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## ARTICLES BY H. A. ERDMANN

Compiled by Duane V. Maxey  
With a Memoir of Him  
Following His Homegoing

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## INTRODUCTION

This publication consists of 10 articles by Henry Albert Erdmann and a Memoir of him --  
all compiled from The Missionary Revivalist. The articles are placed in the chronological  
sequence of their publication and the Memoir is placed at the end of the document.

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### 1 HOLINESS THE CENTRAL TRUTH OF REVELATION

From the February, 1966 Missionary Revivalist

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The idea of man's sinfulness, and of his consequent need of expiation and purity, is  
recognized in all the religions of the world. The oldest forms of heathenism abound with the idea  
of sacrifice. Costly temples have been erected; vast retinues of priests maintained; altars  
constantly kept blazing with fires of numberless sacrifices. Beasts, birds and crawling reptiles,  
and, not infrequently, men, women, and children, were offered up in sacrifice.

The mythologies of ancient Egypt, Greece and Rome, Assyria, and Babylonia, China and  
Japan, India and Africa, looked toward the elevation and purification of men from, their sinful  
condition. All the sacred books and systems of Zoroaster and of Confucius, the Vedas and the  
Shasters, the Koran and the sensuous worship of Romanism, have, professedly at least, been

designed for this purpose. All their teachings, their sacrifices, their priesthoods, their ablutions, penances, and pilgrimages, are designed to secure the same results.

True, their ideas are confused, their methods are various, their stand-points differ, and all their systems are ineffectual; but yet they all show the strugglings of the mind of men for that which, in a greater or less degree, they are convinced that they need. But what complete and acknowledged failures have these systems of philosophy, ethics and religion been!

And yet the idea of sacredness which has been attached to all religions, all sacrifices, priests, nuns, pilgrims, hermits, pillared saints, etc., is ineradicable from the human mind. The countless throngs of pilgrims who annually wend their way to the sacred Ganges to plunge beneath its waters, do so because they believe that by so doing they will wash away their sins. And so with other religionists, whose name is Legion. But they all have failed, and must forever fail.

On the other hand, Christianity not only announces its great purpose to make men holy, but proposes an infallible scheme by which this grand result may be realized. It stands pledged before the world to make men holy on certain expressed conditions. This is its great central idea. If this fails, the whole system will fail with it. It stands or falls with this great truth. Prophecy and promise, the law and the Gospel, types and antitypes, shadows and substances, symbols and realities, all revolve round this central truth. It is interesting to trace, in the ceremonial law, how the tabernacle and the priests, the altar and mercy-seat, the vestments of the priests and the offerings of the altar, and everything pertaining to the service of the Lord, must be "pure", "consecrated", "sanctified", "hallowed", and "without spot or blemish." These words and their cognates are in constant use in the divine directions. But we all know that all these things were only typical -- shadows of good things to come.

God is building, in the midst of this world of sin, and suffering, and sorrow, a "spiritual", a "holy temple," and everything about this is to be holy. "The temple of God is holy, which temple ye are." I Cor. 3:17. "Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ". I Peter 2:5. Here we have before us the plan of the great Architect of this living temple. Is it to be wondered at, when He gave His revelation to mankind, this should ever be found in all of His utterances: Can we wonder that it is the burden of His law, as well as of His Gospel? That it is uttered in tones of authority in His law, breathed out in sweetness and tenderness in His promises, symbolized in sacrifices, written in blood, and graven in precious stones? That it burdens the prayers of inspired men, finds utterance in their exhortations and appeals, and, more than all, that it was the great purpose of Christ in His sacrificial offering for sin. Why was His name called Jesus? Why is He called the Lamb of God? Was it not because "He taketh away the sin of the world?"

The truth of God -- His Word -- thus becomes the great instrument to lead mankind into holiness. Its commands convince us of its necessity; its wonderful provisions demonstrates the possibility of its attainment; and its luminous promises, so free, so abundant, so "exceedingly great and precious," show us the certainty of it. What more could we desire on this subject? On the one side of us rises, at times dark and frowning with thunder, and anon ablaze with lightnings, Sinai's rugged and splintered mount; on the other is Calvary, stained with blood and vocal with groans. But the burden of both is, "Holiness unto the Lord."

What Christianity proposes to accomplish it actually does for sin-defiled men. IT MAKES THEM HOLY. It lifts them up out of the depths of their guilt and their depravity; transforms their souls; infuses into them a new, divine life; regulates their whole exterior conduct; and hallows their whole being. Where all the various theories of the philosophers of ancient and modern times have been pronounced utterly worthless, Christ and Christianity has made men and women holy. The numberless multitude of white-robed saints, whose tears are forever wiped away, were once dwellers upon this earth, mingling with its busy scenes, assailed by its temptations, tried by poverty and pain, and bedewing their rough and thorny way with their tears. But while they were here, they washed their robes and made them white in the blood of the Lamb.

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2

## ADORNING THE DOCTRINE

From the July, 1967, Missionary Revivalist

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Adorn the Doctrine of God our Savior in all things. Titus 2:10

What is the doctrine which we are here commanded to adorn? There are many doctrines floating about in the land. We are not called to adorn "a doctrine", or "just any doctrine," but a specific doctrine, "the doctrine of God our Savior." But what is that doctrine?

