

Conscience - Alone Not A Safe Guide

By Arthur Zepp

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Conscience

Alone Not A Safe Guide

By Arthur Zepp

**Author Of
Progress After Entire Sanctification,
And Walking As He Walked. Or
Holiness In Action**

"Trust that man in nothing who has not a conscience in everything."

"Before there can be an 'entrance into' and 'enjoyment of' the Higher Life of Sanctification, there must first be a 'terribly searching' application of the Law of God to the heart and conscience of man" -- President C. G. Finney.

"And herein I exercise myself always to have a CONSCIENCE void of offense toward God and toward men." -- Paul, Acts 24:16.

"WE NEVER DO EVIL SO EFFECTIVELY as when we are led to do it by a false principle of conscience."

**1913
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Chicago, Ill.
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DEDICATION

To all those of every nation and denomination, whose consciences are not void of offense both toward God and man with an earnest prayer that this book may help to lead to that priceless experience.

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INTRODUCTION

The Bible teaches us that we must have "a good conscience void of offense toward God, and our hearts sprinkled from an evil conscience." Hence the necessity of knowing the truth concerning conscience. This book by Brother Zepp will do much to clear the way and lead us into the light concerning this very important subject. A correct understanding of the limitations of an unenlightened conscience will save many people from going astray. This is a timely book and we cheerfully commend it to Saint and Sinner alike with a prayer that the conscience of each reader may bear him witness in the Holy Ghost.

M. Vayhinger,
President Of Taylor University,
Upland, Indiana

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Chapter 1

AUTHOR'S EXPLANATORY REMARKS

"How few words in the world are more common than CONSCIENCE? It is in almost every one's mouth-- '*Obey your conscience and you will be all right! Oh, just follow your conscience! Conscience is a safe guide; if it does not condemn you, you are safe.*' Similar expressions are heard on every hand throughout the length and breadth of our great land. And from this fact one would be apt to conclude that no word can be found which is more generally understood. But such is far from the case. No *word is more sinned against.*"

The Conscience is set up by men as a sort of "*highest tribunal,*" a final court of appeals, as though its decisions were infallible—a judgment throne from whence emanates the "last word" on conduct, character, or rightness. Hence it is from this sentiment every man boasts of being all right, because, forsooth his conscience does not condemn him. Its decisions are all but deified, and regarded as synonymous with God's own judgment. Hence the old definition of conscience as the "*Voice of God in the soul.*" This sentiment, all but universal in our country, is in its unguarded or unqualified sense utterly misleading, as we hope to prove.

The decisions of CONSCIENCE are only right and safe to follow when certain conditions are met. Violating these restrictions, or safeguards, its decisions are to be viewed with suspicion. Conscience is only safe to follow when it has been awakened from its native dead-ness and when it has been purified, and also, when it is directed by the Spirit of God as well as coinciding with the revealed will of God in Inspiration's Record.

The awakening and Scriptural conversion of professors may be seriously doubted, if not denied altogether, who allow themselves liberties without compunction of conscience, which are contrary to reason, inspiration, and the manifestations of a tender and sensitive conscience.

Doubtless conscience is the subject of new revelations of light on duty, and Christian character and time and the acquisition of knowledge, will reveal many things hitherto unknown, as well as correct many things ignorantly allowed in one's life. But, a conscience which allows the *questionable*, reflects on the sincerity of its possessor.

"We know," said Mr. Wesley, "God writes these things (all things essential to happiness, usefulness and heaven) *on all truly awakened hearts.*" We have met very illiterate people who, notwithstanding, were thoroughly awake to the things of God, correct Christian conduct, and deportment, even down to the minute details of Christian courtesy. What is the explanation? Others of educational advantages failed at these points. Simply this:

All Truly awakened hearts have these things written deep (Old indelibly on them by the Spirit of God! Unawakened hearts, though cultured, do not. A truly awakened Conscience may be perplexed as to the propriety of doubtful things, and yet such an one invariably gives GOD the benefit of the doubt. Unawakened consciences give SELF the benefit. If the reader has a condemning conscience he has the heartfelt sympathy of the writer; and yet, it is a matter of gratitude it still condemns, for it is still alive. But if his conscience does not condemn him, and yet he allows in character or conduct what God's precepts condemn, he is more in need of sympathy in the latter than in the former case. He should be alarmed because he is not alarmed. He is a victim of the chief deception of the enemy of souls—a deadened conscience.

This book is written after extensive travel and observation, and therewith a growing conviction that many, in all churches, have fallen into that subtle present-day snare of the enemy of souls, that the INDIVIDUAL CONSCIENCE is a SAFE GUIDE; and that, as long as its decisions are followed by no condemnation, therefore, the soul is pursuing the right course; notwithstanding conduct and character often conflict with God's plain word. Its design is to search out and expose the various phases of this Satanic deception.

One final word. This book is by no means intended to be a psychological treatise on conscience. That is beyond the author's ken. But rather, it is intended as an appeal to Christian Conscience from an experimental standpoint, and the author hopes to help all who peruse its pages and walk in its light to that priceless boon, *an enlightened Conscience*. And let it not be thought this is unimportant! It concerns the whole work of God. For only as His representatives strive to live, and live *void of offense before Him and men*, may they truly have power with God and men.

Old and New Antinomianism

The old antinomianists (anti, against, and nomos, law), made void the law through a so-called faith. They cried, "Believe, believe, believe, only believe." No matter how bad their practices, if they only believed. Believing would cover a multitude of sins.

The new antinomianism also makes void the law, but they do it not through faith but through a false principle of conscience, which takes precedence even over the word of God. Whatever conscience allows, even though contrary to God's inspired word, is right with this old antinomianism in new clothes.

"An old historian says about the Roman armies that marched through a country, burning and destroying every living thing: 'They make a solitude, and they call it peace.' And so men do with their consciences. They stifle them, sear them, forcibly silence them, somehow or other; and then, when there is a dead stillness in the heart, broken beyond voice of either approbation or blame, but doleful, like the unnatural quiet of a deserted city they say, 'it is peace.' But the man's uncontrolled passions and unbridled desires dwell solitary in the fortress of his own spirit! You may almost attain to that."

"The chief fact of this world is conscience. Its nature and origin do not concern us so much. However defined or derived conscience stands before us as a fact of unique character. It announces the supreme distinctions of right and wrong, commands one, forbids the other, praises if we obey, condemns if we disobey. Its praise is sweeter, its condemnation heavier, than any outward praise or blame."••Dr. Banks.

"Conscience is a man's judgment of himself, according to the judgment of God of him."

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Chapter 2

DEFINITIONS OF CONSCIENCE

What is conscience?

Conscience is that power, or faculty, or function of man by which he KNOWS. It primarily and literally means to *know*, be conscious of • con with scio to know.

By conscience we have not only a knowledge of our own thoughts and actions, but also their praiseworthiness or blameworthiness. Conscience is that something God has placed in us all (sometimes called the voice of God in the soul), by which we know right from wrong, good from bad and sin from holiness. Conscience *commends* or *condemns* according to the tenor of our thoughts, actions, purposes, desires and motives • It *approves* when we do right, and *condemns* when we do wrong. It assumes voice and says (inwardly) : "This is right, but that is wrong; you ought not to do that, you should do this; that practice is questionable and shady, violates me; now you are displeasing God, or, again, you are pleasing Him. Your present course is commendable or condemnable."

Conscience gives us a knowledge of our acts, states or characters, as right or wrong. In fact conscience is rightly termed the *moral sense* by which man distinguishes right from wrong. It is that faculty, power, function or principle in man which decides the lawfulness or unlawfulness of his actions.

We give a few authorities in proof of *above* definitions:

"Conscience is the power or faculty in man by which he distinguishes between right and wrong in conduct or character, and which IMPERATIVELY compels and obligates him to do the right, and abstain from doing the wrong."

"The feeling or sense of wrong; an intuitive moral impulse; IMMEDIATE PERCEPTION OF RIGHT OR WRONG."

"In its ordinary use the word covers everything in man's nature that has to do with the decisions and directions of moral conduct. Conscience supposes the existence of some such moral faculty and properly signifies our consciousness of having acted agreeably or contrary to its directions." • Standard Dictionary.

"Conscience is the faculty, power or inward principle which decides as to the character of one's own actions, purposes, and affections, WARNING AGAINST and *condemning* that which is wrong and approving and PROMPTING TO that which is right

"The moral faculty passing judgment on *one's* self. Self knowledge.

"Conscience is the reason employed about questions of right and wrong and accompanied with sentiments of right and wrong." • Webster.

"Conscience was never used in a religious sense by either Romans or Greeks. It is not found in the Old Testament and is never used specifically by Jesus in the New (though He used equivalents).

"As employed by Paul it is the *inborn* sense of right and wrong. The moral law written on our hearts which judges of the moral character of our motions and actions and approves or censures, condemns or justifies accordingly. THIS *universal tribunal is established in the breast of every man, even the heathen.*" • Schaff.

Mr. Wesley gives some pointed paragraphs on Conscience:

"It is a kind of silent reasoning of the mind, whereby those things which are judged to be right are approved of with pleasure; but those that are judged evil are disapproved of with uneasiness. This is a tribunal in the breast of men to *accuse* sinners, and *excuse* them that do well."

"The *knowledge* of two or more things together; for example: The knowledge of (1) *Our words and actions*, and (2) *at the same time*, of their goodness or badness; if it be not the faculty whereby we know at once our actions and the quality of them.

"Conscience then, is that faculty whereby we are at once conscious of our own thoughts, words, and actions and of their merit or demerit, of their being good or bad, and, consequently, deserving either praise or censure. And some pleasure generally attends the former sentence and some uneasiness the latter; *but this varies* exceedingly, according to education and a thousand other circumstances.

"It cannot be doubted that conscience is found in every man born into the world• It appears as soon as reason begins to dawn. Every one knows then the difference between good and evil, how imperfect soever, the various circumstances of this sense of good or evil may be. Does not every man know it is good to honor his parents? Do not all men, however uneducated or barbarous, allow it is right to do to others as we would have them do to us? And are not all who know this *condemned* in their own mind, when they do anything contrary thereto? As on the other hand when they act suitable thereto, they have the *approbation* of their own conscience?

"To take a more distinct view of conscience, it appears to have a three•fold office: First, it is a WITNESS, testifying what we have done in thought, word or action. Secondly, it is a JUDGE passing sentence on what we have done, that it is good or evil. THIRDLY, it in some sort executes the sentence by occasioning a degree of COMPLACENCY in him that does well, and a degree of UNEASINESS in him that does evil.

"What is conscience in the Christian sense? It is that faculty of the soul, which, *by the assistance of the grace of God*, sees at one and the same time:

First•-Our tempers and lives.

Second•-The real nature of the quality of our thoughts and actions.

Third•-The rule whereby we are to be directed.

Fourth•-And the agreement or disagreement there•with.

"To express this a little more largely: CONSCIENCE implies the faculty a man has of *knowing himself*. BY which he discerns in general and particular, his own tempers, thoughts, words and actions. But this is not possible for him to do by conscience alone, without the assistance of the grace of God."

Important

LET THE READER BEAR IN MIND ALL THE FOREGOING DEFINITIONS OF CONSCIENCE. ONLY HOLD TRUE OF A CONSCIENCE THAT HAS NOT BEEN VIOLATED, STIFLED AND DEADENED BY REPEATED REJECTIONS OF ITS REPROOFS. "*Conscience may be weakened, perverted, stupefied, defiled, and hardened in various ways,*" so that as a criterion of right and wrong, it is no longer reliable. And also that whatever good in unrenewed man, as also his longings for God, are not because of any intrinsic good in man himself, but by virtue of Jesus' *shed blood and prevenient grace*.

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Chapter 3

SCRIPTURE SENSE OF THE TERM

"My conscience bearing me witness in the Holy Ghost."•Paul.

The etymology of conscience illustrates the Scripture sense in which conscience is used.

The Greek is, "Suneida seos," the knowledge of two or more things together•a knowledge with one's self•also a joint knowledge. The Latin is, Con, with, and scio, to know. Literally, to *know with another* or joint knowledge; or knowing together; or, knowledge in common with another. So it is Paul speaks of his conscience bearing him witness *in the Holy Ghost*. That is, his sanctified conscience makes a decision in the fear of God, a decision which is rational, reasonable, and justifiable; and, ordinarily, the decision of a sanctified mind, *when empty of self, and God's glory alone is eyed*, in said decision, may generally be relied upon as a safe expression of the "voice of God"; or, it is practically the same as God himself would wish; or, it is the same as God's judgment would be if audibly spoken on a given matter. Though this procedure would ordinarily be safe for holy and conscientious people, Paul does not satisfy himself with this, allowable and right though it may be, for sanctified minds, which are thoroughly conversant with the word of God.

Paul says, I do not act on the decisions of my conscience alone. Once I claimed to live in all "*good conscience*," according to my light, but my conscience led me astray (as in the case of consenting to Stephen's death and persecuting the church) and now even though it is illuminated, and purified, and reasonably safe to follow, still, I do not trust its decisions alone. I must have confirmation from heaven on all of the decisions of my conscience. So he says, "My conscience bears me witness in the Holy Ghost." That is, not only am I conscientious and sincere in my decisions, but as it were, on the top of them, I have the direct witness of the Holy Ghost, also assuring me that the decisions I make by conscience are right and well pleasing to God. I *no longer decide anything by conscience alone, but by conscience and the Holy Ghost*. Here, clearly, is seen the joint knowledge (or knowing together, or with another) function of conscience. By conscience Paul knew, according to his best light, in the fear of God, he was moving in the right direction. And by conscience also realizing the approving witness of the Holy Ghost he also knew he was right.

This two•fold witness would seem to make the decisions of conscience infallible, but to this "knowing together" meaning of the term there must be another element admitted in the decisions of conscience, to render it perfectly safe, and infallible as a guide. Paul said *herein*

(Acts 24:16) he worked himself up to have always a conscience void of offense, toward God and man. The "*herein*" had reference to the agreement of his conscience with all things written in the law of God.

The restrictions on conscience multiply. It is never sufficient in itself nor safe to follow alone Only when it has the Pauline accompaniments which briefly are: Conscience is an infallible guide where the following things concur in its decisions. The testimony of one's own sincere, purified conscience:

"My conscience bearing me witness."

The testimony of the, Holy Ghost confirming the decisions of his conscience:

"My conscience *bearing me witness in the Holy Ghost*."

I The agreement of these to all things written in the word of God. "I exercise myself to have a conscience void of offense toward God," according to the law of God. He would not act on the decision of conscience unless the Holy Spirit witnessed

to the correctness of said decision. Nor would he trust even this. He is not satisfied until he has a "thus saith the Lord" to further confirm and strengthen the rightness of his decisions.

Manifestly the Scripture sense of a "conscience void of offense" embraces the following points:

First-•Conscience is right to *our own best judgment*.

Second-•Conscience right *toward men*, coinciding and agreeing with the examples of holy men and giving no reasonable offense in its liberties to any man.

Third-•Conscience having the witness of the Holy Spirit to the rightness of its decisions

Fourth-•Conscience agreeing with the word of God.

Any one who violates these necessary safeguards to the decisions of conscience is insincere in his protestations of being all right because his conscience does not condemn him and he is but using conscience as a dodge to justify himself in wrong doing.

"The fact of the existence of conscience in man is, and has been, admitted from earliest ages. *Even Infidels and Atheists are compelled not only to admit its existence but to acknowledge its power.*"

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Chapter 4

PROOF OF THE EXISTENCE OF CONSCIENCE

Every Man Has a Conscience. This proposition is easily proved from, Inspiration, Observation, History, Experience.

Paul said he commended himself to every man's conscience. In order to do this, it logically follows every man must have a conscience. God's revealed word confirms the Apostle's statement: "That which may be known of God (to them the heathen) is manifest to them, for God hath showed it to them." Manifestly not through His word but through the voice of conscience as the following proves: "When the Gentiles which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or, excusing, one another." The "law unto themselves" is simply the operation of an unperverted conscience which, in this state, essentially agrees with God's revelation in nature and grace.

Observation, looking around, reveals man is possessed with conscience; hence the conscience funds swell by constant inflow of conscience money. Nearly every true revival sees some confession, apology, and adjustment", in order to gain an *"easy conscience,"* and, frequently,, criminals are brought to the bars of justice through the lashings of conscience alone. History, from the time of the voluntary confession of Judas: "I have betrayed innocent blood," till now, records the confessions of troubled consciences.

