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## **HERESY IN THE HOLINESS PULPITS**

**By Sherwood Weeks**

Full Title:  
The Delusion Of The Holiness Mystics  
And Heresy In The Holiness Pulpits

The Gilson Press  
Wauseon, Ohio

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## **DEDICATION**

To all who wish to conform their lives to the revealed will of God known as the Bible, I  
dedicate this effort toward the scriptural method of determining the will of God in these times of  
extreme confusion.

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## **PREFACE**

I have often noticed Christians avoiding the pathway of duty by pious devices which are  
very prevalent these days. Many a person has missed the call of God to a more Biblical and more  
useful Christian life by these methods.

So ingenious is their system of evading the plain word of God, that these devotees of delusion, can disobey the Eternal Book, and bask secure in their feeling of the Divine approval of their lives.

Although there is little hope of recovery from complete abandonment to error in spiritual realms, it is the hope of rescuing innocent victims from this in working of error that I have written this, my second booklet.

Rev. Sherwood Weeks  
Pastor Free Methodist Church  
Clearfield, Pa. October 23, 1954

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## 01 -- THE DELUSION OF THE HOLINESS MYSTICS

The ranks of the holiness movement have been infiltrated by the same foe that has been enervating the pulpits. Its deadly work has already overthrown the faith of many in our midst. So delusively appealing is its approach that it has begun its attack almost unopposed. Already multitudes of our people have been ensnared in the fatal delusion that is Antinomianism.

Antinomianism is the theory that the gospel has liquidated the law. A Christian is therefore released from the requirements of the whole law, including the moral code. The Sermon on the Mount, which is the heart and soul of the law, is disregarded. There are many who profess Christian perfection, who tacitly believe themselves in the favor of God, while transgressing His law in their daily lives. They believe that faith makes acceptable to God a standard of living which falls short of the pattern outlined in the law. It is believed that personal faith causes God to forget what His law condemns in the life of a Christian. Thus faith in the heart of a person makes him acceptable to God although his life may not conform to the Divine will as expressed in the moral law God, it is believed, imputes to the Christian the obedience of Christ in lieu of that Christian's obedience. The believer's faith is thus thought to be accepted by the Lord in place of his obedience. What the law condemns in the life of a sinner is excused in the life of a believer because of his faith in the substitutionary obedience of Christ. By this faith the law of God is made void by this Calvinistic error into which we are fast being led.

But Paul asks, "Do we then make void the law through faith? " To this query he answers emphatically, "God forbid." (Rom. 3:31) And to this answer to Antinomianism all the holiness people, from the days of John Wesley until recently, have said amen! "Yea, rather we establish it." It was the teaching of primitive Methodism that faith enables a Christian to keep all the commandments of God; and, in fact required him to do so. But a subtle change is taking place among the professed followers of Wesley.

The change has not been stated dogmatically for we have not revised our written theology as yet. Nevertheless there is a principle among holiness people which is so commonly followed as to form a practical divinity, which is essential Antinomianism. This unwritten, but commonly believed, theology has effectively made "void the law through faith."

We have made void the written law by obedience to an imaginary law. We receive this new code, which has effectively voided the law of God, by super-mystic communications. High Mysticism is a very entrancing thing. It is difficult to imagine how anyone can escape the lure of it once he is enthralled of those who depend upon direct contact with God as to the will of God in their lives. They look to the Spirit alone for guidance. They receive messages direct from God, they suppose, without the intermediary office of the written or preached Word. They claim to be directly led by the Lord I What an amazing thing is this! Who does not desire it? But let us be careful! For mysticism frequently forgets the law and the testimony! It looks rather, to leadings, to light, or convictions... Wesley said that of all the foes of Christianity the mystics were the most deadly. It poisoned the leaven of Moravianism, and for a time Wesley himself was fascinated by its claims. He escaped, he declared, he knew not how.

Now it has fastened its life-destroying grip upon very many in the holiness churches. By our false mystical faith we have effectively made void whole segments of the law: and thus negated the whole law: for if we offend in one point we are guilty of annulling the whole law which our fathers established by their faith.

We make the law void by our dependence upon leadings. We will not do what we are plainly taught in the Bible unless we are led to do so. For instance we will not witness to a neighbor unless we are led to do it. How many of them have perished in the everlasting burnings because we were not led to tell them of the way of salvation. Jesus says that we are to go into all the world and preach the gospel to every creature; and still we are waiting for a special leading to do what God has already commanded. We are here as His witnesses and we need no special leadings as to whether to witness or not!