The great, all-important doctrine, the one around which all others naturally and fittingly must revolve, is HOLINESS. Holiness is the essence of God, the moral quality of heaven, the theme of the Bible. Many would have us say less about holiness, but the Bible is a text-book on holiness.

Holiness is not simply a doctrine around which our church has designed to build itself because we needed some particular feature to identify us from other peoples and churches. No, Sir! We would preach holiness whether it were a doctrine of our church or not.

Holiness is the key to the Scriptures, and not Mrs. Eddy's "Science and Health." Without holiness the Bible does not have much meaning. It becomes a bewildering conundrum.

To adorn holiness is to so live that we give it beauty and attractiveness. It is the proper sort of life answering to our profession, that will convince folk that holiness is not a theory, but a beautiful life.

Holiness has moral power. It will conquer anywhere if it is adorned; but the trouble is that often it is given a black eye. It is wounded in the house of its friends.

But someone says: "How is it wounded?" It is often wounded by ugly words or actions. It is wounded by wanting our own way. By way of illustration: When the writer was pastor at Minor, North Dakota, the pastors and churches of that part of the state decided to promote a home mission revival in a neighboring town. They all agreed to sponsor the campaign and each bear a fifth of the expenses, for there were five churches in our group. But one of the pastors would not promise to help with any of the expenses unless he were given the permission to name the evangelist. Such a spirit gives holiness a black eye.

Holiness is wounded by its professors going according to their own opinion in matters. "I feel so-and-so about this." Perhaps the Bible speaks otherwise. Then we wonder why not more is accomplished, or why our children are unsaved.

Many times holiness is wounded by sheer lack of wisdom. And sometimes by pure laziness, religious laziness, will exert oneself more for other things than for the cause of God. Can't attend prayer-meeting, but are very able to go when some kind of program is to be given.

Holiness is wounded by its professors doing things that God once told them not to do. God has never amended nor altered nor rescinded any of His edicts.

In what are we told to adorn holiness?

FIRST we must come into possession of it. We cannot adorn something that we do not have. Then, according to the context in this second chapter of Titus, we are particularly to adorn it in doing good works, and in sincerity of words. Be careful what we say, and how we say it. v. 7

In honesty of behavior. Verse ten tells us "Not purloining." "Purloining" means to steal. It means, then, that we must use proper exercise of scruple in all business dealings. It means we must keep promises made, or furnish a proper explanation for not keeping them.

To adorn the doctrine of holiness we must always "show good fidelity." That includes faithfulness to God by regular attendance at God's house. Faithful to the Sunday School and the Sunday School lesson, to the church services and prayer-meeting. Faithful to family worship.

All of these help to advertise holiness, and unfaithfulness in any of them gives it the black eye.

All this includes a unity of purpose. Not some pulling for the advancement of one part of the work of the church, and others for another part, to the neglect of the whole. It means a pulling together for every part of the work of the church.

Why adorn the doctrine? Isn't it enough just so I have the experience? Some will be lost who could have been saved if we had adorned holiness.

God will be grieved if I fail to adorn the doctrine of holiness, and I will suffer for it now and be lost in the end.

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3

## DANGERS WE FACE

From the September, 1967 Missionary Revivalist

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In the ninth chapter of Acts is recorded Paul's journey to Damascus. His purpose in going was to seek out and arrest any that he might find who were Christians and bring them to Jerusalem to be prosecuted. He went equipped with a head full of false zeal, a pocket full of letters from the High Priest, and a heart full of hatred.

On this journey he came face to face with the Lord Jesus Christ. What a wonderful day it was for Saul of Tarsus when Jesus met him on this journey to Damascus.

Saul of Tarsus was a leader among those who were persecuting the church. It was at his feet they laid their coats at the stoning of Stephen. Fired by the tragedy he went forth persecuting the Christians from city to city, and even unto death.

The eye of the Lord was ever upon Saul. Jesus knew the heart of Saul. He knew Saul was honest, although mistaken in his zeal. There is nothing more dangerous.

When Jesus met him his entire life was changed in a moment. From a proud, haughty Pharisee, he became an obedient, humble disciple. As an ambassador for Christ, he went forth as the first and greatest of all missionaries of the church.

After he had campaigned for the Lord twenty years or more, we hear him declare (Acts 26:19), "I was not disobedient to the heavenly vision."

Odd as it may appear, Paul seemed to have one fear throughout his ministry. He feared he might fail in being obedient "to the heavenly vision" and by that become a castaway (I Cor. 9:27). But standing before Agrippa in his great defense, rising to the height of his oratorical ability, he cried, "O, King Agrippa, I was not disobedient to the heavenly vision."

One of the dangers of the church and the people of God of this day is that of losing our vision. Israel, God's chosen people, lost their vision. They forgot what God had done for them across the centuries. They forgot the days of Moses and Joshua. They forgot the days of Saul, David, and Solomon. They lost their vision and went into idolatry. What an awful price they paid. The ten tribes were carried into captivity, never to return. The tribes of Judah and Benjamin were carried into captivity for seventy years, and only a remnant ever returned.

Israel never regained her vision. When Jesus came to earth, He came unto His own, but His own received Him not.

