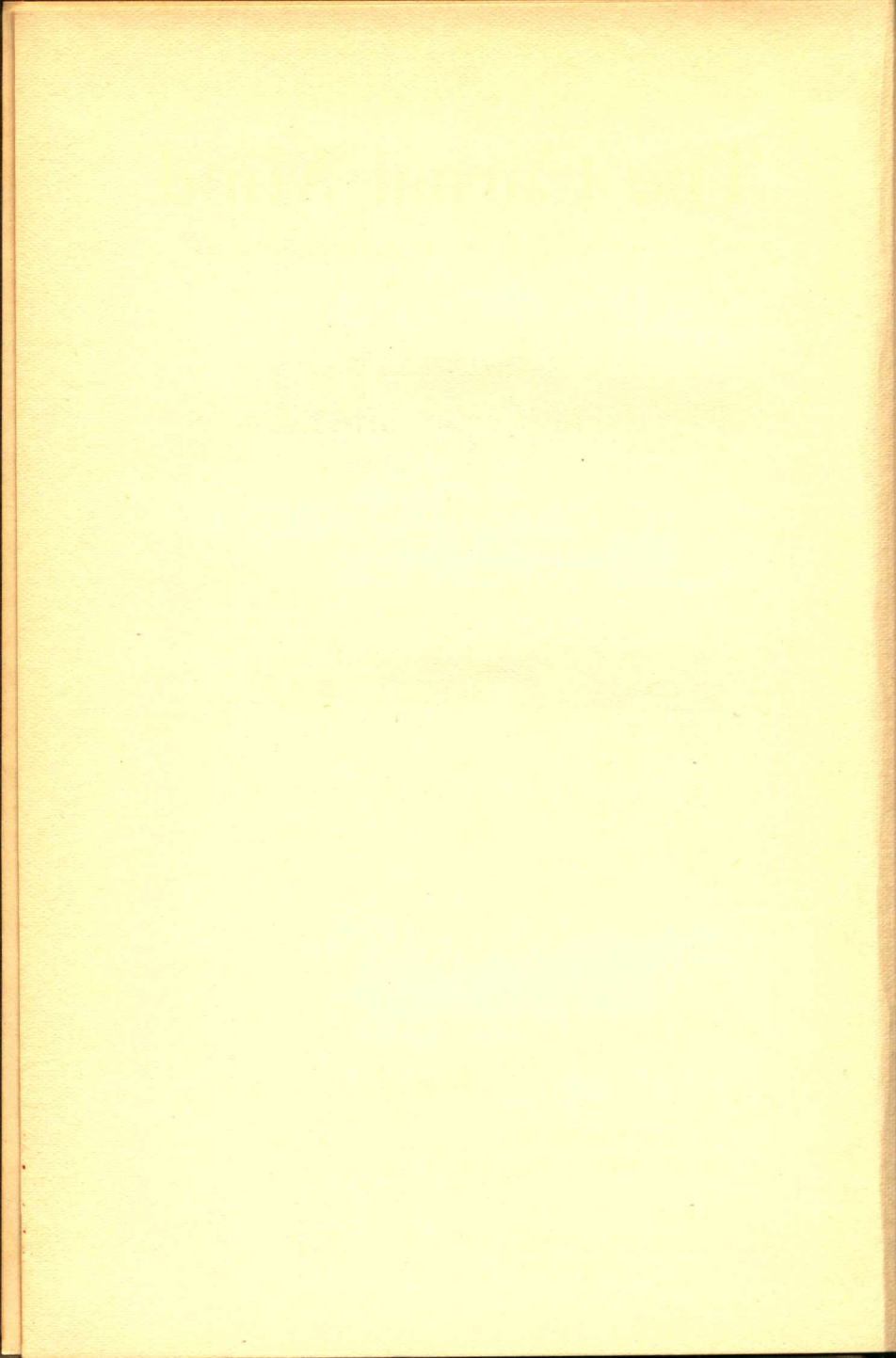


THE CARNAL MIND

BALDWIN

The Carnal Mind

Harmon A. Baldwin



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The Carnal Mind

*A Doctrinal and Experimental
View of the Subject*

by

Harmon A. Baldwin

*Author of "Lessons for Seekers of Holiness," "The Indwelling
Christ," "Holiness and the Human Element,"
"The Fisherman of Galilee," Etc.*

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INTRODUCTION

As the experience of holiness is essential to admittance into the heavenly kingdom, any work that will give light on its nature ought to be welcomed and given thoughtful and prayerful consideration. There are many theories advanced concerning this work of grace, and scores of books have been published for the purpose of propagating these different views. That many of these theories are erroneous and not founded upon a correct interpretation of Scripture is apparent. And because of false teaching from the pulpit and press there are many sincere and honest persons who are confused as to their religious experiences, and perplexed as well as confused. I am sure that a careful perusal of this new book will greatly assist such individuals, will serve to clear their minds regarding the doctrine of entire sanctification, and will also help all who may be seeking this blessed experience of full salvation.

The author of this work has a very clear and discriminating mind, as well as a rich experience of the things of God, and has power to make nice distinctions and analyze truth, and in this volume many of the perplexing questions which arise in a Christian's experience are satisfactorily answered.

As the title suggests, this book deals largely with the subject of carnality and with its various manifestations. The author very clearly shows the na-

ture of the carnal mind, giving the Bible view of the same; shows that carnality remains in the justified soul; makes plain the difference between the life of those justified and those entirely sanctified; contends for the complete destruction of the "old man" by the power of God; indicates the difference between the stirrings of carnality and the temptations of Satan; and so clearly defines the state and feelings and victories of a holy heart as to make the experience greatly to be desired by all who have been truly converted.

This book is a timely one and is a fitting companion volume to one previously published by the same author and entitled, "Holiness and the Human Element." In these days when there is so much spurious doctrine being disseminated this book will prove a blessing to many by showing them the Scriptural way to the Eternal City. I bespeak for it a wide sale.

J. T. LOGAN.

Evanston, Illinois.

PREFACE

As a consequence of their lack of knowledge, many honest souls, in their efforts after heart purity, aim wide of the mark. Some are inclined to attribute every evil thought suggested to their minds to the movings of depravity, and thus eliminate the temptations of Satan from their reckonings; with some the stirrings of depravity are excused away, and practically every evil thought and inclination is laid to the suggestions of the enemy; while others seem to have no definite ideas as to what they must be delivered from in order that they may be made holy.

In the following pages we have made an honest attempt to clear up these difficult points, and to give, not only a doctrinal exposition of the subject, but, which is more important, have attempted to so connect doctrine and experience as to reveal, as far as possible to the unsanctified heart, the nature of the inherent trouble. How well we have succeeded we will leave others to judge; but we bespeak for ourselves, both from those who will agree and from those who may disagree, the charity which will allow that we have done our best, and that we have constantly desired and striven for those words which will be most to the glory of God and helpful to earnest seekers after light.

The writer has feared that much of our literature

on the subject of holiness stops right at the point where earnest hearts want to know; and in these pages has often ventured out into that region beyond, in which, as far as he can discover, few paths have been broken, except by those honest souls who in their determination to know God have blazed a path for themselves and made it through, leaving little or no record of their discoveries, and we know very little of the heartaches and tears amid which they pressed their way to the goal. We have presumed to pass by this way and erect guide-posts that others may see and go aright.

Our constant prayer has been: Oh, that the Lord would enable us to speak a word in season to him that is weary, and help to direct souls, for whom Jesus died, to the Fountain of Blood where all sin, all defilement, shall be cleansed away. Amen. Even so, Lord Jesus.

H. A. BALDWIN.

Pittsburgh, Pa., March 18, 1926.

CHAPTER I

TERMS

The names which have been applied to the evil nature which is inherent in every unsanctified soul are legion. Its ramifications are so complex and its manifestations so various that no one word, or no set of words, has ever been coined which will satisfactorily express the thing. Some have supposed, since certain words are not found in the Bible, that they are incorrect. But this is not necessarily the case. To follow such a course in all matters pertaining to religion would cause a great poverty of language.

The consistent thing to do is to use those words which, to the person addressed, the most nearly describe the matter in hand, whether those particular words are found in the Bible or not. Language is but a means by which we convey thought; and as thought or circumstances change, or as knowledge advances or retrogrades, of necessity language must change to meet the new conditions; hence it is clear that words which are very expressive in one age may be meaningless in another. Noting this fact it must be conceded that it is possible that some English words which were used by the translators of the Bible in the time of King James could now be replaced by others which are to us much more ex-

pressive. And, again, the Bible does not profess to contain every word either in the Greek or Hebrew language, neither does it encompass the whole vocabulary of the English language, and we have a perfect right to use the whole scope of our elastic form of speech to express our thoughts, provided we possess the ability so to do.

To illustrate: Three men are sitting by a camp fire. One of them calls the utensil in which their meat is being prepared a "frying pan"; the second man objects and says it is a "skillet," while the third says they are both mistaken and applies the original word, "spider." Surely none of them would object to eating the venison because of their disagreement concerning the name. Two men had a fight because one insisted on saying "jelly" and the other just as stubbornly said "jell." Our teaching, or, as some would say, our raising, has much to do with the terms we use. To one person a word is very expressive, while to another it means little.

Another thing that does, or should, influence our use of terms is the exact or technical meaning which we wish to convey. There is no rule of language which is more important than this, and its neglect is often the cause of much confusion and needless misunderstanding.

Again, the depth of one's feelings is often displayed by the forcefulness of the terms he uses. Mild terms, like "inward sin," "heart sin," and the like, may do for those who feel but little, but there are feelings which can only be expressed by such harsh words as "carnality," "the old man," etc.

With these few preliminary remarks let us set forth a number of the terms which are used in speaking of the evil nature of the soul, and, in a few words, give the meaning of each.

1. SIN. This is a Bible word. It refers not only to actual transgressions but also to heart evil. The psalmist draws this distinction, saying, "Blessed is he whose *transgression is forgiven, whose sin is covered*" (Psa. 32:1). Were we, like the psalmist, attempting to explain God's method of dealing with *actual* and *heart* sin we would say that the former is *forgiven* while the latter is *cleansed*. The psalmist then shows the condition of the person both after the work of regeneration and of entire sanctification have been accomplished, for, in the second verse he says, "Blessed is the man unto whom the Lord *imputeth not iniquity*, and in whose spirit *there is no guile*." First, iniquities are not imputed from the fact that they are forgiven, and then, even the guile of an unclean heart is taken away. John notes this distinction. "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:7, 9).

In the following quotation from Wesley's sermon on "Sin in Believers," he gives the same definition of the word "sin." "By sin, I understand inward sin; any sinful temper, passion, or affection; such

as pride, self-will, love of the world, in any kind or degree."

2. INWARD SIN, HEART SIN. These terms are like the former, except that they specify the location of the sin and leave room for the inference that sin may exist in the heart when outward or actual sin is absent. These are not Scriptural terms, but the Bible clearly sanctions their use in all those passages which represent the heart as the fountain of sin. Wesley, as well as other standard authors, uses these terms freely.

3. DEPRAVITY. This is defined as, "Sinful perversion of nature, especially as inherited from Adam." Total depravity is defined as, "the doctrine that the human nature has no tendency to piety or spirituality, but has the opposite tendency, every faculty having an innate taint."—*Standard Dictionary*. There will be little or no controversy concerning the fact that this term applies to the evil bent of the soul; it has especial reference to the *downward* or *earthly* tendency, which tendency is described still further by such words as *pollution*, *defilement*, *corruption*, and *degeneracy*. That heart in which this element remains is living on a lower plane than God intended that it should, and in proportion as one departs from God's standard in that same proportion he becomes more and more depraved. Thus it is seen that "depravity" is a general term and must be used cautiously or it will be misunderstood. When reference is made to the evil nature remaining in the hearts of those who are converted, the word "depravity" should, as a general thing, be qualified by

such expressions as "*sinful*," "*inward*," or "*inherent*." In speaking of the condition of the uncleansed heart after conversion, Bishop Peck says, "But in this form of *inward depravity* is it any more desirable, any less offensive or dangerous?"*

4. OLD ADAM, ADAMIC NATURE. These expressions have especial reference to the source from which the defilement of nature proceeds. They are not Bible terms, but immediately remind us of the fact that "in Adam all die," and that by "one man's disobedience many were made sinners." These expressions bring out the fact that inward depravity is inherited from Adam; it is his legacy to the whole human race. This sinful nature was originally formed in the soul of Adam as a result of his obedience to the devil—the old serpent, and as a consequence it is fittingly called by Adam Clarke, "The infernal offspring of the devil." Inward, or Adamic, sin became man's by the voluntary choice of Adam and always remains a part of man until, in the article of entire sanctification, the "second Adam" comes to his rescue and delivers him. Man is as powerless to deliver himself as he is to change the "ego" of his being.

5. ORIGINAL SIN. This term is much like the two preceding, but it brings out the additional fact that the sin principle is the same in nature now as that which was originally inoculated into the heart of our first parents. This is not a Bible term, yet it is the one which perhaps has gained the highest favor among theologians. It was first used by St. Augustine in his controversies with certain heretics, and

*Central Idea of Christianity, page 138.

has since been almost universally adopted. Most orthodox churches use this term in defining the natural depravity of the human heart. Under this caption Wesley has written a strong sermon in which he shows up the sinfulness of the unsanctified soul. He also wrote with the same title an exhaustive treatise on the nature and extent of the evil. In this latter he speaks of original sin in such strong terms as "*the root of bitterness,*" "*thorn of uneasiness,*" "*corruption of nature,*" "*bias of the heart,*" etc.

6. INBRED SIN, INHERENT SIN, INNATE SIN. The first term refers to the fact that the sin is inherited; in the last the possibility might remain that the sin originated with the person who possesses it, while in the second there may be a strong intimation that the sin can never be removed. Thus, when Adam fell his heart was filled with innate sin, but we, his children, possess inbred sin, and some teach that as long as we live our hearts must necessarily be filled with inherent depravity. As a consequence of this fact, where there is danger of confusion, the three terms should be used with due reference to their actual meaning, and not carelessly. These are not Bible terms, but are in such common use as to be well established. In his sermon, "*Repentance of Believers,*" Wesley says, "Most sure we cannot [be cleansed] till it shall please our Lord to speak to our hearts again, to speak the second time, Be clean; and then only the leprosy is cleansed. Then only, the evil root, the carnal mind, is destroyed; and *inbred sin* subsists no more.

7. OLD MAN. This is a Bible term. "Knowing this, that our *old man* is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. 6:6). "That ye put off concerning the former conversation the *old man*, which is corrupt according to the deceitful lusts" (Eph. 4:22). "Lie not one to another, seeing that ye have put off the old man with his deeds" (Col. 3:9).

There is no doubt that the term "old man" in these passages has reference both to the old life of sin in which the persons addressed had formerly lived and also to the native depravity of the heart. This is seen from the fact that in all three of the passages both conditions are expressly mentioned, and it is a mistake to so emphasize one side of a question that we cannot see the other.

Taking the above passages in order, the term "old man" refers to the old mode of life in the following expressions: (1) "That henceforth we should not serve sin." (2) "Put off concerning the former conversation." (3) "Lie not one to another," and the "deeds of the old man."

That the term "old man" refers to the depravity of the heart is clear from the following expressions: (1) "That the body of sin might be destroyed." The "body of sin" can mean nothing short of the element of evil within. (2) In the second passage reference is made to the principle of evil in the following words: The "old man is corrupt according to the deceitful lusts." This is just what is claimed of inward sin—it is composed of certain "deceitful

lusts" which together form a mass of "corruption" called the "old man." (3) In the third passage the "old man" is spoken of as a person, the "old man with his deeds." That this represents the unholy principle of depravity is seen from the fact that from this principle proceeds the evil "deeds" of the unsaved, as well as the trouble in the hearts of those who are regenerated but not yet wholly sanctified. This evil principle and its results are well described by the expression, "The old man with his deeds."

It is called the "old man" from the fact of its age. It is as old as the fall of man. Our evil course of life lasts but a few years, while evil as a principle is transmitted to us from Adam.

In commenting on Romans 6:6, Wesley says, "*Our old man*—coeval with our being, and as old as the fall, our evil nature; a strong and beautiful expression for that entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected. This in a believer is crucified with Christ."—*Notes*. On the same passage, Adam Clarke says, "How is the principle of life which Jesus Christ has *implanted* in us to be brought into full effect, vigor, and usefulness? By the destruction of the *body of sin*, our *old man*, our wicked, corrupt, and fleshly self, is to be crucified; to be truly *slain* as Christ was crucified; that our souls may as truly be raised from a death of sin to a life of righteousness as the body of Christ was raised from the grave, and afterward ascended to the right hand of God. * * * We find that *the old man*,

used here, and in Eph. 4:22 and Col. 3:9, is the same as *the flesh with its affections and lusts* (Gal. 5:24), and *the body of the sins of the flesh* (Col. 2:11) are the very same which the Jewish writers term *the old Adam*; and which they interpret evil concupiscence; the same which we mean by *indwelling sin*, or *the infection of our nature*, in consequence of the fall. From all which we may learn that the design of God is to counterwork and destroy the very spirit and soul of sin, that we may *no longer serve it*, no longer be its *slaves*. Nor shall it any more be capable of performing its essential functions than a *dead body* can perform the functions of natural life."

8. CARNAL MIND, CARNAL NATURE, CARNALITY. "Carnal" has reference to the fleshly tendency of sin. To be "carnal," in the fullest sense of the term, is to be without God, but to be in some sense "carnal" is possible with grace. The term "carnal mind" refers to the fact that the tendency of the unsanctified mind is, to a greater or lesser degree, directed toward sensual gratification; "carnal nature" to the fact that, in its nature, the unregenerate as also the unsanctified heart or nature tends toward carnal indulgence; and "carnality" refers to the sinful principle of the heart, whether it is yielded to or not.

While it is impossible for the "carnal mind" to control and grace to be retained, yet it is possible for its "roots" to remain while grace controls. To be "carnally minded" is to be given over to sin, and the Bible says that this is death; for the "carnal mind" to be present (yet held in check by grace) is

consistent with the retention of grace, but to possess any degree of the "carnal mind" is inconsistent with the experience of entire sanctification.

Wesley very often uses the term "carnal mind" to represent the depravity remaining in the justified soul. One example is given under number 6 above. Another instance is found in his "*First Discourse upon the Sermon on the Mount*": "Nevertheless, the conviction we feel of inbred sin is deeper and deeper every day. The more we grow in grace, the more do we see the desperate wickedness of our heart. The more we advance in the knowledge and love of God, through our Lord Jesus Christ (as great a mystery as this may appear to those who know not the power of God unto salvation), the more do we discern of our alienation from God—of the enmity that is in our carnal mind, and the necessity of our being entirely renewed in righteousness and true holiness."

In his last check, Section VIII, Fletcher says, "We do not deny that the remains of the carnal mind still cleave to imperfect Christians; and that, when the expression *carnal* is softened and qualified, it may, in a low sense, be applied to such professors as those Corinthians were to whom St. Paul said, 'I could not speak to you as to spiritual.'"

These are only a few of the names which have been applied to this evil principle—this "inbred monster."—*Wesley*. None of them thoroughly express the vileness of the thing to which they have been applied. The terms which we should use are those which convey to our own minds, and more partic-

ularly to the minds of others, as nearly as we are able, the nature of the matter to which they refer. In the following pages we shall use freely those appellations which, as we view the matter, the most nearly describe that particular aspect or phase of inbred sin which we desire to bring to the reader's attention, and sincerely hope, if any person may have any prejudices in favor of one term and against another, that he will not allow these prejudices to hinder him from seeing the truths which we shall attempt to set forth. Let him remember that while we would be pleasing him in the use of one term we might be offending another, and, on such occasions, the best way to become all things to all men is to follow our own convictions or taste.

CHAPTER II

BIBLE VIEW OF THE CARNAL MIND

I. THE OLD TESTAMENT. The orthodox definition of original sin is as follows: "Original sin standeth not in the following of Adam, as the Pelagians do vainly talk, but it is the corruption of the nature of every man that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually." See any Methodist Discipline.

As near as we can tell, this is how it came about. When Adam sinned there came into, or was produced in his being, in the place of the purity which once occupied his heart—but which was now driven out or destroyed, or debased—a sinful nature, a bent to evil, which was opposed to God, rebellious against His will, envious, jealous, impatient; which defied His sovereignty, and refused to obey. This wicked nature was the spawn of heaven's rebellion, reproduced through some mysterious process in man's spiritual vitality as surely as the virus of small-pox is injected into our veins by vaccination.

Let us turn to the Bible and there trace this sinful principle through the ages, and find out God's opinion concerning it. We read, "And Adam lived an hundred and thirty years, and begat a son in his

own likeness, after his image" (Gen. 5:3). The first man was made in the image of God (Gen. 1:27), which was "righteousness and true holiness" (Eph. 4:24); but by transgression this image was effaced (Rom. 5:12-19). Since Adam no longer possessed the image of God, he was unable to transmit it to his children, for it is a fixed law that nothing can be transmitted to the child which is not, potentially, in the parent. On the contrary, like produces like, and since he now possessed the image of his conqueror, the devil (see Rom. 6:16), he must of necessity transmit this sinful image. (If fig trees bear fruit at all they must of necessity bear figs, and thistles *must* produce thistles.)

Again, we read, "And God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually" (Gen. 6:5). The King James translators have inserted in the margin the following note: "The Hebrew word signifieth not only the imagination but also the purposes and desires." This fact shows that in the original the passage has reference to something deeper down or farther back than voluntary transgressions, and that it deals with the source of sinful supply—sinful purpose and desire, or a corrupt fountain.

Again the Word says, "And God looked upon the earth, and, behold, it was corrupt; for all flesh had corrupted his way upon the earth" (Gen. 6:12). Here depravity is said to be connected with all flesh, showing that, before the flood at least, depravity was universal. We are told that after the flood the

Lord "said in his heart, I will not again curse the ground any more for man's sake; for the imagination of man's heart is evil from his youth" (Gen. 8:21). Thus God makes the "evil" of man's heart—and its universality—a reason for His leniency.

He could scarcely refer to actual transgressions, for "because of these things cometh the wrath of God upon the children of disobedience" (Eph. 5:6), but He does refer to the fact that the hearts of all men are naturally corrupt, and that since they have this corruption by inheritance they are not responsible for its presence, and notwithstanding that they are corrupt, yet because they are not responsible for the presence of this corruption and because of His great compassion, He placed the bow of promise in their heavens and extends to them His grace.

In the following passages, Job clearly refers to original sin: "If I wash myself with snow water, and make my hands never so clean: yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me." "Who can bring a clean thing out of an unclean? Not one." "Behold I am vile: what shall I answer thee [God]? I will lay mine hand upon my mouth." "I have heard of thee by the hearing of the ear: but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes" (Job 9:30, 31; 14:4; 40:4; 42:5, 6).

Although Job's three friends were at fault in the stand they took against him, yet they had a conception of the depravity of the human heart which was, in the main, correct. Eliphaz said, "Shall mortal

man be more just than God? shall a man be more pure than his Maker? Behold, he put no trust in his servants; and his angels he charged with folly: how much less in them that dwell in houses of clay, whose foundation is in the dust, which are crushed before the moth? Doth not their excellency which is in them go away? they die, even without wisdom." Again the same man says, "What is man that he should be clean? and he which is born of a woman, that he should be righteous? Behold he putteth no trust in his saints; yea, the heavens are not clean in his sight. How much more abominable and filthy is man, which drinketh iniquity like water?" (Job 4: 17-21; 15: 14-16). Bildad uses much the same language in Job 25: 4-6.

