



*"You will know them by their fruits." Mt. 7:16*

## Regaining His Rest

The essential topic of the website is how to enter His Rest. But sadly, some who enter His Rest later make mistakes that grieve His Spirit and find that their purity becomes compromised, and the profound intimacy they previously enjoyed disappears. What can these souls do to regain their purity? How could this happen? Is this normal?

To answer the earnest inquiries I have received on this serious matter, I have compiled the best on this topic for you from the Wesleyan Heritage Library CD. Earnest Seeker



**from: A Plain Account Of Christian Perfection** by John Wesley

(As believed and taught by the Reverend Mr. John Wesley from the year 1725 to the year 1777.) LONDON, Jan. 27, 1767.

### A Plain Account of Christian Perfection

#### **Q. Can they fall from it?**

A. I am well assured they can; matter of fact puts this beyond dispute. Formerly we thought, one saved from sin could not fall; now we know the contrary. We are surrounded with instances of those who lately experienced all that I mean by perfection. They had both the fruit of the Spirit, and the witness; but they have now lost both. Neither does any one stand by virtue of anything that is implied in the nature of the state. There is no such height or strength of holiness as it is impossible to fall from. If there be any that cannot fall, this wholly depends on the promise of God.

#### **Q. Can those who fall from this state recover it?**

A. Why not? We have many instances of this also. Nay, it is an exceeding common thing for persons to lose it more than once, before they are established therein.

It is therefore to guard them who are saved from sin, from every occasion of stumbling, that I give the following advices. But first I shall speak plainly concerning the work itself.

I esteem this late work to be of God; probably the greatest now upon earth. Yet, like all others, this also is mixed with much human frailty. But these weaknesses are far less than might have been expected; and ought to have been joyfully borne by all that loved and followed after righteousness. That there have been a few weak, warm-headed men, is no reproach to the work itself, no just ground for accusing a multitude of sober-minded men, who are patterns of strict holiness. Yet (just the contrary to what ought to have been) the opposition is great; the helps

few. Hereby many are hindered from seeking faith and holiness by the false zeal of others; and some who at first began to run well are turned out of the way.

This state is improveable. It is so far from lying in an indivisible point, from being incapable of increase, that one perfected in love may grow in grace far swifter than he did before.

*They never before had so deep, so unspeakable, a conviction of the need of Christ in all his offices as they have now. "Therefore, all our Preachers should make a point of preaching perfection to believers constantly, strongly, and explicitly; and all believers should mind this one thing, and continually agonize for it."*



from: chapters 4 and 5 of The Sanctified Life by Rev. B. Carradine

## The Blessing May Be Lost

When one is told what sanctification is to the experience and life; what inward rest and outward activity, what usefulness and victory it brings, what deliverance from torment, and what mighty keeping power on the part of God is realized; the amazement is great that such a blessing should ever be lost.

For some reasons it is surprising. One would think that such a pearl of great price would be so jealously guarded that it could never be stolen. One would reason that such a life is so close to God, its joys so deep, its satisfaction so perfect, that scarcely anything on the outside could have sufficient force and influence to end so complete a union and so delightful an intimacy.

When, therefore, such cases are reported it causes some to doubt the fact that the fallen one ever had the grace. Others make it an argument and defense for the rejection of the blessing. In what respect, say they, is sanctification superior to regeneration if it can be lost? The last point is plausible and is not without force when first heard. But it falls to pieces, however, by the simple statement that our (life-long) moral probation is not over at sanctification, and we may not only lose the grace of heart purity but the soul itself between the point of time called Today and the Gates of Pearl.

There is much ignorance among many as to what is done in the work sanctification. According to some, all possibility of sinning is removed. We are actually placed by such erroneous ideas above Adam, for he was in danger while in Eden, but these reasoners, or rather non-reasoners, would put an end to probation with us, make temptation a mere name and reduce the sanctified soul to the condition of a moral machine or automaton. Is it not surprising that they cannot see the difference between an evil inclination and liability to sin? The power to sin is one thing, the proneness to do so is another. Sanctification takes out the latter, but leaves the former, which is an attribute or necessity in a free moral agent who is working out salvation. The proneness to sin may be removed, while the power of choosing will remain until life is ended and we sweep into heaven, where we cannot sin. So with this power angels fell somewhere in the skies. Adam fell in paradise, and regenerated and sanctified people can fall in this present world.

But while sanctification may be lost, yet it is unspeakably better while it is retained than the regenerated experience, as far as perfect love and peace tower above simple love and peace, and a great inward, steady, upwelling joy is more to be desired than one which is as variable as the wind and fluctuating as the tides.

The fact, however, remains that sanctification can be lost, and this is no more an argument against its truth and blessedness than backsliding can be used to refute the doctrine and experience of justification.

The Bible in its warnings prepares us for this awful possibility. We are told to “watch” and “pray” and “strive,” lest we fall into temptation. And as solemnly as a funeral bell falls the word, “Let him that thinketh he standeth take heed lest he fall.” We are not only informed that Satan would deceive the very “elect,” but we are shown him defiling the high priest Joshua and bringing down with an awful crash unto everlasting ruin one of the members of the Apostolic College whom Christ had chosen.

The ground and possibility of the fall of the sanctified is pictured in the house that had been swept and garnished, and yet Satan with other evil spirits returns to it and takes possession again, and the man’s state, said Christ, “is worse than the first.”

Again the Scriptural basis for such a fall is presented in the field of wheat in which there was not a single tare. Here is evidently a pure heart. But while the owner of the field slept an enemy came and sowed tares. The damage was done while the man slumbered. Herein is the explanation. We can by negligence, carelessness, sloth, and lack of watchfulness allow the great adversary to re-sow his tares in our purified souls. If he did so in the clean spirit of Adam in Paradise, he can do so in the clean soul of a man in America. Satan does not resign his throne or give up his work because we get sanctified. If we become careless and sleepy he will sow the tares of the fallen nature in us again.

After these pictures of the devil-repossessed house, and the field of wheat sown with tares, we are told in the Gospel of the denial of Peter, the fall of Judas, the sin of Ananias, and the defection of Demas. Then follow the words of Paul: “I keep under my body and bring it into subjection; lest that by any means when I have preached to others I myself should be a castaway.” This is not all, nor the saddest nor darkest things that are to be found in the Scriptures in regard to the soul’s downfall and destruction after having been in the highest states of grace.

The fact is we are free, and the soul feels it in every throb of its being. Each man is free, and life proves it, the world sees it, and the man knows it. With all the constraining and restraining grace of God, it is possible for man to break over every barrier and choose and secure his own downfall and ruin.

The testimony of a great number confirm the teaching of the Bible that this most beautiful and satisfying grace of God can be lost. Mr. Wesley even mentions the percentage of those who in different ways part with the blessing; a percentage, however, considerably less than the one he gives for those who lose justification. This is noteworthy, as it shows that sanctification is not only to be desired on account of its superior joys, but for the increased safety it brings.

Still it can be lost. We are to remember that Satan does not die because we get sanctified. Nor does he give a man up because he has a pure heart. If he assailed the innocent Adam in Eden, and the spotless Son of God on earth, he certainly will not pass by a sanctified soul without many and varied and violent assaults. He would particularly enjoy getting such a Son of Thunder once more in his power, locking again his formerly liberated lips, paralyzing his energies and drying up his glad and buoyant life.

There are many such shorn Samsons today in the land. Men who once towered in this grace and burned with holy fire. But they have been crippled in various ways, are sunk in gloom and silence, avoid the camp-meetings where holiness is sung, prayed, preached and shouted; while some have even gone over to the other side against us.

When men seem to wonder how a sanctified man can fall into sin, they not only overlook the facts we have mentioned concerning the free moral agency of man that cannot be destroyed by any work of grace, but they fail to observe the route by which sin enters the soul. The knowledge of that alone as to how sin gets admission into the citadel of a man’s life would explain the fall in the skies, the fall in Eden, and the fall of every being since that hour. Under this light it is seen that it does not require innate sin to make a man transgress.

Sin to a free moral agent has to come first to the intellect. The thought or picture of the evil is presented. It is in the power of the man to immediately reject the thought and allow it no lodgment even for a moment. This is what should be done and is done by many. But if the conception, or picture, is allowed to remain in the mind, it passes at once into the region of the Sensibilities (Senses) , and a commotion is felt within as a result. If still cherished, the realm of Desire is invaded and a longing for the forbidden thing is realized. The next stratum of the moral nature that is now entered is the Will. The man decides upon the act of commission. Then after the determination of the Will the sin emerges into daylight in the form of an Act. Then follows repeated acts which result in Character, and Character settles the question of Destiny.

The route or descending stairway is seen at a glance in the following arrangement of the words:

THOUGHT,  
DESIRE,  
WILL,  
ACT,  
HABIT,  
CHARACTER,  
DESTINY.

This is a diagram proving that it is not necessary to have inbred sin in the heart in order to do wrong. The moral cognitions and the volitional powers of the man make an avenue for the entrance of evil just as they do for the admission of good. The blessing of sanctification, however, is not often lost through a flagrant sin or immorality. Satan would never come at first to the sanctified with gross temptations. He would at later periods of weakness, but at first he approaches in more subtle and refined methods in order to worm his way back into the heart from which he has been cast out.

The great majority of those who lose the blessing have done so from a failure in definite testimony. This appears strange to the opposers of sanctification who laugh derisively at such a blessing that is to be retained by a constant testifying to the fact of its presence and enjoyment. But they overlook the fact that the blessing is intended of God for all, and the testimony attracts attention, inflames desire for its possession, and so spreads the truth and increases the number of benefited souls. Hence the silent possessor of holiness has committed a grave error. He has (cravenly) hidden his talent in a napkin, and the divine command now is, "Take it away from him." Mr. Fletcher lost the blessing four times because of his (timid) silence. He says so in the Life of Hester Ann Rogers. It is a false humility to be silent in regard to this grace, for it is not man's work we testify to, but God's. How many persons the writer has heard say in meetings all over the United States that through failure to testify they had lost the pearl of great price.

Again, the blessing may be lost by allowing the soul to become burdened again. Outward trials and trouble do not cease because the soul is baptized with the Holy Ghost. The disciples abounded in afflictions after their sanctification, although they also abounded in joy. Satan is very anxious to persuade the heart to accept the old load of mental care which Jesus took away in sanctification. Just a little fret and worry is injected, just a little repining and fault-finding, just a little self-pity and grief over our loneliness, lack of sympathy and peculiar life suffering, and so the wedge is driven in and a gap has opened which, unless speedily closed, will result in the entire loss of the blessing.