John tells us of the greatest of tragedies: "The light shineth in darkness; and the darkness comprehended it not." Darkness did not recognize light, and therefore did not give way to light.

The church today faces the same danger. Many have left "the old paths" and are drifting from God, flirting with the world and are losing the vision. They now see no harm in things and practices that once looked to them to be dangerous and deadly. Now they can see nothing wrong with things that once appeared to them to be very much wrong. They have lost the vision.

A second danger the church is facing is that of losing her first love. The church at Ephesus did. The church at Ephesus was unaware of its danger. Their condition was alarming. Jesus faithfully warned them and told them their only remedy was to "repent, and do thy first works." Repent just like you did the first time. To lose first love constitutes backsliding, and the only means of recovery is to repent.

Many are passing through the same experience the Ephesians passed through. The fire and zeal for God they once had is gone, and although a form of worship is maintained, it is now more an act of duty than of love.

A third danger many are facing is that of losing God altogether. There is danger of grieving the Holy Spirit. To lose one's vision, and to lose one's first love, unless corrected soon, may cause one to lose God forever. God warns: "Thou shalt have no other gods before me."

Then there is the danger of not knowing when the Spirit departs. This was true of Samson. He became careless, flirted with temptation, and the Spirit departed. Poor, deceived Samson thought the Spirit was still with him when He was not.

We may allow our vision to be dimmed, the Spirit departs, Satan disguises himself and comes impersonating the Holy Spirit, the individual is deceived and knows not the difference. Then if a preacher can make them laugh a great deal they think they are being blessed. They do not know the difference between being blessed of the Lord and being tickled.

The next step, then, is the danger of crossing the "dead-line." King Saul did. We hear him crying "I have played the fool." He "played the fool" when he deviated from the path of obedience. He failed to repent when the opportunity was presented, and at last we hear him cry out, "God heareth me no more."

Friend, fellow-pilgrim to eternity, how long has it been since you had a direct, sure-enough answer from God? Better check up.

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4

THE BEAUTY OF HOLINESS

From the October, 1967 Missionary Revivalist

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"Holiness becometh thy house, O Lord, forever". Ps. 93:5

"Worship the Lord in the beauty of Holiness." Ps. 29:2.

One's understanding of the words of the Psalmist is increased by a true definition of its terms.

"Holiness" is defined as a state of spiritual soundness, or purity of heart, a renovation of the soul in which all the defilement of sin has been eliminated, and the heart is filled with heavenly love.

"Becometh" means congruous with, or appropriate to.

"Thy house" may mean the temple, or church building; but it means more especially the household. The container stands for the thing contained. The house stands for the household, the ones who worship in God's house. Those for whom Christ died. The body, of which He is the head.

The text, therefore, could be paraphrased as follows: "Purity of heart is congruous to those who are members of the church of the living God."

Holiness is essential to the congruity of the church. Think of the inconsistency of talking of the church as the body of Christ, who is holy, and of Him as the head, if attention is not given to the holiness of the body.

Can the head be holy and the body unholy? Polluted? Certainly not. There can be no congruity of an unholy body with a holy head.

And preaching, or teaching, which opposes, or omits the truth of holiness, cannot be appropriately said to belong to Christ in any sense of spiritual union with Him.

Holiness is an essential doctrine of the church's creed. Holiness is an essential message of the ministry of the church. Holiness is an essential experience for the members of the church. Holiness is an essential standard of conduct for all Christians. "Be ye holy in all manner of living." (I Peter 1:15) Holiness is essential to the acceptability of the worship of the church. The Word exhorts us to "Worship the Lord in the beauty of holiness."

Holy worshippers come before God in awe and reverence, but without condemnation, and without the bias of the carnal nature. Therefore they come with confidence and in "full assurance of faith."

Holy worshippers have a spontaneous praise in their hearts and on their lips. Holiness is the cure for formality. Its recipients worship "In Spirit and in truth." There is no make-believe nor hypocrisy in their worship. They are absolutely sincere.

Holy worshippers bow before God in the spirit of submission and say, "I delight to do thy will, O God."

Holy worshippers come to God's altars in a spirit of self-giving and sacrifice. They have deep and true devotion. They love to worship God. For worship to be acceptable the soul must be aflame with love.

Holy worshippers come together in the bonds of heavenly love and harmony. There are no divisive thoughts or feelings, no pulling off on a tangent. They are symphonized.

Holiness is perpetually (forever) becoming to the church of Jesus Christ.

This infers the perpetuity of the church. The plain declaration of our text is that as long as there is a church, holiness will be becoming to it. This must be true, because in a state of holiness alone is the nature of man in harmony with the nature of God. "Be ye holy, for I am Holy," says the Lord. (I Peter 1:6)

This is true because holiness restores man to the state in which he was created and for which he was always intended. Holiness "re-natures" man.

To be without holiness is unbecoming because Christ provided it by His death on the cross. To neglect the gift of His dying love is to despise Him. It is unthinkable that one who despises Christ can be one of His redeemed ones.

Holiness is perpetually becoming to the church because it is the unchangeable state of heaven. All is holy there, and all who are admitted there must be holy. No sin of any kind or degree will ever enter the portals of heaven. Heaven is reserved for holy people and holy angels. No sin or impurity of any nature will ever trouble the inhabitants of heaven.

