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THE THREE D's OF THE SANCTIFIED
By Forman Lincicome

Author of
Behold The Man
A Lot in Sodom
Etc.

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PREFACE

Dangers confronting the entirely sanctified? Yes! Dangers confronting the entirely sanctified.

Why! when a soul is sanctified wholly, isn't fighting all over? Isn't he really over Jordan? What has he to do other than feast on honey out of the rock, gather grapes of Eschol, and store up and grow fat on the old corn of the land, meanwhile shouting and praising the Lord all the time "over the land of Beulah"?

Though perhaps overstated a bit, that is the pre-sanctification opinion of many. Experience, however, proves somewhat different. Of course, God holds Jordan back while the believer passes over, but the moment a soul enters Canaan, there is a Jericho ahead. That will fall, however, if he marches in obedience to divine will. Jericho being taken, Ai must be subdued. He may suffer a defeat here, but obeying the Lord, he will know nothing but victory. More fighting. And still more fighting. Canaanites must be exterminated. Faults that survive the victory at Jordan, the siege of Jericho and the battle at Ai must be faced, fought, defeated and killed. Through the deception worked on the race at the fall, Gibeonites are leagued with the soul and can not be slaughtered; but, though surviving, they must be reduced to perpetual servitude as "hewers of wood and drawers of water." Infirmities, that will cling till death, must be kept under and never allowed the mastery. And, after years of uncompromising battling and truly victorious conquest, there still will be "much land to be possessed"; but let us fight on -- God hath appointed the landmarks of our inheritance; "let us go up and possess the land: for we are well able to overcome it." Ah, beloved! in this divine love, in which the entirely sanctified soul revels and luxuriates, there are heights, and depths, and lengths, and breadths of love surpassing knowledge, unplumbed by any saint thus far and still awaiting the adventuresome foot of that exploring soul who will dare to be and do for God. Yes, "there is still much land to be possessed." Giants-not in us, but in the land-may rise to bar our way, but let us push on. God still has a David to match every Goliath, and, when men are wanting, hornets to help in ridding the land of our enemies.

Ah, yes! there are dangers confronting the soul after he is sanctified wholly. Happy he who, seeing and understanding this, fights on to the final victory.

Unhappy he who, for any reason whatsoever failing to become enlightened at this point, surprised and bewildered by conflict of which he had no preconception, falls into doubt, despair, and ultimately into disbelief altogether.

It is to help such as the latter that our Brother Lincicome has written this little work, to point out the dangers, warn against them, hang out the red light wherever they are, help that poor soul around such, and help us, one and all, to a better understanding of what "The Blessing" really means, thus contributing to the maintenance of constant and permanent victory. May the blessing of our blessed Savior and Sanctifier, through the Holy Spirit, follow it on its mission, and pour out His anointings upon both author and reader, both for Jesus' sake and the honest soul's sake. Amen, and amen!

Charles V. Fairbairn
McPherson, Kansas

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CONTENTS

PART I -- DANGERS OF THE SANCTIFIED

1

Danger of thinking purity is the Christian's goal

2

Danger of indulging excessively in the legitimate good

3

Danger of misplaced and exaggerated emphasis

4

Danger of yielding to the temptation to take on the coloring of our surroundings

5

Danger of being led into fanaticism by following untested impressions

* * *

PART II -- DIFFICULTIES OF THE SANCTIFIED

1

The sanctified differ in their personalities

2

The sanctified differ in their capacities

3

The sanctified differ in their thinking

4

The sanctified differ in their moral perceptions

5

The sanctified differ in their Christian experiences

* * *

PART III -- DIFFICULTIES OF THE SANCTIFIED

1

Distinguishing between sins and mistakes

2

Distinguishing between faith and feeling

3

Distinguishing between natural timidity and a carnal fear

4

Distinguishing between evil thoughts and thoughts of evil

5

Distinguishing between moods, emotions and actions that come from a nervous condition and those that come from carnal anger

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INTRODUCTION

The Three D's of the Sanctified!" A striking title! Yes, but much more than that. In the book bearing the title, we have striking truth discussed in a striking way.

Much has been written on the theme of entire sanctification -- the what of it and the how of it. Altogether too little has been said about the problems and perils in the life of the sanctified after the epoch which makes the experience a reality. The experience itself must be tested under probationary conditions. It must be lived in a human environment of limitation and frailty, and in a world environment that is neither "a friend of grace to help us on to God," nor a support of grace to keep us with God. Those in possession of this "like precious faith" should be warned of the Dangers, instructed as to the Differences, and taught concerning the Difficulties of the sanctified.

The author of this volume brings to the task of writing it a splendid preparation. He has served his whole ministry within the movement of the promotion of holiness. He is thoroughly acquainted with its organized expressions and knows by contact and experience the interdenominational phases as well. He is an earnest and alert student of evangelistic movements, possesses marked ability for terse, epigrammatic statement, and is endowed with that necessary Christian tolerance, without which no one is a safe interpreter of either men or movements.

We heard Brother Lincicome deliver these messages in the widely and favorably known camp-meeting held yearly at Jamestown, North Dakota. The announcement of them provoked interest. Their delivery proved an inspiration. There was an increasing attendance, and after having heard them, many asked for their publication.

This book is our brother's response to this request coming from large numbers and from many sections. Prayerfully pondered and carefully prepared, we bespeak for it a wide reading, and are sure it will prove a blessing to devout souls everywhere who are "chosen to salvation through sanctification of the Spirit and belief of the truth."

Joseph Owen.
John Fletcher College,
University Park, Oskaloosa, Ia.

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PART I -- DANGERS OF THE SANCTIFIED

I will call your attention in this chapter to "The Dangers of the Sanctified," and will confine myself to five of them.

1. The first one is the danger of thinking that purity is the Christian's goal. It is a fatal mistake to suppose that sanctification is a finality. Sanctification puts a finality to nothing except sin. It is a monumental error to conclude that sanctification is graduation. To suppose that sanctification is graduation is to confuse the foundation of character with the formation of character. It is to confuse moral purity with Christian maturity.

Let us keep in mind that there are three facts distinct in Christian experience, namely, spiritual life, moral purity, and Christian maturity. Spiritual life is received in regeneration; moral purity, in sanctification; while Christian maturity is the result of growth in grace. Regeneration is a gift; sanctification is an act; maturity is a process. Let us not fail to distinguish between purity and maturity. Purity is an obtainment; maturity is an attainment. "Purity is an acquisition; maturity is an accumulation." Purity is the foundation of character; maturity is the formation of character. "Purity is moral cleanness; maturity is moral stature." "Purity is the perfection of character; maturity is the development of character." Purity is a crisis; maturity is a process.

There are heights and depths between moral purity and Christian maturity. Religion is a process of addition. 2 Peter 1: 5, "And besides this, giving all diligence, add to your faith" six things. All that God has promised to do for us is not exhausted when He sanctifies us.

Evangelical holiness is perfect love. Love is based in part on knowledge. You can not love one you do not know. And as your knowledge extends, the wider the basis for this principle. One perfected in love may increase in knowledge -- yes, increase in experimental knowledge of God.