It is at the peril of losing the experience that the soul allows itself to criticize, repine, find fault and worry about anything. They that walk in the King's holy way must have pure hearts, gentle tongues, loving ways, happy faces and restful lives. There was once an old house in London that had a stone placed over its arched entrance which read: "No Burdens Allowed to Pass Here." This is the law of the sanctified life. To break it is to be shut out of the experience.

Again, the blessing may be lost by disobedience. One single act will hardly cause the whole gracious work of heart purity to be swept away unless it is a very grave transgression. But the smallest act of disobedience will bring shadows and loss of liberty, and if persisted in, is certain at last to bring a calamitous result.

The blessing of sanctification is lost gradually. It is a rare thing to see such a glorious light extinguished and life ended by a single deed. The rule is a slow leakage or gradual forfeiture. A very slight angle of divergence is formed, and by and by the fact of moral distance is not only felt by the drifting one, but is recognized by others.

There seems to be a certain order of departure with the blessing. First the joy goes. This is a tender, beautiful, upwelling gladness in the soul, and that never ceases if the man lives up to his privilege. This is the crown and glory of sanctification. It is this which gives the bright look to the face, the lash to the eye, the buoyancy to the soul and the inexpressible ring of gladness and triumph to the voice. This is the first thing that is affected when holiness, as an experience, begins to be lost.

We do not mean by this joy a feeling of ecstasy! We know people with this gladness who never have overwhelming transports and camp-meeting shouting experiences. But they possess the quiet inner joy born of conscious heart purity and the indwelling Christ, and that is read unmistakably in the happy smile, the deep, restful look in the eyes, and the unruffled peace that literally beams in the shining face. Nor do we mean that a temporary arrest of this joy signifies the fact of sin, or the loss of the blessing of sanctification. A short subsidence of this inner gladness may arise from causes not sinful. Mr. Wesley speaks of the joy being withheld for a little while, why it is done and what the person should do under the circumstances. Madame Guyon writes in one of her books that the withdrawal of joy at times is to wean us away from devotion to feelings. But as the joy we speak of is not an emotion like the camp-meeting blessing, but the soul's own gladness at being right and clean, we fail to agree with her.

It is the regular absence of this joy which should alarm us. The fact that it is received only for a few moments and then fades away rapidly, is the grave feature connected with its loss.

We once lost this joy for a few hours. It was not forfeited by a violation of any of the commandments. Nor was sanctification as a work of grace lost, but was felt to be still remaining. But the tender, beautiful, upwelling joy was gone which gave the glory, charm and power to sanctification. If we should live to be an hundred years old we will never forget the sharp distress of those hours. We were taught then by a negation and deprivation what sanctification was to the soul. With groans, sighs and tears we humbled ourselves before the Lord. We did not see how we could live without that joy, and what is more did not care to live without it. Suddenly it was restored, -as quietly as it had been taken away. With my face buried in my hands but covered with smile, I knew the glory had come again. The sun was up, the springtime had come, and the watchman on the walls cried out as he walked, "All is well."

The second thing lost is liberty. The man finds himself hampered in different ways. The tongue grows stiff, and the presence of people begins to paralyze. The bird still sings, but with a feeling that it is in a cage. There is movement, but accompanied with a sensation of circumscribing bars and walls.

We do not speak here of a sense of mental and physical heaviness that may arise from sickness, exhaustion and atmospheric conditions. This will necessarily happen to the best of people. We refer to the continued loss of true liberty that has for its cause something in the soul and life.

The third step in the departure of the blessing is the loss of power. It begins to dawn upon the individual that his words are not as effective as formerly; his prayers do not prevail; his testimonies fail to move and convince, or his preaching is resultless.

Here again we feel that we should spare the feelings of some truly sanctified people who are in

difficult places and have little or no visible fruit and victories. It is well here to remember that Jesus Himself could do no mighty works in some places because of unbelief. Paul had a hard time at Athens, and there are families, churches, and communities today so set, crystallized and frozen that it will take the trumpet of the archangel Gabriel to arouse them.

Yet with these recognized difficulties, there is a conscious power granted the sanctified man even in the hardest of places. He feels that his words are energized, that they are not altogether lost, that God is not only with him, but standing by him and working through him. A man is as conscious of spiritual power as he is of physical strength. And that is not all: he is as conscious if this same spiritual force is gone as that physical energy has departed. He may articulate loudly, speak impressively, toss back the hair, look upward, wave the hand and bring it down with force, but he fails, and the people recognize that that indefinable something called unction or power is gone.

Finally, the blessing itself as a work of grace goes. We are not trying to split hairs in this description, but write what has been forced on our observation for years. We have seen men whose joy, liberty and power had gone, and yet they said they had something left which regeneration had never brought them. One would suppose that if joy, freedom and power had left the heart, all would be gone. But they insist that there is still something left, that they feel purity or cleanness and a certain rest or quiet of spirit. Granting that what they say is true, yet this itself will likewise go, and the man be left with nothing but the memory that he was once sanctified. Purity and rest are the two marked features of the blessing, and when they are gone the soul is bereft, and then Ichabod is not only felt, but read in the life.

So it seems in God's mercy that the loss of the blessing is so marked by stages of decline, and declared by spiritual alarm bells, that anyone can know what is going on, take the warning in time, fly to Christ and the cleansing blood, and so be prevented from the calamity of losing the greatest blessing that God has for the soul.

It is certain that when lost, the soul is never happy again until it recovers it. There is nothing that can compensate for its loss.

Nothing can fill the heart once occupied by Jesus. All substitutes for the rest and joy which an indwelling Christ brought are felt to be utter failures. In a proper sense, sanctification certainly spoils a man for this world.

We should be thankful, then, that God holds out such warnings and signals along the way of departure, so that one can judge himself where he is. As first joy, then liberty, and then power is felt to be going, we are really listening to alarm bells rung by a faithful heavenly hand to arouse us, make us look backward and then upward for the pardoning, purifying and restoring grace that God for Christ's sake is always willing to give.



Chapter 5 of THE SANCTIFIED LIFE by Rev. B. Carradine

## The Blessing Can Be Recovered

There is no doubt that the beautiful and restful grace of sanctification, which many have lost, can be possessed again.

It may be difficult so to convince the one whose heart is empty and aching from the spiritual bereavement that such may be the case, but it is none the less true. The mind is never more painfully fertile than at such a time to recall and construct arguments and illustrations to prove that the present wretchedness must continue, that the loss is irreparable and there is and can be

no hope.

Moreover, it is the will of Satan whose devices are numerous and powerful to keep the soul in gloom with a view to its ultimate despair.

One paralyzing thought he delights to urge upon the holiness backslider is that he has sinned against so much light, that there is and can be no pardon for the offense. That the very greatness of the blessing parted with constitutes the enormity of the sin.

So tempest-tossed and bewildered is the backslider, that he overlooks the fact that Satan does not call attention to the magnitude of grace and the almighty power of the Blood to cleanse. The great enemy is simply anxious for the soul to notice the depths of its fall without pointing it to the heights of salvation, nor gracious uplifting power of the Son of God. Happy is the man who at such a time will recall the verse, "Where sin has abounded, grace much more abounds." The blessed thought should thrill us that Divine Love has stooped lower than man fell. "That earth has no sorrow which heaven can not cure."

A second distressing thought presented to the wanderer at this time is the case of Esau. The Tempter gloats over the case as he reminds the man that the Bible itself says that although Esau sought his forfeited blessing "carefully with tears," he could not find it again. He does not tell the sorrowing one that this does not refer to the salvation of the soul, but to Esau's loss, through the sold birthright, of being in the Messianic line. Who believes that God would reject anyone who came with tears and repentance asking forgiveness? A temporal blessing may indeed by one act of folly be finally lost, but departed spiritual grace, thank God, can be recovered.

A third discouraging quotation used by the morbid, disconsolate mind at this time, is taken from Hebrews 10:26: "For if we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins."

According to the way the unhappy heart would interpret this, no man who has ever sinned wilfully after his conversion can be pardoned. This fact is contradicted by daily observation, and by a gracious experience as well. The ground of fear here seems to be built on the words "sin wilfully," when, so far as the writer can see, all sin is wilful. The definition of sin, with which we are all familiar, is that "Sin is the voluntary transgression of the divine law." If we do not intend, desire or will to do a wrong thing, the moral quality goes out of the deed, and we say in explanation that the act was done ignorantly or under compulsion.

It occurs to the author that the main meaning of this verse is entirely overlooked by the spiritually lapsed man, and by many others as well. It does not say there is no more forgiveness of sins when we do wrong, but to the wilful sinner "there remaineth no more sacrifice for sin." In other words, there is but one Christ. There is no second Saviour or salvation to us who abuse the grace and provision of the atonement of Jesus. The wilful sinner who turns his back on Christ and goes on his ruinous course will find no more altars or sacrifices along the way. He must take Jesus, or be lost.

There is no other, so there remaineth no more sacrifice for sins.

A still more distressing passage is brought up by the adversary in Heb. 6:4-6: "For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put Him to an open shame."

To this gloomy quotation we reply that the passage refers not to the loss of sanctification, or even salvation, but to the fearful sin of apostasy. It was a dreadful thing in the time when Paul wrote, when the cause of Christ was small and struggling, for a man thus to act. It so shook the faith of thousands, that the act put him beyond the pale of mercy. The man's apostate life equaled a second crucifying of the Lord Jesus.

That this is not the case of the backslider from justification or even sanctification, is evident to one who studies their lives, and marks their gloom and oftentimes crushing sorrow over departure from Christ. So far from feeling like “putting Christ to an open shame,” they are ashamed of themselves. Nothing would be more impossible than for them to crucify the Saviour. We have heard some of them say that even if they should finally be lost they would go down to the pit believing in and loving Christ.

The fact remains that the wanderer can come home. He that said to His disciples that as often as a trespassing brother should turn to them, even seven times in a day and say, “I repent,” and “thou shalt forgive him,” will certainly be no less full of pity than the men He was instructing in mercy.

The apostle said He had “compassion on the ignorant and on them that are out of the way.” There are many such today who are “out of the way,” who once fairly blazed, and glorified God in it. Christ has compassion on them. He can bring them back, and they are welcome to return.

Tell the backslider, says the Lord, “I am married unto him.” Was there ever a tenderer message? Again He says, “I will heal their backsliding. I will love them freely; for mine anger is turned away from him.” What more could be said? What more could be desired? What better thing could be done?

So every wanderer can come back. And not only is this true, but backsliders from holiness do get back.