The psalmist David declares, "Behold, I was shapen in iniquity; and in sin did my mother conceive me" (Psa. 51:5). After this confession he offers that wonderful prayer for cleansing, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow." Some would presume to lay claim to the merits of redemption as though those merits were theirs by inherent right; but this is a mistake, for these merits are given only because of the grace of God freely manifested in that redemption. According to David the infant is born an offspring, in some sense, or perhaps as a result of sin, and who will venture to dispute his word? Since this is the case, what lawful claim can the infant lay to the mercy or favor of God? The only hope for his redemption lies in the atonement of Jesus Christ, and without this atonement he would

inevitably perish, along with his sinful parents. Since an atonement has been made and since this atonement reaches to the whole human family, if a child, "born in sin," should die before it reaches the years of accountability, its case is covered, it is cleansed from all inherited evil and is taken, purified, to heaven. There are no infants in hell, but they would be there were it not for the blood of Jesus Christ.

Again David says, "The wicked are estranged from the womb: they go astray as soon as they be born, speaking lies" (Psa. 58:3). Note the fact that in the first clause the psalmist makes the condition of the wicked passive—"they are estranged"—referring to the sinful nature received from their parents; while in the next clause he follows them into the world where passive evil produces active evil and they "go astray."

Jeremiah says, "The heart is deceitful above all things, and desperately wicked: who can know it?" (Jer. 17:9). This passage refers, not to deceitful or wicked works, but to the deceitful, wicked condition of the heart. This is certainly a deplorable state of affairs, but this is the human heart without the cleansing of the blood of Calvary.

CHAPTER III

BIBLE VIEW OF THE CARNAL MIND— CONTINUED

II. THE NEW TESTAMENT. If we pass to the New Testament, the testimony of the Spirit affirming the doctrine of indwelling evil is just as strong and even stronger than it is in the ancient Scriptures.

Jesus said, "That which cometh out of the man, that defileth the man. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7: 20-23). The source from which the evils enumerated proceed is within the heart. Evil is always from within, and has its primary source in an innate bent to sin.

Paul accepts the theory of the depravity of the human heart. He says, "What then are we [the Jews] better than they [the Gentiles]? No, in no wise: for we have before proved both Jews and Gentiles, that they are all under sin" (Rom. 3: 9). Neither Jews nor Gentiles are exempt from this universal law by which they inherit the depravity of their common parent—Adam—"they are all under sin." Again, in the same chapter, Paul says, "For all have sinned and come short of the glory of God"

(Rom. 3:23). The reason why we all go astray and sin is because our hearts are by nature prone to evil.

In the fifth chapter of Romans, Paul states the case thus, "Wherefore, as by one man sin entered into the world, and death by sin, and so death passed upon all men, for that [margin, in whom] all have sinned" (verse 12).

Notice five points in this text: (1) "One man," Adam, was the cause of sin entering into the world. (2) Death came by sin, not only physical, but spiritual death. The infant inherits death, entailed upon him by the transgression of our first parents; if he dies physically in infancy he escapes eternal death only through the blood of Jesus. (3) This death is universal, for "in Adam all die" (1 Cor. 15:22). (4) Adam, as the great founder of the race, is responsible for the inheritance he has left us. (5) No matter how holy a parent may be, his child will be born with the carnal nature, for "in Adam all die." Thus Adam is found to be guilty of entailing on all humanity for all ages the initial depravity of their natures, and our immediate parents are responsible for this depravity only in so far as, by their particular sins, they direct and intensify it according to the bent of their own evil natures.

"Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's transgression" (Rom. 5:14). Although from Adam to Moses there was no code of laws, and, as a consequence, men did not "sin after the similitude of Adam's transgression," which was the deliberate breaking of a set and known law; yet

the spiritual death, brought in by transgression, reigned. Although sin is not imputed where there is no law, yet sin, as a principle, even before the law, reigned in the hearts of fallen men. Carnal "death" reigned, and was never conquered until the law of the Spirit of life showed a more excellent way. The rest of the fifth chapter of Romans continues the argument, showing that sin or carnality came as a result of Adam's transgression.

Paul continues his thought in the sixth chapter, saying, "Our old man is crucified with him, that the body of sin might be destroyed." While, as we have already said (chapter I), the expression, "old man" may be made to refer to the old sinful life, yet it most surely does also refer to the "man of sin"—the carnal man of the soul. In another place the apostle fixes the time of the destruction of the body of sin, referring it to the time of heart circumcision. "In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ" (Col. 2:11).

In Romans seven Paul says, "For when we were in the flesh, the motions [passions] of sins, which were by the law, did work in our members to bring forth fruit unto death" (verse 5).

1. The apostle does not refer to the corporeal flesh of man, for the persons he was addressing still possessed that, while the "flesh" to which he referred was a thing of the past—"when ye *were* in the flesh." But he did refer to his past sinful life which was backed up by a sinful nature.

2. Law is not the cause of sin; it only reveals and condemns the state of affairs which already exists. Moral wrong existed before the law was given, for ignorance of God's law or of moral qualities cannot do away with the intrinsic evil character of an act or disposition, but moral wrong or immoral acts could not bring condemnation until the law revealed the will of the Lawgiver by laying down rules of conduct, and even then it did not condemn until men, in the face of light, either did what it prohibited or neglected to fulfil its positive demands. That is, the law does not condemn a person because of his inherent tendency to evil, but only because of his actual sins.

3. The law commanded purity of life and heart, but the "motions of sins" or "passions of sins"—which were seated in the soul and which were revealed and condemned by the law—in opposition to and hatred of this law took advantage of our fleshly appetites and through them "brought forth fruit unto death."

Again, using a rhetorical figure by which he substituted the first person singular for some expression which would include all mankind, Paul confessed his duplicity and laid the blame to sin that dwelt in him, and declares that although he delights in the law of God after the inner man (as any repentant man does), yet, he adds, "I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members." Here he speaks of the carnal nature as "another law" and "the law of sin." Then

he breaks out with that doleful cry, "O wretched man that I am! who shall deliver me from the body of this death?" A carnal mind, dwelling within, unrestrained by grace, but which its possessor sees and vainly attempts to conquer without divine aid, can fitly be called a "body of death."

The apostle again says, "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7). The "carnal mind" is that unrighteous inhabitant of every unsanctified breast which bitterly opposes the supremacy of the divine mind.

Scattered throughout these five chapters as well as the rest of the epistles are numbers of passages which refer to carnality as an evil principle of the soul, until the doctrine of its existence and of its unholy nature is fully established.

CHAPTER IV

THE CARNAL MIND AS THE CAUSE OF TRANSGRESSION

George A. McLaughlin, in his little book entitled, "Inbred Sin," says, "Actual sin is the result of inbred sin." With this statement as a starting point, let us bring out a few lessons:

1. There is always a cause for actual sin. It cannot spring up spontaneously in soil where evil did not previously exist. Actual sin is an offspring or result of preexisting conditions, which, taken together with the overt act, word or thought, make up the sum total of sin. As God is the great Author of holiness, likewise the devil is the author or originator of sin. The truth of this statement may be seen from the following words of Jesus addressed to the rebellious Jews, "Ye are of your father the devil, and the lusts of your father ye will do. He was a murderer from the beginning and abode not in the truth, because there is no truth in him. When he speaketh a lie he speaketh of his own: for he is a liar, and the father of it" (John 8:44).

God, if we may thus speak, has a monopoly on holiness, and, throughout the vastness of His universe, where there exists one lone atom of this "good gift" it owes its existence and continuation to the great "Father of lights," the Giver of every good and

perfect gift. On the contrary, the devil has a monopoly, or at least a controlling interest in sin, and there is not an atom of wretchedness or filth or of any evil work throughout eternity that does not owe its existence, either directly or indirectly, to this adversary, this "spirit that now worketh in the children of disobedience." When God renovates His creation, as He some time most surely will do, He will scrape off every vestige of this broth of abomination, and, along with its father, the devil, will confine it under chains of darkness and behind adamant walls forever. And with the incarceration of the archfiend and his filth the universe will be eternally rid of sin. What a glorious vision! Then we can take the wings of the morning and fly throughout infinity and not find one defiling thing. O God, let us come to that glorious day!

2. Actual sin cannot spontaneously spring up from a clean soul. It must have an original in the heart from which to proceed, and this original or originator, with reference to the overt act, is inbred sin. If it is true that an evil tree cannot bring forth good fruit, it is just as true that a good tree cannot bring forth evil fruit.

3. If actual sin is the result of inherent sin, as the cause always precedes the effect, inherent sin, *the cause*, must, in point of time, precede actual sin, *the effect*. As a consequence, when any clean soul falls, the conclusion is inevitable that he allowed the inclination to be established before the sin was actually committed. If this is not true then it is not true that "actual sin is the result of inbred sin."

4. When this "diabolian" has taken the citadel of the heart and is allowed to remain and reign, it proceeds to throw out its arms and to take in all the possibilities of the soul, and we say that "a deceived heart has turned him aside," "the backslider in heart is filled with his own ways."

Sacred writ abounds with evidences of the fact that actual sin proceeds from a wrong heart. It would be superfluous to enter too deeply into this subject, but we will adduce a few instances as examples:

When Cain saw that his own offering was rejected, while his brother's was accepted, he "was very wroth and his countenance fell." His heart went wrong long before he committed the overt act of murder. Sin was at the door because his heart went wrong and pondered evil, and because he wilfully allowed the evil of his heart to have the ascendancy. The presence of evil in Cain's heart, as far as history informs us, was first manifested by jealousy, and jealousy produced deceit and murder.

The whole history of the wanderings of King Saul presents a striking picture of the condition of the person who gives way to this base element of his soul. Pride, deceitfulness, treachery, stubbornness, rebellion, murder, and every evil work held high carnival in his fallen soul, and led him on to deeds of violence which made his life read like the life of a heathen despot. His wrong doings culminated when he spared the king of Amalek together with the best of the sheep and cattle, not for mercy's sake, but because of covetousness and from a desire for glory;

and then to complete his utter ruin he attempted to hide his sin by lying and hypocrisy.

When David walked on the roof of his house and beheld the beautiful Bathsheba bathing, instead of turning away his eyes, as he should have done, he allowed the thought of evil, then found occasion to commit the deed, and then in his attempt at covering his crime he caused the death of the husband of the woman. A "deceived heart had turned him aside." To all ages this sin stands recorded against David, loudly warning all future generations of the evil results which will almost inevitably follow when any man tampers or trifles with unholy desires, and neglects to keep them under by the grace of God.

There are some so-called holiness people who would like to make us believe that David and some other Bible characters who went wrong, at the time of their wrong doing were converted, and that they needed holiness as a second work of grace to save them from their crookedness. But this is not true. No man can commit actual sin and retain the favor of God; when he sins his grace is forfeited. We have brought forth these examples, not as proofs of the unclean condition of the justified soul, but to show that back of the overt act of sin there is always an evil principle, and that this principle is the cause of actual sin. Without this principle sin is not possible.

The seventh chapter of Romans is a striking illustration of the power of inward sin to control the actions of even those who hate its rule and earnestly

desire deliverance from its sway, but who do not seek the Lord for deliverance. The "law in their members" brings them into "captivity to the law of sin and death;" the good that they would they do not, but the evil which they would not that they do. The blame is laid to the right source when it is added, "Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me."

For the sake of any who should be led to believe that the strong statements of this seventh of Romans represent the conflicts which come in a Christian experience, we will subjoin a few quotations taken from heathen philosophers and poets, which represent a condition through which they or the ones of whom they wrote passed, which was almost identical with that of the man whose experience the apostle describes.

Seneca, a Roman philosopher and writer, and a contemporary of the apostles, born 3 B. C., says, "What is it that draws us in one direction while striving to go in another, and impels us toward that which we wish to avoid?"

Euripides, a Greek tragedian, born probably 480 B. C.: "But I am overcome by sin, and I well understand the evil which I presume to commit. Passion, however, is more powerful than my reason; which is the cause of the greatest evils to mortal men."

Arrian, a Stoic philosopher of Nicomedia, born about 100 A. D.: "For truly, he who sins does not will sin, but wishes to walk uprightly; yet it is manifest that which he wills he doth not; and what he wills not he doth." Compare with Rom. 7: 18, 19.

Terrent, a Roman comic poet, born 185 B. C.: "An unworthy act! Now I perceive that she is wicked, and I am wretched. I burn with love and am vexed at it. Although prudent, and intelligent, and active, and seeing, I perish: neither do I know what to do."

Ovid, a Roman poet, who lived in the time of Christ, represents the princess who was about to kill her child as saying, "I desire one thing, the mind persuades another; I see and approve better things, I follow worse things."

Xenophon, a Greek soldier, historian and philosopher, born at Athens about 430 B. C., wrote, "I have evidently two souls * * for if I had only one it would not be at the same time good and bad, nor would it desire at the same time honorable and dishonorable works, nor would it at the same time both wish and not wish to do the same things. But it is evident that there are two souls, and that when the good one is in power the honorable things are practised, but when the bad, the dishonorable things are attempted."

If we turn from heathen to Christian writers we find much the same description of the contradictory condition of the natural heart, but the Christian writers are much more enlightened, and are clearer in their convictions of the true state of the case. Read the following poem concerning the wavering will of an awakened sinner. Quarles, the writer, was an English poet who lived in the first part of the seventeenth century.

"Oh, how my will is hurried to and fro,
And how my unresolved resolves do vary!

I know not where to fix: sometimes I go

This way, then that, and then the quite contrary;
I like, dislike; lament for what I could not;
And, at the self-same instant, will the thing I would not.

“Thus are my weather-beaten thoughts opprest
With th’ earth-bred winds of my prodigious will;
Thus am I hourly tossed from east to west
Upon the rolling streams of good and ill;
Thus am I driven upon the slippery suds
From real ills to false apparent goods;
My life’s a troubled sea, composed of ebbs and floods.

“I know the nature of my wav’ring mind;
I know the frailty of my fleshly will;
My passions eagle ey’d, my judgment blind;
I know what’s good, and yet make choice of ill.
When the ostrich wings of my desires shall be
So dull, they cannot mount the least degree,
Yet grant my sole desire, that of desiring Thee.”

Although man is not responsible for the primary existence of heart sin, yet, since there is a way of escape, no man need continue in bondage to it. We are responsible, not only for our wrong doings, but also for neglected opportunities, and God will reward us accordingly.

There is not one act of adultery, of murder, deceit, envy or any other evil which is not the result of allowed heart tendencies to evil. Here the direct responsibility for the deplorable condition of human society shifts from the devil (he is now but the agitator or suggester of evil) and rests on the individuals who make up this society.

Who can tell the woe that this bent to sin has entailed upon mankind! If we could count up the

heartaches, the pains, the groans, the tears, the bloody wars, the fiendish crimes, the unclean revelings and whatever in this world is contrary to love, to purity, to physical, mental or spiritual perfection and holiness; if we could follow these things, in their results, down to the nethermost hell and to the outskirts of an awful, unending eternity; if we could collect up all this and weigh it in the balances of God, then we could get some idea of depravity and its fearful consequences in this world as well as in the world to come. But only God is able for such a task. Were it not for infinite mercy, infinite wrath against sin would make a quick end to earthly rebellion and condemn man to eternal torment.

The reeking, seething, boiling, foaming mass of corruption which fills this world, and seeks to eclipse every redeeming quality, is the result of heart pollution, and will eventually cause the wrath of God to descend like almighty, fiery thunderbolts on a doomed world, and will drown men in destruction and perdition.

In this world there is hope. The Sin-Avenger stands ready to aid us; go to the Strong, He who has conquered death and hell; He will make a full end of sin in your inmost being, and fill your renovated soul with Himself and His holiness.

CHAPTER V

DOES CARNALITY REMAIN IN THE JUSTIFIED SOUL?

Does the carnal nature remain in the heart of that person who is freely justified?

After studying the question from every point of view we are convinced that, until it is removed in the second work of grace, the carnal nature does remain in the saved soul, and that its presence is shown by its unholy movings. It is the same essential nature as that which infested the heart before conversion, which then manifested itself in "adultery, fornication, uncleanness, lasciviousness, idolatry, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings, and such like."

Although the carnal principle which remains in the justified soul is the same in nature yet it is not the same in power, for it is held in check by grace and is not allowed to control. In its agreement with holiness the carnal mind is no more "subject to the law of God" after conversion than it was before, but it cannot now gain the ascendancy, for it is bound by grace. It is the vicious robber or murderer which is kept from further depredations by bolts, bars, prison walls and watchmen. It is the strong man within the house who must be cast out

before there can be perfect peace; it is the infectious disease which must be guarded against by the disinfectant of divine grace or it will spread its contagion through the whole being; it is the lion, pacing back and forth and roaring at its bars, desiring freedom that it may bite, devour and raven its prey.

It is inconsistent for us to use the experiences of Old Testament saints as a standard by which to measure our privileges in the full blaze of the gospel dispensation, from the fact that the New Testament standard of piety and holy living is higher than that of the Old. See Matt. 5:21-48; 19:3-9, etc. As a consequence, manifestations of evil are seen in the lives of some of the old worthies, which, with New Testament light, would be inconsistent with grace, and it may be that as God viewed the matter even then the perpetrators of these deeds were, for the time being, without the favor of God. In some cases we are sure of this. The fact that Jacob was given to covetousness is no excuse for a like evil to-day. The fact that Lot drank to excess and committed involuntary incest, or that Noah became drunk and grew angry and cursed the posterity of his offending son, or that Jephthah, the man who had been the associate of vile fellows, slew his daughter, or that Samson committed many depredations even though at times the "Spirit of the Lord" came upon him—let us repeat that although these and like acts were committed by the worthies of ancient days, this fact is no proof that God will tolerate the same departures in those who are living with the gospel privileges which we enjoy.

A careful search into the lives of the Old Testament saints, in the majority of cases, will reveal some things which as we view the matter in these days are inconsistent with a clean heart, and even with regeneration as that grace is taught by Jesus and His apostles. Abraham, the friend of God, deceived Abimelech concerning Sarah, and Isaac's otherwise fair name is defiled by the same act. Both of them were deservedly reprov'd by the heathen monarchs. See Gen. 20 and 26. Moses became vexed at the Israelites and smote the rock in anger, and, as a result of his failure to properly acknowledge God as the source of the miracle, he was forbidden the privilege of entering the promised land. On some lines David was an example of godliness and devotion, yet notwithstanding this he betrayed surprising weakness in the case of Bathsheba, and in some instances his integrity to strict truth seemed to fail.

Under any dispensation a man is justified when he lives up to the obligations demanded by the measure of the light of his age. As far as we are able to judge, this rule would not be likely to demand as much of Enoch as it would of Abraham, nor as much of Abraham as of David, nor as much of David as of those who walked and talked with Jesus. Light was continually increasing, and, as a consequence, a closer line would be drawn against sin.

For proof that carnality remains in the justified soul in the dispensation under which we now live we must turn to the New Testament. In the very beginning we find an interesting inquiry, and one

which has caused a great amount of unnecessary trouble. It is asked, "Were the disciples justified before the day of Pentecost?" The indefiniteness and indecision in our answer would be done away if we would but remember the dispensation under which the disciples were living before Jesus called them. They were not post-Pentecostal Christians, when men passed from death unto life as we see them doing to-day, a transition which we as genuine Christians would quite easily understand, but they were living under the Mosaic dispensation and were justified by meeting the requirements of their age.

Jesus declared that the disciples had both faith and love, saying, "For the Father himself loveth you, because ye have loved me, and have believed that I came out from God" (John 16:27). In His upper room prayer, He said, "For I have given unto them the words which thou gavest me: and *they have received them*, and have known surely that I came out from thee, and they have believed that thou didst send me." Farther on He continued the same thought, saying, "O righteous Father, the world hath not known thee: but I have known thee, and these have known that thou hast sent me" (John 17:8, 25). That they were justified is made clear by comparing the three passages above with the following statement of Jesus, "And *this is life eternal*, that they might know thee, the only true God, and Jesus Christ, whom thou hast sent" (John 17:3). In the following passage Jesus states that they were saved, and prays for their sanctification, "They are not of the world, even as I am not of the

world. [This is initial salvation.] Sanctify them through thy truth: thy word is truth" [this is holiness] (John 17: 16, 17).

When the disciples returned from their missionary tour and jubilantly reported their successes, Jesus told them not to rejoice because devils were subject to them, but rather to rejoice because their names were written in heaven. None but saved people have their names recorded there.

But there is one position taken by Jesus which if possible makes the assurance that the disciples were justified even more positive than any of the above. It would be reasonable to suppose that in passing from one dispensation to another, God would choose some of the best as a connecting link between the dispensations. That is, under the dispensation of the Father those who were accepted "belonged" to the Father, and those in the dispensation of the Son to the Son. Those who "belonged" to the Father were as truly justified as were those who "belonged" to the Son. With this thought in mind we note the fact that the disciples "belonged" to God and He gave them to the Son to be His companions and disciples during His ministry. In the prayer of Jesus (John 17) this fact is stated repeatedly. "I have manifested thy name unto the men which thou gavest me out of the world: *thine they were and thou gavest them me.*" "I pray for them * * * which thou hast given me, for they are thine." "Holy Father, keep through thine own name those whom thou hast given me." "Those whom thou gavest me I have kept, and none of them is lost, but the son of perdi-

tion [meaning Judas]." "Father, I will that they also which thou hast given me, be with me where I am."

That, notwithstanding all this, the carnal nature still remained in the hearts of the disciples is argued from the following points:

1. They desired preferment. They wanted to be great in the kingdom which they supposed Christ was about to establish. They even went so far as to strive among themselves as to who should be the greatest.

2. They manifested a spirit of retaliation. They wanted to call down fire on the Samaritans, and when the rabble took Jesus, Peter drew his sword and cut off the servant's ear.

3. They were unbelieving. This is seen in the case of Thomas who would not believe unless he could see and handle the risen Jesus. Jesus upbraided all of His disciples because of their unbelief and hardness of heart.

All of these are carnal traits and are inconsistent with purity of heart.

That their hearts were still unclean is further seen in that Jesus prayed for their sanctification, and also that their hearts were cleansed on the day of Pentecost. In reporting the remarkable descent of the Spirit on the house of Cornelius, Peter said, "And God, which knoweth the hearts, bear them witness, giving them the Holy Ghost, even as he did unto us [at Pentecost]; and put no difference between us and them, purifying their [and our] hearts by faith" (Acts 15: 8, 9).

That carnality remains in the hearts of those who are saved is learned not only from the experiences of the disciples, but also from Bible doctrine elsewhere recorded.

Although the Corinthian Christians had trouble with some refractory people, yet the majority were far from being backslidden, for Paul wrote them thus, "Unto the church of God which is in Corinth, to them that are sanctified in Christ Jesus [sanctification begins at conversion], called to be saints. * * * I thank my God always on your behalf, for *the grace of God which is given you* by Jesus Christ; that in everything ye are enriched in him * * * ye come behind in no gift * * * God is faithful, by whom ye were called unto the fellowship of his Son Jesus Christ our Lord" (1 Cor. 1:2-9). Immediately after these words of praise he lays bare the manifestations of carnality among them, saying, "Now I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions [margin, schisms] among you; but that ye be perfectly joined together in the same mind and in the same judgment. For it hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ" (1 Cor. 1:10-12). Farther on he adds, "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it,

neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men [according to men, margin]? For while one saith, I am of Paul; and another, I am of Apollos; are ye not carnal?" (1 Cor. 3: 1-4).

These passages show that a person can be in Christ and yet not be cleansed from the principle, that, if allowed to have its way, will cause envy and strife. The envy and strife of the above passages could not refer to that wicked manifestation which is commonly allowed and excused in the lives of modern professors; but they do refer to those outcroppings of an evil heart which so often, even today, injure the real work of God. Men prefer certain ministers because of some qualities, which may be either good or bad, and, in spirit, "sit down" on every other man who does not run in the same groove. These feelings are not allowed to such an extent as to cause open war, or all grace would be forfeited, but they are seen in that secret, almost unconscious, harboring of preferences which is a grief to the Spirit, and, if allowed, becomes a snare to the soul.

