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**WHAT A YOUNG CHRISTIAN OUGHT TO KNOW**  
**By William S. Deal**

Author of  
Heart Talks on the Deeper Life  
The Furnace of Affliction  
Messages for Modern Youth  
What Really Happened at Pentecost  
Twenty-five Reasons Why I Am A Christian  
The Unpardonable Sin Explained  
Faith, Facts and Feelings

Second Edition, Revised

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**DEDICATION**

To Younger Christians is this book dedicated, in the hope that in its pages may be found help, enlightenment and inspiration to live the "more abundant life" and be the greatest possible blessing to others.

The Author

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**INTRODUCTION**

Out of varied and successful experiences as student, pastor, evangelist, author, and as superintendent of a large district, the author of "What A Young Christian Ought To Know" has drawn from a vast store of information and experience. Several most practical and helpful books and booklets which have preceded this one give good evidence of what to expect in this new writing.

Every chapter of this book is brim full of "good things." Chapters Three and Six are particularly exceptional. The style is direct and clear cut, simple enough for the moderately educated, and at times rhetorical and profound for the more cultured. While written with the young more in mind, in both age and Christian experience, the subject matter is equally helpful to mature persons. We anticipate for this most illuminating book a wide circulation.

Walter G. Henschen

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## PREFACE

There are some basic things which all young Christians need to know if they are to make the best of their spiritual lives. These are not confined to any denominational group: they are great cardinal scriptural truths, which the young Christian cannot overlook without discovering for

himself plenty of difficulty later on in his life. Of these we have written simply and factually in this treatise. We have purposely condensed the treatise so that it may be read in short, easy-to-be-remembered chapters.

This material has appeared, with only a little revision, formerly in two other publications, now out of print: "Spiritual Letters to New Converts" and "Spiritual Guidance for Christians." Since those publications are out of print and were well received by the public we have decided to issue this book under what we consider a more suitable title, "What a Young Christian Ought to Know."

A very gracious old pastor for whom the author held meetings in other days, (he is now retired) ' used to say of the former publication, to his audiences when speaking on its behalf: "Just what you would want to tell a new convert if you could sit down and talk with him." That is exactly what this book is . . . a friendly chat with young Christians about their spiritual welfare.

We trust that every reader will be blessed and drawn closer to the blessed Saviour, the Lord Jesus Christ. If this book proves a blessing to you, why not pass it on or say a good word for it to someone else whom it may help? In this way you may be a blessing to someone needing it most just at that time.

The Author

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Chapter 1

## FIRST PRINCIPLES OF SALVATION

Salvation is the greatest thing in the world. It represents the grandest condescension on the part of God ever witnessed by angels, the most glorious experience ever received by man and it produces the sublimest lives possible on earth. It is so simple that the most unlearned may receive it; yet, it is so profound that the greatest intellects cannot explain it upon a purely scientific basis.

There are many things which young Christians ought to know about salvation. In living the Christian life one often faces difficulties and problems which require encouragement, explanations and spiritual help from others to solve. In setting out to afford this needed help, we should first discuss the great First Principles of Salvation.

1. It is Obtainable and Retainable in this Life. Naturally, most folk would think only in these terms; but not everybody does. There are those who believe that we have nothing to do with our salvation; that we are born to be saved or lost, and nothing we can do would change that eternal verdict. This, however, is not the case. Turning to God's Word, our only source of true information, we find the following statement: "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world," Tit. 2:11, 12. Two things are here made plain: That all men can be saved; and that we are to lead a clean, righteous, God-fearing life in this world.

Salvation saves people from their sins. "For He shall save His people from their sins," Matt. 1:21. Some people teach that it is impossible to live free from sin in this life, but God's Word says, "He that committeth sin is of the devil. Whosoever is born of God doth not commit sin," I John 3:8, 9. That is, the real Christian does not commit willful acts of wrong. Sometimes people confuse sin with human short-comings and infirmities, or faults. "Sin is the transgression of the law," I John 3:4. Faults, blunders and natural infirmities are not transgressions of God's law and are not sinful in the sense of bringing condemnation to the Christian. It is only when we see our faults and refuse to confess and amend them that they bring condemnation. It is not so much the fault within itself then that fosters the condemnation as it is the unwillingness to confess and rectify the matter. By faults I mean such things as speaking out of turn, speaking too sharply; thoughtlessly doing or saying something, which of itself was not sinful, but was misunderstood by someone or perhaps caused some one to feel hurt, and other human short-comings of like nature.

A true Christian does not wish to do or say things which he realizes are wrong or sinful. If he does have such desires for a moment, they are either the outcropping of the carnal nature which may spring up and momentarily demand attention, or else, if he constantly realizes desires to do wrong, he is deceived in thinking he is a Christian. Sin cannot reign in the heart of a saved person. Either he will conquer it, or it will conquer him. But do not too easily become alarmed. He will not backslide without realizing what he is doing. As for that person who is determined to live right, God will see to it that there is a sufficiency of grace furnished to him to overcome, however hard the temptation. Even if the young Christian stumbles and realizes the need of forgiveness, "we have an Advocate with the Father, Jesus Christ the righteous." I John 2:1. He may be restored to favor with God and go on his way rejoicing. But this fact does not grant us license to sin at will and repent at leisure. People who are in this state usually mistake themselves for Christians when at heart they are not.

It is one of the supreme delights of the Christian religion that we do not have to be constantly losing and finding it; sinning and repenting, up today, down tomorrow. Thank God, with St. Paul we all can say, "He is able to keep that which I have committed unto Him against that day," II Tim. 1:12. Jude 24 says He is "able to keep you from falling," and Rev. 3:10 adds, "I will keep thee from the hour of temptation."

2. It is Intelligible. Yes, praise the Lord, this is a "know-so" salvation, not a "hope-so" religion! Even in his far off day Job said, "I know that my Redeemer liveth," Job 19:25. Of Christians Jesus said, "The sheep follow Him: for they know His voice. And a stranger will they not follow," John 10:4, 5. That is why the false teachers cannot deceive a real child of God; he can detect the devil in their voice! St. Paul adds his testimony: "I know whom I have believed." II Tim. 1:12. John the beloved said, "We know we have passed from death unto life because we love the brethren," I John 3:14. St. Paul explains how this knowledge is had in these remarkable words: "The Spirit itself beareth witness with our spirit, that we are the children of God," Rom. 8:16. "He that believeth on the Son of God hath the witness in himself," I John 5:10. We do not have to be told that we are saved by some friend or worker. The blessed Holy Ghost Himself will tell us, and He will continue to bear witness as we walk in the light and obey God.

Now this "witness of the Spirit" is twofold in its nature: 1. God's Spirit bears witness to us that we are accepted of Him. 2. Our own spirit bears witness to our inner consciousness that we are saved. In other words, we know that we are saved by the same sense of knowledge, psychologically, that we know anything else in the world, only this knowledge is spiritually imparted and spiritually discerned. The witness of the Spirit is an impression made upon our consciousness that we are pardoned from our sins and reconciled to God.

We know that we are saved, then, first of all by the witness of the Spirit. There are also other evidences which accompany salvation. "If any man be in Christ Jesus he is a new creature," St. Paul says, "old things are passed away; behold, all things are become new," II Cor. 5:17. Old desires, habits, ways, actions, songs, amusements, sinful chums and places of indulgence are passed away. What a change is wrought! New songs of praise to God, new desires, ways, actions; new places of spending our time, the service of God instead of the amusement center, new friends, and an entirely new outlook upon life. Know we are saved? Certainly, a person could not undergo such a change as this without being most fully aware of it. We find one comforting thought in this fact: if we are truly saved, our lives and experiences in grace harmonize with the Word of God.

3. It is Reasonable and Practical. This is an age of "unreasonable and wicked men," who try to argue away everything God has said. They say Moses did not write the Pentateuch; that Jonah was not swallowed by a whale, Jesus was not virgin born, and many other wicked things. Within the pale of the church some are ever ready to cry that no one can live free from sin in this life; that too much religious fervor is dangerous as it tends to make folk think religion is too strict a matter; that holy living is a fanatical idea, on which a sane person had better not embark. But St. Paul reasoned quite differently. In Rom. 12:1 he said to "present our bodies a living sacrifice, holy acceptable unto God, was our "reasonable service". Luke said in his gospel (1:74, 75) that we were to "serve Him without fear, in holiness and righteousness before Him, all the days of our life." God never expected nor asked anything unreasonable of anyone.

Salvation is the most reasonable thing in the universe. It brings one back into the originally intended relationship with God, which is the only reasonable .moral state for mankind. The highest degree of Christian holiness attainable in this life is the most reasonable thing that could be expected of one who intends to take the full benefits of the atonement. This is a day, spiritually, when most people are trying to see how little religion they can have and get to heaven, instead of endeavoring to live deep, godly lives. But beloved, let us steer clear of this type of worldly Christian and take the "narrow way that leadeth unto life."

Salvation is also very practical. That is, it is capable of every day exercise and usefulness as applied to our daily living. This is what Christ meant when He said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me," Luke 9:23. Serving God is an every-day business; there is no such thing as a "Sunday Christian," as he is no more Christian that day than any other. If a person does not have religion every day, he does not have it any day!

