."

"Why, no," said the man, "I have not met with any disappointment."

"Yes," said Daniel, "you were expecting something remarkable to-day."

"What do you mean?" said the friend.

"Why, you prayed this morning that you might be kept sweet and gentle all day long. And, by the way things have been going, I see you have been greatly disappointed."

"O," said the man, "I thought you meant something particular."

It might be asked right here, why do people pray for holiness universally? We reply, because, if a person is a Christian, he cannot pray

for any experience lower than this and be honest. No honest man ever prayed, "O Lord, make me almost right, but not quite." No sincere soul ever prayed, "O Lord, make my heart almost clean." Almost right is not right, but wrong. A true Christian wants, as some one says, "to be upright and downright, and inright and outright, and nothing but all right." To pray for anything less is to mock God.

The reason that a true Christian thus prays is because he is led in his praying by the Holy Spirit. Paul tells us, "For we know not what we should pray for as we ought; but the Spirit itself (Himself, Rev. Ver.), maketh intercession for us."

A man in the clear experience of conversion always prays for holiness. John says, "And every man that hath this hope in him purifieth himself even as he is pure." Good men pray for a clean heart and insincere men hear the prayer so much that they pray for it, too, for it would not sound right to pray for anything less. And so the whole church are praying for a clean heart, even when they do not believe it possible.

The great trouble seems to be that many want the church as a whole to be holy, but want to be excused from making the prayer personal. When David prayed he made a personal prayer. He prayed, "Create in me a clean heart." There

are hosts of people who would like to have the church right in the aggregate. And have much to say about the need of such a church, but they never make the prayer personal. We were once the pastor of a church, where many of the dear old brethren were very censorious concerning the modern encroachments of the world upon the church. They seemed to pride themselves in being of the old-fashioned stock, and had much to say against the worldliness of the other and younger portion. But when we brought up the subject of heart purity and urged it upon the church, to our surprise some of these were the first to object. They wanted the rest of the church right, whether they were themselves right or not.

It is every man's business to be what he believes the rest of the church ought to be. The whole church ought not to be any better than you ought to be. God never saves people in crowds. He saves them singly. No physician ever thinks of doctoring a crowd by the wholesale. He deals out the medicine to each one. Every man must take the dose for himself. Get every man cured and the whole crowd is cured. Get every man to pray for and obtain a clean heart, and then the whole church will have the blessing of a clean heart. To pray for a holy, consistent, spiritual

church and not be holy, consistent and pure ourselves, is not only to stand in the way of our own prayers, but is rant and cant. If every man sweeps before his own door, then we shall have a clean street. If every Christian would see to it that he is right, then the whole church will be right. And if we are not particular to be what we know the whole church ought to be, then we virtually stand in the way of our own prayers.

Here is one of the great difficulties of modern religiousness. It puts off the real business upon a committee instead of assuming any personal responsibility. It expects the pastor and the class leaders or deacons to have all the piety while it helps pay the bills and sings about this glorious salvation and tells the Lord how much he ought to do for other folks. Let us be sure that we are personal in our praying for a clean heart, and with David pray, "Create in me a clean heart, O God." Everybody in the Bible that got anything of God had to be personal in their praying. Reader, are you making the prayer for a clean heart personal, or are you criticising others and setting up a standard for them?

CHAPTER V.

PRAYER FOR A CLEAN HEART MUST BE DEFINITE.

There is much indefiniteness in the religious standards all about us. We hear thousands who aim at the comparative degree in religion who want nothing to do with the superlative degree. They have a great deal to say about having more religion, but nothing about having as much as they ought to have.

We find in the scripture that those who received anything in answer to prayer made definite requests. The psalmist does not pray for more religion, but for the definite experience of "a clean heart." The publican cried, "God be merciful to me a sinner," and God showed him mercy and forgave his sins. There is not a single instance in the word of God of any one asking for "more religion," "a deeper work of grace," or a desire expressed to "get nearer the Lord." These are too indefinite expressions for so exact a book as the Bible. People may have more religion and not have as much as they ought to have.

Some people have such a poor kind of religion that if they had more of it they would be worse than they are now. In fact, if they have the

wrong kind of religion to start with, the more they have of it the worse they are.

We once saw a lady at the altar seeking a clean heart as we supposed. On being questioned, she said she came seeking a deeper work of grace. On being asked how deep she wanted it, she replied, "I should not want enough to make me holler." She wanted just a little more, if it was warranted not to cross her self-will. And so we find people talking of their desires for more religion, who really mean that they would like a little more if it would not make them peculiar, or if they would not be compelled to smash some of their idols. Their idea of advancement is, "If I have not got to part with my Benjamin, or sacrifice my Isaac, or deny myself, if you please, Lord, I should like more religion on these terms." The hymn often sung, but rarely sung intelligently by the masses of professed Christians, beginning thus,

"Nearer, my God, to thee, nearer to thee;"

was written by a Unitarian and has not a single word in it about Jesus Christ, the atonement or salvation.

The Bible speaks of something better than getting nearer to God. It declares that He will come and dwell in us and take up his abode in us. Je-

sus said, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him and make our abode with him." This is better than getting a little nearer him.

Jesus said to his disciples, "If a son shall ask bread of any of you that is a father, will he give him a stone? Or if he ask a fish, will he for a fish give him a serpent? Of if he shall ask an egg, will he offer him a scorpion? If ye then being evil know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Here we see there is a definite asking for a definite thing: "bread," "an egg," "fish," and a definite reception also of the thing asked for. Notice he does not say or hint at any asking for more religion, or a deeper work of grace, but for the Holy Ghost—a definite gift.