Paul exhorts these same Corinthians who were already "initially" "sanctified in Christ Jesus" to seek entire sanctification or heart purity, using the following words, "Having therefore these promises [read chapter VI], dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, *perfecting holiness* in the fear of God" (2 Cor. 7: 1).

To the Galatians Paul says, "This I say then,

walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would" (Gal. 5:16, 17). In his sermon, "*Sin in Believers*," Wesley says, "Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate, there are two principles, 'contrary the one to the other.'"

Christ gave Himself for the church, that He might "sanctify and cleanse it" (Eph. 5:25-27). Notice that it is "the church" that is to be "sanctified and *cleansed*."

To the Thessalonians, whose "work of faith, and labor of love, and patience of hope in our Lord Jesus Christ" he "remembered without ceasing," and to whom he declared, "Knowing, brethren, beloved, your election of God" (1 Thess. 1:3, 4); to these people Paul said, "This is the will of God, even your sanctification" (1 Thess. 4:3), and again, "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also *will do it*" (1 Thess. 5:23, 24). The apostle does not say that their entire sanctification had already been accomplished, but that the Lord "will do it" either now or at such a time as they should meet the proper conditions.

John says, "But if we walk in the light, as he is in the light, we have fellowship one with another

[this is justification], and the blood of Jesus Christ his Son cleanseth us from all sin" (1 John 1:7). The "cleansing from all sin" is conditioned on an experience which tallies with what is ordinarily recognized as regeneration. Again John says, "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (1 John 1:9). This again is cleansing subsequent to forgiveness, and establishes all that the teachers of the two distinct works of grace claim.

These passages, with others that might be adduced, show that there remains in the heart of the merely justified Christian a sinful principle, which is called "unrighteousness," "the flesh," and "filthiness," from which he must be cleansed, and from which he will be cleansed if he walks in the light.

CHAPTER VI

ZINZENDORFISM

Does depravity remain in the heart of that person who is justified? is a very important question, and deserves further notice. Different schools of thought have arisen which have promulgated widely divergent ideas. One class takes the position that depravity must invariably remain in the heart until death; they hold that although some may honestly profess deliverance, yet, sooner or later, the evil nature will again appear, and thus show that the person has been mistaken. The scores of Scriptural passages which command and promise holiness of heart, and which any person can find for himself, are, for the present, sufficient proof of the error of this position.

Another class exaggerates the power and outcroppings of remaining depravity, until there is little or no difference between the life of a professed Christian and that of an open sinner; and, on the other hand, there are some who so minimize the inbred foe that they leave little or no room for any further change, either in heart or life, in the article of entire sanctification. These two erroneous extremes are brought about by either minimizing or exaggerating the experience of regeneration. Both extremes should be carefully avoided.

Still another class teaches that as long as any depravity remains in the heart, the person is not accepted of God. The author of this belief was Count Zinzendorf, and because of his connection therewith the doctrine has been named for him.

Zinzendorf was a German count. He was born in Dresden, May 26, 1700, and died May 9, 1760. He was the founder of the Moravian denomination. At one time he visited London and was received with much consideration by Wesley. He founded the Moravian colony at Bethlehem, Pennsylvania, in 1741. Concerning his character and religious zeal, the *Columbian Cyclopaedia* says: "His natural ardor sometimes led him to press his doctrinal statements beyond Scriptural limits, and to decide questions on an appeal to his feelings, and to act with a zeal whose force was like fire; but he had a splendid nobleness of character, a great love for his fellow men, a readiness for self-sacrifice in doing good, a high conception of the Christian calling, and a devoted affection for the personal Lord Jesus, which mark him as one of the princes of the kingdom of God on earth. His great estate was nearly all expended in a work which was his delight—the founding and maintaining the Moravian Brethren as a little church within a church."

The life and spotless character of Zinzendorf viewed in connection with his errors in doctrine go to show that a person may be saved and much devoted to the cause of God, and yet be mistaken concerning some important doctrine. The very fact

that he possesses a good character will make his misstatements all the more dangerous.

William Bramwell wrote, "An idea is going forth that when we are justified we are entirely sanctified; and 'to feel evil nature after justification is to lose pardon,' etc. You may depend upon it, this is the devil's big gun. We shall have much trouble with this, and I am afraid that we cannot suppress it."

Wesley has written a sermon entitled, "*Sin in Believers*," in which he has fully answered all the chief arguments which are advanced in favor of the peculiar doctrines of Zinzendorf. We can do no better than to transcribe a part of this sermon.

"Is there then sin in him that is in Christ? Does sin *remain* in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or, that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness.

"And yet I do not know that ever it was controverted in the primitive church. Indeed there was no room for disputing concerning it, as all Christians were agreed. And so far as I have ever observed, the whole body of ancient Christians who have left us anything in writing declare with one voice that even believers in Christ, till they are 'strong in the

Lord and in the power of his might,' have need to 'wrestle with flesh and blood,' with an evil nature, as well as 'with principalities and powers.'

"However, let us give a fair hearing to the chief arguments of those who endeavor to support it. And it is, first, from Scripture they attempt to prove that there is no sin in a believer. They argue thus: 'The Scripture says, Every believer is born of God, is clean, is holy, is sanctified, is pure in heart, has a new heart, is a temple of the Holy Ghost. Now, as that which is born of the flesh is flesh, is altogether evil, so that which is born of the Spirit is spirit, is altogether good. Again, a man cannot be clean, sanctified, holy, and at the same time unclean, unsanctified, unholy. He cannot be pure and impure, or have a new and an old heart together. Neither can his soul be unholy, while it is the temple of the Holy Ghost.'

"I have put this objection as strong as possible, that its full weight may appear. Let us now examine it part by part. And, 1. 'That which is born of the Spirit is spirit, is altogether good.' I allow the text, but not the comment. For the text affirms this, and no more, that every man who is 'born of the Spirit' is a spiritual man. He is so. But so he may be, and yet not altogether spiritual. The Christians at Corinth were spiritual men; else they had been no Christians at all; and yet they were not altogether spiritual: they were still, in part, carnal. 'But they were fallen from grace.' St. Paul says, No. They were even babes in Christ. 2. 'But a man cannot be clean, sanctified, holy, and at the same

time unclean, unsanctified, unholy.' Indeed he may. So the Corinthians were. 'Ye are washed,' says the apostle, 'ye are sanctified,' namely, cleansed from 'fornication, idolatry, drunkenness,' and all other outward sins (1 Cor. 6: 9-11), and yet at the same time, in another sense of the word, they were unsanctified; they were not washed, not inwardly cleansed from envy, evil surmising, partiality. 'But sure they had not a new heart and an old heart together.' It is most sure they had; for at that very time their hearts were *truly*, yet not *entirely* renewed. Their carnal mind was nailed to the cross; yet it was not wholly destroyed. 'But could they be unholy, while they were temples of the Holy Ghost?' Yes; that they were temples of the Holy Ghost is certain (1 Cor. 6: 19), and it is equally certain they were, in some degree, carnal, that is, unholy.

"However, there is one scripture more which puts the matter out of question: 'If any man be [a believer] in Christ, he is a new creature. Old things are passed away; behold, all things are become new' (2 Cor. 5: 17). 'Now, certainly a man cannot be a new creature and an old creature at once.' Yes, he may; he may be partly renewed, which was the very case with those at Corinth. They were doubtless 'renewed in the spirit of their mind,' or they could not have been so much as babes in Christ; yet they had not the whole mind which was in Christ, for they *envied* one another. 'But it is said expressly, "Old things are passed away: all things are become new."' But we must not so interpret the apostle's

word, as to make him contradict himself. And if we will make him consistent with himself, the plain teaching of the words is this: His old judgment concerning justification, holiness, happiness, indeed concerning the things of God in general, is now passed away; so are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new, greatly changed from what they were. And yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and affections, though they cannot gain any advantage over him, as long as he watches unto prayer.

“The whole argument, ‘If he is clean, he is clean,’ ‘if he is holy, he is holy’ (and twenty more expressions of the same kind may easily be heaped together), is really no better than playing upon words: it is the fallacy of arguing from a *particular* to a *general*; of inferring a general conclusion from particular premises. Propose the sentence entire, and it runs thus: ‘If he is holy *at all* he is holy *altogether*.’ That does not follow; every babe in Christ is holy, and yet not altogether so. He is saved from sin; yet not entirely; it remains, though it does not *reign*. If you think it does not remain (in babes at least, whatever be the case with young men, or fathers), you certainly have not considered the height, and depth, and length, and breadth of the law of God (even the law of love laid down by St. Paul in the thirteenth of Corinthians); and that *every* disconformity to or deviation from this law is sin.

Now, is there no disconformity to this in the heart or life of a believer? What may be in an adult Christian is another question; but what a stranger must he be to human nature, who can possibly imagine that this is the case with every babe in Christ!"

CHAPTER VII

DIFFERENCE BETWEEN THE LIFE OF THE JUSTIFIED AND THAT OF THE ENTIRELY SANCTIFIED

Somewhat akin to the followers of Zinzendorf is that class of persons who, in their desire to give the experience of justification an exalted place, make the mistake of placing it too high, and, as a consequence, in order to make room for the second work of grace, they are forced to substitute angelic perfection for Christian perfection. Thus they lay the foundation for all sorts of wild and extreme speculations, and for numerous perplexities and perhaps downfalls. Both the teacher and the pupil failing to attain to the exalted ideal set before them, must either conclude that they are not cleansed, or by the light of the Holy Spirit be shown the error of their theories. *Theories are of little value unless they tally with every-day experience.*

One misleading statement that is often made is that there is no difference between the life of the justified man and that of the entirely sanctified. Without proper qualification this position is extremely misleading.

Every advance in grace that the soul makes, and advances should be made every day, invariably causes a closer walk with God and a consequent bet-

tering of the outward life. This change is often very noticeable. The tone of the voice changes, prayer shows more melting of the spirit, the words are fewer and better chosen, the actions are more deliberate and the whole life takes on more and more of the image of Christ. If this is true concerning growth in the state of grace already attained, how much more is it true when there is given the additional experience of perfect love.

There is a marked change in the life of that person who obtains the experience of entire sanctification for the reason that all of the old tendencies toward evil, which have troubled so long, are taken away, and the soul is free to follow God without the inward hindrances with which it was formerly annoyed.

1. There is a difference in the life arising from the fact that the justified person is forced to spend some of his energies struggling against the inward tendencies to evil, and, as a consequence, he is not prepared to spend as much of his powers in controlling his outward life as is the entirely sanctified. Since we are finite beings, our possibilities are limited and strength spent in one occupation decreases, in that measure, the possibility of at the same time exercising strength in another. Grace can do much for us, but even grace is hampered and hindered by indwelling sin.

2. The life of the two states differs from the fact that the sinful nature, remaining in the regenerate heart, by its unholy movements, exerts some influence on the life and causes the person to do things

that an entirely sanctified man would not do. We do not wish to be understood to teach that a justified man can or does indulge in sin, but only that, by the unholy movements of the soul, he is betrayed into attitudes of heart and life which are not strictly consistent with the spirit of perfect love.

3. Since wrong motives struggle in the soul, and since motives are deep seated and sometimes hard to distinguish, it stands to reason that a justified man might unwittingly be prompted by a wrong motive in performing any given act. True, he could not wilfully obey a wrong principle or motive, but he might be betrayed into unconsciously following such a principle for the time being. This is seen in the fact that men who are only regenerated are apt to be hasty in forming judgments and in acting on their hasty judgments, to say words that are harsh and cutting, and also that they do not exercise sufficient judgment in dealing with their fellow men. But since the entirely sanctified man is delivered from all wrong motives, he sees with comparative ease the error which the enemy presents, and is enabled to keep comparatively free from harsh and hasty judgments. For this reason the life of the latter excels that of the former in carefulness and influence.

4. The carnal nature is blinding, and this to such an extent that many regenerate persons have thought they were led of the Spirit when in reality they were led by the rash tendencies of their souls, or by the desires of the flesh. It is hard to tell how far this blindness may go and how far a person may

follow the desires of the flesh and yet retain a measure of the grace of God. But some things are sure: (1) Wilful blindness is inconsistent with the grace of God. Those who refuse to listen or read lest they shall receive light that they will not want to follow are already devoid of grace. (2) Continued involuntary blindness is deadening to grace. That person who does not study to know the will of God, if he lives at all, will live at a dying rate. (3) Grace, allowed to have its way, will not long allow the soul to follow any wrong course of action. Thus the universal testimony is that as grace increases, light advances and actions which were at one time allowed are made impossible, and we say, "I have light on this matter and cannot do as I used to." The heart that is cleansed from carnality sees with great ease and is much less liable to fall into error. Moral qualities are more easily distinguished by that heart which is free from self.

5. Carnality is deadening. It throws its pernicious influences through all the avenues of being, attempting to draw into its slimy folds every power of the soul, and to crush out the least spark of grace. Its deadening influence is perhaps felt the most in the secret place, where it would rob the soul of the sweetness of communion and of even the desire for prayer. How well it succeeds depends much upon how persistent the soul is in opposing its power and in holding steady before God. These sinful tendencies being gone, with the sanctified man prayer moves with comparative ease. Though he must still struggle against mental and physical

sloth, yet his soul burns with a fervent heat, and longs for communion with God.

6. In the full *purpose* of his heart the regenerate man serves God, but there remains an involuntary evil principle which hinders him from doing all the service he otherwise would do. These failures are not wilful but involuntary. Involuntary principles are apt to manifest themselves outwardly in various ways, and that to such an extent as to be plainly seen by onlookers whose eyes are open to the fine points of moral actions. Such distinctions may not be noticed by the world, yet they exist clearly and positively. The fact that these distinctions are so close may be the reason for some saying that there is no difference in the lives of the two states. When the evil principle is removed these defects which it causes cease, and henceforth the soul is *all* for God and *always* for God.

Although a justified man is honest, sober and upright, yet in the points mentioned, and in many others, he is not as careful and holy "in all manner of conversation and godliness" as is the sanctified man.

Wesley perfectly agrees with this position, as the following quotation will show: "But we should likewise be convinced that as sin remains in our hearts, so it *cleaves* to all our words and actions. Indeed it is to be feared that many of our words are more or less mixed with sin; that they are sinful altogether; for such undoubtedly is all *uncharitable* conversation; all which does not spring from brotherly love; all which does not agree with that golden

rule, 'What ye would that others should do to you, even so do unto them.' Of this kind is all backbiting, all talebearing, all whispering, all evil speaking, that is, repeating the faults of absent persons; for none would have others repeat his faults when he is absent. Now how few are there, even among believers, who are in no degree guilty of this; who steadily observe the good old rule, 'Of the dead and the absent—nothing but good.' And suppose they do, do they likewise abstain from *unprofitable conversation*? Yet all this is unquestionably sinful, and 'grieves the Holy Spirit of God;' yea, and 'for every idle word that men shall speak, they shall give an account in the day of judgment.'

"But let it be supposed that they continually 'watch and pray,' and so do 'not enter into temptation,' that they constantly set a watch before their mouth, and keep the door of their lips; suppose they exercise themselves herein, that *all* their 'conversation may be in grace, seasoned with salt, and meet to minister grace to the hearers;' yet do they not daily slide into useless discourse, notwithstanding all their caution? And even when they endeavor to speak for God, are their words pure, free from unholy mixtures? Do they find nothing wrong in their very *intention*? Do they speak merely to please God, and not partly to please themselves? Is it wholly to do the will of God, and not their own will also? Or, if they begin with a single eye, do they go on 'looking unto Jesus,' and talking with Him all the time they are talking with their neighbors? * * *

"And how much sin, if their conscience is thor-

oughly awake, may they find cleaving to *their actions* also? Nay, are there not many of these which, though they are such as the world would not condemn, yet cannot be commended, no, nor excused, if we judge by the word of God? Are there not many of their actions which they themselves know are not to the glory of God? Many, wherein they did not even aim at this; which were not undertaken with an eye to God? And of those that were, are there not many wherein their eye is not singly fixed on God? Wherein they are doing their own will, at least as much as His; and seeking to please themselves as much, if not more, than to please God? * * * And while they are endeavoring to do good to their neighbor, do they not feel wrong tempers of various kinds? Hence their good actions, so called, are far from being strictly such; being polluted with such a mixture of evil."

CHAPTER VIII

VICTORIES OF REGENERATION

When a person is converted his sins are forgiven and he is cleansed both from guilt and also from that depravity which has been acquired through his own personal sins. By this transaction he is restored to that freedom from guilt and that purity of heart with which he was born. Thus the words of Jesus are literally fulfilled, and this newly converted soul "becomes as a little child." It is like a child not only in innocence and purity, but also in that there still remains within that principle of evil which even the new-born child possesses.

While all this is true with regard to the similarity of the two conditions, yet we wish to notice at least one point of marked difference. Although the infant yields to the sinful propensities within, yet God does not impute iniquity to it, for it possesses neither the wisdom nor the power to resist; but, on the other hand, the soul that is born again, not only has favor with God, but is also given power over both inward and outward sin. "We know that *who-soever is born of God sinneth not*; but he that is begotten of God *keepeth himself*, and that wicked one toucheth him not" (1 John 5: 18).

We wish to notice the keeping power of the grace given to the regenerate along four special lines:

1. *The regenerated man has victory in his outward acts.* He does not commit actual or wilful sin. While through his ignorance and the unrecognized movings of inherent depravity, he may, for the time, be betrayed into wrong acts, yet these acts are innocently perpetrated and, when their character is revealed, are shunned. Because of the absence of wilfulness—that quality which is necessary to constitute actual sin—such acts are not counted up against the perpetrator in the same sense as are intentional wrongs. Actual sin, in the evangelical sense, is any wilful or intentional transgression of the moral law, or any voluntary yielding to the sinful nature within. This would exclude as sinful even sudden and impulsive fits of anger, for volition is necessary before this yielding is possible, no matter how sudden. While a person lives a justified life he is never betrayed into actual sin; he draws his strength from God, and Israel's Keeper is never surprised. Besides, actual sin forfeits justification.

Read the following from Wesley's sermon, "The First Fruits of the Spirit," which properly qualifies this position :

"On the other hand, there may be sudden assaults, either from the world, and frequently from our own evil hearts, which we did not, and hardly could, foresee. And by these even a believer, while weak in faith, may possibly be borne down, suppose into a degree of anger (not a fit of anger, but simply the feeling within); or thinking evil of another, with scarce any concurrence of his will. Now, in such a case the jealous God would undoubtedly show him

that he had done foolishly. He would be convinced of having swerved from the perfect law, from the mind that was in Christ, and, consequently, *grieved* with a godly sorrow, and lovingly *ashamed* before God. Yet need he not come into condemnation. God layeth not folly to his charge, but hath compassion upon him, 'even as a father pitieth his own children.' And his heart condemneth him not; in the midst of that sorrow and shame, he can still say, 'I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.' "

The justified man does not indulge in sinful or questionable amusements; he does not go to the movie, theater, circus, or dance, even for "recreation;" he does not play cards, chess, checkers, or any other so-called innocent game, to "relax his mind;" his days are too short to accomplish all his desires, and duties crowd too fast to allow the "killing of time."

The life of a justified man is clean and upright. He pays his honest debts, he disdains to quarrel with his neighbor, he loves the associations of his own family better than any other, he is punctual in his religious duties—he loves the courts of the Lord. He is diligent to "abstain from all appearance of evil." His walk is circumspect—an example of godliness and piety. He is true to his convictions and ready for all of God's will. This is surely a victorious life, and is possible even while carnality remains in the heart, and anything short of it shows a lack of the grace of God.

2. *The regenerated man has victory in his conversation.* He shuns vain and idle words, and strives that his conversation may be "yea, yea, nay, nay," knowing that "whatsoever is more than this cometh of evil," that is, it is produced by the evil nature within. As with his acts so also with his words, he may for the moment be betrayed into words which are not "convenient," yet when he discovers the trouble he quickly straightens up.

The regenerate man is ready to obey the command, "Let thy words be few." He strives to protect the character of his neighbor by refusing to repeat stories which may be either idle gossip or truth.

The lips of the justified man are filled with prayer and praise. He loves to sing the songs of Zion and to tell the wondrous works of the Lord. He overcomes not only by the blood of the Lamb but also by the word of his testimony. His "tongue is as the pen of a ready writer," for he has learned to "speak a word in season to him that is weary." He tells of the goodness of God in "the great congregation," and does not fear to even shout the praises of the Lord. He "opens his mouth wide" and the Lord fills it with either messages of love or with sin-revealing truths. He does not fail, to the best of his knowledge, to declare the whole counsel of God. If he is a preacher of the gospel, he does not

"Smooth down the stubborn text to ears polite,
And snugly tuck damnation out of sight."

A tongue thus controlled certainly has a victory that can be gained only by the assisting grace of

God, and one which is not thus controlled is void of the grace of God.

3. *The regenerate man has victory in his thoughts.* While it is true that at times he may awake to the fact that he has, unconsciously, allowed his thoughts to remain too long on forbidden territory, yet, when he beholds his error, he quickly "girds up the loins of his mind" and refuses to linger longer.

The regenerate man loves to meditate on the things of God and hates every evil thought. He reads for improvement, especially on spiritual lines. He loves the Bible above all books, and hates trashy, sentimental literature because it is not congenial with the Spirit within. When evil thoughts are suggested, as quickly as possible he turns them aside and looks to God for more grace. Whatsoever things are true, honest, just, pure, lovely, or of good report; if there be any virtue or praise, he thinks on these things.

4. *The regenerated man has victory over the sins of his heart.* While sin remains within, yet it does not reign. In the graceless heart sin manifests its presence by strong and uncontrollable movements, but in the renewed heart grace so predominates that sin is held in check and grace triumphs. "Where sin abounded grace doth much more abound." God imputes sin only to that person who wilfully accepts the sinful suggestions of the evil within. The justified person does not accept nor wilfully follow these suggestions, but deliberately and by choice tramples them down and accepts that which is right. In the

graceless heart sin reigns; in the simply regenerate heart sin remains but does not reign; in the wholly sanctified heart sin does not even remain.

Concerning the victories of the life, conversation and heart of the regenerate man read the following from Wesley's sermon on "The First Fruits of the Spirit":

"Now 'whosoever abideth in him, sinneth not;' 'walketh not after the flesh.' The flesh, in the usual language of St. Paul, signifies corrupt nature. * * *

"They who are of Christ, who abide in Him, 'have crucified the flesh with its affections and lusts.' They abstain from all those works of the flesh; from 'adultery and fornication;' from 'uncleanness and lasciviousness;' from 'idolatry, witchcraft, hatred, variance;' from 'emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revelings;' from every design, and word, and work to which the corruption of nature leads. Although they feel the root of bitterness in themselves, yet are they endued with power from on high, to trample it continually under foot, so that it cannot spring up to trouble them; insomuch, that every fresh assault which they undergo only gives them fresh occasion of praise, of crying out, 'Thanks be unto God, who giveth us the victory, through Jesus Christ our Lord.' They who walk after the Spirit are also led by Him into all holiness of conversation."

CHAPTER IX

LOCATION OF THE SIN PRINCIPLE

Varied and fanciful ideas have been set forth as to the location of the sin principle. 1. Some have interpreted the following words of St. Paul literally, thus making sin dwell in the flesh: "I know that in me (that is, in my flesh), dwelleth no good thing" (Rom. 7:18). The expressions, "walking after the flesh," "minding the flesh," "being in the flesh," and "living after the flesh" (Rom. 8) all have reference to following the demands of the flesh or body to the neglect or hindrance of the soul. Sin is not "in the flesh," but it is that "other law in the members" which works death by using that which in itself is good and innocent as a channel for the operation of its unholy demands. That this is true is quickly seen by reference to such passages as the following: "From whence come wars and fightings among you? come they not hence, even of your *lusts that war in your members?*" (James 4:1). See also Rom. 7:13, 17, 20, 23; and 8:13.