One man testified in prayer meeting that he felt led to come to prayer meeting that night. I suppose he must have been led to stay home from the previous meeting, which he did not attend. Thus he placed more reliance on his leadings than he did on the Bible, which states that we are not to forsake the assembling of ourselves together. Heb. 10:25

The Word of God says that "all scripture is given by inspiration of God and is profitable for doctrine, for reproof, for correction, for instruction in righteousness," (2 Tim. 3:16) and yet many preachers are waiting for a special leading before they will rebuke sin or reprove the sinner in their church. I asked a preacher recently if he would preach the old truths of primitive Methodism by plainly declaring the whole law of God against all sin, and his reply was typical of mystic Antinomianism. He said: "If the Lord leads". Thus he effectively made void the law which says that all preachers should "reprove, rebuke, exhort with all longsuffering and doctrine" (2 Tim. 4:2) Wesley tells of an experience which he had in following the advice of those who were always telling him that he must wait for the leadings of the Lord before he spoke to people about their relationship with the Lord. One day while riding on a coach he decided that he would make the experiment. So he waited till he was moved to speak of God. All day he waited. God never led him to say a word. By nighttime he was in heaviness, and gross darkness settled down upon him. He asked God to forgive him, and resolved never again to wait to be led to do what God had already enjoined. So Wesley scripturally taught that we are to trample under foot that fanatical doctrine of the devil that we are not to do good unless moved to do it.

We have made void the law through our disregard of Biblical injunctions about fasting. We do not deliberately oppose fasting. We simply set aside the sermon on the mount and many other scriptures, on the grounds that the Lord has not put a fast on us. And since He never so leads us, we make void the plain scripture, which shows us that God wills that we should fast. While we have thus bereft ourselves of the help and power of God, we vainly strive to cast out demons by the use of pastoral psychology, or the strange mysticism of "The Power of Positive Thinking." We have removed our church councils from the spiritual atmosphere of prayer and fasting to the friendly fraternization of church leaders and experts whose inspiration comes direct from a roast pork dinner, and the sense of well being infused by a second cup of coffee! Little wonder that we have a new program centered around food and fun!

We have made void the law by our notions about 'Light' on matters of Christian behavior and practice. When holiness people are confronted with the New Testament requirements for Christian living they often close their eyes to them, saying that they have no light on the matter. For instance some of them have put on wedding rings because they have no light about taking them off. They say that God has not spoken to them about the wearing of gold, but that when He does they will surely take off the rings. So their own special law which they suppose God has shown them, supersedes the revealed and final Word which says that women are not to adorn themselves with gold (1 Tim. 2:9, 1 Pet. 3:3). Or people refuse to bring the tithe into the storehouse because the Lord has never spoken to them privately, and given them light on where to put their tithe. They have no light on the subject when God inspired Malachi twenty-five hundred years ago to reveal the will of God regarding God's financial plan for the church. (Mal. 3:10) Thus their mystical faith makes void the law of God. And when the Apostle says that everyone is to "lay by him in store upon the first day of the week" (1 Cor. 16:2) so that there will have to be no appeals for money when he comes, we feel led instead, to send our tithe across the country to some Antinomian radio preacher who also destroys the law. Or it may be that you are led to keep your tithe in the dresser drawer where it waits your leadings to dispense it, while you denounce the Pauline message as dictatorial and defy his apostolic authority to command you to bring it into the church treasury, which is what he meant by 'in store'.

How cleverly the devil leads people into the delusion of depending on special light instead of the plain word of God. As another example, some one testifies that God marvelously led her to see that she was to be a plain pilgrim. She had never heard any preaching on adornment, nor had she heard so much as a testimony about clothes, but suddenly, perhaps while praying. God gave her a pattern of modesty and simplicity. Now the implication of such a testimony is: either that the plain statements of the Word of God are not enough for guidance, or that they are to be disregarded altogether, and that we can dress as we please unless given a special pattern. So it is that many professed followers of Christ continue to look like the world while waiting for light on the dress question. Our fathers found their light by the help of the Holy Spirit, as revealed in the Word of God. Those who boast of their light received without the aid of minister, or saint, or even the Sacred Page, are consciously or unconsciously setting their own inspiration against the "more sure word of prophecy." When we depend upon special light or leadings to guide ourselves in matters, which are plainly revealed, or set forth in general principles, we are open to delusion. This is not to say that God does not occasionally reveal himself directly to individuals, but this light must always be corroborated by the Word of God. If such light is contrary to what is revealed in the