Adam Clarke has said, "To be filled with God is great; but to be filled with the fullness of God is greater; but to be filled with all the fullness of God is still greater."

John Fletcher said, "To be filled with all the fullness of God describes a state of grace beyond sanctification. Sanctification does not graduate the believer in God's love. It only conditions him to advance in that love."

God said to Joshua, "There remains much land ahead of thee that has never been possessed." That could be said of those of us who are most advanced in spiritual life. We get in the land when we are sanctified, but we do not possess it. Many have crossed the Jordan, shouted down the walls of Jericho, and then have sat down and gone no further. We can find many of this kind in every holiness church: tearless, powerless and juiceless, with only an empty profession.

There is no N. E. plus ultra in Christian experience. There is always more beyond. The advent of the sanctifying power of God dropped into the heart of a newborn soul does not lift that

convert out of its infant period and make an adult Christian out of it. It will lift the convert out of its pouting period, envy and jealousy period, its anger and pride period. The initial stroke of holiness puts an end to all of that.

In fact, we just begin to develop and grow after we are sanctified. The scriptures always locate growth in grace after the cleansing of the heart. But after we have been cleansed we will not all have an equal growth. Heart purity is equal in all who get it, but growth in grace is seldom equal in any who get it. If a dozen people were sanctified at the same time, no two of them would make the same progress in the next twelve months. Some would grow and advance more in two months than others would in twelve months, due to their differences in age, health, capacity, and environment.

There has been a great loss of spiritual life and power, and much stagnation is to be seen on every hand. May it not be due to the fact that we have been "resting too much in the beginnings of our sanctification"? And may this not be due to an overemphasis on the crisis and but little on the process? Let us not think that sanctification is graduation; it is only a full matriculation, only the entrance upon a fuller, broader, deeper and more victorious Christian life.

2. The second danger of the sanctified is that of indulging to excess in the lawful and legitimate good. Every one has a threefold self-hood; the infirm self-hood, the legitimate self-hood, and the carnal self-hood. Sanctification does not destroy all selfishness. Perhaps I had better say, it does not destroy all self-interest, for there is a distinction between selfishness and self-interest.

We must not fail to distinguish between the infirm self-hood, the lawful self-hood and the carnal self-hood. Sanctification does not destroy our infirm self or our legitimate self. In other words, it does not extract our desires for the lawful and legitimate good.

Joseph Smith said that "the teaching of the Bible is not the annihilation of our legitimate desires, but the moderation of such desires. Paul expressed it in two passages: 'Using the world, but not abusing it.' The marginal reading is, 'Using the world, but not to the full.' That is, there are many things that we can use and enjoy, but we should not indulge in them excessively. The other passage reads, 'I keep my body under.' In this scripture he refers to his natural appetites. So the teaching of the Bible is moderation, subjugation and annihilation; moderation with reference to our legitimate desires, subjugation with reference to our natural appetites, and annihilation with reference to our carnal self."

What we are trying to say is that we can indulge ourselves in the lawful good and natural desires to the hurt of body, mind and soul. It is lawful to eat, but we can eat too much. It is legitimate to sleep, but we can sleep too much. It is legitimate to work, but we can work too much. It is legitimate to talk, but we can talk too much. Most of us could cut our conversation in two in the middle with great profit to our spiritual life. Few people seem to appreciate how much foolish talk, gossiping talk, vain talk, idle talk, superfluous talk, and legitimate talk fritters away spiritual power. We can talk too much about ourselves. Some people almost exhaust the typesetter's capital "I's" calling attention to what they have done. We can talk too much about others. You can talk so much about the other fellow's religion that you lose all your own. Your two greatest enemies are

carnality and your mouth. Carnality gets up at the wrong time, and your mouth goes off at the wrong time.

Some people tell me that they let everything they hear go in one ear and right out the other. But some of them don't. It goes in one ear and then runs right out their mouth. When they hear the least thing derogatory about a fellow, they don't even wait to get their hat. They jump up and peddle it all over the community. They tell all they know and sometimes some things they don't know. Such people may get to heaven when they die, but the sooner they go the better off some of the rest of us will be.

The open sore of the holiness people is evil-speaking. Evil-speaking is like an old-fashioned adjective; it has degrees. The old-fashioned adjective had three degrees: positive, comparative and superlative. Gossip is the positive degree, backbiting is the comparative degree, and slander is the superlative degree of evil-speaking. Evil-speaking reaches its worst stage in slander. Slander is a lie that is told to injure another's reputation.

Some people are not wicked enough to originate a lie, and yet they are stupid enough to circulate a lie. As a circulator you do about as much harm as the originator. They are equally guilty. I have about as much respect for the originator as the circulator.

There are only two safe ways to deal with a lie. One is to keep it shut up if you can, but if you can't, let it run itself to death. Don't attempt to run a lie down, for nothing runs quite so fast as a lie, and the reason for it is because a lie has so many friends who are ready to give it a ride. There is one comforting thing about a lie, and that is, as a rule it ages very fast and dies very young.

3. The third danger of the sanctified is in putting the emphasis on the wrong thing. "Most churches," says Dr. Chapman of the Nazarene movement, "have failed through one of two contrasting faults. Either they have lost their force, or they have lost their field. Those that have lost their force have lost it through compromise; those that have lost their field have lost it through misplaced emphasis."

History will show that those who have lost their force or power have lost it through compromise, and those who have lost their field or following have lost it through a "misplaced emphasis."

"When a church loses out through compromise, it gains the field, it gets a larger following, it touches a greater number of people, but there is not much virtue in its touch. When a church loses out through a misplaced emphasis, it maintains its force, but loses its field, its influence, its following. It maintains a spiritual ability for which there seems to be but little or no opportunity." "It is sad to see a large crowd of people wending their way on Sunday morning to a big compromised church to listen to a compromised preacher preach an emasculated gospel. But it is almost as sad to see a handful of holy people going to the outskirts of the city to listen to a holy man of God preach a great message to a dozen people.

"So there is the church with the field but no force, and there is the church with the force but no field. Which is worse, for a church to lose its force, or for a church to lose its field? If a church loses its force it is ruined, and if it loses its field it is useless."

Some one asks, "Can both the force and the field be maintained?" If it can, it can't be done by preaching a negative gospel. An overemphasis on the "Thou shalt not's" of the Bible will result in two things: negative Christians, and the loss of the field. Holiness consists in more than not doing anything wrong. Some think a Christ-like character is made up of negatives, and that spirituality is best portrayed in negative goodness.

When Jesus came to earth He found the religion of His people largely a religion of "don'ts." The big text with them was "Thou shalt not," and it is still the big text with many, until you would think by listening to them that religion consisted in a system of prohibitions. A negative Christian's religion consists largely in what he doesn't do, rather than in what he does, and an overemphasis on negative truth will result in negative Christians.