If we had no other case than that of John Fletcher, this alone should inspire the heart of every despondent one with new hope. Read in the Life of Hester Ann Rogers his own testimony in regard to it: “I have received this blessing four or five times, but I grieved the Spirit of God by not making confession, and as often I let it go. I lost it by not observing and obeying the order of God who hath told us, ‘With the heart man believeth unto righteousness and with the mouth confession is made unto salvation,’ which latter I neglected.” This lost blessing he recovered, and so he speaks again: “Now, my brethren, you see my folly. I have confessed in your presence, and now I resolve in your presence also, henceforth I will confess my Master to all the world. And I declare unto you in the presence of God, the Holy Trinity, I am now dead indeed unto sin,” etc., etc.

If Fletcher could get it back, then everyone can who reads their lines. God has no favorites, and is without partiality or respect of persons. You may have sinned, but Christ is a greater Saviour than you are a sinner. You may have fallen low in hope, faith and life, but Christ can get underneath you and lift you up.

The writer has gone all over in the United States in evangelistic labor. There has scarcely been a place but he found some man or woman who had lost this “pearl of great price,” the blessing of entire sanctification. In different ways it had been forfeited. Sometimes it had been lost through failure to testify publicly. Sometimes a fretting or fault-finding spirit had been indulged and Jesus left them. Sometimes they had been betrayed into sin. A number said that they did not know of anything especially wrong that they had done, but the blessing seemed to, “leak out.” With rare exceptions we saw these sad-faced, mute-tongued people recover the departed grace, and the word Ichabod was displaced for Ebenezer.

One we remember stood up at a large camp-meeting in New England and confessed the loss of the blessing. Looking at us with tear-filled eyes she said,

“Empty is the nest  
Where the Dove had rest,”

and sat down a picture of woe amid the general sympathy of the large audience. But we all saw the Dove come back to the nest that very week, and the sorrowful face was transfigured with

light and joy.

At another time we heard a gentleman in a testimony meeting lament his loss of the blessing. His words impressed all, and particularly one sentence sank deep when he said: "I have not laughed in my heart for three years." What a picture of soul-sadness written in those simple but touching words.

Sunlight, laughter, merriment, music all around him, yet his heart in the midst of it all had not laughed in three years! But three days after that I saw him under the glorious light of the recovered blessing, when not only his heart but his lips were overflowing with laughter as well.

In a Southern State we found a gentleman at the altar, bowed down in grief as well as in posture, seeking to find again the pearl of perfect love and rest he had lost. Day after day he was the first to come to the altar and the last to leave. But every line of the face showed hopelessness, and the voice itself had a despairing ring that even affected strong, buoyant altar workers about him. One day the writer looking steadily at him said: "My brother, do you know why you are not able to get the blessing back?"

The man heaved a sigh, gave an upward look of questioning interest, and said: "No, I do not; what is it?"

The preacher laid his hand gently on the shoulder of the seeker and said kindly: "It is because you will not forgive yourself for having lost it." The head of the seeker instantly sank down on the altar before him, while the preacher added: "God is willing to forgive you. He says so in His Word; but you will not forgive yourself."

The preacher left him, for he had covered the case. The man saw the truth, felt it, and that very day "forgave himself," looked to Christ, touched the cleansing blood and swept back into the old-time light and gladness.

Yes; we can get the blessing back. Let the heart-cheering truth be taken up with golden trumpets, silver bugles, beating drums and clashing cymbals. Let some angelic voice in the sky that can be heard all around the world cry out, "Though sin abounds yet grace much more abounds," and the whole race thunder out a hallelujah of thanksgiving as they gather from these words the possibility of return from all sin and spiritual loss and wandering unto God.

Usually, the Saviour will be found where we left Him. If disobedience was the cause of the trouble, the thing to do is to begin to obey again. If the tongue has been silent, go to testifying. If anything has been taken from the altar, put it back, and then stand before the Lord, with tears, prayers, and the humble, patient, expectant waiting of faith until the fire falls. It will fall. God is faithful who has promised, and will not disappoint us.

Let it be remembered that the blessing was obtained at first through consecration, faith and prayer.

If lost it can be regained by taking the same steps. Get on the altar; it has not lost its power. Go to believing; faith still unlocks the skies. Pray for the descending fire and witnessing Spirit. They are certain to come if we pray on and "pray through."

We rejoice at the number we have seen get back into this blessing after a time of spiritual loss, and even darkness and falling into sin. How glad they were, how bright they looked, and how happy we all were to see them once more in the Inner Sanctuary called the Holiest, with its beautiful, perpetual light on their faces, its manna in their hearts, and the thick curtains of its spiritual stillness falling all about them.

As an additional word of comfort to those who have been thus restored, we would say that we have noticed that when people recover this blessing, they hold it with increased carefulness and faithfulness. Knowing the value of the grace which had been lost; knowing now better than ever before what it is to have a pure heart, a soul at rest with Christ abiding within, they now guard

the treasure with a diligence and prayerfulness surpassing all the watchfulness and devotion of the past.



(the following is from "Perfect Love" by J. A. Wood)

## Perfect Love

### 201. Are the spirit of holiness and the spirit of the world antagonistic?

They are. Virtue and vice, truth and error, light and darkness, are not more so. The Spirit of God and the spirit of the world can never harmonize. Sin is an offensive, abominable thing, which God hates, and "the carnal mind is enmity against God." There is no sympathy between sin and holiness, and no middle ground for anyone to occupy. Jesus said: "No man can serve two masters." "He that is not with Me is against Me, and he that gathereth not with Me scattereth abroad." The two grand divisions with respect to moral character, the "saint" and the "sinner," the "believer" and the "unbeliever," the "righteous" and the "wicked," the "just" and the "unjust," the "godly" and the "ungodly," are as emphatically true to their names and natures now as they ever have been.

God can never compromise with wicked men, and by nature, and of necessity, wicked men have no sympathy for God. God, in infinite mercy, has instituted a way of salvation by which wicked men may be redeemed from sin, but never in sin. Those whom God has saved hate sin and love holiness.

A state of salvation involves sympathy with God, and a state of sin involves sympathy with the world.

This is the reason why reform *always involves conflict and war*. Luther found it so. John Knox was in a constant conflict. Wesley was bitterly opposed not only by outsiders, but by dead, formal church-members. Whitefield, Edwards, Haven, and all aggressive reformers, have fought their way through opposition. Wicked men want to be let alone. A man freezing to death does not like to be disturbed.

The more fully the children of God are possessed of the Spirit of Christ, the more vigorous is their contest with the world; and vice versa. The opposition between Christians and men of the world can never cease. "Marvel not," said Jesus, "if the world hate you; it hated Me before it hated you." "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

Martin Luther said: "I find it impossible to avoid offending guilty men for there is no way of avoiding it but by our silence, or their patience: and silent we cannot be, because of God's commands; and patient they cannot be, because of their guilt." P. 120 "Perfect Love"

### 207. Is it not the fact that many persons lose perfect love several times, before they become established therein?

It is at least no more so than the same fact in regard to justification is against the seeking of that blessing. It is a common thing for converts to lose the witness of justification many times before they become fully established therein. There is, however, no necessity of losing either; and we think there is much less danger of losing perfect love (other circumstances being equal) than justification.

Doubtless, if the light of justification were more general, and more clear in the church, converts would be less likely to lose their justification during their early experience; and if the blessing of perfect love were more generally sought and obtained by the ministry and membership, and more clearly and faithfully preached and exemplified in the pulpit, those who seek and obtain it,

would be less likely to lose it during their early experience.

Is it any wonder if a person lose the witness of perfect love, if he be located where he finds but little sympathy for it, and where he does not hear more than a sermon or two a year on the subject, and those made up of indefinite generalities, such as are usually preached by those who do not enjoy it, or are not earnestly seeking it. Those possessing perfect love need encouragement and the “bread of life” from the pulpit as much as others.

The principal reason why many lose the clear light and experience of purity, is for the want of practical sympathy and wholesome instruction from the pulpit. The best of God’s children have a right to expect encouragement and help from the pulpit in this most precious experience. That there is a vast amount of seriously defective and contradictory teaching on this subject, is beyond question.

The pulpit is the main place for the presentation of gospel truth; but the diluted, confused, and anti-evangelical notions to which many of our congregations are obliged to listen as gospel preaching, is a sickening shame. It is not surprising, in view of the instructions given, that some lose the blessing of perfect love, when whole churches are starving spiritually for want of the bread life.

It is a deplorable fact, unwelcome as may be the statement, that many Christian people are withering and sinking under pulpit teaching composed largely of short intellectual essays – scientific, metaphysical, and speculative – full of almost everything except plain gospel truth. It has become a serious question of how long the church of God can live on such pulpit matter. It certainly is not the “bread of life,” such as is given to nourish strengthen, and establish the sons and daughters of the Lord Almighty.

It is believed by many of the most devoted and thoughtful Christians, that unless there be a change in this regard, more gospel truth preached, the church will suffer deplorable reverses. Unless our bishops, presiding elders, and chief ministers take a more decided stand against the course pursued by some of our overly smart young ministers, who lead off in this kind of pulpit instruction, and reject and ignore much of experiential godliness, in a few years this matter will be utterly unmanageable, if it be not already. Instead of petting, dignifying their importance, and hastening these precious young men into city churches; and then transferring them from city to city to gratify worldly, popular churches, who desire anything preached to them rather than plain gospel truth; they should be sent out into circuits with good, practical preachers, to learn how to get sinners converted and saints sanctified.

These, very largely, are the men who discard the precious doctrine of Christian holiness as taught by the great and good Wesley, the devoted and gifted Fletcher, and the learned and evangelical Clarke and Watson; and who substitute for it culture, development, nobility, and manhood, and leave the whole subject of holiness confused and indefinite, making nothing clear, scriptural, or practical; and we are sorry to add, often ridiculing and making light of perfect love as taught by those great and good men.

Let sympathy in the church become as general in its favor as it is for justification, and let clear witnesses for entire sanctification become as numerous in the ministry and membership as they should be, and you will hear of but few losing the blessing. P. 123 "Perfect Love"



Chapter 9 of CHRISTIAN PURITY by Randolph Sinks Foster

## How Entire Holiness May Be Retained

We will not discuss here the possibility of a believer’s final apostasy.

Whatever may be the truth upon that point, all agree that during life, amid the enticements of the world and the seductions and temptations of the senses, and the frailty of human weakness,

the best men are liable to fluctuations of character; now drifting away and then recovering; now aglow with holy fervors, now declining and cold; now in the mount of sacred fellowship, breathing and living the very spirit of heaven, and then in the valley, and bowing down under heaviness and manifold darkness.

In these diverse states, we must believe the soul varies in sanctity, and cannot doubt that it suffers in its actual character as well as feelings. Doubtless mere changes of the emotions may exist without radical changes of character. Neither sorrow, nor temptation, nor even great heaviness of spirit, nor yet absence of conscious fellowship with God, necessarily imply either backsliding or sin. It is not of these we speak, as among the changes by which character suffers, but of those yieldings to evil influence by which we grieve the Spirit and consciously depart from God. Placed in the midst of these external evil influences, and beset with human frailties, what, we now particularly inquire, can be done in order that a sanctified soul may preserve its state and character; that it may be in the evening what it was in the morning; this week, what it was last; this year, what it was the former year? A more interesting practical inquiry could scarcely be started. We will endeavor briefly to answer it.

