

# BIBLE HOLINESS

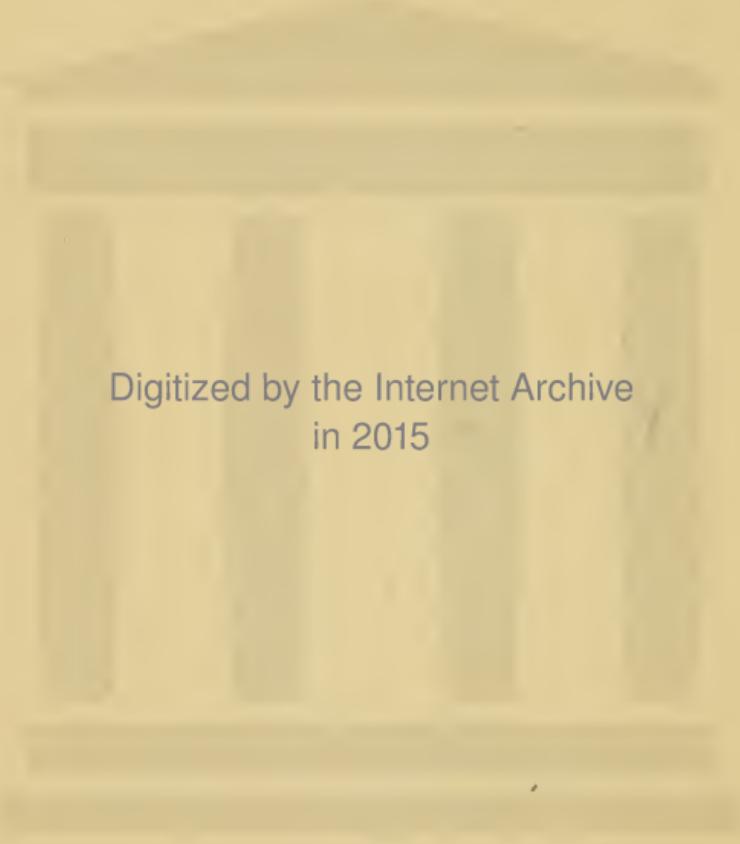
HOW OBTAINED *and*  
HOW RETAINED



E. E. SHELHAMER

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# BIBLE HOLINESS

## How Obtained and How Retained

*With a Foreword by*  
**By E. E. SHELHAMER**  
*Author of Many Books and Booklets*

*"Lift up a standard for the people"*

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## PREFACE

Some books die, or serve their purpose with one edition. Not so with this little volume. More than a score of years ago it appeared in a cheap form under the caption of "*Bible Standard of Regeneration and Holiness.*" Ten thousand copies were published. Again it was republished as "*Popular and Radical Holiness Contrasted.*" The second edition was soon exhausted. Later, a good Quaker brother of California paid the greater part of the expense on a third edition, simply to give away. And now our good publishing house agent, Rev. N. W. Fink, thinks the book ought to continue to live and has encouraged me to revise and prepare it for a fourth edition. This time we give it what we think a more appropriate title, viz., "*Bible Holiness, How Obtained and How Retained.*"

Many ministers and Christian workers, with a host of Holiness professors who had a mere profession *only*, have been led to dig deeper and obtain a more satisfactory experience as a result of reading the book. A leading Holiness preacher wrote the author that the five chapters on "*Temptation*" were well worth the price of the book. If this fourth edition will accomplish a proportionate amount of good with the former ones, we will humbly thank God and praise Him that it has not been published in vain.

Yours for a *clean*, rather than a *big* work,

E. E. SHELHAMER.

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## I

## TOTAL DEPRAVITY

Man, in his unregenerate state, is totally depraved. Some do not believe this; they say that there is some good quality in every man—a good principle that, if cultivated, would lead him to be a better man. Let us see what God thinks about it. Hear Him testify of man shortly after the fall, and if this was His opinion then, it must be the same now.

Hear it: “And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was *only evil continually*” (Gen. 6:5). And again, “For the imagination of man’s heart is evil from his youth” (Gen. 8:21).

Hear David’s opinion of man—of himself. “Behold, I was *shapen in iniquity, and in sin did my mother conceive me*” (Psa. 51:5). And again, “The wicked are estranged from the womb; they go astray *as soon as they be born, speaking (acting) lies*” (Psa. 58:3).

Isaiah got a glimpse of man without grace and he declared that the whole man was sick and from the sole of his foot even unto his head there was no “soundness” in him; but wounds and bruises

and putrifying sores, that had not been “closed, neither bound up, neither molified with ointment” (Isa. 1:6).

Jeremiah exclaimed, “Can the Ethiopian change his skin, or the leopard his spots? *then may ye also do good, that are accustomed to do evil*” (Jer. 13:23). Just as utterly impossible for the unregenerate man to please God in all his behavior, as it is for an Ethiopian to become a white man, or a leopard to rid himself of his spots.

In Romans 7, Paul describes the unregenerate man trying to satisfy his own conscience and meet the approval of God and in verse 21 he says, “When I would do good, evil is present with me.” And again, “For I know that in me (that is, in my flesh), dwelleth no good thing: for to will is present with me; but how to perform that which is good I find not. For the good that I would, I do not: but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me” (verses 18-20).

“Any state of human nature which comes short of that moral perfection and divine image which God bestowed when He created man, must be regarded as a fallen state and if so, coming short of that righteousness which the perfect law requires. If then, a want of the divine image which consists in righteousness and true holiness, constitutes a fallen or depraved state, it is evident that man does not by *nature* now possess this divine image.”

The fact that if it were not for the prayers and lives of God's people and His restraining grace, this world would immediately become a literal hell, proves that the unregenerate man is totally depraved.

But do not sinners do good? They may as men view things, but not in God's estimation, else they would have no need of the atonement for they would merit (by their own good acts) the favor of God and heaven itself. If they are able to desire or perform good deeds, it is wholly due to restraining grace.

Another proof that man is totally depraved is the fact that notwithstanding all his penance and suffering, all his good works, they utterly fail to merit the favor of God. *He* will not recognize, much less fellowship with, anything only as He sees the Blood sprinkled thereon. Yes, man is radically wrong, and needs a radical change. "His understanding being darkened, his affections alienated, his sensibilities weakened, his desires depraved, and his judgment warped, his will is thereby necessarily enslaved; because invariably as the mind sees and feels, so it will act. Here, then, is an alliance of three great powers in open rebellion against the God of grace and glory, or in the language of another, 'Here is a threefold cord against heaven and holiness not easily broken—a *blind mind*, a *perverse will*, and *disorderly, distempered affections*.' The mind swelled with conceit says the

man *should* not seek the divine favor, the will opposed to the will of God says he *will* not seek it, and the corrupt affections, in full accord with the corrupt will, say he *shall* not seek it.

"If, then, as has been shown by the foregoing thought that the sinner has neither *power* nor *desire* to seek and secure the divine favor, it is evident that his state of sin and suffering is absolutely fixed, unless the mighty arm of God is reached forth to snatch him from his perilous position. Reason and revelation alike declare that man can not save himself; but thanks be unto God, he is not required to save himself, for 'this is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners.' God Himself takes the initial step in the work of salvation."

## II

### BIBLE AWAKENING

There are two kinds of sinners, the awakened and the unawakened, the penitent and the impenitent. The thing that will condemn men in the day of judgment will not simply be the fact that they have been sinners, but that they have been *impenitent* sinners.

The unawakened sinner is *blind* to his eternal danger, deaf to the wooings of the Spirit from above and the rumblings of hell from beneath. "Through the pride of his countenance, he will not seek after God: *God is not in all his thoughts.*" He not only refuses to think of God, but banishes the thought of *death, judgment* and *eternity*. He dreads to think on these things and when he *does*, in order to quiet his fears, he justifies himself by hiding behind some inconsistent professor, and imagines he will stand about as good a show as the generality of men.

Now it is the work of the Holy Spirit to "sweep away the refuge of lies" behind which he is hiding, and bring him face to face with the fact that sooner or later he must look squarely at his past record and finally stand for himself "before the judgment seat of Christ." He "comes to himself"

and begins to consider. Now for the first time he realizes that there is no *possible way of escape*, hence is made to exclaim :

“O Lord, Thou hast searched me, and known me. Thou hast beset me behind and before, and laid Thine hand upon me. Whither shall I go from Thy Spirit? or whither shall I flee from Thy presence? If I ascend up into heaven, Thou are there: if I make my bed in hell, behold, Thou art there. If I take the wings of the morning, and dwell in the uttermost parts of the sea; even there shall Thy hand lead me, and Thy right hand shall hold me. If I say, Surely the darkness shall cover me; even the night shall be light about me. Yea, the darkness hideth not from Thee; but the night shineth as the day: the darkness and the light are both alike to Thee” (Psa. 139:1-12).

Thus he realizes himself surrounded on every side by Omnipotence, death and the judgment. He quakes and trembles and for the time being hardly knows what course to pursue. In front of him is a yawning hell, behind him a black mountain of unrepented sins, and overhead the frowns of an offended God. There are three things he can do—confess and forsake every sin and thus find mercy; or reform enough to ease his conscience and thus try to satisfy himself with a superficial religion; or lastly, smother conviction, dive into sin deeper than ever, and seal unto himself damnation.

We know of no better description of Bible awak-

ening than what Wesley wrote and what Methodism everywhere has adopted as "General Rules." Notice them briefly:

"All who desire admission into these societies (churches) must evidence their desire of salvation, by *avoiding evil of every kind*. Such as, quarreling, brother *going to law with* brother, the *using many words* in buying or selling.

"*Uncharitable* or unprofitable conversation, particularly speaking evil of ministers.

"*Doing to others as we would not they should do to us.*

"*Doing what we know is not for the glory of God*; as putting on of *gold, or costly apparel*. Singing those songs, or reading those books which do not tend to the knowledge or love of God.

"*Laying up treasures* on earth, or on the other hand, *borrowing* without the probability of paying.

"It is also expected of them to attend upon all the ordinances of God: such are,

"The public worship of God; the supper of the Lord; *family and private* prayer. Searching the Scriptures; and, *fasting or abstinence*. These are some of the General Rules, all of which every soul is taught by the Holy Spirit and written Word to observe. For all these things we know His Spirit writes on—converted hearts? No! On sanctified hearts? No! But on 'TRULY AWAKENED HEARTS.'"

### III

#### BIBLE PENITENCE

The great majority of professors hold that no one can live without committing sin in word, thought and deed.

They will admit that no sin can enter heaven and therefore we must be pure, but of course no one can hope to attain to such a state until just before death.

Another class holds that we must put away all outward sin and live holy lives, but this is hardly to be expected of any one until he receives the "second blessing"; that up to this time it is sort of an "up and down life."

In this chapter we want to notice the Bible standard of penitence. We hold that a true penitent does not *habitually* yield to outward or inward sin. The moment he turns his face toward God he also turns his back on all sin. The very first step toward the kingdom implies a forsaking of everything sinful. Webster says, "Real penitence springs from a conviction of guilt and ingratitude to God and is followed by *amendment of life*."

Bible awakening puts a stop to going on any farther in sin, while repentance goes farther and

sends the sinner back over his life to *undo* as much of the past as possible.

Let us notice a few passages showing the Bible standard of penitence or repentance.

“He that covereth his sins shall not prosper: but whoso *confesseth and forsaketh* them shall have mercy” (Prov. 28:13). Here the sinner is commanded to confess and forsake his sins that God may “have mercy” upon him and for Christ’s sake blot them out.

“Let the wicked forsake his *way*, and the unrighteous man his *thoughts*: and let him return unto the Lord, and He will have mercy upon him; and to our God, for He will *abundantly* pardon” (Isa. 55:7). Here the repentant sinner is commanded not only to forsake his *outward way*, but his *inward thoughts*—his impure desires, his grudges and party prejudices, etc. He who thoroughly does this, will receive an *abundant* assurance to his acceptance with God. Such souls do not need to be sung up to “confess Christ” or coaxed to be quick to tell it else they may lose it. Oh, no! They are the first to know it, and the pardon is just as positive and clear as to that prisoner who has been pardoned from a life’s sentence.

“Wash you, make you clean; *put away* the evil of your doings from before mine eyes; *cease to do evil*; learn to do well; seek judgment, relieve the oppressed; judge the fatherless; plead for the wid-

ow." This is a wonderful Scripture, and comes as near specifying the different steps to be taken in order to get to God as any other passage which we can recall. It was addressed to backslidden Judah, who were told that when they "spread forth their hands" and "made many prayers," the Lord would not hear them; they must first clean up. God does not consider a person fit to "reason" with until he has put away all sin. Then He says, "Come now, and let us reason together, saith the Lord: though you sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1:16-18).

The true penitent is like the guilty prisoner who knows he will finally be caught and turns "state's evidence" against himself and confesses his crime. While doing so he is not anticipating *more* devilment, nor does he pride himself over daring deeds of the past, but throws himself upon the mercy of the court, knowing that unless he receives a pardon, the guilty past will outweigh all his present amendments.

Again, he is like one who has been ruled by the iron hand of a despot, until he inwardly determines to break away and swear allegiance to another government. While he may still be under the reign of a tyrant, yet he positively refuses to yield to any more of the diabolical demands, but makes every provision for escape.

The marked difference then between the true

penitent and one regenerated, is not seen so much in general behavior. The first has restraining grace, while the other has overcoming grace. The first is resisting largely in his own strength, while the other is fortified with supernatural strength.

Let not the seeker think for a moment that there is the least virtue in his repentance, or that he can so reform that God will be induced to accept him. Until he receives the unmistakable witness of the Spirit to his acceptance, he is still a sinner, he is still unfit for heaven, notwithstanding the encouragement and relief of conscience over having done his duty and thoroughly reformed. We read, "Let the heart of them rejoice that seek the Lord" (1 Chron. 16:10). At times the true penitent may feel like rejoicing and even shouting over some newly gained victory, or in anticipation of final victory; and right here is where many a soul stops and though he heareth the word and with *joy* receiveth it, "Yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word by and by he is offended." He is a shallow ground hearer. He is "healed *slightly*, saying, Peace, peace, when there is no peace." So then, the only time to stop is after having received the kiss of reconciliation, and the witness of the Holy Spirit that all the past is forgiven and put under the Blood.

## IV

### BIBLE REGENERATION

#### No. 1

It is alarming to see how little is made of this wonderful work of grace, even by noted holiness teachers and writers. In many instances their standard of regeneration does not measure up to Bible repentance, consequently their holiness is nothing more than regeneration, and seldom that.

