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TARES MIXED WITH THE WHEAT
By Milton Lorenzo Haney

A Reprint of
"Unsaved Church Members"
As Published in The Christian Witness

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And Author of
The Inheritance Restored
Pentecostal Possibilities
(Story of My Life)

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PREFACE

We have yielded to the requests of many to put in more permanent form, articles published in the "Christian Witness," relating to "Unsaved Church Members."

These were written widely apart, making connected thought difficult, and repetition easy; but we venture the reprint in Jesus' name. The distinctions between the visible and invisible church of Christ, herein set forth, may save some from confusion and help others who have gone astray. Each member of any Christian church is before the world as the representative of Jesus Christ on the earth; and the more unlike Christ he is, the more closely he is scrutinized by the ungodly. Fallen humanity delights to study unsaved church members, that by them they can prove Christ's mission to be a failure! The true church is Christ's Bride and her purity is a necessity to the salvation of the world. To carelessly fill the visible church with worldlings, destitute of His life, is a perversion of the whole gospel plan, and this process, in all the ages, has proven disastrous to the cause of God. Such a church cannot but lower the standard of our Divine religion, to retain its members, and meet their worldly cravings. A worldly church is compelled to break the authority of the Scriptures, or hide from the people God's holy Book. Rome did the latter; unsaved church members and ministers are aiming desperately now to do the former! One million worldlings in the church can do more harm to Christ's kingdom than ten millions from without. Every careless, unsaved church member, or minister, is a practical witness that Christ's gospel is a failure, and his presence, in either pulpit or pew, a continual bar to the world's salvation!

M. L. Haney
Pasadena, Cal.,
March 3, 1910

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Chapter 1
THE CHURCH, VISIBLE AND INVISIBLE

The church of the New Testament called the "Body of Christ," is made up of those and those only, who have been truly born of God. This is called the invisible church, or "Body of Christ," because He alone knows its membership. While of the millions of the ransomed, each one may know himself or herself, to have been thus born, Christ alone knows all who are, and who are not, of His body. There never was a Christian church which could decide that question, nor a body of ministers, without direct revelation from God, who was capable of settling it. "Having this seal, the Lord knoweth them that are His." 2 Tim. 2:19. No man, nor angel, ever received a member into the invisible church. These are inducted into this spiritual body, by the Holy Ghost, and this church record, is the Lamb's book of life! Human hands cannot meddle with that record, to either write, or erase a single name! These are they who have received Him, and are born, not of blood, nor of the will of the flesh, nor of the will of man; but of God! John 1:12-13. In their care is left the sacred oracles, and to them is intrusted the human side of the world's salvation. As God's children, they are to co-operate with Christ, their "Elder Brother," in saving the race. This work, the greatest ever committed to finite beings, necessitates the organization of the children thus born, into visible bodies, distinct from the world; in order to this co-operation with Christ. Hence, the visible church, in contradistinction from the invisible church: the one being the outflow of the other. The visible church is therefore, throughout all time, the invisible church in organized form. For this, Christ made provision by calling and ordaining His apostles, and giving them authority to ordain presbyters, or bishops, to oversee His people, and to establish the relation between pastor and people; with all the needed help, to make His church the mightiest aggressive agency of the race. These ministers, of whatever grade, were given, first, to perfect His saints, and through the sanctification of His church, to reach and save the world. John 17:20-23; Eph. 4:11-16. The visible Christ declared that after His ascension, He would send the Holy Spirit in person to convince the world of sin, to lead His people into all truth, and to abide as the indwelling Comforter in those who were sanctified.

This great, Divine, Almighty Spirit is the everywhere present, invisible Agent, who is to lead and accompany the visible church to the conquest of the world. The church is Christ's visible representative and the Holy Spirit His invisible representative. The world is to see Christ in the church, and to know Him by the Holy Ghost, when born of God. The deficiencies in this saving process, are all on the human side, and relate to failures in the visible church! There never has been a time or place, where the visible church of Christ (by whatever name she may have been called) was not liable to contain both unsaved men and ministers. No unsaved soul can creep into the invisible church because God alone receives its members; but the members of this visible church have to be received by human agency. Our "come out" brethren with great sincerity, and many of them precious souls, have aimed to avoid this evil by avoiding organization: but in no case have they succeeded. To illustrate the case we will suppose a host of souls have been converted in the city of Mansoul. These will need the care of pastors from the beginning, who will have to give their time to the care of the church: and God holds the church responsible for their support. But who is the visible church at Mansoul? Why, that church is to be made up of those who were born of God in that place. Somebody will have to find who they are and gather them together, if they are to be a working body. But here is Mr. A. and Mr. B. and Mrs. C. who report themselves as converted people, who really have never been born of God; and they are recognized as a part of the body. The body is now recognized and organized, whether a record is made or not, and there are [let us say, in the visible Church in Mansoul] three hundred and thirty-seven, whether any one has numbered them or not.

Now there is in Mansoul a visible church of three hundred and thirty-seven, but the invisible church has only three hundred and thirty-four! [after subtracting Mr. A. Mr. B. and Mrs. C. who are not genuinely born again] They have a pastor, deacons, or elders, or both, and these have to be recognized by the church, even if they were absolutely appointed of God.

Now of all this, there may not be the scratch of a pen, but before God and man they are an organized church, and that church is made up of three hundred and thirty-four sheep and three goats! These brethren with their pastor may all make war on the organization of churches and against having any unconverted members, but they are organized, and have three goats among the sheep!

They may put in years of outcry against sects and sectarianism; but they, themselves, are a sect, and may easily be the most sectarian sect to be found in the whole country! Any three persons who unite in the belief and advocacy of a set of tenets, or doctrines, is a sect. A holy heart is very beautiful, but does not do away with the need of an instructed mind. God alone can erase names from the book of life, but human authority can blot names from the church record. This is true now and was true in the days of the apostles. See 3 John 1:9-10.

Diotrephes surely could not erase names from the Lamb's book of life; but he could and did expel members from the New Testament visible church. The churches of Corinth, Asia Minor, and in John's day, were therefore visible, organized bodies, as are the American churches today; and there were unsaved people among them, as there are now.

To avoid this, Mr. Wesley planned a six months' probation for seekers, before they could be received as members in full fellowship. This, for the first half century of Methodism, was safe and successful; but of recent years his safeguards are abandoned. The candidate then came into the most intensified spiritual body on the earth; now it is otherwise. Then the fewest possible number were allowed in the body, who did not have the direct witness of the Holy Spirit to their adoption; now they may be numbered by the ten thousands! Then no immoralities were allowed in the membership, now there is almost a total absence of discipline!

The requirements of candidates were in fearful contrast then, with the present. Such were at once put into a class of about twelve members, under the care of a godly class leader, who was to see each one of his class every week, and inquire into their spiritual state. In case of absence from the class meeting twice or thrice, without sufficient cause, they were dropped. Now but few of our candidates ever see a class meeting, or are interrogated as to their spiritual condition. They were then in constant contact with people who with great frequency were triumphantly relating their Christian experience and inquiring about theirs; now such occurrences are very rare. They were required to constantly attend the church prayer meeting; now many of them are not found in the prayer meeting three times in a year!

Then the conversion of such candidates was incessantly looked after, till it was reached. Now they are generally treated as converted people as soon as their church membership is secured. Then they were treated as penitents seeking pardon. Now they are treated as Christians. Then they were compelled constantly to hear preaching on repentance, faith and the new birth.

Now they but rarely hear these subjects discussed. Then were found the fewest possible number of unsaved people in the church, as associates. Now they can be found by the thousands. It was comparatively safe then, thus to receive them. Now it is alarming.