The figure of our text is of a beautiful, perfectly tailored garment, which clothes and becomes the person who wears it. This garment is never old nor threadbare, yet it is not something new and fantastic. It is old but ever new. It has been given by God to all who seek to possess and wear it. And it always will be given to such.

It fits all who put it on becomingly, and it beautifies their life and character. It is perpetually beautiful and becoming. The longer it is worn the more beautiful and becoming it is.

The garment of holiness is to be worn to work every day, at worship on Sunday, and on all occasions of the year. One may sleep well in it at night. He can die in it with peace. He can be buried in it in hope. He can be raised in it in glory. He can wear it with comfort in heaven throughout eternity.

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## CHARACTERISTICS OF THE SANCTIFIED

From the April, 1969 Missionary Revivalist

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The sanctified children of God constitute a class all to itself. They possess characteristics that do not apply to any other class of people in all the world. In Second Corinthians 5:20 they are pointed out as being "ambassadors f o r Christ." An ambassador is a person especially designated for a special purpose. Webster says an ambassador is (1) "an accredited representative of a sovereign or state." (2) "A representative, or agent, of another charged with a special mission.

The sanctified, then, are "accredited representatives of a Sovereign," that Sovereign is God. To accredit means to "invest with credit or authority." Thus the sanctified have delegated to them a special trust with authority to carry out that trust. The sanctified, then, are accredited representatives of God, representing Him in the councils of men, "charged with a special mission." Defending Him, declaring and upholding Him and His mission consistently and fearlessly under all circumstances, and in all places.

The sanctified are purged branches in the Vine. We are told that if we are fruit-bearing branches, then God will purge us that we may bear "more fruit" and then "much fruit," and thus become real disciples. (John 15:8) To purge means to cleanse, or to purify. Thus the purged ones are cleansed, or purified ones, and that means that they are the sanctified ones. The branch must have the same nature as the vine. That nature is imparted when we become partakers of His holiness. (Hebrews 12:10)

Again, the sanctified are the real cross bearers. They have taken up the cross and carried it to the place of execution where their old nature was crucified. There the "old man" was put off and the "new man" was put on. The new man is created after the image of God in righteousness and true holiness.

The sanctified are citizens of heaven. "Our citizenship is in heaven." (Philippians 3:20). To be a citizen of a responsible nation has great worth. A little man stood one day in the presence of a representative of the greatest political power on earth. He was afflicted in body. His friends were absent. He had been arrested for preaching the Gospel of Christ. He was stripped for the lash when he asserted himself and asked, "Is it lawful for you to scourge a man that is a Roman, and he uncondemned?" When the centurion heard that, he became excited and hurried to the captain and said to him, "Better be careful what you do to this man, for he is a Roman." Then the captain became excited and hurried to the jail and inquired of Paul, "Are you a Roman?" Paul's only defense was "I am." It meant a great deal to Paul to be a citizen of Rome, but the sanctified are citizens of a far greater and more powerful kingdom than Rome ever was.

The citizens are all one in Christ. There are no color lines, no bread lines, no distinctions such as man makes.

The sanctified are "friends of God." "Ye are my friends if ye do whatsoever I command you." (John 15:14). He commands us to be holy, and the Apostle Paul declares "This is the will of God, even your sanctification." The friends of God, then, are they who do whatsoever they are commanded of God. And God commands us to be holy. "Be ye holy for I am holy." Then, since God commands us to be holy, then they who keep His commandments will be made holy, and the friends of God are those who keep His commandments and have been made holy.

In Malachi 3:17 we are told, "They shall be mine, saith the Lord of hosts, in that day when I make up my jewels. A jewel is anything that is considered to be of great value, or something that is very dear to one. The sanctified are especially dear to the Lord because they have been made partakers of His holiness (Hebrews 12:10).

The sanctified are kings and priests unto God. (Rev. 1:6) In Revelation 20:6 we are told the holy people shall be kings and priests of God and of Christ, and shall reign with Him a thousand years. Those who fail to enter into a holy relationship through sanctification will not be made kings and priests of God according to Revelation 20:6.

In Matthew 5:14, 16, Jesus tells us that we are lights to shine for Christ, and commands: "Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." These "good works" must stand out, for bad works seem to be much easier to be seen. No, we do not try to MAKE our light to shine. In that case they might not shine very well. The sanctified just LET their light shine. There is not that about, or in, the sanctified that would keep the light from shining. Any trace of carnality would throw a shadow over the light and would keep it from shining, because others would see only the shadow. Only they who have had all trace of carnality purged out from their souls can, and will, cast a clear light.

The sanctified are temples of the Holy Ghost. "What agreement hath the temple of God with idols? for ye are the temple of the living God." 1 Cor. 3:17

"If any man defile the temple of God, him shall God destroy, for the temple of God is holy, which temple ye are." 2 Corinthians 6:16.

Thus we see clearly that only the holy are classed as the temple of God, and the holy are the sanctified.

What a glorious privilege it is to be "the temple of God," and how diligent we must be, with great care to keep from defiling that temple.

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## 6 DIFFICULTIES OF THE SANCTIFIED

From the May, 1969 Missionary Revivalist

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"Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." 2 Timothy 2:15

We often hear it said that sanctification will settle all the questions in one's life. This is true only when proper qualifications are added. In our text we are told that if we want to be approved, we must study. To study means more than a casual reading of the Bible or any other truth. It implies diligent application, and careful classification, and retention of what was studied.