The Christian religion is so practical that it works at all times, in all places and under all circumstances. A real Christian will not go anywhere he cannot take his Lord, nor will he knowingly practice anything which is contrary to his convictions of right. Practical religion is the application of the principles of real heartfelt, genuinely experienced religion to our every day

business, professional, shop, factory, social and home life in such away as to demonstrate the reality of our experience by the manner of our conduct and lives. If . it does not mean this to you, it is not functioning at its best in your life. True religion is more than a philosophy of life, a set of ideals, or a code of beliefs and doctrines. It is a life to be lived, a daily practice of the great principles of the New Testament, and is only made possible to us through the medium of a gracious experience of saving grace and the Holy Spirit's cleansing power. Certainly, it is doctrine, theory, philosophy and ideals, but it is more: it is experience in heart, morals in conduct and ethics in practice.

No matter how hard the battle or long the test, God's grace is sufficient to help us to live the life and put His standards of vital godliness into action.

4. It is Enjoyable. Some people have just enough religion to make them miserable, but God proposes to give us enough to make us happy, sunny dispositioned Christians who will be attractive toward this wonderful grace. If some professing Christians' dispositions were taken as samples of religion, those who are unfamiliar with it may be led to think it is a very gloomy and hollow life. Their faces look more like sign boards for a vinegar factory than advertisements of a joyous Christian experience. God has no sign boards in this world but the faces of His people. What is on your sign board, reader? It is true that righteous actions and deeds have a profound reaction upon the world, but how much greater when it is done with a face that is illuminated with the glow of heavenly joy.

Isaiah said, "With joy shall ye draw water out of the wells of salvation," Isa. 12:3. Brother, are you drawing out of this well? To see some people turning their religious windlass one would hardly know whether it was joy they were drawing out or not. In some cases, the decision would be definitely negative.

"The joy of the Lord is your strength," Neh. 8:10. No wonder some Christians are so weakly; they have so little of this overflowing joy in their souls. Joy is a source of strength in any avenue of life, and certainly none the less in matters of spirituality.

St. Paul admonished, "Rejoice evermore," I Thess. 5:16. Salvation puts a well in our souls from which we may ever draw pleasures of His giving; full salvation sinks this well to artesian depths, from whence there springs up a constant stream of holy joy in our lives. One may not feel emotionally joyous at all times, but deeply hidden in his spiritual nature is the fountain from which proceeds all his pleasures and joys; one which in spite of sorrow and shadows gives forth a gracious stream of serene satisfaction, far surpassing anything the world can offer. How delightful is such an experience in the soul!

Of what does salvation consist anyway? St. Paul tells us that "the kingdom of God is not meat and drink; but righteousness, peace and joy in the Holy Ghost," Rom. 14:17. Jesus said, "The kingdom of God is within you," Luke 17:21. That is, the above mentioned things of which it consists being in one's heart, he has heaven within his soul.

Many other references could be adduced, such as: Psa. 16:11; 125:5; Acts 8:8; Gal. 5:22, all of which show God's salvation to be a joyful experience. Away with this dry joyless religion!

The Lord wants to give us something that makes our hearts glad, our tongues to sing His praises and our faces radiant with His blessing.

5. It May be Lost. Great and blessed as is this state of salvation, it still leaves a man on probation with freedom of choice. If through carelessness, indifference and neglect a saved person reaches the place of in consideration, or the place where temptation is yielded to, this sweet and joyful experience may be lost. Of this the Bible gives ample proof. Not only may he lose his experience, but he may, in the words of John Wesley, "so fall from grace as to everlastingly perish." This also is a Scriptural position. St. Paul warned, "Wherefore let him that thinketh he standeth take heed lest he fall," I Cor. 10:12. He himself watched against the danger of becoming a "castaway," I Cor. 9:27.

"But I thought you said salvation was retainable, did you not?" someone queries. Indeed, I did. But mark this: it would be foolishness to speak of a thing being retainable if there was no possibility of losing it! Possibility of retainment is itself an argument in favor of the tragic possibility of losing it. However, the fact that one may lose it need not keep us alarmed, but merely serve as a warning against carelessness and failure to do our duty.

King Saul is a sad illustration of this fact. God gave him a new heart, (I Sam. 10:9) signifying a change of heart, and he was among the sons of the prophets, doubtless testifying to God's marvelous, saving grace. But the last glimpse we have of him, he is saying, "God is departed from me, and answereth me no more," I Sam. 28:15. He soon filled a suicide's grave and went to a backslider's hell. Note: How could God have departed from him if He had not been with him?

Listen to poor backslidden David's prayer, as he seeks to get back to God. "Restore unto me the joy of my salvation; . . . Then will I teach transgressors thy ways: and sinners shall be converted unto Thee," Psa. 51:12, 13. Away with that wicked heresy that says, "David only lost the joy of his salvation." Imagine it, a man who takes another man's wife, then has the poor innocent husband murdered, yet he only loses the JOY of his religion! Ordinary decency forbids the idea; common sense is repugnant at such a theory! If David had not repented, he would have awakened in hell where every other backslider will if he does not bestir himself, repent and straighten up with God, regardless of what he believes. Multitudes of professing Christians today need to pray the prayer that David prayed, and with the same accent of earnestness in it. If they would, more sinners would be brought to God and the church would begin to take on new life.

Jesus spoke of a class who "in time of temptation fall away," Luke 8:13. If there had been no such thing as falling away He would not have spoken of it. He also said, "If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them and cast them into the fire, and they are burned," John 15:6. What can this mean but the fact we have already set forth? How can he be "cast forth" if he is not in Him? "Withered" suggests it was once alive, but is severed from the vine, and the mention of "fire" indicates his eternal undoing. How is this brought about? If a man abide not in me,, suggests that the individual is responsible for the severing of this relationship. Certainly Christ is never responsible for it.

Of the apostles, one denied, another betrayed and all forsook Christ, (See Mark 14:43-72), yet before this their names were all written in Heaven (Luke 19:10) . They simply backslide just

as thousands have done before and since. Notice the Word says, "Judas by transgression fell, Acts 1:25. From what? His office as an apostle, certainly, but more: from the grace of God. We are told that "Satan entered into him," John 13:27 and how could he enter into him if he had never been cast out of him?

Paul said, "Demus hath forsaken me, having loved this present world," II Tim. 4:10. There is no evidence that he ever got back to God. That is the fearful danger in backsliding.

The writer of the Hebrews admonishes us thus: "Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip," ("run out as leaking vessels," as the original has it) Heb. 2:1. Too many people today have spiritual "leaking heart." The sure cure for it is to get rid of the "old man of carnality," who is usually responsible for prying open the leaks.

St. Peter describes the backslider thus: "The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire," II Peter 2:22. It is a tragedy to be in such a condition in life, and how much more to die in that state. I remember the case of a poor backslidden woman on the island of St. Kitts, on one of our missionary trips. She had told the lady missionary that when the special services were held, she was "coming back." It was one day from the time. The services were to begin the next night. Early in the day the missionary received a call to visit her at once, as she had a heart attack. Upon entering the room the poor backslider lifted her smitten face and said sadly, "He that being often reprov'd, hardeneth his neck, shall suddenly be cut down!" (The Scripture was slightly misquoted, but how true in her case.) She died that night without hope, so far as could be known-one week too late. It does not pay to trifle with these great, eternal matters.

"But beloved, we are persuaded better things of you, and things that accompany salvation, though we thus speak," Heb. 6:9. Thank God, we do not have to backslide. He has provided keeping grace. "For that He Himself hath suffered being tempted, He is able to succor them that are tempted," Heb. 2:18. While these things need to be held before us as a warning of the dangers that lurk near, they need cause no depression and gloom in the heart of any true and trusting child of God. If we are determined and do our part, "in all these things we are more than conquerors through Him that loved us," and "neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor heighth, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Rom. 8:38, 39.

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Chapter 2  
THE VICTORIOUS CHRISTIAN  
By Mrs. Myrna A. Deal

Trials and temptations are things common to mankind since the days of Adam and Eve. Whether saint or sinner, everyone is tempted, but he does not have to yield. Trials are in some manner essential to our growth in grace, as by resisting them we grow stronger. Has not the poet said?



"Yield not to temptation,  
For yielding is sin;  
Each victory will help you  
Some other to win."

We dislike them very much, but really they are blessings in disguise. The Lord must allow us to be tested and proved before He can use us, and He uses trials as a means of accomplishing this.

We should remember, too, that God has His eye upon us when temptation and trials come our way. "Like as a father pitieth his children, so the Lord pitieth them that fear Him," so an Old Testament writer said. In Heb. 4:15, 16 we read these comforting words: "For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need."

Paul, in writing to the Corinthians, makes it plain that we do not have to yield to temptation. He says, "There hath no temptation taken you but such as is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it," I Cor. 10:13. St. Peter tells us, "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you; but rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when His glory shall be revealed, ye may be glad also with exceeding joy," I Peter 4:12, 13. He also informs us, "That the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ," I Pet. 1:7.

These Scriptures plainly teach us that God's eye is ever upon us, and that through the process of trial He is developing us for higher usefulness.

We shall here present a few ways of overcoming temptation:

1. By Prayer and Watching. "Watch and pray that ye enter not into temptation." Matt. 26:41. Jesus spoke these words to His disciples just before His betrayal and crucifixion. He knew that this would be hard on them that loved Him, so He gives them warning. He knew that the "spirit was willing but the flesh was weak"; hence, He exhorted them to watch and pray.

Prayer may well be termed the breath of the Christian. It is essential to spiritual life. We must pray or die, spiritually. The enemy watches our weakest spot, and we should keep it well guarded by prayer at all times. Someone has said, "The devil trembles when the weakest saint kneels in prayer."

The world will lose its glitter when we get in touch with heaven by prayer. The more time one spends with God in prayer the less he will care for the things of the world. We find from the life of Jesus that He spent much time in prayer, yea, even whole nights. If it were necessary for

Jesus, the very and eternal Son of God, to pray, how much more needful is it for us, the descendants of a fallen race, to pray! Prayer is an indispensable prerequisite to Christian living. Paul admonishes us to "Pray without ceasing," I Thess. 5:17. "Be ye therefore sober and watch unto prayer," I Pet. 4:7.