And we should never, when contemplating the subject of actual salvation, lose sight of the fact, that we are co-workers with God; He works, and we work with Him. It is so in the incipient (just starting to appear) motions of the soul toward salvation, and so throughout all subsequent stages of the work; so in the beginning, so in the progress; so in attaining, and so in maintaining, in each distinct state of grace. This is so plain as to need no illustration. But the question recurs,

*What must we do in order to retain the grace of entire sanctification?*

1. We answer, first: we must acquire the habit of constant watching against sin. The tempter is a vigilant and insidious foe, ever on the alert, ever cunning, and full of artifice (cunning trickery). We need to be just as wakeful and vigilant as he is. There is no time when he may not approach us, no place so sacred that he will not dare to intrude himself. Even in the privacy of the closet, at the communion, in the sanctuary — when we are alone, when in society, when musing, when conversing, when preaching, when praying, when praising, when engaged in business, when seeking pleasure, when employed, when idle — he ever lurks near us, and seeks our ruin. He often disguises his true character; sometimes appearing to us as an angel of light, using the honeyed tones of friendship, professing love, consulting our good, wearing the guise of disinterestedness; now flattering, that we may become vain; persuading, that we may consent; raging, that we may yield; and with a thousand other modes, seeking either to surprise, conciliate, or overwhelm us.

Some are ready to exclaim, “But such watching would become wearisome, and render the service a hard and impracticable duty.” No, not if the soul is free. No duty is oppressive if we love it. By the grace of God, inwardly helping us, and the (survival) instincts, if I may employ the term, of a sanctified soul by which I mean no more than its ready, almost spontaneous effort — it may be done, and done with ease — but even though it were wearisome, this is not our rest; and if holiness be worth possessing, it is worthy of the effort required for its attainment and preservation.

2. Would you maintain a sanctified state? Then there must be on your part an absolute refusal to comply with temptation under any circumstance, and to any degree. The slightest compliance is death.

We would impress this deeply upon your minds. It is a very different thing from the watchfulness advised above. A sentinel may be very watchful, but not faithful; he may see the enemy, but not sound the alarm; nay, may also make terms with him. You are not only to watch the approach of sin, but absolutely and totally to refuse it! It does not matter if the temptation is powerful, or if the indulgence is venial (easily forgiven), you may not yield. You may not

negotiate if the case is unclear. If doubtful, you must shun the appearance of evil. Let the purpose be inflexible, that you will not go one step — not even look with a desire — toward the path of the transgressor; “avoid it, pass not by it, turn from it and proceed onward. This is your only safety, if you would maintain your present relationship with God.

3. Live in the use of all the ordinary and instituted means of grace. Some who, perhaps, were truly sanctified, have committed a deplorable and fatal error upon this point. Finding themselves greatly sustained and strengthened they have vainly imagined that they need no longer employ the ordinary means. Some have been heard to say that they found no further occasion for prayer and other helps that were indispensable in a merely justified state. However sincere such may have been in the beginning of their experience, such will eventually reach a dreadful state of delusion and fanaticism if they persist in this.

The means of grace, as instituted of God, are undoubtedly essential for spiritual sustenance when they are practicable, that is, when within reach. To neglect them is a contempt of God’s gracious provisions, which must induce his displeasure; and it is a direct violation of His order, which includes the use of means as a duty, the neglect of which, therefore, is sinful.

We may name as important—

- **Prayer** — Prayer of all kinds, as occasion may require; but particularly closet prayer, which is only another name for inward looking to God, generally performed in secret places. This, with a sanctified soul, will become a habit; its breath will be prayer. This will be a constant, though it may be, and doubtless to some extent will be, an unconscious or rather spontaneous exercise.
- **Meditation** — To preserve this state much meditation and inward looking is useful. Seasons of serious thoughtfulness of this kind are indispensable to spiritual growth, and even to the continuance of spiritual life. In such retired seasons the soul takes her reckoning, resolves upon her course, and strengthens her resolution for contests that are coming.
- **Searching the Holy Scriptures** — with an humble, honest, and teachable spirit. This we believe is an important means, in proportion as it may be practicable. It will supply the soul with armor, enlarge its powers, help it for resistance and progress, and strengthen all the elements of its life.
- **The Sacrament** — the holy communion. Perhaps no means will be attended with so great comfort, so much profit. Let it, therefore, never be neglected, and never idly or inconsiderately attended to, but with due preparation, and much prayer, and humiliation, and thanksgiving.
- **Christian communion** — or conversation and intercourse with those who enjoy, or are seeking, a high spiritual state. This is of great value. It encourages, strengthens, and corrects. Reading religious biography is of this kind. It is communion with the holy dead, as conversation with the living is communion with them. Holy men of old “spake often one to another, and the Lord hearkened and heard” them! So let us do, and the Lord will hear us also, and, when He hears, will bless.

Still, much discernment needs to be practiced here. Many excellent people are not judicious counselors. Some are wanting in judgment; some, fanatical, or morbid, or ignorant, or narrow-teaching for commandments the traditions of men; bearing self-invented burdens and imposing them upon others; not wise, however good. One needs to use unparalleled discretion upon this subject in the choice of his friends. Beware of “new lights” — of bold, confident, forward persons, self-proclaimed teachers — separatists, censorious, opinionated Pharisees. Beware of cant (insincere talk, hypocrisy), of sanctimoniousness, of party shibboleths, of names. These are not of Christ and tend toward harm. Be simple, sincere, and earnest; and in quietness, and without a “Lo here!” or “Lo there” of ostentatious display, in the use of divinely appointed

means pursue your course. You cannot fail of success.

4. Consecutive, or rather perpetual, consecration. This, to some, may seem to be included in the resolute resistance of every approach of sin. However this may be, it does not do away with the need of the remark we wish to make under this heading. Entire consecration, as a means to the attainment of sanctification, has been explained in another connection; what we wish now to say is, that it is a means, and an indispensable one, of its preservation. It is so vital that the state cannot exist a moment in its absence. Hence, let it be remembered that the consecration which precedes this state is likewise to continue in the same degree after it is gained, for its perpetuation (continuance). It is a constant, uninterrupted, and unending consecration; a point carried on into an endless line.

5. The life of holiness is eminently a life of faith. We have before said it is attained by faith; we now say it cannot continue a moment without faith; faith is its very root and sap. The same faith which at first introduced the principle preserves it. But we are not, therefore, to suppose the soul must always be in painful endeavor. Faith, in the heart of a Christian, operates when he does not think of it, it produces fruits without his consciousness.

Faith is not something which one having learned how to use, he is enabled to sin, and get rid of his sin dexterously — enabled to renounce or soil, and then restore, sanctity at will. Rather, it is that mysterious hand by which the holy soul clings to God amid all temptation, and so is kept from sin.

6. Acquire the habit of living by the minute. Learn the secret of that wise counsel, when properly understood, “Be careful for nothing.” Not that you are to be careless; but let each minute provide for itself. Let it not be supposed that you are not to act for the future, but act by the minute. Take care of this moment now, while you have it, and the next when it comes; you will not then neglect any.

You can live this minute without sin! Is it not so? Do it, then. Never mind what is before you. Do not sin now. When each successive minute comes, do likewise. If you will do this, you will not sin at all.

It is implied in all these advices, of course, not that your efforts efficiently keep you, but as instruments: you employ the means, God is the effectiveness. He gives you the power to work; and when you work, He co-works with you and in you. So you “are kept by the power of God, through faith.”

### ***Regaining Lost Rest***

There is some difference of opinion among Christians as to the extent of lapsing or falling away possible after conversion. We need not say that we are among those who believe in the possibility of entire apostasy; upon this belief, however, in these connections, we do not insist. We only state our belief that a merely justified Christian may sin against God and forfeit the grace of justification; and, further, that a sanctified Christian may lose the grace of sanctification, yet, and also of justification. Sanctification includes justification; it may be lost, and justification retained; or both may be lost at one and the same time. Not every thing that would mar a perfectly holy character would destroy the filial relation of the believer; as that relation subsisted prior to entire sanctification, so it may remain when that state is marred — and ceases.

Now, in answering the question, How may one who has enjoyed the grace of entire sanctification, and lost it, be restored? It is obvious that reference must be made to the extent of his lapse, and the condition into which he has fallen. Much more may be necessary for one than for another — a different kind and amount of effort. One has fallen from the summit of a mountain into a deep gulf at its base; another has just perceptibly declined slightly down its slope; one will need much more to regain the apex than the other.

Has one who was evidently a truly sanctified child of God fallen *entirely away*, become sevenfold more the child of the devil than he was before? In addition to the enormity of his sins, has he continued long in this state? How dreadful his condition! One is almost ready to conclude there is no mercy, no salvation for him; "that to renew him again to repentance is impossible." We would not go so far; yet we think the chances are, he never will be restored. Should he, however, in his abyss of sin, ever awake, and think of returning to his injured and dishonored Saviour, deep and painful will be his conviction; broken, indeed, will be his heart; his cry will ascend as from the very belly of hell; and the probabilities are, he will find trouble and sorrow. Not because the Saviour will be less merciful, but because he will find it hard to trust in mercy which has been so much abused.

Not because the blood of Jesus will be ineffectual to wash away his sins, but because he will find it difficult to avail himself, by faith, of that blood which has been trampled beneath his unhallowed feet.

Should one who has fallen so deplorably chance to read this page, we would speak to him in behalf of his abused Lord; and yet our words shall be kind. See what you have done! How great is your sin! Think of other days. Call to mind the goodness of God. Behold yourself now! Are you overwhelmed? — filled with shame and sorrow? It is well. Will you return? Will you come back to the arms of your slighted Saviour? Do you say, How can I? — there is no mercy. Say not so. There is mercy, if you have a heart to seek it. Come as first you came. The same Saviour can still save, His blood will still be efficacious. You need to commence again at the beginning, to re-lay the foundations; but do this, and all will be well. The cup is bitter, but you need to drink it, the path thorny, but you must travel it. It may be that your sorrows will be greater than before: you must suffer them. But this one thing remember, and let it sustain you: if you will retrace your steps, if you will make the needful efforts, you may again be happy.

But if your case is not described above; this advice will not meet your particular want.

You have not entirely forsaken the Saviour. You are still a Christian, in the enjoyment of a good hope, outwardly witnessing a good profession, and inwardly enjoying some of the sacred influences of the Spirit; but you are not in the high grace of your former experience.