A case that is held up as a proper candidate for holiness is the rich young man. Matt. 19:16-23. The twenty-first verse is what is considered evidence that the young man was regenerated, and all he needed was Christian perfection. Adam Clarke, in commenting on this verse, "If thou wilt be perfect," says, "To be complete, to have the business finished and all hindrances to thy salvation removed, go and sell that thou hast." This certainly is the true meaning. Neither Clarke, Scott nor Henry consider this case anything more than a convicted sinner. Any one can see that he loved the world and had voluntary rebellion in his heart toward relinquishing his hold upon it. "If any man love the world the love of the Father is not in him." He "went away sorrowful." This

was wilful rebellion, and no soul can be "justified" who refuses or neglects known duty.

Another and yet more groundless case is that of Saul of Tarsus when he fell to the earth. Acts 9:1-32. This is taught as conversion and his receiving sight three days after, as holiness. Oh, no! Paul was too thorough to be rushed through like that. He was fasting and praying three days and nights on the street called "Straight." No doubt he was straightening up the past, just as every one must do to meet the divine approval. He was simply regenerated when he received his sight. After this he "was certain days with the disciples which were at Damascus" (verse 19). During this time he could have received the crucifixion of self that he afterward preached and testified to, and wrote about in each of his epistles. Be that as it may, it is enough to know that he experienced what he taught.

Another passage and chapter that is almost universally held up as a type of regeneration, is the seventh chapter of Romans. For any one to try to make this chapter a type of religious experience previous to entire sanctification is simply to prove, either that he has been taught wrong, or that his own experience is sadly defective. Wesley in commenting upon this chapter says, "The character here assumed is that of a man, first ignorant of the law, then under it, and sincerely but *ineffectually* striving to serve God." This is a wretched

man's experience, and we know that a freely forgiven man is not wretched. Reader, if this chapter was your experience previous to your obtaining holiness, you can safely set it down that what you consider holiness was in reality nothing more than justification.

# V

## BIBLE REGENERATION

### No. 2

In this chapter we desire to notice what regeneration is not.

Regeneration is not simply an ease of conscience because you feel you have done your duty.

Good works and charitable deeds are often performed in order to atone for past convictions and neglected duties. This will bring a relief of conscience, but this is not regeneration.

Souls may go to the altar and weep and pray until they feel relieved and yet not be regenerated. God will encourage those who make an honest confession and forsake all sin; for the time being they may be wonderfully lifted above their surroundings, and yet not be truly regenerated. God will encourage all honest souls as fast as they take sides against themselves and walk in every ray of light. At times this encouragement will be so great as to cause them to shout aloud for joy and yet this is not necessarily regeneration.

One may be very strict and plain on lines of dress, conversation, business transactions, or Sunday observance and yet be void of regenerating grace.

The very anticipation of getting saved will produce a sense of joy and gladness, but this is not regeneration. A soul who has had a hard struggle to get to God and is almost discouraged, suddenly feels that the Lord is drawing nigh, and the thought is so rapturous that he begins to shout and thinks this to be the witness. The same might be said of holiness seekers.

You may be so zealous for your belief and its advancement as to cause you to spend much time and money, and still be utterly ignorant of saving grace.

It is possible to preach, testify and pray with seemingly as much power and inspiration as in former days, yea, prophesy like King Saul under the influence of the Spirit (1 Sam. 19:23), and yet be lacking the tenderness and simplicity of your "first love."

There is a vast difference between the Spirit's drawing near and coming upon one from *without*, and His coming *into* the heart to abide and set up His kingdom. We have often seen souls weep and pray until the Spirit drew near and encouraged them, but instead of pressing on until a real work of grace had been wrought in the heart, they took up with an eased conscience and fleeting blessing. This renders it almost impossible for God Himself to bring such surface-satisfied souls into a real experience of grace. Regeneration implies even more than making wrongs right, and receiv-

ing in return great relief that for the time being seems to satisfy. It implies not only forgiveness for all the past, but power and grace to *overcome* every unpleasant circumstance in the future. The past is not only cancelled, but the power and dominion of sin are completely broken.

## VI

### BIBLE REGENERATION

#### No. 3

Regenerated souls have the Spirit and consequently the fruit of the Spirit. Gal. 5:22, 23.

*They have "love."* They love God supremely, and meekly obey every God-given conviction, regardless of public ridicule. They are consecrated to have all their acquaintances misunderstand and oppose them rather than compromise and grieve the Spirit on any point. They love to read His Word more than any religious book or paper. They love to pray and talk to God more than to any intimate friend. They look forward and hail with delight the hour when they can meet in worship with God's humble followers. More than this, they love their enemies. They really love them, not only outwardly but their hearts yearn and go out for their salvation. They do not need to strain and put forth an effort, for since grace predominates they naturally do good to those who hate them, they bless those that curse them, and pray for those which despitefully use them; and still more wonderful, if their enemy should smite one cheek, they manifest no resentment should he smite the other. Is this your experience?

*They have "joy."* Their joy is not simply that happy feeling that comes over a person, in anticipation of a future blessing or attainment in life, but their joy centers in God. They have the same joy *He* has. The joy of the Lord is their strength. This enables them to meet and overcome every test. The blessing of the Lord comes upon them in overwhelming power at times. They frequently "rejoice with joy unspeakable and full of glory." UNSPEAKABLE! Reader, do you ever receive such manifestations of the power of God? All truly regenerated souls do.

*They have "peace."* Not that peace or relief of conscience which comes from rejected light or stifled convictions, but peace with God. Yea, not only peace *with* God, but they have the peace *of* God. They are not continually haunted with dreams, doubts, and fearful forebodings, for they have a calm, quiet rest in believing in Jesus. They have given their business, family, reputation and all to Him who never made a mistake.

They have peace such as the world can not give. Jesus said to the disciples previous to the day of Pentecost, "Peace I leave with you, my peace I give unto you." This is not holiness, though some teach it as such.

*They are "longsuffering."* They bear with the frailties and provocations of others, without manifesting a fault-finding spirit. They are saved from unkind looks and words. They meet the troubles

and inconveniences of life without murmuring or complaining; yea, they submit resignedly (if not always joyfully) to every dispensation of divine providence. Do you always do this?

*They are "gentle."* They are saved from peevishness and fretfulness. They are saved from harshness and censoriousness. They are saved from having their own way.

On the other hand, they have a disposition that bears affronts and injuries without desiring revenge or manifesting retaliation. They can bear to be told of their faults, yea, they can bear reproof and correction without showing a spirit of resentment; how can any one get the consent of his will to show resentment (though but for a moment), and be clear before God? True, the involuntary principle within may struggle to assert itself, but in the clearly regenerate, grace so sanctifies the will and predominates in the soul that the first and last whisper of the "old man" is immediately arrested and compelled to remain silent. Very few live thus clearly regenerated long enough at one time to get the real experience of holiness. What they profess to receive as holiness of heart is in reality nothing more than reinstatement.

*They possess the spirit of "goodness."* They have a burning desire to do good, both to the bodies and souls of their fellow creatures. This renders it a delight to devote all their time and means possible in caring for the sick and needy.

They are saved from selfishness and stinginess, especially when they see others in need. They are kind to dumb animals. They can not abuse, torment or overwork them. How is it with you?

*They have "faith."* They live in touch with God. They have confidence in Him and He has in them, for He answers their prayers. They have power with God to pray conviction upon sinners.

*They are "meek."* This seems to be the principal characteristic that distinguishes them from other men. They have a mild, teachable, unassuming disposition; they are humble and inoffensive. They do not get angry; they are saved from an arguing, talkative spirit. They are saved from boasting; yea, it grieves them to hear others flatter them (though the principle that loves human praise may yet lurk within).

*They are "temperate."* They would rather deny themselves of a momentary gratification, in order to enjoy that which is lasting and eternal. They are victors over themselves. They are conscientious and self-denying in dressing, eating, sleeping, and the outlay of their money. Their natural desires and appetites are under strict subservience to their sanctified wills. In short, whether they eat or drink or *whatsoever they do, they aim at the glory of God.*

"Against such there is no law," for they are through grace just what the law demands. Hallelujah!

We take the following from Lee's Theology:

"Regeneration reverses the current of the affections, and so renews the whole soul that all the Christian graces exist. They may not all exist in an equal degree of maturity and power, but they are all there.

"The power of sin is broken, the principle of obedience is planted in the heart, holiness is the rule and habit of life, and an increase in the strength and development of all the Christian virtues is a duty.

"Justification and regeneration are concomitant, that is, they transpire at the same time and exist together. It may be said that God never pardons a sinner without renewing him, and never renews a sinner without forgiving all his past sins at the same time. Yet there is a wide difference between them.

"1. Justification is a work done for us, but regeneration is a work done in us.

"2. Justification changes our relation to God, and restores us to His favor by a pardon, while regeneration changes our state, our real character.

"3. Justification removes the guilt of the sins which we have committed, while regeneration removes the *love* of sin, and takes away our *bent* to sinning."

## VII

### THE INDWELLING CHRIST

Does Jesus abide in the regenerate heart? The popular idea is that He visits it, and then because of doubts and sins has to leave, but after the soul is sanctified He then *abides* within. Frequently we read and hear of souls receiving Christ as their "indwelling Savior," meaning, of course, that they were sanctified. What does Inspiration have to say?

"Behold, the kingdom of God is within you." This takes place when a soul is converted. The kingdom of God is set up in that heart. Now where there is a kingdom there must be a king. Jesus is this king in the regenerated heart, and He reigns supremely (though not without a *rival*) until every unruly subject is cast out in the work of entire sanctification.

There are unruly, disloyal subjects in every kingdom, but the king remains king just the same, and has power to execute all such, and often does, when they cease to recognize his authority.

In like manner when Jesus sets up His kingdom in a heart, and comes in as king He subdues all enemies under His feet, and although they may

clamor and find fault with His administration, He has power to suppress and bind every one of them. "No man can enter into a strong man's house and spoil his *goods*, except he will first *bind* the strong man; and then he will spoil his *house*." This is just what Jesus does when He enters the penitent, believing heart. He binds the "old man." Then Christ not only lays siege to spoil his "goods," but in making more room for His new kingdom He proceeds to "spoil his *house*," and eventually this means to leave him homeless. "What saith the Scriptures? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the freewoman."

As soon as Jesus comes into a heart, there begins a war. "The flesh lusteth against the Spirit and the Spirit against the flesh; and these are contrary the one to the other." But what of it! He has come to conquer and drive out every inhabitant, and will surely do so, if He can keep the constant cooperation of the will.

"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*" (John 14:23).

"Now if *any* man have not the Spirit of Christ he is none of His" (Rom. 8:9).

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you?" (1 Cor. 3:16).

"And because ye are sons, God hath sent forth

the Spirit of His Son *into your hearts*, crying, Abba, Father" (Gal. 4:6).

"Whosoever abideth in Him sinneth not."

"And he that keepeth His commandments *dwell-eth in Him, and He in him.* And hereby we know that He *abideth* in us by the Spirit which He hath given us" (1 John 3:24).

"Hereby know we that we *dwell in Him, and He in us, because He hath given us of His Spirit*" (1 John 4:13).

These passages certainly show that justified souls have the Spirit, are temples of the Holy Ghost, and that Christ is crowned and acknowledged Lord of lords and King of kings in their hearts.

However, the difference is that in regeneration Christ is crowned and consequently reigns within, while in entire sanctification He reigns without a rival; all enemies are gone.

## VIII

### PARTIAL CONSECRATION—IS THERE SUCH A THING?

It would be as proper to speak of a partial truth as a partial or incomplete consecration. A truth is *all* truth, and anything less than this is a falsehood. So consecration is either complete or incomplete, and if incomplete, it is not acceptable with God, as it is no consecration at all.

The popular teaching of holiness is that when a soul is converted he simply submits and surrenders, but when he comes to seek holiness, he makes an entire consecration of *everything* to God. Those who hold this opinion say that a sinner is dead in trespasses and sins, and consequently has nothing to consecrate, but when he comes to seek holiness, he has that which the Lord wants and can use, hence he must make a full and complete consecration.

We wish to briefly call attention to two characters in the New Testament, as examples of partial consecration, viz., Ananias and the rich young man.

Read the account of Ananias and his wife, in Acts 5:1-12, and see how fearfully God regarded their failure to yield and give up everything.

Let us notice more fully the rich young man spoken of in Matthew 19:16-22. It is simply astonishing to see how modern holiness teachers can consider this young man a proper candidate for holiness. A modern commentator says:

"The rich young man described by St. Matthew is certainly a most beautiful and lovable *Christian character*, walking in all the commandments *blameless*, and actuated by a glowing and irrepressible enthusiasm to gain the chief desideratum of an intelligent being, i. e., eternal life. But like nearly all rich people, and countless myriads who are not rich, *he was not saved from the love of money*. He needed the climacteric *blessing of pentecostal perfection* to sanctify him wholly, burning and exterminating all the avaricious predilections of Adam the first, giving him a clean heart. Our Savior preached to him the most efficient gospel of conviction for Christian perfection, by commanding him to sell out and give all to the poor and become His faithful ambassador."

Notice, this young man "was not saved from the love of money," and yet he is considered "a beautiful and lovable Christian character, walking in all the commandments blameless." What says the Word? "For this ye know, that no whoremonger, nor unclean person, *nor covetous man, who is an idolater*, hath *any inheritance in the kingdom of Christ and of God*" (Eph. 5:5).

Wesley, Benson, and others, in commenting on

the passage in question, say that the young man "imagined, and perhaps had kept these commandments as to the letter; but not as to the spirit, which our Lord immediately shows." *If thou desirest to be perfect*—"that is, to be a real Christian—*Sell that thou hast.* He who reads the heart saw his bosom sin was love of the world; and knew he could not be saved from this, but by literally renouncing it. For him that was necessary to salvation. *The young man went away sorrowful*—not being willing to have salvation at so high a price." The word "perfect" here simply means a "real Christian," as Wesley says, and can not mean Christian perfection as a second work of grace. It is said of Job that he was a "perfect man," i. e., a perfect Christian as to living a holy, Christlike life, and yet he was not wholly sanctified until later on. (See Clarke's closing comments on Book of Job.)

"But is not the consecration deeper and up to more light in seeking holiness than in regeneration?" No! "Man does not consecrate to do this or that, but he consecrates to God; and when the will of God is presented he proceeds to perform the same in harmony with his consecration." The principle of consecration and submission is planted in the heart at conversion, and when anything is presented, relative to obedience or duty, that principle responds immediately. True, there may remain the tendencies to shrink, fear, etc., but the

principle of consecration and obedience so predominates that the obedient soul proceeds to obey God any way. It may be on some point that he never anticipated when he first knelt and yielded to God, but if you call this a deeper and more thorough consecration, then we will never be thoroughly consecrated, for there will be new crosses and duties revealed to us all the way from here to the "pearly gates."