Bible it must be rejected as dangerous. It is spiritual folly to wait for light on a subject fully revealed in the Word of God. If we have Bible faith it will produce conduct in harmony with the laws revealed in the Bible. To demand special light before we will obey God is effective Antinomianism. In this way we oppose our private inspiration to that of the prophets and apostles; or at best, we are not satisfied to believe an inspired apostle till we have confirmed his word by our own direct contact with heaven, and written indelibly on our own hearts. How effectively have we laid aside the law of God for the vaporizings of the dark spirits!

Many are the lives, which are being wrecked by nullifying the law of God. In no realm is this more apparent than in the choice of a life companion. Our young people ask the Lord to guide them in the matter of a life mate. Then they accept as the plan of God for their lives the friendship of some ungodly boy or girl, who is brought into their lives in the course of events. So they ask God to bless the union of Christian and sinner; of light and darkness; of Christ and belial. But God's Word says to leave the ungodly suitor alone: but we make void his law by following our own light.

The law has been effectively voided by the mystical practice of dependence upon convictions as a pattern for the individual Christian. According to the modern holiness mystics each one of us must get his own pattern for Christian conduct. This is called having your own convictions. These private convictions are as different in individuals as the vagaries of mysticism can make them. The primitive Christians followed so closely the same path that Christianity was called the Way. Today it is the ways! The rule today is that no one is to force his convictions on another, and each is to be privately guided in matters which are termed nonessential, but which in the Bible are enforced as the path for the dear children of God to follow. As Mary Alice Tenny points out in "Blueprint for a Christian World", the primitive Christians developed a unique pattern of life, based on the teachings of Jesus and the apostles, which was known as the Way. All the primitive Christians followed this way of life. None demanded the right to individually received convictions. If anyone found the Divine Life, it gave evidence of its existence by a universal compliance with and adherence to a unique Way of life. This unique Way has been lost amidst a maze of individual footpaths worn by our modern mystics who have disregarded the plain Way laid down in scripture, and followed by all the early Christians.

Wesley, early in his searching for the true Christian way of life, discovered this pattern within the pages of the New Testament. He also found it exemplified in the lives and writings of the Antenicean church Fathers.

As Wesley studied the development of Christianity in the New Testament and the early church, and in the lives of the early Methodists, he came to the conclusion that there are some things "which are written on every truly awakened heart." Those things were the ethics of Christianity practiced by all true Christians. This pattern is always universally followed wherever there is a mass return to God, and to primitive Christianity. So sure of this pattern were the early Methodists, that they included them as the rules of discipline for all members. The outline of this Way of life was inherited by the Free Methodists, and most other holiness churches in their respective disciplines. These rules are the laws of God, which we have largely voided and relegated to the theological museum.

If anyone does pattern his life after this Way, he is so rare as to be considered peculiar, and his conduct is looked upon as the result of his own private convictions, which the rest of us are under no obligation to follow. But the way is clearly set before us in the Word of God as the Way of life. We have dared to make void the law of life by our adherence to our mystical revelations written as convictions in our minds, by a spirit, which contradicts the Spirit who wrote the Universal Pattern on "every truly awakened Heart."

Another way of making void the law is by our implicit faith in the proof that God owns us because he blesses us. We use the word blessing to mean an emotional stir resulting in shouting, tears, and other demonstrations of religious feelings. Let it here be stated once for all that whenever God does own a people there will often be a visible stir. But a stir does not always prove the Divine approbation.

If, when we go to church, we can feel the fire, or have a demonstration of a physical nature, we are sure that we are still among the elect. There are churches among us where all manner of compromise is practiced, and where many of the members are forsaking the plain old paths of the Discipline, and the Bible; and where there comes an occasional emotional stir that prevents the preacher from preaching; and this demonstration is taken to be the proof that God is favoring their departure from the Sermon on the Mount which is the epitome of the law. Thus our blessings prove to us that God approves our lives, although we are not keeping his commandments.