It was never the intention of Mr. Wesley, after his eyes were fully opened, to allow one person to enter the church, who was not truly born of God; but our clamor for numbers has opened the floodgates, and worldlings are rushing in! It may be, we never had so many godly people as now, but the proportion of those not godly, is appalling.

Having ministered with tremendous interest at the altars of Methodism for sixty-three years, I have had wide opportunities for observations as to changes which may have taken place. It can truthfully be stated that in all these years, not one hour's thought has been given to the question of leaving her communion: but before I leave her, for the church triumphant, and while rejoicing in the strength of her bulwarks; to be true to her, to Christ and the race, I must raise some danger signals.

If the church of Pentecost with her heart of flame and tongue of fire, could so wander from God, so lower the standard of His law and gospel, and become so demoralized by taking millions of worldlings into her fellowship, as to be compelled to hide God's Holy Book for ages from the common people, lest her ungodliness should be reproved, and her false teaching and heathen worship should be exposed by its fiery light, -- why not see in the light of history, and the present worldward trend, impending doom, and avoid it!

What apparent triumph, what shoutings, when the church of Pentecost threw her arms widely open, and took in millions from the Roman Empire in a single revival meeting! Who would have dared to suggest that any victory for truth and Christ's gospel, had equaled it in the annals of man? He must have been a "croaking pessimist" who could have whispered a doubt as to the coming glory of the church; when she had doubled her numbers in a single day!

But fifteen hundred years of history has since been written, and what is its verdict?

1. The revival which rushed an empire of unsaved worldlings into the church of God, brought on her, the darkness of a thousand years. Ages of spiritual darkness! Who that is interested in his race, can think of it, without weeping?

2. It superseded the simple rites and worship of the Pentecostal church by intermixture of pagan rites and worship, including practically the worship of saints and images; which she has not shaken off till this day.

3. It supplanted Pentecostal ministers by worldlings, who persecuted those who were holy and secured the slaughter of millions of God's elect, who dared to believe and teach the simple gospel of Christ. Today, it is enough to stagnate the blood of a decent man to study the instruments of torture invented by those worldling ministers of the gospel to mutilate and murder the holiest people God ever had! And even now, were it not for the thundering voice of Protestant civilization, these instruments would be in use! It is difficult to find in fallen humanity men more fierce and terrible than apostates of the pure religion.

4. These world mixtures of ceremony and increased ritualism, were so adjusted as practically to supersede Christ, and the true conditions of salvation. Who can doubt, if intelligent in the Roman religion, that images, and saints, and Mary, are in the thought of such worshipers, and mentioned, five times, to where Christ is mentioned once? There were nearly a thousand years after this ingathering of worldlings, when the Official Church kept buried the doctrine of justification by faith, when people could be made holy only through their own works and a round of ceremonies and self torture! Are we going that way?

5. A close analysis of all cases of spiritual decline will reveal all the features (in greater or less degree) described under the above four headings. What spiritual darkness has struck the pulpit and pew of my own [Methodist Episcopal] denomination in proportion as she has drifted away from God! Darkness concerning her own doctrines! The Central Doctrines of Methodism! Depravity, sin, the atonement, repentance, justification by faith, entire sanctification! What absence of the Comforter! What meager fellowship with God! What blind seeking after substitutes for our glorious gospel! What bewilderments about the resurrection! How fearfully rare, really victorious experiences, both in pulpit and pew! What going to the world for something to satisfy us! How few, compared with the multitude, who do not die like other people, [how many] who have not one word of triumph, when soul and body are parting! Is not Wesley's boast that "Our people die well," largely left in the shadows? Is there not ground for humiliation, confession, and prayer, with a speedy return to her own glorious centers?

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Chapter 2

PAST AND PRESENT CHARACTERISTICS OF METHODISM

In the previous chapter we were summing up the characteristics of present spiritual decline, in the points of contrast between the primitive church in her purity, and after her corruption by the influx of a million worldlings, in the days of Constantine. The first of these was great darkness in the official church and ministry. A darkness which largely obscured the sacred oracles, found a sepulcher for the doctrine of salvation by faith in Jesus, and sent millions blundering through the ages in the effort to save themselves by repeating human rituals, complying with heathen rites, inflicting self-tortures, and "working" their way back to God!

Would it be wise to study the rapid development of nearly all these features in our history in the past thirty years? Are we increasing rituals? Are we drifting from the simplicity of primitive worship? Are we substituting church membership and service for repentance, saving faith, and the new birth? Are we bringing God's children now to be sanctified wholly by an act of faith in Jesus, as we taught for sixty years, or are we sending multitudes of hungry souls, through an endless series of their own performances, to make themselves holy?

Is there now a premium put on completely sanctified men and ministers, as in the days of our simplicity, or are such men and ministers, held at a discount by a great majority of our leading ministers and official boards? Is it true that we now mourn if a sufficient number of holy men cannot be found in a single church to constitute a board of stewards, or, as a rule, are these now

chosen for their business capacities, or wealth, or both, regardless of their spirituality? Is it true that a brother who has testified to God's sanctifying grace is therefore preferred and chosen to be a trustee of church property? Is it true that a pastor responding to a call from a first-class church should state, that if he come, he was sure he would come in the "fullness of the blessing," be thereby more certainly chosen? None can deny that these questions are plain, practical and appropriate, and that the answers we are compelled to give would be exactly opposite to what we would have given, if applied to the Methodist Church seventy years ago.

Who that is intelligent, as to her past and present history, can fail to see the wondrous trend toward spirituality in the former, and the trend toward unspirituality in the latter? Holiness then at a premium; holiness now at a discount! God took the church of the Wesleys out of labyrinths of formalism, and the consequent reign of spiritual death (for formalism and spiritual death are never separate long), as He brought the church of Pentecost out of the darkness and ritualistic bondage of fallen Judaism. He gave to her a tongue of fire and heart of flame, when infidelity had crept like a pestilence into the pulpits and pews of Christian Protestantism, and boasted that God's holy book would never be read after another century had gone! Despite the rage of skeptics and the scorn of fallen prelates, with well nigh the confederate opposition of the Christian world, Wesley organized his little holiness bands, and one day, coming out of the holy of holies, he gave utterance to those triumphal, prophetic words: "The World Is My Parish!"

Holiness being the central truth of the Bible, it now became the central doctrine of the Wesleyan system. Wesley, with the historians of an hundred years, have united in declaring that God raised up Methodism to spread Scriptural holiness. He, with the Methodist Episcopal Church, for a like period have declared that we are first justified and afterwards sanctified, and that entire sanctification was the act of God's grace by which we are made holy. He and it, also thought that as we are justified by faith, we are sanctified by faith, and that new converts should be pressed right on into this holy experience. Surely no intelligent man in the teachings of Wesley and this church will think of denying either of the above statements.

Above everything else from the beginning, Methodism insisted on the necessity of genuine repentance, saving faith in Jesus, a full, free pardon of all past sins, a real regeneration, or the imparted life of God to the soul, adoption, and entire sanctification, to which the Holy Spirit is to witness. This necessity was always predicated on the fall of man, the inherited depravity of every human heart, and the fact that every man has been a sinner. That salvation was only made possible through the atonement made by Jesus Christ, and without the shedding of His blood there was no remission of sins. I have heard it stated by great and good men, from 1846 to 1900, I think every year, that Methodism had never had any divisions on doctrine; that, doctrinally, she had always been a unit. This statement was wondrously true, probably for nearly one hundred years; but who would dare to repeat it, as applied to the twentieth century?