That consecration can not be partial or incomplete and meet God's approval, or be a condition in seeking holiness, is proven from the fact that when clearly justified souls come to seek holiness they are not anxious to *give up* something, but to *get rid* of something. The "old man" can not be consecrated to God for He has no use for him. "He must die and from his resting place be cast." "In conversion you *get* something you never had. In entire sanctification you *get rid* of something you *always had*."

## IX

### BIBLE HOLINESS

There are various Bible terms used to express the same experience. (1) *Sanctification*. "This is the will of God even your sanctification." (2) *Holiness*. "Follow peace with all men and holiness without which no man shall see the Lord." (3) *Purity*. "Blessed are the pure in heart, for they shall see God." (4) *Crucifixion*. "Knowing this that our old man is crucified with Him that the body of sin might be destroyed." (5) *Baptism*. "He shall baptize you with the Holy Ghost and with fire." (6) *Perfect Love*. "Herein is our love made perfect, that we may have boldness in the day of judgment." "Perfect love casteth out fear." (7) *Second Blessing*. "In this confidence I was minded to come unto you before that ye might have a second benefit (grace)." (8) *Filled*. "Be filled with the Spirit. (9) *Cleansing*. "The blood of Jesus Christ cleanseth us from all sin."

These expressions mean one and the same thing, viz., Emptied of all sin and filled with nothing but God. Now, is it not too bad that we are so narrow and biased that we pick out but one favorite term and play upon that one string until it be-

comes monotonous? If I were confined to one and *only* one expression, I would much prefer *Perfect Love*, for "God is love" and the more we become like Him the more our love is increased and perfected.

I do not know that any one man has ever been entrusted with *all* the nine *gifts* of the Spirit at the same time—the *last* and *least* one being that of tongues. But I do know that every well saved man has *all* the nine graces (as recorded in Gal. 5:22, 23), the *first* and *greatest* being that of *love*. I would rather have the thirteenth chapter of First Corinthians in my heart and life than the fourteenth. And since Perfect Love is the *Best*, the *Greatest*, the most Enduring, and the most *sadly lacking* thing in the world, I am kept busy seeking more of it. Brother, have you graduated in this respect? Let us compare ourselves. Have you that Love that

"*Suffereth long and is kind*"? "Suffers all the meekness of the children of God, all the wickedness of the children of the world, and that not for a little time *only*, but as long as God pleases?" Some can suffer long but are not always kind. This love will at once inspire you "with the most amiable sweetness and the most fervent and tender affection toward the one that knowingly injures you," and amid it all you will feel and manifest a tender spirit in every look and tone of voice. Do you always do this?

*Love “envieth not.”* Do you ever feel a secret spirit of envy or prejudice shut up in your heart? A jealous feeling when another becomes noticed and appreciated more than you? An unpleasant sensation in view of the great prosperity and success of another? Have you ever felt secretly pleased when another more gifted than yourself made a failure? Do you ever find yourself dwelling upon such a one’s faults rather than his virtues? Do not mistake these for temptations. They look like the traits of carnality.

*Love “vaunteth not itself.”* “Acteth not rashly in a violent, headstrong manner, nor passes any rash or severe judgment” on the most guilty person. Its possessor is not harsh or pressing in his manner. When contradicted or put in a wrong light, he bears it with meekness rather than use many words to excuse, or clear himself. He is slow to speak, slow to accuse, easily convinced when in fault, and quick to ask forgiveness. How is it with you?

*Love “is not puffed up.”* Do you ever feel exalted and important because of your success or position? A desire at times to have others notice, or speak well of you? On the other hand, do you feel hurt when set aside and unnoticed? Do you love to speak of your special free times in preaching or praying and thus draw attention to self? Do you feel *humbled*, or lifted up when praised and preferred above others? In short, are you

dead to self? "So dead that no desires arise to appear good or great or wise, in any but your Savior's eyes?"

*Love "doth not behave itself unseemly."* If you have this love you are careful to avoid all such behavior that you think might grieve, or be a source of temptation to another. You will be especially careful toward those of the opposite sex. You will leave every home as pure as you found it. Your only object will be to seek their good. Do you always do this?

*Love "seeketh not her own."* This love will do away with selfishness of all kinds. In eating, sleeping, riding, etc., whether at home or abroad, its possessor continually practises self-denial, doing to others as he would be done by. He seeks to promote the interests and happiness of others as sincerely as his own, and often at the expense of his own, though it may not be appreciated or returned. This is your experience if you have perfect love.

*Love "is not provoked."* When under pressure or in a hurry do you feel impatience stir at the ignorance, slowness, or stubbornness of others? Do not excuse it as nervousness, temptation, or holy indignation. Do you murmur or complain in the midst of pain or poverty? Are you touchy and sensitive, especially when something contemptuous is said or done against your church, relatives, or nationality? These look very much like traits of

carnality and, if so, must be cast out before love can reign without a rival.

*Love "thinketh no evil."* This will do away with all uncharitable suspicions. Do you ever find yourself surmising or mistrusting that another has done wrong when you do not *positively know it to be so?* The ancient heathen's rule was, "I am so far from lightly believing what *one* man says against another that I will *not* easily believe what a man says *against* himself. I will *always* allow him second thoughts and many times counsel, too." Do you live up to this?

*Love "rejoiceth not in iniquity."* If you possess this love you never have a feeling of satisfaction in hearing or speaking (though in a truthful and warning manner) of the inconsistencies of others. You do not only weep over the sins and follies of an enemy, take no pleasure in repeating or hearing his faults mentioned, but you desire that they should be forgotten forever.

*"Rejoiceth in the truth."* Is not sectarian or bigoted, but rejoices just as much over the salvation of souls in the midst of others as if it were in your own ranks. "Rejoices to find that even those who oppose you, whether with regard to opinions, or some points of practise, are (in some cases) lovers of God, and in other respects unreprovable." "*Beareth all things.*" Covers a multitude of sins, mistakes, imperfections and weaknesses of another; speaks evil of no man.

*"Believeth all things."* Always willing to think the best, to put the most favorable construction on everything that may tend to the advantage of another's character.

*"Hopeth all things."* On being informed of the faults or failures of another, perfect love "hopeth" it is not so bad after all.

*"Endureth all things."* Endures with "unwearied patience anything that God can permit, or men and devils inflict."

Dear reader, do you possess this love? Nothing short of it will enable you to penetrate through the awful pride, lust, and unbelief of this twentieth century. Eloquence will utterly fail, but this melting, all-conquering love "*never faileth.*"

## X

### HOLINESS SEEKERS—FIVE DIFFERENT CLASSES

There are different grades of holiness seekers. They might properly be divided into five different classes. The first is one who was never genuinely converted. He thinks he was, but what he calls conversion was in reality nothing more than conviction. In a popular revival his emotions were aroused and worked upon until he promised to make a "start for heaven." Perhaps he gave up some of his worst sins such as gambling, swearing, and drinking; he joined the church and commenced to live better which produced an ease of conscience. Now he comes to seek holiness, confesses his sins, accepts Christ as his sanctifier, and claims "the blessing by faith," and gets a profession which he is urged to call "the second blessing." The devil knows this kind of work is a sham so he lets it flourish and prosper.

The second case is one who once had the witness of the Spirit. He was freely justified, but he says he feels the need of something more; so now he comes to seek holiness. He has been doing some things that he feels he ought not to do and

leaving undone other things that he feels he ought to do. He has had trouble with his temper; he has been speaking unkindly around home. He has been getting "out of patience" with his cattle or neighbor's hogs.

But now he is sorry for all these things and asks pardon of all concerned; he weeps and prays until he feels satisfied that all the past is under the blood. Of course, he is told this is the "blessing of holiness," but the truth is, he has simply regained his "first love."

The third case is a person who has been living a holy life. He has been saved from foolish talking, and backbiting, from ill-will and revenge, from worldly conformity and "harmless(?) amusements," from dishonesty and depraved appetites. In short, he has been walking in the light, enjoying the fellowship of the Spirit, and has been consecrated to all the will of God—all he knew and all he did not know, as soon as revealed to him by the Spirit.

Notwithstanding this he has been pained at the carnal stirrings and unpleasant emotions he has felt at times. He attends a camp meeting or holiness convention and is told that "holiness" is what he needs; so he goes forward as a seeker. He follows the instructions; he seeks *for* something instead of seeking to get *rid of something*. He consecrates, but God can not use his "old man," for consecration means "coming with both hands full."

The seeker is told to "lay all upon the altar, for the altar sanctifies the gift." But in this he fails, for nothing unclean dare come nigh the altar. Death must take place and all uncleanness be separated from the sacrifice before it can be offered. He surrenders and abandons himself to God as never in the past and as a result receives a wonderful blessing. The seeker is told this is holiness and begins to profess and testify to it loudly. He has professed now, and he "must not doubt," or cast away his "confidence." So the poor, mistaken soul goes on professing holiness, calling the smolderings and stirrings of carnality "temptations," "doubts from the enemy," "nervousness," "holy indignation," etc. This renders it almost impossible for God to undeceive him, for he is fortified not only against straight preaching, but the involuntary deceitfulness within has a tendency to ward off conviction. Superficial teachers are largely responsible for all these powerless, hurried-through professions.

The fourth case is one who has experienced all that the second and third did, but was too conscientious to continue to profess, *after* he was convinced that the "roots of bitterness" still existed within. Through grace he has been enabled to keep every carnal trait suppressed, so that he lives above what many call holiness. In fact, he lives outwardly as though sanctified. He hears a sermon or reads an article on death to carnality. The

subtle manifestations of the "carnal mind" are pictured so vividly by the Holy Ghost that he says, "This is just what I have been longing for."

By fasting and prayer he is enabled to see the uncleanness of his soul (as Fletcher says), "the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, idolatrous love, and I know not how many of the evils which form the retinue of hypocrisy and unbelief. By *frequent and deep confessions* (he) drags out these abominations." He is on the right line, but his deceitful heart will betray him the last moment if possible. And very often it does, for he prays and confesses until he reaches a point where he feels a degree of peace and quietness; this unloading and unburdening the soul of carnal filth, brings a sense of emptiness and rest. The contrast is so great and enjoyable that the unwary seeker slacks up and stops short of the last and greatest battle—that of unbelief. It was easy to pray and confess while the power of the Spirit was upon him, but now comes the real test of steady, all-conquering faith. Unbelief from within and the devil from without, coupled perhaps with weakness of body, will rise like mountains and swoop down upon the soul with discouragements and ten thousand diabolical schemes to divert, if possible, the seeker from obtaining the witness of complete deliverance. To

add to the test of faith, the Father may turn His face from the scene of crucifixion. The seeker has power to come down from the cross and often does, rather than emphatically will his own death, until faith cries, and the blood witnesses, "IT IS FINISHED."

## XI

### CONFESSIOIN—IS IT NECESSARY IN SEEKING HOLINESS?

#### No. 1

You might as well ask, Are prayer and faith necessary? Sin, to be forgiven, must be confessed, and grace can go only as deep as the confession and repentance have gone.

There are three kinds of confession: 1. Personal confession, directed to God alone when no other individual is concerned. 2. Confession to, or in the presence of, one who has been injured outwardly or criticized in heart. 3. Public confession, necessary when the sin or grievance has been of a public character.

God has laid down certain conditions to be met in seeking pardon or purity, and those conditions are as unalterable as the throne in heaven. (1) One such condition is recorded in Prov. 28:13, "He that covereth his sins shall not prosper: but whoso confesseth and forsaketh them shall have mercy."

"When Adam and Eve fell into sin, the very next thing they wanted to do was to hide and cover up their guilt. This is the natural result of

sin—a desire to hide and cover itself. Jesus said, ‘Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved.’ That it is natural for a sinner to want to hide his sin is proved also from the fact that when a small child has done something he knows is wrong, he will at once try to hide his sin and shrink from any light that would make his deed manifest. As the child grows older this evil tendency is strengthened, until the old sinner has become an expert in hiding sin.

“Well, since sin and carnality feed on and flourish under secrecy, and a cloak of covering, it will readily be seen that some heavy doses of hearty confession and uncovering, or dragging to the light, will bring forth the death of sin. Sin can not stand the light of the Holy Ghost any better than earthworms can the scorching heat of the summer sun, but will sicken and die if exposed to His light.”

(2) Another such condition is recorded in 1 John 1:9. “If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Adam Clarke, in commenting upon this verse, says, “Guilt, to be forgiven, must be confessed; and pollution, to be cleansed, must be confessed. In order to find mercy a man must know and feel himself to be a sinner, that he may frequently apply to God for pardon; in order to get a clean heart a man must know and feel

its depravity, acknowledge and deplore it before God, in order to be fully sanctified. Few are pardoned, because they do not feel and confess their sins, and few are sanctified or cleansed from all sin, because they do not *feel* and *confess* their own sore and the plague of their own hearts."

(3) And again, "Confess your faults *one to another*, and pray one for another, that ye may be healed" (James 5:16). This may apply to the body or the soul. Since "the heart is deceitful above all things, and desperately wicked," it is very natural to confess its wickedness in the strictest privacy and seclusion. Perhaps this is one reason why God has made confession a necessary step to appropriating faith; it helps to humble the proud heart. "One to another;" there is no virtue in anything but the blood, hence it is dishonoring to God to *depend* upon any one to *hear* your confessions, however spiritually minded he may be. This is what led to the Romish church. Jesus Christ is our great High Priest and the prayer must be directed to Him, even though it *may* be helpful to have an intimate friend of the same sex help exercise faith *with* and *for* you. However, the seeking soul will get more help by being alone with God, if it is his disposition to lean and depend upon some special one. On the other hand, should he be given to deception and shrinking from faithful dealing, then he will get more help to have those pray with him, who know by ex-

perience the deceitfulness of carnality. "Confess in earnest to God all the inward stirrings of the carnal mind, as the Spirit may lead." The "old man" will protest against exposure. Oh, how he will squirm as you drag to light some of his manifestations! He will beg and plead for his life as Agag did, but like old Samuel, continue to hew away in the Spirit! The most awful, hateful, sneaking things that the Spirit may reveal as the outcroppings of this immoral tree, tell to Jesus and bewail them in the presence of Him and His clean ones. Be as frank and open and honest in their presence now as you will have to be in that day when the secrets of all hearts are revealed.

If you will follow this plan and "drag out by frequent and deep confessions" these abominations, you will all along have the approbation of God, and at times may experience such blessed touches of His divine love and grace as you will be unable to contain. In such times it is all right to shout and give God the praise, only don't manifest more than you feel, nor claim any more than you receive, and then as soon as the tide of ecstasy has gone down, return to the place where you left off and resume your war on the "old man." If you will thus continue to walk in all God-given light, as He is in the light, you will soon have fellowship with His true saints on earth, for "the blood of Jesus Christ His Son" will cleanse you from all sin. 1 John 1:7.