Is it not strange that in almost any church multitudes are willing to go to the altar to seek more religion who can not be induced to go forward to seek all they ought to have? There seems to be a desire to get just enough to keep on the Lord's side, without being too much so. People seem to want to have religion a good deal as they want insurance against fire. They suppose that they must have it to insure against future loss, but paying the assessments comes very hard and they

begrudge that part. They want more, but are affaid of getting too much.

They are not afraid of getting too much of any other good thing except religion. People who acknowledge that money is a good thing are not afraid of getting too much of it, or acknowledging that health is a good thing they are not afraid of getting too much. But when it comes to the matter of salvation, these same people will acknowledge that it is not only a good thing but a necessary thing, and yet are afraid of getting too much. Some one says, "Many want religion as some have the smallpox—very light and not to mark them any." So it has come to mean more if it does not cost too much if there is not to be much self-denial.

The experience of a clean heart would recommend itself to everybody if there were no carnal nature to deny; no self to crucify. The colored man down South, when asked why he did not get converted, answered truthfully that he did not like the process. That is the reason so many are wanting more religion as long as it does not interfere with their selfishness.

This popular cry for "more religion" has resulted in an indefiniteness in religion, everywhere. There are thousands that do not know where they are religiously. They do not know

whether they are saved or not. They have been following this will o' the wisp idea, and have little that is tangible or real. We have seen people crowd the altar at the invitation to seek "more religion" who could not tell the next day whether they had any more or how much more they had, for two reasons. First they had not believed for anything definite (indefinite faith is not faith at all), and, second, they had got into the zone of indefiniteness. The comparative degree is always indefinite. Only the positive and superlative are at all definite.

If a sinner simply prays to be better he will get nothing from God. He must pray for a definite experience of pardon or he will never be pardoned. Reader, if you are a child of God, do not seek any moonshine experience of "a deeper work of grace," but say "as deep as I can have I want and will seek." Ask God for the definite experience of a clean heart. Then you will have something definite to rest your faith upon. And then when God comes and gives you the blessing, you will know what you have got. He will not give you a stone if you ask bread. Definite praying, believing and receiving are great helps in the hour of temptation. When the enemy seeks to overthrow us, then we stand on vantage ground, when able to have something definite to fix our faith upon.

CHAPTER VI.

NOT IMPUTATION.

It is hard to kill error. If it is subverted and banished in one generation, it will creep in again in the next. The greatest injury perhaps that the enemy of all good has accomplished is in modifying the truth and instilling false doctrine in a greater or less measure.

In some instances he boldly presents heresies that are clearly seen to be of that character. In others he allows the appearance of the truth, which is gently modified, just as some kinds of food are as good-looking as ever, after they have been adulterated or inoculated with poison. By this method he even deceives some of the elect.

The old-fashioned Calvinism which John Fletcher exposed so effectually as to make it harmless in his day, has in this generation taken another form. It is the same old poison, but in a different form. It is "Antinomianism Revived." It makes salvation consist, not in an actual experience, but in a make-believe, fictitious affair. It declares that Jesus died on the cross and paid all the debt, and that we have nothing to do in the matter. It uses the phrase of Paul, "Complete in Him," and asserts that all our righteousness is in

him and that his righteousness never gets into us; that salvation is imputed to us but never gets to be an actual experience; that conversion is obtained not by repentance toward God and faith in our Lord Jesus Christ, and a tarrying until we have the witness of the Spirit, but is accomplished by a mental assent to the truth, a mental reception of Jesus, and an inference that we get by a logical process from certain scriptures.

For instance, this is the formula, "Whosoever believeth on the Son hath everlasting life. Do you believe on the Son?" "Yes." "Then you have everlasting life." It asserts that the man who has gone through this formula without forsaking his sins, is saved, no matter if he does continue in sin, for he is "in Christ," and though there may be sin in him there is none in Christ. The sinner is now covered with the robe of Christ's righteousness, and no matter what he does, he will not lose his standing with God, even though his state is sinful.

One of its advocates says of David in Uriah's bed that his state was bad, but being a child of God he could not lose his standing with God. Having on the robe of Christ's righteousness, God can not see through that, the sins that are underneath it, and accepts him as righteous for Christ's sake.

Bishop Taylor very facetiously says of this figure that if that is all that salvation consists of—simply a robe of righteousness covering up the sinner's misdeeds—when the Lord draws the robe of righteousness up into heaven where it belongs, the sinner will drop down into hell where he belongs.

This same error teaches that all our sanctification is in Christ. That we never have it as a possession, but that it is all imputed to us, because we are of the elect. One of their illustrations is that salvation is like the fall of snow over a barnyard. It looks very clean and white in spite of the filth underneath it.

The Salvation Army officer said very pertinently of this figure that a thaw would make a very disagreeable matter of this arrangement. The Psalmist never had any such perversion of salvation in his mind. He said, "Wash me and I shall be clean." This meant real cleanness and not a make-believe theory. He did not pray for imputation. He prayed not "impute to me," but "create in me" a clean heart, O God." The case was so far gone that the hand that created the world must interpose, not to impute to him but to create in him, a clean heart.

This was just as real a transaction as the creation of the world. David did not want any white-

washing. He wanted to be washed white. The case of the imputationists is whitewashing. Everybody knows what whitewashing is. A man comes along with a brush and a pail containing a bluish white mixture, which he proceeds to apply to an old stained wall to cover up its filth. After considerable time he succeeds in applying it in such a manner that everything looks white and fair, but there is just as much dirt there as before. It is hid from sight for a little time. The rains will fall, the winds will blow upon it; the frost and sun will try it and it will scale off little by little until, after a time, there stands the dirt just as before.

