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THE OLD MAN
By Elmer G. Marsh
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FOREWORD

"Of making many books there is no end; and much study is a weariness of the flesh. Let us hear the conclusion of the whole matter: Fear God, and keep his commandments: for this is the whole duty of man.

The sole and only object of sending forth this little book is to help those who desire to "fear God, and keep his commandments." If it accomplish this great end, its objective will have been reached. The aim or object of this unassuming volume is to set forth truth concerning "the old man." He is the avowed enemy of God, of Holiness, of Heaven. He is the trusted ally of Satan, and aids him in all work of ungodliness.

This little booklet was, we may say, the outgrowth of much prayer. And with many prayers it goes forth to be used by the Holy Spirit to reach the hearts of men. Only through Him can it ever be a success.

There is no pretext to originality nor depth of theological research. Such material has been presented as was best fitted to convey the truth. This material has been found in the Bible and in

the writings of others, as well as that which the author has presented himself. For the drawings which so aptly teach spiritual truth, we are indebted to the artists. May God bless them for this "labor of love". May He also reward those whose prayers have reached the "throne of grace", and brought down the blessings of God.

With all humility and lowliness we present this volume. -- The Author.

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Chapter 1 THE OLD MAN, HIS ORIGIN

"God is love." Love always abounds in grace and is enriched by sacrifice. Forgetting self, love seeks the good of the one loved. It has great plans to enrich and bless those who share its affections. The great loving heart, the Father heart of God, planned great and glorious things for man. He created him holy and immortal, placed him in the Garden of Eden in the midst of holy surroundings, provided him with everything needed to live a joyous and victorious life.

Man, the glory of God, was created to have blessed communion and fellowship with Him. He was created with a heart capable of loving, adoring, and worshipping Him to the mutual enjoyment of God and man. Moved with fatherly love, and seeking the highest exaltation of man, the great yearning heart of God could only be satisfied by creating him a free moral agent. In loving-kindness and tender mercy God gave man the power of choice. Without this he would have been a mere machine. The power of choosing or refusing was necessary for the highest glory of

man, and, through him, the highest glory of God. In this exalted state man was the crowning glory of creation.

"God is love." His heart love impelled Him to create man with this godlike faculty, the freedom of the will. At first this power of choice was used for the glory of God. It led to sweet and precious fellowship and communion between God and man. But freedom of will necessitated testings. There was one who was jealous of the glorious unity and fellowship between God and man. Satan, through the pride of his heart, was envious of God. In cruel malice and hatred he sought to separate God and man. Using his cunning ingenuity and wisdom, he led man astray from the holy way of God. Man by the power of choice, which God had given him, chose to accept the offer of Satan; and, yielding to his temptations, disobeyed the Lord. Thus the freedom of will, given to him that he might glorify his God, was used or abused to deny and disobey Him.

God had commanded man saying, "Of every tree of the garden thou mayest freely eat: But of the tree of the knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof thou shalt surely die." Therefore through disobedience, man fell from holiness into sin. He not only became mortal, not only brought physical death upon himself, but also lost the image of God. He lost his state of holiness or entire sanctification, and brought upon himself a total corruption of his spiritual nature. He lost holiness and obtained total depravity. After the Fall, "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." The human heart became "deceitful above all things and desperately wicked." This state or condition of the heart is called inbred sin, carnality, remains of sin, the old man, etc. Thus man lost the blessed state of holiness and inherited the old man.

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Chapter 2 GOD'S REMEDY FOR THE OLD MAN

"God is love." Love may be grieved, but loves still. Though grieved to the very depths of His great loving heart, God did not forsake man when he fell. Let Heaven and earth proclaim, "GOD IS LOVE." Love holds on when all else fails. "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." "When we were yet without strength, in due time Christ died for the ungodly God commendeth his love toward us, in that, while we were yet sinners, Christ died for us. "Unto him that loved us, and washed us from our sins in his own blood be glory and dominion for ever and ever. Amen."

Through the loving sacrifice of the Father, the Atonement has been made. Through His exceeding riches in glory by Christ Jesus, provision has been made for triumphant victory for every soul. All who will may come to Jesus, and, through Him, have victory -- triumphant victory -- over all his enemies in life and in death, in time and in eternity. Glory be to our God and to the Lamb for ever and ever! Amen! Were it not for the marvelous grace and love of God, man would be absolutely helpless and hopeless. "God is love." The Father love of God constrains Him to love man with an everlasting love, and to draw him with loving-kindness and tender mercies.

Redeemed men ought to make Heaven ring throughout eternity with shouts of glory over God's grace, His great grace, His riches of grace, His exceeding riches of grace.

The only remedy for sin is the Atonement. "The Atonement is the satisfaction made for sin by the sufferings and death of Christ, whereby salvation is made possible to man." Only through the Atonement can God retain His justice and holiness and forgive man. "All have sinned, and come short of the glory of God." By nature, "There is none righteous, no, not one." The exceeding sinfulness of sin is manifested by every son of Adam. Yea, even children of tender days manifest the sinful tendency and total depravity of the natural human heart. Who can deny that the heart of man is hopelessly wicked and defiled? Who of sound mind cannot see that man's only hope is the Atonement? Experience joins witness with the Bible that "the heart is deceitful above all things, and desperately (that is, absolutely, hopelessly) wicked." Every one having the glory of entering Heaven will be able to sing, from the depths of his heart, to the praise of the Lamb of God, "Thou art worthy to take the book, and to open the seals there of: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation." God's remedy for sin is the Atonement. The only way to deal with the old man is through the sufferings and death of Christ, the "Lamb of God which taketh away the sin of the world."

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Chapter 3 SOME BIBLE PHOTOGRAPHS OF THE OLD MAN

Almost innumerable are the traits or manifestations of the old man. In the sinner, the old man reigns supremely. Going to the Word of God, we shall first endeavor to get some photographs of him as a whole. Later, by the grace and help of the Holy Spirit, we hope to take up some of the most important details of this noted old man.

To get a life-like picture of him, study the following:

1. The whole head-sick. -- Isa. 1:5.
2. Eyes -- full of adultery.-- 2 Pet. 2:14.
3. Mouth -- full of cursing. -- Rom. 3:14.
4. Lips -- poison of asps. -- Rom. 3:13.
5. Tongue-- full of deadly poison. -- Jas. 3:8.
6. Throat -- an open sepulchre. -- Rom. 3:13.
7. Hands -- full of blood. -- Isa. 1:15.
8. Feet -- swift to shed blood. -- Isa. 59:7.

9. Bones -- full of sins of youth. -- Job 20:11.

10. Heart -- deceitful, proud, depraved, jealous, murderous, revengeful, corrupt, desperately wicked, hard, impenitent, Satan's throne, covetous, unthankful, unholy, fierce, adulterous, etc., etc. -- Bible, Genesis to Revelation.

11. From head to foot -- wounds, putrefying sores. -- Isa. 1:6.

"The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies. Their poison is like the poison of a serpent: they are like the deaf adder that stoppeth her ear."
-- Ps 58:3,4.

STATE OF NATURAL HUMAN HEART -- TOTAL DEPRAVITY

Mark 7:21-23

Evil thoughts
Adulteries
Fornications
Murders
Thefts
Wickedness
Deceit
Lasciviousness
An evil eye
Blasphemy
Pride
Foolishness

2 Tim. 3:2-5

Lovers of self
Unthankful
Unholy
Without natural affection
Trucebreakers
False
Heady
Highminded
Lovers of pleasures more than lovers of God

Gal. 5:19-21

Adultery
Fornication
Uncleanness

Lasciviousness
Idolatry
Witchcraft
Hatred
Variance
Emulations
Wrath
Strife
Seditions
Heresies

Isa. 1:5, 6

Whole head sick
Whole heart faint from sole of foot even unto the head
No soundness
Wounds
Bruises
Putrefying sores

Rom. 1:29-32

Unrighteousness
Fornication
Wickedness
Covetousness
Maliciousness
Envy
Murder
Debate
Deceit
Malignity
Whisperers
Backbiters
Haters of God
Despiteful
Proud
Boasters
Inventors of evil things
Disobedient to parents
Without natural affection
Implacable
Unmerciful

Rom. 3:10-18

Not one righteous
None understandeth
None seeketh after God
All gone astray
Unprofitable
Not one doeth good
Throat an open sepulchre
Tongues use deceit
Poison of asps under lips
Mouth full of cursing and bitterness
Feet swift to shed blood
Destruction and misery are in their way
The way of peace have they not known
No fear of God.

"Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of he world." -- 1 John 2:15, 16.

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Chapter 4 THE OLD MAN'S CHILDREN -- MISS PRIDE

"It is hard to say, whether self-will or pride be the more fatal distemper. It is chiefly pride that threw down so many stars of Heaven and turned angels into devils."

From the study of the Greek root words, referring to pride, we get a deep insight into the meaning of this hearty, robust, and thriving daughter of the Old Man. We get the thought of swelling up like a balloon being inflated with gas, of appearing above others, of rising up (in conceit, pomp) feeling above others, self-exaltation, etc. It is a feeling of superiority over others on account of our possessions, talents, education, attainments, looks, etc. This is contrary to love, which is always lowly and humble. It is "an evil disease which every human soul brings into the world with him." Yea, every human heart, in its natural state, manifests, more or less, of the strut, of inflation, of self-exaltation, of vain conceit. All have noticed this strut in preachers, singers, mothers, fathers, yea, in all classes and ages.

The Word of God, the sword of the Spirit, is the unsparing revealer and foe of Miss Pride. It needs must be. She is against love, against God, against Heaven. Any one with an honest heart needs but to study the following Scriptures to make war on Miss Pride, the daughter of Mr. Old Man.

"Every one that is proud in heart is an abomination to the Lord." -- Prov. 16:5.

"An high look, and a proud heart is sin." -- Prov. 21:4.

"He that is of a proud heart stirreth up strife." -- Prov. 28:25.

"ONLY BY PRIDE cometh contention." -- Prov. 13:10.

This proves that all contention, all strife, all fusses, all divisions of a carnal nature come from Miss Pride. In the home, in the church, in camp meetings, etc., etc., all of these things spring forth from her. No wonder that Jeremiah said, "But if ye will not hear it, my soul shall weep in the secret places for your pride; and mine eye shall weep sore, and run down with tears." -- Jer. 18:17.

Seeing that all of these divisions, strifes, envies, wrangles, hard feelings, evil speakings, backbitings, church fusses, all discord among brethren etc., come from Miss Pride -- that they are her large and thriving family -- it is no wonder that she is named first in God's list of the seven great abominations. "These six things doth the Lord hate; yea, seven are an abomination unto him: A proud look, a lying tongue, and hands that shed innocent blood, an heart that deviseth wicked imaginations, feet that be swift in running to mischief, a false witness that speaketh lies, and he that soweth discord among brethren." -- Prov. 6:16-19.

In a study of Romans 1:29-81, we find that some of the brothers and sisters of Miss Pride are: Mr. Fornication, Mr. Maliciousness, Miss Covetousness, Miss Envy, Mr. Murder, Mr. Malignity, Mr. Boaster, Mr. Hater of God, etc.