There is not much force in a church made up of negative Christians. A negative church merely stands on the defensive and defends a few church issues and doctrines. God has a bigger job for the holiness churches than to merely stand on the defensive. God intends that we should crawl out of the trench in which we have too long been lying, push our way up into the ranks of the enemy, and snatch brands from the eternal burning. Some think guarding is more important than marching, but we are not guarding unless we are marching.

If both the force and the field can be maintained, it can be done only by the preaching of a positive gospel upon the fundamentals of both our faith and behavior and by putting the emphasis on the essential truths. Some of us have been a long time learning how to distinguish between the essentials and incidentals of the Bible. Some are still making fundamentals out of incidentals, and many are at the present time making incidentals out of fundamentals.

All Bible truth is equally inspired, but all truth is not equally important. This we can see in what Jesus said, "Ye tithe and ye do a number of things, and these ye ought to do; but ye neglect the weightier matters." This is only another way of saying that while all truth is important, some truths are more important.

I believe in a fourfold gospel if there is such a thing. Sin is only twofold, but if the gospel is fourfold (justification, sanctification, divine healing, and second coming of Christ), I believe in it, but I do not believe that these four lines of truth are of equal importance. Therefore they should not have an equal emphasis. If I give them their proper emphasis, I will give about ninety per cent of my time and energy to the preaching of justification and sanctification, and ten per cent to divine healing and the second coming of Christ. Heaven is not conditioned upon whether I am sick or well. Heaven is not conditioned upon my belief regarding the second coming of Christ, whether I am a "post" or a "pre." Heaven is conditioned upon moral purity; and this being true, it should have the emphasis.

Bishop W. H. Clark said once in our hearing that if we lift truth out of its proper proportion and unduly stress a minor truth at the expense of a major truth, we hinder the whole range of truth,

for truth is a unit. Truth is symmetrical, and if we overemphasize a lesser truth, we spoil the symmetry of the whole.

What we eat and what we wear is of definite importance in our salvation; but too much said about it will injure our influence and will result in losing the field. The issues of the holiness churches have their place; but too much said about jewelry, tobacco, lodges, dress and feathers will drive the people from us, and we will lose the field.

I am reminded of the preacher who was reporting to his conference. He said he had preached the red-hot truth and that not many people attended his services but that the seats were filled with angels. The bishop said, "Brother, you were not called to preach to angels, and if you have so preached as to drive the people from you, you are responsible to both God and this conference for so doing. The trouble with you is that you have been shooting at the feathers and have scared all the birds away. What you should have done was to shoot the bird through the heart; then you would have had bird, feathers and all."

It is true that the issues when presented with all the tact one can use are repulsive to the carnal heart; but it has not been so much the issues that have been repulsive as it has been the harsh, cold-blooded manner in which they have been presented. It is surprising how much truth people will take when it is presented in love, in tears, and in a gentlemanly manner.

Many a church has lost its field, its following, because of a misplaced and exaggerated emphasis. Let us be careful to put the emphasis where God has put it. The divine emphasis is on the primary and not the secondary, on the internal and not the external, on the subjective and not the objective, on being rather than doing. The more a church backslides the more it will have to say about the externals of religion, the more pharisaical it will become. One of the greatest, if not the greatest, hindrances to the progress of every church is pharisaism. When a church shifts the emphasis from the primary to the secondary, the Holy Spirit leaves that church to a big degree.

4. The fourth danger of the sanctified against which I would warn you is that of "Yielding to the temptation to take on the coloring of our surroundings." Israel had great difficulty in throwing off the influence of the nations about her, and finally yielded to the desire to be like others. As a result, she fell from the high and lofty place she once held. Israel is not the only crowd that has fallen by so doing. We as individuals and as churches are facing the same danger, that of yielding to the temptation to become like the nations about us.

The Christian is a peculiar person from the world's standpoint -- peculiar because he is different. He is different in his desires. He is different in his objectives, in his ethics, in his conversation, in his ambitions, in his calling, and in his destiny; and the very day we as professed followers of the Lord Jesus Christ shrink from being different, that very day our power evaporates. The desire to conform to the common standards about us constitutes a common weakness of the human family.

It requires courage to assert one's own personality and stand out like a unit in the midst of the multitudes; but unless we do it, we become moral nonentities.

It is easy to go with the crowd. It does not require any mind, any will, vision, culture, purpose or character. It doesn't require any originality to lose your soul. You do not need any creative genius to find your way to hell; just follow the crowd. Who wants to follow the crowd? The crowd is hellward bound.

Oh, for the sturdiness of a true independence! It is glorious to see a Martin Luther starting a new fashion of freedom and refusing to take on the coloring of his surroundings. It is wonderful to see a Caleb withstanding the clamor of the ten spies and following the Lord only. It is great to see the Hebrew boys standing perpendicular when the masses all around them prostrated themselves before the golden image.

It is magnificent to see a Daniel refusing to serve his own personal interests and refusing to defile himself by taking on the coloring of his surroundings. Daniel would rather suffer for a principle than to die without a principle. The churches have said, "In order to reach the masses we will have to lower the standard. We will have to go down where the people are." The Sunday-school teacher of that large class of men says, "In order to win them for Christ I will have to play a social game of cards with them. I also will need to smoke with them."

I am asking the question, "How can we lift the world as a church if we go to their level?" If a man jumps into a well forty feet deep, and I desire to help him out, I do not jump into the well with him. That would put me on a level with the man. If I lift him out of the well, I stay at the top of the well, drop him a rope, and then pull him up. Reaching the masses is one thing, and lifting the masses is another. I contend it is utterly useless to reach a man if we do not have anything to offer him after we have reached him. The church that chews off the same plug, smokes out of the same pipe, dances on the same floor, drinks out of the same cup, plays off the same deck and dresses off the same fashion plate has nothing to offer the masses after it has reached them.

May God keep us from yielding to the temptation to take on the coloring of our surroundings -- to take on the coloring of our surroundings in the matter of personal adornment, in the matter of our conversation, and also in our business methods.

It is a job to keep our hearts so equipped that they will throw off the worldly influences that are brought to bear upon us daily. But the God that can equip a lily with such expulsive power that it will throw off the dust and dirt that falls upon it can also equip our hearts that they will throw off the wrong influences that we meet daily.

The church is like a human being; it becomes a prey to various ailments when it falls below par. Keep the temperature of the church at normal and it will throw off the disease germs that threaten its life. It will not need to spend its time and energy in fighting heresies and other evils that threaten its welfare. Let the church maintain the radiant health and temperature of Pentecost and nothing can harm it.

No individual or church is safe that is sub-Christian. Our greatest danger is not from anti-Christianity but from sub-Christianity. Have you yielded to the temptation to become like the people about you? I fear some of us have become so conformed in the matter of living that we are indistinguishable from the world, and as a consequence we have millions of professed followers

of Christ, many of whom are only spiritual chameleons, indistinguishable from any moral background they crawl across.

5. The fifth danger of the sanctified is in being led into ill-advised extravagances by following sudden, untested impressions. If holiness had not had the elements of immortality in it, it would have been killed a long time ago, for there have accompanied it such extravagances both in teaching and in manifestation that it has been put in ill repute with many of those who think.