This is just the case with imputed holiness. It is only whitewashing. The storms of life and its many trials will reveal it in time. It is only hypocrisy. The Pharisees of Christ's time were exponents of this theory. Their religion looked well to men, but it was the whitewashing of foul sepulchres. Jesus had these same errors to meet in his day. Church membership and religiousness only concealed foul hearts, which he could not tolerate. There is much of this idea that salvation is an insurance of old weather-beaten, worm-eaten ships not worth insuring, but as long as we pay the insurance, go through the religious performances, God has a way pro-

vided to bring the old weather-beaten, worm-eaten hulks through to the port of eternal glory. But the word says he died to sanctify his church, "that he might present it unto himself, a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish." This is the mission of Christ, not to get a spotted, smirched bride through to heaven, saved as by fire, but to present it "blameless at his coming."

To this end Peter exhorts the saints in view of the great day of accounts, to see to it that "ye may be found of him in peace without spot and blameless." An actual experience and not a make-believe affair. Reader, have a Bible experience and not a salvation that is only imaginary. Wait before God until you have an actual salvation. Only this will help you in the trying hours of life, and only this will give you victory over death. Let others hug shadows and delusions, but persevere until God gives you real, tangible, experimental salvation. With the Psalmist pray not that it be imputed, but pray that a clean heart be created in you. Pray until you not only feel no stirring of evil affections, but until your heart is full of just the opposite; until your love is purified from every contrary affection.

CHAPTER VII.

A CLEAN HEART AS RELATED TO EVANGELISM.

It is often objected that when people get interested in the question of heart purity, they neglect the unsaved. It is said to be selfish to spend time and efforts on ourselves, when there are others who need salvation. To this we reply that if we do not attend to our own salvation no one will do it for us. God has given us grace and bids us work out our own salvation. If we do not work it out nobody else will or can do it for us. But often the best thing we can possibly do for the salvation of others is to keep well saved ourselves and let the Lord work and shine through us. The greatest hindrance to the salvation of sinners is in the low type of Christianity that prevails generally. There are some people so busy in what they call religious work that they take no time to feed on the bread of life and are starving to death spiritually while attempting to carry food to others. There are people that are too much in a hurry.

Suppose when Jesus told the disciples to tarry in the upper room until the Comforter came, impetuous Peter had said, "Lord, there is so much to do that we can not afford the time. Here is a

great world to carry the gospel to and to disciple, and life is short at the longest, we need to be in a hurry." What a mistake Peter would have made to have started out without being prepared.

This is exactly what those people suggest who call time wasted that is spent seeking a clean heart. This is often the best way to reach sinners. So David thought in seeking for a clean heart, for he adds right after his prayer, "Then will I teach transgressors thy ways and sinners shall be converted unto thee." There is no better way of getting sinners converted than for the church to get where the hindrances are all out of their own hearts. God saves men through his people. They are his instruments and he can work better with good instruments than with poor ones.

On the day of Pentecost, when the Holy Spirit purified the hearts of the Apostles, three thousand people went forward for prayers without any urging. The church became as empty channels, out of which all the obstructions had been removed, and then the waters of salvation flowed to a thirsty world.

When Isaiah had that wonderful vision in the temple and the live coal touched his lips, and the sin was all purged away, then the voice came, saying, "Who shall I send and who will go for

us?" He immediately responded, "Here am I; send me." He was all ready then. The great reason that there are not more of the people of God in active evangelistic work is that the state of their heart renders them neither fit nor willing to engage in the work.

Hitherto we have been treating of the negative side of entire sanctification for the purpose of making the subject as simple as possible. There is another, the positive side. It is by the incoming and filling of the soul with the Holy Spirit. He came into the hearts of the disciples on the day of Pentecost to abide, cleansing the temple as He came in. The cleansing is the negative and the filling is the positive side of entire sanctification. Peter declared on the day of Pentecost, as he preached and explained what had just taken place, that it was the fulfillment of the promise made by God through the prophet, Joel. "And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions and your old men shall dream dreams; and on my servants and on my handmaidens I will pour out, in those days of my Spirit; and they shall prophesy" (Acts 2: 17-18). This is the New Testament gift of prophecy, which all have who have received the

Holy Ghost. The term prophecy is usually used in a narrow sense, and is usually understood to mean the prediction of future events. This is not its real meaning. It means the declaration of the message that God has given the speaker, whether it refers to future events or those of the present. The old-time prophets usually were called upon to declare God's will as regards future events. The New Testament prophets are usually authorized to deliver the message that God desires men to have, concerning the present. As some one says New Testament prophecy "is not so much foretelling as forth telling," or telling forth what God has done for the soul.

Testimony inspired by the Holy Ghost is the greatest agency in the world for spreading the truth of the Gospel. Paul says it is superior to all the other gifts. In I. Cor. 14: 24, he says, "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so, falling down on his face, he will worship God and report that God is among you of a truth." This was the New Testament method of getting men under conviction. The church received the baptism with the Holy Ghost, which purified the heart and filled them with the Spirit, and then, under the fiery

utterance of their glowing hearts God smote the unconverted with conviction.

This is still the divine method of reaching the unsaved—through a Spirit-baptized church.