2. By Reading God's Word. "Thy word have I hid in my heart, that I might not sin against Thee," Psa. 119:11. If you will turn with me in your Bible to Matthew, chapter four, and read the account given of the temptation of Jesus, you will find that He answered every time with Bible. He knew the value of the Word of God. We read, "Then the devil leaveth him, and behold, angels came and ministered unto him." If you want the devil or his servants to leave you, give them Bible; they cannot stand that very long, because it cuts like a two-edged sword.

God's Word is a mirror and it will reflect our faults and shortcomings if we will gaze into it, thus helping us to improve and become better Christians. It will be more beneficial for us if we look into God's Word more and at people less. Jesus' prayer to His Father was, "Sanctify them through Thy truth, Thy word is truth," John 17:17.

The Bible is food for our souls. There is "the sincere milk of the word" for the new born babes in Christ, or those recently saved; bread for the hungry, and strong meat for full grown Christians. The Psalmist exclaimed, "How sweet are thy words unto my taste! Yea, sweeter than honey to my mouth," Psa. 119:103.

The Holy Scriptures is a mine of wealth. God's word is "more to be desired than gold, yea, than much fine gold." If we will read and obey its teachings, it will not only help us spiritually, but also physically, mentally and materially. The Lord honors those who honor Him.

3. By Testimony. "And they overcame him by the blood of the Lamb, and by the word of their testimony," Rev. 12:11. Tell to the world what God has done for you. If the tempter comes to you and tells you that you do not have salvation, point him back to the place where you were saved and tell him that you have it right now! The more you tell it the less you will be tempted to doubt it.

You will find that by testifying to what God has done for you in the past, it will encourage and strengthen you for the temptations of tomorrow. Do not allow the enemy to cheat you out of a single testimony for Christ. Testify anywhere and everywhere you have an opportunity to witness for your Saviour.

4. By Spiritual Songs. "And he hath put a new song in my mouth, even praise unto our God," Psa. 40:3. The children of God are a happy people. They have everything to which to look forward; therefore, His praise should be continually in their mouths. Has not God said, "All things work together for good to them that love God"? Rom. 8:28. But this is one thing the devil hates. Methinks that nothing gets on his nerves much more than for people to praise and glorify God. The next time you are bothered with Satan, chase him away with a good song, such as "When the Battle is Over, We shall Wear a Crown," or "Amazing Grace."

Remember, this is one thing you are to do, even when you do not feel like it: praise God. The Psalmist said, "Let everything that hath breath praise the Lord," Psa. 150:6.

On this point St. Paul admonishes us in Eph. 5:19, "Speaking to yourselves in psalms and hymns and spiritual songs, singing and making melody in your hearts to the Lord." In Col. 3:16 he further states that in doing this we admonish one another.

5. By doing Good for Evil. "Be not overcome of evil, but overcome evil with good," Rom. 12:21. The story is told of an old woman who said she would do good for good, but this was all she would do. How true is this of the world in general! But this is not God's plan for His children; He wants them to go a little farther. The Christian is to go the second mile, love his enemies, bless them that curse him, do good to them that hate him and pray for them which despitefully use and persecute him. See Matt. 5:39-44.

When Jesus was on the cross, He said, "Father, forgive them; for they know not what they do," Luke 23 34. By acting the Jesus way we will be enabled to overcome any temptation. By doing good for evil we will put our enemies under conviction, and therefore have an opportunity of winning them to Christ.

6. By Persistent Resistance. "Resist the devil, and he will flee from you," James 4:7. Mother Eve brought the greatest curse ever known upon the human race because she failed to resist the devil. She listened to his questions and began to try to answer them, and finally got to believing his lies and consequently fell into sin. Beware! Take warning. The devil is a sly, subtle old fellow. Let us take the advise of St. Peter, who said, "Be sober, be vigilant; because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist steadfast in the faith," I Pet. 5:8, 9.

Jesus, while undergoing temptation, commanded Satan to get behind Him. This is a splendid example for us to follow. We are told to "shun the very appearance of evil." We should not put ourselves into places where we will be subject to temptation, when avoidable. When Peter "followed afar off" and warmed by the devil's fire, he got into trouble. As children of God and joint-heirs with Christ, we should shun everything that would in the least tempt us to stray from the love of God. Let us "live soberly, righteously and godly in this present world; looking for that blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ," Tit. 2:12, 13.

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### Chapter 3 CLEAN CHRISTIANS

God will have a clean people, free from filthiness of every kind. In fact, He will own no other as His. Sin is a polluting element which God hates and is determined to rid this universe of it in His own time and way. If we are going to be Christians, let us be clean.

Our minds should be clean; free from evil thinking and pondering sinful thoughts. Our spirits should be free from lustful desires, unholy motives in our actions, and impure intentions.

We should keep our bodies pure from all forms of sin, secret and public. Questionable habits should not be indulged in by Christian people.

As so many professing Christians indulge in the tobacco habit, let us examine the case and see whether or not it is a wise thing for a Christian to use it. May we illustrate it this way. It is said that someone asked Mr. D. L. Moody, the great evangelist, if he thought a man could be a Christian and use tobacco. He replied, "If he could, he would be a mighty dirty one."

It is sometimes argued that the Bible nowhere mentions tobacco. Very well; I accept the challenge. Neither does it mention morphine, but we know it is sinful to dope on it; nor does it say, "Thou shalt not gamble," but we know that it is wrong because it contradicts other plain statements relative to dishonesty, etc. There are numerous other worldly things which the Bible does not name, but it covers them all when in I John 2:15 it says, "Love not the world, neither the things of the world. If any man love the world, the love of the Father is not in him." That covers the bill for the dances, shows, horse races, immodest dress, tobacco and all other worldly Of sinful practices and habits.

While the Bible does not mention by name this habit, let us see what may be implied in the following Scriptures. Here are several reasons why Christians should refrain from the use of tobacco in all forms:

1. It is a Filthy Habit. "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," II Cor. 7:1. "Touch not the unclean thing," Ch. 6:17. "Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the engrafted word which is able to save your souls," Jas. 1:21. Here "laying apart all filthiness comes before receiving the Word unto salvation. In Rev. 22:11 Christ said, "He that is filthy, let him be filthy still," indicating that when He comes those who are filthy will be left behind.

Tobacco is filthy in all the forms it is used. It is truly a nasty habit. Nothing but a goat, a mule and a human will bother it, and the latter far exceeds the former two. You can lay your quid on a stump and the dogs, cats or even the buzzards will never bother it. Smoking filthies up the inside of a person as much as chewing and dipping or upping the stuff does the outside. It poisons the blood stream, weakens the system in general and often degrades the mind. The poet was truly right when he said:

"Tobacco is a filthy weed,  
'Tis said it is the Devil's seed;  
It taints your breath, and stains your clothes,  
And makes a chimney of your nose."

2. It is a Useless Habit. "Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God," I Cor. 10:31. Can a person smoke and chew, squirt and puff this nasty stuff "to the glory of God"? If not, he is by God's word forbidden to do so. Of what use is it? It does not improve . the looks, strengthen the body, add to personality, increase knowledge nor help the purse of its consumer. It is a perfectly useless, foolish and detrimental habit. No other creature will

pursue it but a poor, habit-enslaved human being. May I ask, is it Christian to squander so much time and energy in the pursuit of an entirely useless, worthless and foolish habit?

3. It is an Enslaving Habit. "Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey?" Rom. 6:16. The writer once quoted this to a tobacco-using uncle of his and added, "See, Uncle, you are a servant of the old plug." He could make no reply, for the Word had him. Anything that binds and enslaves as does this habit is certainly wrong, even for sinners, much more so for Christians.

Why are people often ill, cross and peevish when out of tobacco? Is that the Christian spirit? They are bound by it, being made slaves as truly as the colored race were ever slaves in any land. Some have longed to be free from it; tried time and again to quit it, but failed, made many resolutions but are yet bound by its galling fetters. It weakens the will-power, lessens the initiative, tends to destroy certain higher senses of refinement and lowers self-respect generally. The poor captives of this treacherous indulgence need to come to Christ and let Him break their cords of bondage and set them free.

4. It is a Costly Habit. "Wherefore do you spend your money for that which is not bread? And your labor for that which satisfieth not?" Isa. 55:2. Is not this a real pen picture of tobacco? Does it satisfy? Never! As soon as one morsel is gone the user craves another. Truly, it "satisfieth not, and its users are condemned in this very Scripture for following such a practice. We as Christians are God's stewards, our money is supposed to be His. How can one waste God's money for this accursed thing?

It is amazing what amounts are spent for tobacco annually. The R. J. Reynolds' Tobacco Company, Winston-Salem, N. C., is said to have cleared \$36,000,000 in one year on tobacco sales, and it is only one of the large companies operating in this country. If you use it, figure your tobacco spendings for a year and you will be surprised what you could do with it. Sometimes innocent little children's mouths are robbed of needed food for parents' tobacco spendings. Can Christians do this?

5. It is a Dangerous Habit. "Thou shalt not tempt the Lord thy God," Matt. 4:7. If anything we practice is likely to entail ill health and material danger upon us or our family, we do but flout God to continue its practice.

Dr. J. H. Kellogg, of Battle Creek Sanitarium, gives this information: "In the Phipps Institute in Philadelphia, where hundreds of post mortem examinations are made annually of persons who die of tuberculosis, the records for the past fifteen years show that tobacco users are more than twice as likely to have tubercular consumption."