Miss Pride causes many a fall. "Pride goeth before destruction, and an haughty spirit before a fall." -- Prov. 16:18.

She binds her victims with chains. "Therefore pride compasseth them about as a chain." -- Ps. 73:6.

She deceives her devotees. "The pride of thine heart hath deceived thee." -- Obadiah 3.

Miss Pride is going to receive severe judgment. "For, behold, the day cometh, that shall burn as an oven; and all the proud shall be stubble: shall burn . . . saith the Lord." -- Mal. 4:1.

Some details that manifested pride in the heart. These are taken from personal testimonies. These are a few of the things that caused the strut, the puffed up heart, the feeling of superiority, etc. is your picture here?

PROUD OVER MY

Morality

Family and home

Education

Ability and talents

Singing

Preaching

Clothes

Eyes, hair, feet, teeth
High grades
Good position
Fine auto
Farm
Memory and brain
Self-sufficiency
Baby
Girl friend
Leadership
Reputation
Great success
Father's high position
Friends
(Too proud to notice the poor, the ignorant, the uncultured people)
(Too proud to wash dishes, or mop floors, or shovel coal, or do any kind of rough, hard or dirty work, etc.)

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Chapter 5 THE OLD MAN'S CHILDREN -- MISS MIFF TREE OR POUT

Another very thriving child of the Old Man's family is daughter Miss "Pout" or "Miff Tree." You can usually tell this child from the rest of the family by certain traits. The lips are usually thrust out the face often has a sullen look, the breast often swells out with self-sufficiency resembling a peacock or turkey gobbler (in this respect you must look very closely not to confuse her with Pride). Or in stead of a swelling up there may be a shriveling up like an dried apple, or an old potato late in the spring.

This child may be found in every church. She is a great church goer. You will find her in the pew and in the pulpit. Yes, there she comes as special singer, or organist, or Sunday School teacher, or member of the official board, or church boss, or steward, or janitor, or preacher, or evangelist, or camp meeting leader, or district superintendent, or missionary, or ? ?

She must be petted and humored to get her to work. Her name must always head the list. She must have the best pew in the church, must be asked first to sing, or play, or teach, or preach. Must have the best church in the conference, must be looked up to (woe to the one who fails to accord her the proper dignity, honor and praise). She is easily offended; and if you are not careful, instead of praying around the altar, or singing, or preaching, or pushing the battle when the hard pull comes, she will be perched top in the miff tree, taking it easy, fanning herself and saying, "Let them get along the best they can. They don't appreciate one anyway. They will know it when I help them again."

The Old Man is very fond of this child; in fact, she is one of his pets. And she is very partial to him. They are great chums. The Old Man can use her where her brothers Anger or Fury or Murder or Adultery could not work at all in killing a church, or a camp meeting, etc. She is a good mixer and can work where her brothers would fail. She has such a good reputation and standing right in the church. This enables her to work great havoc to the cause of God where others would fail. While she is the pet of her father, the Old Man, the Bible is her dreaded foe. In fact, she loses all her liberty and vainglory when she meets the Sword of the Spirit. There is one blade of the sword that simply robs her of all her joy and peace. When meeting this blade, she has to run to her father for consolation and comfort. That particular blade that causes her so much trouble is, "GREAT PEACE HAVE THEY WHICH LOVE THY LAW: AND NOTHING SHALL OFFEND THEM." Now, this blade simply robs her of all joy and peace until she despairs of her life. And she would give up and die were it not for the dope that her father, the Old Man, injects into her veins when she has a sinking spell. Another blade that gives her heart these sinking spells is, "Charity (Love) is not provoked," She can bear this blade with some comfort when it contains the word "easily." But when this word is left out, as in the Original Greek, her heart simply fails her. And only the most powerful injections from her father, the famous Dr. Old Man, can keep her heart going. If she could only escape from her father, she would go off and die. She did go to a great camp meeting and went to the altar to die, but her sister, Good Reputation, succeeded in deceiving her by making her believe she was dead. Professing to be dead, she went back home but those who live with her and know her best declare that, like the possum, she does not seem to be very dead under certain circumstances.

Some details that manifested the Miss Miff Tree experience. These traits are taken from personal testimony. You may find your picture here.

Went up the Miff Tree WHEN

Not invited to preach
My name did not head the list
Not asked to pray
Not asked to sing
Not elected to office
Scolded
Bossed
Not given the best church
Asked to wash dishes
Unnoticed
Lied about
Unjustly criticized
Not asked first
Punished
Told of my faults
Slurred
Some one else was praised
I had the hardest work

Others infringed on my rights
I could not be boss
I was teased
My car was used
People did not bring things back
I could not drive
My friend went with another person
Dinner was not ready
Clean floor was tracked
Told how to do my work
Falsely accused
I had to wait for my wife
I could not be in the chorus
Another was advanced over me

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Chapter 6 THE OLD MAN'S CHILDREN -- ANGER

Let us now meet one of Mr. Old Man's most fully grown sons, his overgrown son, Anger. He is easily recognized. His traits are so outstanding and so well known that there is little difficulty in knowing him wherever he appears. His outward appearance is contrastive to that of his sisters, Pride and Miff Tree.

He is outspoken, red-faced, rough in his ways, has fiery eyes, well-developed feet and fists, a well-sharpened tongue, has a powerful muscular system, etc., etc. Notwithstanding these traits, he is of one heart and blood with his sisters, Pride and Miff Tree. They are known to love one another greatly. He is indeed very proud of them and they are proud of him. All get their distinguishing traits from their father, the very popular and famous citizen of the land of sin, Mr. Old Man. Sometimes they all go out to church together. This affords father Old Man great pleasure as he sits in the best pew or in the Amen Corner, or stands in the pulpit and watches his children in their church activities.

Anger, in its root meaning, has the thought of a pent-up state or condition. May be likened to the condition of the inside of a mountain before the eruption of lava takes place. How true is this of the natural human heart! And how often the eruption does take place right in the home, in society, in the church. Mr. Old Man uses his beloved son Anger in openly opposing the work of God. He delights in destroying the peace of the home, of social meetings, of the church. He is very apt in the work of cursing, of cruelty to man and beast, of hatred, of scandal, of murder. Mr. Anger breaks up homes, fills prisons, maims children, splits up churches and helps to populate hell. He is not only a favorite of his father, Mr. Old Man, but also of his grandfather, Mr. Devil.

Certainly the disposition of Mr. Anger, like his sisters, Pride and Miff Tree, is contrary to the spirit of love. Anger has the spirit of ill will, of hate, of revenge, of murder. This child of the Old Man is a foe of the Bible. He greatly hates for us to read: "In their anger they slew a man . . .

cursed be their anger, for it was fierce; and their wrath, for it was cruel." -- Gen. 49:6,7. Also he has a cruel hatred for Eph. 4:31 because this condemns him and some of his beloved brothers. "Let all bitterness, and wrath, and anger, and clamor, and evil speaking, be put away from you, with all malice."

He has a hearty grudge against these words of holy writ, "Cease from anger, and forsake wrath." He shows off also in a spirit that gratifies his father, when one preaches from the text: "But now ye all so put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth." He has declared war on all who preach the Word without fear and favor. And has a special hatred for those who preach that his father should be put to death.

Some traits that show Mr. Anger. True statements from verified testimonies.

Manifested anger WHEN

The cow kicked
The hogs got out
The hogs rooted up the garden
The car would not start
The mule balked
Called a liar
Food was scorched
Clean floor was tracked
The cake would not rise
Dinner was late
Called in the morning
The horse would not follow the row
Sister would not mind me
The plow struck a rock
Husband invited the preacher to dinner
Auto stuck in the mud
My car was abused
The boss wronged me
Neighbor's cows got into my field
The same preacher came back
Sent to the hard scrabble circuit
The debts were not paid
Calves would not drink
I was contradicted
My friend went out with a rival
Mother was partial
Brother had the larger piece of pie
Had to work instead of going fishing
Cats got on the table
Friend took all the cream off the milk
Binder would not work

Ax was dull
The hen would not sit

(These are just a few of the many manifestations of anger. Perhaps you can add to the list.)

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Chapter 7 THE OLD MAN'S CHILDREN -- MISS ENVY JEALOUSY

You certainly want to get introduced to Mr. Old Man's next daughter, Miss Envy Jealousy. She has certain prominent traits by which she may be distinguished from her various sisters. You will notice a very greenish cast in her eyes. She is grieved over the happiness and success of others. She is absolutely unable to love others as herself. In fact, she calls that rank fanaticism. She selfishly begrudges the enjoyment of those around her. She is unfriendly toward those who are prospering and are exalted to higher positions than she can attain. She cherishes a hearty ill will toward these. She has a very strong feeling of ill will against those who are intruding upon what she calls her rights. This ill will frequently leads to hatred, wrath and even murder. In the further study of this, you will learn more about Miss Envy Jealousy.

Strange to say of one of such character, Miss Envy Jealousy is a great churchgoer, and like her brothers and sisters is found not only in the pew, but also in the pulpit. She fills any office in the realm of the church, from the very lowest office of the local church to the highest office of the general connection. She is very busy in the interests of her father, Mr. Old Man, and of her grandfather, Mr. Devil. It would be hard to find a more loyal daughter than she. By her good (?) reputation in the church she can the more easily carry out the plans of her relatives and work havoc to the cause of God.

She is very wise in her work. Being such an apt mixer, she causes many compromises in the church. Preacher Man-fear Is afraid to resist her. And even Sliding Elder, Love-of-praise, must often bow to her tyranny to hold his place of popularity. She is strongly opposed to preachers who preach the Word. When the Word is preached in the power of the Spirit she often gets restless, turns pale, and often even faints. At these times Dr. Delusion must give her strong opiates of false security to keep her from realizing her true condition. As you can imagine, she is radically opposed to and cruelly persecutes those who preach a salvation that saves to the uttermost.

Regardless of her strongest protests, we will study her character as revealed in the Word of God. And the first charge that we bring against this daughter of the Old Man is that she caused the sufferings and death of Jesus upon the cross. The chief priests hated Jesus' because they thought the people were turning to Him. Mark 15:10 says of them, "For he (Pilate,) knew that the chief priests had delivered him (Jesus) for envy." Envy leads to murder. Any heart that envies may, under certain provocations, commit the most cold-blooded murders known to man.

Let churches take warning. Miss Envy Jealousy is causing confusion, strife, divisions, etc., that are blasting the life of the church. "Where envying and strife is, there is confusion and every evil work." No wonder that we have so much strife, so many divisions, so much confusion, so

much evil work." Of too many it might be said, "The spirit that dwelleth in us lusteth to envy." Let us give good heed to the exhortation: "Let us not be desirous of vain glory, provoking one another, envying one another." The Word says of such, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal . . . ?" Oh, that we would take warning from the counsel of God. "Wrath is cruel, and anger is outrageous; BUT WHO IS ABLE TO STAND BEFORE ENVY?" Yea, "Envy is as the rottenness of the bones." Is it any wonder that this "rottenness of the bones" is causing such a stench in the nostrils of purity? This picture is enough to turn one's stomach. Right in the church, envy, "the rottenness of the bones", in all its loathsomeness is generating the stench of hell. No wonder Paul wrote the church at Corinth: "For I fear . . . lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults." "For jealousy is the rage of a man.