Jesus prophesied of this method before he left the world. He said to his disciples (John 16: 7), "It is expedient for you that I go away; for if I go not away, the Comforter will not come unto you; but if I depart I will send him unto you." In the next verse he declares the result of the Comforter thus coming to them—a result that is just as true to-day as then. Hear it! ye who think too much is said about the cleansing and filling of the hearts of believers. "AND WHEN HE IS COME, HE WILL REPROVE THE WORLD OF SIN, OF RIGHTEOUSNESS, AND OF JUDGMENT." The very best way to reach the unsaved is to get the church to the place in their experience where the Holy Ghost will be able consistently to convict the unsaved. So according to the word of God, instead of its being a waste of time and effort, it is the very best way to reach the unsaved world. And how can we be guiltless with this light if we refuse to let the Holy Ghost come and cleanse and fill our hearts? We stand in the way of the unsaved if we do not come up to our privileges.

The New Testament way of reaching men was

not to leave it all to the preacher, hired out for so much a year to do the soul-saving. It was to get the church so filled that they would also be soul-savers as truly as the preacher. The great excuse the unconverted have to-day, when the preacher says anything to them on the subject of religion, is, that it is his business and he is paid for it. But it is not so easy to gainsay a spirit-filled man who mingles with them every day and shines and testifies for God.

When Lyman Beecher was asked the reason of his great revivals, he replied, "I preach to my church on Sunday, and they go out to preach during the week. So that there are 688 sermons preached through the week." When the church shall come up to its privilege as God intended it should, the most of the preaching from the pulpit will be to the church—to keep them strong and fired up, and they will go out to preach and win souls. The most of the Bible is written to the church and the most of the preaching ought to be to the church, and they, like the disciples, ought to take the bread that has been broken to them and carry it out to the world. It is the business of the pulpit to feed the flock and let them carry the food to the starving outside world.

In confirmation of what we say, we have known of hundreds of instances where the church

CHAPTER VIII.

NOT SUPPRESSION.

There has arisen of late years a religious movement that teaches that sin can not be destroyed but only suppressed; that the native tendencies to sin in the soul, which are a state of sinfulness must remain until death; that the best that the Holy Spirit can do in this world is to keep these sinful tendencies in a state of suppression. For instance, they teach that the passion of sinful anger cannot be destroyed, so that we will not feel it, but divine grace will put such a restraint upon us that we shall not let it find expression in words or deeds. This school of teachers assert that grace is sufficient to enable us always to do right, and will keep us from that which is wrong, so that there is no need of committing sin. This is an improvement on much of the religious teaching of to-day in one respect, in that it declares we can live free from the commission of sin, though we have to fight hard sometimes to keep old nature from breaking forth and committing sin.

We are glad for the measure of truth that these teachers are giving voice and expression to. Their standard, however, is the experience of re-

generation only. It is not entire sanctification or a clean heart. It is the scriptural standard of conversion.

Their idea of the baptism with the Holy Ghost is, that it is simply empowerment for service. Here they are right as far as they go, but the baptism with the Holy Ghost is more than empowerment for service. It also includes the work of cleansing the heart, and this is the removal of that which hinders our effectiveness.

To see the fallacy of this position, all that is necessary is to notice that the very definitions which they use are contrary to their teaching.

Baptism means cleansing. That is the definition of the word. It could be just as well translated the cleansing with the Holy Spirit. The very symbol used in the ordinance of baptism (water) shows that baptism means cleansing. This is the reason that water and fire are symbols of the operation of the Holy Spirit. Water and fire are the mightiest cleansing agents known. No symbols in nature could be more expressive of cleansing. Symbols could not indicate the cleansing work any more clearly.

A clean heart is not a heart in which sin is suppressed any more than a clean room is a room in which the dust and dirt have been wet down so they do not arise. The dirt is still there, and in

spite of the wetting down the room is dirty. Clean cannot be made by any twisting of language to mean the presence of any defilement. When we say that heaven is a clean place we mean that there is no defilement in it. If there were any defilement in heaven, if it were repressed or kept hidden away, still heaven would not be a clean place. This is too apparent to be misunderstood. And a man who has a clean heart is a man who has no defilement, either repressed or unrepressed, in his heart.

When David prayed for a clean heart, in Psalm 51 : 10, he understood that this was what he needed and might have. A few verses previous to his prayer he said, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow."

Is there anything in these figures to teach or indicate that he simply meant to have the stains of sin covered up or the defilement still there? Does "whiter than snow" mean defilement kept back or repressed? Who ever thought of such a thing except some people who have a theory to maintain?

David had seen doubtless a ceremony that took place sometimes in the tabernacle, and if he had not seen it, he knew about it, for it was a law. We mean the cleansing of the leper whom God had

healed. Sometimes, in that age, God healed lepers, and there was a ceremony connected with it. Remember, leprosy was the Bible type of sin. What leprosy did to the body, God would have us understand, was equalled by the ravages of sin in the soul. As leprosy was the type of sin, consequently its cure is a type of salvation—the cure of sin.

When the leper was cured, he was obliged to go before the priest and after examination had proved him clean, the priest took two birds and killed one of them over running water. The blood was caught in a golden basin and mixed with scarlet and cedar, and then a bunch of hyssop was dipped in the mixture, and with this hyssop branch the live bird was sprinkled and allowed to go free. The first bird represented the sacrifice for the pardon of sin. The second represented the cleansing away of sin in sanctification.

When David prays, therefore, "Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow," he meant real freedom from sin. He meant that he would be as free from sin as the leper was free from leprosy. If it does not mean this, then the type means nothing. The cleansed leper was not a case of suppressed leprosy. God did not simply suppress the disease so that it was not visible in its outward

blotches and eruptions. No, the man was free from it, AS FREE FROM IT AS IF HE HAD NEVER HAD IT.