Statistics show that thousands of dollars worth of damage is done annually by smokers setting fire to buildings, sometimes costing life. They sometimes set fire to beds at night, and children have been strangled on tobacco. Is it Christian to help keep up such a dangerous and useless practice?

6. It is an Injurious Habit. "Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy." The body contains about three billion cells which are very delicate, and tobacco nicotine cannot possibly enter the body without defiling these tiny cells.

The following quotations are from a tract, "Is Tobacco Injurious?" by Prof. A. S. London. "According to medical science tobacco contains from three to nine per cent of nicotine. And nicotine is a poison. It is declared to be the most deadly poison next to prussic acid known to medical science. . . One-half grain of morphine will kill an adult. One fifteenth of a grain of nicotine has been known to kill an adult and one-seventh of a grain always proves fatal."

It is a well-known fact that such diseases as affect the heart, lungs, liver, kidneys and nerves are greatly agitated and increased in amount by the use of tobacco.

7. It is an Unexemplary Habit. St. Paul's admonition to Timothy was, "Be thou an example," I Tim. 4:12. That is our Christian duty today. Can you imagine Christ or His apostles, or Paul or Timothy or Mary, Martha or any of those good people using tobacco? Try to think for a moment of St. Paul with a cigar in his mouth or Timothy chewing a quid or puffing a cigarette! It seems almost like sacrilege to think of it. Yet, they were not supposed to be any 'greater examples of Christian living than we are to be. If it would look unbecoming for them, it is unbecoming for any Christian anywhere. I firmly believe if tobacco . had been in habitual use then as now St. Paul would have classed it along with the other sins of the flesh.

Again, parents have no right to forbid their children to do anything they themselves do, in questions of morals. If it is good for you, it is GOOD for them, too, If it is wrong for them, it is WRONG for you. Can you conscientiously say that you do not object to your little ones using this nasty, poisonous stuff?

So far we have dealt with the matter from the Scriptural viewpoint. We here give a few more facts and illustrations.

"Cigarette smoking is the outstanding sex sin of the people of the United States. The sensation of sucking a cigarette gives abnormal stimulus to the sex instincts and often leads to moral turpitude." Concerning moral delinquency, Judge Hulbert of the Detroit Juvenile Court said: "We find it (Cigarette) one of the most baneful influences which we have to combat in this court." -From a tract.

"There is no agency in the world that is so seriously affecting the health, education, efficiency and character of boys and girls as the cigarette habit. Nearly every delinquent boy is a cigarette smoker. Cigarettes are a source of crime." Ex-President, Herbert Hoover.

"Cigarette smoking has a violent action on the nerve centers, producing a degeneration of the cells of the brain, which is quite rapid among boys; unlike most narcotics, this degeneration is permanent and uncontrollable." -- Thomas A. Edison.

"I do not smoke and I do not approve of smoking. If you will notice, you will see that the practice is going out among the ablest surgeons, the men at the top. No surgeon can afford to smoke." -- Dr. Wm. J. Mayo, of famous Mayo Hospital, Rochester, Minn.

"Let me tell you how tobacco kills. Smokers do not drop dead around the cigar lighters in tobacco stores. From the tobacco trust's point of view that is one of the finest things about tobacco. The victims do not die on the premises. They go away, and when they die, the doctors certify that they died of something else-pneumonia, heart disease, typhoid fever or what not. In other words, tobacco kills indirectly and escapes the blame." -- Luther Burbank. (Quotations from "A Study of Tobacco in the Light of Scientific Research," by J. G. Taylorson.)

## THE FEMALE SMOKER

"If a mother inhales the smoke the violent active principles of tobacco permeate her blood at once, and directly affect the quantity of her milk as do other drugs. This is most injurious to the child."

From the same source, we quote Arthur Brisbane: "Whatever she may do later, no woman has a right to put nicotine or any other poison in her blood until she has finished her work, the creation of the next generation. After the child bearing is done, ladies, if they choose, may smoke, chew or dip snuff-but they ought not. Their job then is setting a good example." From "The Scientific Facts About Tobacco," by F. M. Weatherford.

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Addressing the American Association of Medico-Physical Research, Dr. Charles L. Barber said: "A baby born of a cigarette smoking mother is sick. It is poisoned and may die within two weeks of birth. The post mortem shows degeneration of liver, heart and other organs. Sixty per cent of all babies born to mothers who are habitual cigarette smokers die before they are two years old." -Tract, "Cigarette and Women."

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A young cigarette smoker watching the monkeys in a menagerie asked the keeper,

"Would it do any harm to offer one of them a cigarette?"

"Not a bit," replied the keeper. "He would not touch it. A monkey is not as big a fool as he looks!"

We shall close this chapter with the words of the great and good Dr. Adam Clarke, one of the most learned and renowned Methodist ministers of his day:

"1. Every medical man knows that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting the food.

"2. A single drop of the oil of tobacco, being put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

"3. That it is sinful to use it as most do I have no doubt, if destroying the constitution, and vilely squandering away the time and money which God has given for other purposes, may be termed 'sinful.' Can any who call themselves Christians vindicate their conduct in this respect?

"4. The impiety manifested by several in the use of this herb, merits the most cutting reproof. When any of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe, the snuff-box or the twist (if he were writing today, he would say 'the cigarette' -- Author) is applied with quadruple earnestness; so that four times (I might say in some cases, ten times) the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! What a support in time of trouble! In a word, what a god!

"5. I am sorry to have to say that this idle, disgraceful custom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money?

"6. The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours in the day, by their own confession; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God?

"7. Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvium surrounds you whithersoever you go. Every article about you smells of it--your apartment, your clothes and even your own breath.

"8. To those who are not yet incorporated with the fashionable company of tobacco consumers I would say, 'Never enter.' To those who are entered, I would say, 'desist, first, for the sake of your health, which must be materially injured, if not destroyed, by it; secondly, for the sake of your property, which if you are a poor man, must be considerably impaired by it; thirdly, for the sake of your time, a large portion of which is irreparably lost, particularly in smoking; fourthly, for the sake of your friends, who cannot fail to be pained in your company, for the reasons before assigned; lastly, for the sake of your soul. Do you not think that God will visit you for your loss of time, waste of money, and needless self-indulgence?" -- Clarke's Theology, page 405.

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#### Chapter 4 AN INWARD FOE

"For to be carnally minded is death . . . because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be," Rom. 8:6, 7.



The young Christian will not be long on his way to heaven before he discovers an inward foe, working to the detriment of his sweet Christian experience. This foe St. Paul calls the "carnal mind." In the Greek, the will of the flesh, the word flesh here coming from "Sarkos", and referring to the sinful propensities of fallen nature rather than from "soma," meaning the physical body.

This "carnality" is a unit. If any remains, all remains; if it is cleansed away, it is all cleansed away. There are many traits of this remains of evil in the believer's heart. Before discussing these traits, pay close attention to these four basic principles about the carnal nature:

1. Every human being is born with a warped, contaminated, sinful disposition. David was no exception to the rule. He said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me," Psa. 51:5.

2. All unsanctified believers are possessed with this carnal nature. The best theologians agree to this.

3. Growth in grace will not remove this polluted sinful nature. One may grow in grace a life time, but carnality cannot be outgrown.

4. The blood of Christ, applied by the Holy Ghost, the sanctifying Agent, is the only hope for deliverance from this tormenting, soul-damning infection.

Search your heart as we lay down some principal traits prominent in many Christian believers. Ask God to reveal its secrets, and let Him sanctify you wholly as soon as you are aware of the need of it.

1. Pride. This tops the list. It is the first known sin. It took a holy archangel, Lucifer, and transformed him into a hideous devil. Read Isa. 14:12-23 and see what pride did for him. How true the proverb, "Pride goeth before destruction."

What is pride? Inordinate self-esteem, high opinion of one's importance; an undue sense of superiority, a selfish feeling of exaltation and elation in view of talents, accomplishments, clothes, personal charm, friends and the like. The feeling of unwillingness to suffer without retorting; the self-defensive, air-of-importance disposition which is greatly pained to have to take anything said or done to one, particularly from those considered inferior. Have you ever felt these things, Christian friend?

2. Evil tempers or anger is a carnal trait, and is sure evidence that one is not sanctified. In Eph. 4:31 St. Paul says, "Let all bitterness, and wrath, and anger, and clamour, and evil speaking be put away from you." Verse 26, "Be ye angry and sin not," does NOT license us to be angry. Dr. Adam Clarke says the literal translation is "Be not angry lest ye sin." See Clark's Commentary, Eph. 4:26. He further adds, "It would be difficult for even an apostle himself to be angry and sin not." But further: Paul said SIN NOT! Can you say harsh, sharp, cutting things in angry tones and never feel that you have grieved the Spirit? If so, I fear you are entirely out of the grace of God and have imbibed a hard heart, besides. When those flashes of anger run over you and something boils

up in your soul for a few seconds, what remorseful feelings creep over you after it is over! Good friend, Christ will rid you of this if you will come humbly pleading the blood for your deliverance.

3. A spirit of revenge. Rom. 12:19 says, "Vengeance is mine . . . saith the Lord." He says He will repay, meaning that is not our part. How sad for Christians to feel the spirit of retaliation; of getting even with someone, or for a second the feeling to smite back with hand or tongue when evil entreated. Ah, we know when that ugly thing shows its head, and, though outwardly we are calm, inwardly we feel a surge of revenge.

4. Evil suspicion. Are you prone to look constantly for evil traits in others? Do you find yourself always thinking of people working against you, when probably the contrary is true? True enough, it may sometimes look that way, but the Spirit-filled Christian refuses to take the poison of evil suspicion and get sour towards others.

