

All Rights Reserved By HDM For This Digital Publication
Copyright 1993 -- 2003 Holiness Data Ministry

Duplication of this CD by any means is forbidden, and
copies of individual files must be made in accordance with
the restrictions stated in the B4UCopy.txt file on this CD.

LINSEY-WOOLSEY RELIGION
By William Edward Shepard

Author Of:
Holiness Typology
Wrested Scriptures Made Plain
The Palm Tree Blessing
The Wonder Book
How To Get Sanctified
Problems Of The Sanctified

Pentecostal Nazarene Publishing House
2109, 2115 Troost Ave., Kansas City, Mo.

* * * * *

Digital Edition 04/09/2003
By Holiness Data Ministry

* * * * *

CONTENTS

Introduction

- 01 -- Linsey-Woolsey Doctrine
- 02 -- Linsey-Woolsey Service
- 03 -- Linsey-Woolsey Experience

* * * * *

INTRODUCTION

Thou shalt not sow thy vineyard with divers seeds: lest the fruit of thy seed which thou hast sown, and the fruit of thy vineyard, be defiled. Thou shalt not plow with an ox and an ass together. Thou shalt not wear a garment of divers sorts, as of woolen and linen together. (Deut. 22:9-11.)

A Treatise On Modern Mixtures

The message that we wish to bring to the reader is the thought of a linsey-woolsey or mixed religion. The word linsey-woolsey was more familiar with our grandparents than with the present generation. In the days of home-spun cloth when they made garments of linen and woolen mixed, they called such cloth linsey-woolsey. From that as a basis the word became incorporated into more modern parlance applying to other mixtures as well as garments. In looking up the word in the dictionary we find the following definitions: Linsey-woolsey means -- "made of linen and woolen mixed; hence, made of unsuitable components; ill-assorted; anything unsuitably mixed; a motley composition; medley of absurdities; balderdash; jargon; gibberish."

Religion is made up of three things: doctrine, service, and experience. In other words, there are three departments to one's religion: the department of doctrine, the department of service, and the department of experience. Or, to make it still clearer, the three things are, What I believe, What I do, and What I am or have.

Some one has said, "The Old Testament has in it the New Testament concealed. and the New Testament has in it the Old Testament revealed." We have in these three verses quoted three statements or prohibitions from the Old Testament which have concealed in them some very strong teaching from the New Testament.

In these figures lie the substance of some very rugged truths laid down for present-day Christians.

We wish to take up these three hidden figures and bring out what is made plain by the later Revelation of God.

* * * * *

01 -- LINSEY-WOOLSEY DOCTRINE

The prohibition under the law was against mixing the seed in their gardens. Seed represents the Word or doctrine. "A sower went out to sow his seed... Now the parable is this: The seed is the Word of God" (Luke 8:5, 11).

The question may be asked, What moral quality is there in the mixing of divers seeds? There is always moral quality in connection with God's prohibitions, for He is a sovereign being, and has a right to make His own laws without our let or hindrance, and to disobey any of His plain precepts will certainly meet with sad results. But inasmuch as we are not living under the law, this prohibition may not be binding morally upon us today, yet some of us who were raised on the farm know to our chagrin and disappointment the bad effects of getting "our watermelon patch too near the pumpkin vines. The result was that we got a mongrel crop of melons. Other mixtures also will result disastrously when certain seeds are too closely associated together.

The Creator of seeds and morals and laws saw what He called defilement in the sowing together of divers seeds, and for the protection and blessing of His people He placed this injunction against the mixing of them. For His people in those days to have disregarded this admonition would certainly have incurred guilt. But to mix the pure Word of God today with

doctrines of men or doctrines of devils will inevitably bring disaster not only through direct disobedience to God's command, but also in the frightful ravages wrought in the soul as the direct results of such unholy mixtures.

Carelessness in the mixing of literal seeds would result in the practical destruction of one seed by another. So, mixing truth with heresy will mean the destruction of the good effects of truth. How carefully Satan has planned to cause certain false doctrines to be weaved in and around truth, in order, when the people hear the truth, they also hear enough untruth with it not only to kill all the good effects of the good, but actually to poison and ruin the one receiving it!

In almost all instances in the Bible where the word "doctrine" is used, it may be depended upon as referring to the Word of God or the teaching of God; but where the plural "doctrines" is used it refers to teaching of men or of devils. For illustration we read, "My doctrine is not mine, but his that sent me" (John 7:16). "And they continued steadfastly in the apostles' doctrine" (Acts 2:42). "Give attendance to reading, to exhortation, to doctrine" (1 Tim. 4:13). "Take heed unto thyself, and unto the doctrine" (1 Tim. 4:16). We see how the singular is used in connection with God's truth; now let us notice how the plural is used in connection with error. "Teaching for doctrines the commandments of men" (Mark 6:7). "Be not carried about with divers and strange doctrines" (Heb. 13:9). "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils" (1 Tim. 4:1).

These Scriptures will be sufficient to prove that God's doctrine or teaching is one, it is a unit; but the doctrines of men and of devils are many. It will not be difficult then to see the wisdom of the divine warning against mixed spiritual seed or teaching. The importance of clinging close to the oneness of God's teaching is apparent in 1 Tim. 4:16: "Take heed unto thyself and unto the doctrine; continue in them: for in doing this thou shalt both save thyself and them that hear thee." Here is salvation not only for the individual who clings close to the doctrine of God, but it provides the same for others to whom he ministers the same. Who can estimate the value of being properly indoctrinated in the Word of God? And on the other hand, Who can not see the danger and destruction which may follow in the wake of mixing this with the doctrines of men and of devils?

The awful havoc brought upon souls by heresy is not confined to our own modern times. In the far past, in the days of the inspired Word, the apostles had to contend with this hydra-headed monster. Hear the apostle Paul as he swings the red lantern: "And their word will eat as doth a canker: of whom is Hymenaeus and Philetus; who concerning the truth have erred, saying that the resurrection is past already; and overthrow the faith of some" (2 Tim. 2:17-18). "A man that is an heretic after the first and second admonition reject." (Titus 3:10). John, in the Revelation, writes of the false teaching of the Nicolaitanes, and of Balaam, and of Jezebel, who brought in wicked doctrines and corrupted the people, allowing a community of women, ignoring adultery and fornication, and following the superstitions of heathenism. Peter declared "there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways; by reason of whom the way of truth shall be evil spoken of (2 Pet. 2:1, 2). Nearly the whole of Jude is taken up with the warning against the awful teaching and results of wicked heresies in that day. Jesus Christ foretold the disciples of the false Christs and false prophets that would seduce the people to destruction.

"From the beginning of the Christian church there, have been dangerous heresies, which attacked the most essential doctrines of our religion, such as the divinity of Jesus Christ, his office of Messiah, the reality and truth of his incarnation, the resurrection of the dead, the liberty of Christians from legal ceremonies, and many other points."

If the reader would like an extended treatise on the heresies following immediately after the apostolic days, read the writings of the early fathers in the AnteNicene library, and there you will find large volumes written by these early Christians combating the doctrines of men that had crept into the church up to that time. The mixed seed was reaping its harvest. Truth and error were battling for the supremacy. And all the way down the ages the battle has been waging.

Heresies did not die in those early times, because the father of lies, the Devil, is not dead. As long as he lives and has access to men on earth we may expect him to promulgate his theories, and induce his followers to handle the seed which will tend to destroy the truth of God. Thank God, up to date, God's banner of truth is still waving over the battlements, and will ultimately prevail.

If Satan can not succeed in one line of false doctrine he will re-vamp it and promote the same under a different guise. Some of the very modern exploitations of the Devil are those of past centuries with new clothes on, to deceive if possible the very elect. It might be well before we pass this part of the subject to call attention to some of the recent doctrines of men, and of devils.

* * *

Christian Science

Christian Science -- the most subtle misnomer of modern parlance -- has thrown its mantle of guile over its thousands of votaries until it has become all-palling to the Christian world. When the deceiver of men had captured millions of pagans through Hinduism, he turned around and revamped the fabrication, put new clothes on it, and foisted it upon the gullible nineteenth century Americans, giving it another name and labeling it Christian Science. A marvelous discovery was now proclaimed by its possessor, Mrs. Mary Glover Baker Eddy. Those who magnified the body above the soul, and willing to sacrifice the old landmarks which our fathers set, for the Ignis Fatuus light of the lower regions, fell an easy prey to this pernicious heresy, and soon the doctrine spread like wildfire. It has always been the scheme of Satan to eliminate the blood atonement from the religion of Jesus Christ. He cares not how much one believes in the power of Christ, or tithes in general, or how close a follower he may be in the external, if he fails to appropriate the atoning blood which cleanses from all sin. Doubtless the so-called system of Christian Science has come nearer to carrying out the premeditated plans of the Devil in deluding Christendom than anything he has attempted in modern times, if not in the history of the world. The beautiful name -- Christian Science -- appeals to many. But analyze it according to the Word and actual science and it will not hold water anywhere. It could not possibly be Christian if it had not the sanction of Christ; and it could not have His sanction because it repudiates the blood that was shed on Calvary for a lost world. The vicarious suffering of Christ to save men through the blood has no place in the tenets of that cult.