Some things that reveal the presence of Miss Envy Jealousy. True statements from testimonies:

Envious or jealous of others OVER THEIR

Living in town
Beautiful hands
Leadership
Name coming first
Experience
Having means to travel
Being invited to a home
Standing with the boss
Pastor
Call to work
Popularity
Prosperity in wickedness
Beautiful homes
Being mother's pet
Standing in the church, home, or society
Short dresses
Boy or girl friend
Preaching
Singing
Talents
Education
Good position
Money and ease
Curly hair, beauty, fine clothes
Autos
Companions
(And just dozens more!)

Some of the brothers and sisters of Miss Envy Jealousy:

Murder
Hatred
Adultery
Malice
Fornication
Backbiting
Cruelty
Drunkenness

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Chapter 8 THE OLD MAN'S CHILDREN -- MR. SELFISHNESS

Mr. Selfishness, one of the most popular of father Old Man's many sons, thrives well in any climate. It is never too hot nor too cold, never too wet nor too dry for him to develop with amazing strides.

There is a strong family resemblance in all the children of Mr. Old Man. Son Selfishness has his own traits. His eyes are so focused that he can easily see the best of everything, his heart is so constituted that he enjoys getting the best for himself. He is old-hearted in his treatment of others, if he can only advance himself. He takes advantage of the weak, oppresses the poor, domineers the meek, is cruel towards the lame and blind and sick. All his ambitions, plans, and intrigues center around himself. He serves himself ever and always. If he ever gets liberal and gives away a pig it is to get back a hog for himself. If he ever turns a grindstone for a neighbor it is because he has an axe to grind for himself.

Mr. Selfishness can see the best chair in the room, the biggest piece of pie on the plate, the best paying church in the conference, the highest office in the district, the easiest task to do, the best part of the road when driving his car, the best room in the house, the best seat in the street car, the cream on the milk, etc. His eye is keener than the eye of an eagle when looking out for number one.

Like his brothers and sisters, he is a great church worker. He likes to control both pew and pulpit, he loves office, and uses the office to feather his own nest. You may find him in any office from the lowest to the highest. Joining forces with his father and grandfather, his brothers and sisters, he likes to run the church. Great is his popularity! His power is felt by all who love God and desire the church to be spiritual.

Like the rest of the family, he has a cordial hatred for the Bible, and is bitter against those who preach the Word. He has no use for the "Sword of the Spirit."

One Scripture that always causes him to have serious spells with his heart is "Love seeketh not her own." After the Holy Spirit wields this blade, he is utterly prostrated with heart trouble. And were it not for his father and grandfather, together with those who dope him with the opiates

of hell, he would be willing to crawl off and die. Another blade that causes him sinking spells with his heart is, "Thou shalt love thy neighbor as thyself." After this truth is sent home to his heart, his friends must again dope him lest lie die. Equally fatal to his heart are such blades of the Sword of the Spirit as: "In honor preferring one another." "Be kindly affectioned one to another with brotherly love." "Let no man seek his own, but every man another's wealth." "We then that are strong ought to bear the infirmities of the weak." "Bear ye one another's burdens, and so fulfill the law of Christ." "Be ye kind one to another, tender-hearted." "Look not every man on his own things, but every man also on the things of others." "In lowliness of mind let each esteem other better than themselves."

Some traits that manifested selfishness. These statements are taken from living witnesses:

SEEING THE

Biggest apple
Best chair
Best part of the road
Cream on the milk
Easiest and cleanest job
Place of boss
Place of mother's pet
Driver's seat
Best-paying church
Largest piece of pie
Prettiest dress
Place of comfort
Most of the candy
Best horse
Best auto
Head of things
Comfort of self
Best seat in the street car
Place of honor
Honor of the world
Praise of man
Best room
Best place at the table
Place of ease while mother worked
Best potatoes in barrel
Best of the trade
BEST OF EVERYTHING
FISHING FOR SELF ALL THE TIME AND EVERYWHERE

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THE OLD MAN'S CHILDREN -- MISS DECEIT

The next child of the Old Man's family to introduce is his beloved daughter, Miss Deceit. She has many traits of character by which she may be distinguished from her many sisters. She is very apt in deceiving by making false pretensions, by feigning to be friendly when her heart is filled with hatred, by using shrewd subtlety, by a spirit of carnal treachery, by beguiling with her charming manners, by her pernicious double-dealing and duplicity, by lying fabrications, by betraying confidences, by decoying into Satan's traps, by using the most polluting of methods, by all the arts known to fiends of hell.

This child is a great favorite with her father and her grandfather. She is one hundred per cent loyal to them, and they pet and pamper her. In fact they could not carry on their work of blasting humanity and populating hell without her.

To our great surprise at such a character, she is a great church worker. She is a leader in church affairs, in the Sunday School, the prayer meeting, the board meeting, the camp meeting, in short, when ever the work of salvation is undertaken. Being more refined, polished, and cultured than her brothers, Anger, Murder and Adultery, she can work right among the church people and do untold harm to the cause of God. She is a great and successful worker even around the altar. Here is where she uses her greatest skill, cunning, duplicity and subtlety in deluding human souls. But for her with her good reputation, polished manners, and charming way the Old Man, her father, and Satan, her grandfather, would lose many souls that she betrays into their hands. And wherever you find Miss Deceit, you will also find her brothers and sisters: Pride, Envy, Jealousy, Malice, Hatred, Spite, Spit-fire, Wrath, Fornication, Adultery, Murder, Love of Praise, Doubt, etc. These are always close to their sister, Miss Deceit. True, they may be hiding themselves like the companion of a rattlesnake will hide near the one you are killing.

We reap as we sow. Not only is Miss Deceit deceiving others; but true to the law of reaping, she herself is deceived. The Bible speaks of wicked men, who are "deceiving and being deceived." This, no doubt, accounts for the high profession but carnal life of Miss Deceit. Her closest friends and associates know that her life is absolutely contrary to her profession. The Word of God is always true. The very fact that she can go on in this deceived condition verifies the truth of the Bible. This is why so many in the church -- laymen and ministers -- are resting on false security, living carnal lives, deceived and yet thinking they are right with God.

Miss Deceit works upon the young and the old. Her field is from the babe in the cradle to the old man on his deathbed. It is as natural for a child to deceive as for sparks to fly upward. Before a baby is six months old, he will get red in the face, cry as though a pin is sticking him, and when his mother picks him up, he will coo and smile like an angel. Thus early has he learned the art of acting a lie and deceiving his mother. This trait is born in every child. It is a twist, a warp of the nature and nothing will ever fully eradicate it from the heart but the work of entire sanctification.

However popular Miss Deceit is in her own circles, the Word of God is her avowed enemy. Her nature is absolutely contrary to love. Jeremiah, under the inspiration of the Holy Spirit,

gives us a true and exact picture in a very few words: "The heart is deceitful above all things, and desperately wicked." This picture is black indeed. It shows that the natural human heart is totally depraved and hopelessly wicked. Only God knows the depths of the heart. Only He can search it to the very depths. Wise was the Psalmist when he prayed: "Search me, O God, and know my heart." There are too many prophets who are prophesying lies, too many who are prophesying out of the deceit of their own heart. Thus are they deceiving the multitudes. Of many does the Word say: "The pride of thine heart hath deceived thee." How true again is the Word of God: "The kisses of an enemy are deceitful." This is verified in the kissing of Jesus by Judas. O cruel, murderous deceit! Many have found that Miss Deceit has a tongue that "deviseth mischiefs; like a sharp razor, working deceitfully." No wonder our God graciously warns us of the treacheries of Miss Deceit: "Take heed that ye be not deceived," and to put off the "old man, which is corrupt according to the deceitful lusts."

Some traits of Miss Deceit taken from living witnesses:

Trading a worthless horse for a good one.
Putting the best of the wheat on the top of the load.
Taking the cream off, and filling up with water.
Saying, "I am so glad to see you," but was lying.
Telling children that there is a Santa Claus.
Telling children that a ghost would get them.
Professing to be sanctified to keep company with a girl.
Putting the biggest apples on the top of the basket.
Pretending to go to sleep to keep from washing dishes.
Deceiving people by flattery.
In planting pumpkin seeds, dug a hole and buried the most of them.
Being up a miff tree, but pretending to keep sweet.
Taking off shoes when coming home late.
Pretending to pay for something, but did not.
Pretended that the cat broke the dish.
Pretended that I was not at home.
Pretending to go to revival meeting, but went to dance.
Pretending to repent, but deceived people.
Pretending to buy fifty cents worth of sugar,
but spent a dime for candy.
(These are but a few out of many.)

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Chapter 10 THE OLD MAN'S CHILDREN -- MISS LOVE OF PRAISE

Miss Love of Praise is the next daughter of Mr. Old Man that we have the pleasure (?) of meeting. Her distinguishing traits are: ears that are inclined to flattery and praise, a heart that feeds on these, to her, sweet morsels, a tongue that is swift to discredit others, feet that run after applause and eulogy, and a disposition to "be all things to all people" that she may win the more self-praise.

While she enjoys a wonderful reputation on account of her outward appearance, yet she is a full sister to her brothers and sisters, -- Anger, Wrath, Spit-fire, Murder, Adultery, Malice, Backbiter, etc. She is one of the family.

Miss Love of Praise, like her sister, Miss Deceit, is a very successful worker in the interests of her father and grandfather. She is the more dangerous to the work of salvation on account of her great popularity and diplomacy. She and Miss Deceit work together in harmony and unity. Thus are they able to the more easily deceive the human heart. Thus hell laughs in glee and demons celebrate over their great success. Many under deep conviction of their need of salvation and holiness would yield to the Spirit, but they so love the praise of man that they refuse to humble themselves before God. They, like the chief rulers, "love the praise of men more than the praise of God." Miss Love of Praise often does her most successful work among preachers. In her flattery, eulogy and treachery, she gets them to compromise in their preaching, or to let down the bars or lower the standards to increase church membership, or to refuse to seek the glorious experience of entire sanctification lest they lose their reputation, etc., etc. She is a great worker in all church affairs. From the most humble member in the laity to the highest official in the ministry is her range of pernicious activities.

She is no lover of the Bible. She likes programs, suppers, intellectual, star-soaring sermons, but has a disrelish for prayer meetings and preaching of the Word. She has the fatal earmarks of carnality. No wonder that she hates the Word, which is the sword of the Spirit. She has a special hatred for those who are preaching that she, all her brothers and sisters, and her father should be put to death. She loathes and despises those who preach that Jesus can cleanse the heart from all inbred sin.

Some of the things that reveal Miss Love of Praise. True testimonies:

Love of Praise LED ME

To vanity over my personality.