## XII

### CONFESSIOH—IS IT NECESSARY IN SEEKING HOLINESS?

#### No. 2

The “carnal mind” is a unit and can not be sloughed off by piecemeal. If one carnal tendency still exists within you, they all do, and when you get deliverance from one, you do from all. But you can so loathe and abhor a tendency as to suppress and get complete victory *over* it, and this may be such a lasting victory that you may never be troubled again on that point; yet this is not the witness unless *every* unholy temper is gone and your heart pronounced clean by the Omnipotent gaze.

But how shall we get rid of “the old man;” dump him out by simply confessing “here is the old man, Lord, take him out,” or confess his deeds, his tendencies? Paul speaks about putting “off the old man,” and then to be more explicit he specifies certain manifestations. Samuel “hewed Agag in *pieces* before the Lord.” All this evidently implies detail work.

“Seekers of holiness usually see one trait at a time, and as they confess to the bottom on that

line, they feel a sense of relief, and light immediately shines on some other trait, and so on until every manifestation which is revealed by the Spirit is confessed to God. The Holy Ghost will do the work, witnessing to the fact as clearly as when the soul was converted.

"Few hold on until they get this witness. Some even doubt that it is their privilege to have an assurance as positive as they received when regenerated. Others say they believe the work is done, but have not as yet received the clear witness. This is all a mistake. The work is *not done until the witness is received*; the witness is the consciousness that the work has been performed. The Bible speaks of knowledge. 'KNOWING this, that our old man is crucified with Him'" (Rom. 6:6).

Sin that has once been confessed and forgiven never need be confessed again. In seeking pardon, *actual* sins are confessed; and in seeking purity, the *principle* that caused those actual transgressions is confessed. A soul can not see and bemoan those principles, only as the Spirit points back and brings to the mind actual transgressions as the outcroppings of such principles. In this sense, and this only, may a soul who is seeking holiness refer to outward sins that have already been forgiven, in order to more fully abhor and confess the inward tendency.

"Sanctification by faith is at present passing through the same test that for years justification

by faith has had to pass through. Men used to reason that because justification was received by faith that no amount of praying, fasting, groaning, weeping, restoring, or confessing would do any good, and that those things were only done by fanatics and extremists, and that all that was necessary was just to rest on the promises. How many ever got a real touch from God without these preparatory steps, even though they be not saving in themselves? Nay, in nearly every case they are in a greater or less degree used by the Spirit to drive us to the yielding point. And indeed, faith itself is the cause of them even in the penitent unsaved.

"That is just the way it is in seeking holiness. Men are told to consecrate and believe God doeth it now and then 'reckon themselves dead,' 'for no amount of groanings, confessions, fastings, and loathings of self,' say they, 'will do any good.' " Then when those poor deceived ones feel the carnal rankling, they are taught that it is temptation from the devil. But if that be the case they need to have the devil cast out, for this carnal boiling is felt on the inside.

"No, my brother, the 'old man' does not die so easily. You will need to get down before God in old-fashioned earnestness and plead for death to the carnal mind as a man would plead for his life, until the light of heaven streams in on your heart and shows you the hateful lusts thereof in such a

manner as will make you loathe yourself and cause the cry of your soul to go up like the wail of Egypt for her first-born.

"When your 'old man is crucified with Him' you will know what Pentecost means. Glory be to God! Faith alone will be the cause of your getting the experience. Faith, as in every justified soul, will be the cause of your complete consecration, for no man can be justified and not be consecrated up to all the will of God, known or unknown. Faith will make you plead and pray and groan. Faith will make you confess your carnal condition and fast and plead and agonize and hold on to God, till at last as a sense of loathing unspeakable seizes you, as you see your heart as it is, you yield yourself indeed, and faith at last driven to desperation touches the blood and becomes sanctifying in its effects. Hallelujah!

"The devil and carnal professors hate this death struggle in seeking holiness; but as it pays to die to the world and actual sin in justification, and not put up with a spurious experience, so it pays to die to the 'old man,' our carnal heart, in seeking holiness, and get something that will stand the tests and keep us blest and full of faith and the Holy Ghost."

## XIII

### THE DEATH ROUTE

If Satan never told any other truth, he told *one* when he said, "Skin for skin; yea, all that a man hath will he give for his life." This is especially true in a spiritual sense. Man does not like to die to his set ways of thinking and doing. He is loath to give up his self-life. He has leaned to his own understanding so long that it is really killing to take sides against himself and blame himself for the worst things that have ever occurred in his life. Under the blazing light of God, things take on a different aspect than when viewed from a self-defensive standpoint.

Carnality is blinding. If the seeker for holiness can only realize the fact that he is not after a blessing; he is not seeking *for* something; he needs to die, and it is no blessing-to-death, or chloroformic death, nor sudden heart disease, but it is to be a crucifixion death. He is to be "crucified with Christ." Now this is what the seeker ought to look for if he expects to testify with Paul, "I am crucified with Christ." "Knowing this, that our old man is crucified *with Him*, that the body of sin might be *destroyed*." This is what must

take place, and this is what the "old man" shrinks from. Men will do anything else rather than hold themselves to the real death. They will travel thousands of miles to attend a divine healing meeting, a missionary gathering or a superficial holiness meeting; they will fast and pray for days and weeks for "the baptism for service," but how few there are who will follow the Spirit and specify *how, when, and where* carnality stirred and manifested itself. It is no cross to talk it out to individuals, but it is crucifying to tell it to God in the Spirit. Jacob could wrestle all night easier than tell his name.

## XIV

### DEATH TO CARNALITY—THE ONLY BIBLE THEORY OF OBTAINING HOLINESS

#### No. 1

There never was a soul wholly sanctified who did not die to carnality. Death does not imply consecration, but destruction. We hope to prove this from the Bible—its symbols, characters, and plain passages.

Ishmael represents the carnal mind, and it is this that gets souls in a hurry and out of divine order. It seems Sarai and Abram (as they were then called) felt that God was going to make of them a great nation. See Gen. 15:5. But Sarai was old and “bore him no children,” and they were anxious to see the promise fulfilled, so she said, “Behold now, the Lord hath restrained me from bearing: I pray thee, go in unto my maid (Hagar the Egyptian); it may be that I may obtain children by her. And Abram hearkened to the voice of Sarai” (Gen. 16:2). Thus Ishmael was born.

“The slave being the absolute property of the mistress, not only her person but the fruits of her labors, with all her children, were her owner’s

property also. It was on this ground that Sarai gave her slave to Abram; and we find what must necessarily be the consequence in all cases of polygamy, that strife and contention took place."

—Clarke.

It was about this time (we hope it was previous to the time) when God counted Abram's faith as "righteousness." This is the first account we have of justification by faith. It was about twelve or thirteen years after this (when Abram was ninety years old), that the Lord appeared unto him and said unto him, "*I am Almighty God: walk before me, and be thou perfect.* And Abram fell on his face." Henceforth his name was changed to Abraham.

In the meantime Isaac had been born, and the time came for him to be weaned. "And Abraham made a great feast (rejoiced greatly) the same day that Isaac was weaned." This was too much for the envious Ishmael, although he was only a lad.

"And Sarah saw the son of Hagar the Egyptian, which she had borne unto Abraham, *mocking.* Wherefore she said unto Abraham, Cast out this bondwoman and her son: for the son of this bondwoman *shall not be heir* with my son, even with Isaac. And the thing was very *grievous* in Abraham's sight, *because of his son*" (Gen. 21:9-11).

Notice the connection: "Abraham was an hundred years old." This was about the time when God called him to perfection. Now the test or cru-

cifixion comes—to cast out and turn against his own flesh and blood. This was killing, but God told him to do all that Sarah had said. In like manner it will be killing to you when you turn against that which is part of you—your carnal nature.

It was said of Ishmael that he would be a wild man, “his hand will be against every man, and every man’s hand against him; and he shall dwell *in the presence of all his brethren*”—in the presence of all the graces of the Spirit, until cast out. Paul referred to him when he said, “As then he that was born after the flesh, persecuted him that was born after the Spirit, even so it is now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son.”

The point is that Ishmael represented carnality, and he was not “laid upon the altar” and sacrificed as a gift, nor was he “consecrated” or blest out, but was “cast out.” And this is what takes place when a soul is genuinely sanctified; there is a casting out, an emptying out, a crucifying rather than a consecration of something to God.

Again, let us notice the Israelites’ passage from Egypt to Canaan. While in bondage in Egypt they were slaves to Pharaoh. This is universally believed to represent an unregenerate soul in bondage to Satan.

Very well. They cross the Red Sea and this is typical of justification. But we fail to see how that

crossing Jordan into Canaan represents obtaining the experience of holiness. Although this is the popular idea, versed in songs, written in books, and preached all over the land, yet we fail to see how the general trend of the Scriptures upholds such an interpretation.

In some instances an analogy will not hold good either for or against Jordan and Canaan as being typical of holiness, but there are enough plain passages to show us the true interpretation. See Lev. 18:3. This one passage is sufficient.

After they had crossed the Red Sea, which represented justification, they would have entered Canaan in less than forty days, had they gone straight ahead and not murmured by the way. As it was, they were forty years.

They were sinning and repenting all along the way, just about as thoroughly as many do today. Of course, God proved Himself mighty in their behalf every time they forsook their sins, but the Bible teaches a regeneration that *saves* and *keeps* from going back into sin. True, some do go back, but as a rule genuine repentance reforms and saves from ever repeating the same outbreaking sins. But this can not be said of the Israelites from the time they left Egypt until they arrived at Kadesh the first time.

They murmured, they found fault with Moses and God, they gave themselves to gluttony, adultery, and idolatry time and again. Perhaps some

of the priests and leaders enjoyed the favor of God, but the people as a whole were continuously sinning and required constant pleading and sacrificing in their behalf to keep God from blotting them off the face of the earth. This does not seem like a clear type of regeneration. Be that as it may, now we find them at Kadesh. This was located on the border of Canaan. The word signifies "a call to holiness." But here is where "they rebelled" and then spent forty years wandering around in the wilderness within only a few miles of the boundary line of Canaan. After these years of "tempting Christ" the *new* generation arrived at Kadesh Barnea again. Kadesh was the original name, but Barnea (which means "departed from") was added after they refused to "go up at once and possess the land."

So the new generation starting from Kadesh Barnea were about the same as when they first crossed the Red Sea. They represented a young convert eager and quick to obey. A young convert is "called to holiness." He has holiness begun.

They continued to press on with new energy until they reached the plains of Moab by the river Jordan. Here Joshua became Moses' successor and the people "answered Joshua saying: All that thou commandest us we will do and whithersoever thou sendest us we will go." Some try to make this passage mean entire consecration as conditional before entering Canaan, but any one can see that

a submission less than this would fail to justify.

Now we come to the issue. Was their crossing Jordan typical of obtaining the experience of holiness? We think not. If it has anything to do with holiness at all, it simply represents a seeker putting himself upon record to go over and drive out the inhabitants of the land—make war upon the enemies still lurking within his own breast. This is what souls do when they confess out and turn against the traits of carnality. They do not consecrate these tendencies, nor do they lay them upon an altar and sanctify them, for God will not and can not accept them; His plan is to destroy them.

We give a few more references which represent carnality and how to get rid of it. Exod. 23:20-28; 34: 12, 13, 24; Deut. 12: 1-3. According to these and many other passages the Israelites did not possess the land until they had *driven out* the inhabitants thereof. These different nations represent some phase of carnality (Joshua 3:10), such as fear, pride, lust, covetousness, discouragement, unbelief, etc. A soul possesses the land of spiritual Canaan when he has driven all the enemies out and there is nothing left within that the Omniscient gaze sees ought to be removed.

The command was, "Speak unto the children of Israel, and say unto them, When ye are passed over Jordan *into the land of Canaan*; then ye shall *drive out* all the inhabitants of the land from be-

fore you, and destroy all their pictures (impure imaginations) and destroy all their molten images (idolatrous love) and quite pluck down all their high places (spiritual pride). And ye shall dispossess the inhabitants of the land, and dwell therein: for I have given you the land to possess it. \* \* \* But if ye will not drive out the inhabitants of the land from before you; then it shall come to pass, that those which ye let remain of them shall be pricks in your eyes, and thorns in your sides, and shall *vex you* in the land wherein ye dwell. Moreover it shall come to pass, that I shall do unto you, as I thought to do unto them" (Num. 33: 51-56).

This seems to be a good representation of carnality and the result of not driving it out. But because they failed to do so, and were finally taken captives themselves, is no argument against our entering and possessing the Canaan of perfect love.

Some teach that their making a league with the Gibeonites and constantly fighting with the inhabitants of the land is typical of our continual warfare with the "weakness of the flesh." But this gives the "old man" too much rope. Clean souls do not marry and intermarry with the traits of carnality. Clean souls do not make leagues with deceptive dispositions. Clean souls do not have warrings inside. They have driven all the enemies outside the boundary lines and here is where they

constantly war with the "nations round about them."

The principal point we wish to bring out is that the death of these nations was the condition by which the Israelites should possess the land. In like manner, death to carnality must take place ere the soul can enjoy uninterrupted rest within.

## XV

### DEATH TO CARNALITY

#### No. 2

Death to carnality implies confession and crucifixion. Consecration implies neither. Wherever Holy Writ represents or records the prayer of one seeking heart purity, it invariably carries the idea of confession, self-abnegation, and death. Let us notice some Bible characters.

Jacob's experience at Peniel: While his previous life may not always have been exemplary, yet previous to that memorable night "the angels of God met him" (Gen. 32:1). The experience he received then and there was similar in some respects to that of every truly sanctified soul. He did not pray and consecrate for a few minutes, then claim it by faith, but put in a whole night wrestling, until the break of day found him willing to confess the "plague and sore of his heart."

He could wrestle a whole night easier than confess his name. (His name was significant of his disposition—a supplanter, a deceiver). Before he could confess acceptably, he had to break down at his strongest point—the thigh. When the "sun rose upon him" it found him halting (the self-life

gone), but his name (nature) was changed to Israel. Hallelujah! God knows how to break us down and bring us to the place of heart-rending confessions.

Deception was the most prominent characteristic in Jacob's case, and by frequently yielding to it, it had become so deeply seated that he had a whole night's struggle before he could get rid of it. Likewise with every soul of man, carnal self becomes the greatest part of him, until the infinite hand of God alone can destroy it and not totally wreck the physical.

Job's experience and life were a splendid type of justification, yet when he came to see his heart he said, "Behold, I am vile; what shall I answer thee? I will lay mine hand upon my mouth. Once have I spoken; but I will not answer: yea, twice; but I will proceed no further" (Job 40: 4, 5). Again as light shone, he confessed more deeply and said, "I have heard of thee by the hearing of the ear: but now mine eye seeth Thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 42: 5, 6). "So the Lord blessed the latter end of Job more than the beginning."