The love of the world in an undue measure, yielding to the force of some temptation, neglect of some duty, want of watchfulness, has laid waste your confidence. You have departed in some degree from God; your thoughts, or your affections, have been given to an improper object; you have preferred your own will to the will of God in some particular, you have let in vanity or sloth, pride or impatience, uncharitableness or selfishness; you have ceased to be entirely the Lord's; guilt has followed, condemnation is upon you. You feel it; you are unhappy. You do not doubt your relationship with Him, but all is not right within. Humble yourself before God, confess your fault, return: wherever you have departed in thought, affection, volition, or deed, at once correct the wrong, and expect God to renew you again. There may be times and circumstances when the confession of your departure to the Church may be necessary. If it has been manifest, it will bring your profession into discredit, and if secret, it must violate your own sense of propriety should you continue your profession without an admission of your temporary departure. So soon as you return heartily to God He will return to you: but it must be a full, hearty, entire return; not a mere desire, not a convulsive effort, not a declaration, not a semi-sincere and half-earnest thing; you must come as first you came, with an entire offering, and God will accept it. If you shall find great difficulty, as perhaps you may — it is possible even more than at first, for your reproof — you must overcome, overcome as at first, not in your own strength, but in the strength of God, which will become yours, by the use of the means with which you are sufficiently acquainted.

And should any who have lapsed from this blessed experience chance to read these pages, we would say to them, Return; retrace your steps. You cannot, whatever other Christians may do, find rest in an inferior state. You know the more excellent way. Duty calls you with a tenfold

voice: do not turn away, be not overcome with discouragement, let not self-criticism hinder you. You now know the cause of your loss — you may succeed better — try again. Privilege invites, duty points the way, your unsatisfied heart urges, the Spirit moves — do not delay.

Whatever be the extent of your departure, whether of long or short duration, into more grievous or less guilty backslidings; whether you have lost all, or only a part of your religious character, stop now. Go not one step farther. Turn at once to your dishonored Saviour; bring back your heart, guilty as it may be, and become His again. Think not that your case is hopeless. It may be deplorable — dreadful. You may have deeply grieved the Spirit, reproached the Redeemer, insulted the Father; still, if you will return, there is no occasion for despair. See how much is involved, and, as you would not risk your undoing, make haste to find what you have unhappily forfeited.

Look before you. It is high time that you awake out of sleep. What you do must be done now. In another moment it may be too late. O that we might feel how much depends upon immediate and thorough action; how much and earnestly we are called to work now, and to work diligently, seeing that “the night cometh, in which no man can work!”



Chapter 11 of “The Hidden Manna” by Rev. Sheridan Baker

## How Retained

“Be ye holy” -- I Peter 1:16

The text urges a continuous holiness. The voice which now commands, “Be ye holy,” will continue to utter the same; and the heart which now responds and experiences holiness, may continue to respond and experience the same. It is not necessarily a transient, nor an intermittent state, but may and ought to be a state of constant and uninterrupted purity, deepening and becoming more fixed and permanent through the passing years. To insure this, the purified Christian must observe several precautions, a few of the more important of which will now be stated.

1. It must be remembered that Christ is our sanctification.

-- It is not meant that Christ is our sanctification in such a sense that we will not need personal purification, but in such a sense that we shall not be concerned about the peculiar experiences that may attend His indwelling. Every holy person will have, at times, such new and strange experiences, and will meet with others whose experiences are so different from his own, that he will be in danger of casting away his confidence, unless he remember that no peculiar form of experience, but Christ, is our sanctification. If some ideal of feeling, some frame or state of the mind, or some form of blessing rather than the indwelling of the Blessor be the object of the pursuit, there will be no preparation for the fulfillment of the promise, “I will lead them in paths that they have not known.”

In the spirit of complete, unreserved, and eternal surrender to God we must receive Christ for all He has engaged to do for us, letting Him work in us to will and to do, shaping our frames of mind and feelings to suit His own infinite wisdom and love. With this understanding we shall be enabled to hold on to the Sanctifier, whether the attendant experiences are understood or not.

2. It must not be forgotten that the Comforter comes to abide forever.

-- In reference to this experience the Saviour has said, “If ye love Me keep My commandments, and I will pray the Father and He will give you another Comforter that He may abide with you forever.” One reason why some purified believers lose their conscious purity is they forget that

the Spirit comes to ABIDE; and when they do not feel His presence or inworkings, they yield to the temptation that He has departed, go into unbelief, and lose the blessed experience. There is no reason to conclude that the Comforter has departed while there is no consciousness of sins committed. The witness being for the time suspended or interrupted affords an opportunity to “receive the promise of the Spirit,” and to “follow on to know the Lord” upon the basis of simple trust.

If there should be a consciousness of sins committed, there should be an immediate confession and renunciation, that the Spirit, grieved and withdrawn, may return to the heart, and work out the grand results contemplated in the soul’s purification. But if there be no consciousness of sin committed, and the Spirit is still present, the remembrance of this fact will fortify the believer against the temptations which are liable to arise with a reduction in joyous emotions, or an interruption of the sensible (detectible by the senses) workings of the Spirit. It is essential, therefore, to the retention of a state of holiness, to keep in mind that the Spirit does not come to tarry for a night, or to make short though frequent visits, but comes to ABIDE FOREVER, and nothing can remove Him but conscious and willful sin.

3. The grace of entire sanctification must be used.

-- Muscular strength and intellectual vigor cannot be retained without use. The vital and nervous forces run down through inaction. So no gracious state can be retained without exercise. Conscious pardon and adoption cannot be retained by acting the part of a penitent seeking salvation. Neither can perfected holiness be retained by acting the part of one in a lower religious experience.

God does not light a candle to put it under a bushel, but on a candlestick. It is His nature to communicate Himself to His creatures, and when He purifies a soul, He does it for the two-fold purpose of saving that soul, and cutting a new channel through which He may impart the same great grace to others. Not to use the grace of entire sanctification, therefore, would be to defeat one of the obvious purposes of its bestowal.

Religious teachers have declared that they lost the precious experience of purity while getting sinners converted, because they did not at the same time press believers after holiness of heart. And what some have openly declared, others have felt to be painfully true in their experience. The reason is they do not face the opposition, speak upon the subject, confess the grace, urge the Church to its attainment, and make direct and personal effort to lead believers into the cleansing fountain. This neglect results not only in the loss of the sweet realization of holiness, but also the power which it inspires. Hence it is often said, (and with all too much truth), that many of those preachers who are known as the advocates and professors of holiness are no more successful in church work than their brethren who make no such claims. This is because they have lost the power of holiness by not enforcing it upon their flocks. For this cannot be said of those who really experience, preach, and insist upon believers seeking holiness at once. These preachers do, as a matter of fact, make a stir, and have revivals of religion on all their charges. Holiness, therefore, like every other gift, is retained by its use. Another precaution necessary to retain this grace is,

4. Constancy and diligence in business.

-- God intends every one to follow some legitimate calling, and to prosecute it with energy and zeal. Proper devotion to some honorable and useful business is the only natural security against vice and the corruption of the moral sense, and is a necessity in a truly religious life. An aimless existence, or one without any business, is incompatible with a virtuous life, much more with a high state of moral purity. Not only is some calling necessary, but a calling conducted with constancy and diligence in all its departments, on righteous principles, and for God, is essential to the retention of the entirely sanctified state.

Ministers of religion must preach a symmetrical gospel, giving due importance to all its themes.

Repentance and faith must be preached to sinners, holiness to believers, and diligent effort must be made to save all. Preachers cannot retain the experience of purity and habitually neglect any ministerial duty, or knowingly give undue prominence to any one thing. And as holiness is the central idea of Christianity, it must have a central position in the ministrations of the pulpit.

Laymen must be attentive to their business, though it may seem to have a mere secular character. The trade-mark of all legitimate business, in the life of holiness, is "HOLINESS TO THE LORD." Many laymen, upon receiving the experience of purity, are impressed that they should abandon their secular calling for more active evangelistic work. The experience of holiness creates a longing to see others saved, and inspires with impulses to labor for that purpose. Taking advantage of these impulses and impressions, the enemy sometimes leads the simple-hearted to abandon their secular calling for a work for which they are not qualified, and to which they are not called of the Lord, and getting them into financial difficulty and religious disappointment, destroys their peace and usefulness, and possibly, in some cases, the soul itself.

Let all, therefore, who enter this experience be in no haste to change their life-calling, if it be a legitimate business, for any other employment, however closely allied to the more direct work of soul-saving. These longings to save souls are most likely the Spirit's promptings to make effort in saving those associated in business, such as partners, clerks, apprentices, journeymen, customers, patrons, laborers, helpers, etc. There may be persons who will be called of God after their sanctification to change their secular calling for evangelistic work, but this will be made very clear to them in due time.

The question, "Lord, what wilt Thou have me to do?" was the inquiry of Paul before he was filled with Holy Fire. After that baptism, he never asked that question again, but proceeded to do what opened up before him as duty. So all those living the life of holiness should do that work for God which opens up to them in connection with their life-calling. They should be willing to do the little work which comes to their hand, instead of spending their time in inquiry for the place and manner of bestowing their gifts so as to do something marked and marvelous. This blunder has destroyed the usefulness of many mistaken and misled Christians. Be contented, therefore, to stand complete in all the will of God just where you are, in your present business, and with your present surroundings, until Providence changes your positions and relations.

It must be remembered, as the last precaution to be named in this chapter, that,

5. Holiness is retained just as it was obtained.

-- The believer, in reaching the experience of purity, turns away from all appearance of evil, accepts all the will of God, and by simple faith receives Christ as his sanctification. The purified believer, therefore, retains the sweet experience by continuing to turn away from everything objectionable in his physical life, in his domestic life, in his social life, in his business life, in his church life, and in the life which he lives in himself with his God; by continuing to hold himself a living sacrifice, holy, and acceptable; by continuing to be, to do, and to suffer all the will of God; and by continuing to receive Christ by simple faith as his wisdom, righteousness, sanctification and redemption. As the seeker of purity reads and studies the Word with the deepest interest and most earnest prayer, as he attends upon all the means of grace with scrupulous care, and as he looks expectantly in all these means of grace for the cleansing; so he retains the cleansing by cherishing a profound respect for the Holy Scriptures, reading them as much as possible, making them the man of his counsel, attending upon all the means of grace, private and public, aiding in all legitimate church work, and receiving Christ in all these as a present and complete Saviour.