The most efficient way to bury a Christian doctrine or any Christian experience, is simply to ignore it. What is true as to the majority of the leading pulpits of the Methodist Church, as to preaching on our inherited depravity, sin, the atonement, repentance, the new birth, adoption, the witness of the Spirit, entire sanctification, the judgment day, and the perdition of the ungodly? No question that there are many in the rank and file of her glorious ministry who are holding as best they can to her true centers, but these, every one of them, are more or less under pressure. Spiritual

declines have never been led by lowly people, in church or pulpit, but against their protest have God's altars been overturned. Spiritual people always forge toward the front when God is being sought; but unspiritual people never fail to get in lead when the trend is worldward. Hence the incalculable damage of filling the church with unconverted people.

1. We thereby put them in a false relation. The church is the body of Christ, and is designed only for those who are in Christ Jesus. An earnest seeker might be consistently found in the antechamber of the church, as in a state of preparation for membership; but the church is for God's children, and you cannot be God's child till you are born of God.

2. This false relation tends to self-deception. Having put himself among God's people, he is more easily persuaded that he is God's child, when he is not. He has complied with Christian ordinances, is acting like a Christian in keeping with church order, and therefore concludes he must be a Christian.

3. The absence of preaching on the great gospel centers, involving sin and real Christian experience, makes it an easy task for the devil to persuade him that he is now all right, and has nothing to fear. This was almost impossible under the ministry of early Methodist preachers, as history shows. Their fearful denunciations of sin, the exactions of Divine righteousness, and the certainty of a judgment day, with the perdition of ungodly men to follow, furnished a bed of thorns for such men upon which rest was made impossible. Then Methodism was largely a hot-bed of prayer, and such hangers on would be either prayed in or out of the Church. Her ministers brought out the atonement, with the circumstances of Christ's death for sin and the sinner, in such a way as to make sin appear "exceedingly sinful." Their great insistence on the glad knowledge of forgiveness through atoning blood was a burning lamp held up before the unsaved church member.

4. The testimony of the early Methodists relating to real Holy Ghost experiences made it difficult for any to be deceived, and was probably the greatest instrument to save men they ever used. A learned Baptist minister said once in my hearing, and in presence of a throng of people:

"There is no use in talking. The Methodists have girt the world with power, and they have done it largely with their testimony!"

This was her great power, both in pulpit and pew, which made her invincible wherever she went, and it is only in proportion as she has lost it that she has been compelled to make compromises with the world. Nothing has ever been so convincing of the truth of Christian religion as the testimony of its saved subjects. The subtle subterfuge resorted to in all times of spiritual declension to release unsaved church members from being Christ's witnesses, is that they shall testify with their lives. Why not insist that this procedure be introduced into all the courts, and have the witness-boxes filled with silent men and women, living out their testimony before the judges, and juries of the country?

The Book and the Gospel bring Christ to us as a Saviour from sin. If he is not a Saviour from sin, he is an impostor. Millions of people have complied with His conditions, and He has saved them. They and they only, of all the human race, know Jesus Christ as a Saviour. These He has chosen to be His witnesses. His salvation, provided and promised, in distinct statements,

includes the complete pardon of all your past transgressions; and He has pardoned you. How can you testify to this great basal truth by your life? I am guilty and lost, and have heard that you have found Christ as a sin-pardoning Saviour, and go to you for light; you fear to testify about this with your lips, but refer me to your life. How can you show me by your life that God for Christ's sake has forgiven your past sins?

Then salvation includes the impartation of a new life from God, which you never had before, and I go to you knowing I am spiritually dead, and hungering for this promised life, to inquire if God has given it to you. I have much confidence in you, and if you testify that God has given it to you I can easily believe He will give it to me; but you do not dare to say that He has, but I must in the coming months, or years, spell it out through your holy living?!

I am fully conscious that I am a child of the devil, and not a child of God, and the Book says that Christ has made provision to adopt me into the family of God and make me His child, so I come to you to find whether you have been adopted. In response to my inquiries, you say you would not dare to testify that you were now a child of God, but I might be helped by daily observing your future correct deportment. How long would my observations have to continue to convince me that you have been adopted into the family of God?

I see the Scriptures promise the witness of the Holy Spirit to all who are truly saved, and come to you to find whether He has thus witnessed with your spirit; and you are too humble to testify that He has, but hope by your holy life hereafter to convince me that He had -- could that convince me? Why, brother, if you were as holy in your life as St. John that could not prove to any soul in earth or heaven that you had the direct witness of the Spirit to your adoption. There is much in personal experience that can never be revealed to others but through the testimony of our lips, or through the use of words.

I am convinced of my need of a holy heart, and you have been sanctified wholly; so the Holy Spirit sends me to you for help. The devil is sorely thrusting at my wounded soul, and the way seems dark and difficult; but you have been over the road and know as to the truth of this experience. So I tell you of my longings and battle with doubts; and ask if you know the "blood of Jesus Christ cleanseth you from all sin?" Your meekness will not permit you to testify to this truth, but you urge me to watch your holy living, and I will find the promise is true by your life. But, brother, your life is what you do; but I am wanting to know as to what Jesus can do. I did not come to find what a wonderful man you are, nor as to what wonderful things you have done or propose to do. I want to know as to the truth of this promise, that Jesus Christ is a complete Saviour from all sin! You know His blood has cleansed you from all sin. Correct and holy living is of great importance, and if I profess to be holy and live an unholy life my life will destroy my testimony; but correct living, unaccompanied with the testimony of your lips, can never prove that Jesus saved you.

People often live a correct outward life, on purpose to prove that Jesus is not needed as a Saviour. You offer Christ to any boasting moralist, as a Saviour, and he will practically tell you so.

1. Opposition to Christian testimony is largely urged against testifying to entire sanctification, but no man can show that it is right to witness for Christ as the justifier and wrong to witness for Him as the sanctifier of your soul. The opposition in that case is not primarily to Christian testimony, but to sanctification. Hence testimony has been cut off entirely in many cases from the prayer meeting, where it was cherished, because a few saints would testify to this glorious experience. Doctor Adam Clarke said if there were no other evidence to the depravity of the human heart than its opposition to Christian perfection, this alone would be sufficient.

2. Keep in mind that Christian testimony does not consist in testifying for yourself; what you have done, or propose to do, but for Christ. When people are intensely spiritual they cannot but witness for Christ. When He fills the heart with Divine love it is difficult to refrain from expressing it with your lips. Out of the abundance of the heart the mouth will speak! Hearts of flame cannot but touch the lips with fire. The real state of holiness, well maintained, brings real self-abnegation, and exalts Christ. To such a soul He is always new and beautiful. We see, as we could not before, the depths of our obligation to Him. The glory of His character is made so real. The greatness of His love so thrills the whole realm of consciousness that we must speak!

3. The world cannot be saved if God's people refuse to testify with their lips. This is needed to enable you to testify with your life. I have been healed by a celebrated doctor of a dreadful malady that crippled my body throughout, and a thousand others are in like manner afflicted. My doctor alone can cure this malady. How can I get these sufferers to my physician? Do you say, "Go and show them that you are healed, and in presence of these sufferers I lift a 500-pound weight, run a mile in eight minutes and do the work of two common men each day for twenty days! Have I convinced them that I have been healed? No. I have shown them I am well and strong; but they insist I was never sick. Suppose I bring forty witnesses and prove to these sufferers that I was crippled just as they are now? Well, if they believe the testimony they now believe I am healed; but WHO healed me? Have I brought them to my doctor? No, I have brought them to myself; and my whole procedure has gone to show that everything I have done was to attract them to ME and my performances! Have I testified for my doctor in any sense whatever? Not in the slightest. This parable illustrates the utter futility and unmeaningness, of testifying for Christ with your life, without the testimony of your lips. The former cannot be given without the latter, and the latter cannot stand if contradicted by the former. "What God hath joined together, let no man put asunder."