No tribe has been found, sunken so low in depravity, iniquity and vice, but some traces of conscience remain. For example, the man-eating South Sea Island Cannibal, as low as human beings can sink, has remnants of conscience. When he eats *"short pork,"* as he terms swine's flesh, he feels no compunctions of conscience; but, as soon as he eats a human being, or *"long pork,"* as he terms man's flesh, conscience is in operation with its dreadful scorpion lashes of guilt and the poor heathen savage feels so condemned he seeks to hid the traces of his crime by burying the bones. The feeling of awe and reverence of the Indian for the Great Spirit and his hope of a happy•hunting•ground•heaven, by and by, is explainable only from the fact of universal conscience in man.

Experience furnishes indubitable evidence all men have consciences (unless imbecile or irrational). Looking within us we find conscience. We may not doubt the witness of our own, conscious, everyday feelings.

Finney says, "The existence of a conscience in every, man is a fact of consciousness and one of its ultimate facts. Every man knows that he has a conscience, and it is impossible he should know any fact with higher evidence or with greater certainty, than he knows this. If he had no conscience, it would be impossible he should have the ideas of right and wrong, of good, or ill, desert, of virtue and of vice. No being could convey these ideas to his mind if man had no conscience wherewith to apprehend and appreciate them. These ideas of God, duty, right, and desert of retribution, belong to man, to all men, are found in all men and cannot be expelled from the human mind. This faculty distinguishes man from the Lower Animals"

From the foregoing, not only does every man know he has a conscience, but he knows he has, in its native state, a CONDEMNING CONSCIENCE, until it has been awakened, renewed, and purified by God's gracious power. And not only does he know he has a condemning conscience but he generally knows WHY and FOR WHAT his conscience is condemning him, though he may not know all (now) his conscience may condemn him for in the future. He may not plead ignorance. "That which may be known of God is manifest to him for God hath showed it to him."

The Common plea: "O, Lord, if there is anything in my life which ought not to be there, I pray thee, take it from me," is often an excuse to continue in sin; and a subtle form of self•justification, and a blaming of God for not removing questionable things and practices from us, which He expects us to remove ourselves. Then, when God does not

miraculously wrench from us the idols we refuse to give up, the deceived soul blames their non-removal on God and takes for granted His failure to remove them as a token of His favor and approbation of them. Let us suggest a better way: "O, Lord, if there is anything in my life which should not be there thou hast shown it to me and through thy word and conscience reproved me for it, help me to put it away."

No, we may not plead ignorance any longer as an excuse to continue sin or questionable practices since conscience (unperverted) is given us of God and is the *faculty by which we know right from wrong*. Its reproofs are so explicit and sharp we cannot be in doubt as to its requirements.

"For our transgressions are with us, as for our iniquities we know them."

"For when the gentiles, which have not the law, do by nature the things contained in the law, these having not the law are a law unto themselves, which shew the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing, or else excusing, one another."•Paul.

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Chapter 5

CONSCIENCE UNPERVERTED AN INESTIMABLE BLESSING

In this unperturbed state conscience (where the Bible is unknown) is an invaluable blessing as it would lead to salvation if its dictates were followed. Only when conscience is gladly followed in its incitements to right it may be said to answer the definition often given "the voice of God in the soul." **IT IS MANIFESTLY NOT THE "VOICE OF GOD" IN THE SOUL WHEN IT ALLOWS THOSE THINGS IN HEART OR LIFE WHICH GOD'S WORD PLAINLY CONDEMNS.**

Conscience is the voice of God to the heathen, without the revealed word of God, as is also God's revelation in nature, another voice, and, if the heathen follows the light of these, salvation will ensue. But we of the American Church have a "more sure word," even the Word of God, and it is the "lamp *unto our feet and light to our path*" and we are exhorted to "receive with meekness this word which is able to save our souls."

Dr. Finney has a sermon on Conscience, in which he proves conscience (unperturbed) and the Bible harmonize and agree•that is what the Bible requires of men, Conscience affirms to be correct.

For example: The Bible commands love to God and man; and Conscience affirms the same obligation. Though some deny the Bible to be the revealed word of God still they admit independent of its revelation there is a Supreme Intelligence and we are obligated to love Him as well as our fellows. By this admission they but show the natural agreement of conscience with revelation. The Bible reveals the depravity of the human heart, in its unrenewed state; Conscience assents to this; men are depraved.

The Bible affirms guilt, presses the sinner with a sense of blame; so does Conscience.

The Bible demands repentance. Conscience alarms man; if he does not repent there is no hope. The Bible demands faith and entire holiness. Conscience responds that we cannot enjoy God here or hereafter without being like Him, and that faith, only, brings holiness. The Bible teaches man's position as a sinner to be wrong. Conscience approves this affirmation. The Bible reveals an atonement for sin as necessary to salvation, and the sinner, under God's displeasure, and that Jesus' sacrifice is sufficient. Conscience affirms this same necessity and the sufficiency of Jesus' sacrifice.

Through all ages men have been (through conscience) devising some form of sacrifice to render it proper for God to forgive the sinner. The Bible and conscience agree in affirming the doctrine of "endless punishment." Conscience could teach nothing else. It could at no time in eternity say, "I have suffered enough to satisfy the (offended) laws of God. I deserve no more. Wonderful harmony: Surely this is the strongest argument for the inspiration of God's word."

The foregoing is a remarkable confirmation of the inspiration of God's word. Here is a book we call the Bible•God's own word. In it He speaks His mind, and here is set up somewhere in man a something or faculty we call conscience•voice of God•spark of the Divine remaining in the soul of man, and it agrees fully with the word.

Of course the foregoing is only true of a live conscience which is not yet seared and calloused by persistent rejection or sin against light. A dead conscience is dead to reason, God's word and spirit alike. Let it not be supposed because conscience, when unperturbed by repeated sin, agrees with God's word, that men do what they agree to be right. Far from it. Countless thousands admit the rightness of God's requirements and still go on doing their own will and following their own ways. They say "Lord, Lord," and "Yea, Lord," and do not the things which He says.

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Chapter 6

INDIVIDUAL CONSCIENCE NOT AN INFALLIBLE GUIDE

In the preceding chapter we showed that Conscience is an inestimable blessing as in its unseared state it agrees essentially with God's word, and if followed would lead to salvation. In this chapter by Divine help we wish to prove that though conscience is a great boon and blessing from God to man still the decisions of Conscience alone are not safe to follow. Conscience is safe only under certain conditions. Conscience is not an infallible guide. This is readily seen when we remember that the decisions of no two persons are wholly alike. How often grand juries disagree: Take two judges with the same data in a given criminal case and one is for life imprisonment and the other is for hanging or electrocution. Our decisions differ. Few men think wholly alike on all questions. A prominent Doctor of Divinity resigned the presidency of a college because some things were not done with satisfaction to his conscience. The conference deliberating upon his resignation asked: "Must this conference be ruled by your conscience?" "No," was the prompt reply, "but I must." Here were manifestly good men differing in their decisions of rightness. So it is the world around.

Men differ. This fact renders it necessary for God to provide another standard than conscience which will insure unity and be fair to all. A standard by which all men can safely live, gladly die, and by which they can be justly judged.

The necessity of a standard to gauge conduct and character, and by which to give rewards or punishment, is easily seen when we keep in mind the wide difference in the liberties different people may allow. What one may allow, and with apparent freedom from condemnation, is poison to another. With all due allowance for education and environment, in some cases, which influence conduct, still it is hardly fair to all for one to be allowed liberties for which God condemns another.

A common expression in justification of the liberties of Conscience one takes which are manifestly questionable: "Oh, we do not all see alike!" Or, "You know the Bible says, 'Blessed is he that condemns not himself in the thing which he allows,' and I can allow these things and feel all right; and if my conscience does not trouble me I am all right." Surely the Apostle Paul, by this statement, did not mean a man could allow looseness in things essential to salvation and then justify himself on the ground he does not condemn himself, as the Bible says, in the things he allows. Neither by any means did he mean to give by this (much abused) Scripture permission to practice things which are clearly out of harmony with God's plain Word, the only safe rule of faith and practice.

A Perilous Demand

The sentiment growing in the church for the "lowering of the bars" and restrictions on worldliness, is fraught with peril to the church, if yielded to. We are not called to please the "individual conscience" or "the intelligence of the Twentieth Century," but God. If the church makes it her ambition to please the worldly and unspiritual elements, she becomes no longer the servant of Christ. To let the "individual conscience" decide what is right and what is wrong is perilous when in many cases the individual conscience has not been awakened, purified and chastened of God; and worse still, is often seared and deadened by repeated violations and sin.

Conscience Deified

This course exalts Conscience to the place God's revealed word should occupy. The idea of making a tribunal of a sin perverted violated conscience is preposterous. Think of allowing a thoroughly selfish and worldly professor to decide what is right and what is wrong by his defiled conscience, unaided or unrestricted. This class of people seem to glory in the fact that Conscience allows them questionable liberties without condemning them. How could their conscience condemn them when its reproofs have been so repeatedly stifled and resisted, until it is dead or dying? Instead of glorying (in their shame) they should be profoundly stirred and alarmed that Conscience is in such a deplorable condition that it allows what God condemns. If the reader's conscience condemns him he has the profound sympathy of the writer, and, yet, it is an occasion

of gratitude that it is so far alive as to condemn and reprove. But, if his conscience allows him, without reproof, to do things God condemns he should be alarmed. This condition is far worse than a condemning conscience.

The Methodist Episcopal Church requires the candidate for Elder's Orders to confess he is persuaded that the Holy Scriptures contain sufficiently all doctrine required of necessity for eternal salvation, and that he will teach nothing as required of necessity to eternal salvation, but that which he shall be persuaded may be concluded and proved by the Scriptures.

In the summing up of the General Rules we are informed that, "all of which we are taught of God to observe, even in His written Word, which is the only rule and the sufficient rule both of our faith and practice."

But the strong sentiment now is for each individual to go by his own conscience rather than the written Word of God which our fathers declared was the only SAFE RULE. It seems when men can plead for the Deifying and exalting of Conscience to this lofty place which God's sacred word alone should hold, they are forgetting solemn vows, as well as revealing their deplorably low spiritual state.

A prominent preacher, objecting to that paragraph in the Discipline which forbids dancing, card playing, theatre going, etc., said: "Our church should not be so arbitrary in dealing with these things. They should be left to the 'individual conscience.'" This is a strange statement, coming from one who believes the Word of God is the only safe rule for faith and practice. We are here reminded of Christ's burning words of rebuke to some other Pharisees: "Ye do also transgress the commandment of God by your tradition. But in vain do they worship me, teaching for doctrines the commandments of men." For LAYING ASIDE the commandments of God, ye hold the tradition of men; and He said unto them, "Full well ye reject (or frustrate) the commandment of God that ye may keep your own tradition." "Making the Word of God of none effect through your traditions." The modern of all this is, men through their vain conceits, opinions and decisions of their perverted consciences, reject and lay aside the commandments of God, making them of none effect.

Here is a member of the church who says, with an assumed air of innocence, "My conscience does not condemn me for dancing," as though her conscience were all she must live, die, and be judged by. How could she feel condemned by a defiled, selfish conscience? Yet God's word, the real standard, condemns, "revelings and such like." No deception has the enemy of souls palmed off on the modern church which is fraught with more disastrous results to faith and practice than this. "Oh! I always thought as long as your conscience does not bother you for what you do, it is all right," says another. This is but another form of that other Satanic deception. "It doesn't matter what one believes so he is sincere." Well, he may be sincere in believing a lie. It matters much what he believes, or what his conscience allows, if said beliefs or indulgences conflict with what God demands of the soul in order to salvation and safety.

Jeremiah's words are pertinent if taken in their spiritual application. "Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods, whom ye know not, and then come and stand before Me in this house (church) which is called by My name, and say, 'We are delivered to all these abominations.'" Doubtless their Conscience delivered them to do such things without troubling them. But the law of God condemns all these practices.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 7

THE SAFE GUIDE

"The word I have spoken unto you, the same shall judge you on the last day."•Jesus.

Some things allowed of men are condemned of God. God's thoughts and way of looking at things have ever been at variance with the world's. *"My thoughts are not your thoughts and my ways are not your ways, saith the Lord."* God's standard and the world's do not agree. Man looks on those as heroes who have the heroic and sterner qualities of courage, boldness, daring, valor; God's heroes, while not wanting in the firmer qualities when the occasion demands, glory in the milder virtues, meekness, humility, self•abnegation, self•humiliation, self--abasement, self•renunciation, self•denial. Big things are chronicled in history. But many of God's big things are not chronicled and with Him big things are little things, and little things big things, and last things are first things, and first things are last things. The world admires the aggressive man of bold daring. But the man whom God approves must be aggressive only in the Divine order. He must be quiescent until God leads. He may not run before Him, whatever betide. The world chooses the cultured, wise and great. But with God not many mighty, not many wise, not many noble, are called. The world pays homage to the rich. But God hath chosen the poor to be rich in faith. The world favors the man of indomitable will; God delights in wills, strong, not in aggressiveness for self, but in subservience to His will.

With the world it is the mighty; with God not many mighty.

With the world it is the *broad way*; with God, the narrow way.

With the world it is the wise; with God the foolish.

With the world it is the crowd; with God it is "two or three in His name."

With the world it is the strong; with God the weak.

With the world outward show; with God inward piety.

With the world it is Dives, the Rich Man; with God, Lazarus, the Beggar.

With the world it is exalted things; with God base things.

With the world it is the exterior; with God interior.

The world's preacher is the eloquent orator; God's speaks not with enticing words of man's wisdom, but in demonstration of the Spirit's power. The world counts he church strong, which is numerically so; God, when it is pure. The differences might be indefinitely extended. "That which is highly esteemed among men is an abomination to God." And so we often find men allowing what God condemns and approving what He disproves.

The text sets aside human opinions, ideas, and notions and even the human conscience. In this solemn day the Word of God alone prevails. It is the standard of life, rewards and punishments. *But, see, the record of the deeds done in the name of religion through the decisions of Conscience!* It is one of the blackest and foulest in the annals of history. Every crime in the catalogue has been done in all good conscience. The bloody perpetrators of the cruel Inquisition thought they were doing God service in suppressing heresy. Paul was living in all good conscience when he was persecuting the saints and consenting to Stephen's death. But was his conscience therefore right? Far from it. The saloonkeeper plies his wrecking,

ruining, blasting, blighting trade in all good conscience because he must live. A man caught in David's sin, justified himself on the plea he could not be expected to be any better than the man after God's own heart (as though David was while he was an adulterer). The adulteress, the author of Proverbs, tells us, "wipes her mouth and says: 'I have done nothing. I am innocent.'" Doubtless her conscience does not condemn her because sin is a necessity and poor, weak mortals are unable not to sin? Mrs. • says she feels no condemnation at all from her conscience, and yet every conceivable device is resorted to, to defeat God in the propagation of His race and rob Him of the heritage of the Lord: "*Lo, children are the heritage of the Lord and the fruit of the womb is his reward.*" • *Psalms*. Had Mrs. consulted God's standard for life, death, and judgment.

She would have found God daring to disagree with her conscience in the startling statements: "*Thou shalt not kill,*" and "*Ye know no murderer hath eternal life abiding in him.*" An official (holiness professor) tells us how God reveals to him permission to practice a sin for which He killed a man in the Old Testament. Is it possible one's conscience, while professing holiness, may become so seared that he actually believes God justifies him under grace, in a practice, when for the same sin, under law, he punishes a man with death? But still his course must be right (?), for his conscience feels all right! Mrs. condemns her husband for the lack of power of the former days and yet she is wholly responsible for causing him to *violate his enlightened conscience* through a period of years so that she might be selfishly free from the responsibilities of motherhood. Still another recommends the use of a questionable practice, with the same motive because he claims wisdom from God is profitable to direct. Strange indeed, God should advise through Conscience the commission of sin (to avoid God imposed responsibilities), which sin he has threatened to punish with eternal death. Yet all of these parties feel no condemnation from conscience. Truly a convenient type of conscience they possess.

A lady physician testifies (male physicians give similar testimony everywhere): "The number of *married women* who besiege their offices for criminal operations in making away with unborn life is legion. *The startling part of their disclosures is, these same ones are often prominent church members and sometimes hail from the parsonage.*"

Truly the hands of Twentieth Century Christianity are stained as Isaiah wrote, "with the blood of innocents."

And in the face of all this we are told conscience is a safe guide and everything involving personal liberty and choice should be left to the individual's conscience, and as long as it does not bother, the individual is all right.

Hear the word of the Lord, O, ye deceived professors:

"HE THAT TURNETH AWAY HIS EAR FROM HEARING THE LAW (of God), EVEN HIS PRAYER (to God) SHALL BE ABOMINATION."