It is often found difficult, even by sanctified people, to clearly decide some matters that must be decided correctly if we wish to be approved workmen -- approved by God, and man, and even by ourselves. Many have been led into delusion and confusion because they failed to meet certain difficulties correctly.

FIRST: Many have the difficulty of distinguishing between mistakes and sins. A mistake is not a sin, neither is a sin a mistake. A mistake becomes a sin if it is repeated after one has been led to see the mistake and realized that a mistake had been made.

All are liable to make a mistake. Only three classes never make mistakes; the dead, the unborn, and those who never try to do anything, and that in itself is a grave mistake.

Man is possessed of a carnal nature and a human nature. Sanctification has to do with our carnal nature, and not the human nature, except as.. the carnal nature touches our human nature. After one is sanctified he will still like or dislike certain foods. If you liked strawberries before you were sanctified, you will very likely still like them after you are sanctified. But sanctification will change many soul likes and dislikes.

SECOND: Distinguishing between faith and feeling. There are those who think they are in good standing with God when they have a lot of feeling. Feelings is their standard. But feelings are sure to fluctuate. There are those who think they are blessed when they are only tickled. Being tickled is not being blessed.

How you feel will depend somewhat on which way you look. Get your eyes on the limitations, hypocrisies and faults of others, and it will make you critical and almost make an infidel out of you; and if you can't see the faults of others, the devil will lend you his magnifying glass. But you may not have any difficulty in seeing them if you are not really and truly sanctified, for the simple reason that they resemble your own so much.

We can also look to ourselves too much. It is a good thing to take a hearty inventory now and then, but it can be overdone. Just like reading all the medical advertisements that are to be found in magazines and newspapers. It will soon lead one to think that he has nearly all of the diseases and ailments those advertisements describe. But it is a good thing to have a thorough physical checkup occasionally.

We can look so much to our limitations that we will become discouraged.

We all have infirmities of one sort or another, and if you want to know just what yours are, ask someone who doesn't like you very well.

Then there is another way to look that will affect your feelings. Look to Jesus. Nothing else can so stimulate one's faith and buoy one up as a faithful look to Jesus.

Someone has said: "If you want to be defeated, look behind; if you want to be distressed, look around; if you want to be dismayed, filled with fear and terror, look ahead; if you want to be perplexed, look to others; if you want to be happy, look to Jesus."

THIRD: Distinguishing between a natural timidity and a carnal fear. Some are naturally more timid than others. That can be overcome to a great extent by self-effort. Natural timidity is a human characteristic. But carnal fear must be dealt with by the Holy Spirit.

FOURTH: Distinguishing between thoughts of evil and evil thoughts. We find not a few who seem to have this difficulty, and Satan uses that to trouble them, and drive them to doubts about their experience. He has them thinking that if they have thoughts of evil they are not right with God. Thinking of evil that is perpetrated all about us is not having evil thoughts. We cannot dismiss that entirely, and, in order to combat the evil around us, we must think of it. Thoughts of evil is thinking of the evil that is being perpetrated all about us. Evil thoughts is permitting your own thoughts to plan, or think about some evil, that you might perform if the opportunity presented itself, and how you would go about it. Evil thought is a sin, thought of evil is not.

FIFTH: Distinguishing between a carnal impatience and a nervous condition of the body. Often times carnal impatience is excused as a nervous condition of the body. But there is a great difference. Satan often tries some of God's saints sorely, and has caused some to throw away their confidence, by causing them to think that because of their over-taxed nervous condition, they were led to think that it was a carnal condition.

There are two mistakes right here that are too often made; confusing nervousness with carnality, excusing carnality under the guise of nervousness. Sometimes the distinction is a bit difficult to make, because several causes may result in moods and emotions that resemble carnal reaction. The nervous system may be overtaxed, and nerves affect the mind, and mind affects conduct. In that case a good rest will be a good remedy. For carnal impatience the baptism with the Holy Spirit burning out carnality is a sure and positive cure.

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## DANGERS OF THE SANCTIFIED

From the June, 1969 Missionary Revivalist

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Many dangers have always confronted the people of God. Not because dangers are a part of salvation, but because Satan, with all his hellish cunningness and deceitfulness is ever working to defeat God's great plan of salvation. We can point out only a few of these dangers, because of lack of space, and then pray that God may be able to use them to keep souls from making shipwreck of life.

**THE FIRST DANGER:** Thinking that purity is the Christian's goal. When we are once sanctified then we can just stack our oars and drift along. But sanctification is not finality. It puts a finality to nothing but sin. It is a monumental error to think that sanctification is graduation.

There are three facts distinct in the Christian experience. (1) Spiritual life; received in regeneration; (2) Moral purity; received in sanctification; (3) Christian maturity, the result of growth in grace.

**SECOND:** That of indulging to excess in lawful and legitimate good. Everyone has a three-fold self-hood. (1) The infirm selfhood; (2) the legitimate selfhood; (3) the carnal selfhood. The three are ever present in every unsanctified soul. Sanctification deals more especially with the third selfhood. Sanctification does not destroy all self-interest. One may be interested in owning a home and yet be thoroughly sanctified, but that interest may be indulged to excess in striving to have a home equal to, or better than, "the Jones," which is a real mansion. In smaller things; it is lawful to eat candy, but one may be tempted to eat too much so that it injures his health, There is a danger along many lines of indulging to excess in what might be considered legitimate things.