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Chapter 3

UNSAVED CHURCH MEMBERS, THE ESSENTIAL ENEMIES OF HER SPIRITUALITY

A wretched backslider, whose darkness had become so deep that he was posing as a skeptic was wonderfully saved this summer. His soul was so flooded with glory that he went from house to house, as saved people often used to do, declaring the great things God had done for him. His testimony in the church was so clear and assuring that a number of young people who were in the church without salvation were being disturbed about their condition, and the pastor became alarmed about them.

He was the pastor's friend before his conversion, and more so now, since being saved. The pastor in private made several efforts to dissuade him from testifying, as his bright testimony would discourage his converts. He could testify with his life, but this strong testimony with his lips was dangerous to the peace of the church! But the fire kept burning in the young man's soul, and cottage prayer meetings sprang up as the result, and some were saved.

In these meetings the pastor tried to convince his friend of the evil of testifying to his happy experience from the statements of a whole group of ministers of recent date. These had each said in the conference love feast, that they had not testified, some of them for months, others for years, because they thought it not best! Such occurrences, it would seem, are sufficient to bring John Wesley from his grave! Fancy, if you can, such statements in annual conferences of Methodism, with Wesley at their head!

1. Unconverted church members, as a rule, are antagonistic to Christian testimony. Any soul either outside or within the church who is in earnest, seeking God for pardon, is always glad to listen to Christian testimony. The majority of outside sinners are always moved by the testimony of God's saints, and a multitude have been saved through hearing it; but every soul who has substituted church membership and church work for the new birth is averse to hearing it. This statement seems strong, but we affirm it without hesitation.

(a) All human beings who are in sin are restless and never can be satisfied. Because of this, and for selfish purposes, uncounted thousands have drifted into the church. Each one of these has sinned against God, and has a depraved heart, which rules him and loves sin. Every human being enlightened by the Holy Spirit who rejects Jesus Christ as a Saviour from sin, loves sin and the pleasures of sin more than he loves Jesus Christ. It is impossible to be born of God without the complete renunciation of sin, up to the light given. No man ever entered the joys of pardoned sin holding on to any one sin of which he was conscious, great or small.

(b) Definite testimony to conscious pardon of all past sins, to the glorious life of God within the soul, to being adopted into God's family and the conscious witness of the Holy Spirit to this experience, cannot but be alarming to members of the church who are without God. No soul trusting his church membership and his own works to save him can possibly have such an experience, and such testimony cannot but reveal his emptiness. Being convicted of his need of salvation, and unwilling to part with sin, he has to fight the testimony which convicted him, to maintain his position in the church. This is the philosophy of the bitter opposition which has been rendered to holiness testimony.

All truly converted people, who hear plain, direct witnessing to the experience of entire sanctification are compelled to see that they have not reached that experience; and each of such as thus convicted will either seek sanctification or make war on the testimony. This, too is what Wesley calls "the Methodist testimony," but Wesley's sons are seeking for it a burial place. The rejection of this testimony and experience [of both salvation and entire sanctification] has made it possible that uncounted thousands should be reckoned with the people of God, and not be disturbed in their church relationship. Their aversion to such testimony made it necessary to repeal the law making attendance upon class meeting a condition of membership. Let the reader fancy, if he can, over three millions of Methodists shut in with old-time class leaders of the John Wesley

type once each week! This trend to fill the church with worldlings must die or the class meeting must die as a church institution.

2. All discerning, spiritual pastors will notice that unsaved men in their churches are especially exacting in their demands. Not infrequently one old sinner with money at his back in the church, will have his say against the judgment and wishes of one hundred spiritual members. This is preeminently true in the choice of pastors to serve the church. No really spiritual pastor can meet the wishes of such a man. Jesus Christ would be [to the unregenerate church member] the most of all distasteful to him as a pastor. It was exactly such men who murdered him, because of his spirituality.

It is doubtful whether Paul would have ever been seriously persecuted had it not been for the wicked agency of unsaved church members and ministers. There are a few cases of persecution where there is no mention of Jewish agency, but such ministers and such false professors of the true religion followed these holy men from city to city to stir up opposition to their testimony and preaching and to incite the Gentiles to murder them. Millions of God's true people have met martyrdom at the hands or by the instigation of unsaved ministers and unsaved church members. Christ Himself could hardly have been crucified by the civil authority of Rome had it not been for the insistent demand of unsaved ministers of the true religion and the officary of the Jewish church. It was this very power which sawed Isaiah's body in two with a wooden saw, and in later ages fitted up the Spanish armada with weapons of death and instruments of torture and cruelty to sink Christian Protestantism and silence the testimony of its white saints. Had Saul of Tarsus been an outside sinner, with his magnificent manhood, he never could have incited the murder of God's saints, nor could he have held the garments of the Jewish mob while stoning Stephen.

3. Sin and holiness have always been at war. They cannot be friendly on any field nor meet without battle. Hence the peril of every truly converted soul till the sinful nature within him is destroyed. That nature is known by every true Christian by its unremitting antagonism to all the graces of the Holy Spirit within. It has never been known to favor or help one of these graces. Hence the fearful battle with pride, selfishness, disobedience, unbelief, spiritual darkness, unholy anger, perverted love, the fear of man, unholy ambitions and fleshly lusts, all within the soul. These two lives within -- the old and the new -- the spiritual and the carnal -- constitute the great battle ground of every experienced believer till he is wholly sanctified. The flesh lusting against the Spirit, and the Spirit against the flesh; and these are contrary, the one to the other, so that ye cannot do the things that ye would (Gal. 5:17).

The new life is always imparted preparatory to the destruction of the "old man," and the one or the other has got to die. Two antagonistic potentates cannot sit together on one throne, and it is only a question of time when the spiritual will expel the carnal or the carnal will expel the life of God from within. These two, sin and grace, represent two antagonistic kingdoms, the one seeking the destruction of the other, and the other of the one.

A soul under grace cannot but be interested supremely in the kingdom of grace. The soul ruled by sin cannot but be supremely interested in the things of the other kingdom. "The Church is the ecclesia, the Lord's called-out ones." Jesus said that such were not of the world, as He was not of the world, and because they were not of the world, the world would hate them. All adult people

are in one of these two classes. This truth threads the Bible of both Testaments, and concerning it we can hardly be mistaken. All agree that the spiritual body of Christ, the true New Testament church, is made up of those who are born of God, as we have previously shown. Yet it has always been difficult, when this body becomes the visible church, for God's ministers and people to distinguish between the saved and the unsaved. Hence, despite the utmost scrutiny, some unsaved people have crept into the visible body.

Christ surely sounded this note of warning in His addresses to the Seven Churches, and the epistles concede and bemoan the presence of this evil; but to increase numbers and wealth, the admission of uncounted thousands of mere worldlings, who have given no evidence of real conviction for sin or repentance, or the new birth, is a crime against God and a calamity to the human race.

The Methodist Episcopal Church probably contains a larger number of people who have been truly born of God than any other, and these are a part of the true church in the sight of God. She surely has a great body of true ministers, who love her doctrines and discipline and know her capabilities to evangelize the world. Such are giving their lives at her altars and expect to die in her communion; but her constantly increasing number of unsaved people and unsaved ministers are a peril to the church and to Christian Protestantism.

The tastes of the most refined worldlings are worldly, their life is of the world and not of God. Being without God, like other worldlings, they must have substitutes for Divine fellowship, and hence the endless clamor for worldly amusements and insistent demand for worldly pleasures. "Lovers of pleasure more than lovers of God," their heart cravings are back of the demand that the Church shall take down the bars she has placed between them and the corrupting agencies of the theater, the lustful dance and the card table. Tens of thousands, if not five hundred thousand, of our membership, if compelled to deny themselves of these three corrupting worldly pleasures, would sell their church birthright, as Esau sold his birthright, for a mess of pottage. But still it is true as when He [Christ] said it, "Straight is the gate and narrow is the way which leadeth unto life, and few there be that find it."