The simple apparent meaning of this solemn command is this: If a man professes to be a Christian by public prayer, or profession, while at the same time knowingly rejecting the *law of God* as the rule of his life, or if he rejects the *law of God* under the pretense his conscience does not condemn him in the things allowed, God informs him his profession and prayer, under these circumstances, are an abomination to Him! This plain, rugged language does not sound much like the *individual's conscience* (even of the Twentieth Century *intelligent, enlightened stamp*) was safe to follow independent of its agreement with *God's law*. Alas, alas, for the spiritual blindness which exalts Conscience to the place God' standard should occupy! Spiritual blindness is evidence of a life that has not kept step with God•its surest sign is in doing things contrary to the Sacred Record.

What a convenient dodge is the expression, "My conscience does not condemn me!" Men and women violate every command in the decalogue and this is their excuse. Here is one who says his conscience does not bother him for Sabbath desecration, reading yellow journals or doing unnecessary work therein but if he will turn to God's standard he will find the command, "*Remember the Sabbath Day to keep it holy.*" Another claims his conscience does not condemn him for "*putting the bottle to his neighbor,*" or for voting for the licensed saloon, or for selling body•poisoning nicotine. But *God's Standard* demands the application of the Golden Rule. No one would want his own loved ones drunken, depraved sots, or nicotine fiends. Before avarice, greed, grasp and covetousness seized this poor man's soul he stoutly condemned in others his present course. Another (professing Christian) receives whiskey for the railroad company and passes it on to others, but because lie must live his conscience does not bother him at all. He claims the sin is the other fellow's, who ships the accursed stuff ; but the Standard of God has another tale: "*Be not a partaker of other men's sins.*" It requires not only that we sin not ourselves but that we aid or abet no one else in his sin. Still another, with reference to faithful stewardship (giving God His share) says: "Oh, I'll give God what I think I ought to give" and in this his convenient conscience concurs and permits him to feel

perfectly right though God's standard does call him a thief and robber. Nay, brother, *what you think you ought* is by no means the proper measure, but WHAT GOD SAYS! God's standard justifies no such procedure. Not only does He plainly call this man a *thief* and *robber* who keeps back His *tithes and offerings*, but John, the beloved, writing under the Spirit's inspiration, tells us that the *robbers* (thieves) are without heaven's gate. Notwithstanding all this, his *conscience* feels all right. O, yes! Of course! How could it bother him? It has been *stifled* so long. He has imbibed the common idea, that it is no crime to rob the Government, the Rail Road Company, Corporation, or God! Yet, "*the word God has spoken*" unto us has a different voice: "Thou shalt not steal," and this is applicable equally in all cases. No, something is either wrong with God's word or this man's conscience. His conscience conflicts with God's demands. *Let God be true and every man's (conscience) a liar.* Manifestly the word of God, "which liveth and abideth forever," and by which Jesus in our text, says we are to be judged, is preferable to this man's seared conscience. If God had said "Our conscience, the same shall judge you in that day," we could afford to follow it as a safe guide. But, Oh, the surprise in the *last day* when the "*Law of Liberty*" the "sayings of Jesus" or the word of God is opened and men's *ideas, opinions, notions and theories, and decisions, and consciences* are forever set aside and God's word, which He has exalted above His very name, prevails. Verily, many will be the surprises, as Jesus tells us, in that day.

Here is a young lady (she even professes to be sanctified), and gets hilariously happy and laughs and shouts, but her experience has not gone deep enough yet to shed a \$25•00, gaudy, long, red plume. True, it must be all right. Doesn't she feel all right in her conscience? and has she not always been taught that it is safe to follow? Of course, she informs us, by way of justification for her ,extravagant practice, that "if *she should ever come to feel that she should not wear it, of course, why then, she would take it off.*" But see another side of it. It is a waste of God's money for which she can give no reasonable answer. It is needed for missions and the needy •, back of her very door are poor people who do not have even life's comforts; her waste is money taken from God's poor•clothing from their backs, food from their mouths. Of course, while thus she wastes she is not able to hear the cry of the hungry and relieve the needy and distressed. And yet she is following the steps of the self denying, self•sacrificing Jesus(?). Observe, she makes the standard of her action, "*what she feels;*" but what God says concerning the adornment of holy women with "*modest apparel, with shame•facedness and sobriety,*" has no weight with her whatever. This fact simply shows, no matter what the emotional blessings or manifestations may be, that she has never been truly awakened to see and embrace the plain word of God as the rule for life. Paul said, "*Herein I exercise myself to have always a conscience void of offense toward God and man.*" Let it be asked wherein? The context answers: "*Believing all things which are written in the law and in the prophets.*" And *herein* says Paul, "I *exercise*, or work myself up to have a conscience void of offense. The apparent meaning is the decisions of his conscience, the things it allowed, were never allowed to be out of harmony, or conflict, with anything written in the law or prophets. He exercised himself *always* to this end. Not some time, or much of the time, or most of the time, but ALWAYS, ALL OF THE TIME. Not on some things, or many things, or most things, but on ALL THINGS. So does every sincere Christian.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 8

AN EVIL CONSCIENCE

"Having your hearts sprinkled from an *evil con-science*."•Paul.

There is then an *evil* conscience. Naturally, all have this without exception. Theories of men to the contrary avail naught. The facts are with us. Inspiration indubitably proves this; experience and observation confirm the testimony of Sacred Writ, "*The heart of the sons of men is fully set in them to do evil.*" In the external act this statement may (exceptionally) be disproved. But are not wrong inward tempers, and dispositions, and refusal to submit to God as Lord, and rebellion against His will as the supreme rule of life, evil?

We honestly wonder if those who claim children are now born good instead of evil, God- inclined, rather than sinwardly inclined, are blind and can not see all about them evidence contrary to their pet theories. Or, if they are deaf and can not hear in the atmosphere of any school or play•ground or on the street or perhaps in their own homes the evidence of perversity. Perhaps the devotees of this school live in some very ideal environment where the innate corruption is not brought to light. We seriously doubt this. We have lived in some intensely spiritual environments and yet we observed the racial sin handed down through Adam's sin, affected the children of holy parents, and David's old fashioned statements, "they go astray as soon as they are born, speaking lies," very much in evidence.

We know a professor whose ancestry for two hundred years were preachers of the Gospel. If any children should be born Christians, according to this new teaching, it surely ought to be his. One of his boys is a veritable slugger and as for the four-year-old girl, she is so unmanageable they must often tie her. just nearby an Evangelist has several of the same type, chips off the old block.

The science of Eugenics can do a great work of improvement for the human race, but it can never be instrumental, no matter what heights of perfection it may attain, of bringing children into the world with the Spirit of Christ in them independent of regeneration and sanctification. The racial sin which was first in Adam, the federal head of the race, is handed down to all his posterity; it is a germ which overleaps Eugenics, Holy parentage, the results of scholasticism, culture and fastens on the very soul of all new born infants.

Let none misunderstand us; we appreciate all the improvement science can bring to humanity. And we recognize depravity, other than the racial bent to sin, inherited from Adam, is given children in greatly aggravated form by direct hereditary influences from godless parents, as likewise the children of holy parents are advantaged over the less fortunate offspring of depraved unrepentant parentage. But we would emphasize deliverance from an evil conscience can never come by Eugenics or any other science. That which is born of the flesh is flesh still.

Some of the sons of Wesley are saying, though his wisdom was good for the Eighteenth Century, it would not do for the Twentieth Century. This statement is a subtle insult to the Holy Ghost. It is another way of denying now the existence of the *total depravity*, and necessity of recovery therefrom by repentance, regeneration, and sanctification, which he preached and which God so wonderfully confirmed by thousands of witnesses. It is also an insinuation that men are not now diseased by sin as formerly, because this age is so much more enlightened as though enlightenment and intelligence were synonymous with salvation. In olden times the world, by wisdom and enlightenment, knew not God, and God's immutable statement has not been altered.

If you say the Constitution of the United States should be elastic and subject to change and improvement to meet the demands of the enlightenment of succeeding generations, we agree; say scientific inventions should be improved, and we agree; but to say "old•time religion is not good enough for you any more than an old•time locomotive," and we protest the analogy does not hold by any manner of logic.

["The principles, in a word, on which Wesley believed, and lived, and worked in the Eighteenth Century, would, for him, have been just as effective if they had been suddenly transferred to the Twentieth Century." Those without spiritual life, or of half spiritual life "can neither understand nor interpret a movement so intensely spiritual as that of which Wesley is the symbol." Hence it is, also, that many of his sons, in name only, have no sympathy with Wesley's doctrine or methods. They know little of his entire consecration, self-sacrifice, denial, fearlessness, freedom from man fear, or desire of popularity.]

The locomotive is necessarily subject to change and Improvement, but the conditions of men's hearts in sin, and their recovery therefrom is essentially the same in all ages. Anything new in religion, other than God's plain, immutable, unchangeable word specifies, is wrong. There are newer and subtler manifestations of sin now, as God said there would be, in the last days, for seducers shall wax worse and worse; but the evil conscience exists in men from birth, and will exist in them unless they repent, and as long as time shall last.

To decry Wesley's method of conviction, repentance, faith, pardon, and holiness, for the recovery from the evil conscience, is to decry Jesus' method and the method of the Church of Pentecost. Moreover, to tell men they are good and not bad, is to falsify, and to tell them something their very constitutions, experiences and observations prove to be false. To tell them culture and improvement are all that is requisite, is to cry peace when there is none, and is to make of men cultured, repentant, unsubmitive sinners against God's will, as the rule of their lives.

Jesus testified, "That which is born of flesh is flesh." he child is, however, born under the benefits of the atonement and were he to die before accountability is reached by virtue of, and on account of, the atonement, he would be saved. Yet if he reaches the state of accountability (manifestly the time when he knows right from wrong) he is born of the flesh of the will of man and not of God, and of such Jesus says: "Ye must be born anew, from above, again, or ye cannot see the kingdom of God" (here or hereafter). Let the Church recognize this fact and in addition to our young people growing up in the Church, under the benefit of the atonement; in addition to their vows assumed in baptism; in addition to their knowledge of the Catechism; in addition to the fact they have accepted Christ on "decision day," insist on their being born from above and tell them their gracious privilege of having the direct witness of the Holy Spirit in their own hearts, to this fact. Not to do this is heartless, cruel, and is to expect them to be what they can not possibly be, i.e., Christians without the Spirit of Christ•the motive power of the new life. Then point to them also their further and more gracious privilege of being filled with the Holy Ghost and thereby sanctified wholly and freed from an evil conscience, and be equipped for every good word and work in life and service.

Any other method is to ignore the Divine method and fill the church with weaklings and unspiritual timber, and thus it becomes impossible for the church to grow into "an holy•temple" with unholy timber.

"A conscience is needed for the age as for the individual•a power that shall reveal it to itself, and convict it and arouse to action."

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Chapter 9

EVIDENCES OF AN ALARMED CONSCIENCE

"My conscience hath a thousand tongues

And every tongue brings a several tale
And every tale condemns me for a villain."

We will give a scene that happened at a camp meeting to illustrate: A sermon had just been preached on the necessity of confession in order to an easy conscience. A woman who had long been a professor of sanctification and a prominent worker for the spread of holiness, arose and said: "I see it now, under the searchlight of God's truth, that that conductor who took me from C• to S• (about 200 miles), when I was a girl, because he took a liking to me, strictly speaking, had no right to do so. The company did not hire him to carry passengers free. If I were the company, and he worked for me I would expect him to collect all due me. I have not seen the matter in this light before. All those years of profession, and unawakened! I will make it right. Another said, "Well, I used to ride a distance of three hundred miles for a dollar. The conductor had two pockets, one for the company and one for himself and he would only charge me one dollar. True, the right fare would have been nine dollars, but was lie not supposed to look

out for his company, and if he saw fit only to charge the one dollar, it was no affair of mine!" More's the pity, in this case of spiritual blindness, the party in question preaches holiness. Verily, the life of holiness, as well as the correct theory, should be emphasized. Still another (preacher) was often carried free on one of our Western roads because the conductor favored him. How subtle and dangerous a thing it is to be even moderately popular! A little reflection would show the conductor had no right to show such favors, or the preacher to accept them. The conductor is not supposed to carry even his own loved ones, or the employees of the company, without a pass. It surely reveals spiritual blindness on the part of the preacher to accept such favors. The straight of the affair is, the conductor robbed the company and the preacher helped him to do it; the conductor sinned and the preacher helped him do it was a partaker of his sin. Suppose this matter had been submitted to the board of directors or to the stockholders for their decision as to its rightness. Anyone knows beforehand what their decision would be and that the conductor was endowed with no such authority and had he been found out he would have lost his position. The action of our preacher friend in accepting the favor reminds us of the story of the army chaplain who stoutly refused to eat any of the pig the soldiers had stolen because it was so wrong to steal; but, boys "You *may pass me some of the gravy!*" Of course, our Rev. Bro. would not rob the Company, but he stands with outstretched hand and receives what another stole. A thorough awakening and light from God's throne is all he needs to lead him to a speedy computing of all the miles ridden and then a check to the treasurer of the company will be followed by the witness of God's Spirit that he is moving in the right direction.

An awakened conscience will also reveal the wrong in the practice of many clerks, unknown to their employers, favoring their friends with special prices, contrary to regular established prices; or throwing in an extra half or quarter yard, when measuring goods. The clerk sins and so does the one receiving the favor. Personally, if the clerk wishes to favor us, we inquire before receiving said favor if it is the law of the house to make special reductions to ministers. If the clerk only thinks so, we do not accept until he goes to the proprietor and ascertains the law of the house, for sure.

When a young man, working for a large corporation, our foreman had the selling of old wood for the company. We bought quite a few loads and when offering to settle the foreman always refused to accept our money. We *thought* he was very kind to us. But when God alarmed and awakened our conscience we *thought* of the transaction in an entirely different light. The foreman was not the company; in fact, he was on a salary, as were we, and he had no right to give away what belonged strictly to the stockholders and they wanted all possible revenue for dividends and maintenance. Our conscience gave us no rest until we placed in the treasury the equivalent of the wood. •Does the reader say we went too far?

Very well, we gave God the benefit of the doubt and secured peace of conscience!

Effect of Awakening on Pride of Heart

A prominent member of a fashionable church, and herself very much given to extravagant dress as well as the wearing of jewelry, was awakened to see the folly of her way and led to lay aside her gaudy plumes and headgear as well as part of her jewelry, but she did not yet feel she could, or should, lay aside four or five rings. God favored her with a vision of her hands, both clean, white, spotless, pure and beautiful, without the sign of a ring on them. She was not disobedient to the heavenly vision, but straightway laid them aside. After she came to her right mind, she testified: "I do not know how I looked before, but I must have looked like a fool." Strange, she had been a professing Christian for so long without being truly awakened. She had been led to believe baptism by immersion and joining the church was all. But, Oh, how different is her whole life now, since her eyes have seen the King!

The Methodist Episcopal discipline requires those who would enter the church to have primarily a desire to *flee the wrath to come*, and remarks, wherever this is really fixed in the soul, it will be shown by its fruits, such as doing no evil, as *cursing*, swearing, *Sabbath desecration* by doing ordinary work therein, or buying or selling; charging a usurious rate of interest, evil speaking, doing to others as we would not like to be done by.

DOING WHAT WE KNOW IS NOT FOR THE GLORY OF GOD. As:

The putting on of GOLD OR COSTLY APPAREL, needless self-indulgence, laying tip treasures on earth, the singing of songs, taking diversions, reading books which do not tend to the knowledge of God, or can not be taken in the name of the Lord Jesus. And it further requires we not only cease evil, but learn to do well, according to our power, to the bodies and souls of men, and also that we attend all the ordinances of the church as Public Worship of God, the Ministry of the Word, the Supper of the Lord, Family and Private Prayer, Searching the Scriptures and Fasting or Abstinence.

The summing up of all this is that, "ALL THESE THINGS WE KNOW, GOD BY HIS SPIRIT, WRITES ON ALL TRULY AWAKENED HEARTS." So, if one pleads for these things condemned, or neglects those enjoined, he or she simply give away the fact, though they have a place among the visible church, they have never been awakened truly, and consequently have no part or lot in Christ. Their names are on the *church roll*, but are not on the *Lamb's Book of Life*.

People who plead for the commission of sin the Christian life have overlooked the nature of real scriptural awakening. Zaccheus, under its power, is straightway willing to make restitution fourfold. Paul cries out, "Lord what wilt Thou have me to do?" So far as it being a matter of sanctification essential to victory over sin many testify when scripturally awakened they are constrained to give up all known sin, as Rev. Thos. Walsh, of early Methodist fame. We met a remarkable case in Nebraska—a young man and his wife were convicted in a meeting we held. A year later he informed us he had been having family worship, was willing to make all known wrongs right, had given up all known sin, read the Bible and prayed, was honoring God with his means, and still was not converted; and he kept this up for a year. His conscience only awakened! Remarkable case! Would God that many who profess to be Christians were as religious as he. Still he is not yet converted. If awakening brings him so much, his life will indeed be remarkable when he is once converted.