To compromise in my preaching.

To be ashamed to seek holiness.

To vanity over musical talent.

To go up the miff tree when I was not lauded and praised.

To taking self-glory over my singing, over my looks,
over my speaking, and over my wit.

To pride over my success as preacher,
as farmer, as cook, as leader.

To hate the preacher who preached to my heart.

To self-praise over my reading ability.

To strut over my morality, my goodness.

To dress my children so as to
bring commendation from carnal friends.

To grieve the heart of God over failure to humble myself.

And many more!

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Chapter 11

THE OLD MAN'S CHILDREN --THE TRIPLETS

In our study of the Old Man's children, let us now have the pleasure (?) of meeting Miss Impatience, Mr. Provocation, and Mr. Vengeance. These three children are robust members of this carnal family. You are so well acquainted with them that you will need no introduction. However, let us study some of their most prominent characteristics.

Miss Impatience is noted for her murmuring and fretful spirit, her lack of meekness, long-suffering, gentleness and submission. She is short on forbearance with others. It is hard for her to suffer long and be kind. Her calmness of spirit is disturbed in trials and tests. She is short-winded on endurance. She is not inclined to undergo persecutions with sweetness of spirit. Those who try her are liable to receive the benefit of her rasping tongue. The children in the home, the neighbors, or even the cats and dogs, etc., are not to be blamed for wishing that Miss Impatience would go to an old-fashioned camp meeting and die. What a blessing if she would only let God transform the wolf of impatience into the lamb of patience. Jesus has said: "In your patience possess ye your souls." How important, therefore, that Miss Impatience be electrocuted, and Miss Patience be brought to life.

Mr. Provocation, the second of the triplets, is noted for his resentment, his anger, his irritating words and actions. He is quick to take affronts, is easily insulted, is touchy. If not handled with due consideration, he goes up the miff tree. When pouting, he often becomes very aggravating right in the midst of church work. It is sad to see him have his spells right in the home, or prayer meeting, or board meeting, or camp meeting, etc. In having his spells, he may either give way to bitterness, sarcasm and insolence, or he may grow sullen, grouchy or stubbornly silent -- reminding one of an old balking mule -- or on the other hand he may be puffed up, swelling out with importance, and strut around with self-important airs.

His name must head the list. He must be asked to play or sing or preach or have the most important place or position. You will find him in nearly every home, and church, and camp meeting, and assembly. Woe to those who do not handle Mr. Provocation with the proper gloves of honor and dignity. It is hard for him to take reproof even when given kindly. He must be given the best bed, the best food, the easiest and cleanest work. He must never be slighted, or crossed in his plans, or asked to do anything beneath his dignity. To find out more about this son of the Old Man turn to the list of things that revealed Mr. Anger in a former .

The last of these triplets is Mr. Vengeance. He is certainly a hale and hearty son of Mr. Old Man. Under provocation his heart is inflamed with a desire for retaliation. He gets this passion of heart, this sinful inflammation, from his father. He has a strong inclination to get even with others. When his heart is inflamed with this desire, he is liable to go to any lengths to satisfy his provoked heart. Some have wrecked property, or killed their neighbor's stock. Others have robbed people of their good reputation, have spitefully planned to wreck lives and homes and even churches. Others have gone to the diabolical extreme of taking life, have committed the most atrocious murders. Only the eradication of inbred sin can fully remove this condition from the human heart.

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Chapter 12

THE OLD MAN'S CHILDREN -- OF MANY CLASSES

To describe all the children of father Old Man would be impossible within the compass of this book. As far as we know, there is no compiled list of his children, but there are certain groups of similar traits. Shall we notice a few of these?

The children that appeal to the flesh, among whom are these sons and daughters of Mr. Old Man: Adultery (often only in the heart), Fornication, Uncleaness, Lasciviousness, Lust, Dance, Glutton, etc. These children work on the human heart and body. Through the influence of their activity, man gives way to the flesh. Evil imaginations are welcomed, overeating is indulged in which tends to stir up the animal in man, and often tobacco, cigarettes, and strong drink are freely used. These influences have a tendency to inflame the human heart as described by Jesus in Mark 7:21-23. From these things we turn with loathing. Only God can save the human heart from them.

The children of father Old Man who appeal to the tongue, among whom we note some sons and daughters: Scandal, Sarcasm, Evil Speaker, Backbiter, Whisperer, False Witness, Discord Sower, Tattler, Long Tongue, Murmurer, Grumbler, Mocker, Criticiser, Gossiper, Liar, Blasphemer, Curser, Big Ear, etc., etc. All these are carrying on their pernicious work to the intense delight of their father, Mr. Old Man, and grandfather, Mr. Satan. They wreck homes, blast lives, divide churches, kill reputations, populate hell, etc.

The egotistical children, among whom may be mentioned sons and daughters as follows: Boasters, Self-sufficiency, Self-righteousness, Heady, High-mindedness. These with many others carry on their share of the work of damning souls. They are proud of their attainments. They are so wise that they think the Bible is out of date. What cannot be proved by human reason is, to them, to be rejected. This leads man into Evolution, Higher Criticism, Rationalism, Deism, Infidelity, Modernism, etc.

Among the more refined (?) children, we find such sons and daughters as: Love of Creature, Love of Self, Love of Style, Love of the World, Love of Popularity, Love of Pomp, Splendor of Life, Haughtiness, Worldly Conformity, Touchiness, Peevishness, Carnal Cunning, Ingratitude, Guile, Sensitiveness, Self-glory, Evil Suspicion, Pride of Life, Self-pity, Vanity, Carnal Ambition, Conceit, Arrogance, etc. All these are working as faithfully for the interests of hell as are the children Anger, Adultery, Murder, Blasphemy, Deceit, etc.

Among the "love of money" children are such sons and daughters as: Covetousness, Greed, Miser, Extortioner, Thief, Cruelty, Oppression, Hardheaded, No Pity, Evil Eye, Betrayer, Love of Gain, etc. All these are faithful workers for the advancement of sin.

Among the mulish sons of Mr. Old Man we find:

Stubbornness

Rebellion
Obstinacy
Hard-head
Self-will
Contrariness
Inflexibility
etc.

All these are doing a great work.

Among the children of uncertainty, we find such sons and daughters as: Doubt, Bondage, Question Mark, Discouragement, Wavering, Weakness, etc. These children are very active in the interests of their father and grandfather. Satan is well pleased with their work unless they go too far. If they go too far, it will reveal the presence of the Old Man. Satan does not want to do this lest those who are troubled with these children should go to a camp meeting or a revival and have Mr. Old Man put to death.

Among the indolent children we find such sons and daughters as: Sloth, Indolence, Laziness, Slowpoke, Love of Sleep, Love of Ease, etc. These children are all successful in aiding father Old Man in his destructive campaign against godliness.

Time would fail us to go on and describe all of the children of father Old Man. This is a suggestive study. You may continue it to the profit of yourself and others.

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Chapter 13 THE OLD MAN, REGENERATION, AND SUPPRESSION

God is love. Love always plans for the best of those who are loved. Through the marvelous Atonement, provision has been graciously and fully made whereby man may be delivered from carnality or the old man.

The first step in this great deliverance is the experience of regeneration. After a contrite heart truly repents, salvation is possible by a simple heartfelt faith in Jesus, the Lamb of God. Saving faith has been defined as "An act of venturing trust whereby one believes in his heart that God, for Christ's sake, pardons all his sins." "Regeneration may be defined to be that moral change in man, wrought by the Holy Spirit, by which he is saved from the love, the practice, and the dominion of sin, and enabled, with full choice of will and the energy of right affections, to love God and keep His commandments." Regeneration is a great work of grace. The penitent soul is freely and fully forgiven every sin ever committed. The heart is radically changed. One who is born of the Spirit passes from death unto life, is a new creature in Christ Jesus, has peace with God, is free from condemnation, loves the brethren, loves and forgives his enemies, has righteousness and peace and joy, has the witness of the Spirit, loves the Word and prayer and the things of God, has victory over sins, has the old man suppressed.

Glorious as is the work of regeneration, it does not destroy the old man. Carnality, or inbred sin, or the old man, etc., etc., is not destroyed when one is born of the Spirit, but is suppressed. By God's grace the converted heart can and does restrain, or suppress this old man. Suppression is good as far as it goes. Were there nothing better provided for redeemed man than suppression, he ought to leap and rejoice with great joy over this victory over this great enemy. If a man have a family of children playing in a yard and a rattlesnake lives near by, it would be far better to suppress the rattler than to let him go free. But the better thing would be to kill the old rattler so that he would never poison any of the children. It is good for a Christian to suppress the old man, but far better to have him destroyed. A family had a favorite dog. This dog was getting old and cross. He had been faithful and was dearly loved of all the family. He was very cross to visiting children. To keep him from biting children who were playing in the yard, they would put a large box over him to suppress him, but he would growl on the inside. One day he became so stirred up, that he got out of the box and bit one of the children. That night the family had a long consultation about what to do with old Rover. They loved him, he had been so true and faithful. Yet they wanted the children who came to be safe. At last, it was decided -- as much as it grieved them -- that old Rover must be killed. He was taken out into the woods and shot. He never growled again.

It is a sad fact according to experience that many regenerated saints do not always suppress the old man. They, at times, give way to his stirrings and must repent and ask God's forgiveness. Thus many live an up and down life for a time. This is not God's plan for His children. His plan, His provision is that they, in a justified state, suppress the old man.

And to retain this experience, one must keep the old man down by God's grace. Failure to do this requires genuine repentance and a reinstatement in the grace of God. Others in a justified state live so close to God that the old man does not dare manifest himself. He is so suppressed that many justified people are deceived. They believe that, because they do not feel the stirrings of carnality within the heart, it is not there. Sometimes it is only by the searching of the Holy Spirit that inbred sin is detected. The heart is so deceitful that only God can know and search it. David was therefore wise when he prayed: "Search me, O God, and know my heart."

The old man will do anything rather than die. He had rather play possum and live in the heart of a believer than to reveal himself and die. For while in the heart, though playing dead, he is constantly defeating the believer from having the victory that God wills. While in the heart even in a quiet condition, he is constantly sapping the vitality of the believer. As some unknown disease in the body weakens the physical heart, so he is weakening the heart of the saint. Therefore, the old man is satisfied to play dead with many who walk close to God. Yet he is very much alive. And the time usually comes when he comes to life in full vigor. It certainly behooves man, regardless of his profession of any state of salvation, to in all humility and honesty of heart pray: "Search me, O God, and know my heart." The old man together with Satan is too cunning and shrewd for man to overcome.

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Chapter 14 THE OLD MAN IN A JUSTIFIED HEART

This is a continuation of the last chapter. The old man lives in the heart of one who is truly born again. He lives but does not reign. In the sinner's heart he reigns. He is in the heart of the justified against the Spirit of God. Outside of the Word of God, we have no better authority than John Wesley, who, like Paul, had a special dispensation of the Gospel committed unto him.