Vows made in the consecrations and covenants which preceded the experience of holiness, must be carefully and conscientiously paid, unless it be made clear that some of them were not divinely imposed. But so far as they appear of divine origin, they must be met. What has been

done: this, must, as far as possible, be undone. If at all practicable, the wrongs inflicted on others must be made right; slanders must be confessed and recalled; moneys taken by sharp dealing must be refunded; and everything of the kind involved in the purposes of one in a scriptural pursuit of holiness, must be attended to after the experience is reached, if not before, or it will vitiate (spoil the effectiveness) and forfeit this gracious state.

In short, having entered the strait gate, the way, which is as narrow as the gate is strait, must be continually traveled. It is said of this way, "The unclean shall not pass over it." To travel it, therefore, is to shun all appearance of evil and to keep pure.

Reader, have you entered the strait gate, and are you walking the narrow way? If so, keep in mind that the Comforter has come to ABIDE; and when you are not aware of His inworkings, don't yield to the temptation that He has departed, nor cast away your confidence, but hold yourself a continual sacrifice to God, and ere long you will be conscious again of His indwelling, and soon you will be so established that you will be as much at rest in the absence of joyous emotions as when they are present. "As ye have, therefore, received Christ Jesus the Lord, so walk ye in Him; rooted and built up in Him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving."

*I wholly heed these serious cautions and guidance, however, I feel that most of them could be summed up in one positive rule of thumb. A good well-trained mature dog knows that there is only one place for him, and that is close to his master's side. He also knows that the only things for him to do are his master's commands, and that there are absolutely no exceptions to this rule as his master fully understands that he is only a dog and lives under canine limitations.*

*Both of the above heritage authors wrote these words of wisdom before Azusa Street. They were evangelicals without the Baptism of The Spirit as we know it. If we are on the ball, we Spirit-filled believers know full well when and how much of His anointing oil He is pouring upon our heads at any moment. We feel this through the way our body and spirit directly react -with few exceptions.*

*So, if we would just follow that wise dog's example we would stay within His clear anointing as much as possible. Following this rule of thumb, all the above are fulfilled. Closely follow the cloud and the pillar of fire.*

*For the exceptions, the above serious advice is certainly needed. That is exactly how I successfully stayed within His Rest for the many years before I read the above. Earnest Seeker*



the next selection is taken from: "The Inheritance Restored" by M. L. Haney

## 51. QUESTIONS ANSWERED

- May the grace of entire sanctification be lost?

Undoubtedly it may.

- What are the most common causes of losing the blessing?

The taking back something we have consecrated, the failure to keep up with added light, and the refusal to testify of what God hath wrought in us.

If we lose the blessing, can we be restored by a single act of faith, or must we again be first justified, and then sanctified?

The backslider from sanctification will be restored to that state, when the sins he has committed since he was sanctified, are all washed away; and that may be done through a single act of faith.

Precisely the same is true of justification. When the justified soul falls, his restoration does not depend on the removal of sins which were once forgiven, but on the adjustment of what has

transpired since his justification. If his fall has been occasioned by a single wrong act, his restoration depends, solely, on the removal of that single act of wrong. Restoration to the sanctified state is inevitable, the moment the guilt and pollution which have accrued since our sanctification, are all washed away. If but one sin has been committed, when that one sin is forgiven and our nature purified from its stain, we stand as before it was committed.

- In what relation to inherited sin, does a sanctified soul stand after it has committed sin?

In the same relation that Adam stood after he fell, polluted by his own act, but not by inheritance.

- What is the witness to entire sanctification?

The evidence to be believed, in order to be sanctified, is the word or promise of God. The witness which testifies to our consciousness, that our faith has been accepted and the work wrought, is the Holy Spirit. The promise is given to be believed; the witness, because we have believed. Heb. 10:14-15; I Cor. 2:12.

- What time should elapse between the new birth and entire sanctification?

Sufficient time for the child, thus born, to be instructed as to his need of sanctification. The testimony of all experience shows that the longer it is delayed, the more difficult it is for us to yield to the conditions of its obtainment. Why should a child of God go years in disobedience to a plain commandment? Time should be given him, after his conversion, to read the fourth and fifth chapters of first Thessalonians. If he cannot read, read these chapters to him, and let him at once be wholly sanctified.

- Are we liable to be tempted after we are sanctified?

Yes, more liable than before. Do you suppose that Satan will fall in love with you because you have been made holy? It is enough that you be as your Master, who was “holy, harmless and undefiled,” and yet was “tempted in all points as we are.”

- What is the difference between our temptations before, and after sanctification?

Before we are sanctified, the unholy nature within takes sides with Satan. When we are sanctified, the unholy nature is removed and the battle is transferred to the outside. In the one case we fight the enemy without, and ourselves within; in the other, the whole man takes sides with God, and Satan is easily vanquished. It is difficult to kindle a fire when the kindling wood is all removed.

- If the evil nature is entirely removed in sanctification, how is it possible that we should sin?

Just as it was possible for angels, who fell from heaven when there was no tempting devil, and for Adam, on his first temptation.

- How can evil desires spring up in a heart that is pure?

By entertaining any evil suggestion. The heart of Eve was as pure as heaven, when Satan said to her, “Ye shall not surely die; for God doth know, that in the day ye eat thereof, your eyes shall be opened, and ye shall be as gods, knowing good and evil.” Gen. 2:4-5. If she had instantly responded, “God has forbidden it,” and turned away, no harm would have resulted; but by permitting the evil seed to remain in her heart, it brought forth evil desire. The thoughts of evil were Satan’s and not hers, and could not defile her; but there was a time when she adopted them, and then the temptation became sin.

Satan and his emissaries may suggest evil thoughts to us, but they are not our thoughts till the will acts upon them. But there is no time nor space, where an evil thought entertained will not produce evil desire. The precise line between temptation and sin, may have been left obscure to warn us against approaching it.

- Are all the graces of the Holy Spirit imparted in regeneration?

They are. Love, joy, peace, long-suffering, gentleness, goodness, faith, etc., are all imparted at the time we are born of God.

- Are there no new graces imparted, when we are sanctified wholly?

No. The work of entire sanctification consists in the removal from our nature of everything which is contrary to the graces already imparted.

- What, then, is the difference between these two states?

In regeneration, we have faith, hampered by unbelief; humility, mingled with pride; love, mixed with enmity; and goodness, opposed by remaining evils. In sanctification, the graces of the Spirit are left unmixed in the soul. We then have faith, without unbelief; humility, without pride; love, without enmity; and goodness, without mixture of moral evil.

- Is the Christian's love for God natural to the human heart?

No. It is the "love of God shed abroad in the heart by the Holy Ghost given unto us." Great evils may spring from an increase of natural love, because that is depraved. The love which comes from God is pure, as He is pure. The effort to supplant Divine love by a superabundance of human love is a devilish delusion.

- When is this love imparted?

At the time we are born again; it is the new life then implanted in the soul.

- If of God, why then, must it afterwards be perfected?

Perfect love is the love of the whole heart. The love of God is the same, in kind, in all stages of Christian experience, both in earth and heaven, but it is, necessarily, imperfect in degree, till we are wholly sanctified. The measure of love required in both Testaments, is the love of all the heart, and mind, and soul, which cannot be exercised, while there remains anything in the heart, or mind, or soul, which antagonizes that love. The divine work wrought in entire sanctification removes all such antagonism, and thus is "the love of God perfected in us."

- If, as the fruit of entire sanctification, we love God with all our powers, how can that love be increased?

We cannot love God with a measure above our capacity; but as our capacity enlarges, there must be a proportionate increase of love, or it will cease to be perfect. A quart measure will be perfectly filled with one quart of pure water, but if it should enlarge to the capacity of a gallon measure, it would then require four quarts of water to fill it. Entire sanctification prepares the soul for rapid and endless enlargement.

- How should we answer the arguments of those who oppose this doctrine?

Usually, by relating some portion of our experience. When opposers are angry, or in a mood to pose petty objections, we should be careful not to offend them, and say but little till they are in a better state of mind. When a man comes to dispute about holiness, he is not in a condition to be benefited. Avoid disputations.

- May a holy soul be led astray by giving too much attention to anything that is right?

Yes, and that is one of Satan's measures to lead us from Christ. It is quite easy to take up some incident of Christian experience, unimportant in itself, and magnify it till we lose our hold on Christ.

I know a woman who was once holy, and is now an infidel, who went wild over the question of plain attire. Plain attire is right, but giving undue attention to it is sin. Others have lost the experience by being carried away with temperance, or abolition. Temperance is right, and the

abolition of human slavery is right, but an abnormal interest in either of them, never failed to lead its subject into the dark.

Rev. J. A. J. Wood says, "Do not let the Adversary lead you to dwell upon some one subject, to the exclusion of others, such as faith, dress, pride, worldliness, masonry, etc. Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but a symmetrical holiness in general. The Bible has no hobby but holiness, without which no man shall see the Lord." --Perfect Love.

- May we not lose the experience, and injure the cause of holiness in opposing that which is wrong?

Most easily. Any holy minister may lose both his justification and sanctification, in opposing Robert Ingersoll. Many have lost the experience of holiness, fighting opposers of holiness. The truth they advocate is of God, and the principles they aim to put down are wrong, but they measure arms with their enemies till they become possessed of the same spirit, and then there is nothing left but the fight. Holiness lost, fighting for holiness!

- Is there any danger, in the sanctified life, of a censorious, fault-finding spirit?

There is, and perhaps more damage to holiness has resulted from this, than from any other cause.

Real holiness gives us very clear views of right and wrong. It also gives us a hearty love for the right, and hatred to the wrong. If this is not carefully guarded, when our attention is called to others, it will make us very exacting. I could not use tobacco, but I apply my light to a brother whose father, and whose father's father lived and died in its use, and went to glory. I say to him, brother if you don't quit the use of tobacco you will be damned!

God has taught me that He is not pleased to have me in connection with Odd Fellowship or Free Masonry. I therefore conclude and declare, that all who are thus associated are in the open way to hell! I have found out that it is not best for me to use tea and coffee. I therefore decide that the profession of those who do use it, is a sham!

How inconsistent and unscriptural it is, to condemn people for doing what they are not yet able to see to be wrong. Harsh and uncharitable attacks on such evils, is a sure way to fasten the evils on those we thus assault. Hold your lamp lovingly, till they see more clearly, and then you can lead them out of their errors.

It is easy for a holy man, or woman, to concentrate their attention upon existing evils in others, till their whole life is made up of attacking such evils; and in every instance, as their love leaks out little by little, they become still more exacting, and, ultimately, have no joy, except in making somebody else miserable. Scarcely any character is more dreadful, or more dreaded in any community, than a holiness fault-finder.

- Is holiness consistent with seeking human honors, and scheming for preferment and position?

It is not. The entrance to entire sanctification is by a very lowly gate, and its retention depends on great humility. This experience, only, brings Christians where they "in honor," prefer another.