A man who had been divorced and remarried without Scriptural ground for his divorce, was awakened to see though the law of the land justified his second marriage, in God's sight he was living in adultery and on his way to hell. So powerfully was his mind wrought upon, he informs his wife they may no longer live as husband and wife (though he still would support her). He investigated the whereabouts of his first wife and learned she had died in the meantime and, of course, she was free. He was then married again, Scripturally, to his second wife.

Mrs. • said: "Why, I am utterly astonished! It seems all the little mean things I ever did in my life are before me." She wrote letters of confession and apology.

We were preaching in a large city church on "God seeks a man to stand in the gap." A brother present arose and went into the street and threw his tobacco away. Said he: "I felt so small and unmanly with the filthy stuff in my pocket, I could not rest with it there." Yet no word has been said against or about tobacco. God's Spirit pressed him to "*cleanse himself from all filthiness of the flesh.*"

Conscience money in Great Britain means *income tax money*, unlawfully withheld. The American government also has a

special conscience fund•a fund into which money is paid by those who have robbed the government. When Conscience is fully awakened all of these funds swell as well as the coffers of corporations and individuals. We have little confidence in revivals which do not awaken the conscience to that degree, restitution is made. We once heard an Evangelist at college call it "the•rest•of•your•tuition"•it means that to the student, Yea, and it means the *rest* of the grocery bill, and the rest of the dry goods bill, and the rest of that old outlawed bill, and the rest of any and all bills.

We know a brother who said publicly: "I will never rest satisfied until I have paid God fifteen years' back tithe money I have robbed Him of." Why not? Why should we not, while settling up old accounts, pay God also? In full?

Said a brother in a meeting where the power of God was mightily working: "I have robbed the state; I misrepresented the value of my chattels for taxation. God shows me I must make it up the next time." O, yes, awakening revolutionizes.

One of the most remarkable cases under our observation is that of a young man who "hoboed" his way on freight trains twenty•five thousand miles. He traveled enough to circle the globe on the bumpers. When seeking to be right with God this weighed on his conscience. Finally, in desperation, he agreed to repay every dollar. He ascertained the addresses of the different auditors of the respective railroads ridden on and sent each his portion•seven hundred and fifty dollars was the total amount. The Lord held him to first•class passenger rates. Think of it! Three cents a mile for "hobo accommodation!"

Another brother, who, thirty•six years previous to our meeting, had beaten the Pennsylvania Railroad out of one hundred and fifty miles of passenger service, said he had never thought it wrong because the company was not an individual. God's mighty awakening power gripped him•and though he had been many years a most prominent member of the church, there was no way around or over the settlement. He called on us for help. We took him to the passenger agent's office, figured up the mileage and then told him to make sure his conscience would never trouble him again, he should add compound interest which he was glad to offer the company.

"My strength is as the strength of ten because MY heart is pure."

"Trust that man in nothing who hath not a conscience in everything."

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By Arthur Zepp

Chapter 10

A PURE CONSCIENCE AS EVIDENCED BY MANNER OF LIVING

"We have a good conscience, in all things, willing to live honestly." •Heb. 13:18.

A grievous error is indulged if we anchor in the doctrine, merely, of holiness; though, of course, we understand holiness is first a doctrine to be believed, and then an experience to be received, and then, most important of all, a life to be lived.

Mr. Wesley was wise enough to foresee the danger of leading men to anchor in a justified or sanctified state (though he emphasized both justification and sanctification by faith), that which was done for them in a moment, whereas we are acceptable to God not according to our past experiences, but according to the **WHOLE TENOR OF OUR PRESENT TEMPER**S. What we are now is the imperative thing. We heartily embrace entire sanctification by faith as a subsequent experience to regeneration, but we also see the necessity and imperativeness of outward righteousness and an exalted ethical standard being put in practice between camp and revival time. Not by our correct orthodox doctrinal theories and standards, but by the fruits of holy living shall we be known.

Our text speaks of a good conscience (it is synonymous with a pure conscience) and the evidence thereof.....'Having a good conscience," •willingly "in all things to LIVE HONESTLY." The Apostle does not mean "willing" in the mere sense of willingness or desire to do right, such as a person on witnessing an emotional play with a moral, may momentarily feel (even to the shedding of tears), but **WILLING** in the positive sense of volition, an act or state of mind which not merely admires right in the abstract, but which wills to live honestly and **SO DOES**. Having the willing mind and also as Paul says, "performing the 'doing' of it." Not merely, either, in a few things, or some things, or many things, but in **ALL** things; not here and there, or "now and then," was Paul's life influenced by this principle of a good conscience in all things, but always and everywhere he exercised himself to have, before God and man, the conscience void of offense. At home or abroad, on land or on sea, all was the same to him. He was as **PURE IN LIFE** in Athens or Rome as when at home in Tarsus among friends, fellow citizens and loved ones, or as when he was with the brethren at Jerusalem. He needed no one to spy on him! The dominating principle of his life was strong always, an everywhere, equally alike, to have a good conscience in all things.

Necessary Complements of a Good Conscience

Having a good conscience invariably has as a necessary concomitant, all manner of holy and honest living These are inseparably connected. They may not be divorced. Emotionalism, demonstration, shouting, holding up the hand, laughter and hand clapping, getting blest, are not the evidences, •but plain honest living in all things! We would not deprecate the emotional which is purely the result of the operations of God's Holy Spirit, but that false pumped•up, put•on, worked•up, or whooped•up kind that is often used as a cloak for sin. No, our observation has made us too wise to accept that as the evidence. We insist, primarily, that the honest living and working righteousness of the Bible is truer evidence than a hilarious time in meeting, or visions, special revelations, etc. We know a certain party who has the reputation for being the most saintly in the church and the town, too. Their testimony is always of the glowing type and often eventuates into a loud shout, which human enthusiasm sets the other saints on fire. But we also know, we are sorry to write, of something so questionable and sinful this party is a partaker of, that we are sure if we allowed in our life, would lead to a grieved Holy Spirit, a back•slidden life, and ultimately to hell.

Yes, as naturally as the good tree bears good fruit, so naturally does the really good conscience bear honest living down to the minutest detail and most insignificant transaction of life. In addition to the unmentionable sin of the party above mentioned, a child is sent from the home, manifestly above age, and is given a half•fare ticket and doubtless with instructions, should, the conductor ask for her age, to tell him she will be twelve her next birthday. Verily, in this case

profession of the highest grace has not gone deep enough. When practices are loose and careless the inevitable reason is a defiled, and not a pure and good conscience. Listen, again, to Paul's evidence: "*Having a good conscience, WILLING IN ALL THINGS TO LIVE HONESTLY.*" Reader, remember the inseparableness of these two things as the surest evidence of a Christian! Hear the practical James: "My brethren, doth a fountain send forth at the same place sweet water and bitter?" "By their fruits ye shall know them." The evil tree does not bring forth the good fruit, nor the good tree the evil. Neither does the defiled conscience send forth honest living, nor the pure conscience dishonest living.

Professors fail to see the tremendous moral significance of careless dealing and practices. As the little foxes spoil the vines, so do these things, Christian character, or rather, reveal its utter absence. The laxity and absence of conscience among professors is amazing. "Faithless in little, also in much." Here Jesus teaches clearly faithlessness in *little things* is not consistent with faithfulness in anything. Reader, are you *willing* to live honestly in all things? Are you doing it? "Oh, it is my desire, and I want to. But do you? This is the test. "If ye love me YE WILL KEEP my commandments. He that *loveth Me not, keepeth not* my commandments."

One who is really in possession of a good and pure conscience will have a proper regard for the property rights of others. We know young men studying for the "Profession"(?) of the ministry whose practices are so loose and careless they ought to be down at some mourner's bench repenting bitterly for their sin to God and then they should get up and commence reparation and confession, adjustment and restitution to men. To one of this class we said: "There is little use for you to continue to study for the ministry, unless you mean to keep your contracts. All you may say will be voided by a wrong life."

Others under our observation borrow tools, damage and break them, and then, on the sly, sneak them back with no word of confession nor offer to make good their wrong. But then they go on studying for the ministry and professing holiness. As long as such conditions are so abundant among us we must insist the evidence of a "holy life" is not in embracing the theory of sanctification, or human emotionalism, but this: "Having a good conscience, and WILLING to live honestly in all things," and so doing.

Another Evidence of a Pure Conscience Is Compassion.

"Whenever conscience begins to burn low, compassion begins to shrink. Without charity (purity) of conscience there can be no fine compassion. Whenever conscience becomes obscured, compassion becomes thin, and as soon as that conscience is kindled and begins to glow, you will find, I say, pity begins to flow like springs after the melting of the winter snows, and, therefore, before you can have a full river of pity, you must have a glowing *sense of right*, and in proportion to our sense of right will be the scope and aptitude of our compassion. When I listen to the heavenly ministers, the cherubim and the seraphim who surround the throne of God and mark the note of their songs, I find that this is where they begin: 'Holy, Holy, Holy is the Lord of Hosts.' 'The Lord is very pitiful because the Lord is very pure.' *Sin lies at the door when unsympathetic.* This doubtless accounts for the myriads of un pitying Christians, 'sin lies at the door.'"

Bear in mind, sympathy, pity, compassion are inevitable fruits of a pure conscience. Jesus does not accept one's pretensions, professions, as the evidence of rightness. He ever insists on the evidences of love, justice and mercy. Hear Him. Shouldst thou not have had COMPASSION on thy fellow servant, thou wicked servant, even as God had compassion on thee? How many like this one who have been forgiven countless sins by God's compassionate grace when someone else is in the wrong are cruel, merciless, exacting and utterly unsympathetic. "Serves him right; he ought to suffer, etc." He utterly forgets God's long-suffering love and kind treatment to him. Pay me that thou owest! Forgiven seventeen million dollars by the Lord and then arrests a poor man for a few dollars' debt.

It is said the world is dying for sympathy•one•half of it dying for sympathy and the other half dying because it does not give it. "*Blessed is he that considers the poor (Margin) 'BOWED DOWN IN SPIRIT,' the Lord will deliver him in time of trouble and preserve him, and keep him alive; he shall also be blessed on the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing. Thou wilt make all his bed in sickness.*" What wonderful promises to those who are sympathetic, whose imagination places them in the place of all the bowed down of the earth and who are ever ready to help the suffering, sighing, sorrowing ones. Oh, the crime of harsh, stern, set, unyielding professors who never feel pity or sympathy and who never shed the tear! "Their Lord is very pitiful, plenteous in mercy, full of compassion." But their poor iceberg hearts have not so learned him. Suffering all about does not move them. They can not teach for they have never learned in the mellowing, softening, heart•breaking school of sorrow. Some great crushing sorrow would be a great boon to their frigid, stoical natures.

When our home burned and the savings of years went up in smoke in an hour, our old Indian washwoman tried, through her tears, to stutter out her sympathy. Others who had culture and professed perfection, never so much as offered a word of consolation. One dear brother simply gave us his hand and meanwhile the tears of sympathy rolled down his cheeks. He was unable to utter a word from his full heart. We understood his message by pressure and were ourselves so overcome we could hardly preach. Often unsympathetic natures have crushing experiences following failure to give sympathy to others and their first thought is: "I wish I had sympathized with others more." A wife failed to give the word of sympathy to a husband who was bowed down with grief. "O, go lie down," she said. Presently he was dead at his own hand. "Died from lack of sympathy," could truly be written on his tomb.

"Ye, then, that are strong, ought to bear with the weak." If any be overtaken in a fault ye which are spiritual go to such an one and restore him in the spirit of gentleness, considering, thyself, lest thou also be tempted."

Reader, have you a good pure conscience? On what evidence? Are you willing, like Paul, to live honestly in all things? In business, do you buy and sell according to God's Golden Rule standard? Do you consider your fellows' interests as well as your own? Do you *haggle*? Is this not another form of getting what is not yours? Is it honest? The writer would as soon reach in the merchant's pocket and take five dollars as ask him to take five dollars for an article which he sells for ten dollars. If you can not pay the price he places on his goods, kindly inform him you will look elsewhere. A merchant friend of ours told us how he dreaded to see a certain preacher enter his store. He knew it always meant a time of haggle and the familiar whine: "Can't you let ME have for *less*?" This was the invariable response from his little soul on being informed the price of any commodity. By the foregoing evidences, honest living in all things, compassion for the weak, offending brother, and the Golden Rule standard for business transactions, reader, have you a pure conscience?

"We know God heareth not sinners, but if any man be worshipper of Him and do His will, him He heareth."

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 11

RELATION OF A RIGHT CONSCIENCE TO POWER WITH GOD

"If our heart condemns us not, then we have confidence with God" -(John 3:21).

Condemnation is inconsistent with Faith and acceptance with God.

Condemnation on the conscience, in the heart, or life, makes it inconsistent for God to hear and answer our prayers. This is readily seen when we remember God is a moral governor and He must not do anything which seems to justify, or countenance, the guilty, unrepentant sinner. If this government can reward the murderer, with granting his request for liberty, then may God answer the petitions of moral rebels who sin against His government. The first case would endanger the material government; the second would also involve God's moral government. He will, he affirms, by no means clear the guilty. He as explicitly says He does not hear their prayers. The face of the Lord is against them that do evil while His ears are open to the cry of the righteous. "He heareth not sinners, but if any man be a worshipper of Him and do His will, him He heareth."

If God answered our prayers while we were in sin He would approve our wrong and encourage us in it.

The epistle from which our text is taken labors to show the incompatibility of living in sin and, at the same time, abiding in Christ. "Whosoever abideth in Him, sinneth not." It also shows the impossibility of living under known condemnation and at the same time gaining answers to prayer:

It lays down a condition;

"If our hearts condemn us not."

It promises two results:

First•Confidence with God: "We have confidence with God."

Second•Answered prayer: "Whatsoever we ask we receive of Him."

First•As to the condition. See what it implies. "If our heart condemn us not." "If" is a condition word. If we will meet the condition laid down, God will guarantee the promised results. In fact, at every turn of the

Christian life he is met with this condition word, *i•f*, "if." Does he want pardon? Very well. "IF" he confesses his sins God will forgive them. Does he want cleansing? "IF" he will walk in the light, the blood of Jesus cleanse from all sin." Does he avow his love for Jesus? Listen " 'IF' ye love me ye will keep my commandments." Does he protest his friendship for Jesus? " 'IF' ye continue in my word then are ye my friends in deed." Are answers to prayers desired? " 'IF' ye abide in me and my words abide in you, ask what ye will." "If" our heart condemn us not "ask whatever ye will." And so at every turn God meets us with "IF." Condition first, promised blessing afterward. "If" (conjunction of condition) our heart condemn us not, then (adverb of time) at that very moment, we have the confidence and answers to prayer. If we will, He will; if we will not, He will not.

The text implies certain things in the heart•condemn, which prevent confidence with God and answers to prayer from Him.

What are the sources of condemnation?

We suggest a few sources of condemnation, which block our prayers and prevent the answer.

There may be condemnation arising from unconfessed sin.

Or from sin, unforsaken, holding onto sin after light has come.

There may be a condemnation from unforgiven sin, or an unforgiving spirit.

Past sin, unadjusted, may be another source of condemnation which renders the heavens brass when you pray. You have failed to confess, restore, apologize, or ask forgiveness of the party injured. You neglect to pay the old bill, give back the stolen goods or money, when God orders the wicked to "restore the pledge and give back that which he has robbed."

There may be condemnation from the word of God rejection of its known revelations: "Whoso turns his ear away from the law of God, even his prayer is abomination'., or condemnation from conscience for sin unyielded; or from the Holy Spirit, for reproofs unheeded, and sin persisted in; all of these hinder effectual power with God.