**THIRD:** Putting the emphasis on the wrong thing. We believe in regeneration, sanctification, divine healing, the second coming of Christ, but we do not believe that these four lines of truth are of equal importance. We believe that about 90 percent of our emphasis should be on regeneration and sanctification, and about 10 percent on divine healing and the second coming. Heaven is not conditioned on whether I have a sick body or a well one. Many who went through life with a sick body went triumphantly home to heaven when their life here ended.

Heaven is not conditioned on exactly what I believe in regard to the second coming. Of course, we do believe in His soon coming, and must preach it to warn others to prepare for it, but as to details we may differ. But without genuine regeneration, all sins pardoned, a new life engendered within, and thorough sanctification in which the sin nature is dealt with, and the soul is thoroughly purged, one would find the gate to heaven barred. "Clean hands and a pure heart" are absolute essentials as a passport to heaven.

**FOURTH:** That of yielding to temptation to take on the coloring of our surroundings. "Strangers have devoured his strength and he knoweth it not." (Hosea 7,:9). There is a tendency to want to be like the folk around us. Israel had difficulty here and yielded.

The Christian is a peculiar person from the world standpoint, because he is different -- different in dress, in objectives, in ethics, in conversation, in ambitions, in calling, in destiny. The very day we shrink from being different, that very day our power evaporates. How can we lift the world if we go to their level? You can't help a man out of a well if you jump down in there with him.

FIFTH: Being led into ill-advised extravagances by following sudden untested impressions, or some false teaching. That often leads to fanaticisms. Not all impressions are from above. They must be tested. Impressions from above have three features by which they can be tested and distinguished. They are scriptural, providential, and reasonable. The Holy Spirit and the Bible always speak the same language. When God leads, Providence will open a way. God never leads one up to a closed door for him to butt his head against. The writer once knew a woman who professed to be sanctified. She had an unsaved husband and seven children ranging from one year to fifteen years in age. She got a sudden impression that God was leading her to be a foreign missionary. She demanded that the church accept her and send her right away to some foreign mission field. When asked what she would do with her family, she declared, "O, God will take care of them." She never did persuade the missionary board that her call was from above.

Another woman professing holiness was asked, by an unsaved neighbor woman, to please come and stir her apple butter which was almost ready to take from the stove. The neighbor had received a telephone call to come to the hospital at once, where she had a sick daughter. The holiness woman went to take care of the apple butter, but while she was stirring that apple butter she received a sudden impression to retire to another room and pray. She went and while she was there engaged in "prayer" that apple butter burned to a carbon crisp. Not only was the apple butter completely ruined, but the kettle in which it was being cooked was also ruined. Evidently her call to prayer was not from above, for that neighbor woman never again had the faintest confidence in that holiness (?) woman's religion.

SIXTH: Being satisfied with head holiness. Accepting what the Bible says as truth, and then accepting that as an experience without knowing the first thing about heart holiness, or purity. There is a vast difference between heart holiness and head holiness.

SEVENTH: Losing our vision. Israel, God's chosen people, lost their vision. They forgot what God had done for them across the centuries. They forgot the days of Moses and Joshua. They lost their vision and went into idolatry.

EIGHTH: Losing our first love. The church at Ephesus did. Their condition was alarming, without their being aware of its danger. Jesus faithfully warned them to repent, lest they be cut off entirely. Many today are passing through the same experience. They have lost their fire and zeal and passion.

"Be not deceived, God is not mocked; for whatsoever a man soweth that shall he also reap."

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8  
SANCTIFICATION

From the April, 1973 Missionary Revivalist

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Sanctification is a progressive conformity of the body, soul and spirit, the whole heart and life, to the will of God. 1 Thess. 5:23. It includes both dying to sin and living in holiness: 1 Pet. 2:24. In its nature sanctification is a divine work performed by a divine Spirit in the believer and follower of the divine Savior: Titus 3:5. It is the greatest stepping stone in the progress of divine life, and not until sanctification can a soul make spiritual progression: Job 17:9; Prov. 4:18. Sanctification is a work that is wrought internally: Eph. 4:23. It is a work always visible in its effects: Acts 11,:23; Rom. 7:4. It is a work which is never left till it be perfected: Phil. 1:6.

Sanctification is a work absolutely necessary for our peace and usefulness in this world of sin and sorrow, and eternal happiness in the world to come: Rom. 6:2022; Eph. 5:26, 27.

When a person is really sanctified, when he has found his Pentecost, that person will live a life that is free from sin: Rom. 6:2; 6:18. Not only will he live a sinless life, but he will love and practice holiness: Ps. 51:7, 10; Rom. 6:22; and will, in humility, worship God with a whole heart: Job 42:5, 6; Eph. 3:8. He will be dead to the world, the flesh, and everything that is unlike God, and will not glory in his broad acres, automobiles, business achievements, scholarship, etc. He glories in nothing save in the cross of the Lord Jesus Christ: Gal. 6:14. When he meets with afflictions, though severe they may be, he will be found in patient submission to the whole will of God: Job 2:10; Ps. 39:9; his desires for heaven and heavenly things will grow and intensify day by day: 2 Cor. 5,:4-8; Phil. 1:23. Praise God for the glorious experience of entire sanctification!