David did not say, "Consecrate me to Thy service and I shall be clean," but, "Purge me with hyssop, and I shall be clean" (Psa. 51: 7). Hyssop was a prickly, bitter herb; doubtless David felt the need of drinking the bitter cup of confession and repentance to the dregs. He not only sought

pardon, but a complete purging out of the principle that led him into open sin.

Isaiah took the route of confession. "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the king, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me." First. he confessed; second, his sin was purged; and the outcome was to go and preach to the people who had ears and would not hear and eyes but would not see. Surely it required clean lips and a pure heart to preach to such a people.

Lastly let us notice Agag, king of the Amalekites, 1 Samuel 15. Here we find one of the best, if not the clearest, representations of carnality in the Old Testament, and how to get rid of it. Samuel, the prophet, had anointed Saul king over Israel, and commanded him to go and utterly destroy the Amalekites because of what they formerly did to Israel. See Deut. 25:17-19. So Saul chose him out men and went to perform the command of the Lord; he destroyed all the people and "everything that was vile and refuse," but spared

Agag and the best of the cattle. Herein he disobeyed the command of God, and for this was himself rejected as king.

Doubtless Agag plead so piteously and promised such faithful obedience; besides, his being influential made it look quite plausible for Saul to spare him, as a relic if nothing more; for it would cause other kings and nations to fear. And then it seemed a pity to destroy all those beautiful cattle. Why not make a big display of the victory and use them for a sacrifice? Thus it is today—if the preacher is not thoroughly dead himself, he may preach straight and destroy every kind of open sin, but should a seeker begin to suffer the agonies of crucifixion, he will ease up and think, "Things are going too far; there is danger of despair, or fanaticism." This meets with the hearty approval of Agag and he readily consents to offer up sacrifice—a big shout, if the battle will go no farther.

Not so with the eagle-eyed, sharp-eared Samuel. "What meaneth then this bleating of sheep in mine ears, and the lowing of oxen which I hear?" There is something wrong; some way there is an uncertain sound; there is a sound of distress. "Bring ye hither to me Agag the king of the Amalekites. And Agag came unto him delicately. And Agag said, Surely the bitterness of death is past." But not so; it had only begun. "And Samuel hewed Agag in pieces before the Lord in Gilgal." To some, this might seem severe, as in many

other cases where the children of Israel were commanded to utterly destroy certain individuals and nations, but they were types to show how God will neither spare nor pity carnality in us. The only souls who know how to deal with it in others are those who have died the death themselves.

## XVI

### DEATH TO CARNALITY

#### No. 3

Let us notice a few more plain passages which teach or infer death to self.

“Then shall ye remember your own evil ways, and your doings that were not good, and shall *loathe* yourselves in your own sight for your iniquities and for your abominations” (Ezek. 36:31).

“Verily, verily, I say unto you, Except a corn of wheat fall into the ground and *die*, it abideth alone: but if it *die*, it bringeth forth much fruit. He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal” (John 12:24, 25).

“Knowing this, that our old man is *crucified with Him*, that the body of sin might be destroyed, that henceforth we should not serve sin” (Rom. 6:6).

The trial and crucifixion of Jesus was in many respects similar to the crucifixion of our “old man.” Let us consider it.

It was only a few days previous to His betrayal that the multitudes cried, “Hosanna in the highest.” In like manner souls are often the most

ecstatic and triumphant just before the light shines upon them revealing the fact that they are still carnal. It seems the Lord prepares them to receive the startling message.

He began to be "exceedingly sorrowful" and said His "hour had come." In like manner the soul who gets a sight of his heart as Job did will "exceedingly fear and quake," and feel the crisis in his life has come; it means to get *rid* of these tendencies or succumb to them.

Next, we find them witnessing against Him and condemning Him to death. When judgment light begins to pour in on the "old man," various unkind and unclean actions that have been indulged in in the past, come up as witnesses to testify that "it was this old nature that caused it," and now it must die. Confession is not the crucifixion, it is simply the trial.

After they had unanimously condemned Him to death, they started for Calvary, but He was so weak through fasting and loss of sleep that He fainted under the cross. Many have experienced something similar, but though "faint yet pursuing" their enemies, supernatural strength was given until they felt they were able to overtake them and "beat them small as the dust."

Next we see Him on the cross suffering the lingering death of crucifixion. After He had hung there several hours, He said, "I thirst," and just before the death struggle, He cried with a loud

voice and said, "My God, my God, why hast Thou forsaken me?" Finally he said, "It is finished," and bowed His head and gave up the ghost.

Those who have really been "crucified with Christ" know in a sense how He felt when He said, "I thirst." They also know what it is to feel that even God has left them alone to grapple with the reinforced powers of unbelief and discouragement. This seems to be the last mighty battle to be fought. But even after a soul has gone thus far, he can "come down from the cross" and "save himself," if he will. Those who will not listen a moment to mental depression, physical suffering, and carnal reasonings will shortly be able to say with Jesus, "*it is finished,*" the carnal mind is slain, and my heart is cleansed from all unrighteousness. Hallelujah!

If burdened souls were left to follow the leadings of the Spirit, even in those meetings where they are taught to consecrate for holiness, they would invariably strike the line of confession, and this would bring them to the point of crucifixion, where the blood is applied and the witness given.

## XVII

### DEATH TO CARNALITY

#### No. 4

The modern teaching of holiness in substance is this: "Make a full, unconditional surrender, consecrate everything to God for time and eternity, lay all upon the altar and believe the altar sanctifies the gift, and claim the blessing by faith."

We find nothing in the Scripture to support such a theory. Let us look into it. Under the Jewish dispensation everything was typical of things to come. They sacrificed upon an altar after they had made an atonement. "And it shall be an altar most holy: whatsoever toucheth the altar shall be holy" (Exod. 29: 37). This altar represented Christ.

The altar and the gift are spoken of in Matt. 5:23 and 23:19. By carefully reading these two verses with their contexts you will see that they have not the remotest reference to holiness..

In Matthew 5:23, Jesus was teaching confession and restitution, preparatory to salvation. He was showing how useless it was for one to bring his gift to the altar, when he had not righted his wrongs. This passage applies to justification rather than sanctification.

In Matthew 23:19, Jesus was rebuking the Pharisees for teaching it was wrong to swear by the gold of the temple, or the gift on the altar, but all right to swear by the temple or the altar. He told them it was the temple that made the gold sacred, and the altar that made the gift hallowed, otherwise the gold would be no better than other gold, or the gift more acceptable than before it was placed thereon. The temple and altar were set apart for a holy purpose. How consecration or holiness is taught in either of these passages we fail to see.

Now let us go back and see how they sacrificed. First, the sacrifice must be blameless; no blemishes or defects. Next, the sacrifice must be killed and all the *uncleanness* separated from it before it dare come nigh the altar. It was then separated into halves and placed upon the altar and God's acceptance was made manifest by consuming it with fire from heaven. The placing of one's self upon the altar does not cleanse and sanctify him.

If sacrificing teaches anything relative to a second work of grace, it teaches death to carnality, rather than consecration. A man might consent to die for another, but when the death stroke is given he will struggle in spite of his willingness. Death always had to take place before the sacrifice could even *touch* the altar, or be acceptable to God.

If consecration is a condition to be met in seek-

ing entire sanctification, then no one can be wholly sanctified who does not meet such a condition. But some *have been* wholly sanctified who did not consecrate, therefore consecration can not be a condition of holiness.

But "can a person obtain holiness when he is not fully consecrated?" No; neither can he if he is not clearly justified, and yet justification is not a condition to holiness. The question is not "must one be wholly consecrated before he is perfected in holiness," but, "should the work of consecration be brought in as a condition of obtaining holiness."

One says, "A sinner is dead in trespasses and sins and how can he present his body a *living sacrifice*? Does not Paul beseech the Roman brethren to present their bodies a *living sacrifice*, and if so, is not consecration implied here?" This text is found in Rom. 12:1.

If we must understand from this verse that the bodies of the Roman brethren had not been previously presented to God, then we must believe that they were either not clearly justified, or if so, their bodies were still in bondage and it required holiness to free them. But neither was the case.

In the very next verse Paul exhorts them not to be "conformed to this world: but be ye transformed by the renewing of your mind." Hence must we believe that justified souls are conformed to this world and unrenewed in their minds and that it requires holiness to save from worldly

conformity and create within them a new mind? No! This is too superficial.

The fact is that the passage under consideration does not refer to the soul at all. It does not exhort them to present their *souls* "a living sacrifice holy acceptable to God," but their "bodies." The Word washes the body—tells us how to live, walk, dress, etc., but it requires the blood to wash and cleanse the soul.

By carefully examining the entire chapter (Rom. 12) you see that it is "an exhortation on general lines of Christian living such as a faithful minister would give his flock, and bears no evidence whatever that Paul was dealing with the carnal mind, or giving conditions of obtaining holiness."

Webster says, "Consecration is the setting apart of a person or a thing from a common to a sacred purpose." This is what the priest did when he came to consecrate himself; to him consecration meant "coming with the hands full." This is all it can imply to us, in a spiritual sense—a giving all we have and all we ever expect to have unconditionally into the hands of God. How can a person do less than this and have His favor? *On what point can any one refuse to be submitted or fully given up and yet retain saving grace?* Not one.

Consecration as well as submission has to do with the will and intentions. When a man is truly converted, his will and everything that per-

tains to the volition is placed on the side of God and righteousness. There can be no rebellion in the will on *any* point and pardon be retained. As long as there is a question troubling the soul, as to obedience on any point, such a one is in no condition to seek holiness. Those who are justified freely *delight* to do the will of God. They are consecrated to God, and although carnality exists and clamors at times, it is suppressed by grace and under the supremacy of the already consecrated will.

"Much of the struggling of soul by those seeking holiness, to submit to the will of God, may be traced to a defective conversion. The will was never thoroughly subdued."

## XVIII

### DEATH TO CARNALITY

#### No. 5

"Holiness is an *experience* rather than a big *blessing*. This should be kept in mind by preachers and people. One of our great dangers is that of substituting a thorough understanding of it as a doctrine, for a clear experience of its perfect graces."

"We assert and publish to the world that he who has a gospel conversion does not need a second siege to bring his powers of soul and body *into harmony* with the divine will. He loves holiness. It is all his aim and object to be like God. No one needs to cry 'holiness or hell' to get him to seek holiness. There is no persuasive power in hell-fire preaching to a regenerate soul. Such are not in danger of hell. They are as verily on the road to heaven as are the wholly sanctified. And as thoroughly as they have renounced the world and the devil, so thoroughly have they consecrated their lives to God."

"Let it be remembered that consecration in degree is not dependent upon how much or what the man sees at the time he consecrates; but it *does*

depend upon the degree to which a man devotes his soul and body to the service of God. A man may as thoroughly consecrate himself to God and not know a thing that awaits him, as he could if he knew *every detail* of life from the present to the grave. ‘But,’ say some, ‘how can a man consecrate to do something when he does not know he will be required to do it?’ We answer, ‘Man does not consecrate to *do this or that*, but he *consecrates to God*; and when the will of God is presented, he proceeds to perform the same in harmony with his consecration.’ And the question whether I will or will not do the bidding of God is not a question alone of consecration, but of submission as well.”

“Every question within the realm of the will is settled at the time of conversion—not in detail, but in *fact*. There can be no rebellion in the will, and pardon be secured at the same time. There are many things which the mind does not comprehend at the time of conversion, but the disposition of soul which submits to the present known will of God, will submit to the same will in the future, if the same attitude of soul toward God is preserved.”

“The soul when clear in regeneration delights in the will of God and pants for all the divine fulness. There is not a fiber of his being that rebels against heaven’s law, not an atom of his soul, body or spirit that has not been given to God and

devoted to His service. If there is, we should like to know what part of man it is that is withheld at conversion, and which he consecrates at the time he seeks holiness.

"But," say some, "this will run us into Zinzendorfism." Not so. *Consecration in its very nature relates to the conduct*; that is, the man devotes himself to God, to perform His will as it shall be revealed to him from the time he is converted to the day of his death. "I will do this and be that, and stay here and go there," etc. This all belongs to regeneration.

"Holiness relates to purifying the heart, that the man may more perfectly perform that for which he has consecrated himself to God, and which he has endeavored to perform with all his might from the day of his conversion. The distinctive features between regeneration and entire sanctification are not to be found along the lines of consecration, but in the work done in the soul. Every man when sanctified wholly is perfectly delivered from sin, root and branch. Herein lies the distinction, and not in the degree of consecration. 'But will not a man see many things at the time he is seeking holiness which he did not see at the time he was converted?' He may or may not. So will he after he is sanctified, all through his life, and if the act of the will by which he determines to do these newly presented duties is called consecration, then the man is not wholly consecrated

until he exchanges the cross for the crown." "That which the soul sees relative to coming duties, at the time of seeking holiness, is merely incidental. The one great object of holiness is to purify the soul; to exterminate sin and restore the soul completely to the image of God. And in the very nature of things consecration can not be a condition of obtaining this experience. The will, having decided at conversion that the world, the flesh, and the devil are to be renounced, and the man is to live to the glory of God, has only to defend its decision and hold the man in harmony with his former vows, while the Holy Spirit through the truth cleanses the soul by the blood of the covenant."

"But does not a person in a more intelligent sense devote himself to God at the time he seeks holiness? Not necessarily. A person who lives long in the blessed light and glory of regeneration will have quite a thorough understanding of what it is to live for God in this world of sin. He may at this time have a more thorough understanding of what was *implied* in his consecration, and this he will have at different periods *all through his Christian life*. Yet this increased comprehension of what was contained in his devotement of himself to God at the first, is not a *new* nor a *deeper consecration*, but a more thorough knowledge of the consecration already made.

"Consecration being the intention or purpose of

the soul asserting itself through the will, it is all but ridiculous to suppose that a man can intend or purpose to be only partially the Lord's. He must take his stand on one side of the fence or the other—all for God or all for the devil. Yet when he has given himself in the fullest sense to God, he will not be able to comprehend all that is contained in his consecration. And not till he has reached the banks of the mystical river where saints cross, will he be able to know all that was implied in his consecration when first he knelt at the cross.

"The efforts of some well-meaning persons to get seekers of holiness to consecrate, have proven hindrances rather than helps to them in obtaining the experience. A man comes to the altar seeking holiness. He has been a happy, shining pilgrim. There is not an issue between his soul and God relative to his future conduct. He has been blest time and again during his Christian experience as he re-dedicated his soul and body to God forever, to live and die for Him. Now some one tells him to consecrate. He is all broken up over his burden of inward defilement. He is anxious to do anything to obtain deliverance. He goes through a careful dedication of himself to God, his friend, altar worker, suggesting some things which may not have occurred to his mind before. His mind is diverted from his difficulty. He feels a sensation of peace in his soul, as *any one will who rededicates*

*himself to God*, whether he is regenerated or wholly sanctified. He accepts this as holiness, and soon awakens to the fact that he was deceived by allowing his mind to be diverted from the object for which he came to the altar, which was *not to reconsecrate*, but to be *made pure*.