If new light is giver. and rejected it turns to condemnation. We must obey all present light to date. Light disregarded turns to condemnation and hinders prayer. For example, some ten years after our entering into perfect love by faith, we were crossing a field in Southern Ohio, when suddenly we discovered lying at our feet an object which had some strange power to melt our heart and fill our eyes with tears. It was a common stone about one foot long and nine inches wide, which from the influence of the elements had been chiseled into an almost perfect outline map of Africa. We are not saying God used the stone to speak to us but our thoughts through this phenomenon, were directed to the Dark Continent and we thought of the brave missionaries there and the millions in darkness and stood over the stone and wept and prayed for Africa and resolved to do more in prayer and money for that great country than ever before. Further, we said, Lord, if thou who didst choose the dumb animal to rebuke the prophet, art rebuking us for a heart attitude toward Africa, much like the cold inanimate rock at our feet we accept the reproof; and further, if through this incident thou art not only calling our attention, but on personal service there, we will walk in this light. Suppose our attitude had been one of rebellion and God were really calling our attention through the stone, to that sadly•needy field, and we had said no, the Spirit would have been grieved. We use this illustration to show what the attitude of heart toward any possible light God may send, should be. "Whatsoever doth make manifest is light." However, whencever, wherever, or through whomsoever God may choose to bring light on life's duties while we should not go blindly, or precipitantly, ahead, still our attitude should be the teachable one. Else the light which is in us and which is given to us, may become darkness, as the Savior said. In other words, condemnation results from light rejected, wounds the soul, and hinders prayer.

Here is the secret of many a soul's difficulties•LACK OF INSTANT ADJUSTMENT TO THE WILL OF GOD AS CONTINUOUSLY REVEALED. A sister said: "My God, things have been piling up, and piling tip, and, emphatically, piling up on my conscience until God knows I do not know where I am." Had she adjusted herself instantly to the light as it came, her soul would have been spared the discouraging prospect of condemnation piled up mountain high, until her case seemed hopeless. Keep a clean slate as you go along.

Other sources of prayer hindering condemnation may arise from unholy alliances with the world. The mere friendship and approbation of the world, James tells us, constitutes one "the enemy of God." Again, unhallowed selfish ambition, asking amiss, that we may consume the answer on our own lusts, with questionable practices and a compromised, violated conscience, together with persistent neglect of some little thing (i. e., milk bill, etc.), which needs immediate attention, will hang as a cloud of condemnation over the soul and hinder prayer. A member of one of the early houses of representatives suddenly arose and said in piercing, triumphant tones: "Eureka, Mr. Speaker, I have found it•the philosopher's stone." And then in the silence which followed, he said impressively, "It is pay as you go." This is equally good for professors, as well as legislative assemblies.

The context reveals one final source of condemnation 'and menace to power. Lack of "brotherly love," love one another. Has the reader ever noticed in what connection the Golden Rule is given. Jesus had just promised by an eight•fold repetition and enforcement the fact 'prayer shall be answered•"shall find shall receive," shall be opened; "How much more shall

your Heavenly Father give the Holy Spirit to those who ask Him." He continues, "Therefore, I say unto you••". Wherefore? Why simply in lieu of the positive promises above that prayer shall be answered. Therefore I give you the Golden Rule: "Therefore I say unto you all things whatsoever ye would that men should do to you, do ye even so likewise to them." In other words, do not violate the Golden Rule lest ye be condemned and God will not bear when ye pray. Therefore if you would ask and receive, seek and find, etc., live the Golden Rule life as that is the only life God hears pray.

"If our heart condemn us not" on any score then we are in the right attitude to ask and receive. There is no use to excuse ourselves and blame conditions. The man really in touch with God, free from condemnation, gets answers from heaven. Let us not fool ourselves but get right. "The prayer of a right-(eous) man avails much." Pressure will be on us as long as our hearts condemn. We must search out all the sources of condemnation and by grace away with them. When Zion travails she brings forth; when she abides in Christ, she asks and receives; when she fasts and prays, a certain form of power goes forth. But what, when these promised results are not evident? Simply this: Zion does not meet God's conditions, so the logical conclusion of our text is, if the answers promised do not come, somewhere lurking is the condemnation, which hinders. We do not say this indiscriminately, but a soul free from condemnation has communion with God and answers to prayer constantly. The condemned soul has not. It is evident no one can bear from God while known condemnation for sin is retained. Reader, sit down and list with pencil and paper all the possible sources of condemnation in the past and present, then, promise, God nerving you for the ordeal, one by one, to go down that list and remove all in your power and then look to God to remove all inward sin which you can not remove. Commence now and make a business of the job until you get where nothing talks back when you pray. Do you not know by retaining these things not only are you condemned of God and crippled in service, and at each recollection condemned by your own conscience, but also you as much as say to the devil, "here take this club and club me." You give him a positive occasion of accusation in addition, to the thousand and one accusations he will bring against you in his role as, the accuser of the brethren." Resolve to end all of this condemnation by God's help now, and then see what new delight and power there will be in prayer. One final word. All of the doubtful things put on God's side. Give Him the benefit of the doubt. We have now written of the CONDITION and proceed briefly to speak of the RESULTS:

Confidence With God

"If our heart condemn us not, WE HAVE CONFIDENCE WITH GOD." John does not argue the case. There is such a state where the heart Condemns not. He simply states this fact:

"Our heart condemn us not," not not. Thank God! It is in this life too. Present tense. "Condemn us not." Paul expresses the same idea even more emphatically: "There is therefore NOW no condemnation to those who are in Christ." Those who have obtained this state have confidence with God. Then (when free from condemnation) "WE HAVE CONFIDENCE WITH GOD." If the conditions of IF are met then (at that time) something else takes place. We have confidence with God and ask and receive. Then faith from a right state of heart springs up. Away with the condemnation which hinders faith and to believe God is as natural as breathing. Condemnation is the why of no faith. A sinner in the heyday of sin can not believe God till he leaves off sin. A believer unwilling to be sanctified wholly can not believe unto perfect love in this state. "IF" then. No "IF." No THEN. I can't believe, is often, you won't obey. We either pray through or up to condemnation.

Only a pure heart condemns not. Faith flows spontaneously from a pure heart (we do not imply all who have pure hearts will have the same degree of faith). When ye This you definitely but to some definite end-answered prayer

Second•Whatever we ask we receive of Him. We will have confidence with God that He will do as He says: Give victory, answer prayer, supply our needs, give open doors, save souls, baptize with the Holy Ghost in sanctifying power, give revivals; in short, we will be emboldened by our confidence to definitely ask and expect to receive all things consistent with His pure word and will.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 12

A PURE CONSCIENCE AND MORAL ACCIDENTS- THE EMERGENCY PROMISE

"My little children, these things write I unto you that ye sin not, and if any man sin we have an advocate with the Father."

Everything in the material realm is subject either to decay, failure, wear and tear, accident or limitation. Perpetual motion has never been discovered. Neither has any indestructible material. "Change and decay in all around, we see." The greatest works of art perish with the flight of time. The ruins of the so-called Eternal City (Rome) are with us. The indestructible, nonsinkable, ill-fated Titanic is at the bottom of the Atlantic. Some when informed of her plight said, "Impossible!" Alas for man's conceit in man's achievements! The Emperor may go next with all her boasts of superiority over the Titanic. Non-telescopable, all steel, perfection trains are seen reduced to junk while from beneath their ruins the groans of the wounded and dying are heard as piteously calling for help as from the wreckage of the less perfect trains. The tower of Babel came down. New York's skyline, the last word in architecture, will, in the last day, when their cup of iniquity is full, rock and reel as a drunken man and be melted with intense heat; if, perchance, God may not see fit sooner to judge their (often) heartless occupants. A device guaranteeing immunity for life and limb, in travel, or in the ordinary occupations of life has not been invented. So is it with all man touches in the material realm, it is subject to accident, failure or limitation.

Moral Accidents

So likewise in man's mental and moral nature similar conditions prevail. The most perfect human being existent, in grace as well as knowledge, if truly humble, is conscious of limitations, frailties, foibles, and infirmities, both physical and mental, and in proportion to his real unfeigned humility will acknowledge, deplore, and plead the blood of Christ to cover them. All of our readers are thoroughly conversant with the fact we must think through faculties which have been impaired in the fall, and that this thinking through such mediums is liable to occasion mistakes in practice and conduct as well as in thought. This is thoroughly consistent with our denial of infallibility in the sanctified state. Rational teachers on sanctification do not teach it to be a state in which moral accidents are not liable to occur. Sanctification may be lost, and has been, we are pained to say, by some bright lights and doubtless by many more who have not been found out. On the contrary it is a state in which we are not only liable to accident, but we fear spiritual failures do often occur with many young professors before establishment. In this state, however, failures are readily recognized, CONFESSED, deplored and adjusted in so far as possible. *Deliberate premeditated sin, properly so called, is rare in this state, but inadvertencies may be more or less frequent according to the degree of care, watchfulness, prayer and obedience exercised.*

Some may doubt the expediency of the sanctified confessing anything. It is generally thought that confession of failure will injure the cause of holiness in general and confidence locally in the individual professor. But such is not the case. This is so of the opposite course. A few examples of this position. The saintly Fletcher said, "The grace of perfect love or perfection, shines as much in the childlike simplicity with which the perfect readily *confess their faults*, as it does in their manly resistance of sin," and Mr. Wesley said, "Never dream putting things in their true light will hurt the cause of God." Even our own Dr. Keene, of blessed memory, after writing of the marvelous new manifestation of Christ to his heart ten years after he entered Canaan, said, *"This wonderful period chronicled some painful blunders."* So we are ever reminded, "We have this treasure in earthen vessels." These things are not written to encourage looseness, carelessness, or presumptuous sin; but rather that if one be so unfortunate as to be overcome or overtaken in a fault he may be encouraged to know while they need not be, yet such have been the experiences of not a few eminently spiritual and useful men.

We Should Distinguish Between Inadvertent and Deliberate Sin

Eminent writers on the deep things of God recognize a distinction between deliberate sins and those which are more properly called sins of surprise or inadvertencies; that the soul under powerful, sudden and unexpected onslaught of the enemy may yield momentarily at some *one point*, while at *every other point* the heart is in obedience to Christ. Even Peter's

shameful denial is supposed by some commentators to have been of this character•even as martyrs have momentarily recanted under pressure of instinctive fear, and immediately afterwards upon recognition of their act have recanted their recantation. So Peter immediately thought thereon and wept bitterly. This may be hard to prove, yet the Greek would seem to give it some justification. "I have prayed that thy faith fail not *utterly*." It did fail painfully and momentarily under pressure of fear, but was not utterly eclipsed, for as he soon thought thereon he recovered and even advanced beyond anything previously known. So God may sometimes send greater victory by *permitting* momentary defeat.

The beloved disciple in our text writes certain things that his children sin not, that is, deliberately and then he goes on and encourages them if any man should happen to sin he should not give up because he has an advocate with the Father.' It is our conviction, numerous are the spiritual accidents of young professors of sanctifying grace, which are not deliberate, doubtless occasioned through impaired and weakened constitutions, or by reason of the momentum of old long established habit, while in desperation of faith they still cleave to God. To such we would speak comfortingly. Never give up! Look to your Advocate. Give your case up to Him! The following might be helpful, incidentally: "The renowned Jerry McCauley even went back into *deliberate* sin (however we are writing of unintentional sin) seven times, and yet God in long suffering love bore with him until he was finally established in His grace and entered his wonderful career as the apostle to the lost and outcast of the Bowery.

God's Provision For Unintentional Failures

The atonement's provision for all classes of sin is revealed in inspiration. John writes of three kinds of sin: First, our sins, personal transgressions; the remedy is, "If we confess our sins," God will forgive them. Second, inbred sin. The blood of Jesus cleanses from all sin. Singular number. A state. Third, inadvertent transgressions: "My little converts I write these things (among others that God would pardon all sins and cleanse from all sin) that ye sin not." That is, volitionally, intentionally, deliberately, of set purpose, or premeditatedly•beforehand arrange to do at a convenient time what you know to be wrong against God and man. In this sense sin not. You need not. The grace of God will save you from all gross sin. But he manifestly continues speaking of a different kind of sin (so the consensus of opinion of scholars, eminent for piety), and if any man sin, not of set purpose, but when off his guard or through unexpected Satanic subtlety, we have an Advocate with the Father. There is a distinction between such sin as here described and deliberate sin as well as from inbred sin. However, as he continues writing of one who is the propitiation for this class of sin, as well as the actual and original sin before mentioned, it is manifest that even this class of sin needs also the atonement while strictly speaking, in that it is of surprise and occasioned when the soul is making an honest effort to do God's will, it has not the same degree of God's displeasure (provided, however, it is not repeated; it would then come into the realm of deliberate sin), and while it does occasion chagrin, holy grief, and regret that such are the limitations of the soul, yet it does not bring the strong condemnation and sense of guilt that intentional sin does. Though, as before intimated, such inadvertencies need the blood of Christ to cover, and Dr. Upham says "anything needing the blood of Christ to cover should be confessed."

When it is said, "He that being often reprov'd and hardens his neck shall suddenly be destroyed," evidently this refers to the continuous persistent resistance, and rejection of light, but it does not refer to one who is doing his level best to serve and obey God, but who is, notwithstanding, inadvertently overtaken in a fault, as we are commanded to restore such an one. If we succeed he shall not be cut off. Being overtaken is not the rule of his life, but the exception, indeed such is very rare, the general tendency of his life is obedience to Christ. Shall he now give up all because he is overtaken by an accident? Nay. This would be folly.

LET NONE MISUNDERSTAND US. DELIBERATE SIN MUST BE DELIBERATELY REPENTED OF, CONFESSED, FORSAKEN, FORGIVEN, AND CLEANSED AWAY. But inadvertencies, while causing regret, need not cause the forfeiture either of the grace of pardon or purity, or whatever standing the soul has with God, (so says Dr. Keen in substance,) providing the case is immediately turned over to our Advocate in faith. The adjustment can be made in private, apart from a public altar. Through Satanic subtlety many a victim of unintentional blunder has been accused, as though it were deliberate sin, and given up all as though hopelessly backslidden. All the soul's standing with God is not lost by unintentional failures. For example, my little boy was coming home with milk and suddenly slipped and fell and spilled the contents of his pail. He looked up instantly into my face as though recognizing instinctively the justice of his claim, and said, "Papa, I did not mean to do dat!" and with an expression that said as intelligently as any words can describe, "Papa, you will not punish me when you saw it was an accident, and that I could not help it?" Do you think I could punish that boy? Never. It would have been the height of folly and injustice. Neither did I cast him off or act coolly toward him or love him any the less freely because he had had an accident. Indeed, I took particular pains to love and embrace and encourage

him. I saw it was unavoidable. Has God any less sense than man in dealing with similar conditions? I don't remember of his ever having that type of accident again. So it may be with the soul. Oh, for the leniency of God toward those who blunder in His service! My boy was honestly trying to serve me when the accident occurred, and so may we be putting forth our best effort to serve God when a spiritual accident is permitted.

Another illustration: We were traveling by automobile at the rate of twenty•five miles per hour, when "Pop" went the inner tube. Instantly the driver slowed down, drove to one side of the road and proceeded to make repairs. We observed he did not repair the *whole car*. Renewal would only have been necessary had the entire car been demolished. Many incidental accidents are not demolishing wrecks! Neither in nature or grace. Would it have been wisdom to have thrown away or repaired the whole car because one point gave way under strain? I trow not.

Still another similar illustration: A friend was traveling nicely when up jumped the front end of his car and came down with sufficient force to break both springs. The car was crippled, but on it traveled. It was a rough road. He said, "I did not know this road was so rough. I will not come this way again." What folly to throw the car away because one part was damaged. To all general appearances the other parts of the car are good. He repairs only the injured part. He is sorry if he gets stuck in the mud, but he does not remain there. Pries out and goes on. He will be more careful next time. The soul has similar lessons and experiences. A MAN DOES NOT LOSE ALL WHEN SUBJECT TO A MORAL ACCIDENT OR UNAVOIDABLE INADVERTENCY ANY MORE THAN THE AUTO FAILING AT ONE PART IS WORTHLESS AT ALL OTHER PARTS. Every other part good but one, so every other part of the soul's functions may be sound, but this *one* which had a moral accident and needs repairs. There will be no confusion if our readers will bear in mind the distinction between inadvertent and deliberate and intentional sin.

A Final Word

DO NOT PRESUME ON THE "EMERGENCY PROMISE." It is not for everyday use, no more than side tracks are for running main line through trains, or life preservers for use every trip across the ocean. The fire escape is only for use in emergency. Trains, autos, electric cars, etc., have emergency brakes used at times signified by their names. Battleships have emergency steering gears for use only when regular steering apparatus is shot away or disabled. We have traveled seventy•five thousand miles and never once, thank God, has the emergency tool box of tools, for use in an accident, been used. But they were on every train in readiness for the unexpected. ,God's word has this emergency promise. It is remote. It does not occur often specifically in either the Old or New Testaments, though here are other promises which may include its substance. It is there for use in emergency. Some may make the whole trip to heaven without ever having to use it. Let them praise God. This scribe and many he has met have not been so fortunate; they praise God for the promise.