With our greatly increased attention to human learning, there has come fearful decrease of attention to the perfecting of our moral nature, an unprecedented effort and sacrifice to culture the head with a painful and God-dishonoring neglect of the heart. Tenfold interest in the refinement of the intellect and the culture of the body more than the salvation of the soul. The highest and most refined intellectual culture alone has never saved one of Adam's sons or daughters from sin or depravity of heart and life. Ministers of the highest mental polish, who have never touched the hem of Jesus' garment have furnished living demonstrations of human depravity sufficient to prove the doctrine, if there were no other evidence of its truthfulness -- not one or two exceptional cases, but in every case of which this writer has knowledge.

The depravities of a cultured mind are rarely so vile or gross as with uncultured people; but a cultured villain is more dangerous to society than any other. Satan's kingdom would soon go into ashes in civilized countries had he no cultured helpers. Satan himself knows more of human sciences than any son of Adam has ever known, and has doubtless interspersed his scientific teaching with scientific discoveries through the ages, with subtle design to have it contradict the

word of God ... Satan, and through some of his inspired servants built a system of falsehood [Evolution] with design to uproot the authority of the Bible and faith in the very existence of a personal God. But it is amazing to spiritual minds the avidity with which unsaved church members and unsaved ministers of learning laid hold on that Satanic ruse, and rejoiced that the authority of the Scriptures was broken and God retired out of sight.

Such ministers prove beyond the possibility of a doubt that "The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Their faith is in accord with the ruling power within, and if the end sought could be accomplished no longer would sinful pleasures be disturbed by the exactions of God's law or the out-limits of depraved desire curbed by the thunders of awakened conscience. The severity of this judgment may be justified by illustrations in the chapter which is to follow.

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Chapter 4

THE SUBTLETY WITH WHICH SUCH ARE FEELING FOR HER VITALS

There is nothing in the universe so subtle as the carnal mind, for it is the direct outflow of Satanic subtlety. No quality of this depraved essence within equals its subtlety unless it be its enmity toward God and holiness. The power given to diffuse itself, into every part of the life, as a tempting agency to its possessor, though otherwise a good man, is amazing. The most religious utterances of a brother in whose being it dwells may be so mixed with dissimulation, without his knowing it. Its presence in innocent childhood is often a fearful characteristic, and infallibly, in one form or other, it threads the life of God's real children, till they are wholly sanctified.

If this be true of our fallen humanity where grace reigns, how much more where grace is absent and the carnal nature has control of the soul? The truth of the above statements may be clearly seen in the following illustrations:

1. Think of a million unsaved church members taking the vows of Christian baptism, at the altars of God's church. The candidates in groups are standing before God and His people, when the following questions are asked and answers given:

"Dost thou renounce the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh, so that thou wilt not follow or be led by them?"

Answer: "I renounce them all."

Question: "Wilt thou then obediently keep God's holy will and commandments, and walk in the same all the days of thy life?"

Answer: "I will endeavor so to do, God being my helper."

We would gladly account for these answers without the charge of intentional insincerity, and hope that most, if not all, were given without absolute hypocrisy. Yet mere resolves with unsaved men, if not persistently followed by acts of yielding to God, and much prayer for help, ordinarily will be as a rope of sand. The vows of baptism, however, are much more serious than mere resolutions; but unsaved men are every one of them under carnal control, and the rule of Satan. Such control cannot but stupefy the conscience and greatly bewilder mentality as to the things of God. Yet the reckless breach of these vows and utter failure, in at least nine cases out of ten, to keep them, is appalling.

2. This truth is further illustrated from the vows taken by ministers of the Methodist Church. There is no ground for questioning the integrity of thousands of them, who have been true to God and man in this great evangelistic field of Methodism, and such we are far from criticizing. We have been referring to unsaved church members, and now refer to unsaved ministers. The contrast between a self-appointed or church-appointed minister, who has not been born of God, and a minister born of the Holy Spirit, and called of God to this holy office, is as darkness is to light.

A backslidden minister, who has lost his sonship, may now be much more dangerous to the cause of God than though he had never had the life of God within him. We cannot think of the work and plans and plotting, to avoid holy vows, to pervert the central doctrines of the Gospel, to undermine the truth, to break the authority of the Bible, and drive the church into the devil's corral, as coming from regenerated men, or ministers; this would be impossible. But the time has come when those who have the life of God within, both in pulpit and pew, cannot be silent without blood guiltiness, or passive spectators without complicity in the ruin of the church. She has been made a great power in the salvation of millions, and is yet the greatest evangelistic power in Christendom; and her spiritual downfall would be an incalculable damage to the cause of God.

There is no deliverance from the obligation of her saved ministers and people to rise up and confront her foes within her fold who are feeling for her life, seeking stealthily to eliminate her central doctrines, to quench her furnace fires, and transmute the "old thundering legion" into a Unitarian Brotherhood! These agencies have been at work for more than forty years to undermine the spirituality of the church, and were set in motion by their author, to counteract and destroy the holiness movement. There is a mighty unseen agency who never fails to be alert when Christ is being exalted. Back of the National Association [for the Promotion of Holiness], when Doctor and Mrs. Palmer and Caughey were waking the church of the Wesleys, on both sides of the sea, to the subject of holiness, special antagonisms were aroused which have never slumbered till this day.

Where holiness advanced, these agencies were increasingly active, and worldly appliances multiplied. In its strongest centers Methodist preachers got together and counseled to put it down, and wrote books directly in opposition to the established teaching of the church on the subject. As holiness books increased, more of these were written and published by our own book concern, with approval from high Methodist authorities.

The doctrine of holiness was the key to the arch, and as it began to crumble, by being ignored, slighted, opposed, other basal doctrines began to be ignored, in order to abandonment, and preparatory to a new system of doctrine, relating to depravity, sin, repentance, the new birth,

the miraculous birth of Christ, His sacrificial death, His character as a Saviour, His two distinct natures, etc., etc., with more to follow!

All this has been carried forward without the counsel or consent of a million truly converted laymen, or the cooperation of ten thousands of her more spiritual ministers.

All this, we may add, is the result of crowding our church records with names which have never been written in the Lamb's Book of Life, and sending shrewd, educated worldlings into the ministry, who have never been born of God; or through ministers, who have had eternal life and lost it, by rejecting God's call to holiness! See 1 Thess. 4:7, 8, and Heb. 6:1, 8.

Such characters have always been office seekers in the church, and in proportion as her spiritual power weakens, they get the ascendancy, and in proportion as they rule spirituality disappears. It has never been otherwise, in any generation; that in proportion as the internal glory of our Divine religion recedes, comes the cry for worldly appliances to fill the vacuum; and the spiritual tone of the church can be correctly judged of, by the width and strength of that cry!

Think of the Church of Pentecost, with her "tongue of fire, and heart of flame," panting for worldly amusements! Who now represents her? Popes, Cardinals and Bishops declare without blushing, that the church of Rome is her only true representative! What is there left in the Roman Church which reminds you of the church of Christ in the first century of her glorious life? Yet in these centuries of spiritual decline, of corruption in doctrine and practice; of worldly pomp, endless ceremonies, and idolatrous worship; her ecclesiastics teach and believe, she is the only true HOLY Catholic Church; and have never conceded it to be otherwise! She is the greatest ecclesiastical body on the earth; greater than all of Christian Protestantism put together; and if a truly spiritual body, as the church of Peter and John, and the church of John Wesley, could save the world in a single year!

But Christian Protestantism is sending her missionaries into every land, to bring Roman Catholics to Christ, and get them saved. Today there are few peoples in the whole earth who are more needy of real salvation than her millions in the Philippines and Central and South America; as her Sunday bullfights and manifold corruptions testify.