"If, then, consecration may not be termed a condition of obtaining holiness, what is the condition upon which we may hope to receive this high state of grace? We answer: The sole condition of salvation in any degree is faith. The abuse of this wholesome doctrine by some has occasioned many to entirely ignore it in a practical sense. Regenerating faith is always preceded by a sense of guilt and godly sorrow, which worketh repentance. This is absolutely essential to the faith that brings pardon to the soul.

"Sanctifying faith is likewise preceded by a painful consciousness and a hearty acknowledgment of inward pollution. There is too little stress put upon this mighty conviction which the Spirit works in the heart of him who pants for purity. And when souls under the burden of this spiritual defilement are stretching every limb and every joint for perfect purity, let us not defeat the object of their seeking and rob them of their prize so near at hand by switching them off into a re-consecration, but let us urge them to earnest prayers and strong cries for deliverance from their enemies, which now they have discovered by the

light of the Spirit. Thus the soul will be held to the work on hand, and as it turns with indescribable loathing from every carnal disposition and unholy bent, faith will be able to appropriate the blood, sin will be exterminated, and the soul will experience perfect rest from the being of sin; and, crowned with the baptism of fire, the man goes forth a shining, burning, invincible witness to the glorious work of entire holiness. Doctrines and theories should be adhered to only as they aid the seeker in obtaining the experience of which they treat.

"Let none mistake our meaning. We do not say that there will be nothing presented to the mind at the time of seeking holiness to which the mind must not submit, for often this is the case; but we *do* say that this act of the will at this time is no more consecration than is the same act which the person is called to perform at different times all through his life after he is sanctified wholly; *hence it can not be termed a condition to holiness.* If the light of God reveals any line of labor or any cross to which the attention has not been previously called, the will must render its decision in the case in harmony with the divine will before any progress can be made. Questions of conduct naturally belong to regeneration and not to entire holiness. *Conversion regulates the conduct and holiness purifies the character.*" Amen and amen!

## XIX

### THE DIVIDING LINE BETWEEN THE CAR-NAL AND THE LEGITIMATE

This is a tremendous subject, yet it might be profitable to consider. If souls only knew where to divide and draw the line between the lawful and unlawful, between God-given desires and the point where such desires (because of abuse) become carnal and sinful, they could then be upon their guard, know just when to put on the brakes, and thus save themselves many a downfall.

Every tendency that has been abused until it has become carnal and sinful, was originally God-given and as pure as heaven.

Some tendencies are natural, while others are the result of personal sins, and hence take the place of those that God planted in the soul.

Now, let us notice a few God-ordained principles that may be abused until they become depraved, so that what was divinely intended to be a source of happiness has become a curse. For example :

*Pride*.—This element, before it became depraved through sin, was “a noble self-esteem springing from a consciousness of worth.” A sanctified self-respect that would not stoop to deceitful things; a childlike reserve; a holy dignity such as possess

angels, but when carried too far could properly be termed "*inordinate* self-esteem, and *unreasonable* conceit of one's superiority, beauty, or wealth."

*Selfishness*.—When God created man, He begat within him that element of "self-love" which was necessary to cause him to provide for his necessities and comforts. When indulged in to excess it leads a person to plan and scheme for his own advancement, interest, power, and happiness without regard to others. Thus it becomes the very essence of human depravity.

*Holy affection*.—This is a God-given tendency. Were it not for this, men would be more coarse than they are and have no respect for the more refined sex, while women would be slovenly and untidy. But when this pure and innocent thing becomes abused, then it is known as "inordinate affection," "spiritual affinity," unholy desire between those of the opposite sex.

*Love of Appreciation*.—There never lived a soul who took delight in being depreciated and set at naught. No, it is perfectly consistent with holiness to have a glad consciousness that your labor in the Lord is not in vain. But when this is abused then its possessor becomes too conscious of himself; hence there is love of human praise, a secret fondness to be noticed, love of supremacy, drawing attention to self in conversation, a swelling out of self after having a free time in speaking or praying.

*Holy Indignation.*—The same feeling of displeasure that God has toward irreverence and ingratitude. The same as Jesus felt toward the buyers and sellers. A great many people hide behind this and excuse themselves for feeling stirred and impatient when interrupted or pressed; for being touchy and sensitive at times; for having a disposition to resent and retaliate when reproofed or contradicted. Do not call this “holy indignation.” This is the depraved part of it.

All human needs and desires, though in themselves lawful and innocent, become sources of danger unless steadily guarded.

Even a holy nature (as in Adam or Eve) has elements which unless steadily guarded, will work ruin and death. Yea, the purest virtue that may dwell in finite nature will degenerate unless it constantly has the application of the blood. The very word self-denial implies an element in human nature that though in itself not carnal, yet requires constant bringing into subjection lest it become so. No doubt this is why Paul said, “All things are lawful for me, but all things are not expedient.”

If it be true that God’s object of salvation is to purify and reinstate man to the same moral plane upon which Adam lived before the fall, God will never be satisfied until man regains that perfect image which he lost, again mounts the stage from which Adam with shame had to step down, and

lives the life Jesus exemplified. This is God's ideal; if *He* furnishes the grace, we can easily do "all things through Christ who strengtheneth us."

And when the "mighty deed is done" and we through grace regain our former position and every power of the soul has been purified, let us then steadily guard those elements that may again become carnal and work ruin and death.

## XX

### TEMPTATION AND TRIALS

#### No. 1

"Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life."

There is a difference between temptation and trials. Temptations come from Satan, as God gives permission. Trials come from God, and differ from temptations in that they are intended to strengthen, confirm, and promote holiness; while temptations are intended to weaken, confuse, and shipwreck.

We are not responsible for being tempted, nor can we ever hope to be free from temptation in this life. Nevertheless, through grace the weakest saint can resist and overcome every diabolical scheme of hell. Trials and temptations are not necessarily evidences of sin, but simply facts connected with the probationary life. It is one of the "mysteries of iniquity" that ever since the fall of angels, the prohibition of anything arouses a curiosity to investigate and partake. How do we know but had our foreparents overcome the temptation, that the time might have come when, because of

perfect resignation to their probationary state, the all-wise God would have given them permission to partake of the "tree of life" and henceforth live forever?

There is a great similarity between the temptations of Eve and Jesus. The same successive steps that Satan used in deceiving her, he has worked with every one who has since made shipwreck of faith. He accomplished so much in his first attempt with our foreparents that he hoped to succeed in pursuing the same steps with Jesus but, thank God, he hopelessly failed.

Temptation takes advantage of selfishness, and appeals to the interest of the party tempted; at least this is the way the deceiver tries to make it appear. He knows full well no one would be foolish enough to yield to something he thought would tend to his disadvantage. And this is the weakness of fallen humanity. In their blindness they work against their own eternal interests. They vainly imagine they are justified in following a certain course, and afterward wake up to the fact that they have brought leanness to their souls.

Temptation does not consist so much in the outward presentation of objects as in the mind's receiving ideas intended to inflame desire. But so long as the power of choice triumphs in favor of righteousness there is no sin.

Temptation is first presented to the mind. This is the seed or germ. If the will gives it permis-

sion to remain, it is born and becomes sin. The will is the executive power of the soul. In the regenerate the will is already on the God side of everything. As long as the individual retains saving grace a temptation may be presented to the mind for consideration, but it is referred to the decision of the will. The will is so fully consecrated to God that though devils howl from without and carnality clamors from within, the will declares itself on God's side; and power is given not only to resist that from without, but suppress and demand silence within.

The more a soul resists temptation, the greater his power of resistance becomes. The more he yields the less will be his power to withstand a similar temptation in the future.

It would be well for everybody to heed and adopt Mr. Hobo's rule of life. It reads thus: "Think not to do evil!"

"To foster the evil thought, craving passion, or desire for indulging in any evil habit when assailed by temptation, would lessen the resistance for restraining that evil. But to keep up a resistance would strengthen the will and enable the faculty to overcome the evil. And the way to keep up a resistance is to subdue the evil thought, craving, passion, or desire in its first initiation in the imagination—keep on with the resistance and change the subject of your thoughts for something better. This can be carried out (through grace)

by increasing your efforts and strengthening your determination. Hence make no excuse for yourself to indulge in any evil habit, nor allow the force of habit to override this rule; but dislodge every form of mental concupiscence from the imagination, free the mind from evil, and supply the intellect with purer and better thoughts.

"Never allow the force of the will to become relaxed, for that would have a tendency to cause you to indulge in any evil habit, but always keep it predominant for the subjugation of evil."

There is a difference between evil thoughts and thoughts of evil. We can not help thinking about some of the evil things that have transpired in the past, but we can keep from feasting and dwelling upon them. "We can not hinder Satan from putting thoughts of evil into our minds, but we are not obliged to hatch out the evil brood. Temptation is an egg, sin is the chick. Thoughts of evil are eggs, but evil thoughts are the chicks we hatch out by keeping them warm." Destroy the eggs and there will be no chicks. Go to smashing eggs and keep it up all your life.

Temptation can not be accounted for from any reasonable standpoint. Trials can. The devil can not accomplish much with a soul as long as he is deliberate and self-possessed. It is Satan's business to inflame desire so that, in view of some present gratification, the soul becomes oblivious to the future and yields, rather than be willing to

wait and suffer, if need be, in order to enjoy something more lasting and satisfactory.

Why not meet every temptation and evil suggestion with a few pointed questions like the following: Why should I yield to anything that will mar my peace or bring unrest of soul? Why should I tear down in one minute what I have labored hard for months or years to build up? Why should I indulge my mind in criticism or uncharitable suspicions, when I know it will leave its mark upon my conscience and soul? Why should I allow my eyes to behold or my ears to hear, my mind to conceive or my hands to touch that which the devil can use in the future to harrass and torment me? Yea, why should I yield to a single thing, and console myself with the thought that no one will know it? And, though forgiveness is sought and found, yet I will never be what I might have been had I not yielded. If every soul would seriously ask itself such questions occasionally, it would greatly strengthen him against each assault of the devil.

## XXI

### TEMPTATION AND LIGHT

#### No. 2

##### *The Difference Between Temptation and Light from God*

There are two classes of individuals. One class is always applying what is said or written to themselves. They are ready to consider every accusation of Satan without demanding a reasonable proof. They are harrassed and tormented until their confidence weakens and the old tendencies return. With some, this has been repeated several times before they became settled in God.

The other class is just the opposite. They are ready to excuse and justify every questionable thing. They make circumstances responsible, rather than question if their lack in experience might not be the cause. They attribute many things to the devil, when in reality God is trying to show them where they stand.

But how shall we discriminate between temptations from without or carnal tendencies from within; between doubts or the thing that many times is the cause of doubts; between light from God or doubts caused by some mental or physical

depression? These are some questions, which if properly understood, would enable every conscientious soul not only to seek and obtain a satisfactory experience, but to withstand every accusation from Satan in the future.

"The devil does not waste any time soliciting persons to do what he knows they can not perform. On the contrary, he plies his temptations on the weakest point in their nature; that which he knows the individual can do most easily; therefore the strength of character is at the weakest point."

The temptation comes to feel hurt because of some real or fancied injury; to indulge in inward criticism and uncharitable suspicions; to incite unholy desires; or some other thing is presented peculiarly adapted to the disposition and circumstances of the one tempted. Now, is this wholly from without, or are there carnal tendencies within? Test it by watching what passes in your heart during such times of temptation. Do you commune with God as freely after such temptations as before? Can you lift up your head with the same innocence and holy boldness as you did before? If you can, it may have been wholly from without. A clean soul will not pass anything lightly by and be afraid to look squarely at it for fear it might be carnality. With such, all deception is gone; and it is not compulsion that holds him to a close examination, for he is bound to be right at any

cost. Carnal souls generally shrink back from giving God full permission to search out and closely examine everything within that looks questionable. They feel uneasy under the Omniscient gaze.

Occasionally souls run up against something that causes them to question if such a thing is consistent with Bible holiness. One class may be ready to call it carnality in themselves, while another may blame the devil, or some one else. Now, how shall we know what is the cause? Try the following: If you attempt to get victory over that thing, but if you are troubled again over a similar point, this looks questionable. On the other hand, if you rise above the whole thing once and forever, it may have simply been a fiery trial, or test of faith. Carnality can not be outgrown. We have known souls to get a special victory which continued for months, but were troubled again on the same point. Why all this? They may have received a special victory, but evidently did not hold on long enough to get a thorough cure.

Temptation differs from God-intended conviction in that it has a tendency to harrass and torment the honest soul; while conviction is received many times with ecstacy and joy over the thought that "if I have not the real experience, there is a glorious hope of my getting it." Discouragement and despair always come from Satan while God encourages and shows the hopeful side.

A soul may not be clear, although he thinks he is, and yet God in His wisdom withholds the needed light and conviction, until such an one can bear it. Then when God does turn on the light, it is the devil's business to get one confused and in such a hurry that he does not know it is the voice of God. Many times God is compelled to give souls a powerful blessing to keep them from going into despair.

Don't be quick to make an assertion either that you have or have not the genuine experience. Keep still before the Lord and let Him make it all plain. Never be quick to decide, while going through a severe test. Always wait until the clouds clear away and then look back and let God show you how you stood the test. You should come out in as good condition as you went in.

## XXII

### TEMPTATION AND HOLINESS

#### No. 3

We desire now to notice how a holy person can be tempted. If there is nothing of carnality within that can be appealed to, how can he be tempted? Again, how far can one go without losing his experience?

1. God permits temptations, either to remind one afresh what grace has accomplished in his case or to reveal some defect. He tempteth no man, though His fiery trial detects and exposes the dross.

It is quite easy to see how one could be tempted while carnal principles remained within, because as long as a carnal tendency remains, it can be appealed to. But now we come to one who has not only been saved from sinful desires, but from the very germ that would hatch out a desire. There is nothing but love filling such a heart.

If this be true, how can such an individual be tempted? We answer, just the same as Adam and Eve (who were holy) could be tempted. Just the same as Jesus, who was not only human but divine, could be tempted.

"Power to commit sin is essential to temptation. Man is a moral being; he is therefore capable of moral action. A moral action is the voluntary act of an intelligent agent; and the volition or action must be right or wrong according to some moral standard in the universe. If power to do the contrary does not exist in the agent at the time the violation is put forth, there is no moral merit in the act; therefore, power to sin is requisite to all moral merit. Power to sin is not a vice nor even an imperfection; but a virtue of a very high quality. If God gave me the power to do wrong that I might have the power to do right (which He surely did), then I am to recognize that power as a divine gift and act accordingly."

We must discriminate between a possibility to sin and a tendency or bent toward sinning. Jesus could have sinned, but that is no proof that sinful propensities existed in Him. The same can be said of all who are pure in heart.