Our love of the world is evidenced by the presence of television in many of our homes. It was a principle of early Christianity, based on the Bible, that any pleasure which did not glorify God, and bring more grace to the soul, or which had poison in it, was to be avoided. Television is largely devoted to programs, which are "earthly, sensual, devilish." Murders of the most brutal kind are portrayed, women are attacked and their clothes nearly torn from them, liquor is glamorized, cheap shows are shown, and the flesh is gratified in this low class entertainment. The same reasons for avoiding the theater are all valid for not owning a television. Yet many of our people are buying them, and not a few of our leaders are drinking at this polluted fountain. These devotees to the lust of the flesh, and the pride of life, are assuring themselves of their acceptance with God, because they still get blest in church, when something inspiring or emotional is preached.

So the voice of mysticism tries to assure the holiness mystics of their acceptance with God on grounds of their being able to shed copious tears, or their transports of joy, in the face of disobedience to the laws of God, Or answer to prayer is held up as proof that God winks at many things which our fathers held vital and sacred. Someone gets up in the prayer meeting and tearfully relates some marvelous answer to prayer. God has suddenly healed their child who was critically ill; or has wonderfully helped them out of financial distress in an unexpected way. These direct answers to prayer give happy assurance to the mystics that their souls are in "heavenly places in Christ Jesus", while their feet are wandering the worldly ways of ease, luxury, and worldly conformity.

That answered prayer is not always proof of Divine approval is illustrated in the life of Balaam, the mad prophet. He had his prayers answered in getting God's permission to go where God did not want him to go. He wanted to preach for Balak: and God had forbidden him to do so,

but upon his repeated request for permission to go with the messengers of Balak, God said, "Go!" The angel told him that God was angry with his insistence on having his own way. His terrible death at the hands of the armies of Israel was his punishment for dependence on Antinomian prayers as a guide, rather than the revealed Word of God.

How many there are who, like Balaam pray about what has already been forbidden, and receive the answer of permission which will also become a vehicle of punishment for Antinomianism. For instance a man prays about a job on a night shift where the pay is larger than for his present employment. The Holy Spirit has been bringing certain scriptures to him about seeking first the kingdom, and employing his talents for the sake of the Kingdom, but he keeps praying for a special message concerning his life. So, after repeated requests at the throne of grace, he gets the job! God gave it to him -- but from now on he can only get to church on Sundays! No more prayer meetings where his prayers and testimonies had been an inspiration, no more revival services because of his night work. When his grieving pastor urges him to put God first, he replies that God is still blessing him, and the new job is a direct answer to prayer, which is proof that God is pleased with his life. His mystical praying has led him to violate the statute in the sermon on the Mount which says "seek ye first the kingdom of God" because the answer to his prayer now necessitates his seeking first his own material prosperity.

A new home in the country, far from the bustle and smoke of the city, and away from quarrelsome neighbors, nestled on the banks of a stream meandering at the base of the mountains, is the idyllic dream of many a useful member of a holiness church. So after obtaining the permission of God through insistent, but anti-Biblical prayer, he moves from his home in the crowded city, teeming with needy sinners, to his dream home to live the good life, But winter comes, and ice covers the winding roads; drifts pile high, and our hitherto useful Christian is found missing from the ranks of the church militant. On his occasional visit to the prayer meeting, which formerly he never missed, he defensively tells of his worship at home, and reports the mystic mysteries of his communions with the spirit of his independent religion. Thus he tries to prove his exemption from the divine command: "Forsake not the assembling of yourselves together", and makes void the parable of the talents by burying his talent under the answer to his mystical and Antinomian prayers, while still claiming to be in harmony with the God of the Bible!

Thus have we holiness people, by means of a neo-orthodoxy, which is yet an unwritten theology, finding expression in super-mysticism, effectively made void the law. Through this dark and devious method we have taught ourselves to abrogate and cancel that Word of God by which our lives will be judged in that last great Day. We are led to do what God forbids. We have no conviction about wasting our time at trivialities; we are not condemned for dissipating our spiritual lives at useless and harmful amusements. We have no light on that which God has been giving light for two millenniums.

Immodesty of dress and superfluity of apparel are trifles about which God cares nothing according to those whose light is not derived from the pattern shown in the Word. The prophets of the mystic school of holiness encourage the wearing of gold by leaving the decision up to the consciences of those who are guided by their lack of light or conviction on the question.