(Editor's note: This is Bro. Erdmann's first article to appear in the Herald of Holiness, Vol. 1, No. 44, page 5, Feb. 12, 1913. The volume number indicates this was still the first year for the Herald (Official organ of The Church of the Nazarene), the first issue having been published April 17, 1912. Brother Erdmann joined The Church of the Nazarene in 1908 in Hutchinson, Kansas. For over 60 years holiness articles have been coming from the pen of this good man now past his 80th year. He is now a member of The Bible Missionary Church and Editor-in-Chief of her Sunday School literature.)

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## 9 HEAVEN

From the August, 1982 Missionary Revivalist  
Re-published long after the author's Homegoing

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In this meditation on some of the facts connected with heaven, it is of little importance to discuss where it is, or how far it may be from earth to heaven. The important matter is to reach heaven by the grace of God.

There are some things we will miss when we get to heaven. We will miss the harsh criticism of our brother. He will then understand that we meant to do right even though it may have been ever so bunglingly done. Then my brother will look into my face and I will look into his with a new light. Mansions may touch mansions with never a line between. In that city, there will be no courthouses where questions must be settled, for there will be no questions there.

We will miss the funeral train. Crepe will not be fluttering from our mansion doors. There will be no death, no long black coffins, no graves on the hillsides of glory, no pain, no tear-wet faces, no aching hearts. We will miss the rumble of commerce, the sweat-stained face of the toiler, the greedy leer of the money-changer, the groans of the oppressed--thank God, the jarring earth noises will not be there. All these will then seem as an almost forgotten dream in the ever-shifting, unfading glories of heaven.

Here we may have to live in a hut or a humble cottage with but dim light and few conveniences, but there my mansion walls will be clearer than transparent glass. Trees will bend with luscious fruit, unmarred by blight or crawling worm. The skies will be of a softer hue than the warm amber shades of the Orient, bluer than our far-flung western arches, and brighter than the heavens where God's boreal searchlights play. The air will be so ethereal that we will never grow drowsy, no weight of weariness will ever steal over immortality, and rest will take on a delightful significance never found in earthly lexicon. A light streaming over the vast domain will be so soft and shimmering that undreamed of glories will swing into the vistas of space, ever new and changing, for our eternal entertainment. Glories will pile on glories, light on light, panorama will succeed transcending panorama, and the day will never grow old.

There we will hear music such as man never heard before. The harps harmonize with the hallelujah of the lyre. Silver strings, golden valve, and ebony key respond to the skillful touch of the orchestral throng. The air will be vibrant with a melody beyond anything ever hoped in earth's sweetest dreamland. Suddenly from near the Great White Throne will rise a song. It is a new song. Angels are not singing it. They have folded their wings and pause to listen. Oh, from whence those voices? Whence the charm that chimes in heaven's rhythm from lowest strains to highest crescendos? Through that song ripples the drip of crimson. We catch the agony of the cross. Then hark! in that undertone of melody, we hear the cry of a sinner, and in the swell, the shout of a soul redeemed. The light trembled and mellows, the music softens, a sacred hush lies on that angelic throng, and now, stronger and stronger, higher and higher, louder and louder, swells the triumphant song, until from arch to arch the echoes repeat, "Worthy is the Lamb that was slain to receive power, and riches, and wisdom and strength and honor and glory and blessing." -- Herald of Holiness, Nov. 20, 1937

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10  
HOLY JOY

From the September, 1982 Missionary Revivalist  
Re-published long after the author's Homegoing



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"And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you" (John 16:22).

A Christian is the child of God, the pupil of hope, and the heir of a heavenly kingdom. "These things," said Christ, "have I spoken unto you, that my joy might remain in you, and that your joy might be full." It is possible to disturb a believer's quiet, but you cannot interrupt his peace and joy, which arise from the soul's resting on the favor of God through Jesus Christ. The love of Christ in the heart is a satisfying treasure. It was the glory of the primitive ages, that although the world could torment Christians, it could not rob them of their joy. A Christian has a prospect opened into eternity. "Your joy no man taketh from you."

What is the origin of this joy?

This divine joy is planted in the soul by the Holy Spirit. It is therefore an inward and spiritual joy. It is deep rooted in the heart. It is solid and well-founded, it is abiding and lasting, it is a satisfying joy, and purifying in its effects. It is a joy that flourishes most in adversity; it is a communicative joy. A man has not tasted what soul joy is if he does not seek to impart his joy to others. It is the joy of communion with God through our Lord Jesus Christ. It is a humble joy, but it causes a man to triumph in Christ.

Although this joy may be interrupted, yet the source and matter of it remain unchanged. Just as in nature, clouds may sometimes for many days interrupt the rays of the sun, but the order of creation continues the same. The sun still remains, and when the clouds disperse, it will again appear in its splendor and diffuse cheerfulness all around. So it is with the joy of a Christian. "In the world," says our Savior, "ye shall have tribulation." You will be weary, your hearts may be often distressed, but "these things have I spoken unto you that in me ye might have peace." I have finished transgression and made an end of sin; I have opened the prison doors to let the captive go free: "Be of good cheer, I have overcome the world." The Christian finds a cordial in every sorrow, from the covenant of grace, and from the comfort which Christ ever affords His believing people.