Following sudden, untested impressions has led to much fanaticism. All impressions are not from above. Impressions that are from above have three features by which they may be distinguished: they are scriptural, providential, and reasonable.

The leadings of the Holy Spirit are, first of all, scriptural. The Holy Spirit and the Bible speak the same language. It is not likely that the Holy Spirit will tell you to do something that He has already in His word forbidden you to do. For example, here is a man who comes to me and begins to say a lot of things about a certain brother in the church. He says things that will destroy his influence and then tells me that the Holy Ghost told him to tell me. This leading is not in harmony with the scriptures, for the Bible says, "Speak evil of no man.

The Holy Spirit's leadings are also providential. When God leads, providence will open the way. He never leads us up to a closed door for us to beat our heads against. If He is leading He will open the door. Here is a woman at the altar for a number of nights seeking. I go to her and ask her what she is seeking, and she tells me she is seeking to be sanctified. I ask her what seems to be in her way, and she tells me the Lord is asking her to consecrate to go to Africa. Nearly everybody that gets sanctified, it seems, has to consecrate to go to Africa. If everybody went that thought they would have to go, they would have plenty of missionaries. I ask the seeker if she is a married woman, and she tells me she has a husband and five children. Then I say to her, "Duties never conflict. If God has given you a husband and five children to take care of, He has given you a plenty to do without going to Africa."

The Holy Spirit's leadings are not only scriptural and providential -- they are also reasonable. God has given us a reason and then honors it after He has given it to us. He says, "Come, now, and let us reason together." His leadings are reasonable. Here is a woman stirring her neighbor's apple butter, and it is at a point where it needs close attention or it will burn. But the Holy Spirit comes and tells her she must go and pray in secret. So she thinks she must obey the Holy Spirit, and off she goes to pray; but when she returns the apple butter is ruined. It would not have been so bad if it had been her own butter, but it was her neighbor's. When she received that impression she ought to have given it a rap over the head to see whether it had any sense in it or not. Common sense and religion go hand in hand, and when you divorce them, you are as a rule led into fanaticism.

Let me conclude this chapter by saying that there is only a short distance from the highest state of spirituality to fanaticism. The way to heaven is narrow. It is bounded on one side by formalism, on the other side by fanaticism, and the devil doesn't care on which side he gets you. He would as soon make a formalist out of you as he would a fanatic. But he can not make a fanatic

out of a formalist. He makes fanatics out of the most spiritual people, people who are hungry for the best that God has to give them.

Here is a little instruction; carry it out, and it will assist in keeping you balanced, in keeping you in the middle of the road. "Give as much time to the developing of your head as you do to the developing of your heart." Go fifty-fifty with your head and heart. If you give too much time to reading, it will make formalists out of you. If you give all your time to praying and none to reading, it will likely make fanatics out of you.

We trust, dear reader, that you will be on the lookout for the dangers of the sanctified: the danger of resting too much in the beginnings of your sanctification, the danger of indulging to excess in the legitimate good, the danger of putting the emphasis on the wrong thing, the danger of yielding to the temptation to take on the coloring of your surroundings, and the danger of being led into ill-advised extravagances by following sudden, untested impressions.

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PART II -- DIFFERENCES OF THE SANCTIFIED

Sanctified people differ in at least five ways to which we shall now call your attention:

1. Sanctified people differ in their personalities. Human nature is many-sided. Of the one billion, nine hundred million people who live, no two faces are alike; there are no two voices alike and no two walking gaits alike. What a world of confusion this saves us in mistaking the identity of one another. There are no two personalities alike. This is why we can not insist on uniformity in religion, for personality knows nothing of uniformity. When we speak of unity there are those among us who look for uniformity, and because they do not find uniformity they decide that we do not have unity. They think we are not making any progress at all until we all see alike, all think alike, all dress alike and all get blessed more or less alike. They are looking for uniformity, but holiness was never intended to uniform us.

We must draw a deep distinction between unity and uniformity. Unity is essential and obligatory, while uniformity is impossible and undesirable. Unity and uniformity are widely different, and either may exist without the other. It is possible to have uniformity and not have unity, and it is possible to have unity and not have uniformity. It is perfectly irrational to expect the baptism of the Holy Ghost to merge our personalities into one common monotony and by so doing make a bunch of apes out of us, for that is what we would be if a blessing would strike us which would merge us. As it is, we find plenty of apes in all the branches of the holiness movement. To illustrate: If I am at a general conference of the Free Methodist church, and I hear some one in that large audience say, "Salvation!" with the accent on the "Sal," I know he is a Free Methodist from Pennsylvania. If I am at another religious gathering and I hear a fellow say, "Glory be to God!" I know he is a Pilgrim Holiness from Indiana. If I am at another meeting and I hear some one say, "Hallelujah! Hallelujah!" I know he is a Salvation Army laddie. Should I be at the Gospel Tabernacle and see a fellow drop his chin down on his chest, open his mouth and yell, "Amen!" until you could hear him almost a block away, then I know he is a Noisyrene -- pardon me, I mean

a Nazarene. Then should I drop into another big meeting and not hear any of them saying anything, then I know they are Methodists.

One of the greatest hindrances to the progress of some churches is that they have not left a large enough place for the development of a man's own personality. There is a tendency to run us into molds and make us much alike. I know some young preachers who have the talents of a bishop and who would have been heard from in three worlds had they not consented to be run into the other fellow's mold. Whenever we allow the other fellow to run us into his mold, we give up one of our greatest assets, namely, personality. Personality is something that is all my own, and God can use that which is my own more effectively than that which I borrow.

Be it known unto you first as last that we do not claim everything for the baptism of the Holy Ghost. We do not claim the baptism of the Holy Ghost will keep us from becoming righteously indignant, but we do claim it will keep us from becoming carnally angry. We do not claim the baptism will make us all speak with other tongues, but we do claim it will enable us to use the one we have to the glory of God. We do not claim the baptism will keep you from snoring in your sleep, but we do claim it will cause you to wake up every morning in a good humor. We do not claim it will make an A. M. graduate out of you, but we do claim it will enable you to use what sense you have to the very best possible advantage. We do not claim it will change your features, that is, make your nose any longer or any shorter, but we do claim it will take a blossom off the end of it and keep it out of other folk's business. We do not claim it will make us all agree upon many things, but we do claim it will enable us to agree to disagree in an agreeable manner. We do not claim the baptism of the Holy Ghost will uniform us, that is, make us all see alike, think alike, dress alike, but we do claim it will unify us.

2. Sanctified people differ in their capacities. All sanctified people do not have an equal capacity. Some have a hundred-fold greater capacity to enjoy God than others. It is neither philosophical nor scriptural to say that all can enjoy the same measure of God, for they can't. As to the measure and degree, it will depend on the capacity of the individual.

The difference in our capacities is what will make a greater heaven for some than others, for I believe there will be degrees of happiness in heaven. If there are to be degrees of happiness in heaven, who will be the happiest person in heaven? I answer, the person who has the greatest capacity to take heaven in. When you get to heaven and I get there your cup will be full and so will mine, but your cup will be three times larger than mine; but it won't diminish my happiness any, because my cup is full and running over. It is all I am capable of enjoying with my limited capacity. Some of us could have a larger capacity if we did not have such a tiny receptivity.