5. Ill will. Do you feel at times towards others as you would not have them to feel towards you? Not only must we do unto others, but feel towards others in our hearts, as we would that they should towards us. But carnality will not do this. It often finds a certain secret sense, though half-squeezed down by conscience, of inward satisfaction at the downfall or demotion of someone who has been a peculiar trial in life. Is that "perfect love"?

6. Selfishness is sure to creep out once in a while in unsanctified hearts. How? In a selfish, stingy, holding back principle which will see God's cause or people suffer before it will relinquish a few cents to help the matter. Sometimes in a domineering spirit feeling that it should be placed ahead of others; in a word, undue self-love and egotism.

7. Jealousy is a sure sign of this inward foe. Look at Saul after he backslid in heart. He could not stand David's prosperity. It was all right for him to slay Goliath, but for him, not Saul, to get the credit, that was a different story! The song of the ladies brought the old man of jealousy to the surface. Did you ever know him to rise in camp meetings, conferences, conventions and other like places, when some godly little David was receiving "honor to whom honor" was due while for the moment others of greater talents, experiences, etc., were overlooked? The best evidence of jealousy is the fact that one cannot feel perfectly comfortable in the presence of that one who has achieved, either because of inward feelings against him, or disparaging remarks that his work is superficial, or a certain dislike for him.

Can we truly rejoice in the prosperity and gain of others? Is there no discontented, jealous feeling within?

8. Malice is sometimes manifested by Christians not in perfect love. It crops out betimes in the feeling that we "just find it difficult" to perfectly forgive someone who has mistreated us. Or, it may be there is a tendency to hold something grudge-like in our spirit which robs us of real fellowship with certain other Christians. No, we do not "have it in for them," but it doesn't "set well" on our feelings when we are around them, because we have never relinquished that feeling that they did not treat us right. It should be stated in fairness to truth that however humble and holy one may be, some folk refuse to fellowship him which brings a damper-like feeling over one's spirit, But the feeling of malice towards one has no place in the truly sanctified heart.

9. Stubbornness is a trait of the old man of sin. This was Saul's ruin. This sin consists of the disposition to rebel against God; headstrong to have one's own way. The inward tendency to put up a resistance towards doing all the will of God as His Word has revealed to us. This is a dangerous folly. It has brought many to ruin.

10. Worldly shame. Christ informed us that whosoever would be ashamed of Him and His word in this wicked world, He would be ashamed of him before the Father and the angels, Mark 8:38. To feel ashamed to shoulder the cross and bear it is certainly carnal. For example: the thing that keeps many converted believers from being filled with the Spirit is the fact that they are ashamed to be numbered with people who stand for full salvation, or ashamed to testify that they are sanctified. That feeling of shame is pure, unadulterated carnality. Holiness, the baptism with the Holy Ghost, sanctification and heart purity are all Christ's Word; if we are ashamed of it, we might as well prepare either to pray through to where we are NOT, or else!

11. Undue affection for relatives, friends and worldly things. It is passing strange to some that this should be placed in this catalogue, but here is where it belongs. Until we get enough religion to go with Christ, regardless of worldly friends and relatives we are not going very far towards heaven. Even in the Old Testament days people had to get that much. When Elisha was called, he slew his oxen, made a farewell feast, bade his relatives good-bye and started out. When God called Abraham the first demand was, "Get thee out of thy country, and from thy kindred, and from thy father's house," Gen. 12:1. God well knew he would never do any good with him as long as he listened to the beck and call of carnal kin, so told him to GET OUT! Some folk would be better off if they would move fifty miles from their nearest relatives -- they are so tied up to them that they cannot have spiritual freedom. But a better thing to do is this: to die out to them, get filled with the Holy Ghost, take your stand for the right and do your utmost to win them for God! But you will have to die out to them before you can be in this condition.

Jesus had quite a lot to say on this subject. "He that loveth father or mother . . . son or daughter more than me is not worthy of me," Matt. 10:37. To the man who would first go bury his father, He said, "Let the dead bury their dead." He told His disciples that they must be willing to leave all and take up the cross. All this seems to the believer at first glance to be hard and exacting. But it is not. He did not say forsake them, mistreat or neglect them. No, this itself would be unchristian. But we must get to the place where we desire the whole will of God for our lives more than we desire to please our relatives and friends. We must so put them upon the altar of our consecration that they will not get in our way of serving God and doing His will.

As for the love of worldly things, the secret desire that in some Christian believers' hearts comes to the surface for a brief span to once more participate in something questionable and of a worldly nature, should be a warning that there needs to be a renovation of the heart from those things which would defile it if allowed. We are not now speaking of the temptation which crosses young converts' pathway at times, but of the realization of inward affections toward worldly things which Christians should not have.

12. The lust of the flesh is a sure evidence of carnality. Pity of pities it is that this dreadful, hideous, deceitful monster should be found lurking in the bosom of a Christian believer. This

inordinate, unholy desire which has paved the way downward for millions is a deadly foe to Christians. Legitimate, normal desire is not sinful nor carnal; it is entirely human. But the unsanctified heart has a mixed condition in which the carnal and unwholesome sediment of unholy desire is found. It sometimes comes out when people of opposite sex for a few seconds sense certain secret pleasure in long, affectionate, squeezing handshakes; looking deeply into each other's eyes, or in gazing and fastening the eyes in the wrong direction. Then as if out of a clear sky lightening had struck, their inner consciousness arouses and they come to their senses, spiritually. Oh, the shadowy, polluted feeling that settles down over them like a horrible nightmare; the wringing agony of soul that sometimes follows, with tears and earnest prayers. Gentle reader, there is a better way to live than this. Seek the cleansing stream and be made whole.

Sour, fretful, peevish, crabbed and irritable dispositions may be resulting from the presence of the carnal nature, Beware of this state. Search your soul, Christian believer, and if you find these or other things contrary to heart purity, let Christ cleanse you today.

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## Chapter 5 THE CHRISTIAN'S HERITAGE

There has been no greater legacy left to God's people in this life than the experience of entire sanctification or Christian holiness. It is the top-notch experience in grace for all Christian believers. Not only is it a glorious privilege, but it is the duty of Christians to obtain this experience.

Some offer objections, but we are not concerned with these, as we are interested in helping those who want to know more about how to be full-fledged, spiritual Christians. We proceed to lay down some principles concerning this gracious experience.

1. It is the Oldest Doctrine in Existence. "According as He hath chosen us in Him before the foundation of the world, that we should be holy and without blame before Him in love," Eph. 1:4. We know of nothing older than this. God, in the council chambers of eternity, decreed that His children should have this experience, and Christ made ample provision on Calvary for it.

2. It is the Heritage of Every Christian Believer. St. Paul said he was sent to be the minister of the Gentiles, "that they may receive forgiveness of sins, (regeneration) and inheritance among them that are sanctified by faith that is in me," Acts 26:18. You see, this experience is not for sinners, but for believers, as it is to be received after forgiveness of sins. God willed it to us, (I Thess. 4:3), and if we do not receive the benefit of the will, it is not His fault.

3. It is God's Highest Will for Us. "For this is the will of God, even your sanctification," I Thess. 4:3.11 Pet. 3:9 says He is "not willing that any should perish, but that all should come to repentance." This is God's first will for man. His sanctification is His next will, and the highest in life. To receive this experience and live this life is the greatest pleasure any child of God could bring to His heavenly Father. Now connect Matt. 7:21, "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in

heaven," and you will see what it is going to take to get us through to the City. These passages bring home the truth that repentance for sinners and sanctification for believers constitute the supreme will of God. Christ explains in the last one that only "he that doeth the will of my Father" will get into the kingdom. The verb "doeth" calls for action, and to repent and get sanctified are both definite experiences. O Christian believer, do not hesitate, trying to find excuses for not being "filled with the Spirit," wholly yielded to God and "meet for the Master's use." Instead, confess your need and implore divine mercy for the cleansing power of the Spirit's baptism!

4. Christ Died to Make It Possible. In Heb. 13:12, 13, we read: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him, without the camp, bearing His reproach." Eph. 5:25-27 also explains how He gave Himself to sanctify the church, His believing children. Paul explains that "Christ Jesus came into the world to save sinners," (I Tim. 1:15) and that, according to these other passages, He died to sanctify believers. It is a noteworthy fact that Christ pronounced many sinners forgiven before His death on the cross, but never did He tell anyone they were sanctified. He exhorted His disciples, "Tarry ye in Jerusalem until ye be endued with power from on high," Luke 24:49. John 7:39 explains that the "Holy Ghost was not yet given, because that Jesus was not yet glorified." It took His atoning blood to cleanse away the corruption of the carnal nature. Again, Christ must be "glorified" in the life of the converted believer before the Holy Ghost can be given to him.

In His great high priestly prayer, John 17, Christ prayed for the sanctification of His disciples. He declared that they were not of the world, even as He was not of the world; that they should not be taken out of the world, but kept from its evil. Then in verse 17 He definitely prays, "Father, sanctify them through thy truth: thy word is truth." Later, He also prays "for them also which shall believe on Me through their word," that they may likewise have this experience which brings oneness with Christ and God, vs. 20, 21. If the Saviour thus prayed that we might have such an experience, does it not behoove all Christians to seek and obtain it?

Let us go a little more specifically into this doctrine of holiness, or entire sanctification. We shall discuss the negative side first.