If we take the word "Science" and analyze it in accordance with demonstrated discoveries along all lines of actual science, it breaks with its own weight of falsehood. Science is knowledge reduced to system. Their so-called science pertains principally to this human body in relation to sickness and disease, and its cure. They disclaim the entity of matter, and as the body with its sicknesses and diseases is matter, their very science is relating to something that does not exist. It certainly would seem absurd to talk about the science of astronomy if there were no such thing as astronomy, or the science of mathematics if there were nothing in mathematics. The Devil stole the beautiful words from the nomenclature of the Christian religion and used them to decoy poor souls into the maelstrom of eternal woe. Had he been true to the facts he would have named it Pagan Agnosticism, or Hindu Theosophy Eddy-fied. Of all the nonsensical conglomerations concocted by intelligent people, surely theirs is the climax. To think of people, educated and considered intelligent, denying the existence of matter, sin, and sickness, and the personality of God and the Devil!

But are there not some wonderful cures in connection with this monstrous delusion? Let them have credit where credit is due, for if they have been so fortunate as to look away from certain ills, to cease to worry over bodily conditions, that alone will augment the possibilities of recovery. Many a person today, whether of the Christian Science cult or otherwise, if they would cease their worry mid fear, and quit looking' on the dark side of things, and away from their ailments, would find themselves on the upward grade toward health. Again, the power of suggestion goes a long way in relieving the woes of humanity.

When the doctor sees more disease in the imagination than in the body of an afflicted patient, he may resort to the bread pill remedy, and with much encouragement build up a strong hope, and with the power of suggestion the patient, looking away from himself and on the bright side, discovers a marked improvement. He may think it a wonderful remedy the doctor has used, while the doctor thinks "Where ignorance is bliss, 'tis folly to be wise."

But are there not some cures in connection with Christian Science which can not be accounted for on the aforesaid basis? Are there not some extraordinary cures realized, and because of these cures does it not prove that the "Science" (?) is of divine origin? Not at all does it prove this. Notice what it says in Revelation: "And deceiveth them that dwell on the earth by the means of those miracles which he had power to do" (Rev. 13:14). "For they are the spirits of devils, working miracles" (Rev. 16:14). Again, in Thess. 2:9, "Even him whose homing is after the working of Satan, with all power and signs and lying wonders." How do we know but that many of their cures are by the direct hand of the Devil in lifting the oppression from their bodies.

We know from the teaching of the Word that the Devil afflicts people. We would not say, however, that all sickness was the direct work of the Devil. "How God anointed Jesus of Nazareth with the Holy Ghost and with power: who went about doing good and healing all that were oppressed of the devil" (Acts 10:38). "And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the Sabbath day?" (Luke 13:16). Thus we see that Satan has his hand of affliction of people. Now if he has power to lay his hand on some to afflict them, would he not also have power to lift that hand of affliction,

and, as a result, they would be well? It is much more advantageous to the Devil's kingdom to have the soul of a person than his body.

There are doubtless many good Christians in the world who are bound in physical affliction by the Devil. He would much rather have them backslide and lose their souls than simply be sick in their bodies. Through some machination they are thrown in contact with a Christian Scientist, or one of their meetings, and they are persuaded to take some "treatment." Marvel of marvels! They find themselves well, or getting well. What has done it? Simply the Devil, who says, "If they get well they will be ardent believers in Christian Science and will help to advocate the doctrines, and if they become believers in this they will relegate the blood of Jesus out of their faith and experience, then I will have their souls, and in the end will get them into hell." So his Satanic hand is lifted, their trouble is gone, they are now Christian Scientists, working to that end to inveigle others, and finally their souls will go out in darkness to meet the Christ at the day of judgment, whose blood they rejected. Oh, subtle sophistry of Satan! How many are decoyed into thy meshes!

Why should a Christian turn from the plain Word of God and take up with occult nonsense? Does not the Word of God held out hope and promise for the sick and afflicted? "Himself took our infirmities and bare our sicknesses." Does not James mark out a plain prescription for the sick? Why need we to turn for hope to the delusions of the Devil to help our bodies, when help is held out by Christ in the Word, and to receive His help will not militate against the soul, but make one a better and a stronger saint? Personally, I would much prefer to die with some disease than to be healed through the delusions of Christian Science.

But is there no good in the teaching of Christian Science? That is where the awful danger lies. It is sowing the garden with divers seeds. It is an unholy mixture. Where, is there any religion or cult that has no good in its tenets? Even those long before the Christian Era among the heathen had their good qualities. Did not Confucius, Zoroaster, Buddha, and, later on, Mohammed, have some admixture of good? Yea, verily. But that did not prove their divine origin. Christian Science may exalt the beautiful life of Christ, and bring out many truths about His healing power, and urge its followers to a life of high morals, and at the same time so inoculate them with the virus of infidelity that it would preclude any possibility of them passing muster at the judgment bar of God. No, my dear reader, it is not the truth of God. "There is death in the pot."

* * *

Millennial Dawnism

We will notice another unholy mixture of seed, obtaining at the present time. Russelism or Millennial Dawnism is capturing the unwary and drawing them into its Satanic embrace by the thousands. It is one of the most subtle systems of infidelity extant. With some beautiful teachings on the surface, its panorama of the glorious Millennium, its hope for the millions, its abundant use of the Word of God, though wrested and twisted, there are multitudes of poor, deluded dupes over the land who have swallowed the poison, and today are as veritably infidels as Tom Paine, Voltaire, Bob Ingersoll, or Hume. With once an orthodox faith in the Old Book, clinging to its sacred teachings which have piloted millions to the haven of rest. these misguided souls today, having

swallowed the poisonous potion of Russelism, deny the divinity of Jesus Christ prior to the resurrection, even the resurrection itself, claiming that the body might have passed off into gases, denying the new birth as taking place before the resurrection of the Christian, repudiating the doctrine of hell, ridiculing it in as wicked a manner as Bob Ingersoll ever dared to do, holding" out the false hope if a future probation to earth's teeming wicked, they proceed with their blatant message of soul-sleeping annihilationism, and deceive the ignorant and the backslidden to their souls' eternal damnation. Beware of Russelism! Beware of the sophistry of a future probation! Beware of adding to or taking from the Word of God! Beware of leaving the "old landmarks!"

* * *

Higher Criticism

Higher Criticism, that strange anomaly, that peculiar nondescript medley of so-called biblical discoveries, wise above that which is written, has crept into the churches so insidiously that it has permeated Christendom, Jehoiakim was not pleased when Jehudi read to him from the Book of God, and in his anger he took his penknife and cut it in pieces and threw it into the fire. So, today, these destructive critics are slashing the Word of God, cutting it here and there, eliminating this portion and changing that, showing up so-called mistakes here and there, repudiating verses, chapters, and books, till it leaves us a mutilated affair, with one's faith in inspiration blasted, the hope of the saint with no anchor, confidence cast to the winds, and in its place a well-prepared soil for all sorts of seeds of infidelity.

Look at the great schools of the land and see how they are verily permeated with this virus of the pit. Look at many of the brightest minds of the nation who have been swept from their moorings by this insidious concoction of Satan. "How are the mighty fallen!" Poor, misguided preachers, who ought to be leading their flocks by the side of still waters, and into green pastures, instead, are decoying them out into barren deserts, feeding them on cactus and cockle burs, starving their souls from the bread and water of life, yea, a thousand times worse than starving, actually destroying them for ever. "My people are destroyed for lack of knowledge" (Hosea 4:6).