2. Others would locate evil in the mind, and declare that a man is only evil as he thinks evil. But to the contrary of this we know that the mind often consents to good and purposes to follow it, but by some mysterious inward principle the man is forced

to the wrong.* He is "led captive by the devil at his will." Resolutions fail and the sinner cries out, "O wretched man that I am! who shall deliver me from the body of this death?" The apostle says, "With the mind I myself serve the law of God; but with the flesh the law of sin;" and, again, "I see another law in my members, warring against the law of my mind" (Rom. 7: 24, 25, 23). No matter how often or how strongly the unsanctified soul may resolve to feel no evil, this vile sin principle will arise in spite of his resolves as though it would mock his good resolutions and cast a shadow over his most sacred longings.

3. That sin dwells in the moral or affectional nature is clear from the fact that Jesus says, "From within, out of the heart, proceed evil thoughts, murder," etc. The heart is the source, the thoughts the channel or medium for the transmission of the knowledge of the demands of the heart, and the body is the tool for accomplishing the desired evil. Again, there may be a reverse action (*i. e.*, coming from the flesh to the soul), but this becomes sin only when the heart accepts and consents to do evil. The apostle says, "Abstain from fleshly lusts which war against the soul." While every fleshly indulgence may not of itself be sinful, yet its tendency is toward gratifying and thus enlivening the principle of evil within, provided this principle remains, and if it does not remain the tendency of such gratification, if continued, is toward the reestablishing of evil with all its vicious outcroppings.

*See Chapter IV, page 32.

While it is true that the "heart knoweth its own bitterness," yet, in spiritual things, it is quite often a very difficult matter to discover the source and cause of this bitterness. This source of evil is so far back that it is hidden from view in the unfathomable depth of our own nature, and can be brought to view only when the Holy Ghost turns on the search-lights of divinity; then its endless ramifications will appear, as clearly as the fiber that binds the leaf together or as ink dropped in a glass of pure water. "The heart is deceitful above all things, and desperately wicked: who can know it?"

That the principle (not the outcroppings or manifestations) of carnality is below or beyond the line of consciousness must be acknowledged when we consider that no man knows his own heart until the light of God reveals it to him. Some persons use this fact as proof that we cannot certainly know that we are delivered, concluding that since we cannot see the depth of our hearts, when we think we are delivered some evil bent may appear of which we were previously unconscious. At first this argument seems quite plausible, but quickly vanishes when we consider it from the standpoint of genuine experience.

1. We might be thus mistaken were we to judge our heart condition by our feelings at any given time, and be led to conclude that since just now we feel no carnality within, therefore we are entirely delivered. But this is not of necessity true, for this freedom from conscious stirrings may result from different things, either from the exuberance of joy

caused by the blessing of God, or by sluggishness of soul, or the absence of anything that might have a tendency to arouse sinful impulses.

2. The certainty of the absence of heart evil is seen in *continued* absence of all of its inward strivings, not for a day, nor for a month, but continually. If evil were present, at some time its stirrings would be seen, for it will not long remain quiet. (Note: Do not place too much confidence in the self-consciousness which operates independent of direct divine illumination, for if you do many things might arise which would prejudice your decisions contrary to the facts in the case; particularly, the blindness of the sinful heart which may not see the real conditions, and ignorance as to what real carnality is, caused often by shallow or erroneous teaching.)

3. But we have a more sure ground for knowing that the heart is clean in the direct witness to that fact given by the Holy Ghost. By His divine power and omniscience He searches through and through the soul, sending the purifying energies of the blood coursing in every avenue thereof, cleansing from every vestige of the carnal man; then, when His work of cleansing is completed He does not cease but immediately bears the news to spiritual consciousness, testifying that the work is done and the soul is clean. And His witness is true.

Let us anticipate some objections:

1. We might be mistaken. Where the seeker does not obtain the experience this objection is readily admitted, but when the experience is received there is a freedom from the possibility of mistake which

closely approaches the infallible; this freedom is argued from the fact that the Bible says, "His record is true," and when He really testifies that a thing is done that thing is truly done even if the facts in the case arising from the recognized absence of the stirrings of sin are not as yet acknowledged by the observation of personal consciousness. The witness of the Spirit can be trusted independent of such knowledge. The witness of our own spirits will follow, but, as Wesley says, the witness of God's Spirit comes first.

2. But how do you know by the witness which you claim is given of the Spirit of God that this work is really accomplished, and might you not be mistaken in the fact testified to? The witness of the Spirit to cleansing stands on just as sure or it may be more sure grounds than does the witness of the Spirit to forgiveness. The latter is the testimony of the Spirit to a judicial act outside of ourselves, performed for us in the mind of God, while the former is a testimony concerning a real work accomplished now in the heart of the seeker. True, along with justification comes regeneration, but even this stands on no stronger ground than cleansing, for each is a local act performed in the heart of the seeker. You cannot see your name recorded in heaven, you cannot see your sins blotted out of the book, yet you believe that these things are done because you have the witness of the Spirit to that fact.

Hence we conclude that we know that our hearts are cleansed because we have the witness of the Spirit, and because spiritual consciousness of the

condition of our souls eventually agrees thereto. If one is denied the other must be denied, and all spiritual religion or spiritual witnessing is made a dead letter.

3. Again, there is a deep undercurrent of consciousness, which, if it is properly heeded, will inform me of my state of soul. As long as carnality remains there is a deep, internal consciousness of that fact, and if I insist on claiming that my heart is clean my better judgment says, "No;" but when God really accomplishes the work there is a rest and assurance that never came before—a deep feeling that the goal is reached. Do not stop short of the direct witness of the Spirit. He will make it plain.

"That you may have a full view of the sin of your nature, I would recommend to you three things: 1. Study to know the spirituality and extent of the law of God; for that is the glass wherein you may see yourselves. 2. Observe your hearts at all times, but especially under temptation. Temptation is a fire that brings up the scum of the unregenerate heart. 3. Go to God through Jesus Christ for illumination by His Spirit. Say unto Him, 'What I know not, teach Thou me,' and be willing to take in light from the Word. It is by the Word the Spirit teacheth; but unless He teach, all other teaching is to little purpose. You will never see yourself aright till He light His candle in your breast. Neither the fulness and glory of Christ nor the corruption and vileness of our nature ever were or can be rightly learned but where the Spirit of God is the teacher."—*Wesley's Treatise on "Original Sin."*

CHAPTER X

THE FUNDAMENTAL PRINCIPLE OF EVIL

If we should analyze some noticeably wicked action, following it back to the source—to the fountainhead from which it proceeded—we would there find the basal principle of evil—that principle which is the cause of all wrong in word, thought or deed.

For this purpose we will take the case of Ananias and Sapphira. The outward sin was that of lying, or, as Peter put it, lying to the Holy Ghost. Their wrong doing did not consist in the fact that they had kept back part of the price of the land, it was their own and they had a moral right to retain it, as Peter gave them to understand; but the real outstanding wrong was in their attempt to deceive the apostles—to hide from God, like Adam and Eve; and by their death God taught the church that it was dealing with Him before whose eyes all things are naked and open.

Lying and wilful deception are inconsistent with the lowest degree of the favor of God. Some go to the Old Testament and bring up the case of Jacob in his uncle Laban's house as proof that saved persons will deceive. Such theories are far-fetched and will not stand investigation. Jacob lived in an age of spiritual darkness. He did not have even the

Mosaic law to guide him. Besides, there is no conclusive evidence that up to this time he was ever converted. The fact that he saw a vision at Bethel does not prove that he was. Again, even if he was converted according to his dispensation it does not follow that his life must tally with the lives of gospel saints. Another question arises here: Did Jacob really wrong his uncle? If he did, he never made it right, and no person can retain God's favor, much less get the experience of holiness, with unconfessed sins clinging to him. The wise man says, "He that covereth his sins shall not prosper," but Jacob prospered both temporally and spiritually. Jacob declared his innocence to the end. (See Gen. 31.) If he was not innocent this was lying (and his uncle would have known it since he knew the facts in the case), and lying is inconsistent with grace. But after all has been said we must conclude that it is unsafe to judge the validity of a New Testament experience by Old Testament standards or examples.

Wilful sin, no matter what it may be, according to the gospel standard, is positively inconsistent with the lowest degree of grace.

Back of this transgression of the guilty couple there lies a deeper fact and for this fact we are searching.

Every moral act is preceded by volition. As is commonly held, volition is the last or determinative element of the will. The three elements of the will are: 1. Choice, or that which prefers or selects a certain course of action. 2. Purpose, or the deci-

sion to realize the end of the choice. 3. Volition, or that faculty of the will by which the powers are directed toward the "attainment of a rational end chose and determined upon." It is "a specific executive effort or action of the will." Volition is the executive of the will, while choice is the esthetic faculty of the same, or that faculty which distinguishes between two or more courses of action and specifies that course which is the most pleasing.

Choice has reference simply to the metaphysical act of the will which specifies a certain course of action, while volition has reference to the act itself. We might distinguish them thus: Choice accepts or selects a desire coming from within or from behind itself, as when it accepts the suggestions of the devil, and when these suggestions or desires are accepted they are carried forward through purpose to volition, which last faculty connects the suggestion or desire with the act. To be still more definite, the first thing is the suggestion from without, then the desire from within which corresponds to this suggestion; this desire is then made a subject of choice by the will, the purpose to act is formed and volition puts the purpose into effect. Choice connects with the desire, while volition connects with the act. Choice might be called the mental or metaphysical quality of the will and volition the material. The two with the connecting link, purpose, make up the will.

It is in the will that the involuntary desire becomes voluntary sin. No person can keep the involuntary desire from arising or the evil suggestion

from being presented, but he can by God's help govern his choice.

When any evil suggestion is voluntarily and knowingly accepted, that very acceptance is sin, and the person who thus chooses the evil is guilty in the sight of God. The fact that a person does not commit outward acts of sin is not sufficient proof that he is saved; he may live good and yet be guilty at heart. Again, the fact that he does not choose evil does not prove that he has the experience of holiness. The regenerate soul quickly rejects every evil thing and yet is unclean.

Following back of the perverse choice which was made by Ananias and Sapphira, the next fact that we encounter is that there was of necessity an evil desire of the heart which was accepted and which directed the choice, and, because the directing desire was evil, the acceptance of this desire was evil. The desire in this case, no doubt, was reinforced by some suggestion from the devil. Judging from the facts that are given us we would conclude that the inherent desire which asked their approval was covetousness, and that the enemy from without, seeing their desire for money, suggested lying as a good plan for retaining it. Satan put it in their hearts to lie against the Holy Ghost. While lying was the visible act, it is clear that the untruth was only a means to some end, as is generally the case with untruth. The retaining of money or the gratification of a covetous heart was the end sought. The liar is seldom or never inspired by the lone desire for deception, but has back of this other motives, gen-

erally some form of self-love, for his inspiration. Thus the real carnal principle that inspired their act of lying was covetousness. Around this covetous desire clusters many passions all clamoring for satisfaction. Money might be desired for a variety of reasons. Self-indulgence and distrust of God stand out prominently among them. Self-indulgence might be on the line of gluttony, or lust, or even to obtain human praise; while distrust of God is unbelief, carnal self-reliance, infidelity and even spiritual sloth.

The context gives us to understand that along with covetousness was another guiding motive, namely, love of praise. They had seen how others had been applauded because of their liberality and professed to give all that they, too, might be acclaimed as liberal.

These are some of the desires that are commonly called carnality, but which are only its outcroppings. Light is not the sun, but is produced by or is an emanation from the sun. These outcroppings of evil are produced by or are emanations from carnality, and when they are present in the heart they are an infallible proof that there is back of them a body of sin.

The real nature of sin cannot be seen but by these outcroppings unless light be given directly by the Holy Ghost. The only way to tell the nature of a tree or an animal is by the characteristics which it exhibits, and the only way we can tell the nature of our hearts is by the characteristics which we are enabled to see.

But why does the unsanctified soul feel envy or jealousy? Why does he feel the stirrings of pride, or impatience? Why do lustful thoughts arise from his soul? From whence do they proceed? They do not come of themselves; they do not spring from a pure fountain; they do not come independent of any cause. They do come from a source somewhere back in the soul—from a polluted fountainhead. This pollution is not carnal desire, it is the carnal mind itself; it is the nature from which these sinful desires proceed. This nature is not the desires, but it is the cause of the desires.

Carnality is not these active manifestations of sin, but it is the inherent principle which produces these active movements. Let us venture this definition: Carnality is a passive principle of evil lying at the fountainhead of desires; it is a bent to evil, a tendency or leaning toward evil. It does not lean toward the evil from choice but from its inherent nature—from absolute necessity. It "*is* enmity against God" and cannot be otherwise. It "*is not subject* to the law of God" and cannot be.

In stating that carnality is a passive evil principle we mean that it lies dormant in the soul and does not move until an idea is presented from without. These ideas may come from the devil or the law of association. The law of association, because of some event now passing, or from some other undetermined cause, brings to our minds some event that occurred in the past, or associates present or possible circumstances with past or possible circumstances. Also, by stating that carnality is a

passive principle we state that it never moves or sends forth desires independent of the idea from without. To suppose that it would do so would be ascribing to an evil principle a knowledge that is possessed only by intelligent beings. A passive principle would not send forth a desire if an idea were not present.

Many persons are not acquainted with their own natures until some occasion arises to reveal it; then they are surprised; they did not think that such evils could possibly lurk in their souls. A stirring of pride, or anger, or carnal fear is felt—the thing was there in principle before, but was lying dormant; now when the proper occasion has arisen this principle sends forth the evil desire and almost swamps the soul.

This is the “body of sin,” the “body of death,” the “old man,” the “carnal mind,” as the Bible variously terms it. This is the thing that intrenches itself at the core of being and is “only evil and that continually.” It is the general in his tent sending forth corps after corps of marauders to despoil the surrounding country; it is the “old man” reaching out its octopus arms through the whole being, blasting, blighting, wrecking, ruining as it goes, deadening the soul and endeavoring to sap every atom of vitality from religious life. This is the “old man,” more to be dreaded by those who desire to live for God than is the devil himself. This was the inspiration of the sin of Ananias and Sapphira—wretched in the extreme. This is the basal principle of evil. It is the mind that controls or sends forth the myr-

iad ramifications of carnal desire. No soul is clean until this vicious principle is gone.*

*See Wood's Perfect Love, page 42.

CHAPTER XI

THE ACTUAL EXISTENCE OF CARNALITY

Is carnality simply a degenerate *condition of the heart* or is it a degenerate *thing in the heart*? Is it (to speak of spiritual things by natural similitudes), a part of the texture of the soul which is cleansed when the heart is sanctified wholly, or is it a fallen nature or thing, separate from but abiding in the heart, which is cast out or destroyed?

Impurities may be either foreign substances added to the pure article, like uncleanness on a dish or malaria in the atmosphere; or a degenerate condition of the texture or constituent parts of the thing itself, as decayed vegetables or putrefying meat. While diseases may be caused by foreign substances which attack or attach themselves to the body, yet these vicious elements when they find a lodgment produce a degenerate condition of the substance of the body which they thus attack.

In natural things there may be a vast difference between these two conditions, but in religious experience this difference resolves itself into a metaphysical question which it is impossible to settle. Taking it from either point of view, the result is much the same.

To endeavor to tell whether inward sin is a disease *in* the soul or a disease *of* the soul is puzzling

our heads over questions which never will be solved until faith is lost in sight, and one which we look in vain for wise men to answer, while very few even mention the difference but use the two thoughts interchangeably.

Leaving those who feel disposed to do so to trouble themselves with the physiological and psychological aspects of the carnal mind we will turn to consider it from the experimental point of view. Here we are confronted with three facts: (1) The heart is actually evil. (2) Carnality as a principle actually exists. (3) Nothing but the blood of Jesus can ever destroy this evil and make the heart clean.

Carnality is not an imaginary principle of evil, an imaginary something that seems to move within but which in reality does not actually exist. This we do know, it is an evil principle or disease which is located within, and which, without the preventing grace of God, would quickly drown the whole soul in destruction and perdition.

Carnality is not an abstract element, as pride, envy, etc., but it is an originating principle which produces these sinful manifestations and sends them out through the whole soul, filling it with a loathsome disease.

When we state that carnality is an originating principle we do not wish to be understood as disputing the assertion that it is a passive principle and that it never moves independent of the idea from without. If the principle of evil is not present the idea may be never so vicious but its presentation will not cause one unholy desire to move, from the

fact that that power or condition of the soul upon which evil operates is gone. Carnality is an originating principle because in it originates the evil desire which answers to the perverse idea from without, and there is no other place where such a desire can possibly originate. The idea is not a desire, but simply that which arouses the desire when that thing or principle is present in which resides the power of fathering or originating that desire.

Carnality is not an abstract idea as that produced by the thought of envy or jealousy, but it is envy, jealousy and hatred in their originating principle.

Carnality actually exists, for a thing which does not exist could not exert such a powerful influence over the whole being, and there is no other possible way of accounting for the myriad stirrings of evil of which even the saved but uncleansed soul is conscious every day.

Carnality is not a being as man is a being; it cannot exist separate from or independent of its natural environments. It cannot think, act or will in an abstract or separate condition, but can operate only by defiling the thoughts, will and actions of a rational being; the seeming "method" in this inherent "madness" does not come from any capability to reason which it possesses, but from the fact that the natural reasoning mind is contaminated by the presence of inherent impurity.

When the carnal mind is cast out of the heart it is not cast out as a man is thrown from a building and sent to some receptacle for receiving it, but it is blotted out or destroyed by the sin-consuming mer-

its of Jesus' blood. Its very existence is destroyed, it is annihilated.

Carnality is not a tangible body, as the flesh and bones of a man; it is a leaning or tendency toward evil. It is a pollution of the moral nature produced by the fall.

Carnality has an actual existence the same as any pollution has an actual existence. We put disinfectants in the sick room to purify the atmosphere. We do this because we realize that there is such a thing as pollution. In like manner, the blood of Jesus is the soul's disinfectant.

If we deny the actual existence of carnality we resolve the whole work of Jesus into a mighty effort to get rid of nothing; but when we view it as a vicious principle or the fundamental evil nature of the soul that is at enmity against God, and begin to realize the greatness of its infernal power, then we can see why Jesus should suffer till earth and heaven were moved.

Some have taken the stand that carnality is simply a privation of good, but such a condition would leave the soul void of moral character, with no tendencies either to good or evil. Others have declared that it is not only a privation of good but also the presence of evil. The former leaves the soul in a state of moral nonentity, while the latter is moral entity, or actual evil. That the latter is correct seems conclusive from the fact that the unclean heart is not only deprived of the good but also produces active elements of evil which manifest themselves as occasions may arise.

The following is from Wood's Perfect Love, page 42:

"[Actual] sin is 'the transgression of the law,' and involves moral action, either by voluntary *omission*, or wilful *commission*, and it always incurs guilt.

"Depravity is a *state or condition*, a defilement or perversity of spirit. It is developed in the soul, in inclinations to sin, or in *sinward tendencies*.

"[Actual] sin, strictly speaking, is voluntary, and involves responsible action, and is a thing to be *pardoned*.

"Depravity is *inborn, inherited, and inbred*. It is derived from fallen Adam, and is augmented by actual sin.

"All [actual] sin involves *guilt*; depravity does not, unless it be assented to, yielded to, cherished, or its cure wilfully neglected."

The following is from Watson's Theological Institutes, Volume II, page 79, etc.:

"The deprivation, the perversion, the defect of our nature is to be traced to our birth, so that in our flesh is no good thing, and they that are in the flesh cannot please God; but this state arises not from the infusion of evil into the nature of man by God, but from that separation of man from God, that extinction of spiritual life which was effected by sin, and the consequent and necessary corruption of man's moral nature. For that positive evil and corruption may flow from a mere privation may be illustrated by that which supplies the figure of speech, 'Death,' under which the Scriptures represent the

state of mankind. For, as in the death of the body, the mere privation of the principle of life produces inflexibility of the muscles, the extinction of heat, and sense, and motion, and surrenders the body to the operation of an agency which life, as long as it continued, resisted, namely, chemical decomposition; so, from the loss of spiritual life, followed estrangement from God, moral inability, the dominion of irregular passions, and the rule of appetite; aversion, in consequence, to restraint; and enmity to God. This connection with positive evil, as the effect, with privation of the life and image of God, as the cause, is, however, to be well understood and carefully maintained, or otherwise we should fall into a great error on the other side, as indeed, some have done, who did not perceive that the corruption of man's nature necessarily followed upon the privation referred to. It is, therefore, a just remark of Calvin, that 'those who have defined original sin as a privation of original righteousness, though they comprise the whole of the subject, yet have not used language sufficiently expressive of its operation and influence. For our nature is not only destitute of all good, but is so fertile in all evils that it cannot remain inactive.'"

CHAPTER XII

CARNALITY A UNIT

The next point to be considered is that carnality is a unit—that is, one element of sin cannot remain in the heart that is cleansed from all others; if one element goes they all go, if one stays they all stay. As an example, we can speak of pride as a separate principle only in a modified sense, for with it are all other elements of sin, some easily discerned but others more hidden. The two major elements in pride are perhaps: (1) Love of self. (2) Emulation. By analyzing love of self we find carnal self-confidence, love of ease, covetousness, impatience, gluttony, lust, envy, jealousy, etc. Emulation produces rebellion, jealousy, hatred, deceit, treachery, hatred of those that excel, which is murder, etc.

James says, "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." A great deal has been said in explanation of this passage. Some illustrate the law by a chain and show that if one link is broken the whole chain is broken. But while it is true that the chain is broken, yet the fact remains that but one link is broken, and only one link needs mending. On the other hand, the apostle gives us to understand that if a man breaks one link of the law he is a transgressor not only in that particular, but that he

breaks every link at once, the whole chain falls to pieces. The simplest explanation of the apostle's meaning is found in the fact that sin is a unit, and, no matter how trivial the departure may seem, and although one particular form of sin may prevail above all others, yet every wilful sin carries with it the elements of every other sin, and thus its perpetrator is literally "guilty of all."

The fact that one sin is committed (since all sin proceeds from the heart) is proof positive that in the heart are all the elements of sin, and as the principles of defilement exist together just so sure does guilt attach itself to the whole life when one sin is allowed. Again, it takes a wrong motive to produce a sinful act, and since a wrong motive is an emanation of an impure nature, it stands to reason that this same impure fountain when it produces one wilful sin will pollute, not one act only, but all. If the fountain is bitter the stream is bitter, and if the heart is so impure that it can produce one wilfully sinful motive it will also contaminate all the "issues of life."

That we may see that one element of sin cannot exist alone, let us analyze the "one" sin of our first parents, showing its constituent parts.

1. *Distrust, unbelief—giving God the lie.* God said that if they ate the forbidden fruit they should die, but the serpent said they should not surely die, and they believed the serpent rather than God.

2. *Disobedience, rebellion, treason.* They disobeyed the command—rebelled against the law—

turned traitor to the government of the only Being whom it was their duty to obey, thus setting at naught His love and care for them.

3. *Theft.* God allowed them to eat of all the trees of the garden, reserving only this one, and by taking of its fruit they appropriated property which did not belong to them.

4. *Pride and self-exaltation.* They saw that the fruit was to be desired to make them wise, they exalted themselves above God, but in their desire to become wise they became fools. (See Rom. 1:22.)

5. *Emulation.* They desired to be as gods. This principle would tear the Almighty from His throne and take to itself the divine prerogatives.

6. *Self-indulgence.* They ate the fruit because it was "good."