Remember mistakes, blunders and inadvertencies graduate into deliberate voluntary sin if repeatedly and persistently indulged after light has come on them. Through their discovery to the heart God would make us more careful and watchful. We must avoid everything avoidable and improve everything in character or conduct improvable.

Do not commit deliberate sin and then apologize for it under the plea it was mistake, or ignorance or inadvertence. Let the thing appear in its true light. This is a common dodge with many holiness professors.

It is emphatically not our purpose to treat sin lightly, or to encourage to try presumptuous sin. Deliberate sin is fearful. It will damn the soul. None can be comforted *in sin*. But to help that great company of "down in the mouthers" among us, who, because of over•conscientiousness, wrong teaching and Satanic accusations, have cast away all their confidence when they have, we are persuaded, been guilty of no *deliberate sin*. *John 2:1* is for that class of New Testament saints as truly as the "special sacrifice" was God's provision for the moral ac-cident of Old Testament saints. Bishop Thoburn, in his Church of Pentecost, tells of the godly Dr. Currey dreaming he stood at heaven's gate. The attendant angel said: "Who are you?" "Dr. Currey," was the reply. "Are you a good man?" "I trust that I am." "Have you always been a good man?" "I regret to say I have not." "Have you never sinned since you were converted?" Abashed and confused at such searching questions revealing perfect intimacy with all his life, he hung his head in shame, and was about to give up hope. All seemed dark. His case was hopeless. just then Jesus appeared on the scene and said, "I have *under* taken the case of Dr. Currey." So, my beloved reader, if any man sin, even after conversion or sanctification, either deliberately or inadvertently, we have an Advocate (lawyer) with the Father, Jesus Christ, the righteous, and He will undertake all similar cases put by faith in His hands, and work them through to a glorious and victorious consummation. Glory be to God!

"It is not well to dwell exclusively on any one subject, or to keep our thoughts and energies in one direction only.

"The mind is so constituted by our Heavenly Father that it is healthiest when it passes from one object to another. You *must not allow the devil to get astride your CONSCIENCE and ride you to death. God intends His children shall not only be the best, but the happiest, in the world. Get pure innocent joy from all legitimate earthly sources.*"•A Cookma

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 13

THE DIFFERENCE BETWEEN AN ACCUSING AND A CONDEMNING CONSCIENCE

"Some bind heavy burdens upon themselves of their own making and then when they can not bear them are tormented in their consciences with imaginary guilt, while others are ready to go distracted through groundless fears of having committed the unpardonable sin against the Holy Ghost. In a word, do we not see hundreds, who, when they have reason to think well of their state, think there is no hope for them whatever." •John Fletcher.

"But sometimes this excellent quality, tenderness of conscience, is carried to an extreme. We find some who fear where no fear is, who are continually condemning themselves without cause; imagining some things to be sinful, which Scripture nowhere condemns; and supposing other things to be their duty which Scripture nowhere enjoins. This is properly termed a scrupulous *conscience* and is a sore evil. It is highly expedient to yield to it as little as possible. Rather, it is a matter of prayer that you may be delivered from this sore evil, and may recover a sound mind." --Mr. Wesley.

The morbidly conscientious person is the victim of Satanic accusation and is led, it seems, to spend his time brooding over things which he has done (often trivial) which are not of momentous consequence, so that he is thereby prevented from doing *important* things he should do. With him, subject to Satanic wiles, it is more important to brood and mope over past things which now can not be helped than to set himself doing something useful. What folly to be brooding over the past (after it is forgiven), worrying about the present, and fearing lest we might err in the future. A young man came to us, who was evidently the victim of morbid conscientiousness. The enemy had so magnified an involuntary instinctive blunder that it seemed to him almost equal to the unpardonable sin. It was ever before him and embittered his life. We told him to resist the devil by refusing to think on the blunder and by positively thinking about something else.

Scrupulous Conscience vs. Hardened Conscience

A "Scrupulous Conscience" is between a tender conscience and a hardened conscience. As much mental anguish and suffering as the *Scrupulous Conscience* brings its possessor, it is far more to be desired than the other extreme •the *hardened* conscience. It is far better to be too conscientious than to stifle conscience. The Scrupulous Conscience is still alive and *in a measure* protects its possessor from going into sin. Such is not the case with the *hardened conscience*. It betrays its possessor into sin and, ultimately, into hell, unless God may perchance arouse it. And let us add the *hardened conscience* is not the state, as is generally supposed, of the openly vile, but often of *deceived* professors of all degrees of grace, not only of those who profess justification but also of those who profess to be sanctified. That they are, in a measure, victims of a hardened or hardening conscience is evidenced by the fact that they are often bearers of the Word and not doers, deceiving their own selves, or that they can do what God condemns without condemnation.

How You Can Tell

But to return, the *over•conscientious* person is apt to be led to think he has committed the unpardonable sin. You can tell by the following evidences you have not:

You would have absolutely no interest in the salvation of your soul. Over•conscientious persons generally are very anxious not to do anything wrong; they are especially concerned not to commit the unpardonable sin which the enemy tempts them they have committed; they are ever asking questions as to the nature of that sin lest they should commit it.

AGAIN, these poor souls may know they have not committed the unpardonable sin from the fact of the *nature of that sin*, which, simply is, in Jesus' own words, the saying he had a devil, the claiming He cast out devils because he was the prince

of devils himself; or in other words, attributing to a Satanic agency, Divine work. If you have ever called Jesus the "Prince of Devils," you may then have fears of having committed the unpardonable. AGAIN, if you had committed the unpardonable sin, poor scrupulously conscientious one, you would not attend church, prayer meetings, or read your Bible, but would have your conscience hardened, seared and absolutely unconcerned and indifferent of all things pertaining to God and salvation. In this state, Jesus says, there is no forgiveness, either in this world or the one to come. God has given the soul up; the Spirit has ceased to strive and there is, therefore, not so much as one thought of God. Let us here remark for the benefit of those not guilty of this sin, who may thereby justify themselves in other lesser sins, that "*any one form of sin persisted in is fatal to the soul*" and in the long run amounts to the same as though you had committed the unpardonable sin•the loss of the soul!

Accusing Conscience and a Condemning Conscience

There is, we think, an infallible test by which you can tell if you are the victim of a *condemning conscience*, or the subject of the wiles of the devil. He is the *accuser* of the brethren. When we are at our best for God he is on hand with His suggestions, insinuations and *accusations*. He teases and tantalizes and harasses and bothers the best of saints from justification to glorification. He intrudes on our most solemn, sacred devotions, and when in our holiest meditations He is on hand to *accuse us* of deserving deepest damnation. He does not even desert us in the last dying hour. He is very much devoted to His special work, as the *Accuser*. Thus He has succeeded in leading many to give up in despair and cast away *all their* confidence, often when they have done nothing grossly wrong. *The test is this:* When the victim of *Satanic accusation*, the soul may, notwithstanding, have *answers to prayer*. When under condemnation the heavens are brass and God does not answer. To illustrate: We were once conducting a camp meeting. The first five days of the meeting were inclement. The rain poured down in torrents. It seemed the very elements were in league with the demons to prevent the success of the revival. Attendance was accordingly poor. This condition was taken advantage of by the accuser and greatly magnified. Such conflict we never had. We were accused of most everything in the catalogue, and especially, that our spirit in a recent settlement with a brother was surely wrong and God was judging us by the rain and fruitless services. It almost seemed the very devil himself stood up by our side, as we preached, and poured volleys of accusations into our ears while we labored with great agony of mind. "Perhaps the accuser was right. It surely looked so." But amid it all, God helped us in desperation of faith to hold on in importunate, believing prayer, until we, with others, prevailed. The tide was turned, the down•pour ceased, the people came, and God sent His power until the people fairly groaned under its oppressive weight, and nearly eighty people were converted and sanctified in the remaining five days of the camp. From this experience, we learned he never to be forgotten lesson, that the *Accuser* might accuse and perplex, but if our heart *condemn us not* ten thousand accusations could not prevent us from getting answers to prayer. Praise the Lord!

We have also found it helpful to resist melancholy depressing thoughts like we would sin. If the soul is sure 11 sin has been given up and all known wrongs adjusted, and that there is a willingness to adjust the unknown, as soon as known, and that God is being obeyed at every point, there should be no alarm. Resist the devil in these thoughts which bring on discouragement as you would fight thoughts of lust, blasphemy, or any other evil. "As a man thinks, so is he." Think about something else!

"And God which knoweth the hearts, bare them witness, giving them the Holy Ghost, purifying their hear by faith."

Conscience - Alone Not A Safe Guide

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Chapter 14

RELATION OF THE HOLY SPIRIT TO A PURE CONSCIENCE

Be filled with the Spirit.

The writer is aware this book contains matter calculated to search the heart, and expose wrong things in he life; and, that therewith, in many hearts, a desire and strong determination will spring up to live the life set forth. He here wants to place a note of warning: A happy life with a condemning conscience is not possible. So, also, a conscience void of offense without the Holy Spirit is impossible.

No amount of resolutions, good resolves, or determination to live up to God's standard will avail without the motive power of the Holy Ghost in the soul, imparting His wonderful, causative power to the soul, and enabling it to gladly do God's will and obey His commandments in all things.

The Motive Power Promise

"I will put my Spirit within you and cause you to walk in my ways and to keep and do my judgments."

What steam is to the locomotive; what the dynamo is to the street car and electric light; what gasoline is to the automobile, the Holy Ghost is to the Christian. The locomotive can no more run without steam than the Christian can do God's will without t-he "*be filled with the Spirit.*" If the automobile can run without gasoline, or the electric dynamo, without power then the Christian can be victorious in running the race set before him without the Holy Spirit. If one of these propositions is impossible, so likewise is the other one. Bricks can not be made without straw. Men can not be Christians in the New Testament sense, unless they receive the Spirit of Christ, without which we are none of His. Nothing else constitutes one a Christian but having His Spirit. There is no other substitute for this. "*As many as are led by the spirit of God they (and they only) are the sons of God.*" This implies surrender, submission to God, Divine ownership (ye are not your own). It also implies discipleship of Jesus does not consist in mere negatives, the breaking off of certain sins (though all sins must go), but in addition to this a positive filling of the soul with God through His Spirit or with God by the Spirit which is God.

We are not called upon merely to *put off* the old man, but also to put *on* the new man; we are not to rest in mere non conformity to the world, as essential as that is, but we are to be transformed by the renewing of our minds so that we know, embrace, and do, the perfect will of God; we are not called upon to abstain from eating certain foods, or refraining from certain drinks, though in this we should be very conscientious, and endeavor in whatsoever we do, whether we eat or drink, to do all to God's glory, but we are called on to remember while the kingdom of heaven is *not* in eating and drinking, *it is* in righteousness, and peace and joy in the Holy Ghost; not merely to be not drunk with wine, *But TO BE FILLED WITH THE SPIRIT!*

The religion of many people is one-sided; it consists in negatives; in not doing certain things that other people do; they thank God they are not as other men, "even as this publican"; they abstain from outward things others do, and this is their self-righteous Pharisaic religion merely shunning what others do. But this was Jesus' complaint with the other Pharisees. They did a whole host of things others did not do, and they refrained from many things they did. But Jesus said *they passed over the weightiest matters -the positive and inward department of religion, JUSTICE, JUDGMENT, MERCY, LOVE, AND FAITH* they neglected, and these, He informed them, they ought to have done, and not to have left the other undone. He did not fault them because they were scrupulously conscientious about externals, but because they had no more religion than this; because they did not go further and put on the inner and positive graces. Many a poor deceived soul's religion consists in not eating pork, beef or any meat; or in not drinking tea or coffee or cocoa (and where these are injurious as they are to multitudes, they should not be used), but he fails to see the salvation of the Bible is not in negatives alone, not in not doing certain things; not in even giving up sin (though all sin must be given up) ; but it is in being filled with righteousness, it is in

being full of joy, full of comfort, full of peace, full of assurance, full of the Holy Spirit; filled with all the fullness of God!

The chief characteristic distinguishing mark which differentiates the religion of Jesus from all others is this: HIS TRUE DISCIPLES HAVE FILLING THEIR HEARTS THE SPIRIT OF CHRIST, WITHOUT ,WHICH, THEY ARE NONE OF HIS!

Twenty•Six Negatives, Forty•One Positives

Encircling the all•inclusive command of our text, "Be filled with the Spirit," are twenty•six negative instructions, things we are riot to do, and forty•one positive instructions or injunctions, things we are to do; all impossible of fulfillment unless we receive the motive power the Spirit's filling. We have magnified more what we do than what He does; more what we leave off than what He puts on; more our emptying than His filling. Both should have their due place. Notice the following arrangements of injunctions, positive and negative, which focalize on "Be filled with the Spirit" for the surety of their obedience.

NEGATIVE

Walk not as other gentiles walk in the vanity of their minds.

Put off concerning the former conversation, the Old Man which is corrupt according to the deceitful lusts.

Put away lying.

Let him that stole steal no more.

Let no corrupt communication proceed out of your mouth.

Grieve not the Holy Spirit Do not be bitter, wrathful, angry, clamorous, speak evil , or malicious.

Do not be guilty of fornication or any uncleanness, or covetousness, neither filthiness 8 nor jesting, nor foolish talking.

Have no fellowship with the unfruitful works of darkness.

Walk not as fools.

Be not unwise. Be not drunk with wine. Etc., etc,

POSITIVE

'Walk worthy of the vocation wherewith Ye are called, with all lowliness, and meekness with longsuffering..

Walk as children of the light.

Speak the truth, but in love.

Put on the New Man, which is created in righteousness and true holiness'

Be renewed in the spirit of your mind.

Speak every man truth with his neighbor.

Let not the sun go down on your wrath.

Neither give place to the devil.

Let him labor, that he may give to him that needeth.

But that which is good to edify and minister grace to the hearers.

But do be ye kind one to another, tender hearted, forgiving one another even as God

for Christ's sake hath forgiven you.

Be followers of God as dear children.

Prove what is acceptable to the Lord.

But rather reprove them.

But walk as wise.

Redeem the time, But be understanding.

But be filled with the Spirit.

Be strong in the Lord.

Speak to yourselves in Psalms and hymns and spiritual songs.

Give thanks always for all things.

Wives be subject to your husbands.

Husbands love your wives.

Etc., etc.

Paul knew all of these instructions concerning things they were not to do would but confuse the Ephesians and show their utter helplessness and hopelessness, so he proceeds *to* give them positive instructions and, most important of all the forty-one, "Be filled with the Spirit," as, the motive power of the both not to do and to do, of the both ,not to be and to be, injunctions.

Paul does not give negatives alone, but positives in their stead. This would be cruel. He well knew unless men be filled with God they could not shun sin on the one hand, nor practice the positive virtues on the other hand. To tell men not to do a thousand and one forbidden things, and, to perform a thousand things, is to tell them what they can not do without the Divine Spirit infilling and enabling them.

Imperative

We are seeing more and more the imperativeness of leading men to the Spirit-filled life. He is the all-inclusive, the all-comprehensive blessing. Without Him we can do nothing, either in life or service. To lead men to ever so many good resolves, without the power to carry them out, is to make hypocrites-to make men pretend to be what they are not. Salvation is not consequent on human resolves. All our resolves are a rope of sand without the indwelling Spirit. Though made in the church they are often like the worldly New Year resolves-broken soon after made because of a lack of power to perform them. Resolves are well, in their place, but to keep them men must be filled with the Spirit.

One wants more *zeal*. Get Him. He is the Spirit of Zeal. Another says: "Oh, I want more courage." Well, get Him. He is the Spirit of Courage. He imparts courage. Still another wants love, peace, joy, assurance, freedom to pray, testify or do personal work. Get Him. He is all of these to the soul. Another finds it hard to be self-sacrificing or self-denying. He is the Spirit who helps us sacrifice. Christ made the greatest of all sacrifices by His aid. "Christ, through the Eternal Spirit, offered Himself to God." He imparts the spirit of sacrifice, yea, gives delight in sacrifice. Get Him. Get Him. Oh, Get Him! He is all you need, wisdom, holiness and power. He is strength, zeal, courage, joy, power, patience! Be filled with Him!

Some years ago we were spending several months in Virginia in camp meeting work. We had been writing our wife and children, enclosing money for their needs, and expressions of love and sympathy. One day we received a letter from the little lonely wife a thousand miles away, which read something like this:

"Dear Papa: We are tired of your letters, and expressions of love and sympathy and interest, and we are tired of your money, too; we want you; come home."

