

## Address On Holiness

BY CATHERINE BOOTH.

What a deal there is of going to meetings and getting blessed, and then going away and living just the same, until sometimes we, who are constantly engaged in trying to bring people nearer to God, go away so discouraged that our hearts are almost broken.

We feel that people go back again from the place where we have led them, instead of stepping up to the place to which God is calling them. They come and come, and we are, as the Prophet says, unto them a very pleasant instrument, or a very unpleasant one, as the case may be; and so they go away, and do not get anything. They do not make any definite advance. We have not communicated unto them any spiritual gift. They merely have their feelings stirred, and, consequently, they live the next week exactly as they lived the last, and go down under the temptation just as they did before.

Would you dream for a moment from reading the New Testament that this was the kind of thing God intended in His provisions of grace and salvation? Is there not a definite end in every promise, exhortation and command? God is most definite in His requirements and promises, and in the provision which he has made; and yet many of the Lord's people are perpetually and persistently *indefinite*. They go to and fro, like a door on its hinges, and never get anything from the Lord. We want you absolutely to get something from the Lord, and we are quite sure you may and will, if you comply with the condition. The Lord is ready to give you that particular measure of grace, strength, and salvation which you need. Now that you have come up to the threshold of the goodly end, there is only one thing which can keep you out, provided you have made the needed consecration. Of course, if you are holding anything back, then you can never come in until you give that up. If you are cleaving to some doubtful thing, and don't give God the benefit of the doubt, you can never come in; but, if you see this, and make the necessary consecration, if you *really* desire this blessing, there is only one thing which can possibly keep you out of its enjoyment, and that is—*unbelief*.

It will be said of you, in years to come, as it was said of some in olden times, "They entered not in because of unbelief." You have come right up to the threshold, and some of you have been there many a time. Oh! what gracious influences you have been the subject of. You have seen through the veil! You

have felt His hand! You have had your feet on the threshold! You have been almost in, and then you have drawn back through unbelief. Shall it be so again to-night? God forbid! Will you step over? Will you venture? Will you trust? Will you spring into the arms of Omnipotent Love, and trust Him with consequences? Never mind if you *do* die, or something happens to you that never happened to anyone else in the world's history; God will take care of you. Never mind if the devil does come around and "consider" you, as he did Job, and afflict you with boils, and put you upon the dunghill—you will be happier there with Jesus than in a palace without Him. Oh! this caring for consequences! The devil knows the grand *possibilities* open to many of you; he knows not only what you might receive and enjoy in yourselves, but what you might accomplish for God if you would only come in and possess this blessing; and so he frightens you with consequences. He knows what you might do, and whom you might be instrumental in saving!

Who knows how many of these precious ones that cluster round you, you may be instrumental in leading on to this higher platform—this glorious vantage ground of Christian experience? and, through them, how many more? and how, in this way, the glorious blessing would spread? Remember, also, that every time you come near and go back, there is less *probability* that you will ever come in at all; and the nearer you come and go back, the less probability there is that you will ever come as near again.



CATHERINE BOOTH.

*You are grieving the Spirit.* There are some people who have been coming near for years, and now they have gone back altogether, and I am afraid they will never come up again. *What will you do?* The law of the kingdom, from beginning to end, is, "According to your faith be it unto you," and, "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." *Eternal truth has uttered it—"ye shall have them."* Now then, will you? Have you let go all? Are your skirts free? Are you leaving all behind you? Are you resolved from to-night to cut from the past, and no more make any provision for the flesh to fulfil its lusts, but that you will bid the things that are behind a final adieu, close your eyes on them, and fix your eyes on the mark of the prize of your life until you reach it? Will you? If you will, God will give you this blessing. He waits to do it; He is here. The Holy Ghost is here: He is leading many of you up; He is beseeching you; He is seconding what I am saying, in your hearts; He is saying, "Come, beloved; come into the banqueting house;" He wants to bless you and fill you with His Spirit. Now then, will you come? Oh! the Lord help you not to draw back, but to press on, *press on, press on, press on*, never minding the consequences.—*Sol.*



## How to Love the Book

To the majority of professing Christians the Bible is, I doubt not, what it once was to me, an awfully dry book, a very little of which would be more than enough for many days. To an ever-increasing number, thank God, the Bible is becoming the best of all books, more attractive than the best story ever written, and the only soul-satisfying portion I have found in the past nearly forty years of Bible reading, that that has made the Bible a new book to me has made it also a new and living book to hundreds of others, and I pray that my testimony may accomplish yet more in this direction.