Our friends who teach the suppression theory never use the types of baptism or cleansing as given in the Old Testament to sustain their theory. When Jesus said to the leper, "I will. Be thou clean," there was no one then or since that thought that he meant that he would simply check the leprosy so that it would not break out again. And when Jesus cleanses a soul he does not leave any of the leprosy of sin to rankle and struggle for expression. As some one says, he does not suppress it, but he expresses it. He sends the old man to his execution by an express train, and does not keep him in his misery nor the soul in misery to struggle with him.

The Holy Ghost is represented as fire and as fuller's soap; what can these figures mean if they do not mean that a thorough house-cleaning takes place, when He prepares to dwell in his temple, the heart. God will not come in his fullness to dwell in the heart and have sinfulness there, too. God can deliver his people from this awful warfare with inbred corruption, so that they can have time and liberty to "serve him without fear, in holiness and righteousness before him all the days of our life" (Luke 1: 74-75).

Suppression of sin is not a clean heart. If suppression of sin is a pure heart in this world, then it is the same in heaven. Who believes that a clean heart in heaven is only sinful nature kept down and repressed. And who can believe that it is sin suppressed here. A clean heart must mean the same thing in earth or any other place, as it means in heaven.

CHAPTER IX.

THE POPULAR ERROR.

The chief error of every age is to make religion consist of mere externals. Outside religion to the neglect of inside religion is the popular error of religionists of this and of every age thus far.

The most bitter foes that Jesus had to encounter were those who had this notion of religion. The churchmen of his day expended all their religious zeal and effort on the externals of religion. Prayers, tithes, fasting, religious dress, keeping of feast days, zeal in making converts, ostentatious giving, attendance on church and the rehearsal of their own excellencies made up the religion of the day.

Many of these things were right in themselves when they became the expression of a pure heart, but in the case of these churchmen they were offered as a substitute for a clean heart. Jesus said, "These things ought ye to have done and not to have left the other undone."

Since this is still the great mistake of the majority of religious devotees of our own time also, we may well notice what Jesus said to these people who did not believe in the religion of a clean heart, "How do ye Pharisees make clean the

outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools did not he that made that which is without, make that which is within also?"

There are many such fools among religionists to-day who have no more idea of religion than these churchmen. To them we would quote the words of Jesus, "Did not he that made that which is without make that which is within also?" Is not the inner man the real man? Is not the thought and motive and passion world within greater and more extensive than the word and act world without? And is not this man within the author of all the words and acts life?

Jesus said that these religionists who made much of the outward and little or nothing of the inward were like beautiful sepulchres, whitewashed and clean without, but full of uncleanness within. Are not those the same to-day, who neglect heart cleansing no matter however zealous they may be in their religious performances?

This seems a hard saying, but it was what Jesus said. The question of heart cleansing is looked upon as fanaticism by the majority of the church. The chief part of their religion is to go to church and pay their dues. The Romanists do penance, count their beads, say or read their

prayers. The heathen offer sacrifices and torture their shrinking flesh. The nominal Protestant as a rule simply joins the church and leads a decent moral life, but does not expect a clean heart or give his time to any consideration of the subject. It is the old Phariseeism of every age simply manifesting itself.

Culture veneering and whitewashing; growth, naturalism, evolution and other forms of devilution are substituted for heart cleansing and furnishing.

It is getting to be considered the thing to teach the children etiquette, dancing and the other fads of "polite society," instead of teaching them Jesus' method—the blessing of a clean heart. The result is that in many so-called Christian homes the children know all about the steps taught by the dancing master, who do not know the steps to God. Many parents who belong to the church never have family prayer, but their children know all about the frippery of society. Doing has taken the place of being; fleshly activity has substituted itself for heart purity and culture. Testimony for Jesus has almost faded out in many churches and in the place of it is a narration of what "we have done" or want to do—mostly the latter. Some churches have become so engaged in doing, as a substi-

tute for being, that they have forgotten what a real testimony for Jesus is. We asked the people in a meeting a short time ago to tell just what the Lord was doing for them, as we wished to know how to go to work to help them. There was not a testimony given to what Jesus was doing, but a declaration of what they wanted to do and be. One "wanted to be a consistent Christian." Another "wanted to be faithful." Another "wanted to gain heaven at last." And so it went on. The whole meeting was an expression of want which was very painful to us, to hear. To think that these people had been converted so long and Jesus had done nothing for them was more than we could believe. Since then, we have observed much and have discovered that definite testimony to the power of Jesus in the heart is becoming one of "the lost arts." This may seem severe. We wish it were not true, but, alas, it is! Doing, or a desire to do, has taken the place of being. It is one of the alarming features of the religion of the day.

Jesus declared that we must first make the tree good and then the fruit would be good. No tree can be made good by hanging good fruit on the outside. No man can transform a sour crab apple tree into a peach tree by hanging peaches on the outside. And yet that is just what the

majority of the church seem to be trying to do. They are supposing that the performance of good works makes a man good, instead of seeing that a good man performs good works because it is his nature, while a bad man sometimes does them because it seems to him the best thing for his present advantage. Jesus proposed to make the tree good, and then it would not be necessary to hang good fruit on it, for it would put the fruit there without effort as a matter of nature. The religion of Jesus begins on the inside and works out, while the religion of man begins on the outside and tries to work in.

This is the test as to whether our religion is of Christ or of human invention—the place where it begins. "Know all men by these presents" is a legal phrase with which deeds and legal instruments are usually prefaced. This means that these present writings or this legal instrument is a sure indication or proof that all that is written therein is what men can rely on. So it is here: "Know all men that only the religion that begins within and works out is of God." If any new order of religion or ism shall arise at any time that does not begin in the heart and work out, let all men know that it is not divine but simply a base imitation. Solomon says, "Keep thy heart with all diligence, for out of it are the

issues of life." He here likens the heart to a fountain out of which flow the streams of thoughts, words and actions. Just as a man would be foolish to stand outside a fountain and purify the water as it came out and thus expect to make the fountain pure, so would a man as successfully purify the heart by simply attending to the outward life.