What is plainer in her case, than the substitution of church ritual for the gospel, church order for the Scriptures, self-crucifixions for the atonement, church loyalty for loyalty to God, the spectacular for Pentecostal glory, and worldly amusements for the joy of salvation? Spiritual decline leading to apostasy, has always been characterized by substituting outward pomp for the inner glory, and the spectacular for the meekness and simplicity of Jesus.

The wide determination in the high places of Methodism, to rid the church utterly of the Wesleyan teaching on holiness, could hardly be more manifest. The opposition to it, as we have seen, crystallized with the beginning of the great holiness movement, when leading ministers of the church, met [the] startling conviction of their need of it. As impenitent men are quiet and inoffensive, when conviction of their need of pardon is absent, but their opposition is fearfully aroused when conviction comes; so the tiger was aroused in these brethren when through the direct preaching on the need of holiness as a second experience, brought out their true condition.

Preaching, preceding this period, on holiness, with the fewest exceptions, had consisted in generalities, and holiness, whatever it might be, was a privilege, but largely [the preaching was on] repentance, and the new birth, with great directness, as the demand of the gospel, hence sinners were brought under fearful conviction, and were led to Christ for pardoned sin.

The holiness movement brought out holiness as a definite experience, not only provided and promised to all the sons and daughters of God, but absolutely required of every child in the family, and a condition of eternal life. Its heralds declared that God's law and character demanded it, that His gospel and Holy Spirit demanded it, and that much more was written in the Scriptures, concerning it than there was on repentance and pardon, and proved it, by the Word of God! This brought conviction, real Divine conviction, and more sinners were thus deeply awakened, brought to thorough repentance, and soundly converted to God, in this country during those years, than in the four great churches of Protestantism!

But this was not all, nor the chief part of it. Tens of thousands of God's real children were so convicted of their heart depravity and need of being wholly sanctified, they could not retain their justification without yielding to these convictions, and seeking a holy heart. These, each of them who met the conditions, without one exception, were sanctified, just as God had previously justified them, when they met the conditions of justification! Why not, who can tell? God has promised the one and has promised the other, with equal clearness. If His promise to justify penitent and believing sinners is infallible, why should His promise to sanctify His consecrated and believing child, be a failure?

But while tens of thousands of God's children were convicted of their depravity and God's will to sanctify them, yielded to these convictions and were sanctified, more than a thousand thousand, were in like manner convicted, who did not yield to their convictions; and that explains the present condition of the church! When God offers wealth to a poor man, and he rejects it, it compels him to do two things: 1. To get rid of his convictions, and 2. To persistently seek for substitutes for the riches he has forfeited. God only knows what it has cost a million souls to throw off their convictions for holiness, and the subterfuges resorted to, to enable them to cling to inward sin; or the wailings which it must produce at the judgment seat of Christ!

One result of this process is the reduction of its once beautifully saved subject, in his feelings, sympathies and soul trends, to the level of a worldling with greater thirst for sin and worldly appliances. It is this class of souls, who have largely officered the army of unconverted church members and ministers and are leading in the crusade against the Scriptures, and the fundamental doctrines of Methodism, as has been so clearly proven by Doctor William Henry Burns, of Chicago, who is an able minister and member of the Rock River Conference, that it cannot be truthfully denied.

A close following of their effort to mutilate God's Holy Book brings out the subtle design to eliminate the supernatural from both testaments, which would destroy its Divine authority, and furnish a jubilee for guilty consciences. One of this class, said to me defiantly the other day: "I have found that old book to be a fable, and I Am A Free Man!" Free from what? To take in all of sin's pleasures without fear of being punished! A brother of his, in St. Louis, said: "We will not only have to destroy the Book, but we will have to go farther, and dethrone the prime Monarch of

the skies before we can have perfect freedom!" -- freedom from the demands of infinite righteousness -- freedom from the necessity of being holy -- freedom from Divine conviction, haunting the soul who refused to obey it -- freedom to take in sin, to give loose reign to fallen and depraved passions -- freedom to teach like Mrs. Eddy, that there is no such thing as sin, though theft and robbery, lying and blasphemy, murder and adultery, are daily occurrences in every nation under heaven! Such processes, ever so subtle, and apparently innocent in their beginnings, by their great author, are intended ultimately to take down God's partition between virtue and vice, and let in the flood-tide of damnation on the human race!

The same subtle, far-reaching design which is in the effort to mutilate the Scriptures, is strikingly apparent, in the stealthy agencies at work to undermine the fundamental doctrines of the church. The doctrines of the Bible as systematized by Wesley and his helpers, largely modified the teachings of the Protestant world in a single century. No system of doctrine ever equaled it, in its simplicity, in its complete harmony with the Scriptures, and with itself. Other systems of theology contained much of truth and fundamental teachings which never can be overthrown, but with these were interwoven principles and teaching which never could be harmonized. The fundamental doctrines of Methodism were so absolutely coined from the word of God, that they must stand or fall with the sacred oracles. Hence to do away with their authority, these self-appointed critics had first to discount the authority of God's Holy Book, by practically denying its Divine authority, ignoring all that is supernatural and rejecting the truth in the Book, from which these doctrines were coined! This, after all, is the old battle between sin and holiness, light and darkness, truth and error, infidelity and Jesus Christ!

Brother, with which of these two parties are you going to line up? With which would you like to be numbered in the Judgment Day?

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Chapter 5

A PLAIN BATTLE BETWEEN THE CHILDREN OF DARKNESS AND THE CHILDREN OF LIGHT

From the days of Abraham until this day, there has always been a church within the church, and in our fallen condition it seems well nigh impossible to be otherwise. As the body enlarges, it has never failed to have an outside rim of worldlings. These have never failed to be the greatest hindrance to her real prosperity. They add to her numbers, but decrease her power. They are counted with her, but have never been of her. In proportion as they are strong the church weakens, and when they rule the church goes into captivity.

Today, if ten thousand pastors of the larger Christian bodies, were to open a campaign for the conversion of sinners and the sanctification of believers: their unsaved members would be the greatest barrier to their success: greater than all other barriers! The whole fraternity of wicked men and devils outside, will not equal the barriers, furnished by the dead men within. This is Satan's greatest stronghold, and through the ages, he has insisted on pushing his children into God's enclosure to plot and plan for the overthrow of Christ's kingdom. One hundred of his servants inside the church, can do more to wither her spirituality, weaken her heart, and hinder her saving

work, than ten thousand from the outside. "He that is not for me, is against me, and he that gathereth not with me, scattereth abroad." One wolf inside the fold, can scatter and destroy more sheep than one thousand wolves from the outside.

We venture the statement, that not one destructive critic can be found who can truthfully answer the following questions in the affirmative: Do you know Jesus Christ as your personal Saviour? Have you an inner consciousness, that your past sins are all forgiven you? Has God's Holy Spirit witnessed with your spirit, that you are born of God? Christ affirms, that we are the children of God, or the children of the devil, and the Book declares we are all made the children of God, by faith in Christ Jesus! Have you truly been justified by faith, and have you peace with God through our Lord Jesus Christ? Rom. 5:1. Have you the joy of the Holy Ghost within? 1 Peter 1:1-9. Do you love God with all your heart, and your neighbor as yourself? Matt. 22:34-40. Have you conscious fellowship with the Father and with His Son Jesus Christ? 1 John 1:3-4.

God has made such provision for His real children, that there is not an ignorant child in His family, of fifteen summers, who may not be able clearly to answer every one of these questions affirmatively, with a glad heart and free! But it is simply impossible that any human being should have these answers in the depths of his consciousness, and the knowledge of God, which brings that consciousness: should be employed in mutilating the Scriptures, and assaulting the fundamental doctrines of the Church. This is made infallibly true when we scrutinize the design of such criticisms.