The possibility of sin must be presupposed in any individual before we can conceive of his being tempted. But because he is subject to temptation, that does not necessarily imply the existence of any sinful tendency. God is the only being who is absolutely perfect. It is impossible for Him to sin. "He can not be tempted." It is contrary to His nature. If it had been impossible for Jesus to sin, then He would not have been human. The possibility in Jesus to sin never became an actual

fact. Thank God! Through grace, the same may be said of redeemed man.

But if there remains no tendency to sin why are even the pure in heart directed to "Watch and pray lest ye enter into temptation"? Even Paul felt the need of saying, "I keep under my body, and bring it into subjection; lest that by any means, when I have preached to others, I myself should be a castaway."

We are on probation. All human needs and desires, though in themselves lawful and innocent, become sources of danger unless steadily guarded.

2. How far can a person go without losing his experience?

Holiness is not such an ethereal thing as to slip away under every test and unpleasant circumstance. One may do or leave undone things that call forth a reproof of the Holy Spirit. Perhaps on a "lawful" point, he rashly says or does something. Afterward he looks back and feels that he did not do the best thing. His conscience is very tender and he feels badly about it. The Spirit (and sometimes the devil) magnifies it and makes it look still more serious. The erring one is very sorry for it, and solemnly promises God that it shall never be repeated. God takes him at his word and passes the thing by as a fault. As time goes by, perhaps the same thing is repeated. Again the Spirit reproves him, but after a time of fasting, weeping, and praying, confidence regains

her former strength and God excuses the thing as before.

Clean souls suffer more remorse from wounding their consciences once, than backslidden souls do in yielding time and again. We are not prepared to say how often a sanctified soul can call forth a reproof of the Spirit on the same point and not lose his experience. We would not like to say more than twice. It largely depends upon the amount of light the person has. One person might lose his experience much more easily than another. However, no conscientious soul is anxious to experiment. He wants to keep as far away from the precipice as possible.

Some people are continuously harrassed and tormented for fear they might lose their experiences. Their time is largely occupied in praying over their old weaknesses, or examining some of the devil's scarecrows. This is dishonoring to God, and often opens an inlet to unbelief—the first carnal principle to enter a holy heart. "There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth, is not made perfect in love." Has God not said, "If in anything ye be otherwise minded," He will "reveal even this unto you"? Let God's responsibility alone.

It is His business to let light shine, and your business to walk in it. It is His business to make duty very plain, and your business to quickly

obey. It is His business to convict you on any line that is for your good, and it is your business to keep yourself open and glad to receive such conviction. It is His business to upset your plans, and reprove you when you are about to do, or already have done something that would injure your experience; and it is your business to move so softly and conscientiously that He can easily carry out His own blessed designs. Such souls never need lose their experiences.

This is rest of faith. This is letting God fight His own battles. This is being "hid with Christ in God." Few have ever dug deep enough to find this place; and fewer have lived holy long enough to retain such an inheritance; but, thank God, it is a glorious possibility. Grace is enabling the writer to prove it. Hallelujah!

## XXIII

### HOW TO RESIST TEMPTATION

#### No. 4

"Every man is tempted, when he is drawn away of his own lust, and enticed."

There are at least four steps in connection with temptation—*attention, consideration, gratification, humiliation.*

1. *Attention.* Here is where the tempter succeeded with Eve. He called her attention to the beautiful and luscious fruit. Having gained this vantage ground he quickly caught on to her natural weakness—loquacity. Had she only kept a *closed mind* and a *closed mouth* all would have been well. It is the same with every holy soul today. Such an one can not be tempted except along natural and legitimate lines. "When the woman *saw* that the tree was *good for food*, and that it was *pleasant to the eyes*, and a tree to be desired to make one *wise*, she took." It is that *first look* that makes it possible to *think*, then forget all former resolutions. Job realized this when he said, "I made a covenant with mine *eyes*: why then should I *think*?"

Notice Achan's sin! He "saw" the goodly

Babylonish garment and shekels of silver, then "coveted," then "took," then "hid," then died in disgrace. No one can fall until he first *looks or listens*, then *lingers*, then *longs*, then *lunges*. It is simply impossible to be overcome on any line so long as the mind is closed to the thought of yielding and the question is UNDEBATABLE. Remember this, you are invincible so long as you do not let down the first bar and throw open the subject to *debate*. But if you dare to do this for a moment the floods will pour in and sweep you off your feet.

II. *Consideration*. This is the second step. If Satan can get one to *ponder*, then *wonder*, the battle is likely to be lost. One man said, "If I were tempted along a certain line I do not know what I would do." This man was defeated already. How unlike Joseph, who no doubt had it settled in his mind beforehand that come what would he could not sin. He was fortified and as unmovable as Gibraltar, when temptation came. "How can I do this great wickedness and sin against God?"

III. *Gratification*. Is it not strange how one can go stone blind in a moment in view of present profit or pleasure, rather than wait for joys and comforts more enduring? David "saw" then "inquired" (considered), then like a mad animal broke down the fence and ruthlessly trampled under foot all sense of honor and righteousness. After he had gotten through with his *seeing* and

*sending*, then God began sending *strife*, *sedition*, and *sorrow* which never ended. Reader, beware!

IV. *Humiliation.* If one could only stop long enough to look around and behold the many shipwrecks he might take warning. Some of these were once mighty in sailing the high seas and doing commerce for God. But they trifled, ventured too near the rocks, and are now out of commission—stranded on the shores of time. Others are dismantled and though pretending to be in service, are like floating derelicts without mast or rudder—more dangerous than old hulks, high and dry on the beach.

Precious reader, remember there are souls now in hell and others on their way there, who at one time roamed on plains of spiritual light grander than you or I ever experienced. To your knees! To your knees!!

## XXIV

### PECULIAR TEMPTATIONS

No. 5

#### *The Nature of Temptations Peculiar to the Sanctified*

Temptations and vile imaginations will be presented to the mind of the purest soul, but they can be repelled and resisted. They can lodge and remain only at the consent of the will.

With the sanctified soul, temptation becomes effective at that point where "resistance as a means of preserving integrity first becomes necessary." This point is generally at that juncture where something is presented, through the medium of the senses, especially adapted to gratify some natural appetite of apparent human need, as in the case of Eve, or Jesus. Satisfying that appetite "within certain limitations fixed by the law of God is sinless." But the moment resistance becomes necessary in order to preserve innocence and fidelity, then that same fixed law forbids the thing presented, and to yield in desire or action is to transgress.

Satan has to change his tactics with sanctified souls. Formerly he came and found within that

which he could lay claim to, but now "he cometh" and findeth "nothing." As a rule he does not, on approaching a clean soul, propose a sinful act, for he well knows that such would detect in a moment his cloven foot. There is nothing within to which a sinful solicitation can appeal.

"Desire to sin is not essential to temptation. The dominion and desire to sin is removed in regeneration, and ability is given the regenerate soul to live without sin, although there are weak points. Entire sanctification, the climax of Christian character, removes the tendency to sin, by destroying carnality, the prolific source of all actual sin; and right here is seen the difference between the liability to sin, and the power to sin.

"An individual may have power to do a thing that he is not liable to do. For instance, he has the power to become a drunkard, and yet the probabilities are he will never become a drunkard, however often or severely he may be tempted; and so on other lines."

It is incorrect to say that regenerated souls have carnal *desires*. They may have carnal *tendencies*, but these can only hatch out into desires at the consent of the will. The will is in full harmony with God as long as grace predominates. It is likewise incorrect to say that sanctified souls have involuntary desires. There is no such thing as involuntary desires. There are involuntary carnal principles within the unsanctified, but these never

become desires, until they first receive the endorsement of the will and that moment they incur guilt.

Well, then, if there are no voluntary or involuntary responses that can be appealed to, where does the link break between a state of holiness and depravity? We believe it is at the point where the soul through incessant pressure weakens, and *yields in spirit* though not outwardly.

Hence, Satan must work through a physical or unsuspected channel. True, he will batter against the outside, and suggest outlandish things. He does this, not with the hope of one's yielding, but to torment and accuse. He would not be a devil if he did not do this.

He is likened in the Scripture unto three things, viz., "a roaring lion," "an angel of light," and an "accuser of the brethren." As a roaring lion he frightens more souls than in any other way. When he fails here, he often succeeds as an angel of light, in deceiving. This is his most successful scheme on ministers and such as are capable of spreading error.

But when he fails here then he sets in for a life-long siege to accuse, perplex, and bring to bear against that soul the infernal pressure of hell.

The temptations peculiar to the sanctified are more fiery and diabolical, but of shorter duration than against other souls. Seeing there is nothing within, as in the unsanctified, that will consider

for a moment a plausable suggestion, therefore whatever the devil desires to accomplish, he must do quickly.

Another kind of accusation peculiar to the sanctified is that of magnifying their faults. They are not perfect in judgment or wisdom, though in love and obedience. They are not *faultless* even though God said they should "be preserved blameless." Often those who are envious expect more of them than God Almighty does, and more than they pretend to profess. Sometimes they do things they are very sorry for, such as a hasty transaction, a thoughtless statement, zeal that drove some seemingly honest soul away, or something else that was not the best thing to do or say under the circumstances.

Upon reviewing it, the Spirit magnifies and makes it look serious indeed, for their good in the future. Now, Satan, who has been eagerly watching every move, takes advantage of the reproof of the Spirit and comes in like a flood, and causes them to feel the more deeply mortified and humiliated. Perhaps some one will add fuel to the fire by reviewing and telling a new, discouraging feature about it.

At such seasons Satan takes a special fiendish delight in sneering in the face of the already chastened soul. He is pleased if such will look at it from one of two standpoints: Either mourn over it and become despondent, rather than believe God

to yet overrule it for the best, and perhaps get glory out of it; or on the other hand, rather than quickly and humbly make acknowledgments, become reckless and independent about it. Right here is where more than one has lost his hold upon God and become carnal again.

Another point at which Satan is well pleased is when he sees a sanctified soul pressed down with cares and responsibilities, even though they pertain to the spread of the gospel. If he sees that a soul is determined to keep clean and balanced, then he will be pleased if that soul will do one of two things: Either through exposure and zeal for the lost, overwork, until his health is impaired; or, if he is able to become more aggressive and irresistible, allow his mind to become overburdened, so that much of his time in secret prayer is spent in pleading for the removal of obstacles rather than for souls. In short, he is so encumbered with secular affairs and responsibilities that he can not be all he might be in soul-saving; and to this extent Satan is pleased.

"Many a man's spirituality has been buried in the grave of his activities."

Satan often tries to counterfeit God's disapproval and bring a feeling of guilt and condemnation upon the conscientious soul. Often shallow holiness professors are his best instruments against the truly sanctified. He hates such with a more deadly hatred than all others, because they

live so near the throne and have such influence with the King. Thus he works with untiring effort, howling after them until they outstrip him and sweep through the pearly gates.

## XXV

### BENEFITS DERIVED FROM TEMPTATION

#### No. 6

There is a blessing promised to him that “endureth temptation.” It is God’s design and your privilege to come out of every trial in a better state than when you went in. If this is not your experience, then you have suffered defeat just to that extent.

While upon earth Jesus met and defeated the devil at every turn, and in like manner every one who is made partaker of His “divine nature” can do the same today. “Because greater is He that is in you, than he that is in the world” (1 John 4:4).

Rev. R. T. Williams says, “Jesus did not employ more divinity, more divine power, in His own fight than He will give any poor struggling soul in the fight with temptation. Heaven will be richer and sweeter to us for having been tried and tempted here.”

So long as faith turns everything to God, puts all in God, and takes all from God, Satan can not carry the city of the soul by either strategy or storm. Luke 22:31, 32; Rev. 12:11. Standing

watchful and well-armed in the full panoply of heaven, verily "One shall chase a thousand, and two put ten thousand to flight" (Deut. 32:30).

Unswerving fidelity to God and His Word is more essential than to know the extent of the enemy's power, or the subtleness and magnitude of the temptation. A perfect Christian would rather wrap himself in the blood-stained banner of the cross and die on the field of battle than to betray the glorious name of Jesus, by which he is called.

One benefit derived from temptation is an increase of humility. To look back and see the many different things which combined toward making a way of escape for you, while others more talented were drawn under, and to feel that but for the grace of God, you would have been overcome, this will naturally produce a humble effect upon the soul.

Another benefit derived from temptation is an increase of watchfulness and prayer. Jesus said (first) "Watch and" (then) "pray lest ye enter into temptation." The more a soul becomes acquainted with the weakness of human nature and the power of the devil, the more it drives him to "renewed and redoubled watchfulness and prayer."

Another grand benefit to be derived from temptation is an increase of wisdom and ability to help others.

It is a blessed thing to be able to assist immortal beings as they struggle through a thou-

sand difficulties, discouragements, and besetments along the path of duty to heaven and eternal life. Happy indeed is the man who can speak the word which will put strength into the faltering feet. There are such people, and we have invariably observed that they are individuals who have been tossed about in many a spiritual storm, and walked in furnaces of fiercest moral trial.

"If the reader will turn to the biographies of the most devout men he will be struck with their description of sore temptation and dreadful personal attacks of Satan upon their souls, which would have swept them from their feet, but for their stedfast looking to Christ and calling on God. Concerning the preeminent usefulness of these men, history leaves not a shadow of doubt. To such Christian characters we would rather go for help in time of great spiritual trial than to any other class of God's people."

"The battle-scarred veterans of the cross, the men and women who have had frequent and awful fights with Satan, are the best counselors. Many and various temptations have prepared them to be helpers indeed."

"With every triumph on this line comes not only a sweet and delicious inward joy, but a realization of growing inward power. In this manner we go from strength to strength. In no way can we more quickly come into greater measures of spiritual vigor than by victory over temptation. It

is the gymnasium where moral muscle is developed, or the campaign experience which makes the veteran."

We read that David first killed a bear; after that a lion, and later a giant. So it is still; we begin with small victories, but grow mightier with every triumph and finally get to slaying giants easily.

Under such a progressive life, the things which moved us a few months or years ago, can not do so now. Plains are traversed, rivers crossed, and mountains climbed we once thought impassable, insurmountable. A wall is leaped over, a troop is run through or overcome, and Satan's attempted bonds are snapped like thread.

Suppose it were so, that the strength of every conquered athlete should go into the victor; then by and by who could stand before him? And suppose that the physical force of every animal slain would go into the body of the hunter and slayer, what a marvel of physical power the man would become and nothing could withstand his onset.

Something like this takes place in the spiritual life. The force of the thing conquered becomes in a deep, wonderful sense our own; and with every new triumph we advance still farther with increasing strength until finally with bears, lions, and giants strewn, conquered, and dead behind us, and filled with a blessed sense of victory over every new foe, and all foes, we cry with John,

"This is the victory that overcometh the world,  
even our faith."