Some years ago the writer had a clock that would not run. The pendulum refused to move, and the hands were motionless. He might have varnished the case, but that would have done no good. He might have frescoed and beautifully painted the dial, but that would have accomplished nothing. He might have gilded the hands, but still it would have done no good. This is what many are trying to do in their religious performances. They are varnishing the case—going through the ordinances of religion. They are painting the face—smiling and flattering others while their hearts are not right. They are gilding the hands—full of works of benevolence which are right in their place but can never make the heart right.

But the writer found that the inside of the clock was unclean and that all the work on the outside was wasted if the inside was not right. He therefore took off the dial and hands and

took out the works, and cleaned and replaced them, and then the hands went all right. Wooden hands would go better with the inside right than golden hands with the heart of the clock unclean. That clock would run down when there was a cold snap, and had to be put over a hot air register to be made to run. But as soon as it was set back on the shelf where it was cold, it refused to go. There are many people like that clock. They run down very easily when there is a cold time in the church. They get revived in the winter revival and then cool off before the next winter's "protracted effort" takes place. The trouble is, the heart needs cleaning. They have to be all the time watching their words and acts and are under constant condemnation. What they want, like the clock, is to have the inside fixed. We heard of a colored man who refused to believe that the trouble with his watch was on the inside; he insisted that it was only the hands that needed fixing, and that the watch repairer was attempting to rob him when he said the inside needed fixing; and there are many who act that way to-day. They seem to think him their enemy who insists that they need a clean heart.

Jesus who knew just what the heart of man is, said of it, "Out of the heart proceed, evil

thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies; these are the things that defile a man." We are accustomed to hear much said to-day about the wickedness of our great cities. The wickedness of our great cities and little cities, and of the whole world, is in men's hearts, and all the expressions of it in thought and words are simply the working out of what was inside all the time.

The effort of all the laws and nearly all the religions of the world is to get men to behave better than their hearts want to behave. And the effort is a prodigious one—to behave better than the heart inclines to do. All the crimes and sins of society are born in men's sinful hearts. If any religion is to be of benefit to man, it must have its chief sway in the heart. There never was a more successful wile of the devil than this—to keep men's minds on the externals of religion to such an extent as to keep their attention from the heart. The result is that there is a cry that religion is declining. The decay of genuine old-time revivals, the decrease of membership in the churches, the decline of family religion as witnessed by the increasing number of deserted family altars, the growing Sabbath desecration, the increasing hunger of the professed church for the theater and dance, the small number who

attend the means of grace in our churches, are all indications that the heart is wrong. They are certain symptoms of the heart disease which Higher Criticism, the preaching of evolution, the increasing number of organizations in the church do not check, but, like quack medicines, they only aggravate the disease and kill the patient.

There must soon be a revival of heart religion in the present church organizations or God will take these candlesticks out of their places and give them to the keeping of some other whom he will raise up for the purpose.

The fig tree that cumbers the ground will soon be cut off and some other will take its place, for without heart religion the church and the world are dead.

If religion in the heart is not a reality, if it is not the supernatural power and presence of God, then there is no need of any religion, for the world all about us can duplicate and practice all the morality of the church without religion, as well as the church that has no real heart religion.

As long as the world stands there is a place for heart religion and God will always have it in the world. It is the only hope of the world. Let us each stand for heart religion, and let us remember that the greater part of religion is on the inside, and hence needs great attention.

CHAPTER X.

HOW TO OBTAIN A CLEAN HEART.

In the warfare of evil against the good every inch of ground is gained only after the most obstinate contest. Dislodged from one position the enemy only retreats to another, which has to be assailed and taken in the same manner as the former. When the importance and necessity and possibility of possessing "a heart from sin set free" have been proved and admitted, the battle has only begun, the chief effort of the enemy is to switch us off the right road to the obtainment of the blessing. A wrong road to a good place is no better than a right road to a bad place.

In either instance we shall get where we ought not to be.

When Pharaoh promised to let the children of Israel go, he said, "Only do not go a great way off." It seems as if Satan said to many Christians, "Yes, I see that you feel your need of a clean heart, and it is right that you should have it, but get it in a reasonable way. Strive hard for it or wait until you grow into it, or seek it by evolution."

With him it is just as well if you seek it the

wrong way as though you did not seek it at all. The Psalmist sought it by faith. This is the Bible method. It is not the popular method. The faith method of salvation has never been popular with the world or the worldly part of the church.

There is no chance for any self-glory, to submit and receive it by faith. Salvation by faith is not popular in the world. It is never praised up in the daily papers nor where men meet on the exchange or the market place. The natural man has much to say about works and charities, etc., but he ridicules your idea of being saved by faith. The religionist of the church is as much opposed to the cleansing of the heart by the faith method.

The late Dr. Curry used to say that the idea of religion that now obtains in the church is to be converted by faith and then go on and finish the work ourselves by our own doing instead of trusting God to complete it. Finishing our salvation by our own righteousness. But David obtained it by faith. Paul declared that he wished not to be found in "mine own righteousness of the law, but the righteousness which is of God by faith in Christ Jesus." The reader will notice that the subject of this chapter is HOW TO OBTAIN. We might have used the word attain,

but it would have been incorrect. The two words Attain and Obtain express exactly the two theories.