The Bible can become a charming and attractive book only to spiritual people, for to the natural man it is foolishness, 1 Cor. 2:14. If the Bible is to you dull and uninteresting, perhaps you are not born again, even though you may be a church member. If, however, you can say to the Saviour, with a clear conscience,

"Lord, Thou knowest that I do accept Thee as my Saviour, and rely wholly on Thy merits," and are, therefore, born again, John 1:12, 13, yet do not love the Bible, it must be because you are not taking Him at His word, that it is now all settled and you are forever His.

Anna Shipton says in her little book, "Tell Jesus," that she had passed from death to life, but was not resting on the infallible testimony of the Word of God that is was so. I lived that kind of a life for several years, outwardly somewhat consistent, regular in attendance on ordinances, a Sunday school teacher and a tract distributor, but it was all from a sense of duty, and other books were far more attractive than my Bible. But in the summer of 1873 I saw in John 5:24, and 1 John 2:12, with John 1:12, and 1 John 5:11-13, that it was my privilege to know on the authority of God's Word that I had also the forgiveness of sins, and would never be called upon to answer for them, Isaiah 43:25; was actually a child of God, accepted in His dear Son, and that no power could pluck me out of His hand, Eph. 1:6; John 10:27, 28. How my soul revelled in these facts! What peace and joy, what new life, how God did talk to my soul in His

Word! That was the beginning of my love for the Bible, and it has been growing ever since. All spiritual blessings are mine; every precious promise is mine, and the indwelling Holy Spirit delights to take of the things of Christ and show them unto us, thus making us to know the things that are freely given to us in Him, Eph. 1:3; 2 Peter 1:3, 4; John 16:14, 15; 1 Cor. 2:12.

Then I was led to see that this salvation so freely given to me was a threefold salvation; that, being mine, I was to work it out in my daily life, presenting my body to Him a living sacrifice, that He might work in me both to will and to do of His good pleasure, and that it would be consummated only when in the resurrection morning I should receive an immortal body just like His glorious body. This threefold salvation is clearly seen in such passages as Romans 5:1, 2; Titus 2:11-13; 1 John 3:2, 3.

Thus Bible truths began to systematize in my mind,

and I learned to divide the Word of truth, seeing a difference between the salvation, the service, and the glory of the individual believer, and learning to place texts under their proper headings; for I believe that all texts referring to the individual believer can be arranged under



HEBRON.

one or other of these three headings—Salvation, Service, Glory.

Then, realizing by believing that you have become a member of the Body of Christ, one with Him, His interests will become yours, and you will read to see what He has done, is doing now, and will yet do; in other words, you will learn to divide the Word of truth in reference to the Jew, the Gentile and the Church of God, 2 Tim. 2:15; 1 Cor. 10:32. The whole Bible will then begin to open up to you as one continued story from Genesis to Revelation, from the earth that was to the earth that will be, nothing superfluous in the whole record, and nothing lacking. You will be charmed and captivated by the unfolding of the purposes of Him who seeth the end from the beginning, and declareth the same, saying, "My counsel shall stand, and I will do all My pleasure," Isaiah 46:10. The Law, the Prophets and the Psalms will become as attractive to you as the Gospels, the Epistles and the Revelation, for everywhere you will see Him who has taken you unto Himself, and given you the glorious privilege of being a laborer with Him, a vessel through which He will do somewhat to hasten the consumma-