


PROBLEMS OF THE SANCTIFIED



W. E. Shepard



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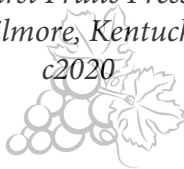
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By
W.E. Shepard

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first.fruits@asburyseminary.edu

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Problems of the Sanctified

By

W. E. Shepard
Evangelist

Author of

Holiness Typology, Wrested Scriptures
Made Plain, The Palm Tree Blessing,
The Wonder Book, How to Get
Sanctified.

*“Lest Satan should get advantage of us;
for we are not ignorant of his devices.”*
2 Cor. 2: 11.



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Problems of the Sanctified

Christian perfection does not mean absolute perfection. It does not mean perfection of body or of mind. We have never yet met one who was perfect in judgment. One may make mistakes and blunders, and yet be sanctified wholly. He may not knowingly sin and retain his justification.

Sanctification does not preclude any further light, growth, blessings, anointings, and special dealings of God to the soul. It does not preclude the possibility of temptations, trials, sorrows, bereavements, and a thousand and one difficulties which will arise more or less along one's pilgrim journey.

There are joys unspeakable further up the road after one's initiation into the "second blessing." There are testings, troubles, trials, tribulations, awaiting one after being cleansed from all sin. Post-purity problems are constantly confronting the sanctified soul.

We must not think that by virtue of being sanctified, we shall be "carried to the skies on flowery beds of ease." Possibly in the exuberance of joy in connection with a purified heart one is apt to convey to others that life is free from trouble and trials. This would be a great mistake. Some of the holiest men and women who have walked this earth, have had the severest trials.

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Read Paul's conflicts and note what he passed through. Yet he came off more than conqueror. Christ was a "man of sorrows and acquainted with grief," yet He was divine. If all who enter the experience of holiness could know beforehand some of the problems they will have to confront, it would help them to be on their guard, and prepared for them. The object of this booklet is to point out some of these problems, and thus enable the reader better to withstand "in the evil day, and having done all to stand."

A few Scripture quotations right here will show what may await one further up the road after his purification.

Be sober, be vigilant; because your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour: whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. But the God of all grace, who hath called us unto his eternal glory by Christ Jesus, after that ye have suffered awhile, make you perfect, stablish, strengthen, settle you (1 Peter 5: 8-10).

The Lord knoweth how to deliver the godly out of temptations (2 Peter 2: 9).

There hath no temptation taken you but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it (1 Cor. 10: 13).

The righteous cry and the Lord heareth, and delivereth them out of all their troubles. Many are the afflictions of the righteous; but the Lord delivereth him out of them all (Ps. 34: 17, 19).

Some one has said that bank robbers prepare more for their escape than for their robbery. We are not bank robbers, but we do believe in escape from the wiles of the Devil. It is one thing to be sanctified,

and quite another to retain the blessing. The apostle Paul said, that we are not ignorant of Satan's devices. The book of Revelation tells us that Satan is the accuser of the brethren. If we study more carefully Satan's devices and accusations of the brethren, it will help us materially in guarding against him. The first that we wish to notice in these problems of the sanctified life is:

I. TEMPTATIONS OF THE DEVIL

These trials are the direct onslaught of Satanic power. When the Lord sanctified you He did not kill the Devil. You may have wished many times that He did, but the Evil One is alive now, and doing business at the old stand.

Jesus Christ was tempted in all points like as you are, yet without sin. The Word tells us that the servant is not above his Lord. If Jesus was tempted, we can not hope to escape. However, in spite of the direst temptations we have this promise: "When the enemy shall come in like a flood, the Spirit of the Lord shall lift up a standard against him." Again we read: "Greater is he that is in you, than he that is in the world"; so we have Him abiding within, and He is conqueror over the world, the flesh and the Devil, and will bring us out more than conqueror through Jesus Christ.

The more like Jesus we are, the more may we expect to be tempted. The sanctified soul is more tempted than one which

is not. Possibly some one now is saying, "Then I do n't want to be sanctified, because I have all that I can endure in my justified state." Is it not better to be tempted much and have much grace to endure, rather than to be tempted little and have little grace? I would rather be able to preach three times a day and win more souls to Christ, than simply to be able to preach once a week and accomplish little. The more power one has with God the more capable he is of doing damage to the Devil's kingdom; hence, that soul is the one against which Satan will aim his biggest Krupp guns. There was a time in the history of the rebellion when the North would rather have captured General Lee than any other man in the South, and at the same time the South would rather have captured General Grant than any other man in the North. Why? Because each of these generals was in position to do the other side the most harm. So in proportion as we are able to do the Devil's kingdom harm, we may expect war with him.

II. TEMPTATIONS VS. CARNALITY

Here is another problem in the sanctified life. It is a problem because sometimes one questions whether it is a real temptation of the Devil or a real uprising of carnality; and because one may not absolutely know whether it is carnality or not, it becomes a serious temptation and problem.

How can one tell the difference between Satan's temptations and the manifestation of inward sin? That is the question. We only wish that we could explain it satisfactorily. It is a positive fact that Satan sometimes tempts a soul, and then stands off and points at him, and declares it is the "old man." It is also a positive fact that a soul may have the manifestation of carnality, especially in the way of impatience or anger, and Satan will stand off and declare it was only a temptation, or if he does not declare it a temptation, he will say it is nervousness. We do not wish to bolster one up in the belief that it is temptation when it is in reality the uprising of sin. That would be daubing with untempered mortar; but we do want people to be intelligent on the subject, and not be overthrown in their faith, when it is not carnality, only temptation. Let us look at the following illustrations of experience, and possibly we may be better able to understand this difference.