Doctor Eliot, of Harvard, has brought the design of all this destructive criticism fully to light, and summed it up in his coming new religion of the world, which is to have the supernatural all eliminated! That is, always has been, and will be, the religion of the world; till the judgment day! But that is one thing, and the religion of Christ is another thing. That is of the earth, earthy, but this is of the Lord from heaven! Doctor Eliot is a man of great powers of intellect and worldly culture, but what can a man know of God who denies His existence?

There is not an ignorant child on the earth, of ten summers, who is truly born of God, who does not know God a thousand times better than Doctor Eliot. The differences between the two is, that the one knows Him, and the other does not know Him! Let us go to the word of God: "For the preaching of the cross is to them that perish, foolishness: but unto us who are saved, it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom: but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God."

"But God hath chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea and things which are not, to bring to nought things that are: that no flesh should glory in His presence." "For what man knoweth the things of a man, save the spirit of man which is in him? even so, the things of God knoweth NO man, but the Spirit

of God." "Now we have received, not the Spirit of the world, but the Spirit which is of God, that we might know the things that are freely given to us of God. Which things also we speak, not in the words which man's wisdom teacheth, but which the Holy Ghost teacheth, comparing spiritual thing with spiritual. But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him; neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet be himself is judged of no man." See 1st Corinthians, 1st and 2d chapters. These Scriptures open up this whole subject, and solve its difficulties.

Each kingdom has its laws distinct from every other kingdom, as the vegetable, the mineral and the animal kingdoms. How far would a scientist proceed, without confusion, investigating the mineral kingdom, by the laws which govern the vegetable kingdom? All intelligence would brand him as a fool, and insist that it could only be understood by its own laws.

The natural world and the spiritual world, are wholly distinct. These destructive critics belong to the natural world, with only an approximate knowledge of its laws, and are fearfully ignorant of the laws of the spiritual kingdom. Being inflated with their supposed knowledge of the laws of nature, they have set themselves to the adjustment of the whole spiritual realm! What do they know of the spiritual realm? -- or of God, its Author?

How about a man who has mastered the rules of English grammar, going about the country, lecturing on the higher mathematics, or a learned physician assaying to command the British navy? Why, the greatest scientist the world has ever produced might be utterly incapable of running a blacksmith shop! The most contemptible assumption in history, is a man dictating about experimental religion, who has no knowledge of pardoned sins, and is so ignorant of God, that he doubts His very existence!

How much knowledge of any person can we have, whose existence we are continuously doubting? "This is life eternal that they might know Thee, the only true God, and Jesus Christ whom Thou hast sent." Have these persons eternal life, who are giving their time to mutilating the word of God and stealthily undermining the doctrines of His gospel? One of such whom I have known for forty years, a minister of a sister church, told me he thought the existence of a living, personal God, was simply impossible. Yet, at that very time, he was posing as a Christian minister! These pretenders mingling with the flock of God, are a menace to Christianity!

The true men of Methodism have given millions and millions, to build our institutions of learning, that their children might be educated in Methodist schools, and be doctrinally sound; and now not one of her bright sons can graduate in her higher universities without running against learned professors, questioning the inspiration of the Scriptures, caviling at the supernatural birth of Jesus, haggling at the atonement, and striking at the central doctrines of the church which have made her what she is! That the young men of the church preparing for the ministry, should be compelled to pass such ordeals, cannot but mean calamity. And that these young men should be compelled in their conference course of study, to peruse books, whose design is to substitute for the central doctrines of Methodism, the most subtle and cowardly forms of skepticism, is enough to bring the ashes of John Wesley from the grave!

There is no possible excuse for the ministers who have brought this condition of things about -- for each one of such has solemn vows upon him to sustain these very doctrines, and knows that they cannot be changed, or substituted by others, without a gross violation of the constitution of the church, whose minister he is, and at whose hands he receives his bread! Good and great men have changed their minds consciously, concerning doctrinal truth, and for such, the Methodist church has always kept an open door of deliverance, and conceded the right to enjoy and disseminate doctrines contrary to her established teaching; but not within her fold! That door is still open, and these brethren, from pulpit or pew, who are at war with her vital centers, and the greatest barrier to her soul-saving work, will please God and greatly benefit man, by going through it, to a communion in harmony with their new faith, where they can disseminate their views, without violating their vows, or sailing under false colors. Why [do] not [such leave the Methodist Church]? Who can tell?

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Chapter 6

THE METHODIST CHURCH MAY YET FULFILL HER CALLING

The Methodist Church may yet full her calling and be the leading spiritual force in God's Kingdom to the end of time, by maintaining her fundamental doctrines, and a speedy return to her primitive teaching and practice of holiness.

It is much easier to point out a diseased moral condition than to prescribe a remedy. It is possible to be a born complainer, and to possess a moral condition, which makes fault-finding a delightful exercise! With such a character, there is a deep, morbid desire to find, and recite wrong doing! A complaining spirit is usually dreaded like the smallpox in a community, and the man who delights to complain of his neighbor, or the church, is essentially in wrong relations to both God and man. That is pessimism gone to seed. But throughout the whole range of the great recent spiritual decline the "cry of pessimism" has been the chief covert for its soul-destroying, and deceptive work. Love, real and unmixed, has always been compelled to give its verdict against wrong doing, and cannot but lift its voice against impending dangers. The man who files a just complaint against a band of robbers, is the real friend of God and man. A just fire alarm, if given in time, may save a city, and the failure to give it, a crime against society. A murder plot discovered, involves the discoverer in blood, if he fails to make it known. The man who risked his life in dashing down the rocky hillsides of Johnstown, with the wild cry: "The dam is breaking -- get to the hills!" was neither a pessimist, nor a fool, though his doomed neighbors judged him to be both!

Great church declensions are rarely, if ever, recognized or conceded by the official church itself, nor has any church ever been restored through the agency of its own corrupted officials. If ever helped, it must be by some agency not involved in the decline. From the time that Isaiah was sawed in two with a wooden saw, through, to the twentieth century, backsliding churches have never failed to fearfully antagonize God's messengers who have dared to uncover their iniquities, or lift a warning voice against their false teachings, but He will see to it that an unbroken line of faithful witnesses to His truth will stand by its landmarks, and make war on those who would remove them, or corrupt the gospel of Christ.

When thousands of Methodist preachers, who love her doctrines, and a million Methodist people awake to see how the enemy has been sowing tares with the wheat, and is planning to disrobe her of her majestic spiritual power, we will have a revival which will distinguish between the children of darkness and the sons of light. There is a church within this visible body, whose garments are not defiled, and a great body of ministers who will not sell their birthright. These will hold her still as God's great evangelistic force, and shake the world by her agency, if true to her doctrines, and faithful to their vows. God is taking hold of her worldwide missions, in a marvelous way, of late; and there is hope that the mighty upheavals, which have begun in China, India, Africa, the Philippines and elsewhere in the old world through her spiritual missionaries, will react as a tidal wave upon the home church, breaking the chains with which Satan is binding her, and give her a wide share in the conquests of the world!

Why do not our ministers and people study the difficulties, delays and comparative failures of our missionaries till despair drove them to their knees and to a return to the old Wesleyan base, where they met the Pentecostal baptism? Why not see in a single year, in many places, more accomplished by many of these missionaries than in all their lives before? Was that true at Pentecost, with Christ's disciples? Did Jesus Christ hang the world's salvation on His people and ministers being sanctified, and thus made perfect in love? John 17th chapter.

Is it true that Jesus forbade His ministers to undertake to carry the gospel to the world, till they were baptized with the Holy Ghost? If they, after three years of personal teaching from His lips, of communion with His heart, in which time they saw lepers cleansed, devils cast out, and men raised from the dead were still unfitted to carry His gospel to the world: what about us?