"Now unto Him that is able to keep you from falling, and to present you faultless before the presence of His glory with exceeding joy, to the only wise God our Saviour, be glory and majesty, dominion and power, both now and ever. Amen" (Jude 24, 25).

## XXVI

### IS IT POSSIBLE TO LOSE HOLINESS AND YET RETAIN JUSTIFICATION?

As a rule sanctified souls do not fully realize it the moment they lose the witness to their cleansing. Carnality is so subtle that it enters, and perhaps the soul is not fully aware of it until, in after months or years, it suddenly manifests itself or breaks out into open sin.

When one gives way and yields to outward sin, then it is customary to say, "That was the place I lost the experience of holiness." No! The fact is he became carnal and perhaps backslidden in heart long before, and now he has *outwardly* yielded.

Many who assert that they have lost "the blessing" never were within a thousand miles of such a state of grace.

Souls fail to discriminate between being backslidden in heart and backslidden in action. Nothing is imputed as sin only that which has had the consent of the will. The moment you get the consent of your will to *desire* or *do* that which you know is not pleasing to God, you become backslidden *in heart*, and the moment you yield, you be-

come so in *life*. "But," says one, "can not a soul settle down little by little and lose holiness unconsciously? Do not souls unconsciously neglect certain duties which are not real clear to them, or fail to keep prayed through to victory, and in this way backslide, and hardly realize it?" Yes, doubtless many are backslidden who do not for the time being realize it, but surely they did not become so *unconsciously*. This would make God responsible for their condition. He is too righteous to withdraw His favor from those who are perfectly innocent up to all their light. Of course, no saved soul ever anticipates backsliding. Souls are already backslidden the moment they *voluntarily desire anything* that they know is not to the glory of God. It does not require holiness to save from the "*want to*" sin. Every truly penitent soul is so far along that he hates sin, and does not habitually commit sin.

If a soul is clean, the only thing that can make him unclean is *disobedience*. All disobedience is sin. Therefore when one does enough to forfeit the witness to a clean heart, he does enough to forfeit divine favor also.

"It is utterly impossible for either a justified or an entirely sanctified soul to forfeit either relation or state, *other than by disobedience; and disobedience is sin.*"

Now, to maintain that this "holiness, without which no man shall see the Lord" is of such an

ethereal quality as to be lost or forfeited other than by sin, seems to be utterly absurd. For, if holiness be a state or condition, it is a moral state, hence its permanence as well as attainment is dependent on moral conditions fulfilled. This being so, its loss can result only from obligations violated, which implies sin. You may urge that unbelief is sin; yes, but unbelief always presupposes evidence maliciously or selfishly rejected.

Seeking holiness is a normal state and not an emotional frame of mind, and its attainment and enjoyment are contingent on conditions met, it follows as a necessary sequence that it can be forfeited only by violated obligation *which is sin*. Therefore to forfeit holiness is to fall into condemnation.

"But can not a soul 'doubt away' the experience of holiness and yet retain his justified relationship toward God? Can not a soul let unbelief enter and yet have saving faith?" We answer, "*Whatsoever is not of faith is sin.*" *Is it faith to doubt?* Is it obedient to disbelieve? If not, then it must be sinful and any sinful attitude will separate from God. The fact is, many who testify to having doubted away their experiences never had the genuine thing. They were never completely delivered from that principle which at times became discouraged and looked on the dark side of things. Very often doubts have legs with which to stand upon and walk.

Doubtless the reason so many believe it possible to lose holiness and yet retain justification is that they base their theory upon their individual experiences. After having professed holiness they gave way on some point and incurred the displeasure of God. They argue that they simply grieved the Spirit, but it was more serious than that. The truth was, they lost their grip upon God; they became lean in soul, the keen edge was taken from their experiences; no doubt they backslid in heart.

Now they immediately confess and seek the approval of God which is freely given. Repentance is so thorough and forgiveness so quickly received that they think they have received a glorious victory over the supposed temptation. The fact is, they lost everything, but were reinstated and received back into divine favor so quickly that they imagined they only lost holiness and still retained saving grace. As a rule, when a man falls out of a tree he does not stop until he hits the ground. Some believe and teach that they regain the whole thing again by one act of faith.

Not so. Carnality is not dislodged so easily as all that. When sin regains an entrance into the heart, there will be a tremendous fight before it can be dislodged again. Of course, those who begin the fight the moment they find out their true state need not be so long getting complete deliverance as one who has gone along for months, manifesting and giving way to all its dictates.

## XXVII

### IMPRESSIONS—TRUE AND FALSE

Impressions may be of God, the devil, or ourselves. Most teachers and writers treat this subject in such a way as to infer that there is but one source—the devil. Though they intend well, the effect is not always the best, for the tendency is to discourage and look with suspicion upon any extraordinary working of the Holy Spirit. The fact is, God frequently chooses to lead souls by powerful impressions and we should encourage rather than discourage the genuine. Especially so, since in this age the bulk of professed Christians are on the side of tame conservatism.

But among those who aim at being intensely spiritual we find some who defeat their own object and hurt their influence by yielding to false impressions, and for the benefit of such is this warning written.

#### GENUINE IMPRESSIONS

Let us first consider genuine impressions. When a leading or impression is of God it will harmonize in at least five respects, viz., the plain teaching of the Word, the clear directions of the Spirit, providential circumstances, Christian counsel, and

good common sense. When God is leading there will be no conflict with other clear leadings though there be a lapse of years between. Duty calls in only one direction at a time. When there is confusion and uncertainty as to which course to take, the proper thing to do is to hold still and do nothing. God does not require you to act or decide until the mist clears away. When there are but two things left to do, do not pursue either course until you feel *equally* clear to abandon the other. To insure divine guidance always be sure of aiming at just one thing—the glory of God. When there is no unsanctified ambition or self-interest at stake the soul can afford to wait God's time and then unhesitatingly move forward.

#### IMPRESSIONS FROM THE DEVIL

He was originally a mighty influential angel and after his fall doubtless retained his former wisdom and power though now employed in antagonizing God and ruining man. He has been practising on human nature about six thousand years; hence understands when to make an attack as a "roaring lion," when to appear as "an angel of light," and should either fail, then to set in for a lifelong battle as an "accuser." The majority of souls, as in Gideon's army, become "fearful" at the roarings of Satan, and quit the fight. Of those who can not be frightened out of the way, there is another sifting and many are sidetracked by

false leadings and impressions. Of this second class we desire to speak.

Satan doubtless knows the strength of souls fully as well or better than they do, and knowing their different dispositions and temperaments he withholds certain proposals until such a time as there is a likelihood of yielding. Some are more susceptible to false impressions than others. This may be due to hereditary influences, bad teaching, or the effects of certain sins. But whatever the cause, God's remedy is greater than man's ruin. Let us notice some of the characteristics of Satanic or fanatical impressions.

1. *A hurry, impetuous spirit.* This evidently seems to be the principal feature of the leadings, or rather drivings, of a false spirit. For the devil always hurries and drives souls while God gently leads them. You can settle it that a pseudo-religious spirit is around when something urges you to "do that thing right now, or you will never have another opportunity." "If you fail to do your duty this time the Spirit will be grieved and may leave you forever." "You ought to drop this work and go at once to that neighbor's house and pray with him." These and many more similar suggestions are generally from below. God may lead you to do these very things, but will always give proper time, generally leading up to the point of action by some providential circumstance.

As a rule it is not the proper time to do your

duty by another while you are agitated or heated. God will give you time to wait and pray until you get a special baptism of love and *His* opportunity will finally present itself. We knew a brother who said he *suddenly* felt he "must go over to a certain house some distance from the public road and pray with that poor family." When he arrived he found to his chagrin that the house was vacant. He returned a wiser man.

"He that *believeth* shall *not* make haste." Yes, that is it; he that has the rest of faith which believes nothing can transpire without the will or permission of God—*he* needeth not make haste and take things in his own hands. But you say, "Doth not the 'king's business require haste'?" Yes, provided you are fleeing from sin, for God was never pleased with any other kind of haste. David gave expression to the above words when he intended to deceive. And, because of his "haste," he later confessed that he had "occasioned the death" of a whole "city of priests, men and women, children and sucklings." This is just what you do when you yield to a hurry influence—you hurt and ruin more than you help.

2. *An unteachable, unyielding spirit.* This is a sure characteristic of fanaticism. Those who are affected may insist that they are not unyielding, but simply standing for the truth. And they are so sure their position is right that it looks like compromise and sin to make any concessions or ac-

knowledgments. To do so would dishonor God. But the fact is, as Wesley puts it, "You will thereby not hinder but adorn the gospel. As an instance of this, be always ready to own any fault you have been in. If you have at any time thought, spoken, or acted wrong, be not backward to acknowledge it. Never dream that this will hurt the cause of God. No, it will further it. Be therefore open and frank when you are taxed with anything, do not seek to either evade or disguise it, but let it appear just as it is."

These precious souls mistake their own leadings for those of the Spirit; their own self-will for the convictions of God; their own preoccupied opinions for the authority of God. The new light they receive is mostly on eating, dressing, demonstrations, house furnishings, etc., etc. Something extraordinary and in advance of the common run of things; something that eclipses all others and draws attention to self as a sort of religious hero or goddess, that because of their conscientiousness and superiority God is going to use them to revolutionize things.

True, God may lead souls out on these or other lines and He may use one to create a new order of things in religious circles, but when He does, He generally chooses those who are so well saved that there is no advertising of self or personal holiness, those who do not censure and discount others for not quickly endorsing and walking in the same

light. A fanatic is never content to walk in his own light but is continually forcing it upon others and when they do not readily embrace his views and mannerisms, he has less fellowship with them and finally denounces and severs connection entirely.

It would be well for all to remember that no amount of radicalism or zeal can ever atone for an unsanctified tongue or unruly spirit. If you undertake to correct or oppose these dear souls they will cite you to numerous cases where their prayers were answered, and of things God(?) told them that came true. They think because certain things came to them while upon their knees, therefore God had spoken and the reason you did not hear was because you were not living close enough to Him. They look upon you with either pity for your blindness, or contempt for your stubbornness. Hence, you can not teach them because they are in advance of you.

3. *Something new and startling.* These precious souls are always discovering and relating wonderful things. A familiar expression with them is, "The Lord showed me," and, "The Holy Ghost told me." *He* is made responsible for everything. They put great stress upon dreams, visions, and voices; the wonderful things that come to them while upon their knees; the wonderful answers to prayer; the wonderful things God tells and shows them in the night seasons. It is all wonder-

ful; always some new discovery and glorious revelation that eclipses others and puts them in the shade.

It is a sure characteristic of fanaticism to go from one flight to another, from one startling position to another. The fact is it does not stand the wear and as soon as one extraordinary leading loses its inspiration, rather than admit a failure, another suggestion or prophecy is launched and so on, until it becomes almost impossible for God or any one else to arrest it. If a failure or collapse *does* finally come, the responsibility is placed on those who did not quickly obey and run at the crack of the whip. As a rule it has to run its full course and to oppose it strenuously and openly is simply to feed and prolong its existence. It thrives on opposition and can not bear to be left unnoticed. This will kill it quicker than anything else—keep sweet-spirited and do not act as though it were around. If it exhorts and takes the denunciatory attitude, put your own construction on it and say, Amen. If it shouts and screams, do not look sullen, but turn in and let God give a sample of genuine blessing. An ounce of this will silence and disperse fanaticism more effectually than a ton of argument.

The way to fight strange fire is not to whip it, for in so doing you will only scatter it, but begin another fire and make it so hot that it will envelop the former. Fight wild fire with real fire.

4. *Changeableness.* False impressions are changeable and unreliable—soon to come and go. Persons who are thus affected are very busy, first at one thing, then another; first feeling strongly called to this and then to that; first seeing all Scripture authorizing this view and then that, and so on; ever expecting to see wonderful results and answers to prayer, but it is mostly talk. When we look for lasting results they are not to be found.

As a rule, impressions and convictions that come very suddenly and produce high emotion are not so enduring as those that begin in a more unassuming manner and increase in strength as time goes by. False leadings are very strong and enchanting at first, but are quick to fluctuate and diminish, so that when one begins to follow them he will soon lose his moorings and there is no telling where he will land. These urgent leadings do not want to hold still long enough to be examined closely; they can not bear to be looked upon with suspicion, but demand every one to "lay aside your unbelief and fall into line." How different when God leads! There is such a restfulness of faith, such a freedom from misgivings and uneasiness. Instead of so many things to look after there is but one—pleasing God—and that can be done in little things as well as greater ones; yea, it imparts greatness to little things when done as unto Him.

5. *A spirit of exaggeration.* A close observer can readily tell when he has come in contact with one who is given to impressions and wild imaginations. He speaks with a pomposity and positiveness that does not savor of genuine meekness. Fletcher says, "The fanatic speaks far more confidently than the real humble, holy, inspired saint of God." There is no mistake about his leadings, for he has heard direct from heaven.

"There is always a consciousness that the facts are inadequate for the occasion, and so an effort must be made to put on the coloring as bright as possible, and the least little things in the person's favor, or in the line of success are magnified into great proportions.

"A little congregation of a hundred is reported to be several hundred, statistics as to religious meetings are run up into fabulous figures, a little financial prosperity is spoken of with such inflated terms as to make it sound like Wall Street.

"Fanaticism finds mountains in mole hills, construes some little passing incident to be a great fulfilment of Bible prophecy, and imagines that some ordinary dream or mental flashlight in prayer is the signal for something startling and world-wide in its import. It uses high-sounding phrases, and always misconstrues history, prophecy, providence, or revelation; for a lie is none the less a lie for being conspicuously in the center. And instead of a sweet divine passion to give

Christ the preeminence in all things, it magnifies self as almost equal to Jesus. The real saints have always shunned the spirit of exaggeration, for a lie is none the less a lie for being wrapped in the pious garb of religious enthusiasm. Have you noticed that Jesus uses simple, positive words, without excessive adjectives because He meant just what He said?"

6. *A spirit that despises authority.* This is a sure characteristic of fanaticism. While the sectarian idolizes and defends his church, the fanatic goes to the other extreme and rejoices in his liberty that lets him do as he pleases, and no one has a right to remonstrate. A common expression with him is, "There are no straps on me, I do not belong to anything but God, that's enough for me." "I used to be afraid of man, but bless God I am no longer afraid of the face of clay." We have seen these dear souls shout and take things by storm when it was apparent (and they afterward acknowledged) that a strange power took possession of them and they could not help doing as they did. With some it was the means of opening their eyes to a delusive spirit, while with others it simply confirmed them more fully in that delusion.

"Beloved, believe not every spirit, but try the spirits whether they are of God: because many false prophets are gone out into the world" (1 John 4:1).



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