* * *

Mormonism

Mormonism has called for its quota of humanity to ruin for ever, and it is succeeding. Born in the bosom of a poor man, neither noted for his mind or his morals. this iniquitous, adulterous, polygamous system of doctrines of devils began to spread from the beginning, till its adherents are now numbered by its hundreds of thousands. Had that Congregational preacher, who wrote his imaginary story of primeval America for pastime, known that Joseph Smith was going to steal it, hide it away, and then announce to the world that he had discovered it through the revelation of an angel, and from that evolve the Book of Mormon, and promulgate a new religion, so full of sensuality and sin and actual infidelity, he doubtless would have spent his time in other directions, or at least kept a more watchful eye on his production.

Mormonism teaches the baptism with the Holy Ghost. divine healing, speaking in tongues, etc. This would naturally appeal to many. But it is a mixed seed. It repudiates the real Bible hell, flaunts before the sinful world its future probation, flies in the face of inspiration and spreads its polygamous mantle over its licentious adherents, dwells largely on its celestial marriages, teaches baptismal regeneration, apostolic succession, holds the Book of Mormon to be inspired as much as the Bible, and keeps its members under a spell of human bondage.

The actual fraud of Joseph Smith has of late been demonstrated to the world and to those of an inquiring mind of its own cult. Joseph Smith printed in his "Book of Abraham" an account of Abraham in Egypt. This was a so-called translation from Egyptian hieroglyphics, which translation he obtained from revelation. It is true that he had the Egyptian characters, but in those early days the deciphering of these characters was not advanced to that state of perfection, if at all, as it is today. Consequently there was no one to rise up and tell Smith that his story was a fraud. In recent days these hieroglyphics from the "Book of Abraham" have been deciphered by some intelligent Egyptologist, when lo, and behold! there was not a vestige of fact concerning the life of Abraham, but only a prayer of some heathen to his sun-god.

Thus was divulged one of the gigantic frauds of these latter day saints (?). When these facts became known they created a great furor in the Utah University, as many of the students, though of Mormon training, were willing to know "the truth, the whole truth, and nothing but the truth." But it seems that the leaders have at last succeeded in quenching the flame, smothering out honest inquiry, and holding the people still in superstition and ignorance. So much confidence had their leaders in the Book of Mormon being a disclosure of ancient America that they were willing to appropriate money for archeological excavations; but when the strange facts were blazed abroad concerning the Egyptian fraud, it seems they were unwilling or afraid to have any further light thrown upon the dark past, and so drew in their appropriation.

No, reader, the Mormon vineyard is full of divers seeds. The pot is full of poison.

* * *

Baptismal Regeneration

Baptismal regeneration is another of those insidious heresies of modern times which has gripped so many in various denominations. While all Christians believe or ought to believe in Christian baptism, some have taken the extreme view of no salvation without baptism. Whole denominations have based their hope of heaven on the outward form of water baptism. They accept no one's testimony to saving grace except he has been baptized with water and that too in a mode which they consider the only one. If Satan can get the people to take their eyes off Jesus and fix them on some outward sign, and thus miss the inward work, he certainly is satisfied. And this is what he has done with thousands. They live in the mere outward form, having a perfunctory service, with no change of heart; hence are absolutely ignorant of forgiveness of sins and saving grace. They are rushing on to the judgment where they will discover the truth of Christ when He said, "Not every one that saith unto me, Lord, Lord, shall enter the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils, and in thy name done many

wonderful works? And then I will profess unto them, I never knew you; depart from me, ye that work iniquity" (Matt. 7:21-23).

* * *

Soul-Sleeping And Annihilation

The doctrine of soul-sleeping, and annihilation of the wicked, is another mixture which has had its direful effects upon many. These adherents teach that the moment one dies he passes into a state of unconsciousness or soul-sleep, knowing nothing, and having absolutely no consciousness till the resurrection. To prove this they quote the Bible, but wrest it from its true meaning, and in their very so-called proofs they sow with divers seed. For my part I get more satisfaction and joy in the thought of Paul when he said, "having a desire to depart and to be with Christ," than to slumber on in death till the morn of the resurrection. When Stephen was about to die, being stoned by his murderers, he looked up through the shower of brick-bats and saw Jesus standing at the right hand of God, as it were, ready to receive him, and he cried, "Lord Jesus, receive my spirit." Did Jesus receive him? Then where did Stephen go? If he went to Jesus, and Jesus was at the right hand of God, where is God? "Our Father which art in heaven." It is not difficult to see where Stephen went when we know where Jesus was.

When Tabitha died, and Peter went to pray for her, the widows stood around and showed him the garments which she made, "while she was with them." Note the expression the Bible uses concerning a dead woman -- "while she was with them." And where was she, if she was not with them? There was her dead body, and according to the soul-sleepers all there was of her must have been present and sleeping, but the Word says, "while she was with them." Then she, the real Tabitha must have passed away and was gone.

We read in Psalm 90, concerning old age: "The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labor and sorrow; for it is soon cut off, and we fly away." Note the expression -- "and we fly away." This is used in connection with death. Now, if one flies away, he does not remain here. Flying away precludes the possibility of remaining unconscious in the grave.

There have been too many glorious deathbed scenes of saints where the curtain between earth and heaven was lifted, and the saints saw the transcendent glories of the heavenly world, to believe in the cold, dark, joyless doctrine of soul-sleeping. Paul said, "The time of my departure is at hand." He was blest in the thought that he was to meet that which was laid up for him at his coming. Thank God for the bright prospects awaiting those who "die in the Lord"!

Annihilation is inseparably connected with the belief in soul-sleeping. The belief is, that all the wicked, following the resurrection and judgment, will be immediately burned up root and branch and will pass for ever into a state of nonentity. Again, the Scripture passages used to prove this are wrested and twisted and made to prove that which inspiration never intended, and, as a result, poor, unwary souls are swept from their foundation and sent adrift among the meshes of mysticism. When we read of the rich man waking up in hell and looking around and seeing the awful condition existing, hearing the hopeless words from the other side of "the great gulf fixed,"

feeling the torments of the flames, and calling for water to cool his tongue, it does not look like instantaneous annihilation and passing into nonentity.

Does some one say that hellfire would immediately burn up an individual and thus annihilate him? Not if God had so constructed that never-dying being with a resurrected body and principle that could not be thus blotted out. The word of God uses an expression in connection with hellfire calling it "unquenchable." When the people in modern times discovered a substance that could be placed in the fire and burn and burn and yet not be consumed, they named it "asbestos." The word "unquenchable" in the Greek is spelled a-s-b-e-s-t-o-s. Thus, we see when scientists discovered a substance that could withstand flames of fire, they had to go, as it were, to the flames of hell in order to coin a word correctly to express its property.

"And these shall go away into everlasting punishment: but the righteous into life eternal." The words "everlasting" and "eternal" are the same in the Greek, rely one word being used in the original. Thus, the same word which expresses the duration of the saints in heaven, is used to express the duration of sinners in hell. The sinners have eternal or everlasting punishment. This could not be if annihilation obtained, for punishment means suffering, and there could be no punishment without it. That which ceases to the would cease to suffer. One can not punish a nonentity.

In 2 Thess. 1:9 it says the wicked shall be "punished with everlasting destruction." Destruction means "ruin," "death." Everlasting ruin or everlasting death does not mean annihilation. A thing or a person may be ruined, and yet have an existence. A tree or a person may be dead, but that would not imply non-existence. Those who have embraced this heresy have confounded the words "immortality" and "everlasting existence." Even if they were correct in their use of the word immortality, it would not prove at all if one was void of immortality, he would be void of existence. If one has no immortality, in the sense of eternal life, yet he would have existence in the sense of eternal ruin or death. They publish abroad that they will pay a given amount of money to any one who will find the words, "immortal soul" in the Bible. But because the Bible does not say that one has an immortal soul, does that prove that he does not have it? I will give the same amount to anyone who will give chapter and verse in the Bible showing where one has brains. But that does not prove that we have none.

We read in Daniel 12:2 that the wicked shall suffer "everlasting contempt." Contempt means "disgrace." There could be no disgrace where there is nothing to disgrace. One can not disgrace nothing forever.

Again, the Scriptures use the words, "everlasting fire," "eternal damnation," "smoke of their torment for ever and ever." If one were to become annihilated, such expressions would not be applicable. If fire burns there must be something to burn. Damnation would cease when there was nothing to damn. Torment would have an end when that which is tormented ended.

* * *

Sabbatarianism

Closely associated with the foregoing post-mortem heresies is found, with many, the doctrine of Sabbatarianism, or keeping Saturday the seventh day for Sabbath. So close do these adherents cling to this part of the old dispensation that it seems to form the greater part of their hope of heaven. If the reader would like a little sidelight on this particular subject, let him read from the Ante-Nicene library, and there learn how the early fathers, following close on to the days of the apostles, viewed the keeping of the first day of the week, and why, and how it came to be changed, not by the Catholic church, nor Constantine, but immediately following the resurrection of Jesus.