- Is it possible to lose the experience of perfect love, and, at the same time be unconscious of our loss?

Yes, and it is to be feared that many have retained the profession, after the experience is gone.

This is also true of the grace and experience of justification.

- Does perfect love cast out all fear?

It does not. It does not take away the filial fear of God--the fear to offend Him. Nor does it remove the natural instinct of fear in exposure to danger. It does remove all fear of death and hell, and of the consequences of final judgment.

- Will the grace of entire sanctification give equal liberty in testimony to all who possess it?

It will fully deliver its possessor from all slavish fear of man, but will not give equal boldness and liberty in testimony. Testimony involves talent, and all are not equally talented. Some are born talkers, and they love to speak, either with or without salvation. Others, from infancy, have shrank from public gaze, and with difficulty express their thought. Sanctification does not bestow talent, but liberates those that we have. Perfect freedom and boldness, to a timid soul, in public exercises, will depend on the measure of the Holy Spirit possessed.

- How may we be continually possessed of a happy state of mind?

By being filled, at all times, with the Holy Spirit.

- Is there any difference in the measure of the Holy Spirit possessed by those who are equally cleansed from sin?

There is. But few holy people have found their full inheritance. Many seem to have stopped in the negative part of sanctification, without being filled with all the fullness of God. Nothing short of the joy of the Lord, will enable us to fill our measure in working for Christ.

- Is there not a great tendency to clannishness, among those who enjoy perfect love?

Yes, wonderful to those who never had the experience. Dr. Steele says, "But this intense fellowship, which has been stigmatized as clannishness, may be one of the strongest scriptural evidences of Christian purity. Hear what St. John says will invariably follow, when a number of fully consecrated souls walk arm in arm with Jesus, robed in the spotless linen of his righteousness. 'But if we walk in the light as He is in the light, we have fellowship one with another, and the blood of Jesus Christ, His son cleanseth us from all sin.'

"Those in whom the bond of Christian communion is so weak that church socials must be resorted to for the promotion of church feeling, in the absence of true spiritual sympathy, which died with the forgotten prayer meeting and the disbanded class-meeting, may well wonder at the mysterious magnetism which draws together devout persons and holds them with hooks of steel, without ice cream, oysters, cigars or other sensuous attractions of the club room.

"Let that church which is vexed with a clique devoted to the higher Christian life, take the following course, and the clique will be killed and buried beyond the hope of a resurrection. Let them no longer 'forsake the assembling themselves together, but exhort one another daily, while with one accord, and in one place they seek to be filled with the Spirit.'

"Then let them give free expression to His voice within them, not by a hired quartette, but by speaking to themselves 'in psalms, and hymns, and spiritual songs, making melody in their hearts to the Lord.' Eph. 5:18-19.

"Let them evince the genuineness of the Spirit baptism, by a life ever victorious over the world through faith in Jesus Christ, a beneficence which comes from 'from giving yourselves unto the Lord,' and a daily practice in harmony with the moral code of the gospel.

"Under such treatment, clannishness would speedily disappear, and the longest lived 'holiness meeting' would not survive a month." --Love Enthroned.

Would not this course break up all the "irregular" holiness work?

- What should we do where the holiness testimony is objected to?

Keep on testifying in the spirit of meekness, till the opposition ceases. When definite testimony

is given in the presence of those who oppose, it is difficult not to appear defiant in attitude. Such an attitude, even in appearance, always does much harm.

It is not good in witnessing to refer to the opposition at all. It is always better to relate our experience as if there were no objectors. If we say nothing about our enemies, very little about ourselves, and much in a loving way, about Jesus, the opposition will become weary by and by.

- What should we do when the church, of which we are members, is not in sympathy with holiness?

Patiently endure whatever is put upon you, and carefully avoid the spirit of resentment. “Who, when He was reviled, reviled not again.” Let us follow him.

God has put you in that church, with a torch in your hand, to give light to those who are in the dark. Stay, like your Master did, and hold up the light. After a time your worst enemies will become your best friends, if you will endure hardness as a good soldier, and never complain of the evils done you. Many of your brethren will see the light and be saved, if you do not become impatient with their blindness. If you withdraw from them, your influence to help or save them will at once be lost.

Rev. J. A. Wood says, “Do not separate yourself from those who are in the dark respecting this glorious experience. Stay in the church, and ‘let your light shine.’ If you stand up for Jesus, and confess and urge holiness in some of our popular, proud, formal and fashionable churches, you may find but little sympathy, and may have to stand alone. No matter; according to your day, so shall your strength be. Do your whole duty in the church, with meekness and wisdom. If you are excluded, let not the responsibility be yours. ‘He that endureth to the end shall be saved.’ “ --Perfect Love.

The teaching of every holy man, who has written wisely on this subject, from Wesley down to the present, coincides with this counsel of Brother Wood.

In all the centuries, blessed blood-washed souls have been pressed by the unspirituality of the churches, but never less than now. This is the battle-ground, and the conflict will not end till we reach the river’s side.

You will be glad of a few scars on coronation day.



Chapter 18 of “The Hidden Manna” by Rev. Sheridan Baker adds a cautionary note to the above. Apparently, there are some less obvious ways of losing the way...

## Holiness -- Its Perversions

“Be ye holy” -- I Peter 1:16

One of the most disastrous errors of this day, and one which has marked more or less all the Christian ages, is gathering notions of true religious character and life from what is seen around us, rather than from inspired sources. Ministers of religion even are apt to look at their superiors in office, and shape their spirit and demeanor by what they see in these ecclesiastics, willing, at the same time, that their piety should take a lower type. Of course, the lower officials of the Church are willing that they should seem less devoted than their preachers; and the common members are careful to not appear more holy than the officials and those who lead the religious thought of the community. Thus true spirituality is permitted to leak out of the churches, and give place to mere formalism and ritualistic service.

The holiness work is not free from this error; and holiness, like every other valuable thing, is liable to counterfeit and perversion. And it is the purpose of this chapter to point out some of these perversions, or, if not perversions, they are types of holiness in marked contrast with that which it has been the object of this book to set forth. Note,

### 1. A sickly and powerless form of holiness.

-- There are some professors of this grace who “measure themselves by themselves, and compare themselves among themselves, and are not wise.” They do not learn of Jesus, but of some human beau-ideal of holiness and holiness work. Some laborer comes into the community, and passes through some of the churches, who embodies so much that is pure and lovely, he labors with such tenderness and affection, he is so well received by the brethren, and withal so successful in his work, that he seems to be a safe pattern. Many, therefore, who feel the need of a better spiritual life, are willing to accept such a laborer as their leader in holiness, but are sure after all to take on a type much below the chosen leader. Thus there springs up a namby-pamby style of holiness which drifts along with the world, not only powerless, but in the way of a genuine work.

From this circle springs that class of real holiness fanatics who are trying to enjoy the bliss of the purified here, and are expecting the happiness of heaven hereafter, without much striving, or cross-bearing, or self-denial. They see no use in much fastings and prayers; they do not know why they are created with a love for the beautiful, unless it be that we may adorn our persons, our houses, and our churches with what we deem attractive; they see no reason for the social element in our nature, if we may not gratify it with parties, and other social gatherings of the people; and they cannot see how anyone professing perfect love, can venture denunciations against the sins of the churches, especially the official bodies, and religious teachers who are evidently devoted men. True, in all this, and much more of a similar kind that may be heard and seen about these persons, there is nothing particularly objectionable. The sentiments expressed are not alarming, nor does the manner appear out of place, yet they betray a worldliness, and have a tinge of the sensual and carnal from which true purity feels a recoil. And, as a matter of fact, out of this class of professors there has sprung up among professedly holy people, in some sections of the country, a sickly, sentimental form of holiness which is misleading and ruinous to the unwary. This perversion is found among the wealthy and fashionable members of the Church, whose condition and surroundings easily lead to an easy-going and self-indulgent form of religion. We may notice next,

### 2. A fierce and driving form of holiness.

-- Here and there over the country are to be found professors of holiness who seem so stiff and unbending, so severe and stern, that they are something of a terror to all tender natures around them. They seem to know nothing about being gentle, and easily entreated, yet they have sprung from the root and stalk of true holiness. Someone of a radical makeup enters His Rest, and intent on living right, and serving properly his generation, has been impressed to “cry aloud and spare not,” and has continued the exercise until he sees nothing else to do but rebuke faults and sins. Others of a similar temperament and disposition readily fall in with this Apollos in the holiness work, and thus is developed the class now being discussed.

These persons have observed that the Saviour “looked round about” on a certain company at one time “with anger, being grieved for the hardness of their hearts;” and that at another time He denounced certain cities for their persistent impenitence; and that upon another occasion He severely rebuked hypocritical religious leaders. These denunciations so please the radical nature of these persons, that they find little or no difficulty in imitating this severity of their Lord; and without noticing that severity was the exception with the Saviour, and that continued tenderness and tearful sympathy made up the staple of His life, and without inquiring whether they might safely venture as far on the line of severity as the Anointed One, they fearlessly and boldly dash into this most critical and dangerous work of religious leaders. Thus imitating the severe side of

Jesus, they are, by the old habits of life, and by the great enemy of souls, precipitated into a coarseness and obtrusiveness which they take to be courage, and into a keenness of rebuke and fierceness of spirit which they mistake for fidelity. And thus they censure and complain, cut and slash, force and drive, till all gentle natures about them are alienated from the cause they try to serve.

Now these persons in turn become the beau-ideals of the holiness workers to those whose mental structure is after the same or a similar model, and without looking to the Saviour for a pattern, or hearing His gentle words, "Learn of Me," they take on the same type of holiness. Hence that radical element from which arise "come-out-ism," holiness alliances which, with some, supersede the Church and her ordinances, and from which arise other fanatical notions and practices which the cause of true holiness must carry. We may now notice,

### 3. A sad and gloomy form of holiness.

-- The representatives of this phase of religious life differ somewhat from both classes of errorists already noticed. Those of the first class enjoy society, the pleasure of sense, and the things of the world generally, but these seem to enjoy nothing. Those of the second class are active in Christian work and appear to enjoy the exercise of cutting and slashing, and forcing and driving, while these are inclined to do nothing, and, of course, are not happy in this condition. They seem to have no heart to do anything but taciturnly and inwardly lament the sad condition of the Church, the world, and everything in general. To them an endless web of crape (crepe?) hangs around on the borders of the universe, and spreads its dark folds over all the visible creation.