7. *Murder.* They did that thing which they had been warned would produce their death. This was suicide in both their cases and homicide with Eve. They brought death not only on themselves but upon all future generations.

8. *Adultery.* They accepted the friendship of some other than God. The Lord declares that this is adultery. (See James 4:4.)

9. Here are the three deadly sins all mentioned in one verse of this melancholy story: (1) The *lust of the flesh*—"the woman saw that it was good for food;" thus pampering her fleshly appetite. (2) The *lust of the eye*—"and that it was pleasant [margin, A desire] to the eyes;" thus catering to that sinful principle that is always wanting to "see some new or strange thing." (3) The *pride of life*—"and a

tree to be desired to make one wise;" thus accepting that principle which is wise in its own conceit.

This list might be extended almost indefinitely, but this is sufficient for our purpose and illustrates the fact that sin is a unit and that all of its unclean principles stand or fall together. The following is from Wesley's treatise on "*Original Sin*":

"You may observe three things in a corrupt heart: (1) There is the corrupt nature, the evil bent of the heart, whereby men are unapt for all good, and fitted for all evil. (2) There are particular lusts or dispositions of that corrupt nature, such as pride, passion, covetousness. (3) There is one of these stronger than all the rest—'the sin which doth so easily beset us.' So that the river divides into many streams, whereof one is greater than the rest. The corruption of nature is the river head, which has many particular lusts where it runs; but it mainly disburdens itself into that which we call the predominant sin. But as in some rivers the main stream runs not always in the same channel, so the besetting sin may change; as lust in youth may be succeeded by covetousness in old age. Now, what does it avail to reform in other things, while the reigning sin retains its full power? What if a particular sin be gone? If the sin of our nature keep the throne, it will set up another in its stead—as when a watercourse is stopped in one place it will break forth in another. Thus some cast off their prodigality, but covetousness comes in its stead. Some quit their profaneness, but the same stream runs in the other channel of self-righteousness."

CHAPTER XIII

CARNALITY AN INVOLUNTARY PRINCIPLE

Carnality is an involuntary principle. A man can no more free himself from its inbeing than an Ethiopian can change his skin or a leopard his spots. Carnality is as inevitable with the natural man as is his complexion or the color of his hair. He may by artificial means so change the appearance of sin that to some it will seem quite acceptable, but when the mask is thrown off the same deceitful nature is revealed.

Man is not responsible for the existence of carnality. He may be for its continued existence, since a remedy is provided, but not for its beginning. His birth, as a member of the sinful human family, which was not because of his choice, necessitated the birth or presence (as we may choose to express it) of the carnal mind, for the evil principles of his soul are as much an inheritance as is his life or the powers that make him a human being. The Bible declares that in Adam all die.

Again, man is not responsible for the nature which carnality possesses. If he could cultivate and thus change it he might be responsible if it remained unclean, but since he does not possess this power he is blameless.

The writer once visited a zoological garden and

saw some baby lions two or three weeks old. How innocent they were! How timid and gentle! They would have been harmless as pets for a child. A few years afterward he visited the same place and asked to be shown the little lions of his former visit, and was pointed to some cages where ferocious beasts were pacing before the bars and roaring savagely. They could not help it, they were lions and must continue to be lions as long as they live. But even when little cubs they had the lion nature which only needed time to develop them into ferocious beasts that would roar and raven the prey. In like manner the uncleansed human heart possesses the carnal mind just as inevitably. The real triumph of grace lies in its power to change that heart, to not only cage but to destroy the elements of discord within.

Carnality is not only an involuntary principle but its movements are involuntary, and since man's bosom is infested with this spawn of sin, and since sin will manifest its sinfulness wherever it may be, he is not responsible for its movements. He can no more control the involuntary movements of inward sin than he can control the outcroppings of his natural dispositions. Guilt begins when the man yields to and obeys this gross element of his nature. It moves as it does from sheer necessity, and will continue to do so till grace puts a full end to its miserable existence.

Since carnality is not guilt, it cannot be forgiven, but it is pollution and must be cleansed. If you commit sin you are unsaved; but carnal pollution

does remain in the same heart in which grace resides.

The following is from Wood's Perfect Love, and is to the point here :

"All [actual] sin involves guilt; depravity does not, unless it be assented to, yielded to, cherished, or its cure wilfully neglected."

"Depravity is one of the results of sin, and it may have somewhat of the nature of sin, in the sense of being a disconformity or unlikeness to God; and it is in this sense that 'all unrighteousness is sin.' Depravity lacks the voluntary element of sin, hence is not a thing to be pardoned, like sin proper, but it is to be removed from the soul by cleansing or purgation."

CHAPTER XIV

THE GRACES AND THEIR ENEMIES

While there is no doubt that as God views virtue and vice, there is always a vast difference, yet from our hazy, disadvantageous point of view we are often at a loss to make the proper discrimination, and, as a consequence, are quite liable to censure when praise is mete, or praise when censure is needed. This is partly due to the fact that the border-lines of virtue and vice lie dangerously near each other, seeming at times to shade off instead of drawing sharp contrasts as we would naturally expect them to do. There is much truth in the old saying that there is only a step from the sublime to the ridiculous. Strained or overworked virtue becomes fanaticism and misdirected virtue becomes affectation or sentimentalism. Truth always lies dangerously near to error, and he who can keep in the center of the way, neither turning to the right nor the left, is surely led of God. That man who in his anxiety to do right has never overstepped the bounds of propriety is surely to be complimented—provided, however, that in his endeavor to keep from radicalism he has not gone to the other extreme and eased down on the horny truths of the Spirit.

Every virtue is opposed by a contrary vice, and

which is more dangerous still by a mock virtue, which assumes to be the genuine but which is a usurper, an Absalom, attempting to "steal away the heart" of grace. Turning to the list of the fruits of the Spirit given in Galatians 5: 22, 23, let us notice first the real virtue, second the mock virtue, and lastly the contrary vice. The sight will be all the more impressive if we will remember that all of these evil things, in their originating principle, are in the regenerated but uncleansed heart, waging tireless war against the implanted graces of the Spirit.

1. In this place LOVE "denotes the sublimest and holiest spiritual affection." It is the yearning or outgoing of the soul in strong affection toward God, His children, His work, or lost souls. But the tenderness of love is liable to shade into *softness* and over fondness for those who really deserve our esteem; or undue familiarity in approaching or speaking of Divinity—a kind of sickening, "I am His, He is mine" air; or our zeal and love for the cause of God is liable to so swallow up all other considerations as to make us unfit for the necessary duties of every-day life, or become harsh and censorious toward those who do not see as we do; or our misguided love for the lost is liable to cause us to exercise so-called Christian charity to such an extent as that we will not rebuke sin and will excuse evil in the lives of those who profess grace.

The opposite of love is *hatred*. This principle manifests itself in the regenerated heart in a tendency to shun or to speak evil of those with whom we

do not agree, or a lack of sweetness of spirit and the presence of an edgewise feeling toward those who may have transgressed our rights.

2. JOY is holy pleasure. "Joy in the Holy Ghost." This grace is liable to run into *levity* or an emotional, excitable state of mind which is beyond or contrary to the real leadings of the Spirit. The Bible says, "Rejoice with trembling," and that boisterous, rough-and-tumble spirit that never or scarcely ever gets still enough before the Lord that He can be heard to speak in a "still small voice," is not properly led of God. Shouting and other manifestations of joy are all right when they are an expression of the pent-up, holy emotions of the soul, but when they come as a result of mere animal excitement they are a hindrance to the real work of God.

The opposite of joy is *melancholy*, *moroseness*, *blueness* and *discouragement*, as this element is variously termed, and is present in the regenerated heart and will manifest itself to a greater or less degree. Generally the most severe trials which the young convert must endure are the struggles against those tendencies which would destroy his joy in the Lord.

3. PEACE is quietness, calmness, and assurance of soul which is caused by the indwelling of the Holy Ghost. This grace is especially predominant when all the elements of discord are taken away. Peace is liable to be counterfeited by what is sometimes called *carnal security*, which is a quiet, restful condition, in which condition nothing seems to annoy

or shake the equilibrium of the soul; it is a false feeling of security that even impending death will sometimes fail to expose. This peace generally runs in an even course, never higher or lower; there is a strong tinge of death and stagnation that should be alarming. All of this false peace can exist when the soul is actually void of grace, and taken in its extreme manifestations it is a sure sign of the absence of grace. But in its nature it remains in the regenerate heart and is ever striving to regain full possession and to cause a stagnation of all the higher powers of the soul.

The opposite of peace is *strife* or *contention*. The apostle says, "From whence come wars and fightings among you? Come they not hence, even from your lusts which war in your members?" This principle has ruined many an otherwise promising society. Watch against the first approach of the wretched thing, and shun evil-speaking, strife, or contention as you would a viper.

4. LONG-SUFFERING is that gracious element which causes one to patiently bear with the faults, failings and annoyances of others. In one place we read that love "suffers long and is kind." Because of their desire to be long-suffering some parents will pass by the faults and failings of their children and scarcely reprove them. They think it is wrong to obey the Scripture injunction and use the rod and thus by their very kindness (falsely so called) they send the souls of their loved ones to hell. Thinking that such patience is a virtue, churches bear with sinful, worldly members until they are so

loaded with this worthless ballast that they are all sinking into perdition.

The antithesis of this grace is *impatience*. A hasty spirit, that infers conclusions and rebukes and reproves on the spur of the moment, is one characteristic of a lack of long-suffering.

5. GENTLENESS. To be gentle is to be "mild in disposition or manner: free from sternness or rudeness;" to be "considerate" of another's feelings or rights; to be "kindly inclined." The mock grace of gentleness is that tame, inoffensive thing which never reproves sin, and speaks softly when the severest rebukes should be given.

The antithesis of this grace is *harshness*. This quality is always finding some flaw to reprove; it has learned the art of rebuking sharply and is liable to leave no room for explanation. Like Ishmael, its hand is against every man; it only fellowships others so long as they will agree with its inconsiderate way of doing things. In the sight of the man whose bosom is thus infested, success is measured by the number of persons he has caused to get angry; he boasts of how many heads he has cut off, and hoards them up like skulls around a cannibal's kraal. He knows nothing of the psalmist's saying, "Thy gentleness hath made me great."

6. GOODNESS is that grace which conforms to the rules of strict moral right. Absolute and unde-rived goodness is found only in God. In man it exists only as a finite imparted quality. Unless the soul is kept subdued by the Holy Spirit, goodness is liable to degenerate into *self-righteousness*. The

Pharisees boasted of their good deeds, of their alms and of their tithes. They were not sinners like other men, they fasted twice a week, yet Jesus said that our righteousness must exceed theirs. When a feeling of self-complacency follows any act, search the ground of your heart and see if sin has not found a lodging place within.

Goodness is opposed by *badness*. That principle which refuses to conform to the law of God, that principle which even in the regenerate heart must be held in check or it will overrun the soul and turn every bent of the being downward.

7. The word "FAITH" in the authorized version is changed in the revised version to "*faithfulness*." This is that grace which enables its possessor to stand true to principle even amid adverse winds of criticism, temptation, persecution and whatever may come against the soul. Many persons mistake *stubbornness* for faithfulness. They can be "steadfast and unmovable," but they are not "easily entreated." Do not be deceived into thinking that the ability to hold to a right cause until you gain your point is a sign of grace. Your very persistency may prove that "you of all men are most guilty." When no moral issue is at stake, it is the glory of grace to yield; where there is a moral issue at stake, it is the glory of grace to be true with all gentleness and humility.

Opposed to this grace is that spirit which will yield to every wind of doctrine. "Tossed to and fro and carried about," it finds no certain dwelling place. This *vacillating tendency* is in the regenerate

soul, but since it is held in check by grace it may not greatly manifest its presence, but no soul is safe until delivered.

8. MEEKNESS is that grace which enables a person when mistreated or set at naught to quietly submit, and to remain humbly at Jesus' feet. It is an unobtrusive, unassuming grace, not much loved by the world because it is not agreeable with their pomp and bluster. This grace does not *vaunt itself*. Be careful when with a long-drawn face you begin to tell how humble you feel. Such boasting humility often needs to be humbled. Be careful of that *false humility* which would seem to hide itself but yet would feel much hurt if left unnoticed or without honors.

The opposite of meekness is *pride* and *arrogancy*. Some persons are very conspicuous. Beware of this child of hell—pride. The Bible says that only by pride cometh contention. If meekness causes a lack of contention, of course contention must result from the opposite of meekness, which is pride.

9. The last of the graces mentioned in this list is TEMPERANCE, or the right use of all things. The mock grace of temperance is found in such *ascetic extremes* as that practised by Catholic monks and hermits. God intends that we shall so use this world as that it shall be a blessing to us and not a curse. To this end it is not necessary that we should take a vow of celibacy, or perpetual silence, or poverty, or that we should live as hermits, but we can mingle with the world and at the same time live in heaven. We can sanctify the mar-

ried state, we can season our words with grace, we can "make many rich" even with our scanty store, and we can learn to retire with God in the midst of the most noisy crowd.

The opposite of temperance is *profligacy*. If you desire to be all God intends that you shall be you must learn to "keep your body under" and not be brought under the power of any, even legitimate, appetite. In so doing you will "grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

CHAPTER XV

GUILT AND POLLUTION

Guilt, as has already been stated, supposes voluntary transgression and is a subject for forgiveness; carnality is *pollution*, it is involuntary and is not a subject for forgiveness, but for cleansing. Guilt is not the transgression, but comes as a result of wilful transgression. It is a legal defilement or quality, by which the sinner is considered unclean in the sight of the commandment, while carnality is a constitutional defilement by which its possessor is actually unclean both in the sight of the law and in fact. Not every transgression of the law produces guilt; the guilt depends upon the intention. The same act under different circumstances may be praiseworthy or censurable, according to the intention. But carnality does not lie in the intention, it is back of that. Man cannot control anything that lies beyond or behind the intention. Consequently, no matter how defiled his nature may be he is not responsible unless he wilfully retains and glories in this defilement after a way is provided for his cleansing—he is only to be blamed when he wilfully yields to or retains his polluted nature.

The confession and prayer of the sinner is, "I have transgressed, forgive me," while the confession and prayer of the seeker for holiness is, "I am un-

clean, cleanse me." No matter how much religion a person may profess when he falls on his knees and his heart is broken before God, he generally prays the right thing. If there is no other means by which we can tell his standing we can quite often do so by the way he prays.

The sinner is both guilty and unclean, while the justified man is only unclean and this uncleanness is limited to that biased nature which he has by inheritance. He does not inherit guilt, but he does inherit pollution. The latter was born with him, the former he has willingly contracted.

Are you guilty of committing sin? Have you yielded to the carnal nature of your soul? Is the prayer of your heart for forgiveness, for power to keep from sin? If so, the chances are that you are not ready for entire sanctification, you need to be regenerated. Your prayer may be all right, but you misname the goal for which you seek. You must be saved from actual sin before you are a proper candidate for holiness.

The sinner yields to the evil tendencies of his heart, the Christian does not. In justice to strict truth this statement must be properly qualified.

1. The unregenerated man does not always yield; some so thoroughly deny themselves and live such straight lives that their neighbors think they are Christians, and they often succeed in deceiving themselves. Among these are those formal professors that every one calls good, but who, when the light of truth comes streaming in, are convinced that they are wrong and straightway seek the Lord

and get saved. Such persons are liable to get blest and call the blessing which they receive, holiness. If you wilfully yield to sin you are a sinner, no matter if you are a preacher.

2. While the justified Christian does not wilfully yield to the evil tendencies of his soul, yet, as has already been stated,* he sees that his actions are not always governed by pure love to God or man. Although God reigns supreme yet He has a rival in the unclean nature of the soul. Although the Christian does not yield to impatience, yet he is not as patient as he should be, for he feels impatience within, and may catch it glancing from his eyes and moving in his hand or influencing to some degree the modulation of his voice. This is not yielding, for yielding is wilful, while this is the involuntary movings of sin in the affections, which manifest themselves in his ways. It may be that his neighbors do not see these imperfections, yet he does. While this state of things is consistent with justifying grace, yet the person feels that it is a hindrance to grace. While the justified Christian is not proud, he is not as humble as he should be. This is seen from the fact that when he is commended there arises an involuntary feeling of self-sufficiency.

Let us repeat that this is not yielding to the sinful bent of the soul, for yielding is intentional, and the things which are mentioned above occur amid struggles against inherent evil, which, by these unclean motions on the border-land of the will, is endeavoring to find its way to the surface.

*See Chapter VII.

CHAPTER XVI

TEMPTATION AND CARNALITY

In his Plain Account of Christian Perfection, Wesley says, "However, what you call temptation, I call the corruption of my heart. And how will you distinguish one from the other? In some cases it is impossible to distinguish, without the direct witness of the Spirit. But in general one may distinguish thus: "One commends me. Here is a temptation to pride. But instantly my soul is humbled before God. And I feel no pride; of which I am sure as that pride is not humility.

"A man strikes me. Here is a temptation to anger. My heart overflows with love. And I feel no anger at all, of which I can be as sure as that love and anger are not the same.

"A woman solicits me. Here is a temptation to lust. But in the instant I shrink back. And I feel no desire or lust at all; of which I can be as sure as that my hand is cold or hot.

"Thus it is, if I am tempted by a present object; and it is just the same, if, when it is absent, the devil recalls a commendation, an injury, or a woman, to my mind. In the instant the soul repels the temptation, and remains filled with pure love.

"And the difference is still plainer when I compare my present state with my past, wherein I felt temptation and corruption, too."

While this is undeniable, and will answer as a general rule, yet the fact remains that at times general rules are hard to apply, and particular rules must be formulated for particular occasions. While it is true that the clean soul humbles itself when commended, yet it is also true that at times this process of humbling is not as distinct as would seem to be the case from the above quotation. So also with the other points mentioned, as well as on every other line. If this tendency which is contrary to sin was always as clear and distinct as it is at times there would scarcely be any opportunity for the enemy to suggest that the soul lacks sanctifying grace.

This indefiniteness may arise from different sources and be manifested in different ways. It may be caused by a lack of prayer. The cares and duties of every-day life may crowd in with such force as to detain the soul from waiting before God in secret as much as it should. At such times, while grace is not lost, yet the keenness of its edge and clearness of its vision is liable not to be as manifest as when prayer is properly attended to; and, as a consequence, there may be a corresponding lack of definiteness in the heart movings in opposition to the suggestions of evil coming from without, and also a corresponding lack of ability to discern the fact that the temptations are without, as well as in drawing the line between legitimate or natural movings and what might be the movings of the carnal mind. It may be that such a condition of affairs is unnecessary, yet it is quite often the case. If the

truth was fully known, what child of God has not passed through such seasons?

God does not "play hide and seek with His children," yet He does allow them to be tried, and that to the utmost of their power to resist. We cannot see all things and often

"Behind a frowning providence
He [may] hide a smiling face."

The Lord desires that His children should prove true amid the most fiery trials. Since this is the case it stands to reason that He may at times seem to withdraw and thus allow the fiercest onslaughts of the devil. It is reasonable to suppose that among other things God might allow a partial blindness, or it might be better to say a lack of power to discriminate between temptation and carnality, in order both to test the soul's powers of endurance as well as its fidelity amid uncertainties. If this position is true, as perhaps all will admit, the lack of power to quickly discern is not necessarily caused by a lack of grace, but, if the soul remains steady, such infirmities will be a means of increasing grace and strength.

Another means that may cause this lack of discernment is a combination of many and severe trials. Since the reason for trials from the enemy's side is that the soul may lose its confidence and fall away from God, he will attempt to blur the soul's power to properly reckon its standing in God, knowing that this is his surest and easiest way of dealing with some.

Another reason for this failure to discern may

lie in the fact of a wrong education or a wrong application of general rules. Many persons aim too high. Such are liable to call everything carnality; while some aim too low and call everything temptation. Either class of persons should hold still before God until they find out the right line. If they would thus hold still much needless anxiety might be avoided.

Another thing, somewhat akin to this, is that the facts concerning heart conditions may be clouded by the rash and extreme statements of those who should be teachers. The safe rule all around is for those who profess to be teachers to tell, as nearly as possible, the exact truth; neither softening it for fear of wounding, nor making it too strong in order to open people's eyes. Either method is misleading. Tell the truth and let God take care of the results.

There is a great sense in which all are tempted alike. "No temptation has taken you but such as is common to man." One difference between the temptations of the merely justified and those of the entirely sanctified lies in the difference in the manner in which they are repulsed, which difference is generally caused by the fact that in the heart of the former there is a secret assent to or affinity for the temptation, while the latter quickly rejects it and has no leaning toward the wrong.

There is also a difference in that the enemy always, or nearly always, attacks the highest state of grace to which the soul has attained. Thus it arises that justified souls are tempted to believe that they are not saved, while sanctified souls are

told that their hearts are unclean. Every suggestion that the heart is unclean does not come from the devil. They may come from the Spirit in His attempts to let light on an unclean heart. Consequently, it is always safe to hold such suggestions before the white light of the Spirit. If they are of the devil they will disappear like darkness before sunshine, while if they are true that fact will be revealed. We should always be desirous of knowing the actual truth about our hearts.

Let us briefly examine several methods which the enemy pursues in attacking a clean soul and compare them with the strivings of inbred sin:

1. He endeavors to inject "the lust of the eyes." What should be the feeling when suggestive pictures or sinful objects are seen? The answer is easily—a feeling of pure aversion. Carnality clings to such things; there is a tendency toward them or a desire to look again or to let the vision sink into the heart and stamp itself on the mind. With the pure in heart this tendency is gone, and the soul loathes the sight. But this is not all the truth, for along with the sight the enemy will inject thoughts, perhaps bring up former sins, or suggest sinful relations, and, having done this, he will declare that it was yourself and not the devil that originated those evil conceptions. If the heart is unclean it will feel a tendency to dwell with delight on these sights and attitudes, but if clean it will turn quickly away, and fix its attention on God.

2. The enemy will attempt to inject a desire for hearing things which are unlawful, and especially

will he attempt flattery. If there is in the heart a desire to be flattered and a secret glorying in it when given, accompanied by an almost unconscious exaltation of self, the soul is still unclean; but if, on the contrary, it turn away in loathing and sinks before God in self-abasement, with no tendency toward pride, the heart is clean. Under such circumstances, when the heart is unclean, this tendency toward self-exaltation is so universally seen that when the opposite principle of humility appears it can be taken as an almost infallible sign of purity.

But it may be that instead of immediately sinking before God, the soul will remain for the time being in a passive condition, neither feeling exalted nor humbled. This is not necessarily a sign of a lack of grace although it may be so presented by the enemy. But in addition to the lack of perceptible humbling there may actually be sly suggestions that the heart is not humble, and that to such an extent as to cause much trouble and anxiety, but if you hold steady the sun will soon shine all these things away, or if impurity remains its presence will be revealed.

3. Failing in these attempts the enemy will try to inject evil thoughts, working independent of any present outward evil. This manner of attack is called by the apostle "fiery darts." The general plan is to hurl quick, fiery, stinging suggestions, which very much resemble the sudden, vicious striking of a dart, or the driving of the fangs of a serpent. The clean soul realizes that "he has a shield which can quell their rage," and that they are quickly repulsed. It cannot be surprised in this way, for the "shield

of faith" is always ready. The enemy may hurl his fiery darts in rapid succession, one so quickly following another that the victim is led to believe that instead of a single enemy he has run against an army of devils. If we hold our faith in God all these are easily "quenched."