The Scriptures clearly teach that the disciples observed the first day as their day of meeting together in holy worship. Read the account of Paul in the twentieth chapter of Acts, where he sailed from Philippi to Troas, and remained in Troas seven days. He wanted to preach to the disciples at Troas, but arrived there on Monday, and, it seemed, had to wait six days before he could get them together. "And upon the first day of the week, when the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow." If the disciples had been worshipping on the seventh day, Paul would have preached unto them on that day instead of the following or first day.

Let me illustrate the predicament in which these Sabbatarians are found. When Joshua had that memorable battle with the Amorites, and the day became too short to accomplish the work of destruction, the record tells us that he commanded the sun to stand still, and the day was lengthened out about the space of another whole day. The astronomer tells us that this long day, together with the time that Ahaz's dial was turned back, which was ten degrees or forty minutes, makes up one whole twenty-four hour day, and that it (Joshua's Long Day) occurred on Wednesday. Suppose when Joshua went out to fight it was, as stated, Wednesday morning. The battle lasted throughout that day and also nearly another twenty-four hours of daylight. When the sun arose the next morning what would Joshua call the day? Would he not say, "This is Thursday"? But suppose they had the eight-day clock in those days, what would the clock have said? It would have registered Friday.

Another day passes and when they arose I hear Joshua say, "This is Friday." But the eight-day clock declares it to be Saturday or seventh day. Another day passes, and as the Israelitish hosts arise, I hear Joshua declare, "This is Saturday, the seventh day, the Sabbath of the Lord; we must observe it and keep it holy." But the clock declares it is not the seventh day, but the day following, which is Sunday or first day, and in point of actual twenty-hour time the Israelites are worshipping on the first day instead of the seventh, and thus continue to do so ever afterward. So, in point of actual time, measuring the day with its twenty-four hours, from Joshua's Long Day till now, the keeping of the seventh day by the Sabbatarians is, in real actuality, keeping the first day of the week. So then, our seventh-day friends, who are making such a hue and cry over keeping the first day instead of the seventh, are actually keeping the first day themselves.

Now, suppose the Lord just threw in Joshua's Long Day for good measure, and did not intend it to be reckoned as a real day of time, and Joshua, following the time of his eight-day clock, said the next morning after the battle, "This is Friday," when in the thought of God it was really Thursday, even if the previous day was a long one, or a double day. Again, the next day Joshua says as he looks at the clock, "This is Saturday, the seventh day, the holy day of worship." But by the clock of heaven it would be Friday instead. So we would see the Israelites observing for their

day of worship Friday instead of the proper day. Then, according to this figuring, all who from that time on observe the actual time, of the seventh day, figuring from the twenty-four-hour time, are really from God's time and days, worshipping on Friday or the sixth day of the week. Then, those who worship on the first day are in reality observing the seventh. Thus we see from this method of figuring, we who observe the first day are in actual point of God's time keeping the seventh day ourselves, while the Sabbatarians are keeping the sixth.

So, whichever way we look at it, as far as the original seventh day is concerned, those who keep Saturday are either one day ahead or one day behind, in the seventh day order of Creation. But God wants us to worship Him and not a day. "The Sabbath was made for man, and not man for the Sabbath."

* * *

Universalism

Many years ago the heresy of Universalism swept over this country, leaving in its aftermath a most destructive condition which is leavening a great portion of Christendom. This is the doctrine of the universal salvation of God, through the work of Christ ultimately to bring all the people to their final home in heaven. They say, inasmuch as Christ died for all, then His death will avail for all. All must ultimately be benefited by the atonement whether on earth's side of probation or during some post-probation period.

Should some be so incorrigibly wicked as to find their way to the place of punishment, yet it will not, according to their view, be for ever. As an old gray-headed and long-bearded gentleman told the writer one day in his earlier Christian experience, waving one hand far out in one direction and the other hand in the opposite direction, he quoted as follows: "The mercy of the Lord is from everlasting to, everlasting," meaning, if the sinner was even landed in hell, the mercy of the Lord in the end would reach him God save him. In my ignorance of the Bible I neither knew where the verse was nor whether he quoted it right. But later I discovered he had wrested the Word by not quoting it all. The Word says: "But the mercy of the Lord is from everlasting to everlasting upon them that fear him, and his righteousness unto children's children; to such as keep his covenant, and to those that remember his commandments to do them" (Ps. 103:17-18).

In one of the Universalist meeting houses in Chicago is written on an arch the statement that they believe in "the final harmony of all souls with God."

But are the Universalists not right when they teach that the atonement of Christ covers the whole human race, and by virtue of this all will ultimately reach heaven? They are partly right and greatly wrong. They have sown with divers seeds, and there is where the danger lies. Surely the atonement covers the whole human race. Every child of Adam is born under the atonement, the blood of Jesus Christ availing for them, and should they die in their childhood innocence, through the shed blood of the cross they would unconditionally be received into heaven. But here is where Universalism breaks down: The time comes when that child arrives at an age of responsibility; that is, it comes to a knowledge of right and wrong in its relation to God, and because of the trend of inward sin it chooses the wrong instead of the right, and in this choice it deliberately takes itself

out from under the atonement. The free agent now is adrift from God, and will ultimately be everlastingly lost, if he does not of his own choice, and in accordance with the plan of salvation laid down in the Word, deliberately by faith place himself back under the atoning blood. All who fail to do this will lose their souls. Universalism has overlooked this act of repentance and faith on the part of the sinner, but is going to give him a passport to heaven without it.

Go through the various great denominations of today and ask the people if they believe every one who has not had a change of heart, and thus born again, would go to a real hell for ever as the Bible predicts, and how many will answer in the affirmative? The seeds of Universalism have permeated the great churches everywhere. They scoff at the Bible hell, and believe that morality will furnish a sufficient passport to enter heaven, without "repentance toward God, and faith toward our Lord Jesus Christ."

Many years ago the writer and another young preacher were riding past a large Universalist meeting house in the process of erection, whereupon the young preacher pointed to the great structure and said, "All of that is just to show to the world that there is no need of ally such thing." And why not? If all will finally land in heaven, why pay any attention to religion at all?

* * *

Unitarianism

Unitarianism is Universalism, only more so. While it holds to the same infidelity as to the future outcome of the sinner, in addition it disclaims the deity of Jesus Christ, and the blood that was shed for the redemption of a lost world. The sacrificial suffering of Christ is obnoxious to a Unitarian. His beautiful life as an example is charming, and that is all that is necessary for one of their belief. As the name suggests, they are Unit-arians, while we are Trinit-arians. They believe in one God, as they say, while we believe in the Triune God, Father, Son, and Holy Ghost. The difference between a Unitarian and a Universalist is, "the Universalist believes that God is too good to damn him, while the Unitarian believes he is too good to be damned."

* * *

The Tongues Movement

The modern Tongues Movement has done much to scatter a mixed seed among the professors of religion everywhere. In their teaching is much that is commendable and scriptural. Many good people have identified themselves with the cult, and many good people, thank God, have seen their error and returned to the "old paths." When this movement started in Los Angeles, California, the writer was there and saw the work progress. They held tenaciously to the following tenets: First, justification: second, sanctification" following this, the baptism with the Holy Ghost, and the speaking in tongues as the evidence of said baptism. They claimed that no one had received this baptism unless he spoke in tongues. The tongues was the evidence. But what was such a puzzle to me was the fact that when stone of them backslid from this experience, and lost the Holy Ghost, they could still speak in their so-called tongues. That is to say, after the baptism was lost and the

Holy Ghost gone from their heart, they still had the evidence (in tongues) that they had the Holy Ghost. This was too deep waters for me.

Another difficult problem was the statement "I am sanctified, but I do not have the Holy Ghost." My Bible says that we are "sanctified by the Holy Ghost" (Rom. 15:16) and it was impossible for me to see how one could be sanctified and not have the Holy Ghost. A bride could say with the same degree of propriety, "I am married, but I have no husband." We know very well there could be no marriage without an husband, and so there could be no sanctification without the Holy Ghost.

Later the movement began to split into factions, till now the major part, it seems, teach that all the cleansing in the heart is accomplished in regeneration. That is to say, all inbred sin, or carnality is removed when pardon takes place. They utterly repudiate the experience of sanctification as a second work of grace in which the heart is made pure from inward sin. But they hold to the baptism with the Holy Ghost, and speaking in tongues as the evidence or witness.