That sad feelings should arise in the bosom of the purified is what must be expected in this sin-ruined world. There is so much to cause pain, that even the spotless Christ did not escape deep sorrow, as He looked upon the lamentable state of mankind, and the dullness and stupidity of those even who were honestly trying to follow Him. We must not expect, therefore, that the holiest of human beings can or will pass through life and not meet this common lot of mortals. But there is provision made that amidst this sorrow the saints may have the spirit of rejoicing. Nor is this temper of the heart set forth in the Scriptures as a privilege merely, but as the bounden duty of all believers. The Saviour says to all His followers, "Let not your heart be troubled," and again, "These things have I spoken unto you, that My joy might remain in you, and that your heart may be full." And this joyfulness, urged by the Saviour, was the keynote of the apostolic Church, and the apostolic letters. Hence it is written of the early disciples, when persecuted and abused, that, "They departed from the presence of the Council rejoicing that they were counted, worthy to suffer shame for His name. Hence, also, the apostle exhorts the Church in these words, "Rejoice in the Lord always, and again I say, rejoice." "Rejoice evermore, pray without ceasing, and in everything give thanks."

The type of holiness which we are now noticing appears to know nothing about this spirit of rejoicing, not even in prosperity, much less in adversity. So far as a somber type of piety is the shading of the mental conformations of the persons exhibiting it, it is eminently innocent and right, but the deep, morose kind under examination, arises from inward heart disloyalty. The subjects of this type, perhaps unwittingly, cling to some form of self-will, some worldly good, or something else which they wish secretly to enjoy, and which keeps a constant cloud over the soul. As the acids and alkalis destroy each other when united, and form a neutral salt, so the pleasures of religion are destroyed by any forbidden delight, and both are turned to sadness and pain. These characters are too devoted to let go the cross and grasp the desired worldly pleasure, and too worldly to let it go fully, and grasp the cross with all the heart, and thereby enjoy neither. Hence the holiness which they profess is a perversion (use or alter for a wrong purpose) of Christian purity. We finally notice, briefly,

### 4. A form of holiness properly named "sour godliness."

-- This expression is used to represent that state of the heart which remains after His Rest has left, and the unhappy apostates hold on to their profession of the grace. This holding on to the profession of holiness after it is lost, is either under satanic delusion, or wicked hypocrisy; but whatever may prompt it, it makes sad work with the spiritual condition of the apostate. Others lose the experience and acknowledge the loss, and run to terrible excesses in worldliness and sensuality, but do not become sour and ugly in their families and in their communities. Others lose this state, confess the loss, fall back into the lower phases of Christian experience, and remain pleasant and agreeable at home and abroad, but have no true spiritual rest, and never can have till they recover the lost treasure. But those who lose this gracious state and experience, and hold on to its profession (continue to testify that they have it), appear to be possessed by an unusually malignant demon. Having no love to "cover the multitude of sins," nor longsuffering to bear the blunders and failures of others, they become exasperated to a high degree at any apparent slight or little offense, and expose the errors and mistakes of those who do not please them, with such apparent daring and exultation, that their religion has been significantly called "sour godliness." This sourness is an unmistakable sign of the Spirit's absence, and, in the case of these professors, the unmistakable evidence of His former presence.

All these mistakes and deviations from true holiness spring from inattention to the Saviour's counsel, "Learn of Me," and gathering our ideals upon this vital theme from human and uninspired sources. Whoever would enjoy the bliss of the truly purified, and experientially know the "exceeding abundantly above all that we ask or think," must learn of Christ, and follow Christ alone. He must have no alliances of any kind whatever that will so embarrass him in his religious life that he cannot reach the highest results of the Christian faith. No partnerships, or business relations, or affiliations with social orders which will abridge religious freedom, or cripple religious movements, can be allowed. Churchly dictations and customs, and undue restraints of holiness circles, must not be allowed to give coloring to inspired teaching, but the plain and obvious meaning of the Spirit must be accepted. There must be such a deliverance from all ecclesiasticism on the one hand, and such a deliverance from all pietism and cant that may have crept into holiness circles on the other hand, that the believer is left free to follow his own honest convictions. In short, he must walk and talk with God, instead of any human ideal of holiness and holiness work. Doing this, he will find himself, however, a true and loyal member of the church of his choice, approving and aiding in every legitimate enterprise, and lovingly and in a well-tempered manner refusing support to what he believes wrong. And only as he receives the guidance of the Spirit, and the support of grace, will he be able, in these dangerous times, to keep the narrow way.

Persons who have feared the corruption from their churches, and withdrawn from them, have gone to ruin; others who have remained, and given aid to all the measures and plans adopted in this day for various purposes, have lost all spirituality, and only those who have remained in their church, been true and loyal to her real interests, lovingly refused support to everything wrong, and helped in everything right, walked with God, held up the light, and kept filled with love, have escaped vagaries, fanatical notions, and the perversions pointed out in this chapter.

Reader, have you the light, guidance, and gracious help of the Holy Spirit? There is no true hope without them.



From: pages 9-10 "Interpreting Christian Holiness" by W. T. Purkiser

## 2. THE HISTORICAL INTERPRETATION OF HOLINESS

### **II**

A second item wherein we may learn from history lies at the opposite end of the spectrum from the matter just considered. It is the view commonly held today that a act of sin in the sanctified life immediately cuts off the soul completely from God and plunges it into total rebellion and complete depravity once more.

Here again the Wesleyan classics can help us. The older holiness writers — and by this I mean such people as S. A. Keen, G. D. Watson, Daniel Steele, M. L. Haney, Hannah Whitall Smith, Thomas Cook, and Beverly Carradine — almost without exception said that a sanctified Christian involved in an unpremeditated act of sin (what Thomas Cook called a “surprise sin”) could be immediately forgiven and fully restored by confessing that sin and receiving forgiveness through our divine Advocate with the Father.

This view is based directly on I John 2:1-2, “My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world.”

These verses are set in the context of one of the finest expressions of cleansing from all sin and all unrighteousness in the New Testament (I John 1:6-10). Nor are they in conflict with the strong statements of I John 3:6-9, where the grammar shows that repeated sins are in mind.

The purpose of John’s writing in fact is “that ye sin not,” (verse 1) — and the grammar is such as to imply, “not even a single time.” The apostle chooses his words carefully. He does not say, “When every Christian sins,” or even, “When any man sins.” The sin is not expected. There is no suggestion that it is necessary. The statement is, “If any man sin,” and the conditional form of the statement implies the possibility of its opposite.

Yet when defeat comes, when there is an impulsive and unpremeditated transgression of God’s law, the case is not hopeless. There is an instant remedy. Immediate confession brings immediate forgiveness and cleansing. Christ is the “Mercy Seat” for His own in the moment of tragic defeat as well as “for the sins of the whole world.”

It is true that some have not recognized this possibility. They have suffered a bit, perhaps, from what someone has called “hardening of the categories,” and have been quite vehement in the claim that a single act of sin under any circumstances plunges the sanctified soul into complete depravity and necessitates a definite two-stage restoration involving forgiveness followed later by entire sanctification.

The result of this hardened view is one of two extremes. On the one hand, the Christian trapped into sin may go into despair and throw over his entire covenant with Christ, lapsing into total backsliding. Or, more commonly but even worse, he may cover his sin, rationalize, excuse, or deny it, and thereby drive it into his subconscious. There it festers and poisons the soul and comes out in legalism, rigidity, and a critical, judgmental, suspicious, and defensive attitude toward everybody and everything. Other people must be torn down in order to build up the crippled ego. In extreme cases, actual physical collapse takes place for which there is no medical cure. For while the conscious mind may reject the truth, the heart does not forget.

What we need to remember was said by the “fathers” in many ways:

John Wesley: “A believer may fall, and not fall away. He may fall and rise again. And if he should fall, even into sin, yet this case, dreadful as it is, is not desperate. For we have an Advocate with the Father, Jesus Christ the righteous. [6]

M. L. Haney: “One act of disobedience brings defilement, and with it comes the consciousness

of impurity, and the only refuge is immediate flight to Christ, that the stain may be washed out. Satan will tempt you to throw away all that God has previously done for you, and send you back to the beginning to repent and believe for justification, and the substitution of a new consecration for the former one, that you may believe and be sanctified. . . . Don't listen to him; but go straight to Christ with that one offense, and let him heal the wound thus made, and you will again be pure in his sight.

If you delay, you will be almost certain to add other offenses, for one sin paves the way to another, and every moment of delay increases your danger. Therefore hasten while the wound is fresh, and be healed in Christ's all-cleansing blood." [7]

S. A. Keen: "There may come spiritual failures to the fully-saved soul, such as temporary disobedience, inadvertent yieldings to temptations, impulsive indulgences in wrong feelings, occasional lapses into sin. . . . The anchor that can hold the soul in this fierce storm, is to know that such spiritual repulses do not forfeit the gracious state of cleansing from all sin, unless they come from a preceding repudiation of its consecration and trust, or are immediately followed by the cancellation of the same. The soul must know, whenever such spiritual calamities come, that an immediate confession to God, and a reassertion of its trust in the all-cleansing blood, will prevent the forfeiture of its experience, and bring an immediate renewal of the witness to full salvation." [8]

Hannah Whitall Smith: "In this life and walk of faith, there may be momentary failures [defined in the context as conscious, known sin], which, although very sad and greatly to be deplored, need not, if rightly met, disturb the attitude of the soul as to entire consecration and perfect trust, nor interrupt, for more than the passing moment, its happy communion with its Lord." [9]

Daniel Steele: "So long as love to God is the undiminished motive there can be no career of sin. But faith may become weak and love may decline. Then under the pressure of temptation the child of God may commit a single sin, as [I John] 2:1 implies, and have recourse to the righteous Advocate with the Father, and thus retain his birthright in the kingdom of God. Or he may with Judas pass out of the light into so total an eclipse of faith as to enter upon a returnless course of sin entirely sundering him from the family of God, and enrolling him as a 'son of perdition,' a 'child of the devil,' whose characteristics he has permanently taken on."

None of this is to excuse sin or treat it lightly. It ought never to happen in the sanctified life. But if it does, it must be dealt with honestly and forthrightly. We have been much less open and clear about this whole matter than our fathers, and much to our detriment.

It, must be recognized, to be sure, that there is premeditated sin, calculated and presumptuous, which is in itself an indication of a backslidden heart. A person so involved, however, had long since lost the sanctifying fullness of the Spirit. When he comes back after his sad journey to the far country, he comes as a rebel to be forgiven and restored. He must then make his consecration anew and receive anew the fullness of the blessing of the gospel.

Even in such a case, there need be no more than a moment of time between the renewed sense of forgiveness and prayer for the cleansing touch.

Without obscuring some real differences between piety in the Old Testament, and in the New, this is what happened in David's restoration after his sin with Bathsheba as recorded in Psalms 51. Here, with but a moment between, is the prayer for forgiveness of specific sins and transgressions (verses 1-4), and the plea, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. . . . Create in me a clean heart, O God; and renew a right spirit within me" (verses 7-10).