"The sum of all is this: There are in every person, even after he is justified, two contrary principles, nature and grace, termed, by St. Paul, the flesh and the Spirit. Hence, although even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree, they are carnal. Accordingly, believers are continually exhorted to watch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in Him, and yet find a heart ready to depart from Him, a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine (that we are entirely sanctified at conversion) is wholly new, never heard of in the Church of Christ from the time of His coming into the world till the time of Count Zinzendorf, and it is attended with the most fatal consequences. It cuts off all watching against our evil nature, against the Delilah which we are told is gone, though she is still lying in our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil."

When asked if one who is justified did not have the manifestations of perfect love, he replied: "What! Total resignation to the will of God, without any mixture of self-will? Gentleness without any touch of anger, even the moment we are provoked? Love to God, without the least love to the creature, but in and for God, excluding all pride? Love to man, excluding all envy, all jealousy, and rash judging? Meekness keeping the whole soul inviolably calm? And temperance in all things? Deny that any ever came up to this, if you please; but do not say all who are justified do."

Again he says: "There does still remain, even in them that are justified, a mind which is in some measure carnal (so the apostle tells even the believers at Corinth, 'Ye are carnal'); a heart bent to backsliding, still ever ready to 'depart from the living God;' a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as, without clear light from God, we can not possibly conceive." Also "Though we readily acknowledge 'he that believeth is born of God,' and 'he that is born of God doth not commit sin,' yet we can not allow that he does not feel it within; it does not reign, but it does remain."

Concerning Paul's message to the Corinthians, he writes: " 'I, brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal; for whereas there is among you envying and strife, are ye not carnal?' (Chap. 3:1-3.) Now here the apostle speaks unto those who were unquestionably believers, whom, in the same breath, he styles his brethren in Christ, as being still, in a measure, carnal. He affirms, there was envying (an evil temper), occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for then they would not have been babes in Christ. And (what is most remarkable of all) he speaks of being carnal and babes in Christ, as one

and the same thing, plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ."

Again he writes: "From what has been said, we may easily learn the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken, that we need no longer follow, or be led by it: but it is by no means true, that inward sin is then totally destroyed, that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary is not, as some may think, an innocent, harmless mistake. No: it does immense harm: it entirely blocks up the way to any farther change: for it is manifest, 'They that are whole do not need a physician, but they that are sick.' If, therefore, we think we are quite made whole already, there is no room to seek any farther healing. On this sup position it is absurd to expect a farther deliverance from sin, whether gradual or instantaneous.

"On the contrary, a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a 'carnal mind,' which is still in its nature 'enmity against God;' that a whole body of sin remains in our heart, weakened indeed, but not destroyed; shows, beyond all possibility of doubt, the absolute necessity of a farther change."

One more quotation: "You may obtain a growing victory over sin from the moment you are justified. But this is not enough. The body of sin, the carnal mind, must be destroyed; the old man must be slain."

In harmony with these quotations from John Wesley is the experience of the twelve Apostles. In His prayer for them, in the seventeenth of John, Jesus states that they were genuinely converted. He left no question mark as to this. Nothing is more clearly stated in the Word. A study of their lives gives us a deep insight into the workings of carnality in a believer. They had a man-fearing spirit, they had a spirit contrary to perfect love, they had a spirit of revenge (See Luke 9:54, 55), they had unbelief mixed with their faith, and a hardness of heart contrary to a holy state, they were guilty of seeking the honor that comes from man, they were guilty of having suspicion one of another, they wanted to hinder those who did not see just as they did, they were lacking in pure humility, they were lacking in long-suffering, and to climax the whole matter they were guilty of seeking to be the greatest. One of the strongest evidences of the old man in their hearts was, that **IN THE VERY SHADOW OF THE CROSS**, they were contending about who should be the greatest. This harmonizes also with the experience of justified hearts in all ages. The Bible and experience both teach that there remains in the heart of a regenerated person a state or condition contrary to love. This state or condition must be cleansed before one can experience perfect love.

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Chapter 15

GOD CONVICTS BELIEVERS FOR THE EXISTENCE OF THE OLD MAN

From the study of the previous, we find that the Bible and experience teach that the old man exists, or lives, or abides in the heart of the believer. As the old man is enmity against God, as his workings are contrary to perfect love, a holy God could not do otherwise than convict one who has carnality in his heart.

"Inbred sin is the secret, subtle life of self -- it is so deep in the soul, it requires great searchings of light and truth to reveal it."

"It is as a hidden 'root of gall, wormwood, bitterness,' which is liable to spring up in God's people and defile them."

"Sin in the soul is a morally and spiritually debilitating thing. It is like a hidden disease in the body, warring against the vitality by its strength. Sin in any degree remaining in the heart is a consumption devouring spiritual vigor. It is a devastating starvation process.

"Your life may be blameless in its outer form, and yet you may mourn over this felt impurity of your heart."

"Depravity is a poisonous seed hidden deep in the soul-soil, ever ready to expand itself into the flower and fruit of open transgression."

"Inbred sin is not merely a weakness or lack of good, but a positive soul-poison -- the essence of deceit and sin."

If you will please turn back to chapter three and read it again, you will see more clearly why God convicts for the existence of carnality.

We submit a few testimonies from leading saints and Christian workers.

"I hated pride, ambition, evil tempers, and vain thoughts, but I had them for all that, and they were part of me . . . I longed for a clean heart and constant spirit . . . Selfishness, pride, and prejudice joined forces and rose in rebellion, while the 'old man' pleaded for his life. But I could not, would not draw back."

"My prayer was 'Search me, O God, and know my heart.' God heard and answered. The searchlight was turned on. My! My! what revelations! Every room from garret to cellar was examined, and we were astonished to find things and principles that ought not to be there. How the 'old man of sin' did SQUIRM and WRITHE under the light and fire!"

"I was converted and knew it, loved God and His people, saw souls converted, and grew in experience; but my temper, which was quick, often made me conscious that I was not possessed of all the mind of Christ. I was hampered by selfish ambitions, joking and teasing tendencies, and other movements of the carnal mind."

"I am a ground all overrun with thorns."

"I am vile; I abhor myself, and repent in dust and ashes."

"Let me sink with you before the throne of grace, and while the cherubim veil their faces, and cry out in tender, exquisite trembling, 'Holy! holy! holy!' let us put our mouths in the dust and echo back the solemn sound, 'Holy! holy! holy!'"

"I found many hindrances, especially a very bad temper. I began to feel an aching void in my soul."

"My heart was ill at ease. It was not my outward walk that caused me sorrow. My heart troubled me, roots of bitterness, coldness, want of a meek and quiet spirit. At times I went through agonies of conflicts in my efforts to bring about a different state of things."

"When I was convicted for holiness, I was in a clearly justified state. When I was converted, it was conviction of guilt; now it was the conviction of want. When I read, 'Rejoice when men persecute you,' I felt that was not my experience; there was a feeling of retaliation. And when they spoke about me, and blamed me, I wanted to justify myself instead of leaving it all with God."

"During this period, I was convicted of remaining corruption in my heart, and of the need of purity. I was often conscious of deep-rooted, inward evils and tendencies in my heart unfriendly to godliness. I found my bosom foes troubled me more than all my foes without. I was more strongly convicted of my need of inward purity than I ever had been for pardon."

"When I read, 'Count it all joy, when ye fall into divers temptations,' I found that my spiritual arithmetic did not figure out right."

Sooner or later the believer will feel the conviction of the Holy Spirit for this state of inbred sin in his heart.

"And now first do they see the ground of their hearts, which God before would not disclose unto them lest the spirit should fail before him, and the soul which he had made. Now they see all the hidden abominations there: the depth of pride, self-will, and hell; yet having the witness in themselves, 'Thou art an heir of God, a joint-heir with Christ,' even in the midst of this fiery trial, which continually heightens both the strong sense they then have of their inability to help themselves and the inexpressible hunger they feel after a full renewal in the image of God, in 'righteousness and true holiness.'

Are those who are born of the Spirit cleansed from inbred sin? "Far from it: we still retain a depth of sin: and it is the consciousness of this, which constrains us to groan for a full deliverance to Him that is mighty to save. Hence it is, that those believers who are not convinced of the deep corruption of their hearts, or but slightly, and as it were notionally convinced, have little concern about entire sanctification. They may possibly hold the opinion that such a thing is to be, either at death, or some time, they know not when, before death. But they have no great uneasiness for the want of it, and no great hunger or thirst after it. They can not, until they know themselves better, until they repent in the sense above described, until God unveils the inbred

monster's face, and shows them the real state of their souls. Then only, when they feel the burden, will they groan for deliverance from it. Then, and not until then, will they cry out, in the agony of their soul,

'Break off the yoke of inbred sin,
And fully set my spirit free!
I can not rest till pure within,
Till I am wholly lost in Thee!'

"I began to long after holiness. I began to groan under the bondage to sin in which I was still held. My whole heart panted after entire conformity to the will of God and unhindered communion with him.

"By fasting and prayer Fletcher was enabled to see the uncleanness of his soul -- 'the remains of envy, jealousy, fretfulness, anger, pride, impatience, peevishness, formality, sloth, prejudice, bigotry, carnal confidence, evil shame, self-righteousness, idolatrous love, and all the evils which form the retinue of hypocrisy and unbelief.'

Thus the Word of God and experiences of men and women of God prove that the Holy Spirit is faithful in convicting the believer for the indwelling of inbred sin or the old man.

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Chapter 16

GOD'S METHOD AND MAN'S METHOD OF DEALING WITH THE OLD MAN

God is infinite, man is very finite. God is all wise, man is ignorant. God has all power, man has but limited power. Success comes to the one who follows the plan of God. Failure always comes to those who follow man's plan, when it comes to the salvation of the soul.

Through the marvelous Atonement of Jesus, our God has made full provision for the old man problem. "Wherefore Jesus also, that He might sanctify the people with his own blood, suffered without the gate." -- Heb. 18:12. "Husbands, love your wives, even as Christ also loved the church, and gave himself for it; That he might sanctify and cleanse it . . . That he might present it to himself a glorious church . . . that it should be holy and without blemish." -- Eph. 5:25-27. "Entire sanctification is that second definite work of grace whereby the heart of a justified person is cleansed from the original or Adamic nature, and is filled with the Holy Spirit." There is a positive and a negative side to entire sanctification. Negatively, it is the death of the old man, the destruction of inbred sin. Positively, it is receiving the more abundant life, the perfecting of the heart in love, the infilling of the Holy Spirit.

The old man problem must be settled, and must be settled in God's way. Forgiveness does not settle this problem. Forgiveness is a perfect work. When God forgives, He forgives completely. Every sin is forgiven. He casts our sins behind His back. He separates them from us as far as the east is from the west. He blots them all out, and remembers them against us no more. Yes, praise the Lord! forgiveness is a complete work. The forgiven heart can sing,

"My God is reconciled;
His pardoning voice I hear:
He owns me for His child;
I can no longer fear:
With confidence I now draw nigh,
And, 'Father, Abba, Father,' cry."