## WHAT IT IS NOT

1. It is not Absolute Perfection. This belongs to God alone. No human being will ever attain to this, either in time or eternity. Humanity will be subject to mistakes of head and faulty actions arising from misjudgment, blunders and the like as long as it remains human. See James 5:16. Faults of this nature, however, appear not to be looked upon by Scripture writers as being sinful so long as the motive behind them is pure.

2. It is not Adamic Perfection. By this is meant the perfection which Adam enjoyed before the fall in Eden. His was not only moral, but human perfection as well. This kind of perfection is not possible to mankind in his fallen state, nor do those who believe in Christian perfection claim any such thing. The spiritual nature of man is so renovated by the baptism of the Holy Ghost as to render his spiritual nature in much the same state as was Adam before the fall. But the natural state of Adamic perfection cannot be enjoyed until glorification's morning, at the Lord's second coming.

3. It is not Sinless Perfection. This would put its possessor beyond the possibility of sinning. The advocates of heart-holiness have been misrepresented here as in other matters as teaching that sanctified people cannot sin any more. This is not true, and they teach no such thing. But they do teach, and the Scriptures bear proof of it, that Christians do not want to sin, and that God provides grace to keep one from sinning. Read I John 3:1 through 10.

As long as we remain on earth we are in the probationary state, or state of trial, in which condition our free moral agency must be retained. If we could not sin, we would be compelled by force of circumstances to serve God and such a service would have no moral value in it. Even the angels in heaven once had a probationary state, it appears, and when the third part rebelled and were cast out, the probationary stage or trial state was finished for those which remained true to God, so that they are now beyond the possibility of temptation. So will it be with all those saved people who are true unto the end of life. They will then enter upon a blessed heavenly life where temptation will be forever an impossibility; hence, no need to choose between right and wrong. They made their eternal choice between the two here, and will have nothing but the right to enjoy forever up there.

While we are constantly facing the possibility of sinning, it must be stated in fairness to truth that the grace of Christian holiness so delivers its possessors from the polluted carnal nature and empowers them to overcome evil that they can live triumphantly over it right down here amidst all the muck and mire of a sinful world, despite the changing vicissitudes, trials and sorrows of life.

## WHAT IT IS

We have seen what holiness is not, let us now examine it positively. What is it?

1. It is An Experience and a State. Entire sanctification is a definite experience in grace. The word "sanctify," in this connection, means to "purify," to "make holy," to "cleanse." This experience is referred to under several terms just as is the experience of regeneration. For example, regeneration, the new birth, justification, being saved, conversion, etc., all refer to one and the same thing in general terms. So sanctification, perfection, cleansing, heart purity, the baptism of the Holy Ghost, being filled with the Spirit, are all terms signifying the same experience, though they refer specifically to various aspects of the experience just as do the different terms for regeneration.

Let us explain it this way, with corresponding Scripture passages: Sanctification is the crucifixion of the old man: "Knowing this that our old man is crucified with him that the body of sin might be destroyed, Rom. 6:6. It is wrought by the baptism of the Holy Ghost, Rom. 15:16, "Being sanctified by the Holy Ghost." This cleanses the carnal nature out of the heart, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith," Acts 15:8, 9. This Scripture plainly shows that in both instances, at Pentecost and at Cornelius' household, the baptism with the Holy Ghost brought heart purity. Nothing need be more plain than this. At this time the perfect love of God is "shed abroad in our hearts by the Holy Ghost which is given unto us," Rom. 5:5. This experience is received upon the merits of Christ's shed blood, Heb. 13:12, 13.

To clarify further, the Word is the enlightening instrument, the Holy Ghost is the applying Agent, the blood of Christ is the atoning basis of virtue by which the carnal mind is cleansed away from the trusting believer's heart, and it in turn is filled with the perfect love of God, and the Holy Spirit.

Holiness is a moral state and refers to that condition of heart which obtains in the sanctified person. Sanctification is the act of God cleansing the heart from sin, the Holy Ghost is the Agent who performs this gracious act, and holiness is the continuous spiritual state which the sanctified believer enjoys. References to this state are such as Luke 1:75; Rom. 6:22; I Thess. 3:13, and many others.

2. It is Christian Perfection. "Be ye therefore perfect, even as your Father which is in heaven is perfect," Matt. 5:48. The Greek here means "be ye brought to completion," and refers to the fact of a completed Christian experience. It does not mean as perfect as God, but rather, Be ye perfect, complete, entire in your Christian experience as God is perfect in His sphere as a loving Father. Holiness as an experience puts the finishing touches upon the work of grace in the Christian's heart. True, he should grow in grace as long as he lives, but the work of eradicating sin is complete and need never be done again if he goes on with God as he should.

What is Christian perfection? Let others answer.

"Both my brother and I (Charles Wesley) maintain that Christian perfection is that love of God and our neighbor which implies deliverance from all sin. It is the loving of God with all our heart, mind, soul, and strength. This implies no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words and actions are governed by pure love" -- John Wesley, Works, Vol. vi. p.500. He further states: "It is nothing higher and nothing lower than this -- pure love of God and man. It is love governing the heart and life, running through all our tempers, words and actions," Works, Vol. vii, p.717.

Rev. John Fletcher, co-laborer of Wesley and one of England's most humble, holy and godly ministers, says: "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him, to cleanse him and to keep him clean, 'from all the filthiness of the flesh and spirit,' and to enable him to 'fulfil the law of Christ,' according to the talents he is entrusted with, and the circumstances in which he is placed in this world" -- Last Check to Antinomianism, p.567.

Dr. Adam Clarke, one of the most learned men Methodism produced in his day, and a great Scripture Commentator, asks and answers: "What, then, is this complete sanctification? It is the from the remains of sin." -- Clarke's Theology, p.206.

Rev. J. A. Wood says of Christian perfection: "Negatively, it is that state of grace which excludes all sin from the heart. Positively, it is the possession of the pure love of God. In the grace of justification, sins, as acts of transgression, are pardoned. In the grace of sanctification, sin, as a malady, is removed, so that the heart is pure" -- Perfect Love, p.34.

St. John explains in I John 4:17, 18 that it is the perfect love of God which casteth out fear; fear of people's opinions, actions, of death and the judgment. The fear here referred to is beyond doubt a trait of the carnal mind, because it "hath torment," which is not in keeping with the filial fear of the perfect love of God in the truly holy heart.

There is an encouraging thought to leave with you. God said to Abraham, "I am the Almighty God; walk before me, and be thou perfect," Gen. 17:1 Even at that early date, true spirituality consisted of perfect submission, obedience and love to God. If Abraham could do it then, surely we can now with all the added light and grace which God has furnished us. But there is another comforting thought in that word, "Almighty." In the Hebrew that term, "El-Shaddai," signifies that God is to His people just what the mother is to her suckling child; its food, its protection, its love, its all. When God has promised to be "our all and in all," what more do we need to live in perfect obedience to Him and endeavor to do His whole will?

3. It is Heart Purity. "Blessed are the pure in heart: for they shall see God," Matt. 5:8. "His strength was as the strength of ten because his heart was pure," said the poet of Sir Galahad. This is illustrative of the sanctified person. Mr. Wesley is reported to have said that the power of one sanctified man is equal to that of twenty regenerated men. In spiritual matters, purity is power.

4. It is the Baptism with the Holy Ghost. "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost," Rom. 15:16. It is as impossible to be entirely sanctified without the baptism of the Holy Ghost as it is to be converted without believing faith or repentance. Without Him there is no sanctification, for He is the Sanctifying Agent by which the work is accomplished. Why does He not come to abide in regeneration? He does come to every sinner's heart and convict him, and to every penitent's heart to convert him; otherwise, he could never be saved. He imparts new life to the penitent sinner, and gives him joy in believing, and is with him. The reason He cannot take up His inward abode in fullness is simple: The carnal nature yet occupies the heart of the believer, hindering the work and presence of the Holy Ghost. See Rom. 8.7.

Paul explained that "The flesh lusteth against the Spirit and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would," Gal. 5:17. Yet, in vs. 13, he calls these same people "brethren"; hence, they must have been Christians, but not fully Spirit-dominated Christians, nor fully sanctified Christians, for He tells them in the 24th verse that "they that are Christ's have crucified the flesh with the affections and lusts." Rom. 6:6 explains that this "crucifixion" destroys the old man, but these "brethren" had not yet received this experience. It is plain, then, that the reason the Holy Ghost does not take up His abode at regeneration is because of remaining sin in the believer's heart. God cannot abide where sin abides; therefore, He cannot condone the believer's sin by entering into His habitation with it to dwell.

On the other hand, if the Holy Ghost applies the blood to cleanse the heart for His dwelling, to come in and live, guide, teach and comfort the Christian, it is utter foolishness to suppose that He would thus prepare it for His abode, then retire for days, weeks or months and leave it empty and void of His indwelling presence. Do not be deceived by such false ideas. There



is not ONE LINE of Scripture to support such a notion. Any teaching of this sort rests upon a distorting and misconstruing of the Scriptures. He comes to the sanctified heart to "abide forever."

5. It is sometimes termed the Canaan Land Experience. There was a double crossing of the Israelites in getting from Egypt to Canaan. They crossed the Red sea, then finally the Jordan River. These two crossings are often taken to represent regeneration, freedom from sin's bondage; and full salvation, deliverance from the unhappy wilderness state.

Canaan was a land "flowing with milk and honey," and loaded with sweet grapes and pomegranates and other delicious foods in abundance. It was a rest for the people of God from their wanderings; a blessed promised heritage realized.