So have these, who formerly established the law, made it void through their faith: an unorthodox faith. Many are eagerly embracing this new faith, with its super-law, received neither from Sinai nor the Mount, but from quasi-inspirations. Happy in their release from the unbending requirements of the Bible for sacrificial living, multitudes are rushing down the entrancing trails of mystic liberty. They are free to enjoy the lure of the world! Hardly a person can resist the call of this new frontier in the holiness world. Great is the Apostasy! Who can escape the landslide, which is sweeping preachers and laymen off their feet? But Judgment is coming swift and sure! The rains will fall, and the winds will blow, and the storms will beat upon the house, which the holiness mystics have built on the sand. Jesus says that the infallible end of all who hear these sayings of his, and "doeth them not", but rather does as he is led by his convictions and extraneous light, will be a fall into the bottomless pit!

Let us reject this spurious faith, which makes void the law! And let us seek for, and find the faith, which is the gift of God: the faith that establishes the law of God in the lives of all who possess it. Then we really will be led by the very presence of the living God who will make Himself known to all who meet the Bible conditions of salvation. Then will we know the blessedness of him who meditates in his law day and night, and brings forth fruit in season!

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## 02 -- HERESY IN THE HOLINESS PULPITS

A new way of preaching is rapidly becoming popular in holiness churches. The old scriptural way is almost forgotten. Yet it is not new for it has its roots in an ancient heresy. Its name is Antinomianism, but it is not commonly known by that title. It has been a persistent perverter of Christianity from the days of Paul till now. Sometimes it goes underground, but its reappearance is perennial. It is based on the false assumption that grace has superseded the law in the salvation of the soul: the law having failed, God is supposed to have been forced to inaugurate the day of grace. It thus sets grace against law, and this is the reason for its name: for Antinomianism means anti-law. (When I speak of law I mean the moral law: the law as summarized in the sermon on the mount, and the ten commandments.) But this fallacy is based on a misrepresentation of the purpose of the law. God never intended to save men by the use of the law. It was instituted because of the transgressions of the law of God by the people of God. (Gal. 3:19). The deadly fallacy of Antinomianism is poisoning the life of the churches which were raised up to "spread scriptural holiness through the land." It crept up from apostolic times, through devious ways, into the church, through the door of Calvinism; and now it has breached the walls of the holiness Zion. Its method of attack is to oppose the preaching of the law. This is an old trick of Satan's. He used it persistently against Wesley. Preachers of the law in that day (and all true Methodists preached law with the Gospel) were attacked as legalists. Wesley's preaching was derided by the Antinomians as legal; and he was called a papist, and a legal wretch. The same methods of attack are being used in our day by the Antinomians. They now stigmatize preachers of the law, calling them clubbers. Those who preach law are said to unChristianize their hearers, and to cause them to "cast away their confidence." Paul's testimony on the subject is enlightening. He says that when he was a mere professor of religion, as a Pharisee, the law disturbed his assurance. "I was alive without the law once", said he, "but when the commandment came, sin revived, and I died", (Rom. 7:9) 'that is, "he cast away his confidence" in a false hope. Those who preach law in



our day are called bone-scrappers; and they are shunned as radical. When a backslider comes to the old time preachers of holiness, they "shake all his bones"; but when he goes to the preachers of the new way, they lull him to sleep with their pacifying gospel. It is a miracle if he ever escapes their siren call. In this Laodicean day preaching the law is not welcome for it disturbs those who were alive without the law till a bone scraping law-wielder came to them; and then "sin revived" and they died unhappily.

As a substitute for preaching the law, the modern Antinomian advocates a positive gospel. Negative preaching must be eliminated for it is bad psychology. It is said to prejudice people against the church. We are to coax sinners into the Kingdom of God with endearing terms, enticing wonders, and the glories of the gospel. We are to offer them the healing balm of Gilead, without speaking offensively of their foul diseases. We must not rebuke sinners for that, it is supposed, does not to show a tender spirit! We must not remind people that they are transgressing the law, and as a consequence are on their way to hell. This smooth and soothing way of preaching is very popular on the radio. Sinners are pled with, cajoled, and coddled: the Christian life is extolled and enticingly offered. But it is forgotten that "they that are whole" in their own imagination, "need not a physician" as far as they are concerned, and so will not welcome, but rather will spurn the appealingly pro-offered remedy, be it ever so tenderly and charmingly presented. It takes an application of the law, strongly enforced to bring to light a person's deep soul sickness and consequent need of a Savior.