If Jesus Christ ordained the baptism with the Holy Ghost, as the endowment necessary to qualify His ministers to preach and His people to live before the world: by what authority do we dare to neglect this baptism? How then can we preach as He bids us, or live the holy life, needed to save the world without this experience?

We suggest to all of this communion, who know your names are still in the book of life, and know your sins are now all forgiven:

1. To incessantly pray for each other, as never before. Upon you rests a fearful responsibility. Nothing can deliver you from this responsibility. Real spiritual religion has not been so in jeopardy in the last hundred years. Your church has led the Protestant world for more than a century, and not one church of them all, who has real life from God, who has not been made more spiritual by contact with her. She has been the nearest a reproduction of the Pentecostal church in history; and the vanguard of God's conquering army. Her transfer from the leading spiritual force in Christendom to a cultured, rich, formalistic, lifeless Unitarian brotherhood, would be the greatest calamity to the general church, and our lost world, that has occurred in a thousand years! That she will continue, as a fearfully organized ecclesiastical power, to do great good, or great evil, is without question; and her spiritual people, by doing their best, alone can prevent the latter.

My name has been on her records for sixty-nine years, and I have been one of her earnest ministers since 1846. With this long continued vital relation to her, I believe there never has been a period when it was so important for true Methodists, and true Methodist preachers, to stand by their colors, and be continuously under the baptism with the Holy Ghost and fire! O, we need more prolonged meetings at the Throne for each other now!

2. We need profounder attention given to two classes of our membership, to prevent their ruin, and to keep them from ruining others. We refer to those who have had a genuine Christian experience, and have lost it; and those who are in the church and have never known God. Those of both classes, are in pulpit and pews, and it may be some of each class are advanced to places of power and authority. The ministry is being more and more exposed to corruption every year.

We have put tremendous emphasis upon intellectual strength and accomplishments, and institutions of learning have put a fearful pressure on the culture of the brain, with so feeble a stress laid on the culture of the heart. The intellect cannot be highly cultured and the spiritual nature neglected, and the product be a normal manhood. God has everywhere put His emphasis on the spiritual nature, and that cannot be reversed without damage to the soul.

Then, if we will go back through our school days, we will find, with few exceptions, that the great motive to induce study, has been, that the student shall therefore be able to make his mark in the world. The main appeal made to selfish motives is thus a mighty builder of worldly ambitions. Thus, any human heart, unchanged, and unrestrained by grace, can hardly avoid being puffed with pride over superior learning, or supposed superior talent.

For these, and other reasons, it is much more difficult for an educated man to yield to God, than an ignorant man. His learning, naturally displaces God. His spiritual nature becomes dwarfed, and being morally depraved by his birth, he finds no room for God, nor desire for His fellowship. That condition, too, leaves his spiritual nature in great darkness about God and the things of God. It is a fact, oftentimes demonstrated, that men of the greatest learning, as to the intellect, whose moral natures are unregenerated, are much more ignorant of God, than they themselves were in childhood!

The accompanying painful experience of such an abnormal education, is, a deep, heart aversion to knowing God! Let it be known, that a finely cultured intellect, with a Divinely cultured spirit, is the highest style of man; but a well-filled brain, with a wicked heart, will leave you in moral bankruptcy, at the judgment day. An over-strain for intellectual greatness, cannot fail to result in an underestimate of the Christ life. Hence, of recent years, hundreds of brainy young men have been laid hold of by our teachers and ministers and pressed into the ministry because of their talent, and mental culture; who know nothing of the agonies of repentance nor the joy of pardoned sin; much less the call of God to be His minister.

Bishop Waugh saw this coming danger, when I was in youth, and warned the conferences against the ministry as a profession. There is now a premium on talent in the pulpit, where from two to ten thousand dollars may be reached, as a salary, by a splendid young man, of special oratorical powers; and he chooses the gospel ministry as an avocation. It is a place of honor, and where good can be done, and he appears after special training, before God's altar. He does not

intend to be wicked, and wishes to do right, and be a good man, but has never known Jesus Christ as a personal Saviour. He soon learns his trade, and can make grander speeches from the gospel than he could have made as a lawyer, so the world is after him, and admiring crowds are at his feet.

What hinders him advancing to the highest places in the gift of the church? Because of his apparent successes, he increasingly fancies that all is right, and perhaps there is not one man to whom he preaches, in greater danger of eternal death than he!

I held a meeting with a pastor of talent, who was my personal friend. A glorious work broke out in his church, and God waked him up to his real condition, and after painful struggles he got back to God. When the light came into his soul he told me personally, if he had died any day in the previous seven years, his soul would have gone to hell!

O, such men need the prayers of those who know God. Tens of thousands of our members who have not found Christ, hope they will be saved because they are in the church. On an average, such men are painfully neglected, by even spiritual people. We encourage their self-deception by treating them as Christians, and if ten, or twenty of such were to appear at God's altar seeking pardon, and one outsider knelt as a seeker, that one will usually get more attention than they all!

The conversion of three of these church members would be of greater value to the church, than the conversion of twice their number from without. The conversion of no other class of people compares, in importance, to the cause of God, with the people who have their names on her records, and are without God. If an evangelistic campaign of a whole year could be devoted solely to the reclaiming of our backsliders, and the real conversion of our unsaved church members (giving only incidental attention to outsiders), it would give to Methodism the greatest revival she ever had!

We repeat, "The dead people in the churches and pulpits are the greatest existing hindrance to the world's salvation." This crowding the church records, and filling the pulpit with cultured sinners, is the great curse of Methodism, and of Protestantism; and is compelling us to mutilate the Scriptures, and adopt "another gospel," which will give rest to the conscience, with guilt uncanceled, and heaven without holiness!

But there were a few names reserved in Sardis who still held their covenant relations to God, and were recognized as the church of Christ, despite the fearful apostasy of their comrades and the Methodist church has yet, her many ten thousands whose garments have not been defiled, whom Christ will gladly make the greatest evangelistic power, to the end of time. But this He cannot do, if they reject the doctrines, which made them what they are, and cease to be God's "Depositum of holiness."

To help make efficient such as are holding their grounds in all these churches, despite the power of unspiritual environments, God has raised up the interdenominational holiness movement, whose special calling has been, and is, to find and furnish His people, as such, with the hidden glory of Christ's baptism, by the Holy Ghost! Spiritual decline is impossible, without drifting from holiness, and there are millions of God's real people, who are largely excluded from its teaching.

Not only so, but the mass of them are constantly hearing antagonistic teaching. Hence, no class of teaching is so needed and so important, as the showing of God's people how to be holy now, by the baptism of the Holy Ghost.

Christ clearly suggested that the world's salvation was impossible without it, yet a great majority of His ministers, ignore Christ's condition of saving the world. John 17th chapter; Acts 1:1-8; Acts 2d chapter. It must be a marvel to angels, that the one thing which Wesley and Methodist historians declared she was raised up to proclaim and spread, should be now so widely ignored and neglected.

Why not recognize God's hand in the "Holiness Movement," and welcome God's holy messengers into all these needy churches? Why follow in the wake of disobedient millions who have preceded us, in past ages, by refusing deliverance ourselves, and preventing others from being made free? God infinitely hates sin, and loves holiness, how can you plead for sin's continuance, when God demands its destruction? How can you disagree with present holiness, without disagreeing with God?

O, let ten thousand times ten thousand of God's dear children, from all the churches, come to the all cleansing blood, and under the fiery baptism with the Holy Ghost, and in the fullness of God's perfect love, find your brethren of every name, and bring them to this wondrous freedom of the cross. Holy hearts and holy living, on the part of real Methodists, would soon turn backward these carnal tides of death, silence this infidel rattle, and restore "the old thundering legion" to place!

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THE END