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 HOLINESS AND FAITH.
 

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It is a trite remark to make that this is a simple subject, as simple as simplicity itself; nevertheless, so many seem to stumble over it that there must be something connected with it which, practically considered, is difficult. To discover and meet this difficulty is our design.

In the first place, consider the serious consequences of failure here. It means loss of all, not only of the particular blessing sought, but of every hope, for without faith it is impossible to please God. Well, answers one, if such a result be possible, it is best to let well enough alone, and seek nothing further of gospel blessing. I will have nothing to do with holiness if failure to have faith for its obtainment involves the possible loss of all things.

But man has no option in these matters. Christ says, "Verily I say unto you, one jot or tittle shall in no wise pass from the law till all be fulfilled." That is, we must measure up in our lives to the whole gospel, must not leave out in our obedience one of the commands of God, and, "Be ye holy" is one of them. As well might the awakened sinner argue that he would act as if he had never heard the gospel, and be judged with the heathen who know not God. He cannot do it. Light has come into the world, and the condemnation pronounced against many is, "They loved darkness rather than light," and to receive not the truth in the love of it is to court the delusion of the devil. "Because they receive not the truth in the love of it, and for this cause God shall send upon them strong delusion, that they may believe a lie, that they all may be damned who have pleasure in unrighteousness and have not pleasure in the truth."

So, dear reader, you have no sea-room here; you have entered a narrow way, and must either go forward or backward. Forward means glad acceptance of every command of God, and of every ray of light poured upon such commands, whilst backward means disobedience, death eternal.

This presents the subject to some, seemingly, in a harsh, forbidding aspect, and yet it is thoroughly scriptural, for disobedience to the voice of God is classed with the worst forms of sin; even shrinking from the knowledge of God's requirements concerning duty makes us forfeit our standing with Him, whilst at the same time the *fearful* and the *unbelieving* are coupled with liars and murderers, as having their part in the lake that burneth with fire and brimstone.

Hence you see, at once, dear reader, that the subject of faith in connection with holiness assumes a most serious aspect, and cannot be trifled with or experimented with, as if failure to learn the lesson were fraught with no serious consequences. Faith is the cope-stone of our religious life, as far as our part in the work of a holy life is concerned, and its importance can scarcely be exaggerated.