Just so it is with sanctified Christians. They reach a deeper, sweeter and richer state in grace than they ever had when they enter this experience. They have rest from tormenting carnal traits and inward impurities. They find rivers of delight, fountains of holy joy and rapture springing up within their souls. Such peace as they never realized possible is now their daily enjoyment. They have "love, joy, peace, longsuffering, goodness, gentleness, and faith" welling up within and sweetening their lives daily. O blessed experience! If you do not possess it, dear Christian friend, it is your heritage in Christ today.

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## Chapter 6 THE TECHNIQUE OF OBTAINING

The merely regenerated person soon finds that at times all is not love within his heart, as we saw in Chapter 4. How to rid himself of this condition now becomes the outstanding question of his Christian life. It is all-important that one get the right start as this has so much to do with the success or failure of Christian living.

In the material world about us every great phase of life and nature is governed by laws of various kinds. Even the minute things of our everyday knowledge are regulated by certain laws. Matters of spiritual life are likewise governed by great principles which must be obeyed if we are to progress in spiritual living. In this chapter some simple rules will be laid down which it is hoped will prove helpful in obtaining the gracious experience of sanctification or the baptism with the Holy Ghost.

To receive this experience it will be necessary to follow the laws governing its obtainment, just as it is in becoming a Christian. One must repent and believe to be saved; likewise, he must consecrate fully his all and himself to God and believe to be filled with the Spirit, or sanctified.

1. One Must See His Need of It. No one is interested in something which he thinks he does not need. Early after conversion the writer felt no need for anything more; in fact, he felt he had no room for more, so over running was his joy. But ere long he began to feel a void in his soul, a hunger for something which he was convinced he did not have, and for this need he began to pray,

as the blessed Spirit continued to whisper, "Son, there is something more for you." After struggling through many difficulties, finally the restful assurance of full salvation was received. O how blessed it is to be in possession of such an experience!

Jesus said, "Blessed are they which do hunger and thirst after righteousness; for they shall be filled," Matt. 5:6. To "hunger" and "thirst" is certainly to feel a need.

On this point, Rev. J. A. Wood, in "Perfect Love" says: "If you have but little sense of need, you will make little progress. Your efforts in seeking holiness will be likely to harmonize with the strength of your desires. The necessary feelings of penitence, self-abasement, and of strong desire for holiness, may be secured by prayer, searching the Scriptures, meditation, and self-examination." p.97.

When one sees his need as he should, it will not take him long to get the blessing.

2. One Must Desire It Above Everything Else. Let nothing crush out that hunger for the blessing created by the vision of need. The devil will be on hand to show one everything else, but it must be put from the heart and mind, with the earnest resolve to seek nothing short of this full blessing.

As Jacob was wrestling alone by the murmuring brook of Jabbok, which was singing its way to the Jordan, and he continued pleading, sighing, groaning, holding on until day break, so the earnest soul must hold on to God in prayer until it can be said of him as of Jacob, "He blessed him there." And then he can testify as did Jacob, "My life is preserved." It will take a strong purpose and an unconquerable resolution, but these will win out in the end.

If this experience is as rich and great as it is described to us by Bible writers, by the best authors upon the subject and the most spiritual of Christians, is it not worth putting aside all else in order to obtain it?

3. One Must Pray for It, and Seek It Incessantly. Refuse to become discouraged if you do not obtain it when you first seek it. Let no one entice you to make a shallow consecration and take it by faith without receiving the witness. God purposes to give you this experience in a manner which will bring a satisfactory witness to your soul that you have received it.

In all your prayer, both family and private, plead for this "fullness of the blessing of the gospel of Christ." God will not fail you. Never stop until you get the experience.

Some will argue to you that we are not taught to pray for the Holy Ghost. This arises out of their ignorance of the facts or willful prejudice. Jesus said, "If ye then, being evil know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask Him," Luke 11:13. "To them that ASK Him." For what? The Holy Spirit, of course. In the account of the Samaritan revival, Acts 8:5-17, we are told that Peter and John "prayed for them, that they might receive the Holy Ghost." Christ said, "I will pray the Father, and He shall give you another Comforter," John 14:16. If Christ and the apostles taught that men should pray for the Holy Ghost, it is safe for us to take their word. This much is sure: no one ever received the

Holy Ghost who was not a person of prayer, and it is doubtful whether anyone ever received Him who had not prayed for His coming. One may receive Him, however, at a moment when he is not engaged in prayer, if his consecration is complete and he is only waiting in simple faith.

4. One Must Make a Complete Consecration and Abandonment of Self to God. All one has or expects to gain; all one is or hopes to be; all he knows or intends to acquire, and the unknown future as well; yea, everything must be consecrated to God forever. But this is not all. So far we have spoken only of possessives; now we come nearer, to the person himself. One must fully abandon himself to God, praying earnestly to be cleansed from the last stains of sin and filled with the Spirit of God. Nor must he shrink from dying out completely to the whims and clamours of carnal friends and relatives, or their criticisms, and to the rest of the world and all they may say about him. This does not mean that he will cease to love them, but that he ceases to let their frowns or favors desist him from doing the whole will of God so far as he knows it.

St. Paul gave remarkable instructions about the receiving of this experience. Let us examine them.

"I beseech you therefore, brethren, ( not sinners -- brethren) by the mercies of God, that ye present your bodies a living sacrifice, (spiritually alive and perpetually consecrated) holy, acceptable unto God, which is your reasonable service. Rom. 12:1. Thus far he describes the experience obtained; in the following, the experience operating, and the results. "And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Vs. 2. "The carnal mind is enmity against God," Rom. 8:7. So the "renewing of the mind" can only mean the cleansing away of the carnal mind. Note that the "good, and acceptable and perfect will of God" he speaks of here ties in perfectly with I Thess. 4:3, "For this is the will of God, even your sanctification."

"Having therefore these promises, dearly beloved, (not sinners) let us cleanse ourselves from all filthiness of the flesh (outward habits unbecoming to a Christian ) and of the spirit (carnal desires and motives of the soul), perfecting holiness (finishing the task or getting sanctified) in the fear of God," (or realization of the consequences of not so doing) II Cor. 7:1. Is not the great issue towards which he was pointing summed up in the words "perfecting holiness in the fear of God"? Certainly so. I have paraphrased these Scriptures to emphasize the meanings set forth.

These two passages set forth the thought of consecration as the means of obtaining this experience. Read this description over again and notice how closely the thoughts of presenting and cleansing our bodies are connected with those of renewing the mind and perfecting holiness. There can be no sanctification without entire consecration.

5. One Must Trust Him Wholly to Do the Work. It is not how much a seeking person groans, fasts and weeps that brings the victory. Good as all this is, it can never bring peace and assurance of the blessing to the soul. God alone, by the cleansing baptism with the Holy Ghost, can do this mighty work for and in you. Turn the case over to Him completely; take your hands off, letting Him perform His good will and pleasure in you, and the blessing is not far hence.

It must be remembered at all times that every soul is fully dependent upon Him in the last analysis to cleanse and keep His heart from sin. No human merit, nor suffering can suffice to give this glorious experience. We have a part to perform in consecration, but only God can do the gracious work of cleansing and infilling. Therefore, trust upon Him every moment not only before but after the experience is received.

Do not fall into the unwholesome error of depending upon the emotions or feelings for the assurance of heart purity. These will often prove uncertain, sometimes indeed changing and almost bewildering. They are not to be trusted in such important matters. There is surer guidance: the Word, faith and the comforting witness of the Holy Ghost. If a person is Spirit-filled he will certainly have times of rejoicing, and the constant realization of the joyous satisfaction it brings to be saved from all sin, but he will not likely be constantly feeling happy thrills in his emotional nature. Contrariwise, he may at times experience seasons of heaviness and a depression of the emotions. But if he is trusting wholly upon the Lord for victory, this need not rob him of his assurance, since his peace is not based upon his feelings but upon the great eternal promises of God and faith therein. Hence, he need not be swept about by the winds of his emotions.

6. One Must Believe God's Promises and Receive It by Faith. He is more willing to give than we are to receive. Luke 11:13.

Speaking of this experience, the great and good Wesley said: "The voice of God to your soul is, Believe and be saved. Faith is the condition, and the only condition, of sanctification, exactly as it is in justification. No man is sanctified till he believes; every man when he believes is sanctified," -- Works Vol. II. p.244; Vol. 1. p.388. Again he states: "But what is that faith by which we are sanctified, saved from all sin and perfected in love? This faith is a divine evidence or conviction". That God hath promised this sanctification in the Scriptures.

"2. That what God hath promised He is able to perform.

"3. That He is able and willing to do it now.

"4. To this confidence that God is able and willing to sanctify us now, there needs to be added one more thing-a divine evidence or conviction that he doth it." - Sermons, Vol. I., p.390.

Rev. John S. Inskip, in "Methods of Promoting Perfect Love," page 13, says: "In regard to the nature of the faith necessary to obtain perfect purity, it will be found to be essentially the same as that which we exercised when we sought and found pardon."

"The man who remembers how he sought the blessing of pardon, knows how to seek the blessing of purity; namely, to look for it as something to be received at once by simple faith," - Rev. B. W. Gorham, "God's Method with Man," p.188.

Well did Bishop Hedding, in a Conference Sermon, say: "That faith which is the condition of this entire sanctification is exercised only by a penitent heart -- a heart willing to part with all sin forever, and determined to do the will of God in all things."

Mr. Wesley exhorts: "Look for it every day, every hour, every moment. Why not this hour-this moment? Certainly you may look for it now, if you believe it is by faith." When one comes to the end of himself, he may look up and believe for the blessing that instant.

