



“You will know them by their fruits.” Mt. 7:16

Saints and the Truly Saintly

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There are saved people and *saved* people, and there is a great difference between them. Some people are saved in a shallow experience, and others are saved in a deep-down, through-and-through way.

A man would have to be blind not to see these two classes. Both believe in Christ, both can remember the moment of their conversion, both feel they have a title to Heaven, and yet any one can see that the work of grace has gone much deeper in one class than the other.

The Bible speaks of the “strong” and the “weak,” both being the Lord’s. Christ tells of the seed that had not much depth of earth, and withered under the heat of persecution. He tells, again, of the branch that bore some fruit, and the one that bore much fruit. Out of the same vine came four different kinds of branches: One, bearing no fruit; another, some fruit; a third, more fruit; and a fourth, much fruit.

There is a more profound salvation occasionally seen, and as clearly taught in the Word of God. We call attention to expressions that cannot help but impress the thoughtful spiritual mind:

“*He will save His people from their sins.*” Here is a salvation from sin. Not from hell and from the consequences of sin, but *from sin*. The salvation that is popular with many is a salvation in sin; that we keep Christ, and yet go on sinning every day. The verse above tells of a better salvation than that.

“*Crucified with Christ.*” Here are death-pangs, and not birth-pains. Regeneration is a birth, and is, of course, attended with pains, just as is seen in the physical life. But here the apostle is writing, not about the pain of a spiritual birth, but the suffering of a spiritual death. Being crucified, not converted. Many know and have felt the one, but are strangers to the other. Crucified with Christ! *How few can say this!* Truly there is a deeper work of grace, an experience that is now waiting for many who know, love, and follow Christ.

“*Few there be that find it.*” Find what? Salvation? Hardly. If we say salvation, then do we make the Bible contradict itself; for the statement is clear and unmistakable about the vast number who shall be saved. Hear the word in Revelation, seventh chapter and ninth verse: “After this I beheld, and lo, a great multitude, which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands.” Were these people saved? It is said in the next verse they were crying: “Salvation to our God, and to the Lamb.” Their very presence in Heaven shows their salvation, without the additional proof seen in their robes, palms, and shouts. The word distinctly says the multitude was so great that no man could number it! Evidently, then, when Christ uttered the solemn words, “Few there be that find it,” He could not be speaking of salvation, but was talking of “*a strait gate and a narrow way.*” We firmly believe in the strait gate and in the narrow way - a way that is too narrow to admit a single sin, self-indulgence, softness, love of place, praise of men, and many other like things; and we as firmly believe, as the Savior said, that “few” are in it. Multitudes, who will be “saved as by fire,” will never walk in this way. Multitudes will never even enter upon it until their dying hour. We can count people by myriads today, that we believe will be saved at last, whose opportunistic, compromising, and man-fearing lives can not for a moment be reconciled with a life that has a strait gate before it and is lived along a narrow way. It

is remarkable that when Christ said, "Wide is the gate and broad is the way that leads to death," *He did not say that all in that way would be lost.* "Many," He said, were in the broad way;" but He did not say that this overwhelming majority, as contrasted with the "few," would be lost. Many in the broad way will be plucked as brands from the burning; many will see their mistake, and forsake the road before they die; many who have been betrayed into the broad road for a while, will turn back, as did the prodigal son, and come home.

We leave men to wrestle with the difficulties of the thought; but here are two great revealed facts, one as true as the other; -that "few" are in the "narrow way," and yet a multitude, "that no man can number," will be saved.

We get from it the truth which we see confirmed in life. Some Christians are living very close to God; and some are so near the world that no one would think of putting a "strait gate" anywhere nearby or suggesting to them of walking in a narrow way that led to life eternal.

(I believe it comes down to what Paul says in 1 Cor. 4:17-21. Sooner or later we all must face the measuring rod of our Righteous God. Naturally, such a judicial process is highly distasteful for everybody involved. Special thanks and recognition go to those who do not need it.

All those in the wide way choose to defer this fact and get on with "normal" life and the great gospel enterprise in the here and now with all of its glories and all of its defeats. Its eloquence and pride. Its miracles and faithlessness. Its winning of souls and losing them again. Its uplifting revelations and its damaging deceptions. There are a few broken deserters of this wide way who choose to face the rod of judgment voluntarily while still in command of their lives.....)

"*The abundant life.*" Christ said: "I am come that they might have life, *and* that they might have it more abundantly."

Regeneration is life, and so converted people have life. It is a life of love and labor for God. No one ever possessed it without thankfulness to Heaven for the gift.

But the italicized word "*and*" is a copulative conjunction, and means something in addition. This additional blessing is abundant life. This was first poured out at Pentecost; and under the influence of the new grace the disciples were metamorphosed, and, being abundantly filled, abundantly overflowed, *(They were filled with the Spirit as well as with a heart made pure - since these 120 were previously prepared souls deeply convicted and consecrated during their privileged day by day interaction with the Savior Himself -as the multitude outside had not been)* to the benefit, blessing, and salvation of multitudes in the first century.

This blessing of an extraordinary abundant life is the privilege still of God's people. Peter said on that day to the multitude; "The promise is unto you and your children, and to them that are afar off." It is now offered in this century, and, thank God, is being received. The man is certainly blind who has not seen the two religious characters -one with life; the other having it more abundantly. When questioned upon the subject, both say they were the gifts of God, and were received instantaneously; the abundant experience of entire sanctification coming after regeneration, which is the first gift of God to the soul.