Pardon is, therefore, a perfect work. But some things cannot be forgiven. Sins as acts can be forgiven, but sin as a state can not be forgiven.

"The sinner is like the drowning leper. The leper needs a double work: (1) To be rescued from a watery grave; (2) To be cured of his disease. When a life preserver will cure the leprosy, it will be time to discard the double disease, the double conditions, and the 'Double Cure.'" "The sinner is like the diseased criminal about to be hung for his crime -- he needs the 'Double Cure' of pardon and healing. When a governor's reprieve will cure consumption, or the doctor's prescription secure a pardon, it will be time to overlook this double work of grace."

The old man cannot be forgiven; he does not need forgiveness. He is enmity against God. He cannot be forgiven; God has made no provision for his forgiveness. The Atonement is not for the old man; that is, not to secure pardon for him. It is for his destruction. Let us picture in our minds a pond near a village. This pond is breeding mosquitoes, and they are causing an epidemic of fever. Can a doctor forgive that pond? No, it does not need forgiveness. It needs to be destroyed. The mosquitoes will not then breed, and the epidemic of fever will be stayed. No! God's plan calls for destruction without mercy of the old man. He squirms and twists when it comes to his death. But we must carry out the plan of God to have success. God's plan is to eradicate inbred sin from the heart of the believer. The word "eradicate" means to pull out by the roots. The old man is so thoroughly pulled out that not even a root is left. That may be why it hurts so to die out. After receiving the baptism with the Holy Spirit, which purifies the heart, which eradicates the old man, one can say: "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." And he can say with Paul: "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Let us all rejoice over the plan of God. Redeemed saints, the hosts of Heaven, sin-sick hearts ought to raise a mighty shout of joy over the plan of God for the eradication of the old man.

After our study of God's method of dealing with the old man, how disappointing are man's methods. One plan of man is that after death the soul must go to purgatory and be purified by the fires thereof. This is contrary to the Word of God which teaches a present deliverance through the Atonement. Another teaching of man is that the soul is both regenerated and sanctified wholly at one and the same time. In the last few chapters, this has been proved false to both the Bible and experience. A third way that man deals with the old man is the imputation theory. According to this, God simply throws a robe of righteousness around us and counts us clean for Christ's sake. This leaves the heart full of sin, leaves the old man alive in the heart. It simply covers the corruption of the heart with a pure robe. This is disgusting in the highest degree to any who love the holiness of God. A fourth way of man's dealing with the old man is the growth theory. According to this, the believer is to grow into purity. A child of God does grow in grace, but not

into grace. No boy living in Ohio, regardless of good health and nourishing food, can ever grow across the Ohio River into Kentucky. A believer can no more grow the old man out than a field of corn can grow the weeds out. But let God eradicate the old man. Then the believer will grow all the faster. A fifth theory is that the soul is sanctified by death. There is no moral change made in the article of death. Death is an enemy. Could death sanctify us it would be our best friend. No! not the death of the body, but only the death of Christ can destroy the old man. We see, therefore, that only God's plan -- the eradication of the old man -- WORKS. ALL the rest fail.

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Chapter 17

CONSECRATION OR DYING OUT, AND THE OLD MAN

Before one can exercise a heart-faith for entire cleansing, there must be a complete consecration or dying out. The Holy Spirit is the great Lover of Jesus. He is doing His utmost to lead the believers into the glorious experience of entire sanctification.

According to General Booth, "Entire consecration has in it the nature of a real sacrifice. Consecration is being crucified with Christ; it means dying to all those pleasures and gratifications which flow from the undue love of self, etc., This may be painful; but we must be crucified with Christ."

"The essence of consecration is to recognize that God is our absolute proprietor; that we are nothing, have nothing, and that we gladly let God take all for time and eternity."

'And be not conformed to this world.' Here is that dying to the world in its customs, laws, fashions, maxims, pleasures, honors, etc., that rounds up and fills out the consecration that the apostle is urging upon the 'brethren.' There are many things that are lawful and not morally wrong which we have to die out to, before we can get the blessing of sanctification."

"The Scriptures do not speak of consecrating ourselves to 'the church,' or 'to a work,' as so many say; but entire commitment of our all 'to the Lord,' and only to him."

One who was seeking says: "I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. The inward craving increased. The result of these weeks of heart-throes was a gradual sinking of self, and a consciousness of utter emptiness. Then arose an unutterable longing 'to be filled.'"

"It (the baptism with the Holy Spirit) is God's wondrous grace, conferred gladly when we comply with the conditions, one of which is the absolute surrender of our WILL about EVERYTHING. Anything else would be like surrendering the whole body to the doctor -- all but one limb, which had a cancer. Ask Jesus to take possession of all."

"After a bitter experience, and terrible contest, and deepest conviction, I was enabled to yield all to the Lord, and He filled my soul with Himself."

Like Abraham was tested to the limit when God told him to take his only son, Isaac, whom he loved, and offer him as a sacrifice, so in our dying out God strikes at the things we most love. Some have to go through the death of giving up big churches and large salaries, some have to die out to prestige, some to loved ones, some to finances, some must die out to secular work and become willing to preach, etc. Others are led to "drag out by frequent and deep confessions, one by one, as did the saintly Fletcher, the manifestations of the old man." Anger, pride, self-will, impatience, fear of man, revenge, etc., all must be dragged out, confessed and repented of as God reveals them to the heart. The confessing and repenting of these things break up the fallow ground of the heart, humble the soul before God, reveal to the heart its utter helplessness, and drive it to the refuge of Jesus. After the fight of consecration or dying out, comes the great battle of faith, which is to be studied in the next chapter.

"O God, my heart doth long for Thee,
Let me die, let me die;
Now set my soul at liberty,
Let me die; let me die
To all the trifling things of earth,
They are to me of little worth,
My Savior calls, I'm going forth,
Let me die, let me die.

"Thy slaying power in me display,
Let me die, let me die;
I must be dead from day to day,
Let me die, let me die;
Unto the world and its applause,
To all the customs, fashions, laws,
Of those who hate the humbling cross,
Let me die, let me die.

"Oh, I must die to scoffs and jeers,
Let me die, let me die;
I must be free from slavish fears,
Let me die, let me die,
So dead that no desire shall rise
To pass for good, or great, or wise,
In any but my Savior's eyes.
Let me die, let me die.

"Begin at once to drive the nail,
Let me die, let me die.
Oh, suffer not my heart to fail,
Let me die, let me die.
Jesus, I look to Thee for power,
To help me to endure this hour,
When crucified by sovereign power,

I shall die, I shall die."

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Chapter 18

THE ERADICATION OF THE OLD MAN THROUGH FAITH

God's plan provides for the eradication of the old man from the heart. After the great battle of consecrating to God, or a complete dying out, comes the all-important battle of faith. If Satan and the old man can defeat the believer here, the battle for holiness is lost. At this point they do their most shrewd, cunning, and successful work in many lives. Only by faith can a soul be delivered from carnality. Some one has said: "Your faith is the king bolt; let it join you to Christ."

What is sanctifying faith? It is a simple act of venturing trust, a wholehearted confidence, a restful reliance on the Word of God which enables one to say from the heart, "The precious blood of Jesus, the Lamb of God, does now cleanse me from all inward sin." "Faith cometh by hearing, and hearing by the word of God." In the Word, we find that God is a Father to His children. He has the great, loving Father-heart. He has given us the Atonement at the greatest sacrifice ever made. Jesus loves the Church, and has given Himself that He might sanctify it. Our God has all wisdom, love and power. As our Father, He is using all these attributes for our highest good and for His supreme glory. It is our highest good and for His greatest glory to eradicate the old man out of our hearts.

Remembering that God is our Father, that He seeks our highest good and His greatest glory, that He has made full provision for our entire sanctification, that we can glorify Him supremely only when we are perfected in love -- remembering this gives us faith to seek Him for the cleansing of our hearts. Faith is generated in his heart, as the seeking, abandoned believer goes to the Word. Seeking only the glory of God, the heart is in a receptive state to receive the Word. There is, perhaps, no promise more precious to the seeking believer than this: "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" -- Luke 11: 13.

It is God's will that we be sanctified, that the old man be rooted out of our hearts -- Eph. 1:4. He commands us to be holy. -- 1 Pet. 1:15, 16. He promises to make us holy. -- 1 Thess. 5:23, 24. Jesus prayed that we might have this experience. -- John 17. He died to sanctify us -- Heb. 13:12. It is necessary for the greatest glory of God. -- John 15:8. Entire sanctification gives us a holy heart now in this present life. -- Gal. 2:20. "Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need." There is no more needy time than when a believer is seeking to have the old man eradicated. Go to the Word. Ask the Holy Spirit to reveal it to your heart, so that faith may be generated to take hold upon God

Many stumble over the very simplicity of faith. Turning aside from all theological definitions of faith, the definition of the poor washerwoman is simplicity itself: "Faith is taking God at His word, and asking no questions." There are, usually, two classes of seekers. (1) Those who have the great fight in consecrating or dying out. As a rule these have little conflict with faith. They seem to believe automatically. There is not the mighty conflict with faith that the other class

has. (2) Those who readily and quickly consecrate or die out, but have their battle when it comes to exercising faith. Often those who have strong reasoning power, who like to study things out, to see through things with their powers of intellect, have a great battle in believing. Also those who have had their faith more or less paralyzed because they have professed several times, and yet have not obtained the experience. Satan fights with all his fiendish and hellish power to defeat these souls. Added to this is the power of the old man, who does not want to die. If faith can be defeated, these souls will never get through. All the powers of darkness and hell are turned loose to defeat the exercise of faith. A perfect consecration, or dying out, does not sanctify the heart. Never! Never! Never! Only the blood of Jesus can do this. Such souls need encouragement, need to let the Word take root in their hearts. Often they go round and round over their consecration until they have a well-beaten path around the ground of abandonment. But they will never get the experience of holiness till they advance from the ground of dying out to the ground of faith. They must deliberately choose to believe. They must run every lying witness out of their hearts, and honor God by a simplicity of faith. Such faith is great because of its simplicity. God is love. He is just and holy. To His hungry child, He will not give a stone for bread. Never! Press through! Faith is not a struggle, though a struggle may come first. Faith is a rest. It is not straining every muscle to try to reach a rope about two inches above our reach. No! It is a rest. A sweet rest! A glorious rest!

"Faith being the exercise of the power we possess to believe God's Word, it is a voluntary act. The soul must recognize that it can believe; must choose to believe; must say, 'I will believe,' and persistently reckon pardon or purity its own on God's word, in the face of every temptation of doubt, arising from any source whatever At every stage in seeking the Lord there is either defeat in believing Satan or victory in believing Jesus."

A great soul-winner has said: "Doubling souls awaken the deepest sympathy in me, having myself long suffered from this cause until Jesus wrought a complete cure. To such, I have a special mission. 'I know not what it is to doubt; my heart is ever gay.' This assurance has not been interrupted for one moment for five years."

