

with Godly sincerity. All that is needed for us to experience an answer to these and such like prayers, is that we second them by an earnest and determined desire to have them fulfilled in our experience.

Do you go with what I have stated thus far? If so, I want to make it plain to you that the Lord in calling you to this experience is not setting you a task which you are unable to perform. Some people say we are to aim at the standard of holiness, but that we must not expect ever to attain to it. This seems to me trifling with the most solemn of obligations, and judging God to be less wise and reasonable than man.

Think of any parent here setting his child to work out a sum or a problem, and telling him before he begins that he certainly cannot do it! Would not the child most reasonably answer, "What is the use of setting me to do what you tell me I can never accomplish?" And would not all the sinews of effort be cut at a stroke? We think that just so by the absurd notion to which I have referred, that stimulus which the Holy Spirit has sought to create in the souls of tens of thousands of believers to seek after holiness, has been damped and extinguished.

If there needed any further proof of the attainability of this experience, it seems to me a most convincing proof that, in almost every instance where our reception into Heaven is referred to, there is the recognition of antecedent purity of character. Search out these references for yourselves; but let us take two or three as specimens. "Blessed are the dead which die in the Lord—they rest from their labors, and their works do follow them." Their works, that is their antecedent character, follows them. "Blessed are they that do His commandments, that they may have right to the tree of life, and may enter in through the gates into the city." They that do His will, which must mean being holy. Again, speaking of the Lamb's wife, "To her was granted that she should be arrayed in fine linen, clean and white, which is the righteousness of saints." Mark, not of the Lamb, but of saints, wrought out in them through faith in the blood of the Lamb, but theirs, nevertheless. Again, referring to the multitude arrayed in white, the angel said, "These are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb." Washed them, of course, while here upon earth and made them white, which signifies holiness.

I often hear people talking about the righteousness of the saints as "filthy rags." They confound things that differ. When Paul said his own righteousness was as filthy rags, he was referring to his Pharisaical righteousness, before his conversion; not the righteousness of God, which is wrought in the soul by faith. People might see the folly of this interpretation by just transposing all the passages that refer to it, and seeing how ridiculous it sounds:—"And there was given unto them white robes." "filthy rags." "Blessed are the dead which die in the Lord, for their 'filthy rags' do follow them." And, "Who are these arrayed in filthy rags?" If you are a saint, your righteousness is not filthy rags. Your righteousness is the most precious and