It is the privilege of the true believer to retire from the trials and temptations of the world to the peace of Christ. He has always a warrant to do so. He is a legatee of Christ's bequest, "My peace give I unto you." "My peace," that is, that peace that I possess myself. I give the warrant, the grant, and I work it by my Spirit. Is there anything except what the gospel offers that will sustain in every distress to which mankind is liable?

The joy of the world differs entirely from the Christian's joy. It is turbulent, fastidious, licentious, intemperate and evanescent. It leaves a man poor and wretched. The voluptuary is the most miserable creature upon the earth. The plan of the worldling is momentary; misfortune and death put an end to his joy, and it is well if death is not anticipated by suicide. But when Christ affords us any grace or gift, it is both a present good and an earnest of future happiness. -- Herald of Holiness, Nov. 5, 1938

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REV. HENRY ALBERT ERDMANN

1887 -- 1974

A Memoir of H. A. Erdmann by Spencer Johnson  
Published in the March, 1974 Missionary Revivalist

Rev. Henry Albert Erdmann was born January 12, 1887 in Afton, Iowa, and died January 18, 1974 at Jerome, Idaho. In 1901 he moved to Oklahoma with his parents. He was graduated from the University of Oklahoma and taught in elementary, high schools and colleges. In 1921 he was ordained as a minister in the Church of the Nazarene.

He married Freda Dirks in 1913 in Kansas. She died in 1933. Later he married Zella Benton in Minot, N. D.

Survivors include his wife, of Jerome, Idaho; one daughter, Mrs. H. V. Hendrix, Bartlesville, Oklahoma; one son, Fred Erdmann, Great Falls, Montana; one brother, Oscar Erdmann, Halstead, Kansas; five sisters, Mrs. Anna Hamilton, Argonia, Kansas, Mrs. Freda Scheurman, Jefferson, Oklahoma, Mrs. Matilda Scheurman, and Mrs. Martha Lawson, both of Wichita, Kansas and Mrs. Ella Todd, Rose Hill, Kansas; six grandchildren and seven great grandchildren.

Funeral services were conducted in the Twin Falls, Idaho, Bible Missionary Church by Rev. Spencer Johnson, Rev. Sherril Stiles and Rev. Elbert Dodd. W. T. Armstrong sang "Beyond the Sunset." Clyde Dilley led the congregation in singing "Sitting at the Feet of Jesus." Lloyd Carr sang a song written by Brother Erdmann, "This I Know." The committal service at the grave was in charge of Rev. Robert Barker.

Brother Erdmann was truly a prince and a great man. He was saved at the age of 16 and sanctified four years later, and testified that he never backslid. He felt the call of God upon his heart to preach and began his ministry at the age of 16. He was a great preacher, able educator, and prolific writer. He possessed the combination of a cultured mind and deep spirituality, which is a rare thing among educators. Along with this he was very approachable and sympathetic. He was not too big nor too busy to be helpful. He also possessed a dry sense of humor that did good like a medicine.

In the great moral issues of the day he squarely and courageously took his stand. The courage of his convictions led him to cast his lot with the Bible Missionary Church where he loved and served until his death. For a number of years he served as Editor-in-Chief of the Sunday School literature of the Bible Missionary Church. He wrote books entitled Must We Sin?, The Carnal Mind and Its Cure, The Office Work of The Holy Spirit, Notes on Revelation, Homiletics and Pastoral Theology, and Interesting Experiences in my Life as a Minister. It is difficult to comprehend the untiring zeal with which he worked even in old age.

In his early ministry he made great sacrifices and bore many hardships. He did it unto the Lord and testified that he had no regrets about his sacrificial life: "It has been a blessed life to live in the will of God. If I could live it all over again, I do not know how I could improve it, unless it would be to add a few more tests and so-called unpleasanties, and then watch the Lord go to work and bring us through with victory and some extra grace." (P. 24, Some Interesting Experiences in My Life As a Minister, By H. A. Erdmann)

He passes from labor to reward. His battles are over and for him there is rest and home.

"There is a land where shadows never deepen,  
And sunset glories fade not into night,  
Where weary hearts shall win the boon of endless blessings,  
And faith is lost in sight.

A land where sad farewells are never spoken,  
Where every loss of life is richest gain,  
Where stumbling feet at last shall find a haven,  
And hearts have no more pain.

A land where those who sigh for long-lost faces  
The loved of life whose going brought them pain,  
Shall find them in the brightness of the Father's glory,  
Where they shall meet again.

On that bright strand the bloodwashed ones of Jesus  
Are safe, no more the weary feet shall roam;  
They find at last all that the heart has longed for,  
Within God's house at home."

His family has lost a precious loved one. The church has lost a wise counselor and journalist. The preachers have lost a good friend and brother, but our loss is Heaven's gain. By the grace of God we may meet him again on the sunny banks of sweet deliverance. He rests from his labors and his works do follow him. His spirit is with the Lord while his body awaits the trumpet sound and the resurrection morn.

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THE END