4. But the enemy does not always approach in such a bold way. He will come as an angel of light and slyly attempt to crowd in his suggestions, and then assuming the role of an informant piously state that these evils which he has suggested actually infest the heart. If the heart is clean there is *never a favorable leaning* toward the sinful suggestions of the enemy. Carnality causes a lack of quickness, both in discerning, and in "quenching the fiery darts of the wicked." But for fear that some might misunderstand this statement it must be qualified in two ways: (1) You will never get to a place where you will always discern evil as quickly as you may desire, owing in part to the sluggishness and infirmities of the mind. (2) You may not always succeed in quenching or getting rid of the fiery darts as quickly nor as easily as you think you should. This may come from a lack of strength. This lack, or it might be better to say inability, does not of necessity come from carnality, for inability is inherent in human nature and is absent from no being short of God.

5. In his attempts on the clean soul the enemy is not confined to simple suggestions, but he has the power to cause strange feelings which may at times resemble in some ways the feeling of the heart before

it was cleansed. On this point, James Caughey says, "In consequence of being deficient in *spiritual discernment*, which unfitted me to distinguish between *temptation* and *indwelling sin*, I often imputed to the corruption of my nature that which arose from the effect of temptation upon my mind. Temptation is a subject of feeling, as well as indwelling sin. A temptation is not a temptation in reality, unless it is felt. How can we know that we are tempted, unless we feel it? How difficult is it, frequently, to discriminate! I could not distinguish the difference."

Since all this is true, you ask how to draw the line between the feelings caused by temptation and the movings of uncleanness within. From the fact that these things lie so deep within it is manifestly impossible to lay down any positive rule by which the soul can be guided on *every* occasion, and there will arise occasions which will require the immediate light of the Holy Spirit to settle your whereabouts. Holiness is a life of faith, and you will find that you must often go to God for the witness of the Spirit. Without this you will get into the fog and lose your way.

While temptation is a subject of feeling, yet it is so in a different sense than is carnality. To the clean soul temptation causes a feeling of aversion toward the thing offered. Here we must note again, that this same aversion arises in the soul of the justified; but there is this difference, along with the aversion, in the justified heart there arises a leaning toward the thing offered, that is, there is a mixed feeling—the aversion predominating because of

grace. But in the clean soul there is a pure feeling of aversion toward the evil, with no tendency toward acceptance.

While the feelings of temptation often resemble the strivings of indwelling sin, yet where carnality is absent there is a lack of definiteness, an evasiveness, that shows their fraudulent character; while, on the contrary, where carnality is present, there is a definiteness, a lasting sting, an abiding conviction that stays and convinces of the presence of heart evil.

6. To the clean soul temptation may assume the form of a pressure. As nearly as we can express this thought is to say that it is like something bearing against a closed door and attempting to force its way in. The source of such feelings is seldom concealed; the enemy is liable to acknowledge that he causes them, and attempt, by manifestations of his infernal strength, to overthrow the Christian's faith, and thus gain an entrance. He may take any line of temptation and lay siege to the soul, but the Bible instructs us to "resist, steadfast in the faith."

Let it be enforced that there will come times when the direct present light of the Spirit will be necessary in order to properly fix the source of some evil suggestions. Hold your heart carefully and prayerfully in the balance, and give God an opportunity to speak as He will. If you do so He will soon show you the character of the trials which have beset you, either letting light shine in order that you may press forward to greater attainments or else causing you to rejoice in the consciousness of present purity.

CHAPTER XVII

TEMPTATION AND CARNALITY—CONTINUED

The matter of properly drawing the dividing line between temptation and carnality is so important that we will devote this chapter to quotations which will be helpful to any anxious inquirer after light.

The following is from Peck's Central Idea of Christianity:

"You are doubtless aware that the devil is still your enemy. He is surely not less so from the fact that you have thoroughly rejected him, and consecrated yourselves wholly to the Lord. Indeed, if before the moment of complete salvation he had reason for malice and alarm, he has much stronger ones since. Hence those feelings of dismay, of 'heaviness through manifold temptation,' which sometimes beset you with peculiar power when you are aware of no disobedience, when you have been living closely with God.

"It is only by bewildering temptations direct from Satan that the holy Christian can be induced to falter in his faith. Confusion of mind brings on darkness and fear, and the word verily believed is not voluntarily trusted—the Savior accredited, is not freely and fully relied upon. But it is in no sense necessary to fall at this point. Let the soul be alive to recognize the temptation; let it instantly

assert that whatever doubts the word of God is false—that whatever shakes the faith in the present available truth of Jehovah's promise is from beneath; let the eye be fixed upon the sprinkling blood—the prayer be breathed to heaven for help—remembering, above all, that blessed word, 'Resist the devil and he will flee from you; draw nigh to God and he will draw nigh to you.'

"But in connection with this trial of your faith in the efficacy of the blood and the verity of the Word, will come the artful suggestion that you are not sanctified wholly, that you have somehow forfeited the blessing, or that you prematurely believed at first, and hence have been deceived yourselves, and have deceived others by a false testimony. Now we do not mean that every conviction that you are not holy is a temptation, that every fear as to the present or the past is necessarily an ungrounded fear. For doubtless it may in some instances be true that the blessing has been lost, and that it has been claimed where it did not exist. All cases of this kind can be traced and identified, and have their remedy. But apply the tests. We address those who profess the great blessing, and would assist them in guarding against a snare of the devil. Is the thought accompanied by a desire of evil, a desire to seek gratification in some forbidden object, a secret wish that you had never taken the responsibilities of a holy life upon you, that you might somehow be honorably discharged from them? Then you have reason to fear. Whatever may have been your former state, you are now doubtless without the evi-

dence of entire consecration. You can probably remember some instance of yielding when you were tried, of unbelief which grieved the Holy Spirit, and perhaps of some bolder form of sin which has shorn you of your strength. Oh, repent, and hasten again to the sacred fountain. May God help you. Redeem your solemn vows before it is too late.

“But, on the contrary, is this suggestion a source of grief to you? Do you feel that if it should prove to be true, it would rob you of your chief glory; that it is directly against all the desires and inclinations of your soul; that, whether true or false, you would not for the world distrust your Savior or grieve His Holy Spirit; that whether for life or death your all is still the Lord’s, and, whatever is the issue, no word of your solemn vow which consecrated all to God shall ever be revoked? Then ‘thank God and take courage.’ You are walking through the fire, and if there be no shrinking ‘when you are tried, you shall come forth as gold.’ You deceived in the faith that you are wholly the Lord’s, when you have been distinctly conscious of a divine testimony to the fact, and are actually bringing forth the fruits of perfect love! Deceived in claiming ‘the fulness of the blessing of the gospel of peace,’ when you rely wholly upon the merits of Christ and the promise of His word for this very thing! Deceived in obeying the divine command, ‘Reckon ye yourselves dead indeed unto sin, but alive unto God through Jesus Christ our Lord,’ when you shrink from the very thought of sin as from deadly poison, and your whole soul is absorbed in doing the will and pro-

moting the glory of God! Impossible. Lie low at the Savior's feet till the storm is over-past. Watch closely the motions of your own spirit, and of the Spirit of God. You will feel the witness in the midst of the temptation, and triumph in the very face of the foe. As to the past, have no argument with the devil. You live by the moment; your present consecration, your present acceptance, your present witness, is all you need. Be content with that; it would be enough to complete the bliss of an archangel. The devil, who would defraud you of your present treasure, would certainly misrepresent all that has been done to obtain it."

The following is from Wesley :

"We find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin. The most frequent cause of this second darkness or distress, I believe, is evil reasoning. If this be the cause, is there any way to regain that deliverance but by resuming your confidence?"

Again Wesley, in *Christian Perfection*, says :

"But does not sanctification shine by its own light? And does not the new birth, too? Sometimes it does; and so does sanctification; at others it does not. In the hour of temptation Satan clouds the work of God, and injects various doubts and reasonings, especially in those who have very weak or very strong understandings. At such times there is absolute need of that witness, without which the work of sanctification not only could not be discerned, but could no longer subsist. Were it not for

this, the soul could not then abide in the love of God; much less could it rejoice evermore, and in everything give thanks. In these circumstances, therefore, a direct testimony that we are sanctified is necessary in the highest degree.

“Not that I affirm that all young men, or even fathers, have this testimony every moment. There may be intermissions of the direct testimony that they are thus born of God; but those intermissions are fewer and shorter as they grow up in Christ; and some have the testimony both of their justification and sanctification, without any intermission at all; which I presume more might have did they walk humbly and closely with God.”

CHAPTER XVIII

CARNALITY AND NATURE

The dividing line between carnality and the natural appetites and desires is hard to define. The two principles lie deep and in the uncleaned person their inevitable sequences are thoroughly interwoven with each other as well as with the physical and moral texture of the being and the manifestations of the two elements at times are very closely allied. Notwithstanding these facts, there are a few points that can be settled immediately.

Carnality is in the spirit, while what we have been pleased to call nature is in the body or mind. Carnality is a bent of the soul toward evil, and is enmity against God, while nature includes all those appetites and desires that are ours as a result of our human estate, which, in their normal condition, are not enmity against God. Carnality is removed by the cleansing blood, while nature will remain with us as long as we live, no matter how holy we may become. Carnality has no rightful place in the heart of any person, while nature is a perfectly legitimate tenant of this clay house. Carnality is never right and cannot be so cultivated or denied as that it shall be made better; the only way to deal with it is by death; while, on the other hand, nature, although it may have tendencies that are inordinate,

can be so controlled and kept under that it will gradually lose its biased and inordinate characteristics, and be supplanted more and more by the manifestations of the indwelling nature of Christ. The method of dealing with the natural appetites and desires is to "mortify, therefore, your members which are upon the earth."

The appetites and desires were given us by God, and were ours before the fall, but carnality came primarily from the devil or because of obedience to the devil, and is a result of the fall. Although it is true that we possessed these natural propensities before the fall, yet it is also true that they were not then as they are now. They fell along with the rest of the being, and as a result became so warped and twisted that at times they have almost lost any resemblance to the original.

The word "inordinate" is the best that can be used in describing the present condition of the natural propensities. "Inordinate" is an overreaching, an overstrength of the desires; it reveals the fact that a certain bent is given more than its legitimate place in the life. To illustrate: The taste for pleasing food is natural and perfectly lawful, but when this taste gains such a supremacy that one will overindulge or use unlawful means to obtain that which will gratify, or pay extravagant prices for one's pet indulgence, the taste is properly called inordinate. When desire for the gratification of appetite reaches the point of a controlling passion and causes uneasiness when denied, the appetite has become inordinate; such is the desire for tobacco,

liquor, and other drugs. In this latter case the appetites are not only inordinate in the common acceptation of that term, but they are actually vicious.

While from the nature of the case there is a possibility that a person who possesses real grace may be annoyed by tendencies toward inordinate indulgence, yet it is also true that if he keeps clear he must steadfastly deny these tendencies and keep his body under or he will become a castaway. It is possible that a person may partake moderately of some lawful but unnecessary things simply because they are a pleasure, and still retain a measure of the grace of God, yet if he persists in following out any line of indulgence he will gradually become lean and will eventually fall. To allow full reign to the appetites and indulge their inordinate cravings on all occasions is a positive sign of a lack of grace. Grace and vicious appetites cannot exist together.

The tendency of nature is always toward inordinate indulgence, but nature must be controlled by grace, or it will ruin grace.

The natural appetites and desires can exist with a clean heart, but they cannot predominate and the heart remain pure. If we habitually yield to the lowest tendencies of our natures we will eventually become brutish. Such a degradation is inconsistent with grace.

This point might be traced out along various lines of natural appetites. Back in the heart, behind the purely natural tendencies, is the unclean principle, called carnality; this principle uses the natural im-

pulses for a channel or outlet. James says, "Come they not hence, even of your lusts that war in your members?" The members are not, *per se*, sinful, but lust back of them "wars" in them and forces them out to an unlawful or inordinate degree. Every natural appetite has a corresponding carnal tendency which, allowed to control, gives this appetite energy and viciousness; take out this carnal thing and nature will remain strong enough still, but, in comparison, it is tame and easily controlled.

Both carnality and nature are involuntary, and, as a consequence, we are unaccountable for their existence, but we are accountable when we willingly yield. Willingly yielding to carnality causes backsliding, and wilfully yielding to the inordinate demands of nature causes spiritual decay and eventually entire loss of grace.

Beware, shun the first approach of self-indulgence as you would Satan himself; keep a spirit of carefulness in all things and God will cause your infirmities to be a means of grace.

CHAPTER XIX

SELF-DENIAL

The line of things set forth in the preceding chapter are so apt to be misconstrued that it will be well to further discuss the question, giving a few rules for self-denial which will perhaps commend themselves to every person who earnestly desires God and His glory. Do you really want to glorify God? Do you really desire that you shall be of some use in advancing His cause? If so, you will honestly search and see if you can discover anything in your life that will hinder you in thus glorifying Him, or if you can find some way in which you can be made a greater means of blessing. In order that you may thus increase:

1. *Cut off every useless luxury.* Luxuries are not always purchased with money; some are obtained at the expense of soul health and enjoyment. He is a poor Christian indeed who will willingly sacrifice soul good for any fleshly luxury, no matter how cheap and lawful that luxury may be. Some persons load their tables with dainties and knickknacks, fill their houses with unnecessarily expensive furniture, lace curtains, bric-a-brac, and what not? On these they are lavish in their bounties, but they give grudgingly to the cause of God. Not only in such things must we deny ourselves, but also the luxuries

of sensual pleasures must be denied at the command of the Spirit of God or the soul will become dwarfed and weakly.

2. *Cut off every superfluous indulgence.* The Bible says, "Laying aside all filthiness and superfluity of naughtiness." Some that may have a claim on you may be lacking even necessities while you are wasting your substance on superfluities. Worse than that, if possible, you are losing the joys that come to the cheerful giver, for "it is more blessed to give than to receive." Lay up treasures in heaven and put stars in your crown with the things that you have heretofore used in pampering your inordinate desires, and even here you will begin to reap the reward in ease of conscience and joy of soul that you can obtain in no other way.

3. *Use lawful things sparingly or you will be betrayed into unlawful use of them.* Some things are used because of their assistance to grace—such as prayer and searching the Scriptures—and should be employed constantly, except when they interfere with other more pressing duties; but those things which are necessary to meet the demands of our natures should be used only to such an extent as will properly satisfy these demands. But notice, this means the genuine, rightful demands of our natures, not those clamoring demands which arise from perverted, unsanctified desires, or from some physical bias that warps the appetites to an unwonted degree in the direction of some particular thing. What is more trying than a person whose likes and dislikes, and especially dislikes, are so prominent that it is

almost impossible to set him down to a table but what he will pick around and, if he says nothing, will make you feel that your food does not satisfy his over-nice taste. Such persons need to learn the first principles of self-denial to keep their perverted appetites from being so prominent and unmannerly.

Some persons are forced, because of ill-health, to abstain from certain foods; but where this is true, out of respect for your host or hostess, you should conceal the fact as much as possible and avoid speaking of your troubles, and, if spoken to concerning them (as some persons will persist in doing), dispose of the matter in as few words as possible. Again, there are some foods that to some persons are unpalatable. If you cannot eat them, leave them alone, but do not make everybody miserable by parading, either in words or actions, your tastes and preferences, and be sure it is not your petted appetite that is asserting itself instead of proper taste. Where do you deny yourself on this line if you always eat what you want and all you want? Jeremy Taylor, in "Holy Living," says, "It is lawful in all senses to comply with a weak and nice stomach, but not with a nice and curious palate. When our health requires it, that ought to be provided for, but not so with our sensuality and intemperate longings."

4. *Be careful or you will be betrayed into the unlawful use of lawful things.* God gave us certain appetites and desires as a safeguard and intends that we shall keep them within the bounds of reason and the performance of their intended functions, not

that they should control, leading us about as they please, thus bringing us into subjection to the lowest elements of our fallen natures. Self-control is a positive necessity for the retention and increase of the grace of God.

5. This brings us to this idea: *Use good things to the glory of God.* Even religious duties must be performed to His glory or they will become insipid and lacking in power. If your soul is sanctified this is your momentary aim, your constant inquiry: Will this action, this pleasure of sense, be to the glory of God? Will it help me to know more of Him? If not, it is an intruder and should be cut off as a cumberer of the ground.

"I want the witness, Lord,
That all I do is right,
According to Thy will and word,
Well pleasing in Thy sight."

CHAPTER XX

HOW PURITY MAY BE FORFEITED

To properly locate the point of transition from any given state of experience to a lower is an important and delicate matter, but one that must be settled before a person can feel safe in any attainment; for, until he thoroughly understands the weakness as well as the strength of his position and the manner in which present grace may be forfeited he will be constantly harassed by accusations which he will be unable readily to dismiss.

Both temptation and carnality are beyond or independent of our wills, and the control of their primary manifestations is not in our power. There is this difference, temptation is an evil suggestion coming from without, while carnality is an involuntary principle within.

In conversion, past transgressions are forgiven. It also regenerates and gives power to keep from evil. Holiness is complete cleansing of the soul. The latter makes no change in our judicial attitude toward God; it is a local transaction, having reference to the condition of the heart and not the candidate's acceptance with God. To retain justification one must do those things which are necessary for the continued favor of God and abstain from doing those things that are displeasing to Him; while to

retain entire sanctification one must do those things which keep his soul clean and refrain from doing those things which would harbor any uncleanness. One has reference to favor, while the other has reference to condition. One has reference to the attitude of the Lord toward the recipient, while the other has reference to the condition of the soul relative to the purity which God desires. A person can readily see that the former grace is forfeited by transgressing those laws which must necessarily be kept in order to retain the favor of God; while the latter grace is forfeited by transgressing those additional laws that must necessarily be kept if the soul remains clean.

We are saved by faith and we are wholly sanctified by faith. Faith as a saving act is the same in either case, but differs in its object or purpose. The faith that saves initially asks and receives the forgiveness of sins and the favor of God, while the faith that receives the latter grace encompasses the additional and deeper work of cleansing. Justification is retained by the continued exercise of the faith that saves, while cleansing is retained by the continued exercise of the faith that cleanses. "We are not cleansed *for* believing but *while* believing."

The life of holiness is preeminently a life of faith. Since cleansing is retained by continual exercise of the faith that cleanses, when for any reason this faith ceases to operate, cleansing is forfeited.

Again, there is a line of self-denial necessary in order to the retention of the favor of God, while the obligations that must be fulfilled in a holy life de-

mand a much higher degree. As the proper degree of self-denial differs with each individual case, owing to difference in constitution, amount of light, etc., it would be impossible to draw an inflexible rule to suit all cases, and hence each person must fix his own bearings and the measure of his own responsibility by the assistance and light of the Holy Ghost.

Thus the heart admits carnality at the point where it allows or yields to temptation to such an extent as to transgress those close laws that purity demands.

While it is true that when the heart is cleansed all carnality is destroyed, yet sin must be carefully guarded against or it will be reestablished. It succeeded in polluting the pure soul of Adam and we must beware. If you ask the manner in which the heart again becomes unclean, we would reply that we only know that it does become unclean and some of the *means* by which this impurity is brought about. There are some things that God only knows. "The secret things belong unto the Lord our God: but those things which are revealed belong unto us and to our children forever, that we may do all the words of this law" (Deut. 29:29).

Evil suggestions fill the air, evil tendencies must be guarded against. "Eternal vigilance is the price of liberty."

Suppose that for the moment the guards are taken down; the enemy, who is always on the alert, seeing his opportunity, injects one of his suggestions; the temptation is noticed, and, for the time being, the mind may be taken from its center of power; at that

moment, the soul not being properly guarded, carnality is reinstated. From this it is but a step to actual sin. To illustrate: The enemy says, "Why do you trust God? He is a hard master, He will not reward you in the end." If the soul in an unguarded moment, and in the least, allows such a suggestion, sin enters. Or he may say, "Why do you so persistently deny your fleshly appetites? Do you not wish that you could gratify yourself and retain the grace of God?" If this suggestion is allowed, no matter if the act is not committed, carnality enters. Or if a secret questioning as to the dealings of God, or inclination to doubt the wisdom of God or to desire that His leadings were not as rigid as they are is allowed, carnality enters.

Not every case of indulgence pollutes the soul thus. This effect is produced when the allowed desire is the acceptation, not only of a natural desire for gratification, but of a suggestion which is backed up by an unholy principle. Indulgence may be simply the following out of the logical demands of a natural appetite, warped it may be, but yet natural; while the "act" which results in the establishing of the principle of carnality is the allowing of an inclination which sets itself in opposition to the pure desires of the heart. While the first does not answer the strict rule of doing all to the glory of God, and, as a consequence, if fostered will eventually defile the soul; on the other hand, the second is allowing a suggestion that takes sides immediately against purity of heart, and of necessity it would forfeit purity.

Again, by a lack of prayer and the proper carefulness a person may so gradually slip over the line that he will scarcely, if at all, realize a loss until he awakes to the fact that his old enemies are reinstated. This is not an imaginary case, but one which is often brought to our notice.

The idea in the above is not to show that holiness can be lost and justification retained, but to show by what means carnality again pollutes a cleansed soul, and that it takes less to forfeit the precious grace of purity than it does justification; or, at least, that the act which forfeits such grace is not always the same.

CHAPTER XXI

HOW THE PRESENCE OF CARNALITY IS MANIFESTED

Scores of honest souls are struggling along from day to day in doubt and perplexity as to their standing because of a lack of sufficient spiritual discernment and enlightened understanding to enable them to detect the actual condition of their hearts. Some are attempting to force themselves, contrary to all their fears, to believe that they are entirely sanctified and that the annoying feelings which seem to arise in their hearts are in reality not within, but that they come from the temptations of the devil; while doubtless, on the other hand, there are others who are really delivered, but who, because of improper understanding, are continually harassed by the enemy.

It is our purpose, as best we can, first, to show the method or manner in which the carnal mind manifests its presence in the heart and to the mind's eye; second, give some directions for heart-searching; and, third, propose a few pointed questions to be used in self-examination.

1. Carnality does not manifest itself in any physical movement. This stands to reason from the fact that the evil is in the spirit and not in the body. While inherent evil takes advantage of the inor-

dinate physical tendencies, energizes and urges them on, yet the real evil principle is further back.

2. The expression which is often used, "the uprisings of carnality," when properly defined, is correct, yet it is liable to be misunderstood. We are natural materialists, and, hence, with this expression in mind, are apt to look for some definite physical something to arise in the breast and attempt to lead us astray. Unless we can get people's minds nearer the truth than this idea, they are liable, and often do, look clear over the real trouble in their endeavors to find something which exists only in imagination. In the same list are all such expressions as "stirrings," "boiling," "springing up," "jumping up," etc.

3. Another idea which is liable to be misapplied by being materialized is that of the "feelings" in connection with the carnal mind. Feelings are of different kinds; some are consistent and some are inconsistent with purity.

(1) Never as long as we remain in this clay house will we be free from physical feelings. We remember reading of a certain monk or mystic who thought because fire burned him that it was a sign that he was not pure; and was taught that when he was thoroughly cleansed fire would have no effect on his "celestial" body.

(2) Mental feelings have to do with the mind and may result from its contact with either visible or imaginary things. Some are high-keyed and of a very imaginative turn of mind. Such are liable to many and very peculiar flights, which, provided the

heart does not wander from God, are consistent with the highest degree of grace.

(3) Nervous feelings are caused by the various circumstances and things, mental, physical, internal and external, which play on a weak, diseased, and, hence, supersensitive nervous system. The nerves are scattered through the body like delicate electric wires, and automatically send their clicking, rasping, harrowing messages from head to foot. It is a mistake to suppose that all nervous people are controlled by some mental hallucination. The nerves are physical organs, and hence, subject to disease the same as are the veins and bones; but their peculiar quality, which in some ways approaches the mental, their relation to both the brains and the body, like a connecting link between mind and matter, makes them strange in their operations. In their extreme degeneration they cause spasms, prostration, hysterics, insomnia, etc. They are capable of all sorts of tones and feelings, ranging all the way from a depression, that carries the whole being with it, to a jerky, hysterical mirth, which is painful even to the person in whom it is manifested.