This heresy forbids to command: "Remember the Sabbath day, to keep it holy." Sunday workers and other desecraters of the Sabbath are rather to be enticed, than driven from their sin, by more attractive programs, and inspiring descriptions of Canaan's fair land. Thus they are supposed to be drawn, rather than driven, into the Promised Land. The new method is to lure sinners, by up-to-date, highly attractive advertising, and efficient promotional methods, to seek for happiness in the mountain rimmed valleys of spiritual Canaan instead of roaming the American highways in search of pleasure. And this change of pleasure resorts will take place pleasantly-almost without the travelers notice, instead of the old way of subjecting them to the humiliation of being flagged down by the King's officers and being charged with a violation of the Royal law!

This new way of preaching (speaking often of the promises, and seldom, or only in a general way of the law) is becoming almost universal. Holiness preachers will go through a whole camp meeting, or series of revival services without saying a word about many compromises and sins in our ranks. They are satisfied that they have fulfilled their duty by denouncing sins, which, to the holiness people, are a dead issue, while the sins which have become popular are never mentioned. As B. T. Roberts has said concerning this kind of preacher, "he valorously kicks the dead lion, but is very careful not to excite the anger of the living jackal."

In fact, it is the motto and boast of many Antinomian preachers that they have no intentions of hitting anyone when they preach, and, that if anyone is hit, he is not to be offended, for it will have been an accident on the part of him who spoke. Or he may escape the ire of the injured one by saying that it was the Lord who spoke by putting the unpremeditated words in his mouth. And it is to be admitted that God does occasionally speak the law, through an unwitting Antinomian. Perhaps in the same way that he spoke through Balaam's harmless ass. This kind of preaching (the inadvertent condemning of sin by an otherwise gentle positive gospeler,) is allowable in the new

preaching if immediately neutralized with many applications of the balm of Gilead. This accidental, and occasional preaching of the law in such a way as pointedly to condemn sin in individual lives is attributed to the leading of the Lord in the message. But those who are the willing and intentional preachers of the law, according to the instructions of St. Paul, (1 Tim. 1:8-10) are not so led according to the Antinomians. In the opinion of the new school, those who consistently and intentionally preach law are said to be taking upon themselves the work of the Holy Ghost! But those, who blindly and accidentally preach the law, are led by the Spirit! The Antinomian heretics make a practice of keeping their eyes closed as to the spiritual, and moral condition of their listeners so that they can be free when they preach. For if they do not know of the sins within their congregations, they do not need to be so careful to avoid offenses in their preaching. The people know that they would not be so harsh as to rebuke sin in the life of a member! If they do hit upon some cherished sin, they can immediately protect themselves from accusations of clubbing by pleading ignorance of the local situation; and by attributing the accident to the leading of the Lord. However, it must be admitted that this highly mystical Antinomian device enables many preachers of the new school to approximate primitive preaching when they are away from home where they are free to be so led. But this is theological trickery or sheer hypocrisy, or plain delusion.

Certainly it is a method of preaching diametrically opposed to the practice of the mighty heralds of salvation in the days of the church's power and glory. Charles G. Finney, one of the greatest evangelists of all time, said that most ministers preach so as not to produce conviction. He says, "The minister must address his hearers. He must preach to them about themselves and not leave the impression that he is preaching to them about others. He will never do any good; farther than he succeeds in convincing each individual that he means him. Many preachers seem very much afraid of making the impression that they mean anybody in particular. They are preaching against certain sins, not that have anything to do with the sinner. It is the sin, and not the sinner, that they are rebuking; and they would by no means speak as if they supposed any of their hearers were guilty of these abominable practices. Now this is anything but preaching the Gospel. Thus did not the prophets, nor Christ, nor the apostles." (Revival Lectures, Charles G. Finney p. 190) Thus you see how far removed from the positive gospel was this prince of preachers and soul winners.

Adherents to this Antinomian heresy greatly troubled Wesley and the early Methodists. Wesley was impelled to say some very forceful things concerning it. He spoke as follows: "I think the right method of preaching is this: at our first beginning in any place after a general declaration of the love of God to sinners, and his willingness that they should be saved, to preach the law in the strongest, closest, the most searching manner possible: only intermixing the gospel here and there, and showing it, as it were afar off." (Living Thoughts of John Wesley, Potts p. 415) Our practice today is just the opposite, for we declare the commandments in a general way, and then exert every effort to make the promises of the gospel acceptable to unawakened sinners carefully keeping the law in the background lest we should offend them.