One describes his battle of faith thus: "I had expected that some wonderful manifestation would follow. But I was shut up to faith -- naked faith in a naked promise. I then took the advanced ground of confession. Giving God the glory due to his name I exclaimed: 'Through thy grace alone I have been enabled to give myself wholly and forever to thee. Thou hast given thy word, assuring me that thou dost receive. I believe that word! Alleluia! Glory be to the Holy Spirit forever!' Oh, into what a region of light, glory and purity was my soul at this moment ushered! I felt that I was but as a drop in the ocean of infinite love, and Christ was all in all."

Another had been having a great struggle in the battle of faith. His heart was set to believe God. The struggle did not end the first day. He walked about saying, "I will believe!" "I will believe!" He says, "With such a persistent determination of faith I retired. The next morning before I arose it occurred to me to thank God for the blessing as a thing received. I began to do it, when speedily the Spirit came to bring the witness that God is true. A tide of joy swept through my soul and I cried out, 'O bless the Lord! Praise the Lord! He does come and fill my soul!' From that hour my life has been consciously changed."

The only way to receive the experience of Entire Sanctification is to have the old man eradicated by exercising a simple faith in the Atonement.

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Chapter 19

SOME RESULTS OF ERADICATION OF THE OLD MAN

Many are the results of the eradication of the old man. The old man dies; he stops playing possum and dies. The heart is perfected in love. The soul enjoys the life more abundant. No better picture can be given of a sanctified heart than some notes from John Wesley explaining the thirteenth chapter of First Corinthians.

"And first, 'Though I speak with the tongues of men and of angels'; with an eloquence such as never was found in men concerning the nature, attributes, and works of God, . . . though I were not herein a whit behind the chief of the apostles; preaching like St. Peter, and praying like St. John; -- yet unless humble, gentle, patient love be the ruling temper of my soul, I am no better in the judgment of God, 'than sounding brass, or a rumbling cymbal.' The highest eloquence, . . . the brightest talents either for preaching or prayer, if they were not joined with humble, meek, and patient resignation, might sink me the deeper into hell, but will not bring me one step nearer heaven.

"And though I have miracle working faith, and have not this love, I am nothing.

"Though I -- Deliberately, piece by piece, give all my goods to feed the poor . . . though I deliver up my body to be burned -- and have not the love hereafter described, it profiteth me nothing.

"Love suffereth long and is kind.' -- Suffers all the weaknesses of the children of God, all the wickedness of the children of the world, and that not for a little time only, but as long as God pleases. Love inspires with the most amiable sweetness and fervent, tender affection toward the one that knowingly injures you, and amid it all you will feel and manifest a mild, tender, long-suffering spirit in look, action, and voice.

"Deceive not, therefore, your own souls: he who is not thus kind, hath not love.

"Consequently, 'Love envieth not;' it is impossible it should. It is directly opposite to that baneful temper. It cannot be, that he who has that tender affection to all, who earnestly wishes all temporal and spiritual blessings, all good things in this world and the world to come, to every soul that God hath made, should be pained at his bestowing any good gift on any child of God. However then we may flatter ourselves, or one another, he that envieth hath not love.

"It follows, 'Love vaunteth not itself;' or rather, is not harsh, or hasty in judging: for this is indeed the true meaning of the word. As many as love their neighbor for God's sake, will not easily receive an ill opinion of any to whom they wish all good, spiritual as well as temporal.

"Love is not puffed up.' As is the measure of love, so is the measure of humility. Nothing humbles the soul so deeply as love: it casts out all 'high conceits; engendering pride, all arrogance and over weening; makes us little, and poor, and base, and vile in our eyes. It abases us both before God and man; makes us willing to be the least of all, and the servant of all, and teaches us to say, 'A mote in the sunbeam is little, but I am infinitely less in the presence of God.' And whosoever is otherwise minded, let him give up all vain hope: he is puffed up, and so hath not love.

"It 'doth not behave itself unseemly;' it is not rude or willingly offensive to any.

"Love seeketh not her own.' In striving to please all men, the lover of mankind has no eye at all to his own temporal advantage. He covets no man's silver, or gold, or apparel: he desires nothing but the salvation of their souls: yea, in some sense he may be said not to seek his own spiritual, any more than temporal advantage; for while he is on the full stretch to save their souls from death, he, as it were, forgets himself. He does not think of himself, so long as that zeal for the glory of God swallows him up.

"No marvel that such 'love is not provoked'. It is not provoked to unkindness towards any one. Occasions indeed will frequently occur; outward provocations of various kinds: but love does not yield to provocation; it triumphs over all. In all trials it looketh unto Jesus, and is more than conqueror in his love.

"Love 'thinketh no evil'. It tears up, root and branch, all imagining what we have not known. It casts out all jealousies, all evil surmisings, all readiness to believe evil. It is frank, open, unsuspecting; and, as it cannot design, so neither does it fear evil.

"It 'rejoiceth not in iniquity.' Who scruple not to rejoice over their enemy, when he falleth either into affliction, or error, or sin? Only a man of love. He alone weeps over either the sin or folly of his enemies, takes no pleasure in hearing or in repeating it, but rather desires that it may be forgotten for ever.

"But he 'rejoiceth in the truth,' wheresoever it is found; in 'the truth which is after godliness;' bringing forth its proper fruit, holiness of heart, and holiness of conversation. He rejoices to find that even those who oppose him, whether with regard to opinions, or some points of practice, are nevertheless lovers of God, and in other respects unreprouable.

"Love beareth all things.' Whatever evil the lover of mankind sees, hears, or knows of any one, he mentions it to none; it never goes out of his lips, unless where absolute duty constrains to speak. A talebearer, a backbiter, a whisperer, an evil speaker is to him all one as a murderer. He would just as soon cut his neighbor's throat as thus murder his reputation.

"Love 'believeth all things.' It is always willing to think the best; to put the most favorable construction on everything. It is ever ready to believe whatever may tend to the advantage of any one's character.

'Love hopeth all things.' The eye of the soul in 'perfect love' can see the silver side of the darkest clouds of opposition, hatred, violence; in fact, such souls live there. The spirit of loving compassion takes things usually for better than they really are. 'Of the sins, faults, failures of another, perfect love hopeth it is not so bad after all;' it leans to mercy rather than censure and condemnation.

'Love endureth all things.' Endures with unwearied patience anything that God can permit, or men and devils inflict. Endures reproach, slander, misunderstanding, opposition, contempt, ridicule, affliction, poverty, and even death."

A heart that is free from the old man is cured of the "ups and downs"; is kept sweet amidst the greatest provocations; lives in security, abounds in humility, lives in harmony with others, delights in the will of God, has a holy courage, is rid of the fear of man, has an illuminated Bible, has an open pocketbook, is dead to the praise of man, never has the pouts, never goes up the miff tree, is loyal to God, never feels superior to others, bears much fruit, has great liberality, abounds in praise, gives himself to prayer, has a burden for the lost, is well fed, lives a conquering life, is rich with true riches, is hilarious, is stable in the midst of wavering, rejoices evermore, and prays without ceasing.

In short, the only way to know what Entire Sanctification does do is to get this glorious experience, and you will say, "The half has never yet been told."

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Chapter 20

WHAT THE ERADICATION OF THE OLD MAN DOES NOT DO

The eradication of the old man does save from inbred sin. It does take out carnality -- roots, stock and branches. It does make the heart perfect in love. Man is human after he receives this most marvelous experience, and is limited to the realm of the human.

The eradication of the old man does not save us from mistakes.

"The highest perfection which man can attain, while the soul dwells in the body, does not exclude ignorance and error and a thousand other infirmities. Now from wrong judgments, wrong words and actions will often necessarily flow: and, in some cases, wrong affections also may spring from the same source. I may judge wrong of you; I may think more or less highly of you than I ought to think; and this mistake, in my judgment, may not only occasion something wrong in my behavior, but it may have a still deeper effect; it may occasion something wrong in my affections. From a wrong apprehension, I may love and esteem you either more or less than I ought. Nor can I be freed from a liableness to such a mistake while I remain in a corruptible body. A thousand infirmities, in consequence of this, will attend my spirit, till it returns to God who gave it. And, in numberless instances, it comes short of doing the will of God, as Adam did in paradise. Hence the best of men say from the heart,

'Every moment, Lord, I need

The merit of Thy death.'

"Every man living needs the blood of atonement, or he could not stand before God."

While our hearts are made perfect in entire sanctification, our heads are still subject to the infirmities of humanity. It is only when we receive our glorified bodies that these infirmities will be removed from us. A sanctified man may make many mistakes, may err in judgment, may place wrong values on things, may do many unwise things, and still love God with all his heart.

"Hence, we cannot but infer, that there are ten thousand mistakes, which may consist with real religion; with regard to which every candid, considerate man will think and let think."

It does not save one from a nervous fear. Perfect love does cast out all fear of the judgment, it does make timid people courageous; but it does not destroy the quality of nervous fear. This is a God-given quality for our protection. A sanctified man can have extreme nervous fear when riding with a careless driver, or when exposed to sudden danger, when struck at by a rattlesnake, when in a wreck, when in a tornado, when a dog suddenly attacks, etc., etc.

"One may start, tremble, change color, or be otherwise disordered in body, while the soul is calmly stayed on God and remains in perfect peace. Nay, the mind itself may be deeply distressed, may be exceedingly sorrowful, may be perplexed and pressed down by heaviness and anguish, even to agony, while the heart is resigned to God. Was it not so with the Son of man himself? Does any child of man endure this distress, the anguish, the agony, which he sustained? And yet he 'knew no sin.'

It does not save us from infirmities and the consequences thereof.

Even sanctified souls "dwell in a shattered body, and are so pressed down thereby that they cannot always exert themselves as they would by thinking, speaking and acting precisely right. For want of better bodily organs, they must at times think, speak, or act wrong; not, indeed, through a defect of love, but through a defect of knowledge, and while this is the case, notwithstanding that defect and its consequences, they fulfill the law of love."

It does not save us from ignorance and its results. Speaking of those who are entirely sanctified, Wesley so aptly says: "They are not perfect in knowledge. They are not free from ignorance, no, nor from mistakes. We are no more to expect any living man to be infallible than to be omniscient. They are not free from infirmities; such as weakness or slowness of understanding, irregular quickness or heaviness of imagination. Such in another kind are impropriety of language, ungracefulness of pronunciation, to which one might add a thousand nameless defects either in conversation or behavior. From such infirmities as these none are perfectly freed till their spirit returns to God."

It doesn't save from the law of growth in grace. A pure heart is not necessarily mature. One receives a pure heart the second he is sanctified, but it takes time to develop maturity. A half-grown apple is all apple, but it is far from being mature. The greatest book on this subject, Wood's "Purity and Maturity," will prove a blessing in any home. Satan often troubles many when

they are first sanctified, because they do not have the maturity of those who have been sanctified for years. The eradication of the old man greatly aids in the development of maturity.