It is a mistake to confuse nervousness and carnality, as is often done. Some yield to the impatience of their souls and then excuse themselves by calling it nervousness. While, on the other hand, there are cases in which persons whose hearts are clean, owing to a sensitive condition of the nervous system, might be annoyed by many things which to other persons would be scarcely noticeable. We have

known of cases where the sound of the lifting of a latch or the breaking of a straw would almost throw such a person into convulsions. Wesley rightly says that we can no more help the sinking of the spirits in nervous disorders than we can hinder the rising of the temperature in fevers.*

(4) Emotional feelings are much akin both to nervous and mental feelings. They are caused by suddenly running against the unexpected or the greatly longed for, either good or bad, from bearing things which seem unreasonable, from the sickness and death of those whom we love, and similar circumstances.

(5) The feeling caused by the natural appetites and desires, when properly regulated, are consistent with holiness. Some have thought that by rigid asceticism they could destroy all desire, but since desires are natural, and were given both for self-preservation and for the preservation of the race, they will still assert their presence as occasions may arise.

(6) The feelings caused by temptation, no matter how nearly they may resemble uncleanness, are consistent with purity of heart.

From this list, and from other forms that might be added, it is clear that "feelings" is a broad word, and can be made to include any of the phases mentioned. The "feelings" are so fickle that they cannot be depended upon, and are liable to desert us when we seem to be the most in need, or to work just the

*See the author's work, "Holiness and the Human Element," for a full discussion of this subject.

opposite to what seems to be consistent with present necessities. All of these vacillations of the "feelings" are perfectly consistent with heart purity, and a failure to understand this point is liable to cause much needless anxiety and troublesome confusion.

4. If we would remember that the "feelings," "uprisings," etc., of carnality are in none of these things, but in the bias of the affections which inclines them toward evil, half of the knowledge necessary for the detection of carnality would be already gained.

Carnality causes a feeling, in the moral or spiritual nature, which is contrary to the love of God. The *heart* is not *altogether* right. The heart is the seat of the affections; with the heart men love, hate, rejoice, sorrow, are humble or proud, etc. While the regenerated heart is cleansed from all the defilement which it has acquired by years of sinning, yet it is not cleansed from that bias of the affections which it inherits. Remaining carnality is seen in a reaching out or leaning of the soul which is favorable to some evil, either present or suggested. The "feeling" is in the affections, and, being deeply seated, is hard to analyze.

Any bias of the affections toward any evil, or contrary to any good, provided the evil and the good are recognized as such, is a sure sign of remaining depravity. Any "feeling" which militates against pure love, either to God or man, or which favors any spirit which would hinder any person or love him less than is demanded by the law of perfect love,

rightly understood, savors of carnality. Any affection which would cling to or secretly long for any unholiness, or take less delight than is mete in holy things, is an impure affection. This "bias," this "feeling," this "affection" must be cleansed away if the heart would be a temple for the sole indwelling of the Holy Ghost.

The following quotation is from Bishop Jesse T. Peck :

"But there is a conviction for inward impurity—for 'sin in believers,' which is eminently the work of the Holy Spirit. Depravity of the heart, however subdued, cannot remain long concealed. Its first emotions, as we have seen, are felt with surprise by the truly regenerated. They produce more or less of pain and exposure, but if promptly resisted, they do not bring a feeling of guilt upon the spirit trusting in Christ. Further experience, however, shows that the life of the Christian is to be almost a continual battle, not merely with outward foes, but with himself. The recognition of these inward wrongs will depend not only upon what they are, but upon the habit of attention to the state of the soul, and the degree of divine influence secured by the cooperation of the human agent. The truly devout man will, however, frequently find his attention silently but powerfully drawn to these inward impurities. Sometimes when, so far as his consciousness reports, no train of reflection has led to it; in the midst of passing engagements, and of other thoughts, the conviction will flash upon him suddenly, and he will feel like hiding himself from

the sight of men, burying his face in the dust, and crying out for deliverance. At other times this sense of wrong tendencies assumes an amazing distinctness in the midst of spiritual exercises, and even the powerful outpourings of the Holy Spirit. This cannot be due to unprompted reason. Left merely to ourselves, we would sensibly or insensibly yield to the rising evil, and allow the conquest of the heart by its own subjugated foes. Whatever influence we may attribute to the associations of the hour, and to the habits of life, they are not sufficient to account for the searching light that breaks in upon the soul, and the power which humbles it to the dust. The great reprovcr 'of sin, of righteousness, and of judgment,' is there in the faithfulness and authority of a God, performing the work for which He has appeared among men."*

*Central Idea of Christianity, pages 199, 200.

CHAPTER XXII

SOME DIRECTIONS FOR HEART SEARCHING

Having attempted to show the method or manner in which the presence of the carnal mind is manifested, we will pass to consider a few directions as to how to detect it in its secret, deceitful workings:

1. The first thing demanded is genuine honesty. No man can hope to gain any ground until he throws off all subterfuges and approaches God, naked of every excuse, explanation, or hiding place, and puts himself in an attitude in which he is willing to know the worst of his case, even though it may be unwelcome knowledge. No man can defend himself against the pouring in of the light of God and receive the help from the Spirit that he needs. No man can come before God telling his good qualities and receive light on the uncleanness of his heart. His very method of approach precludes the possibility of gaining divine assistance. He is not honest; and desperate honesty is demanded, for judgment light will surely shine.

Hence, in approaching God, a person must be willing to know the worst; he must be willing to be convinced that his heart is still a cage for unclean birds; that vile things still lodge within; that the heavenly Jerusalem of his heart is still polluted with chambers of imagery; that, "in the dark," the

old man of his soul still possesses the nature, which, if allowed to have its way, would fall down before the world and "worship and serve the creature more than the Creator." Until he comes thus stripped and honest he does not come aright.

2. The second thing necessary is heart searching. This searching must be thorough and honest. Many persons skim over the surface, discover and confess a few of the minor details of heart pollution, but leave the body of sin still festering within. Such persons, after a casual glance within, turn away their eyes, consecrate all to God, jump up, clap their hands and profess holiness, when, in reality, their blessing has not cleansed their hearts from a single unclean trait or added one iota of grace. Others are honest to the extent of their present light, but they fail to tarry before God in humble heart searching until they see all of the evils that God designs they shall.

Search your heart by noting your motives for any given act, by observing the bias of your affections, by acknowledging the evil nature of the feelings which strive within. Search your heart when praised, when blamed, when you succeed or when you fail, at home and abroad, by night and by day; search deeply, determine that you will discover the whole truth, and you will be rewarded by a genuine experience.

3. Such honesty, such heart searching, may bring some hitherto unknown phases of evil to light, and righteousness demands when they are thus revealed, that the light shall be obeyed. It may cause tears of

contrition, it may cause a deep humbling of soul which will be painful in the extreme; it may make you smaller and meaner in your own eyes—and it may be in the eyes of others; your abilities may not seem as great as they formerly did; but, notwithstanding all this, this humbling is much needed; the soul must sink prostrate in the dust before the Lord if it would arise in the effulgence of His glory.

4. Another necessity, and upon the fulfilment of this demand depends the success of all other means, is prayerfulness. No man can expect to gain much ground unless he is diligent in prayer. From God comes all our help and to Him we must go if we wish to obtain that help. Pray without ceasing. Let us venture the statement that if a soul is honest before God, and earnestly striving to reach the land of perfect love, his heart will be continually on the stretch, prayer will be his occupation; and his supplication will be definite, fearless, importunate.

5. The light of the Holy Spirit is a necessity, and hence His aid must be solicited. "Have faith in God," expect Him to fulfil His word by giving you a greater measure of His divine unction which will teach you all things, and especially this thing which just now you so much need.

CHAPTER XXIII

SOME QUESTIONS FOR SELF-EXAMINATION

Let us propose a few questions which may be useful in self-examination, and that may assist some honest seeker in discovering the actual condition of his heart.

God commands us to examine ourselves, and whatever He commands is always to our interest. The person who is still unclean is always desiring to know something good about himself, but grace enables him to also desire to know the worst of his case, and this in order that he may improve. Grace is characterized by a willingness to see our faults, and to acknowledge them when seen, as well as a willingness, yea, an anxiety, to straighten up and walk in any new light that may be given.

The command is not to examine your **neighbor**, that would be a delight to the "old man;" neither is it to examine your temptations, that would be a thankless job; neither is it to examine your feelings, that would be an endless job; but it is to examine *yourselves*.

The purpose of this examination is that you may see the exact condition of your heart, to get right if wrong, and to glorify God if right.

The way to examine yourself is not to measure your life by that of some other person, even though

that person may be high up in religious circles; it is not to go to some "dauber with untempered mortar," that he may patch up the breaks in an old, tumbledown experience; it is not to simply say, "I am saved and sanctified, and, because of this fact, nothing can convince me that I am wrong;" it is not to say, "I feel good and shout more than some others who are more particular than I am;" but it is to examine yourself, get to the root of the matter, and by the light of the Word of God and the direct aid of the Holy Spirit "know thyself."

1. Are you patient? At home? At your work? With the children? With your neighbors? With your enemies? With opposers? With the follies of others? With bad physical feelings? With the weather? With financial loss? In every circumstance, great or small? Look and see.

2. Are you humble? Not, Do you feel humble? or, Do you testify to being humble? Can you receive the criticisms of those who are not half as good or religious as you are without feeling resentful? Can you listen to people applauding you or your work without feeling "puffed up" just a little? Can you take a little place with as good grace as though it were a larger one? Do you lie at Jesus' feet more than you do at your own? Are you the greatest, or, are there others?

3. Can you take reproof? Do you say, "Tell me whatever you see wrong in me," and then make people feel as though they had stepped in a basket of bad eggs if they happen to just touch your sores? Corns are a bad thing, especially on the soul. When

reproved, do you pout? Do you fling back? Do you go and tell some person and attempt to get his sympathy? Do you laugh it off? Do you say, "Oh, that's just your cranky notion"? "He that hateth reproof is a bear" (Prov. 12:1).—*Clarke*.

4. Are you willing, yea, anxious to be instructed? Or do you know all you need to know? "Seest thou a man wise in his own conceit, there is more hope for a fool than for him." You will never learn much as long as you know more than all your teachers.

5. How about your tongue? Though it is a little member, does it still boast great things? Does it "hang in the middle and fly at both ends," or are your words few, as the Bible commands? Do you "speak evil of no man," or is your neighbor in danger at your hands? He that can control his own tongue (not his neighbor's) the same is a perfect man.

6. Are you deceitful? Do you seem to be one thing to your neighbor while you know you are another thing? Do you declare victory in the congregation and then groan over your sins while in secret? Do you love in word, and then secretly, in your heart, tear your neighbor to pieces? Do you have a hat that is a little stylish for one congregation and a plain one for another? If so, how would Jeremiah's words fit your case? "The heart is deceitful above all things and desperately wicked."

7. Is your eye single? Do you declare your burning love for God, and then consume your life in laying up treasures on earth? Do you say that you long for God's house and then stay away on every

trivial excuse? Are you all for God, and always for God? If your eye is single your whole body will be full of light.

8. Is your love perfect? Is God the one object of your affections? Do you love creatures only as that love is consistent with the love of God? Do you love to pray? Do you love the work of God more than you do your own work? Do you love your neighbor as yourself? Do you esteem your neighbor better than yourself? Have you that love which seeketh not her own?

9. Are you self-denying? "Me first," is the rule of the worldling. "God first," is the rule of the Christian. "Be merry," is the aim of the worldling. "Be holy," is the aim of the Christian. "Enjoy," says the worldling. "Endure," says the Christian. Physical delights lead captive the worldling, but the Christian keeps his body under. By this sure sign you can know your standing.

CHAPTER XXIV

CARNAL SECRECY

Sin instinctively inclines to darkness. Even though we may not intelligently comprehend the reason, yet our inner nature teaches us that the sins of an unsanctified heart are heinous, and that they are not fit to be seen. Hence the difficulty in getting the consent of the will to reveal the actual condition of affairs. Not that this condition should always be revealed except to God; but the very fact that sin is of such a nature that it should not always be confessed to others is one proof of its uncleanness.

This hiding disposition was manifested in the very beginning. As soon as our first parents sinned they attempted to *hide their shame* with leaf aprons; then they endeavored to *hide from God* among the trees, and crowned the whole by blaming some other individual for their sins. Cain slew his brother and sought to hide his crime and its guilt by saying, "Am I my brother's keeper?" Saul kept the cattle alive, and, fearing Samuel's displeasure, lied to him. David fancied that his crime was effectually hidden, but God searched him out. Judas had decided in his heart the sale of his Lord, no doubt flattering himself that his purpose was unknown. Ananias and Sapphira thought that they could hide their sin, and in their vain attempts to do

so lied to the Holy Ghost. Modern secret societies are but a carrying out of this wretched principle of carnal secrecy.

It was told Mary that a sword should pierce her heart, that the thoughts of many hearts should be revealed. The Lord fulfils this prophecy by tearing away the veil and, with the white light of the Spirit, searching the innermost recesses of the heart as He did Jerusalem with a lighted candle. When He does this He reveals to the soul's eye the abominations that still lurk within.

We will examine some of the shrinking tendencies as they are manifested in the justified soul.

Do you feel on any line a timidity or shrinking from the pouring in of the white light of the Spirit? You know some preachers who cut to the quick. Do you really love to be in the crowd when they put in the probe? Perhaps you know some eagle-eyed saints who seem to know what you are thinking about. How do you enjoy it when they look you through, and do you fear to have them take you to one side for a private talk?

If you discover a disposition to hide you may well fear that there is something back to be hidden; for if your soul is clean what have you to hide? The motives of a clean soul are open; such a soul loves the cleanest, most penetrating light of the Spirit.

Beware when you feel the least disposition to hide away, or to excuse your motives, or to cover one motive and reveal another. If the soul is clean all the motives are clean. There is a wonderful simplicity in the motives of a clean soul, while those of the un-

clean soul are complex and often hard to understand.

Some persons when going to a camp meeting or a holiness convention, where light will be clear and penetrating, fortify themselves and determine not to be found. They close their hearts so tight that even the Holy Spirit cannot pry them open. Such persons are truth proof. If you catch such a disposition lurking in your soul you can lay it down that your heart is unclean. *A clean soul loves to be found*, and hails with joy the light that searches to the greatest depth.

What class of reading do you love best, the kind that makes you happy and almost lifts you to the third heaven, or the kind that sets you to thinking and praying? You will grow in your imagination on those dainties which always make you glad, but are liable to be left more weak and helpless than before, while the latter class of truth is muscle-meat and will cause real growth.

This shrinking from the light may go to the extent of raising objections, saying that a certain line of truth is too straight or attempting to get rid of the responsibility of walking in the light by criticizing the bearer. Of course this tendency could not be wilfully indulged, knowing the reasons for so doing, and grace be retained, but carnality is so blinding that, for the time being, it can cause the soul to think that clean, penetrating light is extreme and, hence, not of God.

A person in such a condition is liable to express such sentiments as these: "I think Brother A goes

too far. He is good, but inclined to be an extremist." "Oh, that is just Brother A's notion about the matter; God never showed me anything like that. I don't believe Brother A lives up to his own preaching."

Then you will see a tendency to pick flaws. Brother A's coat is too long, his collar is too high, he talks too loud, he jumps too high, he prays too long, there is no power in his preaching. Again, you say that such ideals are beyond the possibility of any one ever reaching. If you are a preacher you may be inclined to go around and smooth down your members, telling them that Brother A's sermon was too strong. Why? It may be because you saw that you did not have an experience deep enough to give you the ability to help your hungry members up to Brother A's standard, and for fear you would get an elephant on your hands, and because you had not entered into the cleansing stream yourself you did not suffer others to enter.

Or you, preachers or laymen, or both, collect in knots and discuss the sermon and pick flaws with both the preacher and the sermon until you have argued the conviction all away from your own hearts and have helped others to do the same. Look out, all your grace will leak out at the openings you are making by your actions, if it has not done so already.

Another ruse of the carnal mind to keep from facing the light is to go to some one and so state the case that he will smooth you over and say that you are all right. This will work better if you will go

to that person who is a little inclined to compromise. Be careful where you go for light, especially when you are troubled about something that seems doubtful to you.

CHAPTER XXV

OPPOSITION TO LIGHT

Akin to that negative disposition which shrinks from the light of the Spirit will be found a positive tendency of opposition to the light. When a person yields to this spirit of hatred for the things of God he forfeits grace, but involuntary hatred is one of the characteristics of carnality, and manifests its presence from the very nature of the case—from necessity. Paul says, "The flesh lusteth against the Spirit and the Spirit against the flesh, and these are contrary the one to the other."

In his *Christian Perfection*, Fletcher brings out this thought:

"Oh, how I hate these lusts of mine,
That crucified my Lord;
These sins that pierced and nailed His flesh
Fast to that fatal wood."

The "lusts" of the sinful heart so hate the light of the Spirit and Jesus Christ as the embodiment of this light that they urged men on in their wicked determination to crucify the Lord of glory. The heart that groans for deliverance, recognizing that the same principles which crucified Christ are festering within, is seized with an abhorrence and declares:

"Yes, my Redeemer, they shall die,
My heart has so decreed,
Nor will I spare the guilty things
That made my Savior bleed.

"When with a wounded, burdened heart,
My murdered Lord I view,
I raise *revenge against my sins,*
And slay the murderers, too."

This hatred for the light appears when the light is seen, and when it is acknowledged to be light. Grace says, "Good is the will of the Lord, I will obey," but carnality says, "This is too hard, I will not obey." Then begins the struggle between carnality and grace, and the outcome of the struggle proves which is the stronger in any given case. If grace triumphs and the light is accepted, grace increases; if uncleanness triumphs, and the light offered is rejected, grace decreases while depravity more strongly fortifies its position. This failure to walk in the light may be only for the time being, as, speaking to a certain individual about his soul, or going to a street meeting, and may be of such a nature as to decrease grace or grieve the Spirit but not altogether forfeit the favor of God; but it may become actual rebellion against God which will forfeit all grace. The former is not actual rebellion, but simply a failure to accept some heavy cross because it is contrary to the natural inclinations; it is not wilful acceptance of sin and rejection of God, but only a transient failure to quickly obey or to gladly walk in all the light. The latter is virtually saying to God, "I will not accept the light, I will

not obey." This is a very close line, but one that, in justice to the truth and experience, must be drawn.

To teach that every time a person so far yields to the shrinking inclinations of his natural heart as not to *quickly* and *gladly* obey he loses all grace is holding too rigid a line; but, on the contrary, to say that a person can keep saved and put himself in the least degree in actual opposition to the acknowledged light and will of God is allowing rein to the tendencies of inward sin.

The point at which actual sin enters is where the soul yields wilful, intended obedience to the promptings of inherent opposition to light. But let it be remembered that failure to walk in the light will in a measure curtail the blessings of God which have been wont to come on the soul, and that repeated and persistent failures will eventually reach the proportion of rebellion. We cannot tell where this line may be in any given case, and, as a consequence, it is unsafe to trifle in the least with conviction. Ready obedience will bring abundant grace for every need.

The carnal mind is not subject to the law of God nor can it be induced to worship Him. The only way it can be properly handled is by death. This inherent opposition to light proceeds from the same root as did that spirit which possessed Satan when he sought to tear God from His seat and enthrone himself; or the serpent when he came to Eden and overthrew the handiwork of God. It proceeds from the same root as did that spirit which caused Jeroboam to set up the golden calf, and Judas to sell his

Lord. Here is the fruitful seed which in its awful but legitimate development has shed the blood of the martyrs of all ages, which has torn down the altars of the Lord and set up those of Baal, and which has substituted a cold, lifeless, lightless form for the glory of ancient days.

Although in the saved heart this disposition is held in subjection by grace, yet it is like a bound but defiant criminal, continually wrenching at his chains, gnashing his teeth and cursing his conquerors; ready at any time to spring forth and shout, "Hail Cæsar, and down with Christ." The only safety is in deliverance.

CHAPTER XXVI

JEALOUSY

Another element that helps to make up the sum total of the body of sin is *jealousy*. Akin to and inseparable from this are *envy* and *selfishness*. Every careful observer knows that it is impossible to draw a line that will completely separate one carnal trait from another. They are partners, they are children of a common parent, they are branches of one tree. We can, in a measure, separate them for the purpose of explanation, but are constantly brought to realize that in describing one we are encroaching on the territory of another.

Jealousy is an offspring of pride, and is an inordinate love of self; its natural result is envy. Solomon says that jealousy is as cruel as the grave. There is no limit to the heartlessness of unrestrained jealousy. While professing to love and to be solicitous for an individual's welfare, it is wilfully causing that very person pain, and hardheartedly glorying in its victim's misery. Jealousy claims all the pleasure of the associations and love of a particular person, and, rather than, in the least degree, share its joys with another, allowed to take its course, will brutally murder the idol of its heart, and then fearing the retribution that must come, send its own soul groaning into eternity. Jealousy

would take to itself all the honor and praise, whether worthy or not; it would live in pomp and splendor while those around are dying of starvation. This is jealousy, envy, and love of self in their legitimate fulfilment.

Our inquiry is as to how this principle manifests itself in the regenerated but uncleansed heart.

1. First, that person whose heart is still infested by jealousy is not able at all times to rightly fulfil the command to rejoice with those that rejoice and weep with those that weep. He does rejoice, but not with as free a heart as he would were he the successful person; he does weep, but not as he would at his own reverses. The heart's unholiness may at times be further detected by the fact that the lack of rejoicing is accompanied by a feeling of desire that it had been himself that succeeded, or the lack of weeping by an almost unconscious glorying in his neighbor's defeat.

2. The heart in which the principle of jealousy remains finds it difficult to love its neighbor as itself. Such love will cause its possessor to as honestly desire the success of his neighbor as he does his own; to rejoice as freely because his neighbor secured the desired position as he would had he gotten it himself. If the preacher of the gospel loves his neighbor as himself he will be glad to see his neighbor pastor succeed, and will rejoice heartily with him over his success. This love will not cause him to neglect his own work and to put in his time on his neighbor's charge. Such a course would be wrong in more than one way; but, while his heart is in his own field of

labor, and he bends his energies toward securing the spiritual prosperity of his people, yet his love for souls will cause him to rejoice in their salvation in any place, and his love for his brother is so great that he will rejoice to see him succeed even though those successes may cause his brother to be lionized and himself to be considered common.

3. It is hard for that heart in which jealousy still dwells to properly fulfil that characteristic of love which "seeketh not her own." How often in the secret of your heart you have cried, "Oh, that my love for God, for souls, for my brethren, was unmixed; with no ends of my own!" But you realize that your most holy moments and most sacred duties are tainted with this self-centered principle which would do things that you might obtain glory or praise to yourself or for your attainments, and which would even desire the blessings of God that you might consume them on your own lusts.

4. It is hard for the unclean heart to cease looking on its own and to seek another's wealth. On the contrary, there remains a tendency to seek its own profit and that even at the expense of the comfort or pleasure of another. The saved soul will not wilfully promote itself at the expense of its brother or any other man, but there is a struggle against inherent tendencies which, if allowed to have their way, would cause him to do so.

5. If jealousy remains you are likely to feel disappointed when your brother is advanced instead of you, or if your place is given to one that is considered more competent. You are in love with your

own fancied competency, and feel uncomfortable when another seems in a fair way to excel. You may feel uncomfortable when another is praised and can scarcely keep from thinking of your own virtues and secretly wondering if the person with whom you are conversing knows how virtuous and competent present company is; or it may be that you keep thinking of the faults of the party mentioned and it takes an effort to keep from telling them, but because of grace you refrain.