There are some things that we can do to enlarge our capacity, and we ought to do it, for it not only increases our happiness here, but will increase it for ever more. One of those things that will enlarge our capacities is the baptism of the Holy Spirit. There isn't anything that we can do that will release the energies of our souls, that will bring out and develop the latent qualities of our hearts, like the baptism of the Holy Spirit.

God has much to give us now, but He can't for the simple reason that we do not have the capacity to take it in. Christ's incapacitated disciples kept Him from giving them all He wished

them to have. Christ said to them, "I have many things to say unto you, but ye can not bear them now." That is to say, you do not have the capacity to take it in.

However ready a great personality may be to give the world some great truth or to lead the church into some great experience, a limit is set on all of his ministry by the mental caliber, heart capacity and soul receptivity of those to whom he ministers. The greatest thinker can only give his greatest thoughts to those who have the mental caliber to grasp them; the greatest blessing can only give his greatest blessings to those who have the capacity to hold them; and the greatest giver can only give his richest gifts to those who have the soul receptivity to receive them.

However kindly the ocean may feel, it can not bestow much of itself to a teacup. Not because of the ocean's quantity, but because of the teacup's capacity; the cup limits the ocean. So it is with God. However ready He is to give to us out of His immense fullness, He can't for the simple reason that we do not have anything to carry it home in.

3. The sanctified differ in their thinking. All sanctified people can not think alike. Their minds differ. They differ in their training and in their temperament. We can not all be of the same opinion.

We all have opinions. Opinions are as numerous as the sands of the sea, and many of them are about as worthless. Some one says, "I have as much right to my opinion as you have to yours." But that is not always true. You may be speaking from the standpoint of presumption and emotion without knowledge and little judgment. I may be speaking from the basis of painstaking and laborious study. You really have no right to an opinion on the subject because you have not given yourself to the study and thought which alone can justify an opinion. It will be time enough for you to boast that you have as much right to your opinion when you have studied the proposition. There can be no right to a wrong opinion.

Opinions operate in a very limited sphere. They are made to change. They never were intended to be stereotyped. Principles are as eternal as God and never change. Who among us wants that his opinion should rule the world? That would be popery. If I were an infallible creature, then I might be willing to advance my opinion and ask the whole world to subscribe to it, but since I am a fallible creature and likely to be wrong, it makes me unwilling to spring my opinion and demand you to subscribe to it.

We can not all think alike. We can not all think alike ethically. There are those who profess to be sanctified who think it is wrong to eat pork and drink coffee, who think it wrong to use the telephone on the Sabbath day, to ride the street-car on the Sabbath even to the house of God, who believe it is wrong to wear a necktie and to have instrumental music in the church, and that it is wrong to carry an insurance policy on yourself and property. You do not know what I think regarding these things, but I pause long enough to tell you what I think about insurance. I can hardly conceive of a greater wrong than for a man to marry a woman, give her a half dozen little children, then one day get sick and die and be carried by angels into heaven and given a mansion to live in on the main street of heaven, while his wife and children are down here in a poor-house, especially when an insurance policy might have prevented it.

On the other hand, I have met sanctified people who could ride the street-car to the house of worship on the Lord's day, could use a telephone on Sunday, eat pork and drink coffee when they could get it, who believed instrumental music could be used in our worship to the glory of God, and who thought it just the thing to carry insurance on themselves and their property.

We can't think alike doctrinally. We can not all think alike regarding the doctrine of water baptism, the doctrine of divine healing, the doctrine of the second coming of Christ. I meet sanctified people who are "post" in their thinking about the second coming. I also meet those who are "pre" in their view of the second coming. Some think to be baptized you must be immersed, while others think a few drops of water sprinkled on the head is adequate.

John Wesley and George Whitefield were great men and lived at the same time. Whitefield was a Calvinist. There are five points of difference between the theology of John Wesley and the theology of John Calvin. When Whitefield died, some one asked Wesley if he expected to see Whitefield in heaven. Wesley replied that he did not. Then he was asked if he did not think that Whitefield got to heaven. Wesley replied, "Oh, yes, he surely went to heaven. He was such a holy man, such a successful soul-winner; but Whitefield will be so far up into heaven, so near the throne of God, that when I get up there I won't get within gun-shot of him."

We can't all think alike. Holiness was never intended to produce uniformity of thinking. I wonder how long we are going to set our brother aside because he can not see as we see regarding those things that are incidental to religion. The spirit of tolerance has been so lacking among us. Intolerance has done much to divide us and to impede our progress.

The longer I live in the heart of Jesus and the longer He lives in my heart, the more tolerant I become of my brother's opinion. I am not pleading for a tolerance that is so broad that it approves of everything-that leads to compromise. But I am asking for a greater measure of tolerance for our holiness brethren's opinions. The ignoring of the other fellow's opinion is the measure of a little mind, and he whose mental horizon is most limited is generally the most intolerant.

4. Sanctified people differ in their moral and spiritual perceptions. This is due to two things, namely, inheritance and enlightenment. It is due many times to inheritance. Some of us are very slow to comprehend. We can not see the moral quality of an action as quickly as others. We were born rather stupid. To illustrate, here is a school teacher explaining a problem in mathematics to two boys. One of those boys is keen and can see it at once, but the other boy has to look at it for fifteen minutes from one side, then go to the other side and look for fifteen minutes longer, and after he has done his best thinking for nearly an hour, it finally dawns on him. He arrived, but it took him much longer; and so with some of us. We are slow to comprehend the meaning of many scriptural utterances, but if given time we will see it.

Then this difference in moral and spiritual perception is due to enlightenment. Some have more light than others for the simple reason that light comes by degrees. What do we mean by light? We frequently hear people saying that they are walking in all the light. A Bible definition of light reads, "Whatsoever doth make manifest is light."

God does not hand down the blue-prints of His plan for my entire life the day He converts me. It is said that Abraham went out, not knowing where he was going. He had no knowledge of the ultimate goal, but he did have some knowledge of the present direction. Or, as Uncle Bud has said, "Abraham did not know where he was going, but he did know who was going with him."

Light comes by degrees. To illustrate: I am in a dark room. As the light comes in, the darkness goes out. Incidentally, the way to drive darkness out is with light. You can't drive darkness out with a club. I have seen that tried, and it always results in driving the people away rather than driving the darkness out. As the sun rises higher, it throws more light into my room until now I can see distinctly everything that is in the room. The light did not create that condition, but it did reveal that condition. So it was with my heart. My heart was filled with darkness, and God, little by little, as I was able to bear it, let the light in on me and revealed to me the many things I was doing which did not become a Christian; and as the light revealed to me the wrong of such practices, I abandoned them, and by so doing kept the favor of God.