It does not save us from our individuality. Getting sanctified does not put us in a form, and make us all alike, like men make cement blocks. There is a wonderful variety in all nature and in grace. One manifests great joy by shouting, another by laughing, another by running around, another by weeping, another by holy quietness too deep to express itself, another by a heavenly glow upon the face, etc., etc. All these have the joy and glory but manifest it in different ways. Some seem even to expect it to change the color of their hair, or cure them from being cross-eyed, or take freckles off their face, or cause their big ears to become smaller, or take the crook out of their nose, etc. This is not the realm of this great experience. It does fill the heart with perfect love. It does "beautify the meek with salvation." But we will have to put up with crooked noses, freckles, big feet, red hair, squint eyes, ponderous ears, our Irish, or Dutch or Scotch or other national make-up -- we must bear these until we get glorified bodies.

It does not save from temptation. Jesus was tempted. The servant is not above his master. We must, therefore, expect temptations as long as we are in the body. The closer our walk with God, the greater are the temptations. A holy heart is, however, a great aid in overcoming satanic attacks. As long as the old man abides in the heart, Satan has an affinity with him. It is much easier to resist temptation when this affinity is broken. It is hard for the heart to line up with the Bible as long as carnality exists. How much easier it is for a holy man to line up along the lines of finances, worldly conformity, dress, the tongue, etc., etc. The old man in the heart constantly exerts an influence contrary to the Spirit of God. The only way to stop this influence is to have him eradicated.

"The sanctified man is ready for Gethsemane with its loneliness, the judgment-seat of man with its false witnessing, and the cross with its shame and suffering. All that is needed is for Christ to lead, and he will follow."

"May we see to it that we obtain the sanctifying blood! It matters not if we are exiled to Patmos, or beheaded ecclesiastically, or cast out of the synagogue as altogether vile, -- the compensation is overwhelming for all these sufferings."

"When the heart is impure, it will be often tempted from itself; its own evil pronings will often lead it to 'bring forth actual sin,' which, if not repented of, will bring forth eternal death."

'Cruel criticisms,' and the still more cruel persecutions of 'bringing before councils,' 'imprisoning,' 'scourging,' 'torturing' and 'burning at the stake' are but the sparks struck by the wheels of the 'chariot' of the King in its ascent toward the celestial summits."

"There are evil spirits that range abroad, . . . to whom the provinces of the world are committed:-- 'of the darkness,' chiefly the spiritual darkness; 'of this age;' which prevails during the present state of things; 'against wicked spirits;' eminently such, who mortally hate, and continually oppose holiness, and labour to infuse unbelief, pride, evil desire, malice, anger, hatred, envy or revenge.

"Thousands are lost for want of exercising moral courage against the persecutions and contempt of the world. This fear 'hath torment,' destroys usefulness, endangers the soul,"

Tempted we are, and tempted we must be. In His infinite wisdom and love, God is using temptation to strengthen the moral character of the saints. If we had our way, we would banish Satan or put him to death. God is love. He knows the way we take. When He hath taken us through His "School of Temptation," we shall come forth as His pure gold.

Temptation must come, but "if you are wise, escape for your life. Without loss of time, renounce the cause and effect together! Now, today, before the heart be hardened by the deceitfulness of sin, cut off, at one stroke, that sinful friendship with the ungodly, and that sinful conformity to the world. Determine this day! Do not delay till tomorrow, lest you delay for ever. For God's sake, for your own soul's sake, fix your resolution now!"

"Resist the devil, and he will flee from you."

Note. This, as the others, is not a complete treatise, but a suggestive study. You can develop this study along many lines.

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Chapter 21 A SPIRITUAL QUESTIONNAIRE

"Y" STANDS FOR YES, "N" FOR NO. CROSS OUT THE ANSWER THAT IS NOT TRUE

Do I enjoy my religion? Y. N.

Do I enjoy prayer? Y. N.

Do I take time to read my Bible and pray? Y. N.

Do I enjoy reading my Bible? Y. N.

Do I enjoy getting alone and having quiet times with Jesus? Y. N.

Am I enjoying walking in the light that God has given me? Y. N.

Am I careful to not grieve the Holy Spirit even in small things? Y. N.

Do I let the cares or pleasures of life choke out prayer and the Word? Y. N.

Have I recently rejoiced over the Word, as one rejoiceth who findeth a great spoil? Y. N.

Have I recently been blessed real good around the family altar? Y. N.

In my private prayer? Y. N.

Have I lately prayed for lost souls? Y. N.

Do I willingly practice fasting? Y. N.

Do I rise early to have time to get alone with God? Y. N.

Am I allowing things in my life that hinder my prayers? Y. N.

Do I steadfastly and determinedly take time to pray and worship God? Y. N.

Am I laying aside the weight which hinders my spiritual running? Y. N.

Am I a good example? Y. N.

Do I enjoy thinking and talking about the things of God? Y. N.

Do I enjoy the company of deeply spiritual people? Y. N.

Does my heart pant after a closer walk with God? Y. N.

Do I desire to be made all that grace can make me? Y. N.

Do I have fellowship with Jesus? Y. N.

Do I have the spirit that returns good for evil? Y. N.

That goes the second mile? Y. N.

That forgives my enemies? Y. N.

That loves my enemies? Y. N.

That does to others as I want them to do to me? Y. N.

Do I keep a meek and quiet spirit; do I keep sweet when imposed upon? Y. N.

When reproved? Y. N.

When slighted? Y. N.

When turned down? Y. N.

When not appreciated? Y. N.

When others are put above me? Y. N.

When asked to do some lowly task? Y. N.

When suffering for doing good? Y. N.

Do I become provoked? Y. N.

Down in the depths of my heart (though I may not say a word) do I feel the stirrings of anger? Y. N.

Of envy? Y. N.

Of hatred? Y. N.

Of jealousy? Y. N.

Of revenge? Y. N.

Of bitterness? Y. N.

Of selfishness? Y. N.

Do I enjoy having the best chair, the best apple in the dish, the best piece of pie on the plate -- when others have what is left? Y. N.

Do I seek the easiest tasks? Y. N.

Is the praise of man sweet to my taste? Y. N.

Do I love to have my name head the list? Y. N.

Do I enjoy being flattered? Y. N.

Being at the head of things? Y. N.

Do I seek the happiness of others? Y. N.

Am I striving to make others happy? Y. N.

Am I gentle towards all men? Y. N.

Can I bear with the infirmities of others? Y. N.

Am I too hasty in judging others? Y. N.

Do I hope the best of others? Y. N.

Do I put the best construction on the acts of others? Y. N.

Do I entertain evil surmisings of others? Y. N.

Do I watch others with a suspicious eye? Y. N.

Do I have respect of persons? Y. N.

Do I excuse in my "set" what I condemn in others? Y. N.

Do I enjoy having other people praised in my presence? Y. N.

Do I go up the miff tree when slighted, imposed upon or rebuked? Y. N.

When I cannot have my own way? Y. N.

When others do better than I? Y. N.

When taken to task by one in authority? Y. N.

When not put first? Y. N.

When not appreciated? Y. N.

When others are advanced over me? Y. N.

When I am misunderstood, or misjudged? Y. N.

When others do what I think they ought not do? Y. N.

Do I ever have the pouts? Y. N.

The sulks? Y. N.

Become grouchy? Y. N.

Do I speak evil of others? Y. N.

Do I criticize people behind their backs? Y. N.

Do I scold? Y. N.

Do I murmur? Y. N.

Do I speak roughly to home people? Y. N.

Do I say words that are unkind, cutting, or sarcastic? Y. N.

Do I say about others what I would not say about my mother, father, or other loved ones?
Y. N.

Is my tongue under control? Y. N.

Do I observe the "Golden Rule" in talking about others? Y. N.

Do I ever feel a spirit of resentment -- though I may not say a word, and may wear a smile
-- when crossed, or reproved? Y. N.

When slighted, or not appreciated? Y. N.

When persecuted? Y. N.

When suffering for doing good? Y. N.

When lied about? Y. N.

When others start defaming stories? Y. N.

When others, with lesser abilities, are put above me? Y. N.

Do I feel a spirit of levity? Y. N.

Of a stony heart? Y. N.

Of unbelief? Y. N.

Of unsanctified ambitions? Y. N.

Of uncharitable thoughts toward others? Y. N.

Of self-will? Y. N.

Do I feel a spirit of pride of self? Y. N.

Of my family? Y. N.

Of my ability? Y. N.

Of my talents? Y. N.

Of superiority because of my position, or education or standing? Y. N.

Of pride because of my preaching, or singing, or praying, or works? Y. N.

Of pride over my looks, or social standing, etc? Y. N.

Do I have a spirit of charity towards the weak, the untalented, the uneducated, the poor, the unfortunate ones? Y. N.

Is my supreme desire to glorify God? Y. N.

Do I have any controversy with God? Y. N.

Do I seek my pleasure rather than His? Y. N.

Can I bear insults, reproaches, and injuries with meekness? Y. N.

Is there any one of whom I can say that I love the creature more than the Creator? Y. N.

Is there any person or thing that I am unwilling to give up? Y. N.

Am I willing to suffer for Jesus? Y. N.

Do I have a teachable spirit? Y. N.

Do I have a humble spirit? Y. N.

Am I willing to be taught even by those who seem or are below me? Y. N.

Am I a faithful steward in finances? Y. N.

Do I confess that I am only a steward? Y. N.

Do I joyfully give as God prospers me? Y. N.

Does my love for Jesus reach my pocketbook and close it in denial of self and open it for others? Y. N.

In the face of 1,000,000,000 souls without the Gospel, can I justify myself in the amount of money I use for my home? Y. N.

For food? Y. N.

For my auto? Y. N.

For pleasures? Y. N.

For luxuries or nicknacks? Y. N.

Am I strengthened in the inner man unto all longsuffering with joyfulness? Y. N.

Is my life hid with Christ in God? Y. N.

Am I crucified with Christ? Y. N.

Can I say, "Let Christ be magnified in my body, whether it be by life, or by death"? Y. N.

Am I seeking those things which are above? Y. N.

Can I say, "To me to live is Christ, and to die is gain"? Y. N.

Are the liberties which I take hindering others? Y. N.

Am I lifting up Jesus before loved ones, enemies, storekeepers, etc? Y. N.

Am I bearing the burdens of others? Y. N.

Am I lifting up the hands that hang down? Y. N.

Have I a conscience void of offense toward man and toward God? Y. N.

Do I become provoked and jerk my horse, or kick the cat or dog, or slap the children (in wrong spirit), or speak snappish to loved ones? Y. N.

Do I get provoked over the car that won't start, or the fire that won't burn, or the hog that won't go into the pen, or the calf that won't drink, or the horse that tramps on my feet, or the cow that kicks, or the neighbor's stock in my field or flower garden? Y. N.

If my car, or mule, or cow, or stove could testify for me at church, would I welcome their testimony? Y. N.

Do I strive to keep my body under, and honor it as the temple of the Holy Spirit? Y. N.
Have I turned my back upon the world? Y. N.

Have I settled it in my heart to go through with God regardless of the cost? Y. N.

Is it my aim, my purpose, to make Heaven my home? Y. N.

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THE END