6. Jealousy among ministers is a terrible thing. It causes one to attempt to outshine others in preaching, wire-pulling for the best and most lucrative positions, evil-speaking and criticizing of another in order to lower his standing. The jealous preacher dislikes to labor with his brother preacher, lest the applause which he has been receiving will in a measure be given to the other. O brethren, are you guilty? If so do you wonder that your work is a failure! Such things are inconsistent with saving grace, but, nevertheless, are freely indulged by some who profess to be called of God. When blind people are led by such blind guides, is it any wonder that they both fall into the ditch?

The following quotation from Baxter's Reformed Pastor is to the point in this place, and should be read with care and prayerfulness by every minister who in the least desires the glory of God to be displayed in his life:

"Some ministers are so set upon a popular air, and having the highest place in the esteem of men, that they envy the abilities and names of their

brethren who are preferred to them; as if all were taken from their praise that is given to another's, and as if God had bestowed His gifts upon them as the mere ornaments of their persons, that they might walk as men of reputation in the world; and as if all the gifts of other ministers were to be trodden down and vilified, if they should stand in the way of their honor. Strange, that one workman should malign another, because he helps him to do his Master's work! Yet how common is this heinous crime among men of ability and eminence in the church! They will secretly blot the reputation of such as oppose their own, and will at least raise suspicions, where they cannot fasten accusations. Nay, some go so far as to be unwilling that any ministers abler than themselves should come into their pulpits, lest they should be applauded above themselves. It is a surprising thing that any man who has the least fear of God should so envy His gifts in others as that he had rather his carnal hearers should remain unconverted than that they should be converted by another person who may be preferred to himself. Yet this sin does so prevail that it is difficult to get two ministers to live together in love and quietness, unanimously to carry on the work of God, unless one of them be greatly inferior to the other, and content to be so esteemed, and to be governed by him. They are contending for precedence, envying each other's interest, and behaving with strangeness and jealousy toward one another, to the shame of their profession and the injury of their congregation. Nay, so great is the pride of some

ministers, that when they might have an equal assistant, to further the work of God, they had rather take all the burden upon themselves, though more than they can bear, than that any should share with them in their honor, or lest they should diminish their own interest in the people. It is owing to pride that many ministers make so little proficiency: they are too proud to learn. It is through pride, also, that men so magnify their own opinions, and are so censorious of any that differ from them in lesser things, as if their sentiments were the rules of the church's faith. While we cry down papal infallibility, too many of us would be popes ourselves, and would have everything determined by our judgments, as if we were infallible. And so high are our spirits, that when any reprove or contradict us (though they have sufficient reason to do it), we are commonly impatient both of the matter and the manner. We love the man that will say as we say, and promote our reputation, though in other respects he be less worthy our esteem; but he is ungrateful to us who differs from us, and contradicts us, and who plainly tells us of our faults, specially in relation to our public performances. Many, through their pride, imagine that all those despise them who do not admire all they say and submit to their judgments in the most palpable mistakes. Thus they have dishonored themselves by idolizing their honor, and publicly proclaim their own shame. From pride proceed all the envy, contention and unpeaceableness of ministers, which are the hindrances to all reformation. All would lead, but few

will follow or concur. Yea, hence proceeds schisms and apostasies, as did former persecutions, arrogant usurpations and impositions. In short, it is pride at the root that nourishes all our other sins, and this virtually contains them all.”*

Jealousy is the inward tendency to seek the best for self, to rejoice when it is received and feel disappointed when it is lost. My brother, do your ears itch for applause? Do you love to call attention to yourself, your attainments, your graces? Do you in the least delight in the misfortune of another? Do you rejoice in the least in your exaltation merely because you are exalted, and with little desire in your new position to glorify God? If any of these tendencies remain, get to the blood and let it cleanse you from sin, for sin surely remains in your heart.

*See chapter XXVII.

CHAPTER XXVII

PRIDE

Pride is defined as, "Unreasonable conceit of one's own superiority, whether as to talents, wealth, beauty, accomplishments, rank, office, or other distinction, with correspondingly contemptuous feeling toward others; inordinate self-esteem."—*Standard Dictionary*. Its various manifestations are called by different names, as arrogance, haughtiness, conceit, self-conceit, vainglory, vanity, and egotism; but all these spring from the one root-sin.

Pride is a sly, deceitful element, and its presence is not easily detected, especially by the person whose breast it infests. Like the hypocrite, it will cover itself with a robe of self-righteousness and lull the soul to sleep in the cradle of carnal security. With great pretensions of humility it will attempt to hide its deformities, and with an air of indifference it will seek for the praise and applause of men.

The Wise Man says that "pride goeth before destruction, and an haughty spirit before a fall." It caused the fall of the angels of heaven, and is the treacherous thing which has ruined, not only single individuals, but has also made shipwreck of churches and destroyed nations. When men shall vaunt themselves and say, "Peace and safety," then "sudden destruction" shall overtake them. In his

description of his trip through hell, Dante represents one of the lost souls as rising from the infernal tomb and haughtily asking him from what family he came. This is a good illustration of the despicable character of pride, which still glories amid despair, and boasts of honors which vanish as a bubble on the wave.

While such extreme manifestations of pride are not consistent with saving grace, yet the root-sin, whose nature is still the same, remains in the justified soul to haunt and tantalize by its unholy movements. As is the case with other forms of sin, it is a difficult matter to draw the exact line at which the movings of pride cease to be simply the promptings of uncleanness within and advance to actual sin. But let it be remembered that when the element of pride is wilfully yielded to, at that moment actual sin is committed. Hence, pride can exist in the saved heart only as a principle which sends forth its unholy suggestions. When this principle is fostered and obeyed, sin is committed and grace departs.

Like a giant octopus, pride has many arms, diverse from one another, but all springing from the one unholy head.

1. Over-confidence in one's own opinions and manner of doing things is a sign of pride. The person in whose heart this tendency lodges finds it hard to view his own labors with modesty, and to esteem others better than himself. It is hard for him to receive instruction, especially on subjects which he has already "mastered." Quite often, in order to humble such persons and thus keep them out of hell,

God is forced to cause all their plans to fail and to "bring to naught the wisdom of the wise." That person who is over-confident, and hence conceited as to his abilities and knowledge, is more apt than others to be indiscreet in his ways and conversation as well as in his statements of doctrine.

2. A tendency to refuse to listen and give proper weight to the opinions of others is a sign of remaining pride. Some extremists are inclined to think that it is wrong and a sign of a bad heart to submit their doctrines and teachings to the judgment of others, but such thoughts are not agreeable with the actions of Paul, for, after he had been preaching for a number of years he went up to Jerusalem, before the council of the other apostles, that they might pass judgment on his doctrines and manner of work, "lest he should run in vain." The only possible method to argue a question with an opponent and keep the sweetness of Christ withal is to always give due credit to his arguments and concede all you can. If you can begin by conceding that he is right in some particulars, you have, in a manner, disarmed him, and from very courtesy he must do the same by you, and thus quite often you have gained the battle without fighting. To be sure this plan will not always succeed, for there are many "unreasonable men."

If you will not see the good in your opponent's arguments, no matter how insignificant that good may be, you are in danger. If you fear to give your opponent every advantage consistent with the least degree of truth, you either have a weak cause to

support or you are not properly qualified to argue a right one. If you desire to beat him at every turn for the sake of beating or that you may secretly glory in his defeat, you need to be delivered. (Note.—These points apply in arguing with reasonable men who are open to conviction, but shun the “leaven”—doctrines—of modern heresies as you would the plague. Pass by, have no companionship “with the unfruitful works of darkness, but rather reprove them.”)

3. Another manifestation of pride is contention. The Bible says, “Only by pride cometh contention.” Contention is tenacity in holding to one’s own point and just as tenaciously opposing the opinions of the other party. Sometimes this tendency is manifested when there is nothing to be gained. And even if great issues are at stake it is a mistake to lose or even dull your grace by being unduly contentious. Even if you are right in the stand you take, your excitableness will prove to your opponent that you are wrong. It is a tendency of unsanctified human nature that the more closely they are cornered and the more thoroughly they are convinced against their wills, the louder they will declare their doctrines and shout the victory. By this very shouting they are liable to discomfit or at least disgust and thus silence their adversaries. When this is done they run off and boast of their success in silencing an adversary. Be careful, my brother, or by your very spirit you will give your opponent reason to think that you belong to that unreasonable class. Your arguments may be never so good, but your conten-

tious, excitable spirit overthrows all the good you might otherwise do. A humble spirit speaks much louder than fine spun arguments.

4. Another manifestation of pride is unwillingness to take reproof. A positive refusal to take reproof is inconsistent with grace. "He that hateth reproof is brutish." It must be confessed that it is rather humbling to personal pride to be sharply reproofed by some person who is in every way inferior to the one he reproofs. But grace will enable one, in spite of wounded tendencies to pride, to take the reproof even under those circumstances.

Some are constantly asking their brethren to reprove them if anything is wrong in their lives; but every one knows that the reproof, no matter how much it is deserved nor how gently it is given, will not be received as whole-heartedly as it should be. Even if you do imagine that your life is so immaculate that no man can see anything in you to reprove, if you cannot take reproof gracefully, do not be constantly inviting it; and if you do invite it, and it comes, thank yourself and pass on. We once knew a man who often asked the brethren to point out his failures, but as sure as such a thing was done he would sulk around for days, then suddenly appear again and testify to being saved and sanctified. What do *you* think of his experience?

5. Flinging back or resenting reproof or correction is a sign of pride. It is possible to conceive of a person who, through zeal for the truth and a misunderstanding of the circumstances, will reprove one unjustly and even more severely than is mete and

yet keep a clean heart; but it is not possible for the person who is thus wrongfully reprov'd to resent or retaliate and be clean. Resentment and retaliation are always carnal.

Opposition to reproof has reached such a stage that this ancient but wholesome means of grace has almost gone into oblivion. Even among professed holiness people it is a rare thing, and when it is given it is quite generally resented in one way or another. Such a condition of affairs can only result from the continued indwelling of that principle of pride and conceit which dislikes to be humbled, and which, in order to prove its own innocency, or to in a measure palliate its sinfulness, will resent reproof by attempting to show that the instrument which God uses in pointing out its failures is wrong, too. Though you may succeed in proving all others wrong, yet this fact does not wash away one taint of the inherent pollution of your soul. It only deepens and strengthens the vile stain.

6. Vaunting one's self and trying to reach to or beyond the measure of others is a sign of remaining pride. Jesus told us that if we would be great we must be servants of all. The psalmist says, "Thy gentleness hath made me great." Humility does not fear to be set aside or to be trampled under foot, for it realizes its innocency and knows that some time, over there if not here, it will be vindicated. On the other hand, pride would consume much breath in explaining and establishing its innocency and "lofty character." Not that it is always wrong to explain but where explanations are indited by love of self

and not by love of God it would be better to remain misunderstood. We are only just so great, and there are greater in the world. Let others have their place. If we occupy ours well, we shall not lose our reward.

7. Pride, as a principle, manifests its presence by an inward tendency or leaning toward those things or in favor of those indulgences which, if obeyed, will gratify a feeling of self-satisfaction, or cause one to seem great in his own eyes or receive the praise of those who are wont to flatter. This tendency is seen in an inward clinging to or reaching out after gaudy dress, fine houses or furniture, or pompous appearances on any line. Yielding is sin, but the tendency exists with grace.

These are a few, and only a few, of the multitudinous manifestations of the treacherous element of pride. If one thing, even the least inclination, remains in your heart, do not be content till it is cast hence. For, be assured, that if this vile but showy tendency gets the upper hand of your grace and you become "lifted up with pride," you cannot escape the inevitable result and will "fall into the condemnation of the devil."

CHAPTER XXVIII

COMPROMISE

Many professors of holiness testify that in their justified experience they attended theaters, dances, wore jewelry and worldly attire, belonged to secret societies, used tobacco, and some go so far as to say that they sometimes swore, were dishonest, etc. Allow a query: If such a life is compatible with the favor of God, which a justified man most surely possesses, what is the dividing line between a sinner and a Christian? If the average church member is converted, surely conversion is a small matter.

These things cannot be consistent with the favor of God; but, on the contrary, conversion will separate a man from actual sin. The Christian indeed does not go to the sinful world for satisfaction, he finds *that* in God; a real Christian does not attend the theater, the card party; he does not play at useless games, for he does all to the glory of God. No woman, or man either, who is virtuous at heart, let alone converted, will dance, as such unclean revelings with the opposite sex are blasting to virtue and are absolutely unmixable with grace. A Christian will not belong to oath-bound societies, for the Bible commands him to come out from the world, and to have no fellowship with the unfruitful works of darkness. A Christian will not dress worldly,

for the command is to adorn ourselves with modest apparel. A Christian is a peculiar person, zealous of good works; he keeps himself unspotted from the world; he does not touch the unclean thing; he is God's child, His peculiar treasure, a royal diadem in the hands of his God. Time-serving, truckling to the ungodly world, softening God's truth to please the unholy throng, is inconsistent with the least degree of grace. It is not necessary to lower the standard of justification to make room for the experience of holiness; such procedure is tampering with things too high for us. If the life is free from worldliness there is still abundance of room for the experience of holiness in ridding the soul of the remaining tendencies to evil.

A saved person does not compromise with sin, but, up to the degree of his light, it can be said of him as it was said of Jesus, "He is undefiled and separate from sinners." It cannot be denied that some are better instructed, and, as a consequence, are more rigid in their separation, but wilful compromise is inconsistent and cannot exist with saving grace.

The only line on which compromise can exist with justifying grace is as a carnal element of the soul. It is steadfastly resisted but acknowledged to exist. If it is in the heart of a preacher there is liable to be a struggle on his part to keep from the faults of others who

"Smooth down the stubborn text to ears polite,
And snugly tuck damnation out of sight."

But by grace he thunders against sin in every form;

if he does not, he yields to an unclean heart and loses grace.

Compromise in a Christian's heart will cause him, when others are yielding and putting on worldly attire, to wonder why he cannot do the same. The sister may cast a wishful look at the gaudy display in the window, but this inclination is quickly resisted and she truly says, "I do not care for such things." Grace is the stronger element and causes her to hate worldliness, even while nature asserts its love of display.

While these tendencies exist in the justified soul, the sanctified heart is so thoroughly delivered that it quickly repels the least suggestion of worldliness and does so without the least inclination favorable to the evil. The difference is not in the fact that the justified soul knowingly compromises, for he does not, but in the fact that the wicked principle of which we have been speaking remains in his heart, which, if he yielded to its demands, would cause him to strike an agreement with sin. But the entirely sanctified soul is delivered from even this involuntary principle.

CHAPTER XXIX

IMPATIENCE

It is a common thing for professed Christians to become impatient, and to excuse their shortcomings by declaring that it is impossible to be delivered from this noisy principle. A certain author in writing of inbred sin as manifested in a converted person, says, "But a sudden temptation comes to him, and he flies into a passion; has lost his temper. What does he do now? A great many get discouraged at this point, doubt their conversion, and are led to believe, after all, there is nothing in religion, and give it up. * * * But there are some who are not discouraged from the Christian life even by a breakdown like this," etc. Whatever the writer's meaning may be, to say the least, his statements are misleading. *Christians do not get angry.* Church members may and often do. When any person thus yields to the impatience of his soul he *backslides and needs to be reclaimed.* Many holiness evangelists, so called, teach that it takes the experience of holiness to give one the victory over anger, but they are mistaken; regeneration will do this. A justified man is a patient man. No matter how severe the trials may be, so long as he retains his grace he does not lose his patience.

Did you ever hear any one testify something like

this? "Before I was sanctified I would get out of patience, I would kick the dog, beat the cow, and storm around the house until the family almost dreaded to see me coming home; but when I was sanctified all this was changed, and I do not get out of patience now." Many honest persons mistake this latter experience for holiness, when in reality it is only regeneration.

Justified persons do not get out of patience, sanctified persons do not feel impatient; justified persons are saved from yielding to an evil temper, while sanctified persons are saved from the principle, which, if yielded to, would cause them to lose their patience.

The element of impatience manifests its presence in the justified soul when the wishes or rights of the person are crossed, his word disputed, some insulting remark thrown out, or amid any of the numerous trying, provoking circumstances of everyday life.

The children do not behave as they should, they actually seem to be "possessed;" it is *blue Monday*; for the second time the clothes line has broken and the clothes are in the mud. Right in the midst of all the trouble your unsaved husband comes home, and, manlike, scolds because dinner is not ready. You feel something rising in your heart which, if you should yield to it, would cause you to say harsh, bitter words, but if you keep the real blessing of God you do not say them, but hold your peace, crush down the feeling within, and go meekly about your duties. The principle is there, its presence causes a

twinge of pain, and the joy you had in your private devotions is gone; as soon as possible you rush to your closet and with tears intreat the Lord for His help and the deliverance you now feel that you so much need.

The Christian carpenter is at his work; everything is going wrong; for the second time the teamster has mixed orders and has not brought the very thing you need; to crown it all, a small boy gathers up one of your choicest tools and deliberately slashes the edge against a nail, then runs off tauntingly as only an ill-mannered, small boy knows how to do. You are liable to feel an "old man's bone"* arise in your heart, just a little more provocation and you would feel like tying that insulting boy in a knot, but you do not yield. If you do yield, your grace is gone and repentance is in order.

Some one tells tales on you or insults you to your face; you feel a principle that would resent such treatment and cause you to give back as "good" as you received, but you resist this feeling, and instead of impatient words you speak kindly and could easily kneel anywhere and pray for him. Harbored resentment is unknown, impatient flings are a thing of the past, and unkindness is a foreigner to your life. You feel the evils within, but give them no place in your life.

Your life is such that if the family were all like you, your home would be a paradise. Love would constantly dwell there, contention would cease, for Christ would reign supreme.

*John Nelson, in His Life.

CHAPTER XXX

THE NECESSITY OF DEATH

In all ages the principle of evil has been pitted against the principle of good; the flesh has lusted against the Spirit and the Spirit against the flesh, because they are contrary the one to the other. This war will continue until virtue shall triumph and enter into eternal joy, "where the wicked cease from troubling and the weary are at rest," and until the wicked and their folly shall be "turned into hell" with "all the nations that forget God."

Carnality is the fruitful source of all that is wretched in man, and all that is sinful in the world. Ever since it established itself in the hearts of our first parents and caused them to doubt God and to partake of the forbidden tree, it has been breeding riot and misery in every place.

Carnality is Cain, ever lifting up murderous hand against the holy Abel, because its own works are evil and its brother's good. May it be cast out from among men, a vagabond forever, and may every one that sees it slay it by the help of the Spirit of God!

Carnality is the Sodomites, who cannot tolerate the presence of one just Lot, but it shall be consumed by the fire of divine hatred for sin.

Carnality is Ishmael, son of the bond woman, who persecuted Isaac, son of the free woman, until God

commanded Abraham to cast out the bond woman and her son. So He commands you.

Carnality is Achan, who stole the Babylonish garment and the wedge of gold and hid them in the midst of his tent, and by his wickedness caused the undoing of the armies of the Lord until Joshua commanded that he, with his family, should be stoned to death and then piled the stones over them as a memorial and a warning.

Carnality is Korah, Dathan and Abiram, who were jealous of the power of Moses, and the earth opened its mouth and swallowed them and their followers.

Carnality is Nadab and Abihu, who offered strange fire before the Lord. Be careful that your prayers are not polluted as were theirs or you may share in their reward.

Carnality is Delilah, holding in her lap the head of Samson, and by her lecherous fawning deceiving him into evil, and robbing him of his power.

Carnality is Absalom, standing in the gate, and by his deceitful wiles stealing the hearts of Israel from their rightful king. May Joab (Joab means, *Voluntary*—our wills) decree its death and may it be driven through with the javelin of the Holy Spirit!

Carnality is Judas, while professing to be the friend and follower of grace, sopping in the same dish, yet plotting its sale and crucifixion, selling the Lord for thirty pieces of silver, and betraying Him with a hypocritical kiss.

Carnality is Simon the sorcerer, attempting to

buy the gifts of the Holy Ghost that it may use them for unholy purposes.

Carnality is the strong man armed, that must be cast out of the palace before the rightful Master can dwell secure.

Carnality is the unholy leaven of the Scribes and Pharisees, which taints the pure doctrines of grace. God commands that the old leaven shall be purged out.

Carnality is a vicious robber or murderer, which is kept from further depredations by bolts, bars, prison walls or death.

Carnality is an infectious disease, which must be guarded against like small-pox or yellow fever.

Carnality is a den of serpents, delighting in the filth and slime of pride, jealousy, lust, deceit, envy, anger and every vile passion.

It is the agglomeration of

"All, yea, all, that devils make,
All for which lost sinners quake,"

the guilty, trembling Agag of the soul, the only remedy for whose vileness is for our Samuel to hew him to pieces before the Lord.

In these days of softness and self-indulgence anything is preferable to death. The cry is for an easier route, a sort of chloroform route, in which the seeker can go to sleep and awake in Canaan, or spread his wings and fly over Jordan. The flesh revolts from destruction. No matter how much the seeker for holiness desires to be clean, the dissolution of the self-life is necessarily accompanied with pain. Life

is sweet. Men die hard. In like manner the carnal mind refuses to die till it is forced to the cross.

No wonder when the nature and extent of the plague is known! Deep are the wounds sin has made. Dark strata of ugly pollution oppose the deep searchings of the Spirit, determined to prevent or at least to hinder the workings of grace. The heart shrinks back from the light, and, like our guilty parents, seeks cover. But as the piercing light penetrates the soul, one after another of the vile tendencies are brought forth and shown up, to some extent, in the light that God sees them.

Then the soul sees how pride has woven itself in every act, in the gestures of the body, the movements of the hands, in the words, actions and thoughts; and how that in the most holy duties and most sacred moments, spiritual pride has flaunted itself in the face of God.

It sees how jealousy has scanned other men's successes depreciatingly, and even robbed God of the glory due unto His name. How envy would put down all others and place itself in every desirable position, climb the hill of God, tear Christ from His throne and appropriate divine honors.

It beholds impatience as the root from which springs murder; left to itself it would again drag Christ to the cross, pierce His hands and feet, and cry out in the judgment hall, "Away with Him! Crucify Him!"

Lust is beheld as the same principle that populates the house of ill fame, and ravishes innocent virtue, saturating the being with its slimy breath.

All these, and more, are seen, peering out through the eyes, listening at the ears, rolling from the tongue, moving in the hands and feet, clinging to the heart, sapping at what vitality the soul may have, warped and woven through and through the soul, and, in spite of strong cries and tears for deliverance, a tenacious clinging to life, an unwillingness to submit to death.

From the earliest dawn of childhood these principles governed the life, more or less regulated by education or selfish self-restraint. It makes little difference to the devil how much self-restraint is used if the corrupt nature is not bound by grace.

After regeneration, although corrupt nature is held in check by grace, yet the heart beholds its enemy as

"Full of vile corrupting lust,
Pride and envy, hatred, jealousy aflame;
Avarice and love of praise,
Fear and anger, dreadful maze,
Carnal mind which man has tried in vain to tame."

As he views the fact that these principles have hindered him and kept him from mounting into God as he should have done, so blind to the Spirit's leadings and deaf to His voice, he is constrained to say in fact, if not in words:

"See the ruin wrought within,
And my heart with vile affections tainted sore."

Unbelief, that flings the lie in the face of Almighty God, with all of its camp followers, infidelity, discouragement, melancholy, despondency, sloth, in-

difference, connive to throttle the grace of God, and again gain the supremacy.

When the carnal nature is shown up in this light, it is not necessary to talk death. The seeker sees that death is the only thing that will avail. Holy vengeance cries out from the depth of his heart:

“Death *and only death* for him,
Without pity, limb from limb,
Hew the Agag with God's mighty, flaming sword.”

When we examine the matter from this point of view, it is easy to see that the necessity for death arises from the inherent evil nature which still remains in the soul, and that the slaying power of Almighty God is the only remedy.