At the beginning of the movement we made our statement about like this: "These people have stepped out on an unscriptural platform or basis. I am afraid to step but on this platform, for fear of the paths which will lead out from it." I see now that my prediction was right. If we only knew all the sidetracks and various unscriptural deviations proceeding from that common center we would thank God all the more for protecting us from the heresy.

* * *

The Third Blessing

The Third Blessing doctrine, couched under whatever expressions it may be, has had its share of leading poor souls astray. Much of this work has taken place under the guise of the baptism with fire as a separate and distinct baptism with the Holy Ghost. There is a paper published in Kansas entitled "The Two Fires," the organ of the movement in those parts. These adherents claim that after they had received the Holy Ghost they sought and obtained the Fire. The main issue is the Fire. They stress this point upon the people, declare its scripturalness, and capture a goodly number. Doubtless God in His mercy looks down with pity upon many of the people who have, in their ignorance, been misguided into these unscriptural meshes, and will deliver them if they are honestly walking up to their best light; but sad is it to know that so much time is wasted while they are thus deluded.

How strange that people will strain a point on the isolated text, and build up and project a movement because the conjunction "and" is used following the expression of the Holy Ghost! "He shall baptize you with the Holy Ghost and with fire." Luke uses this expression, but when Matthew writes, the word "with" is put in italics, showing that it is not in the original. Hence, it reads, "He shall baptize you with the Holy Ghost and fire." When Mark comes to write about the same thing he abridges the expression to read. "He shall baptize you with the Holy Ghost," with no mention of fire whatever. Evidently the word fire is used to symbolize the work of the Holy Ghost, and just as fire melts, gives light, purifies, so the Holy Ghost will melt the heart, enlighten the mind, and purify from dross. To say that one can have the Holy Ghost and not experience such in the heart is

to fly in the face of the whole tenor of Scripture. To say that the "fire" is to be received after the Holy Ghost comes, and is some definite experience to be sought and obtained, is to load the poor, misguided seeker to some will-o'-the-wisp, and no telling what further wild fanaticism.

The principal promoter of this heresy, who several years ago cut such a swath along this line, put his humble confession in print, and told out to the world how he was wrong. Would to God all misguided souls would see, before it is too late, the trend of their unscriptural and fanatical dogmas!

* * *

The New Thought Movement

The New Thought movement is indeed new thought. Yes, it is something new to many, yet it is the old method of instilling into unwary souls that which takes them from the "old landmarks" and gives them what they may think is something advanced beyond the simple paths our fathers trod. Christian Science was supposed to be new, but when Ramabai from India came to this country and heard its teaching, she recognized at once the old Hindu Theosophy in a new garb, the doctrine which they had in India for past centuries.

Beware of the New Thought. Beware of new, so-called light which makes it easy for people to get to heaven. Give me the old thought of God, the old Bible with its old rugged Cross, its death route to carnality, its self-denial, its crucifixion of the "old man." Behold the world is running after New Thought; but they are not running after the Cross of Christ. They are willing to take some easy way to heaven, but they are not willing to give up their sins, deny themselves, and take up their cross and follow the meek and lowly Nazarene.

The punishment pronounced upon the sorcerers in the Old Testament was awful. The different classes who are headed for the lake of fire are given in Rev. 21:8. Among these are the "sorcerers." The Greek word for sorcerers is Pharmakois. This is the same word which is seen on the windows of the druggist -- "pharmacist." Does this mean that the druggist is a sorcerer? No; but it does mean that there is something which the druggist does, which is similar to the work of the old-time sorcerer. The druggist mixes together potions, poisonous potions, for the use of the people, and that is the meaning of the word sorcerers -- "persons who, by drugs, philtres, fumigations, etc., pretend to produce supernatural effects, chiefly by spiritual agency" (Clarke's Commentary). Spiritual sorcerers abound everywhere. They are sending out their mixed potions of truth and error, poisons for the people. There is some good, some truth, enough to tempt the unwary; but oh, the poison hidden beneath! Beware of spiritual sorcerers!

What hope is there of making the port, escaping all the delusions of the last days? The hope of the Author of the Bible, the great Promoter and Conservator of Christian doctrine abiding in the purified heart. When the mixed seed of Satanic delusion is headed your way, even if you are not able intelligently to combat it, but may even assent to it, thinking it might be of the Lord because of the Scripture used in its connection, yet with the faithful Keeper within, there is a sense of discomfort toward the new doctrine, and a feeling like pulling your spiritual robes closer around you for your protection. This is the advantage that a sanctified soul has over the one having

carnality within. When the "old man," which is the father or promoter of heresy (see Gal. 5:19, 20) finds unscriptural doctrine presenting itself for admittance, this father of heresy, seeing its offspring, naturally welcomes it home, and thus the poison is lodged and the deadly work begun. Surely it stands one in hand to receive the Holy Ghost within, and be better prepared to resist the onslaughts of this awful mixed seed condition everywhere apparent.

* * * * *

02 -- LINSEY-WOOLSEY SERVICE

Thou shalt not plow with an ox and an ass together.

Here we have the divine prohibition relating to service. One's religion consists largely in service, and this ought to be in harmony with the Word of God.

But where lies any moral quality in yoking an ox and an ass together for plowing? Surely in the sovereignty of Him who made the creatures of earth lies the right to control the use and the service of the same.

We will notice some sensible reasons why this unequal yoking' should be avoided.

1. Beasts of different species could not be supposed to associate and work comfortable together. Farmers in our day know that it is best to yoke even cattle together which have affection for each other. But where there are different breeds, resulting in repugnance, it would work a great hardship on both the ox and the ass to be compelled to work side by side.

2. The ox and the ass are not mated in size. The ass is smaller, and stands lower in the yoke, and of necessity would have to carry the heavier end of the yoke. If there were no other reason, simply in mercy to the smaller animal, it would seem sufficient to make the prohibition.

3. They are not mated in disposition. The ass is a stubborn and rebellious animal, while the ox is patient and obedient. With disparity of dispositions, certainly the work of the farmer would of necessity be much hindered.

4. They are not mated in strength. The weaker would naturally hold back the stronger. To put an equal task on the ass would be seemingly cruel, and to make the patient ox drag along the ass would not be fair. It is plain to be seen that it would be an unequal yoking together.

5. They are not mated in breed. The ox is counted among the clean animals in the Bible, while the ass has to take its place among the unclean. A divine injunction against a clean animal being yoked up with an unclean would be a very sensible thing.

6. Unequal yoking makes bad plowing.

The furrows necessarily would be crooked, the farmer's time would be somewhat wasted, his labor lost, and his ground not properly utilized. With these bad results, what man would choose, if he had proper sense, to yoke up an ox and an ass together?

7. It is said that an ass will eat an offensive weed which produces a foul, offensive breath, which the ox seeks to avoid, and so turning away his head, it causes him to pull only with one shoulder. This of course would work a hardship on the ox. No ox could do proper work pulling with only one shoulder.

I once saw in the back of a Bible, in connection with other oriental Bible scenes, a half-tone picture of a farmer plowing with an ox and an ass together. Each animal looked as if he was ashamed. The appearance was that the poor plowman would have a difficult job to get proper service out of the combination.

All down the ages God has shown a divine abhorrence of unholy mixtures. All through the Scriptures He has made this plain. From the midst of idolatrous Egypt God called His chosen people. Like a vast army they marched out from their state of bondage. "And a mixed multitude went up also with them." The margin has it -- "a great mixture." Later on we have the statement -- "And the mixt multitude that was among them fell a lusting." This seemed to create an epidemic of murmuring and dissatisfaction among the people of Israel, and the result was the divine displeasure and great loss among the chosen people. It seems that this sad condition had its start among the mixed element that was interwoven among them when they left Egypt.

When the Israelites left Egypt they became separated from the unholy and idolatrous nation among whom they had lived so long. God wanted a positive and complete separation from all such conditions in all the future of His people. He gave them specific commands not to mix up with the nations of the new country to which He was taking them. He knew that to amalgamate with the Canaanites would mean their complete downfall and ruination, and so He swung the red lantern, as it were, in awful warning against any unholy alliance in their new abode. Before they got across the river Jordan, into the "Promised Land," they were met with severe testing on this line which they failed successfully to resist, and the result was that twenty-four thousand perished under judgment of God's wrath.