Man seeks to attain a clean heart, when he seeks it by his own efforts, like a boy who seeks to stretch himself up to a certain height, thinking to make himself taller. This is the human method of doing it for ourselves, by growth, evolution, etc. To obtain is to receive it as a gift from God. By faith we obtain it as a gift. By the growth, culture and work method we seek to attain it, but all in vain.

All salvation that we ever receive is by gift from God. There is not a passage in the word of God that says it is by works or by growth. The psalmist prayed for it and expected it as a gift, or he never would have asked for it and expected it. No man prays for a thing which he expects to get by his own efforts. It is absurd to think that the Psalmist would have prayed to God for a thing that God would not give him, but that he must get by his own striving.

There is not a passage in the word of God that declares that we have our hearts purified by growth. All the passages that speak on the subject declare that it is by faith. When Paul stood before Agrippa and made his notable defense, he declared that Jesus gave him a commission to

preach while on the road to Damascus. In that commission, among other things, it was declared that he was to so declare that gospel that men "might receive an inheritance among them that are sanctified by faith." If Jesus told Paul that men are sanctified by faith, it must be so.

Who dares to say it is by growth? Peter declares in Acts 15: 9, "Purifying their hearts by faith." Why do men dare, in the face of these unmistakable teachings of scripture, without a straight, direct passage to the contrary in all the word of God, to set up human methods of saving men from sin! Peter declares that this purification comes through faith in the promises. Hear him: "Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust" (II. Peter 1: 4).

This cleansing could come only through the promises of God. And only through the promises according to our faith.

Shall we go by the word of God or the opinions of men. This is the point to which all this question comes. Do you want to risk the matter of your fitness for heaven to the opinions of men or to the positive declaration of the word of God. Let each decide for himself.

There seems to be nothing according to the teaching of the Bible that pleases God more than to have us trust him. He declares that, "Without faith it is impossible to please him." When Jesus was on earth nothing pleased him more than faith, and nothing caused his displeasure in all the conduct of his disciples as their unbelief.

Some one says that he marvelled only twice in all the gospel narrative: once in finding faith where he would naturally not have expected it —in the case of the heathen centurion, whom the Jews introduced to Him as a very worthy man, because "he loveth our nation and hath built us a synagogue" (Luke 7: 5). Like their successors to-day, they were ready to call any man worthy who does much for their ecclesiasticism. Their idea was simply the worthiness of works.

But Jesus marvelled at the man's faith because he trusted implicitly in him to raise his servant from the sick bed. "When Jesus heard these things he marvelled at him, and said unto the people that followed him, "I say unto you, I have not found so great faith, no, not in Israel." Jesus marvelled again when he came to his own country and began to teach his old neighbors, who refused to believe in him. The record says that he could do no mighty works there because

of their unbelief, and that "he marvelled because of their unbelief." In the one instance he marvelled to find faith where it might not have been expected. In the other case he marvelled to find unbelief where faith ought to have been expected.

We fancy he is still marvelling to find unbelief in his professed church, many of whom profess to believe that he is divine, but deny that he has the power to cleanse from sin, but has left the business to their own efforts and striving.

A clean heart being obtained by faith, it becomes very important that we know how to exercise that faith.

We feel like devoting a little space here to help those persons who desire to exercise this faith but are unable to understand the way or method of grasping the promise by faith. The writer prays that these words may help some one. Will the reader, if he has not yet received this glorious gift, pray that God may guide him in reading these lines as the writer has prayed in writing them!

There are many people who are talking faith all about us who never have exercised faith. We once had a Sunday school superintendent come thirty miles to a meeting we were holding, for the sole purpose of seeking a clean heart. For

days he came to the altar trying to agonize himself into the blessing. One night he arose and said, "I have been talking faith for thirty years and yet never had any." Faith is such a simple thing and man is so anxious to do something to save himself, that he usually looks clear over it, in his desire to do some great thing.

A simple illustration may help the reader right here. When Jesus was going through Samaria, a company of ten lepers spied him afar off, and cried at the top of their voices, "Jesus, Master, have mercy on us." When he saw them he simply said, "Go show yourselves unto the priests." Leprosy is the Bible type of sin and the cure of leprosy is the type of the cure of sin. Hence, as leprosy and sin are both cured by divine power, and as the one is the type of the other, if we can find out how they were cured of leprosy we can do the same and be cured of sin.

When a man believed that God had healed him of leprosy anciently, it was his duty to go to the priest and allow him to make an examination. In the book of Leviticus the signs of a cure are mentioned. If the priest found these he could pronounce him clean. Jesus told them to go to the priest and let him see that they were cured—just what they had been wanting to do for many a weary year. But when He said "go,"

they knew it meant healing, and they started right off and acted as if they were healed, and as they went they found that they were healed. This was faith. They acted as if it were so and they found that it was so. Reader, give yourself entirely and sincerely to God for time and eternity, then pray this prayer, "Create in me a clean heart, O God." AND THEN GO FORTH AND ACT JUST AS IF YOU BELIEVED HE WAS DOING IT, AND YOU WILL FIND THAT HE IS DOING IT. This is faith. It is acting as if we believed it was so. To pray and then act as if God were not keeping his word is to insult him. Jesus says, "Therefore, I say unto you, what things soever ye desire when ye pray, believe that ye receive them and ye shall have them." He does not say believe that ye will receive them sometime in the future, but believe that ye are receiving them.