When we reached home a gladness, joy, and cheer came into the heart of the wife and the dear little children, which our letters and love by epistle, and expressions of sympathy and gifts of money had not power to give. When we were there she had us *en toto*. All I was, was hers. The strength of my good strong right arm was hers. I was at her disposal to help with the burdens of household work and the government of the boys. My love was hers; my sympathy was hers; my companionship was hers; my money was hers; my heart was hers; all I had and all I was, was hers.

So, beloved reader, make not the mistake of depending on the Spirit's gifts from afar. Peace, a little more joy, or gladness, or zeal, or courage, or power; but, oh, like the little wife say, "Holy Spirit, I want you; come in my heart with all thou art, with all thy blessings, with all thy gifts; come home to my heart.

Thy gifts, alas, Will not suffice Unless thyself be given."

So, dear reader, when He comes Himself, there comes into the heart a gladness and joy and fullness of assurance which all His manifestations and blessings do not bring. Be filled with the Spirit Himself.

TO BE FILLED WITH HIM is essential to enable the soul to meet the Divine obligations, both to be and not to be imposed upon it. Who can be gentle, patient, forgiving, holy, a follower of God, perfect, without Him? Who can rejoice evermore, pray without ceasing, in everything give thanks and take joyfully the spoiling of his goods without Him? Who can always abound in the work of the Lord, instant in season and out of season without His enabling power?

It is necessary to be filled with the Spirit to PROMOTE GOD'S WORK. One has said, "in fact our whole responsibility in promoting the work of God is to be filled with the Spirit" and then He operates through us on others. "When He is come to you, said Jesus, He will reprove the world of sin." The conviction of sinners is brought about most effectively by this method. In teaching His disciples how to promote revivals He did not tell them to preach specifically on sin, hell and judgment (though these themes have their place in Gospel preaching), but He taught them to receive the Holy Ghost and when this is the experience of any church or individual, an atmosphere of convicting power is created. There is conviction in any given community for sin in proportion to the degree in which believers are Spiritfilled. "What must I do to be saved" is the question the world asks, when Pentecost comes to the church.

Victory over the lusts of the flesh comes by being filled with the Spirit. Walk in the Spirit and we shall not fulfill the lusts of the flesh." Put ye on the Lord Jesus Christ through the Spirit, and make no provision to fulfill the lusts of the flesh. Abstain from fleshly lusts which war against the soul. Many are following appetites, passions, instincts and habits which would not be possible were they filled with Him. Many allow liberties which would be impossible were they filled with Him. Many do things they could not or would not do were they filled with Him. Many go places they would not dare go were He dwelling within. Many keep company they would fear to keep were He enthroned in their hearts. Many have companions they would have no fellowship with did they but know the ecstasy of His approval. Many read books they would not read were He consulted. Many think thoughts they would not dare think were He

their abiding guest. In other words, the Spirit of God must have departed to make possible habits and questionable practices of a vast multitude in the church.

It is essential to have Him in order to purity of heart and life; also in order to satisfying, lasting comfort; and to enable the soul to demonstrate the best manifestations of Christlike tempers and dispositions, and to make effective our service.

Three Simple Conditions

There are three simple steps to take in receiving the Holy Spirit.

How much more shall your Heavenly Father give the Holy Spirit to those who ask (for) Him. Seek and ye shall find, ask and ye shall receive. Jesus, praying, received the Holy Ghost. The disciples continued in prayer before Pentecost came.

Obedience•God hath given the Holy Ghost to all those who obey Him.

A Presbyterian elder who was wonderfully filled with the Spirit was asked by one who observed the remarkable change in his life and countenance: "Tell me, how did you get this great blessing?" "Oh," said he, "I just stopped lying to God and He came and filled my heart." So, my reader, all insincerity must go. We must not love in word or tongue merely, but in deed and in truth; not surrender outwardly, but also inwardly, We recall a prominent professor who said in glowing language: "All I possess belongs to Jesus; I surrender all to Him." What are the facts? God could not even get one•tenth of her abundant income. So we must obey God intelligently; actually surrender all to His disposal and call, and mean it and act out our obedience in actual life and deeds. A complete obedience will bring a complete filling with the Holy Ghost and joy.

A final step. We may receive the promise of the Spirit *through faith*. When you have fully obeyed and earnestly prayed, believe the promise true that God gives the Holy Spirit to every one who asks Him. And then act out your faith like the ten who received the promise of healing, go your way and believing it shall be even as He said, and according to your faith be it unto you. Receive ye (ye obedient, praying, believing ones), the Holy Ghost. Say, Yes, Lord, I have long wanted Him. For Christ's sake I now receive Him.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 15

CONSCIENCE AND CONFESSION OF SIN

"He that covers his sin shall not prosper, but whoso confesses and forsakes them shall have mercy."•Prov. 28:9.

A guilty conscience needs no accuser. Men do not need to be told their consciences condemn them for sin. By its scorpion lashings, and stinging, biting, acute condemnation, they know this only too well. But, "tell us, oh, tell us," they cry, "is there relief from the stings of a guilty conscience? Is there peace for our troubled conscience?" There most assuredly is a remedy, if carefully taken, according to directions, which will bring that priceless boon to the troubled soul. It is found in the prescription of our text: "He that confesses and forsakes his sins, SHALL HAVE MERCY." However, we might as well expect the doctor's prescription to benefit us, if left untouched, as to expect ease for our condemning consciences while we do not faithfully follow the directions for soul recovery, given by the Great Physician.

Notice, God is pledged to give us mercy: "Shall *have mercy*." But, notice also, the preliminary steps which lead up to mercy: *Confess, forsake and uncover sin*. Mercy comes at the end of our text. God delights in mercy. He is slow to anger and plenteous in mercy to all who truly call on him. So it is with the promised bestowal of His love---it always comes after the preliminary conditions are met--repentance, obedience and faith. God's love and mercy are ever ready. He delights to bestow them on all proper subjects.

The very term, mercy, implies we are offenders against His Majesty. As mercy seeks the highest good of the offender, it implies we have offended Him, are at war with Him and have been His enemies, and some medium of reconciliation must be effected.

God's mere well wishing to the sinner, and, His strong desire to give mercy unto all, does not bring the offending sinner into conscious pardon and fellowship with Himself, independent of the sinner's confessing and forsaking of sin, and trust in His grace. God is love. Yes. God is good. Yes, God pities. Yes, God longs to bestow mercy. Yes, all very true. But what sinner, in his sins, has consciousness of God's favor, from this fact alone, independent of meeting God's terms of reconciliation? God may not bestow mercy to a rebel who continues his rebellion I He may not pardon the unrepentant! For reasons sufficient to Himself, He may not fellowship those who continue in wickedness. It is unthinkable to suppose He would, seeing He commands us to have no fellowship with the world, sinners, or the unfruitful works of darkness.

So it is in the government of my child. I may not be lenient if I know him guilty while yet he persists in professing his innocence. But let him confess and ask forgiveness and how quickly it is granted.

So is the government's policy with an offender. Unless he throw himself on the mercy of the court, confess his guilt and his desire for leniency, it will go hard with him. To be guilty and plead not guilty, and then to be found guilty by indisputable evidence, is to add falsehood to crime and to incense the judge's righteous anger and to incur the full penalty of the law.

And so in God's dealing with the guilty sinner. Until he confesses and forsakes his sins, pleads his guilt, and throws himself on God's mercy, there is no hope of God's mercy benefiting him. So the text affirms. It is to the one who *confesses and forsakes* his sins the promise of mercy is given. It is not mercy first, and then, slowly culture sin out of the heart, but it is first confess, and then forsake, and then, and not till then, shall he have mercy.

The text, on the other band, expressly affirms: Cover your sin, deny your guilt, and you shall not prosper. It is true, you may do many external, apparently religious things; teach a Sabbath school class, lead the class or League, give more money, commune, pray, testify, do personal work in a great Union Meeting. God says it all avails naught. While you cover your sins and refuse to confess and forsake them, you SHALL NOT PROSPER. This language is as emphatic as that you SHALL HAVE MERCY, if you obey. This is God's sovereign, imposed condition. There is no way to avoid it; no substitute

will answer.

Confess What?••To Whom?

What shall I confess, says one, in order to mercy? And to whom shall I confess? And how far must my confession be public? We will try to comprehensively answer these vital questions.

Scripture informs us confession of sin is to be *primarily to God*, as sin is primarily against Him. David had sinned against Uriah and Bathsheba. Yet, in confessing his sin, he said, "Against thee and thee only have I sinned and done this evil in Thy sight." He seemed to realize God so entwined Himself around His creatures that to sin against them was to slap God in the face and insult Him.

"I said I would confess my transgression unto the Lord and 'Thou! forgavest the iniquity of my sin.'"

"If we confess our sins HE is faithful and just to forgive us." So, confession is PRIMARILY to Him, and not to priest or man.

What Are We To Confess?

Our sins. Confess them in general and particular to God, as far as memory makes that possible•all of them. Cover none. The text is in the plural number. Do not cover *sins*, but confess *them* (plural).

We Are Also To Confess Jesus

As our only source of forgiveness. Whosoever shall *confess* me before men, him will I also confess before my Father

Furthermore the Bible Enjoins the Confession of Our Faults

"Confess your faults one to another and pray one for another that ye may be healed." Confession of faults may be exceeding difficult---all but as hard as confessing sins as it is humbling to the pride of the heart. No surer gauge of growth in the divine life can be found than a willingness to acknowledge and confess faults. We are to be "easy to be entreated"•reasonable. Practice much on those three hardest words in the human tongue: "I was mistaken." Wife, I see it all now, upon reflection. I was hasty; my temper was wrong; forgive me. "I was mistaken." Children, forgive the fault; I was to blame; my temper was not Christlike.

The great revival in Korea recently came through this method. Confession of sins and faults by the church. We are convinced many professors will never have a wholesome influence on their loved ones and community until they confess publicly their breach with Christ. Conscience is to be void of offense *toward men* as well as toward God.

I said confession was of paramount importance in receiving peace to the conscience, and that it was primarily to God, but confession of sin, as well as faults, is also to, men.

Confession, secondarily, is public, to men.

To men, individually and collectively, in as far as our sin has been of a public nature or concerns only an individual. Hasty words between husband and wife need only be confessed to each other.

When thou comest to the altar *and there rememberest* (it is astonishing what one there remembers) that thy brother hath aught against thee, go FIRST to thy brother, confess and make every effort for reconciliation and then come and offer thy gift and God will pay attention to it. This, Jesus teaches, is of first importance. Go to thy brother FIRST, not second. It might be well to add, all which is *there remembered* that hinders communion with God must be adjusted, as able. But I have nothing against anyone, pleads the objector. True, but some questionable act, practice or liberty of yours has offended him. *First go to thy brother whom you know to have aught against you though you have nothing against him.* It may be a bitter

dose, but it must be taken. The bitter will be made sweet. Afterwards it will yield the peaceful fruits to all who are exercised thereby. We remember reading of one who had thirty•seven people to go to to ask forgiveness. When the thirty•seventh was reached such a sense of God's approval and blessing was felt he wished he had a thousand more to go to if the blessing would increase proportionately. Let none misunderstand us. There is no virtue in the mere confession of sin, but only in the blood of Jesus. Still God requires the confession of sin, and pardon, and peace can not come without actually confessing., or willingness to confess.

Let me give a few examples under my personal observation. A student who had used ponies•cheated in class work•was deeply convicted of sin. We held him to the necessity of confession. He said, "I am willing, but the teachers are not present." "Shall I send for them?" "Yes." They had left the meeting and gone home. About fifteen minutes we patiently waited on our knees. Some one prayed during the interim. Lord help the seeker not to look to his works or confessing, but to Jesus alone. Now the fact is he could not look to Jesus and exercise faith until he performed what God had laid on his heart. He only says go in peace to those who obey and sin no more. God kept us firm and patient, and presently, when the three professors had come and he had confessed to each of them his sin of dishonesty, immediately a sense of Divine forgiveness was given to him. This order may be reversed. God may forgive and afterwards reveal the necessity of confession as is often the case.

Suppose the thief says: "I will steal no more. I will be a Christian;" and yet he makes no effort to confess his past thieving and restore the stolen money to the parties injured, is this sufficient? Nay. None would have confidence in his profession until confession and restoration is made.

Sad is the number who long for God's gracious smile and favor, yet who will not confess sin God has discovered to them. We know a party whose soul would be in an agony of conviction for sin, every revival. They would come up to the necessity of confessing infidelity to the wronged life partner and refuse and go away unsaved. "*He that covers his sin shall not prosper.*" "But whoso CONFESSES and FORSAKES shall have mercy."

A brother confessed to us he had stolen his way on freight trains for twenty•five thousand miles•not as a common hobo. He simply wanted to save his money and beat the railroad company. God laid his hand upon him and held up the sin to him with such conviction that he was willing to do anything. He finally experienced true peace after he paid seven hundred and fifty dollars to the companies whose lines he had ridden over. Three cents a mile, first•class fare, for hobo accommodation!

A fine, intelligent young fellow, a college graduate, and principal of a school, deeply under conviction, came to us and said: "What shall I do? I can not have confidence in my father's religion, though he is a preacher. He is deceptive; my mother is deceptive, and marked me prenatally for deception; and I am deceptive. My mother deceived my father and he deceived others and I have deceived him. How shall I get out of this tangle? I am born to deceive. It is as natural for me as breathing. I used to go to father's prayer meetings and I knew if I did not testify it would make him nervous. So I always testified to being fully right with God and happy in the Lord. And then, brother, I would get with the boys and we would smoke and chew and drink and gamble and curse and swear till near midnight and the next prayer meeting I was on hand with the same deceptive testimony and afterwards went through the same disgraceful proceedings and I kept this up for a long while.

We told him, "There is only one way out of your difficulty." Go home, tell mother how she deceived father. Tell her it was wrong. Get her to confess to him. Then tell father how he deceived the people in representing to them he was hard up and badly in need of money, when he had money hoarded in the bank. And then confess to him how your mother, during your own embryotic existence, by deceiving him, prenatally, as well as post•natally, too, deceived him, and how through it all you were marked to be deceptive. And also her example of deception practiced on her husband to help him from worry and nervous spells, and then, lastly, tell your father how, growing up in such a deceptive atmosphere, you learned to deceive him, confessing how you did so, in minute detail. Ask forgiveness all around. Forsake deception. Get on your knees together and implore the mercy of God to forgive you all and the blood of Christ to wash away the sin and shame of it all; pray clear through until your hearts are softened, tendered, mellowed, broken, forgiven, Get up, embrace each other, and start anew and do not afterward refer to or think or speak of the matter.

A young•lady who married secretly and kept it from her parents for months, came to the altar, but could not get blessed of God until she sent for her parents and confessed to them her deception and begged their forgiveness.

Directions For Confession

What shall I confess? Below I will give some suggestions for professors:

Confess your sins of *omission*. Things you should have done you have failed to do. Duty that has been neglected constantly.

Confess you have *practiced* things you know you ought not, and cease their practice.

Confess your *selfishness* and turn from it. See your selfish indulgences. The worldly lusts, lusting after things the world lusts for. For example, in one church there were three men who spent about three hundred dollars annually for cigars and tobacco. Twice as much as they all gave together to God's cause. We were emboldened to say to them publicly if by denying themselves that useless, harmful, hurtful, needless, selfish, fleshly indulgence (worldly lust) and diverting the money wasted into another channel, say missions, they knew forces would thereby be set in motion which would result in the conversion of ten thousand souls, their action said: "Let the souls go to hell; we must smoke." If they knew hundreds of hungry mouths would be thereby fed, let them starve for all 'we care, our consciences do not condemn us; we must smoke. If they knew scores of shivering, freezing bodies could be warmly clad and winter's chilling breeze kept out of homes by warm fires the money would buy, let them shiver, there is no harm in smoking; we must smoke. Confess and forsake your selfish indulgences; and, that you have loved worldly lusts more than the souls or bodies of men.

Confess your prayerlessness. Confess since the Spirit of God maketh intercession in the hearts of all His true children, and you are utterly destitute of the spirit of prayer, it must be because you have lost the Spirit who gives the Spirit of prayer.

Confess your soul deadness, your formality and coldness; your lack of the spirit, your lack of zeal, courage, love, joy, victory.

Confess your evil speaking, gossiping, backbiting, scandal-monging and taking up (and spreading around) a reproach against your neighbor.

Confess that while you can find no time for prayer while the souls of men are dying, it is true you can find time to gad about from house to house and gossip by the hour.

Confess you have little or no love for souls. They can go to hell all about you, but you do not seem to care.

Confess to God, though outwardly you are a professor, a member of the church, inwardly you are unlike Jesus.

Confess you love the world of which God says mere friendship with is enmity to God and if a man will be the friend of, he makes himself God's enemy.