How glorious that it is not obtained by works! If so, some would be forever left out; others would never know when they had worked sufficiently to merit it. If it were by growth, many would never reach it; still others would not recognize when they finally came to its border. If it were by self-mortification only, who could know when his sorrow was deep enough? But since it is by faith, all may come simply trusting to receive it; all may come on the same grounds to accept it; all may have the same assurance of it, the same nature of its inward witness though their spoken testimonies differ ever so much.

O how simple is this full salvation. The atoning blood of Christ is the meritorious basis; the promises of God afford the immovable rock of confidence and faith; the Holy Ghost is the gracious applying Agent, witnessing to His work, first, by a gentle persuasion, which grows into a strong conviction in the soul. Now we, the happy recipients, simply trusting God, go on our way heaven-ward with a shout of victory in our souls and a stride of triumph in our march. To keep this blessed victory is easy; just follow the rules of obtaining it, and there will be no insurmountable difficulties in the way. Praise God for victory this moment!

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## Chapter 7 THE ROAD TO ROYALTY

"And this is the victory that overcometh the world, even our faith." I John 5:4.

It is one thing to get saved and filled with the Spirit, or sanctified; it is quite another to keep this experience throughout life. It is equally important to say the least, for what will it profit a man if he does not "be faithful unto death," or the Lord's coming?

Now if the devil finds he cannot possess you, then he will oppress, depress, repress, compress and suppress you in every way he possibly can. But there is victory for you every step of the way, by God's grace. The application of the following rules to everyday life will doubtless bring gracious spiritual dividends.

1. Keep Prayed Up. "Men ought always to pray and not to faint," Luke 18:1. Some folk pray a little, but apparently faint before the answer comes! Paul exhorted to "Pray without ceasing," I Thess. 5:17. To practice this would guarantee against spiritual fainting.

No one ever went down in defeat who kept prayed up. It is said that Paderewski, once world-famous pianist, one time remarked, "When I miss my practice one day I notice it. When I miss it two or three days, my friends notice it, and when I miss it a week, the world notices it." What was true of his practice on the piano is true of our prayers; our friends and the world know when we miss them.

Regular, systematic seasons of secret prayer are of the greatest value in living the victorious life. Both David and Daniel "prayed three times a day," and they made success. It would be a good plan to adopt their method if possible.

2. Read Your Bible Daily. Feed on it. Do not stop at a nibble now and then. Read it daily, at least some portion, and a chapter a day is not a bad rule. Memorize many passages dear to you and be able to quote them. Thus you will be fortified against wrong doctrines, and the very devil himself will find you invulnerable.

3. Keep Your Eyes Upon Jesus. "Looking unto Jesus, the author and finisher of our faith," Heb. 12:2. Never mind what the world says, look to Jesus. Do not be led astray following every new fad in religion that comes into your community; keep looking to Jesus.

When Peter saw the boisterous waves about him, he began to sink. That sentence speaks volumes! As long as he looked at Jesus he walked the rough waves apparently without difficulty, but when he looked at surrounding circumstances, he began sinking. Do not look at circumstances, look to Jesus. "Grace enters into circumstances, but circumstances never enter into grace" is a wonderful consolation.

4. Seek Divine Guidance. Never make any important step in life without first seeking to know God's wills in regards to the matter. You will find that the will of God is not something to be feared or dreaded; it will not crush from life all that is worth while, but will, rather, fill it with real meaning. The poet has said:

Like a bird that's found its nest,  
So my soul has found sweet rest,  
In the center of the Will of God.

The promises relative to Divine guidance are just as true as any other promises in the Word. You have every right to claim them for your very own. How many heartaches could have been avoided, how many wrecked lives been useful, if only the will of God had been sought in time.

Human knowledge cannot reach out into the tomorrows to see what they contain. There is no skill at our disposal to predict what will come on the tomorrows. But we can place our hand in the hand of Him who knows all about all the tomorrows and rest assured that He will guide over every step of the untried ways.

The world is ever seeking for security. The best security that can be known is to seek always to do His will. He has promised to guide us, and we will do well to seek His guidance in all our life's problems and undertakings. Many have gone ahead without knowing His will and made a failure, and others, because of discouragements have made ship-wreck of their faith.

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass," Psa. 37:5. Here is the recipe for spiritual guidance. When we really obey the first part of this verse respecting our lives, we may depend upon God to do the last part of it for us. In other words, when

we are fully committed to God along any line, He becomes responsible for us and the outcome of the things we have placed in His hands. To feel that one is divinely led is a most gracious solace in the times of supreme testings, either in one's personal life, social relations or field of Christian labor.

5. Obey the Checks of the Spirit. The Holy Ghost is ever faithful. When we are about to do or say something out of Divine order, He will gently check us. Here is the first place a person begins to lose out in his Christian experience - when he disregards the checks of the Spirit. St. Paul exhorts us to "Grieve not the Holy Spirit of God, whereby ye are sealed unto the day of redemption." To break this seal by grieving Him, failing to come back quickly to rectify the matter, is to pave the way for spiritual disaster.

Upon feeling that one has grieved the Spirit, he should immediately go to God in prayer, even if it be but to drop his head and pray silently while surrounded by others, asking Him to have mercy upon him and help him not to further grieve the Spirit by a negligent attitude towards his mistake or blunder.

Sometimes people mistake the check of the Spirit for the "rebuke" of the Spirit. Then Satan sets up a storm of false condemnation and tries to defeat the soul by making him feel that he has sinned, when in reality the blessed Spirit was only checking him lest he should sin. We should distinguish between His checks and His rebukes. This is a good rule: His checks precede any wrong doing, warning us; His rebukes follow our misdeeds, revealing our wrongs. But even then it is not to cast us off that He rebukes, but that we may see the error and correct it. We are to "despise not the chastenings of the Lord," but rather to profit by them.

6. Confess Your Faults. "Confess your faults one to another, and pray one for another that ye may be healed," James 5:16. To deny our faults and try to blame others is only to make things worse for ourselves.

John Wesley said: "Be always ready to own any fault you have been in. If you have at any time thought, spoken or acted wrong, be not backward to acknowledge it." Unwillingness to confess your faults is dangerous to the soul. It will bring you into a sour, self-reliant, critical, cynical state, and you will lose that sweet, tender, victorious Spirit.

7. Check Up on Yourself. It is good to take inventory of one's spiritual stock occasionally. David advised, "Commune with your own heart," Psa. 4:4. St. Paul admonished, "Examine yourselves whether ye be in the faith," II Cor. 13:5. By comparing the present stock of spiritual commodities with that of other days, one can tell what kind of progress he is making, and whether the asset or liability side of the ledger of religious life is heavier or lighter than formerly. But above all, measure by the Word of God, as it is the only sure rule. You are likely to run into all sorts of difficulties if you measure by other folk's standards or lives. St. Paul warned that those who practiced this were not wise. II Cor. 10:12.

In making this check up, do not probe your experience to pieces trying to remodel it after someone's you read of or heard given. This is a mistake, and sometimes in the last degree it can be fatal to Christian experience. Everyone should profit by the experiences of other deep Christians.

There is scarcely a more profitable study than that of the biographies of godly people. There is, however, one thing which one should ever keep in mind: we are not to seek the experiences of others, however great and glorious they have been. If in reading and listening to others, together with searching your Bible, you are convinced that you do not have the experience, either of salvation or of entire sanctification, do not hesitate to go humbly to God in prayer, asking for the clear assuring witness to your own experience. If you wait upon God, He will give it to you when all conditions are met. But avoid this: seeking an experience like you read or heard about, as to demonstrations or other manifestations. God purposes to give you an experience which will suit your individual need. His witness to your heart of that experience is sufficient for you, and in accepting this and living in keeping with it you can best glorify Him. So long as we seek another's experience we are not wholly glorifying Christ, but rather tend to lean to someone else. Even if you see that you must retract your profession and seek the experience you have already claimed, take St. Paul's advice, and "Cast not away therefore your confidence which hath great recompense of reward," Heb. 10:35. Do not allow yourself to get into darkness by looking at the negative side, but look positively to Christ for victory as He has promised it to you.

8. Keep a Tender Conscience. Cautiously avoid becoming hard-hearted. We are admonished to "weep with them that weep." If one keeps a tender conscience it will not be so hard for God to talk to him. The Holy Ghost can very easily make impressions upon a tender heart and conscience. By keeping tender and gentle in spirit one will not be likely to stray far from the path of right. It is a great safe-guard against spiritual loss.

9. Keep Looking Heavenward. Nothing gives a soul such courage to be faithful as an occasional glimpse into that glorious beyond which awaits the redeemed. Keep your eyes in that direction. Be ever on the outlook for the Saviour's return. When one lives in this atmosphere it is easier to keep victory.

10. Finally, fellow pilgrims, let us above all else, "Be faithful unto death." Not he who started well, nor he who shone brightly in other days, but he that "endureth unto the end shall be saved."

The road to royalty, the victorious Christian way of life, is sometimes beset with difficulties; sometimes thorns pierce the travelers' feet, and oftentimes stones of hindrance are lying near by. But thank God, we do not have to stop for a thorn-bruise nor go out of our way to strike stumbling stones! The center of the way is safe for those who are "watching unto prayer," and walking "circumspectly in the world."

Let us be faithful. The Old Ship Zion, on which we are booked to sail, will soon be coming. It is only a short journey across the storm-tossed channel to the serene, golden harbor of the glory land where we shall anchor to the shores of eternal peace and joy. We shall then step ashore upon the evergreen hills of paradise and be forever with our blessed Lord who loved us so, and that innumerable company of loved ones. O happy prospect of that wonderful land where,

"O'er all those wide, extended plains,  
Shines one eternal day;  
Here God the Son forever reigns,



And scatters night away."

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THE END