We knew a lady who was praying for a clean heart; she had gone to her room and thrown herself upon her knees and said, "O Lord, I never will leave this place until you give me a clean heart." She had scarcely uttered the words when her little boy came to the foot of the stairs and called, "Mother, I want you. You promised to go to church with me this afternoon." "Yes," was the reply, "I will come right along." "Yes,

but it is time to go now," replied the little fellow. "What shall I do?" was now her thought. "I have told the Lord that I will stay here until he gives me a clean heart and I have told my boy that I will come right away, and I never yet told him a wrong story. What shall I do?" Then she asked herself the question, "Can't I trust God just as my boy trusts me?"

"Yes, I will," was her utterance, and she arose from her knees and went down stairs, put on her bonnet and went to church trusting God. When the invitation was given for all who had a pure heart to arise, she arose with others and said, "I have lately come into the experience of a clean heart. If you want me to go to the altar I am willing." And from that day she had a clean heart, as was evinced in the marvelous way in which God led and directed her efforts for his glory. She believed God and acted as if she believed it was true, and like the ten lepers she found that it was true. Reader, go thou and do likewise.

CHAPTER XI.

REASONS WHY WE SHOULD SEEK A CLEAN HEART.

There are several good reasons why we should seek a clean heart. We will give some of them. 1. In order to glorify God. There are other reasons which we will give, but this is the paramount reason. The others are scarcely to be mentioned in comparison with this. Any seeking which leaves out this motive is not only defective but unsuccessful. We are formed for the divine glory. This is a proposition too clear to be denied.

It is for the glory of God that his children should be like Him. It can never be for the glory of God to have sin in his children. We know that there are people who assert that we need a little sin to keep us humble. If this be true, then there ought to be a great number of humble people in the world. And if a little sin will make us humble, then a great deal of sin would make us exceedingly humble. Sin is humiliating, to be sure, but humiliation is not humility, there is a vast difference between the two.

It is the glory of Satan to have sin in his people, but it is not for the glory of God to have it

in the children of God, because God is not the author of sin.

Just as far as a child of God has not been able to get rid of sin, it glorifies the devil, as much as to say that sin has been too mighty for divine grace to dislodge.

Sin glorifies the devil and its absence from the heart glorifies Him "who came to destroy the works of the devil."

Sin is the work of the devil and it is his chief work. He who has been cleansed from all sin is a standing proof to men and devils that the work of Christ is a success. The Christian who is not cleansed from all sin gives room for grave doubts whether the atonement is as represented in the word of God, for the word of God declares that Jesus saves from sin. The children of the devil glorify him by being sinful. The children of God glorify Him by being holy.

The scripture, in harmony with this great principle, gives it as the great reason that we should be holy, because God is holy. Hence it says, "As he which hath called you is holy so be ye holy in all manner of conversation; because it is written, Be ye holy for I am holy." God says in effect, "I am holy, my child, and that is the great reason why you should be holy." As it is the glory of an honest man to have honest children,

so it is the glory of a holy God that his children be holy.

Jesus in his prayer for the disciples said, "Glorify thy Son, that thy Son also may glorify thee." (John 17: 1.) This ought to be the prayer of every child of God now. We ought to seek the incoming Holy Ghost not to consume this blessing upon our lusts, but that we may glorify God. Our prayer should be, not that we may be more useful, or have a great emotional blessing, but that we may be glorified in order to better glorify God.

"Create in me a clean heart, O God, in order that I may the better glorify thee," ought to be the chief motive of our prayer. Charles Wesley sings:

"That I thy mercy may proclaim,
That all mankind thy truth may see,
Hallow thy great and glorious name,
And perfect holiness in me."

Unless God has holy people in this world, then the infidel has the best of the argument and will be able to say that the Bible is an impractical book, commanding men to be holy when it is impossible. Holy men are necessary to prove the truth of the holy Bible to the world.

2. We ought to obtain a clean heart in order

to increase our usefulness. A clean heart is one from which has been removed all spiritual sloth, fear of man and doubts. More than that, it is the indwelling place of the Holy Spirit, who gives special anointing for the service of God and a love and travail for the souls of men.

3. We ought to seek a clean heart because it gives us greater power in prayer. "If I regard iniquity in my heart the Lord will not hear me," says the Psalmist. No man who compromises with sin in his heart, who refuses to let it depart, who hugs it to himself, as an idol, need expect to be successful in prayer. Inbred sin is the cause of doubts that afflict while we pray, and no man can pray successfully who is afflicted with doubts, for "without faith it is impossible to please God."

4. We ought to seek a clean heart most earnestly, because without it we can not enter heaven. "Who shall ascend into the hill of the Lord, and who shall stand in his holy place?" is the question asked by the Psalmist, who also gives the answer thus: "He that hath clean hands and a pure heart." "Blessed are the pure in heart for they shall see God." No one else has any right to expect to see him and live. It will be seen by this that holiness is not merely a luxury or an unimportant thing. It is an eternal necessity. Without it "no man shall see the Lord." Taking

that view, it is by no means an unimportant or secondary matter. We do not wonder with this view of the case that so many people make a specialty of holiness. We wonder that more people do not make it a specialty. We wonder how any one can read the Bible and not make it the one idea of life, for without it we had better never have come into this world, for it is the preparation for the better and holy world.

5. A clean heart is a great safeguard against backsliding. We do not mean to say that it will prevent backsliding, but it is the greatest safeguard against it that there is. It takes the traitor out of the heart. So the Apostle says to the church, "Take heed lest there be in any of you an evil heart of unbelief in departing from the living God, but exhort one another daily."

Reader, if you are a Christian, and have not yet obtained this "pearl of great price," rest not until it is in your possession, for it brings heaven on earth as well as preparation for the greater heaven. It is the only safe way to live, and it is the blessed way to die. Cease not to supplicate until God has in your experience answered the prayer,

"Create in me a clean heart, O God."