Some of us need to be more charitable with those who are less enlightened. We can not crowd the light that we have been forty years getting into a new convert. I have seen seekers turn away in bewilderment because of what some unwise altar-worker would say to them. The altar-worker will ask the seeker what he is seeking, and the reply is, to be sanctified. Then the seeker is told that if he expects God to sanctify him he will have to vote the Prohibition ticket or that he will have to take off a pair of gold-bowed glasses that he has been wearing.

It is a common thing for altar-workers to lay greater burdens on the seekers than the Holy Spirit would put upon them. An unwise worker says to the seeking soul, "What if God would ask you to go to Africa -- would you go?" Another worker is asking a seeking soul, "What if your boss would tell you tomorrow that you have to work next Sunday?" Both of these workers had been sanctified without having to face such questions as they put to these seeking souls.

It is enough for us as altar-workers to tell seeking souls that they must surrender every known sin. It is a good thing to give the Holy Spirit a chance to speak to the convert about some things that he may still be doing. It is the prerogative of the Holy Spirit to convict. If the convert takes off or ceases to practice certain things because I have asked him to, it won't be very long until he will be going back to them. But if he does these things for Jesus' sake, then he gets a great blessing out of it. Besides, he has convictions that are divine and lasting.

Because there are degrees in light, some people are going to get to heaven cheaper than others. If that babe in its mother's arms should die tonight, it would get to heaven cheaper than I will. Should that idiot die today, he would get to heaven cheaper than you would. Should some of the people who are members of the big churches die before morning, they would get to heaven cheaper than you holiness people. I do not know of any crowd that will have to pay a bigger price for heaven than the holiness crowd because of the increased measure of moral light that has come to us through God's ministering servants.

How many of us can say that we have walked in all the light that God has ever let upon us? I believe that seventy-five per cent of my readers are more or less out of divine order because of a failure to keep pace with all the light of God.

5. Sanctified people differ in their Christian experiences. No two are saved alike, no two are sanctified alike, and no two manifest it alike. Some will be noisy in manifesting what they feel, while others will be quiet. "One man in trying to express what he feels will laugh like a boy at a circus, another will cry like a man at a funeral, another will leap and bound as if jumping a fence, another will wave his arms and yell as if on a fox chase, while another will sit perfectly still and won't say a thing."

"There are degrees in joy. There are four degrees: joy, great joy, exceeding joy, and joy unspeakable. Any of the first three degrees will whoop it up and make a fuss about it, but the fourth degree won't make any fuss about it, for it is joy 'unspeakable.' ,

As to how much noise you make about it, that will depend to some extent on your temperament. To illustrate, here is a row of combustibles, some powder, some gas, some salt, and some shavings. You touch a match to the powder, and you have one kind of a manifestation. Touch a match to the gas, and you have another kind. Touch a match to the salt, and you have another kind. And touch a match to the shavings, and you will have still another kind. The manifestation from the shavings is perfectly quiet, no noise about it, but a wonderful manifestation. There is no such thing as having it and not manifesting it. What we are saying is that the manifestations will not be uniform, that we won't all manifest what we feel in the same way. Of course, if you ladies scolded your husbands before you were saved until they could hear you two blocks away, then you no doubt will shout until they can hear you two blocks away.

It is futile to expect the same emotional reactions from the same truth from all classes of people. E. Stanley Jones says that we have four classes of people to deal with. They are the emotionalist, the intellectualist, the sentimentalist, and the moralist. "The person who is weak in mind and strong in feeling is an emotionalist. And the man who is weak in feeling and strong in mind is an intellectualist. The one who is weak in will and strong in feeling is a sentimentalist, and the person who is weak in feeling and strong in will is a moralist. But the glory of our holy religion is that it adapts itself to the needs of all these classes." Let me close this chapter by saying, let us endeavor to keep the unity of the spirit, for the unity of the spirit can not be kept without an endeavor, due to the differences among sanctified people, for sanctified people do differ. They differ in their personalities, in their capacities, in their thinking, in their moral and spiritual perceptions, and also in their Christian experiences.

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PART III -- DIFFICULTIES OF THE SANCTIFIED

The difficulties of the sanctified come from two sources, from within and from without. We are calling attention first to those that come from within and will confine our discussion to five of them. Before we give them to you let us say that the difficulties that come from within come to us largely because of our inability to make proper distinctions.

There are certain distinctions that are rather hard to make, and because some have not been able to make them, it has caused them to throw away their confidence and has kept them more or less unsettled in their sanctified experience.

1. The first difficulty is in distinguishing between mistakes and sins. A mistake is not a sin; neither is a sin a mistake. A mistake comes from the head, while a sin proceeds from an evil principle in the heart. There is a wicked choice and a bad motive back of a sin, but neither of these is back of a mistake.

There are only three classes that never make any mistakes, and they are those who are dead, those who are yet unborn, and those who have never tried to do anything. While a mistake is not a sin, some mistakes are more or less serious in their consequences, and we will have to suffer the results.

Let us keep one thing in mind at this point -- that sanctification has to do with our carnal nature and not our human nature. A sanctified man is not carnal, yet he is human and subject to mistakes. No amount of grace changes one's essential nature; one's essential nature is limited, restricted and finite, and as such he must be a creature of error.

Preachers in their effort to appear uncompromising have sometimes lifted the standard too high. John Wesley said there are two extremes in lifting a standard. We can put it too high or we can put it too low. If we put it too high we drive people to despair; if we put it too low we drive them to hell. A standard is always too high that does not take into account the "human element in holiness."

While the Holy Spirit elevates us He does not exterminate us, nor does He take from us any legitimate desire and feeling of our being. Sanctification does not destroy our sensibilities. We still have feelings after we are made clean. While a sanctified man is indifferent to many of the slights and slurs, he is not insensible to any of them.

Does not the Bible demand perfection? Yes, it does, but the perfection of the Bible is a relative perfection, and in the realm of relative perfection there are different grades and standards of perfection. Theologians tell us of four of them.

The highest state of perfection is what is called absolute perfection. None but God lives in that realm. Then comes angelic perfection, the perfection of angels; but the perfection of angels is much lower than absolute perfection, or the perfection of God. Then comes Adamic perfection, the perfection that Adam and Eve had in the garden of Eden; while it was a very high state, it was very much less, much lower than the perfection of angels. Then comes what we are pleased to call Christian perfection; this is a much lower standard of perfection than that which was enjoyed by Adam and Eve.

Christian perfection is the only perfection we are supposed to have in this life. Christian perfection is not expected to exempt us from unavoidable errors and mistakes. Perfect love is not expected to produce a perfect body or a perfect mind or perfect conduct. Infallibility is not a fruit of holiness. Holiness is only love made perfect and not judgment made infallible. It is judgment

that regulates conduct; if your judgment is astray, your conduct will be astray. You can not do any better than you know, and if you do not always know the right you will not always do the right. Charles V. Fairbairn has said "that entire sanctification is not faultlessness, but it is blamelessness, and yet it aims at faultlessness. One really accomplishes something definite in that direction, and yet it never fully achieves. When we set the standard to absolute faultlessness, we not only make it difficult to keep the victory ourselves, but frequently preach souls into the kingdom and out again."