But what did they do? King Balak sent and secured Balaam to come and curse the people of God. When Balaam arrived and all things were ready for him to carry out the behests of Balak, God turned the curses into a blessing three times, and did not permit Balaam to carry out the wicked desires of Balak. Balak was much discomfited and chagrined that the whole project was such a stupendous failure, and of course was much displeased with Balaam. Balaam not wanting to leave under the disapprobation of Balak, and seeing how he might accomplish the Satanic design in another way, even if he had been withheld from Balak's purpose, he now puts Balak wise in regard to a matter which, if carried out, would meet with the great displeasure of God. As he was about to leave he informs Balak of the plan to mix up with the Israelites. The mixing was not only in associations, but from the standpoint of unchastity. Balaam's advice was carried out. Balak's crowd mixed in with God's chosen people. Adultery ran riot. The wrath of God fell upon Israel, and was only stayed when Phinehas, with javelin in hand, leaped into the breach and showed his

displeasure against the outbreaking evil. How sad to see twenty-four thousand people perish because of unholy mixing together!

God warned His people to beware of mixed marriages with the people of the land where they were to dwell. These people were so steeped in sin that they were not fit to live longer on the face of the earth. That was the reason why He commanded the Israelites to rid the earth of such. In the wars which followed the entrance into Canaan a goodly portion of the ungodly nations were swept from the face of the earth; but despite all of Israel's efforts many remained and became thorns in their sides, and a continual menace as the years rolled on. After many years had passed and Israel had so signally failed to carry out the commands of God, and had suffered deportation, when Nehemiah returned to Jerusalem to rebuild it, he was chagrined to find Jews who had entered into unholy marriage alliance with the inhabitants of the land and had raised up a lot of half-breeds who could not speak the language of the Jews properly. Also when Ezra returned to Jerusalem and found the mixed marriage conditions, he took drastic measures and went about establishing the proper separations, in order to get once more the divine approval upon the people.

If the heart of God was grieved with the mixed service, the unequal yoking together of former years, what must it be today as His all-seeing eye scans the religious world and beholds Christendom with its unholy alliances? What does His word say to the Christian?

Be ye not unequally yoked together with unbelievers [unsaved]: for what fellowship hath righteousness with unrighteousness? And what communion hath light with darkness? And what concord hath Christ with Belial? Or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? For ye are the temple of the living God; as God hath said. I will dwell in them, and walk in them; and I will be their God and they shall be my people. Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and will be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty (2 Cor. 6:14-18). I have given them thy word: and the world hath hated them, because they are not of the world, even as I am not of the world. I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world (John 17:14-16).

And be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God" (Rom. 12:2).

Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him (1 John 2:15).

And have no fellowship with the unfruitful works of darkness, but rather reprove them. For it is a shame even to speak of those things which are done of them in secret (Eph. 5:11-12).

Do we need to multiply Scripture further to prove what God's will is concerning us who have taken upon us the name of the meek and lowly Nazarene?

Let us notice some of the modern mixing in the so-called service of God in these latter days, and which God call not smile upon, but actually forbids.

* * *

1. Yoking Up With Worldliness

Where is the line of demarcation between the church and world today? Do they not dovetail together till there is no distinct line drawn whatever? Was it not a common expression years ago that "You can tell a Methodist as far as you can see one"? Can it be done today? Is it true of the church in general? Do not professing Christians everywhere dress like the world, talk like the world, act like the world, do business like the world, and engage in the pleasures of the world? It is a mixed service. It is a linsey-woolsey mixture.

(a) Mixing with worldly people.

When the writer got converted he had to separate himself from the old associates. These associates were not of the low order, but the best standing people in the community, many of them church members. I saw at once that "old things are passed away; behold, all things are become new."

I was a new creature in Jesus Christ. Friends and associates not knowing what attitude I was going to take treated me as formerly, and I had an invitation to attend a surprise party. Already I had the greatest surprise party on hand, which so far transcended all other parties that I had no longing for the other. I did not attend. I had a call for baseball. Before I was saved it was the delight of my life to play baseball. I was a baseball fiend. When I became a new creature I discovered that these worldly conditions had really sloughed off. I do not remember that they presented themselves to me when I was seeking. I do not recall any struggle to give them up. I was so intent on getting right with God that these things did not come before me. But the discovery was that with the incoming grace there was an outgoing of these desires. I did not accept the invitation to engage in baseball. With two or three invitations from the world and not accepting them I became located. I was not on the fence. Had I been shaky I would have been pestered, doubtless, continually with invitations and solicitations.

My friends seemed to wake up to the fact that I was "dead." And thus they treated me. It seemed that I was as dead to them as far as the world was concerned as if there had been a funeral, and they had followed me to the grave, seen the clods fall upon the coffin box, and then read my epitaph:

"Here lies the body of W. E. Shepard.
Born May 19, 1862 -- Died May 7, 1881.
Peace to his memory."

And so I was not of the world. I am still praising God for the way He led me from the start. I saw the worldly trend of the churches. I graduated from the high school about a month after my conversion. The subject of my oration was "Popularity." This was practically my first sermon. I made use of the occasion and called attention to the popular religion of the day, noticed the tendency of many to join the popular church for business interests, showed up the style of the age,

and "delivered my soul," as we sometimes say. As I now look back thirty-six years to that event, does the reader think that I am sorry for the stand I took, or that I was mistaken in my diagnosis? I have been more or less criticized by young people since then, thinking that it was not necessary to be so rugged and cut loose, but I notice so many of the young people today have to be "warmed" over and over, while some of the rest of us who took the rugged way from the start are still on deck, and in the work for God.

(b) Mixing with worldly pleasures.

The world has gone pleasure mad. Church members are inoculated with the virus. The theater, moving picture show. cards, dance, circus, frivolities of every shade and hue have engulfed millions in the awful maelstrom.

The Word says, "Lovers of pleasures rather than lovers of God" (R. V.). Shall we be conformed to this world in our pleasures? Do the groveling things of this mundane sphere appeal to us to allure us from the plain pilgrim path? Thank God we have something better. The "joy of the Lord" is so much beyond the transitory pleasures of earth that they fall into utter insignificance. This mixture of worldly amusements among God's professed people is an abomination to Him. He has something better for us.

(c) Mixing with worldly pride.

The bluster and strut and spread of peacock pride in these days is enough to make angels weep. The constant change of fashion keeps many a poor person with the nose to the grindstone. One year the skirts of the dress drag in the streets and another year they are clear above the high shoe tops. When one sees a female coming down the street he can not tell from the length of the skirt whether it is a girl with short dress, or a woman old enough to be a grandmother. With a falling off at the top, and a cutting off at the bottom it seems that modesty has been compelled to retire to the background. I do not wonder that decent women are beginning to be ashamed of their sex. Surely it is a time when they should begin to "dress up." As we look at the insanity of fashions and see in our day the hoop skirt, the hobble skirt, the ephemeral Grecian bend, the bustle, the suggestive high skirt, the unsanitary, filthy dragging skirt, the frizzed hair, the banded hair, the dyed hair, the hair with rats, the painted face, the powdered face, the cadaverous face, the never ceasing change from one extreme of fashion to another, we almost wonder if the world and so-called church have not gone fashion mad, and losing their minds. "Pride goeth before destruction, and an haughty spirit before a fall." For God's professed people to mix up with this worldliness is positive proof that they have a linsey-woolsey religion, a linsey-woolsey service.

(d) Mixing with worldly popularity.

The trend of the age is to be great in the estimation of others. Social standing is luring its thousands to places of destruction. Notoriety is wrecking whole platoons in society. To be abreast of the worldly times and social conditions is the craze of multitudes. With very limited incomes the strain is to be on an equal footing with those of large possessions. This strain of society is wrecking bodies and minds and souls. The most popular lady of fashion, the most popular young man in the community, the most popular doctor, the most popular preacher, is the siren call to the

place of sure destruction. No child of God can hope to continue in His grace, and yield to the mixture of popularity prevalent in these delusive days.

(e) Mixing with worldly, polluted politics.

How many there are who sell their honor and their souls for position and office! A young man once told the writer as he was being asked to give himself to God during an altar call in a holiness meeting that he would rather go to the legislature than to go to heaven. And we think he was not alone in his wish. Shall I as a child of God and an ambassador of the government of heaven dabble in the stream of foul politics, mix up with the common herd of selfish, conniving politicians, vote for whisky and whisky men and interests? Nay, verily. Let me throw my influence, my vote, myself, my all on the side of right, on the side of civic righteousness to make a better country, a better world, to make it easier for men to get to heaven. With the liquor demons clutches on so much of the country's interests, and with millions suffering from poverty, shame, disease, and death, it would seem that there could be no greater issue before the country today than to wipe this blot from the face of the earth. For one I do not propose to be reckoned with those who are mixed up with the common run of questionable politics of the present day.