(The author of this piece is the illustrious Rev. Carradine who was at the forefront of Holiness evangelists in 1890's. He would often see churches with the majority of members wholly set free from common carnality such as pride, anger and every type of selfishness. Instead their every instinct was transformed to please the Lord and love their fellow man with all tender Godliness.)

The inward revelation. Paul speaks of it in Galatians 1:16, where he says, it pleased God "to reveal His Son in me." The first revelation Paul had was on the road to Damascus; and when struck down upon the ground he had an exterior vision of Christ.

It was not a view of Christ within, but Christ without.

Paul said, I saw Him in a glory that no man could approach unto. This was an outward revelation.

Afterwards came the inward revelation, "when it pleased God", (he said,) to "reveal His Son in me." This is what is promised to the believer in John 14:23, where the Savior says He will come in and take up His abode in our hearts. This is what Paul wrote about in Colossians 1:26-27: "The mystery hid for ages, but now made manifest to His saints, which is Christ in you." Again it appears in Galatians 4:19: "My little children, of whom I travail in birth again until Christ be formed in you." Christ revealed to us as our Savior is one thing, and Christ revealed in us as the Indweller and Sanctifier is another. This is the mystery that is now being declared to the saints -God's people), that the Savior will, upon compliance with conditions, cease to make us visits, and will come in and take up His abode in us.

(Today's preacher's would have us think that this all means "being filled with the Spirit" and moving in the gifts. Actually, this refers to the character and very nature of Christ being endowed upon a soul made pure. Character is the very substance of Godliness that no amount of activity and good works can make up for.)

The reader will remember that, after the Temple was built and completed, the priests, Levites and all, withdrew, and then suddenly the glory of the Lord filled it, and the Shekinah after that was always present. We are the temple of the Lord, and after being emptied, cleansed, swept, garnished, and after a solemn waiting before and on God, suddenly He will come into us as a glorious abiding presence.

A very excellent Christian lady was seeking the blessing of entire sanctification at the altar in a California city during one of our meetings. She had been instructed what to do, and had obeyed. All was on the altar; she was believing that the altar sanctified the gift, and stood looking upward as if watching for the descent of the blessing. The writer felt moved to say to her: "My sister, look in your heart, and tell me what you see." She closed her eyes, introverted the gaze, and in the next instant opened them, with a flash of joy in her face, and a rapturous cry that we can never forget: "O, He has come! Christ is in there!" Then followed for nearly a half hour a torrent of spiritual eloquence from her lips as she "prophesied" before a spellbound audience.

Months afterward we met her in another city, when, with a look and smile of unutterable rest, she said: "He is still in there." Speaking of it afterwards, she said: "When you told me to look within, I did, and the instant I did so I saw the Savior, and O! He did so smile upon me; and now, whenever I look within, there He is still, and always with the same sweet smile." This woman was a regenerated woman at the time, and she obtained something she never had before. She, with Paul, could say: "It pleased God, who called me by His grace, to reveal His Son in me." Thank God for the inward revelation! Not all have it. We can tell it by the faces of the people. Such a secret possessed by the soul could not help but flash in the countenance, gleam in the eye, and ring in the voice.

"Running for a prize." Some people are evidently Christians to escape hell. They are running for eternal life. Salvation with them is getting to heaven at last.

There are others who, like Paul, are "pressing toward the mark for the prize of the high calling of God in Christ Jesus." The mark is holiness, the prize is that peculiar glory and exaltation that comes to those who crave perfect likeness to their Savior, and who count all things loss that they might win Christ.

It is quite a different thing, and will make a great difference both here and hereafter between the man who is trying simply to gain Heaven and the man who is *trying to be heavenly before he reaches Heaven*.

This individual has a deeper salvation. All can see it. There is no economizing on the soul and Godward side; he is investing heavily in prayer, gifts, substance, and labors for returns in eternity.

He is not shirking duty, nor the pain or shame that comes in the path of duty. The spirit of careless duty

seems not to be in him at all. The breathe of a three hour prayer stains the wall, as was the case of John Fletcher. He feels the presence of God everywhere, and carries it everywhere. His religious life seems to be a holy joy and passion. Here is no idler nor mechanical performer of duty. But the spectacle to angels and men is that of a man pressing to a mark for a prize; one who is running, not from a wrath to come, but for a joy and crown and throne, and for the smile of God which awaits all such heavenly racers.

The Capital City of the universe is already preparing for them. The mansions are being built, the crowns and throne are ready, the banners of salvation are waving, the palms have been prepared, the boulevards are open. The angelic host and inhabitants of the Golden City are anxiously awaiting the time when the march upward from the earth shall commence, and the blood-washed, Spirit-purified, white-robed throng shall enter the gates into the city, to sit down upon seats of eternal honor and glory.

Christ shall lead them; the red and white banners of justification *and holiness* shall wave over them. They gave up all for Jesus. They lived and died for Him. They chose Him out of all beings as their chief joy and all in all, and He has now, in turn chosen them, and this is their day.

What a day it will be! What a time of praising, shouting, and rejoicing, like the sound of many waters and mighty thunders! What a waving of palms, what a welcoming on the part of Heaven, and what glory and reward at last to those who fought the good fight and kept the faith!

May we all be there on that day!

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