2. The second difficulty of the sanctified consists in distinguishing between faith and feeling. Our feelings are sure to be fluctuating. Fluctuation of emotions obtains with all temperaments. Our life is not built on a level so that we can maintain a constant elevation. We have mountains and valleys and emotional ups and downs. While there is a lot of emotion in religion, yet it is true that our feelings can never be uniform. Our feelings will be like the markets, fluctuating up and down.

Some Christians make feeling their standard of right. If they have a lot of feeling, if they are on the mountain-top, then they conclude that they have a lot of religion, and if their feelings are down, then they are down spiritually. Hence they keep their finger on the pulse of their emotional nature about two-thirds of the time, and if it does not beat so many times a day they become worried and begin to doubt their religious experience.

It is impossible to tell how much religion you have by how hot you feel or by how cold you feel. There are some very warm places in the sanctification zone, but there are also some very chilly places. There are fiery trials that overtake us and bodily afflictions that sorely press us, and it is not likely that we will feel so happy at such times; but if you know that you have not taken anything off the altar and that you are keeping God's commandments, you have a right to look to God and claim the victory.

C. W. Ruth, in speaking on feeling, said that how you feel will depend somewhat upon which way you look. There are three ways we can look. Get your eyes on the limitations, hypocrisies and faults of others, and it will almost make an infidel out of you; and if you can not see their faults, the devil will loan you his magnifying glass; but I don't think you have any trouble in seeing them for the simple reason that they resemble your own so much.

We can also look at ourselves too much. It is a good thing to take a hearty inventory now and then, but we can overdo it. We can look so much at our limitations, faults and infirmities that we will become discouraged. We all have our infirmities, and if some of you want to know just how many you have, ask some one who doesn't like you very well; but I would advise you to have a good big stock of grace on hand before you ask him. John Wesley said that a thousand infirmities are consistent with the highest state of grace.

Then there is another way you can look that will affect your feelings, and that is by looking to Jesus. If you want to be discouraged, look within; if you want to be defeated, look behind; if you want to be distressed, look around; if you want to be dismayed, look ahead; if you want to be perplexed, look at others; if you want to be miserable, look at yourself; but if you want to be happy, look to Jesus.

Let us keep in mind that the Christian religion is a state, a relation, and as such it is not dependent on fluctuating emotions, ecstasies and joys. You don't wake up in the morning and try to feel that you are a citizen of the United States. Your birthplace settles that; your feelings have nothing to do with it, and it is your will and not your feelings that will cause you to change that relation.

We can not learn too soon that the life of sanctification is a life of faith, and sometimes naked faith. It took me a long time to learn what naked faith was. One day I came across a statement by John Fletcher. He said that naked faith is faith stripped of emotion.

The word feeling occurs only once in the entire Bible, while the word faith can be found three hundred times. We read of only one man in the Bible who went by feeling, and he blessed the wrong boy.

3. The third difficulty of the sanctified is in distinguishing between a natural timidity and a carnal fear. The Bible does not say (as you have heard) that perfect love casteth out all fear. The Bible does say that perfect love casteth out fear, but not all fear.

The Bible recognizes three kinds of fear: filial fear, constitutional fear, and carnal fear. No amount of grace will cast out constitutional or filial fear. Filial fear is the fear of an obedient child. The child loves its parents so much that it would not grieve them by wrong actions, and there is the constant fear lest it might do so. This is filial fear.

Constitutional fear is necessary for the preservation of the human race. It is constitutional fear that makes you get out of the reach of that mad dog, or that makes you jump to one side of the road when an automobile is coming toward you, or that makes you a bit nervous when the lightning is flashing, the thunder pealing and wind blowing. Take out of humanity this constitutional fear, and the race would soon be wiped out of existence. I have said all of this in order that I might say another thing, and that is that after we have been delivered from carnal fear, which hath torment, we will not all be equally bold, boisterous and noisy in expressing what we feel. I agree with Evangelist T. M. Anderson when he says that many sanctified souls suffer from timidity. Timidity is not caused by any moral lack. Timidity is not moral cowardice. It may be due to several causes. With some it is constitutional. Some are constitutionally timid, while others are naturally bold and loud.

No seeking at an altar will overcome the timidity of a sanctified soul. Yet I think it may be overcome, and the way to overcome it is for you to do the thing that is hard for you to do as often as the opportunity comes to you. If it is hard for you to step out in an audience and do personal work or to stand up before a large crowd and witness for the Lord, then avail yourself of every chance you have to do these things, and in time you will find it much easier to do them, and at last a pleasure. Many timid souls get into a loud meeting where some of the saints are shouting and praising God, and then the devil comes to them and says, "You see you do not have the baptism of the Holy Ghost, for if you had received it you would have shouted"; and so they cast away their confidence and go to the altar to seek something that will make them shout like the other person. Holiness may modify and intensify your individuality, but it will never destroy it. Don't desire to be like anybody else; just be yourself.

4. The fourth difficulty of the sanctified is in distinguishing between thoughts of evil and evil thoughts. The devil has met many a person at the very threshold of his sanctified experience and driven him back into the wilderness, just because he had some unclean thoughts come into his mind. He thought that if he had a pure heart he would never again be bothered with impure thoughts.

But not so. There is no experience this side of the skies that will save a man so fully that he will never have any more unclean thoughts. If a man could not have any thoughts of evil, then he never could have any temptations, for temptation in its first stage comes through our thought life. The time to deal with temptation is when the thought comes to your mind. We fight temptation not by direct fight, but by flight. Every now and then the devil will take you in your thinking down into the cellar and basement of your nature. You do not need to let your mind remain there; you have a will, and the mind is under the control of a sanctified will. You can take your will and pull your mind off that wrong thing and place it upon something good, something pure; and if you don't do it at once, your thoughts of evil will become an evil thought.

Ideas are motor. If you hold them in your mind, they will pass straight into action. If you hold them in your mind long enough, they will brush past your will and become action in spite of all your protests.

"Sow a thought and reap an act; sow an act and reap a habit; sow a habit and reap a character; sow a character and reap a destiny" is just as true as the day these words were first uttered.

The sin is not in the coming of the wicked thought; it is in the holding of it, the harboring of it. Thoughts of sin become sinful thoughts only when they are harbored. "You can not keep the birds from flying over your head, but you can keep them from building nests in your hair." You can not keep vagrant thoughts from flying through your mind, but you can keep from brooding over them, warming them and thus hatching them into action, for they will bring forth an act if not dismissed at once.

Sanctification cleanses the mind, but it becomes the task of the sanctified soul to keep his mind within certain bounds. All sanctified persons have wandering thoughts. Your mind will go out on excursions after you are cleansed from sin just as it did before, due to a lack of mental control. A lack of mental control is the thing that defeats us at a number of places. It defeats our regular church services. People sit in the house of God and while the message is being delivered their minds are wandering. This will result in the dissipation of power. This is why many of our secret prayers go up and bring nothing down and go out and bring nothing in. If your mind is wandering while you are in secret prayer and you are thinking about other things, you will not receive much help from your praying. A lack of mental control has caused many a sanctified person to fall. Holy people do fall, and it is beyond all doubt that the fall starts with the mind.