Let me reiterate it: if we would avoid the present-day, linsey-woolsey service, let us be free from worldly people, pleasures, pride, popularity, and polluted politics.

The Word of God is very explicit in the New Testament against an unequal yoking together of a Christian with a sinner.

"Be ye not unequally yoked together with unbelievers." What could be plainer than this command, and what command is more trampled under foot.

We will notice some of the ways in which this specific prohibition applies to modern times.

* * *

2. Unequal Yoking In Marriage.

If there is any department of life that ought to demand the attention of the Christian, and one in which he ought to seek the counsel of God, it is the marriage relation. God knows what parties should be bound together for life in the holy bonds of matrimony. He knows who are properly mated in all that ought to obtain for such an important step for life. Yet how many everywhere are, simply matched and not mated! No wonder there are sad hearts, broken up homes, despair, and disgrace everywhere. No wonder there is so much falling away in the profession and possession among Christians.

For a Christian to allow himself or herself to marry one who is not a Christian is as contrary to God's Word and God's will as for one to commit any other sin which is positively forbidden in the Word.

About the time of the writer's marriage was the marriage of a friend of his. Her name was Annie. The name of her fiance was Charlie. Annie was a Christian and professed holiness. We saw Charlie when he went to the altar and was gloriously converted. It was after his conversion that they were engaged. In the course of their engagement period Charlie backslid and failed to return to God. Annie was still saved, and the time drew on for the wedding. Annie had great light on such questions, and knew that she, as a Christian, could not scripturally be married to Charlie. The battle was on in her mind, and finally she felt that she had to settle the question. It is said that she settled it in this way: "If I take Christ I will have to give up Charlie. If I take Charlie I will have to give up Christ. I will take Charlie." And thus she deliberately made her choice. She married Charlie, and Christ went out of her life. Trouble came in the flesh. Happiness was not to be had. It was reported years afterward that she had never since her marriage had any drawing from the Holy Spirit on her soul. Some twenty-seven years following I passed through the town where her aged parents were living, and not having seen them for many years, I called on them and found Annie living with them. She had been divorced a long time. I asked her about being a Christian, and she replied, "I make no profession." Such was a wrecked and blasted life, because she would be yoked together with another, out of the will of God.

I was once told of a young lady who broke this command in marrying an unsaved person, and the same day of the marriage she took a little moment to kneel down quietly by her bedside to pray, when God spoke to her in the language of the Scripture -- "Be ye not unequally yoked together with unbelievers." But she was already yoked now. She had grieved God out of her life. For thirty years following she never heard God speak to her. Finally, in His mercy He called her to repentance. But oh, what a risk she ran of being lost for ever!

* * *

3. Unequal Yoking Together With Oath-Bound, Secret Orders, Or Fraternities

What could be plainer than this? Look at the masses who hold membership in these institutions. Are they not of the world, and worldly? Does it not take consecrated time, money, influence, and energy when a Christian takes his place in such company? Can he possibly allow himself to mix up with such conditions, and not lose out in his soul? Can he serve God and be a partaker with such darkness? If they will, then let the world have these fraternities, but let not the Christian engage therein, for he has something better. It is the experience of others who found themselves thus entangled, when the grace of God came into their hearts, that they had to separate themselves from such "hidden works of darkness."

* * *

4. Unequal Yoking Together In Business Partnership

The marriage relation is a yoking together. Membership in a secret, oath-bound fraternity is a yoking together. Business partnership is a yoking together. If in marriage one is a Christian and the other not, then it is an unequal yoking together with an unbeliever. If in the secret oath-bound fraternity one is a Christian and the others are not, then that is an unequal yoking together with unbelievers. If in business partnership one is a Christian and the other or others are not, then that is

an unequal yoking together with unbelievers. The command is equally applicable to one case as well as another. And yet how few professors, even in the holiness ranks, conscientiously observe it! Everywhere we see this command trampled directly under foot by those who make the highest profession of holiness, and even by preachers of the gospel. And now will the reader please put on his thinking cap, take a careful survey of the field of business activities, and note where this plain command of God was not obeyed, and see how many found themselves in financial reverses? How many failures can you see? How much money was lost in the enterprise? Note the many stock companies formed by unsaved people who received the money of Christians, which was supposed to be consecrated along with themselves, and for which the Christians never received any returns, but lost it all in the end. Is not the judgment and curse of God upon the whole business? Why? Because it is flying in the face of His plain command -- "Be ye not unequally yoked together with unbelievers." Suppose we had all the money right now that has been lost through these slippery channels in the last twenty-five years by the holiness people of this country, and would put the same in the foreign field, would it not tell for heaven a thousand times better than it did the way it went? When will people wake up in this direction?

One day the writer was walking up the street in Los Angeles, California, and met a broken-hearted lady, who told him of her recent loss. She was a poor woman, and professed considerable grace, but had been induced by some other professing Christian to put her small belongings into some investment company, which had collapsed. and she had lost her money. The poor sorrowing woman wanted sympathy, and perhaps I ought to have entered more into her heartaches; but somehow I seemed to catch the, scriptural view of the situation, and told her that if she had obeyed God she would not have fouled herself in such a condition. I then tried to explain wherein she had gone contrary to the Word.

Reader, are you now in any business partnership with an unsaved person? Why not take the matter to God and ask Him to enable you either to sell out to your partner, or else buy him out? You will not be the first one who had to take that track. In how many difficulties Christians have found themselves with unsaved partners! The partner does not care for the Sabbath. and the Christian does. The partner wants to sell tobacco, and the Christian does not. The partner is not conscientious in regard to various methods, and the Christian is kept in hot water all the time over matters in dispute. What is the trouble? He is out of the, will of God. He is breaking God's plain command. He is in the meshes of a linsey-woolsey service.

We not only find a bad mixture concerning professed Christians with the world in its various phases, and with the unsaved people of the world, but we find a sad state of mixture existing between those professing a high state of grace and a Spiritless, cooled-off, backslidden, religious element so prevalent everywhere. Possibility it is not so much a backslidden condition which obtains so much all around, as one in which the parties have never been saved.

We will notice some of the mixed religious conditions more or less prevalent.

* * *

1. Mixing with religious meetings where they oppose holiness

Why not yoke up with meetings that oppose the atonement? or the doctrine of justification? Why not amalgamate with those who preach against repentance? or oppose the teaching of hell? or teach an after probation? or exploit some other infidelity? Spiritually-minded people would surely shrink from such services. Then why not shrink from services where they oppose the real preparation for heaven? If we have a holy Bible, and it teaches us about a holy heaven, and the preparation is "Holiness unto the Lord," then we should take heed unto our way and worship, and not allow ourselves to be entangled in the meshes of anti-holiness doctrine. As for me, I have no consecrated time nor strength nor money for opposition against God.

But some one says, "They need me there, and I go where I am needed." So they need you in the Catholic church. They need you in the saloon. But what could you do in either place with such tides of opposition against you? It is not a question so much of where am needed, but where can I accomplish the most good and receive the most good?

Am I not responsible for my time? my money? my influence? my work? Then why should I thwart the plan of God with me by having a mixed service? Why should I use the money which I have consecrated to God in the support of that which is in direct violation of His Word in the very essential of proper living and proper preparation for heaven hereafter? I once heard Dr. Godbey many years ago at the old Scottsville camp in Texas, say: "Pay a preacher for fighting holiness? I would not pay a preacher for fighting holiness. What would be the sense of paying a preacher for doing what the Devil would do for nothing?"

* * *

2. Mixing with religious meetings where they promulgate heresy

How many good, saved people, who would never have thought of accepting certain lines of unscriptural teaching, have allowed themselves to be drawn into those places where such was taught, finally to become inoculated with the poison, and make shipwreck of "the faith once delivered unto the saints"! I am thinking of such meetings which hold to some third blessing theory. or the modern tongues movement, or Russelism, or Christian Science, or New Thought, or some other cult. They did not expect to be swallowed up when they attended, but it got, hold of thorn, and they became fascinated, and tiredly fell into the trap. Had boy known their weakness, they could have easily obtained the consent of their will not to have mixed up with such conditions and so have escaped the snare.