And after people are converted, Wesley says that a wise master-builder would preach the law to them again, showing them the law in the gospel light, as a privilege of Christians, and obedience to it a result of the fruit of their faith." I should advise every preacher continually to preach the law: the law grafted upon, tempered by, and animated with the spirit of the gospel. I advise him to declare, explain, and enforce every command of God." (Living Thoughts Of John

Wesley, Potts p. 417,) But so far have we deviated from New Testament preaching that even the mention of many of God's commandments is to many of us "a strange thing." We are now taught to leave the requirements of the law up to every man's conscience! That if a man is saved, God, and not the preacher, is to instruct him in the details of Christian practice. But how far astray has this unscriptural method led us! "For God hath set some in the church" for the very purpose of teaching the body of Christ the will of God, which we will never know when "every man does that which is right in his own eyes."

Concerning the preaching of the eighteenth century positive gospelers, Wesley had this to say, "As to the fruit of this manner of preaching (entirely new to the Methodists), speaking much of the promises, little of the command's (even to unbelievers and still less to believers), you think it has done great good; I think it has done great harm." (Ibid .p 416) One of the harmful effects, which he deplored, was the despising of those ministers who still preached the plain old truths of Methodism, calling them legal preachers, legal wretches. It is the same today: the preachers of primitive Methodism are disdained as extremists. Another evil product of this Antinomian preaching was the subverting of the hearers. "They could no longer bear sound doctrine; They could no longer hear the plain old truth with profit or pleasure, nay, hardly with patience," (Ibid p.419) said Wesley. He continues, "... the gospel preachers, so-called, (now called positive preachers. Parenthesis mine.) corrupt their hearers; they vitiate their taste, so they cannot relish sound doctrine; and spoil their appetite so that they cannot turn it into nourishment; they, as it were, feed them with sweetmeats till the genuine wine of the kingdom seems quite insipid to them. They give them cordial upon cordial which makes them all life and spirit for the present but, meantime their appetite is destroyed, so that they can neither retain nor digest the pure milk of the word." (Ibid p. 419) This shows why some people are made so happy and are so blest under inspiring messages and tender, melting sermons; the preaching that is said to encourage the saints: although incidentally, they are lawless church members who have no light on the plain commands of God. But when they subsequently hear old-fashioned Methodism preached they are then thrown into black despair, or sometimes into an angry fit. Then these lovers of the new gospel think it their duty to oppose the bone-scraper.

But lest you should be tempted to say, "these are the opinions of men"; let us hear the Word of God. "But we know that the law is good if a man use it lawfully, knowing this, that the law is not made for a righteous man, but for the lawless and disobedient, for manslayers, for whoremongers, for them that defile themselves with mankind, for men stealers, for liars, for perjured persons, and if there be any other thing that is contrary to sound doctrine; according to the glorious gospel of the blessed God, which was committed to my trust." (1 Tim. 1:8-11) Here it is plainly stated that the law is to be preached against any thing, which is contrary to sound doctrine. And that the using of it is not clubbing, but is according to the glorious gospel of the blessed God. Whoever opposes it fights the blessed God.

But it is feared that the using of the law will drive people from our churches. We forget that God drove Adam and Eve from the Garden of Eden, and that Jesus drove the moneychangers from the temple... and for the very crime of practical Antinomianism. My observation is that where the law is declared in love and power, the churches are brought to life, and people are saved. The people of our church as a whole, still gladly receive the New Testament way of preaching: the way of primitive Free Methodism, whenever they hear it proclaimed. The new popular way may

bring in a few new members, but they will not bear the stamp of Divine approval; and, before they will ever become real Christians, some bone-scraper will be compelled to apply the law to them, for they will have been found to be coming short of the Bible standard of Christian experience. In doing so, he will have a difficult time resisting the heart-rending cry of this mixed multitude as they wail piteously while he tries to wean them from onions and garlic, and flesh pots of Egypt, which the Antinomian preacher was afraid to condemn, and for which they have a relish, although they have little taste for manna, or the old corn of Canaan. But it may be inquired, "Does not the Apostle say that the law was not made for a righteous man?" What he literally says is that the law does not lie against a righteous man: it is not after him, for he is law abiding, and it has nothing against him. But it is against the lawless. The word lawless does not mean people that have no law, but those who do not recognize the law, which they have. They follow their own convictions and boldly disregard the "law and the testimony". Nevertheless, they will some day find that the law is the straight edge by which all deviations from righteousness will be revealed.