It was by the operation of the natural laws of the mind that angels fell; they had no carnality to cause them to fall. It was by the operation of the natural laws of the mind that Adam and Eve

fell. They were created holy and did not have any carnality to cause them to fall from their holy estate.

So then there is no degree of grace that will put us where we can not sin -- that will put us where we can not fall. There is a degree of grace that will put us where we may not sin -- that will put us where we may not fall. "Sanctification does not destroy our capacity to sin. It only destroys our bent to sinning." Entire sanctification does not destroy any of the natural faculties of the moral being.

Sanctification does, however, reduce the probability of our falling from the exalted experience. It does it by doing two things: first, by reducing the number of foes to fight. The justified man has three foes to fight: the world, the flesh, and the devil. The sanctified man has only two: the world and the devil. He does not have the flesh, or carnality, to fight. Sanctification reduces the possibility of backsliding, also, by changing the field of battle from the inside to the outside. The temptations of the justified man come from two sources, namely, from within and from without, while the temptations of the sanctified man come from only one source, namely, from without. It is said that Jesus was tempted in all points like as we are. Like as who? Those who are only regenerated? No, for Christ never had any fallen nature to contend with nor to tempt Him to uncleanness. But He was tempted in all points like as we who are holy; and we who are holy are not tempted from as many sources as the regenerated man is tempted.

While the sanctified man is tempted, he is not tempted to do many things that an unsanctified soul is tempted to do. If you are cleansed it will lift you far above and give you the victory over many things that tempt you.

No, we can never reach the place in this life where we won't have any thoughts of evil, but we can get to a place where we do not have any evil thoughts. We must not fail to distinguish between thoughts of evil and evil thoughts. There is a big difference between them. To illustrate: A tramp comes to your door tomorrow morning and knocks. You are not responsible for the tramp coming to your door and knocking, but you are responsible if you go to the door, open it and invite him in and entertain him for an hour. So it is with thoughts of evil and evil thoughts. You are not responsible for unclean thoughts, impure thoughts, vain thoughts, selfish thoughts coming to your mind, but you are responsible if you open the door of your heart, let them in and entertain them.

One of the best evidences that you have a clean heart is that your heart will repulse every wicked thought. But if you find something in you that sort of relishes unclean thoughts, you had better hurry to Pentecost and have it burned out lest at an unguarded moment you may be tempted more than you are able to bear, and as a consequence fall from grace.

5. The fifth difficulty of the sanctified is in distinguishing between a carnal impatience and a nervous condition of the body. So much has been said about the nervous spells that holiness people have that to mention them is to be accused of apologizing for the manifestations of carnality.

Rev. Howard Sweeten is right when he says in his book that two mistakes have been made at this point -- two mistakes that have been decidedly hurtful. One has been that of confusing nervousness with carnality; the other, that of excusing carnality under the guise of nervousness.

This distinction is difficult to make because there are several causes in sanctified people that may result in moods, emotions and actions that resemble carnal anger, which do not come from carnality, which do not come from any moral lack, but are the result of a physical rather than a spiritual condition.

An overtaxed nervous system will cause moods, actions and emotions that resemble carnal impatience, but which do not come from carnality. "An abnormal, diseased condition of the nervous system is no more carnality than measles is the small pox."

The nerves affect the mind, and the mind affects the conduct; so we must be more charitable and sympathetic regarding the conduct of a person whose nerves are overtaxed, for they are sure to speak at times with such a tone of voice as would resemble the voice of carnality.

Here is a man who is flat on his back with a breakdown of his nervous system. This man has always been noted for his kind tone of voice in speaking to his wife and children. But one day the wife comes to his room, closes the door behind her with a jar, and he automatically jumps up in bed and says with a loud voice, "Don't close that door so hard!" Then the devil jumps on him and says, "Now you see you are not sanctified. If you were sanctified you would not have spoken so abruptly and harshly to your wife." He is just about to throw away his confidence and decide that he was not sanctified when he asks himself this question: "Did I feel toward my wife like the tone of my voice indicated?" and at once he knows he didn't, and because of his being able to make this distinction he is kept from throwing away his confidence.

There is a false conception of what impatience is; and it has kept many of God's dear children unsettled in their sanctified experience. My readers who do not have any nerves, or at least don't know that they have any, can not appreciate what I am talking about and will no doubt say that I am lowering the standard. But the many people who are in an overtaxed nervous condition can appreciate what I am saying, and it is with a view of helping such that I am writing this paragraph.

Take that precious mother who has a half dozen little children pulling at her apron strings and heart strings day and night, who is living on reserved force, whose reason is about to topple from its throne. A mother has not only the biggest job in the world, she has the hardest job. She is not only conducting one business, she is conducting a dozen of them, and has to conduct them equally well. Some time ago the wife of a certain husband was complaining a little to him, and she had a right to complain. She had eight little children as fast as they could come and did not have much of anything to do with. The husband came back at her and said, "Nonsense, if you had my business to conduct you would know a thing or two." He was running one little two-by-four coal business on a back alley of a small town. He never stopped to think that his wife was conducting not only one business, but a dozen. First of all, she was running a laundry. She had to wash at least three times a week and then stand over a hot fire and iron by the hour. She was also running a restaurant. She cooked one thousand meals every year for James and John and Martha, and the

bread and the coffee had to be just right or else mother was severely criticized. They never thought to tell mother when things were nice. Many a mother is dying for just a few words of consideration and appreciation from her children. His wife was also running a clothing establishment, a tailor shop, sitting up until the late hours of the night making garments to be worn by the children. She was also running a hospital, half of the time acting as both nurse and doctor, for at times three and four of the children were burning up with the fever, and mother was up at all hours of the night, administering medicine and tucking the covers around them.

Gentlemen, if the burdens and cares of life that fall upon the heads and hearts of these mothers were to fall upon ours, in the short time of six months every last one of us would be a fit candidate for an insane asylum.

Many times these mothers who are a bundle of nerves have moods and emotions that resemble carnality which are caused not by any moral lack but by a physical condition; not being able to make this distinction between a carnal impatience and a nervous condition of the body, they go to the mourners' bench to get sanctified, when what they really need to do is to go to bed and get twenty-four hours of good sleep, and when they would get up they would be sanctified.

Many a time your friends have seen you making certain gestures and have heard a certain tone of voice and then have said, "Carnality!" but God knew that it was only a physical condition. I am glad that I am not going to be judged at the last day by mankind. If I thought I would, I would throw up the sponge now, for I would not have a ghost of a chance; for a perfectly faultless being never lived. You might be as white as an angel and somebody might come along wearing black goggles and shoot you for a crow.

I will conclude this chapter by saying, Let us pray that God may give us the ability to make these distinctions and by so doing overcome the difficulties that have caused so many to throw away their confidence: to distinguish between mistakes and sins, between faith and feeling, between thoughts of evil and evil thoughts, between a natural timidity and a carnal fear, and between a carnal impatience and a nervous condition of the body.

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THE END