* * *

3. Mixing with religious meetings that are simply cold, dead, and dry

This does not mean that they have any special opposition to any blessed doctrine, or that they have any special heresy in their tenets: but simply dead. There is no manifestation of the life of Christ in their midst. There is manifestation of the life of the world in their socials, suppers, semi-theatricals, and other methods too numerous to mention; but the real vital life and contact with Jesus Christ is not present. How can one who is warm in the sanctifying power of Christ,

zealous for His cause, and active in His service, keep a proper Christian experience and have such in his religious life and surroundings?

But I hear some one say, "I put in my time and service there, in order to better the conditions, and fire them up as I have been fired in my own experience." But does it work that way? If one should take a red-hot poker from the fire and throw it in with a pile of ice-cold pokers, how long would it be before the hot one would make them all red-hot? Echo answers, "How long?" Perhaps it would be easier to answer the reverse.

Then again, we have religious meetings under the head of "come-out-ism." They do not believe in any church organization of any kind, but stress the doctrine of holiness. When we trace the trail of these meetings for the last twenty-five or thirty years, we invariably see them utterly fail as to any permanency or any lasting good. They are unscriptural, and can not possibly advance the thing for which they claim to stand -- the spreading of scriptural holiness. We believe in organized holiness. Why not? Permanent institutions and other things which are calculated to stand are organized. What would our nation do if it were not organized? The very universe is organized. Our individual body is organized. The church is an organized institution. As well think of taking a scalpel and cutting out one's heart, lungs, stomach, and other organs, and disorganizing himself entirely, because he is a real organized body, as to talk about not believing in church organization. Personal responsibility in the organized body of Jesus Christ is of paramount importance. Where one belongs to nothing, he is free to gad about as he chooses with no responsibility anywhere. And running about as he surely will, he is very liable to run foul of many heretical microbes which may ultimately destroy him. The story is told of a couple of men riding out in the country, when they came to a timbered pasture. Their curiosity was aroused as they watched the queer antics of a lot of lean hogs. These poor hogs were seen to run with all their might to a certain tree, stop, look around for a little while, and then shortly thereafter take another turn in rapid transit to some other tree in the pasture. These sudden trips with the disappointed hogs were continually kept up. The curiosity of the two gentlemen watching them was so great, that they ventured to make a trip to the farmhouse and inquire of the farmer concerning the strange procedure of the swine. The old farmer then explained the phenomenon. He said when he used to feed the hogs he would call them in his own peculiar way and they would come from the field for their food. Finally his voice gave out so that he could not call them in that way, then he began to call them by rapping on the side of the barn. The hogs got accustomed to this sound, knowing that it meant their regular food. "But," said the old farmer, "the woodpeckers keep pounding away on the trees, and they are framing the hogs to death to keep up with them." Is not this a picture of many a poor, scrawny Christian running hither and yon to this dry tree and that. and yet not getting his soul fed with the manna from heaven? Oh, how much better to have some good, comfortable abiding place where one can put in his efforts for souls and help to build up the Church of God in a "crooked and perverse nation"!

The Word of God is very plain when it says, "Not forsaking the assembling of yourselves together, as the manner of some is" (Heb. 10:25). If it should be asked with whom we should worship it can be easily answered from the same source of divine guidance: "Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart" (2 Tim. 2:2).

If the reader would like a good example from the Word, of a person who had suffered from improper mixing let him read the experience of Ephraim. "Ephraim, he hath mixed himself among the people; Ephraim is a cake not turned" (Hosea 7:8). Ephraim was an unturned cake. Why? Evidently there was not fire enough to cook on both sides, and it was not worth while to turn him over. He must have been training with a crowd that had lost the fire. Now, notice the law of cause and effect: He mixed with the people who had cooled off. It so affected his experience that he was only half done, and so he never was properly finished for any service. He was not turned. Of course that left the pancake sticky. By being sticky it was no trouble to unite with or stick to anything. Thus, one experience augmented the other. He mixed with the people and that left him sticky. By being sticky he could the more easily mix with the people. And is it not true today? Are there not many in the same spiritual condition today? By virtue of careless, unscriptural mixing they have no fire, and hence, are not done through and through. In this spiritual, sticky condition they in turn find it easy to mix in here and there until it can be said of them as it was with Ephraim of old they are cakes unturned. It has seemed strange to the writer before now that some people are so very adjustable, so pliable, so easily amalgamated with different sorts of movements and faiths. Well, the Ephraims are not all dead yet.

I notice again that an improperly cooked pancake is heavy and soggy. This condition obtains because of wrong mixing, as a natural sequence. These water-logged, soggy, heavy, mixed, so-called Christians are very lax in lively Christian activities. They are very slow in their movements. When quick responses to privilege and duty present themselves they are prone to respond, "I am not led." That is the real trouble with them, they are all lead. That is what makes them so heavy and slow to move.

No one calls for half cooked pancakes. No one ever uses the expression -- "They went like cold cakes." Folks at the restaurant never want their cakes cooled off. They are too unpalatable, unattractive, too indigestible. They are too heavy on the stomach. They cause fermentation. They are never warmed over. They are thrown out.

Reader, if you would have an experience that folks hunger after, get enough fire that will go through and through and qualify you for proper service. It will make the people's mouths water for that kind, and when they get it, it will not produce spiritual indigestion.

Beware of unholy mixtures. Beware of the linsey-woolsey service.

* * * * *

03 -- LINSEY-WOOLSEY EXPERIENCE

We now come to the prohibition against wearing a garment composed of linen and woolen mixed. Here we have the exemplification of experience. How do we know that this typifies experience? Because one's garments are the closest things to his physical being, and his experience is the closest thing to his spiritual being. Garments are frequently used in the Scriptures to signify experience or grace. Let us notice some places where this occurs.

For the fine linen is the righteousness of the saints (Rev. 19:8).

These are they which came out of great tribulation, and have washed their robes. and made them white in the blood of the Lamb (Rev. 7:14).

Let thy garments be always white; and let thy head lack no ointment (Eccl. 9:8).

Put on thy beautiful garments, O Jerusalem, the holy city (Isa. 52:1).

He hath clothed me with the garments of salvation; he hath covered me with the robe of righteousness (Isa. 61:10).

But why not wear a garment made of linen and woolen mixed? There must have been some proper reason in the mind of God or He would not have forbidden it. The reason seems to have been given from a physiological standpoint in Ezekiel 44:17-18: "And it shall come to pass, that when they enter in at the gates of the inner court, they shall be clothed with linen garments; and no wool shall come upon them, while they minister in the gates of the inner court, and within. They shall have linen bonnets upon their heads, and shall have linen breeches upon their loins; they shall not gird themselves with anything that causeth sweat."

When the priests of olden times ministered in the holy of holies they wore only those garments made of linen. No wool must come upon their bodies at this time. Linen is a type of righteousness. It comes from the pure vegetable kingdom. Wool comes from the animal kingdom, and is a type of the flesh, or carnality. To wear a garment of linen and woolen mixed would have been to mix the pure vegetable kingdom with the carnal, or flesh kingdom. The Scriptures declare that this mixture would cause one to sweat. Doubtless it would chafe, and such inconvenience would result in sweating during the ministrations. All Christians have partaken of the linen experience, the righteousness of saints, and alas! too many have never got beyond the woolen mixture in connection with their Christian life. They have an element of carnality as well as an element of righteousness, or spirituality. They have a mixed spiritual garment, linen and woolen mixed. They have a linsey-woolsey experience. This unnatural condition causes friction in their Christian lives, causes undue chafing and sweating, and hinders them in their holy ministrations.

Before the high priest could enter the holy of holies and perform the function of his high priesthood there, he had to divest himself of any garment that was not of linen material. No wool must come into that sacred precinct. It is just so regarding the experience today, of which the holy of holies stands out so prominently as a type. No one can minister therein with rely admixture of carnality. All must be clean and pure. There must be a laying aside of the "old man," or "carnal mind," and he must enter into the "holiest of all" free from everything that will chafe him in his holy and consecrated service of Him who has called us unto holiness.

The need of the church today is a clean, holy ministry, and a clean, holy membership. The world is looking on, and when they see the admixture of their own element with the professions of today, it causes them to lose confidence in the religion of Jesus Christ. We owe it to the world to give to them an example of what Jesus Christ is able and willing to do for us. We must not give to them a linsey-woolsey doctrine, a linsey-woolsey service. or a linsey-woolsey experience. May the Lord bless the reading of this booklet to the good of every reader, and enable us all to give to

the world what the Word through Jesus Christ has provided in a pure and unadulterated teaching, service, and example.

* * * * *

THE END