Confess your fretting, murmuring, fault-finding, nagging, grumbling, growling and complaining; and implore Him to put these all away from you. Confess your un-Christlike tempers.

Confess your covetousness, avarice, greed, grasp and love of money.

Confess your bad temper, anger, ill will, impatience, hatred, wrath, unforgiving spirit and consequent evil influence.

Confess your stubbornness. You never humble yourself. You are always right. You never make a mistake and have nothing to confess. A brother from the Methodist church told us how he wanted his way and because he could not have it they were all stubborn. Of course, he was not stubborn, but they were stubborn. But of course he was not(?). O, no,

Confess your SIN of Prayerlessness.

Yes, sin! Surely it is this when a thousand million or more have gone down to hell (says Finney) because the church either was too lazy to pray for them or else lived where their prayers were useless.

Confess your lack of humility. If you do not believe this, look back and see where you were wrong and then say to the party those hardest words, "I was *mistaken*."

Confess your penuriousness, close-fistedness, and downright stinginess. Confess you have robbed God in tithes and offerings and then quit it, and more, pay God the, back tithe just like you would pay any other honest debt.

Confess your failure to obey God in making restitution and the consequent condemnation. Make a list of all which should be adjusted and never cease till all is paid. Confess your slowness here has grieved the Holy Spirit and kept you from your full freedom and power in His service. *Every known wrong must be made right, according to your ability*. Confess your failure to apologize and confess and beg pardon, and bury the old score. Confess your reluctance to forgive.

Confess your sin of being *insincere*. You have said publicly, "All I have is His;" but what are the facts? You oppose giving God one paltry tenth, though it belongs to Him, and oppose His faithful messenger of this truth. You have said, "I will go where He wants me to go," and then turn around and go with the world and look, talk, act, and do as they do, while knowing God commands you to be separate from and unlike them.

Confess you have grieved His Spirit. Confess you have had no interest in Holiness. Confess your lack of love for God's word and Bible study.

Confess you have lived by a false principle of *conscience* and thereby justified yourself in wrong•your conscience has been contrary to the Spirit of God and the word of God. Still you have followed it and rejected these. A man's excuse to his wife who labored to get him to stop smoking one hundred dollars annually in cigars was, his conscience did not condemn him. But God does on the score of extravagance and lack of selfdenial, to say nothing of decency and cleanliness. You see, his conscience was false.

And then after this thorough comprehensive confession, hear what God says further in the text that you shall do•**AND FORSAKE THEM**. Stop all these practices; by the help of God's Spirit do them no more. Die first, and then, dear reader, exercise simple faith in His promise and His promised mercy shall be yours in abundant measure.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 16

PREACHING TO CONSCIENCE

The history of all great preachers who have been instrumental in God's hands of promoting powerful revivals of religion, reveals the fact without exception, that they all appealed directly to the consciences of their hearers. This is clearly recognized to be the secret of their success.

Emerson recognized this element in Finney's preaching, and to it attributed, in a large measure, his popularity and success. Finney's sermons and autobiography abound in appeals to conscience. Perceiving the backslidden condition of a certain church, by their prayers, he said: "I arose and gave their consciences a terrible searching." A revival ensued as a result of this courageous action. Even his published sermons still preserve the conscience probing power for which his spoken sermons were famous. He learned, in personal experience, when in quest of the higher life of sanctification that this experience was impossible unless there was first a *"terribly searching application of the law of God to the heart and conscience of the individual,"* probing their remotest depths of remaining corruption and self.

John Wesley said he dare no more preach a fine sermon than wear a fine coat. Well he knew, in the language of another, "to preach a beautiful sermon 'was often to preach a useless one," so far as conscience penetrating power was concerned. Consequently, we find his writings and sermons replete with simple, direct, often homely, address, to the heart and conscience.

Mueller early learned, in his remarkable career of faith achievement, the impossibility of power in *prayer and preaching*, while living in the practice of any known sin. His life motto, taken from Paul's words, "I exercise myself always to have a conscience void of offense toward God and man," was the chief secret of his success.

Evan Roberts, the Welsh revivalist, was enabled by the Spirit's help to ask very *searching questions of the Christians*, which cut the heart as a knife and probed the inmost depths of conscience, bringing a sense of guilt, contrition, and sorrow, ultimating in broken, penitent, obedient hearts. Hence, the remarkable Welsh revival.

Sam Jones attributed his power over men to his direct appeals to their consciences. The simple remark: "If *the wives of some of you husbands knew you as well as God does, they would give you a wider berth than was ever given an Eastern leper,*" went home to the heart of a prominent church member, causing him first to rave at the Evangelist, and later to confess and bitterly repent of his double hypocritical life. There are many similar instances, in the history of great preachers, of the power of direct address, under heavenly unction, to arouse, convince, convict, and reform the conscience.

The great apostle to the gentiles, Paul, said, in his preaching the word, he always "commended himself to every man's conscience in the sight of God"•he addressed the conscience of his hearers.

This habit was also a distinguishing mark of the peer of all preachers. He who "spoke as never man spoke." On one occasion every one of his hearers went out from His presence, crestfallen, and with downcast look•"being convicted by his own conscience." On another occasion, when His audience was composed of only one, there was such conscience penetrating power in the few words He spoke, that in haste she fled to her own town, and said to her neighbors, "Come, see a man, who told me all the things that I ever did." The hypocritical Pharisees writhed under His searching messages.

The Pentecostal Preacher so drove His exhortation home that His audience was pricked in their hearts. The martyr, Stephen, succeeded in penetrating the hearts of his hearers, though he forfeited his life for his boldness. John, the Baptist, lost his head for his fearlessness in informing Herod his marriage to his brother's wife, while he lived, was legalized adultery. Time would fail us to tell of the hosts of fearless men and women of God, who have boldly looked into the faces of scorners, hypocrites, and pharisaical professors, and have driven home to the conscience the rugged truths of God until men, demons

and 'devils have raved and gnashed on them with their teeth;' but God has always stood by them with supernatural power "from on high" and given them trophies of victory on every battlefield.

From the foregoing examples we can readily see, when we reflect, God's word, which liveth and abideth ever... has not changed, nor lost an iota of its power, and that men's hearts and sin are the same in all ages; that the days in which we live are not, as supposed by many leaders, days of *decay of conscience or lethargic conscience* more than formerly.

Lethargic Conscience•Decay of Conscience•Misued Terms

We repeat it, *the days in which we live are no more days of decay of conscience or lethargic conscience than former days have been* (though there is an abundance of decay of conscience in the church and world with us). But our firm conviction (based on a wide observation and many incriminating confessions of ministers), is, that we are living in days when conscience is not appealed to, and aroused, from the pulpit, as was the case with the founders of Methodism, Finney and many others. Oh, it may be popular to ridicule their methods' and messages as antiquated and out of date, but those who do so with all their advanced philosophies and new ideas of promoting God's work so as to gain the commendation of the *Twentieth Century intelligence*, fail to see the real moral awakenings and transformations of character our fathers saw. It is surely incumbent *on* those who discard the old-time preachers and evangelism, for the *new evengelism*, to produce results in awakening, repentance, regeneration, sanctification and holy living commensurate *to* theirs.

A Defect of Much Modern Preaching Lies in This

It lacks those elements of God accompaniment and penetrative unction which carry the truth of God, out of the letter which killeth, in the Spirit, which maketh alive, straight home to the conscience with such force as to produce change in the character of the hearers. This is true Gospel preaching with the Holy Ghost, sent down from heaven. •The real dynamic preaching's test is this: Ability to reform the heart and correct wrong practices in life. Legion is the number who have been deceived into thinking all duty was done by keeping a good feeling among the flock •and this is often done at the fearful cost of compromise of God's truth. By their own confession they fail to bring on the issue, and arouse the conscience and reprove the heart and correct the wrong practice, lest they offend. But should not the fear of offending God overshadow all other fears? Indeed, so much is this cringing, fawning, fearful spirit manifest that hearers are sometimes assured by advance announcement, "they need not fear being placed in an embarrassing position" by waiting on certain ministries. We would not be misunderstood to advocate any one should study to embarrass; but, this is a natural result of plain, faithful preaching: Those not right with God are searched out, reprovved and made uncomfortable until sin is abandoned.

A prominent business man, a member of a leading church, said to us, concerning his pastor's preaching: "No one, saint or sinner, can find any fault with Dr. -----'s sermons. They are faultless from one point of view •they never hit anybody." And yet, before the Rev. Dr., Sabbath after Sabbath, are thoroughly worldly, proud, selfish, extravagant people, who live to please themselves and the world. So thoroughly given to the love of finery that good respectable workingmen's wives, by their own testimony, declared they would love to go to worship, but the ladies wore so much finery that the contrast with their own clothes was so noticeable they were ashamed to be seen in church. Oh, Church of Christ, (so called), laity and ministry how will you answer for damning souls by your pride and luxury and compromise on the solemn judgment day?

Well we know the present demand for "literary treats" and the discussion of the popular themes of the day. All who stand behind the sacred desk in this age have our heartfelt sympathy. Their two •fold responsibility to God and men is fearful. Their dependence on their parishioners for bread (so they think, when faith is low; but God is the real source), doubtless betrays, subtly, many into keeping back needed truth. We are sure, however, if the eye is kept on Jesus, and the last day of solemn account the fear will be to fail to declare the *whole counsel* of God or fail to keep back any profitable truth. A young minister, in a service in which the power of God was manifestly felt, confessed to us his strong temptation to evade duty, and to popularity. Our reply was that we, personally, were strongly tempted to please Jesus.

As to the common objection, "I will not get my salary if I preach my convictions," we have a profound conviction we will not get our needs supplied if we fail to obey God. And after seventy •five thousand miles travel (quite an expense item in itself), and over ten years ministry, in which, by God's grace, we have never consciously kept back any truth from the people God laid on our hearts; we can testify, without begging or stipulating, God has abundantly supplied every need. So will He, we are convinced, supply the needs of everyone who truly obeys Him and preaches the truth He bids.

A Probable Explanation

Of the failure to address conscience may doubtless be in the fact, the preacher, in order to appeal to the conscience of others, must live *on good terms with his own conscience!*

Paul recognized the danger of preaching to others, and himself becoming a castaway. As a preventive measure of this, he exercised himself (worked himself up) "to have a conscience void of offense toward God and man," and beat his body, literally "black and blue" and kept it under. It is evident one has little heart to preach to others a standard which he, himself, has failed to attain; or, to preach on faithful stewardship, when he, personally, robs God of "tithes of love and willing service; of tithes of silver and of gold;" or, it is difficult to preach with any heart or power on the "baptism of power," when one's own life is powerless and fruitless; or, on purity, when impurity lurks in heart and thought life; or, on self-denial, when we pamper self and live to conform to the fashions and extravagances of the day! As hard as it may seem these facts explain the silence of many pulpits on vital themes.

Let the preacher remember, as an incentive to preach directly to the conscience, that he will only, in the Great Solemn judgment Day, receive credit from God for those whose consciences he has, under God, succeeded in *awakening, reforming, and strengthening* in all goodness so that they can stand *"and having done all, stand until the pearly gates unfold,"* and He will not be content with mere decisions, or surface work evidences of success, which often leave the life unchanged.

Conscience - Alone Not A Safe Guide

By Arthur Zepp

Chapter 17

MISCELLANEOUS

This is the place to set up safeguards against the danger of a *fanatical conscience*, which is sometimes associated with extreme and erroneous views respecting the guidance of the Spirit. We lay down the following principles:

First•The Holy Spirit dwelling in the heart does not supersede the activity of our own reason, judgment and moral sense in the decision of practical questions.

Second•While the Holy Spirit's testimony to the fact of adoption, including pardon, is direct and infallible, when corroborated by the fruit of the Spirit, His guidance in the conduct of life is not designed to be sole and infallible, but in connection with the inspired Word, our own common sense, divine Providences, and the godly judgment of Christian people.

Third•No guidance is of the Holy Spirit which collides with the Bible inspired by the Spirit. *In such collision the Holy Scriptures must be followed in preference to the supposed leading of the Spirit.*

Fourth•The Holy Spirit, so named because it is His office to create and conserve holiness, never leads into sin, nor to doctrines which belittle sin by denying its exceeding sinfulness and its desert of eternal punishment, or by weakening the motives of repentance.

Fifth•It being the office of the Spirit to glorify Christ, no teaching that disparages His Divinity as the only Saviour can come from the Spirit.

Sixth•It being the work of the Spirit to regenerate and to sanctify, the declaration of any substitute for the new birth and holiness cannot be approved by the Spirit of truth, much less can it be inspired by Him.

Seventh•In practical matters, the province of mutable morality, where infallible intellectual processes are involved and erroneous conclusions are possible, it is a species of fanaticism to ascribe such conclusions to the Holy Spirit.

Eighth•There are two classes of people with whom pastors of churches have difficulty. The first consists of those who consider consciences as infallible beyond the spheres of motives, dispositions and principles, and insist on infallibility in all practical questions, the realm of mutable ethics. They demand that the decisions of the intellect, in respect to all moral subjects, should be regarded as always right and clothed with the authority of intuitive judgments. Just here is found a fruitful source of most dangerous self•deception and of fanaticism in its various forms and degrees.

The second class includes those who make an analogous mistake in respect to the Holy Spirit. They insist that His infallibility, evinced in His direct witness to adoption, be carried into all questions of every•day life, questions involving intellectual research and the practical reason.

These erroneous claims respecting conscience and the Holy Spirit put these two classes beyond the reach of argument, persuasion, and advice. If members of the church, they inevitably become dictatorial, censorious and schismatic.

It is interesting and instructive to note the relation of the Holy Spirit to conscience in the work of regeneration and sanctification. If man was created to be a temple of God, his spirit must be the holy of holies in which He dwells, and his conscience must be the ark of the covenant which carries His law. Sin defiled that sacred ark and rendered it offensive to the holy God. The scheme of redemption must have direct reference to the purification of conscience. The writer to the

Hebrews intimates that Mosaism "did not make him that did the service perfect, as pertaining to the conscience" (9: 9), and he exhorts the believer to draw 'near having his heart sprinkled from an evil (guilty) conscience" (10: 22). The conscience, relieved of guilt through faith in the atonement made by Christ, and ever after prompting to a life of obedience, is the spiritual organ in which the Holy Spirit evermore dwells, keeping watchful guard over the living law in the heart and constantly witnessing to the persevering believer that he is well pleasing to God. *Peace, the fruit of the Spirit, can dwell only with a "conscience void of offense."* *Holiness, the work of the Spirit, is also attested by conscience.* !For our glorying is this, the testimony of our conscience that in holiness we behaved ourselves," etc. (Cor. 1:1:2, R. V.).•Dr. Steele.

Some Questions

Question: How shall I reconcile some definitions herein given (as for example, conscience agrees with the Bible and if its light be followed by the heathen, salvation will result) with the doctrine of Total Depravity.?

Answer: This is simply the teaching of Paul. The conscience of the heathen "*accuses*" or "*excuses*," according to whether they do good or evil. "*That which may be known of God is manifest to them for God hath showed it to them.*"

Question: If conscience is the reason exercised in arriving at what is right and what is wrong, how can its decisions be reliable if the reason, along with the rest of man, is totally depraved so that man of himself can not think one good thought or perform one good act?

Answer: The goodness in natural conscience is not of conscience alone, but rather of the prevenient grace of God and through the benefit of Christ's atonement which 'draws all men to him though all do not yield to His Spirit's gracious drawings.

If by the modern demand that everything moral and religious should be settled by the individual's conscience, especially because it is of the Twentieth Century enlightenment stamp, be meant this new superior enlightenment is of the Spirit of God and harmonizes with the immutable words of God, we gladly acquiesce, but if it be meant the intelligence of this special twentieth century stamp is sufficient, independent of the once for all revelation of God, we object to this poison in the church pot. It is old antinomianism in new clothes.

Here is a man who walks into the lawyer's office and says I do not believe such and such a law. The lawyer replies. "I can not help that, sir; we must go by what is written in the law." The management of a corporation for which we worked, changed hands. I frequently forgot and found myself saying to my new chief clerk when ordered to do something different from the way we had formerly done, "under the former management we did thus and so." He replied, "it matters not what you did before, you are under a new management now; the old one don't go now." So it is of the Christian. He is under new management. He must live not by the former permissions of his conscience, but by what is written.

Here is another man who says I will do what I think is right and then I am all right. But how does he interpret what is right? Through diligent search of God's law. Nay, verily, he has an easier and less costly way. He decides by his convenient, accommodating conscience, which allows him to violate all the Ten Commandments, the Sermon on the Mount and the Golden Rule without any compunctions of guilt whatever.