The man of God is to reprove and exhort by the use of the law. Anything that is "contrary to sound doctrine" is to be arraigned before the bar of God's law, both now and at the judgment day. How then, dare we adopt the Antinomian attitude against the use of the law of God in our preaching, and oppose those who do preach law as the "schoolmaster to bring us to Christ": the divinely appointed means of bringing men under that old fashioned conviction, the absence of which we so piously mourn, while we religiously avoid God's method of producing it! People will go right on in their compromise and worldliness till they hear the law thundering from Sinai. But this will wring from them the despairing cry: "Oh wretched man that I am, who shall deliver me," then the tender Antinomians will "heal the hurt of the daughter of Zion slightly" by the use of that misapplied balm, labeled "don't cast away your confidence." But God's law is still made for the lawless ones in our churches, and the summons will be served on them if God can find the law enforcer!

If we refuse to uphold the divine law, and only preach a positive gospel, which is no gospel, we are guilty of rearing up a generation of church members who will fall into the delusion of professing grace while they are still sinners by practice. Oh, how will those who thus prophesy "smooth things" escape the damnation of false prophets!

While many of our church members are dissipating their spiritual lives at television, radio shows, and sports; while many are to be found at county fairs; while many have become idolaters through covetousness, and are putting the earning of money ahead of attendance upon the means of grace; and while God's law lies against these sins; how dare we preach a positive gospel which confirms these lawless ones in their delusion! May God help us to preach the law, which "is as a fire and a hammer which breaketh the rock" of "strong delusion" in "pieces".

The holiness church, is now suffering the wrath of God for stealing the Babylonish garment, and the wedge of gold. She has shamefully surrendered to the world, and fled in confusion before her enemies for the sin of dissembling in the matter of the hidden idols. For the sake of the Israel of God, someone must tear up the tent floor with radical hands, and proclaim the burning anger of God against the "wedge of gold." Many an Achan is safely sheltered by the host of God's Israel. Many a Mrs. Achan is under the Divine curse because she has adorned her person with immodest apparel, and her person with the little golden idol; and has, contrary to nature and the church of

God, shorn herself of that which was her glory, and Achan, her husband, has condoned her actions, and has stolen a few idols for his own worship. He has adorned himself with Babylonish garments, and he looks like a sport instead of a Christian!

Time and space fail me to but mention those who have broken their vows to the church by absenting themselves from the class meeting; and those who, unlike Abraham, will only be satisfied with a ranch-type house, and early retirement, and a life of ease and voluptuousness. And, "tell it not in Gath, publish it not in the streets of Ashkelon", many of the Lord's anointed in the ministry, have fallen before this idol of the world's ideal life. Then there are those whose idol is their work, whose policy is compromise, and whose god is their belly, as is evidenced by their preference for fellowship suppers rather than the fasting and prayer meeting, -and many other things which the scope of this pamphlet forbids to mention.

May God rise up some Aaron to "stand between the living and the dead," and fearlessly carry the incense of atoning grace into the plague-smitten ranks of the Antinomian host. It will take courage to face the rumbling roar of the Antinomian multitude as they raise their disapproval of a law-dispensing Moses, because he loses to the church the modern Korahs, whose opposition to law, precipitates their fall into the yawning chasm of hell opened for them as a result of their reaction to the ministry of law. Who dare face that crowd of malcontents in the church as they accuse the modern Moses, God's minister, saying, "ye have killed the people of God": you have killed them with radical, legal, negative preaching! But I think I see some Aaron fearlessly face that crowd of living, dying Antinomians, fortified with the fire from off the altar, rushing courageously into the midst of smitten ranks and staying the plague with an Atonement for the sin of lawlessness! Oh, may we tarry at the altar of consecration to all the commandments of Jesus, for a baptism of fire, which will enable us to stay the plague of the death dealing, anti-law, soft-gospel-ism which is bringing devastation into the camp.

Let us not stop short of proclaiming the truths of primitive Methodism, which is original Christianity reproduced, and we then will see the results of the "good old days" come to pass in these last times of Laodicean worldliness in the church. Let us preach law, not as a saving institution, but as the God ordained means of awakening all manner of sinners to their need of Christ. Then let us offer the positive gospel of grace enabling awakened Antinomians to keep the whole law of God. As they find it blessedly true that "Great peace have they who love thy law" and not even a radical preacher can "offend them." Hallelujah! I Praise God for the victory that overcomes the Antinomian enemy of the holiness pulpit!

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THE END