A certain lady, professing the blessing of entire sanctification, was one time waiting upon the table. In passing the pie, there came a suggestion for her to reserve the biggest piece for herself. She was a beautiful character, and not given to selfishness. The suggestion itself was a surprise to her. She did not for a moment intend to do such a thing. After the suggestion, Satan tempted her on the point of selfishness, accusing her of such, and declaring that because of her selfishness she could not be sanctified. The battle in her mind was then on. She was troubled to the

core, for the more she dwelt upon it the greater it became. Satan declared that she could not be sanctified with that selfishness in her heart. She finally yielded to the temptation, gave up her profession of holiness, and for a long while did not make any profession. Now, here was a direct case of temptation of Satan, and not the uprising of carnality.

Shortly after the writer was converted, he stepped upon a pair of scales to get weighed. It was the habit of his school boy friends to play a trick on the one being weighed. By placing one foot on the scales they could make another boy weigh more. When this boy stood on the scales that day he discovered that they were not weighing properly. Thinking a young man near by had his foot on the scales, he immediately turned around to see. There was no foot there. Again he tried to weigh himself, with no better success. He quickly turned around to see the trouble, but there was no foot on the scales. This was repeated several times, and yet he failed to detect any trick. Quickly there arose a feeling of anger in his heart. He did not say a word, nor manifest any disposition of impatience. His friend never mistrusted that there was any turmoil within. Finally he noticed that the scales had not been properly adjusted, and that it was not his friend playing the trick.

Now for the first time in his justified state he noticed carnality within, and it indicated to him the need of a further work of grace. This was not the temptation of

Satan, but it was the direct feeling of inward sin.

A certain man with a quick temper, in his unregenerated state, when attempting to build a fire in the stove, would discover frequently that the fire did not burn. This would arouse his ire, and giving way to the passion he would kick the stove. Of course this did not make the fire burn any better, except the fire in his own heart. The stove than before he was converted, and in his regenerated state he discovered that the fire did not burn any better in the stove than before he was converted. One morning while he was trying to make the fire, he felt the old uprising of anger. He wanted to kick the stove just as he had kicked it before, but the grace within his heart conquered the uprising, and he did not give way to it. Later on he got the blessing of sanctification, and even then discovered that the fire did not burn any better in the stove than before he was sanctified. One morning while attempting to build the fire, and finding it did not burn well, a voice spoke to him and said, "Kick the stove." Immediately he thought: Do I want to kick the stove; do I feel like kicking the stove? No, I do not want to kick it. I do not feel like kicking it. Now, let us notice the difference between temptation and carnality. Before he was converted, he felt like kicking the stove and did so. He gave way to his feelings. After he was converted, he *felt* like kicking the stove, but grace kept the anger suppressed, and he did not give way. After he was sanctified, Satan *suggested* to him, or

tempted him to kick the stove, and immediately he discovered that he did not feel like doing so.

The evangelist, who was conducting meetings in which the writer was converted, told the following story on himself: A few days after his conversion he went to the barn to feed his horses. He was carrying an armful of corn, when a colt slipped up behind him and tried to steal an ear of it. In so doing he knocked the whole armful to the ground. Some geese standing by helped themselves, and each goose, with an ear of corn, began running. Immediately, he felt anger come up in his heart, and he thought that he would like to wring the neck of every goose. Then he was tempted to believe that he had backslidden, and going to the barn, got down on his knees and prayed God to forgive him. Now, if this uprising in his heart was suppressed so that he did not carry out in purpose the wringing of the necks of the geese, there need not have been the belief that he had backslidden; for if one holds in check the uprising of sin, there is no evidence that he has slipped from God.

We admit that sometimes after one has professed holiness, the feelings within, whether they be temptations or carnality, are hard to distinguish. There are many people who, doubtless, have the manifestation of the "old man," and yet blame it on the Devil as temptation, and go right on professing holiness; when later they wake up to the fact that they are making a false profession and are injuring the cause, many of them actually giving way to car-

nality, so that others around know it. As the story is told of one who said that she was not angry, and was told by one who saw her, "You may not have been angry yourself, but you acted just the same as I do when I get angry."

When the temptation comes from the Devil concerning carnality, if one would stop and immediately analyze his feelings, he might be able to determine right then and there whether it was a suggestion of Satan, or a real moving of inward sin. Of course, impatience is only one form or manifestation of sin; there may be pride, envy, ill-will, stubbornness, or any other of the varieties of sin manifestations, and in any or all of these, one must determine whether it is a suggestion of Satan along any of these lines, or a real moving of inbred sin within.

III. TEMPTATION TO DOUBT

Doubt is another of the great problems in the sanctified life. Probably all have had such temptation. Sometimes one may be tempted to doubt that he ever had the experience of holiness. Another may never be tempted that he *once* obtained it, but he may be troubled as to his present experience. We fear many honest and extremely conscientious souls have cast away their confidence because of Satan's temptations concerning their experience.

Let us illustrate how Satan may come the following morning after one is sancti-

fied. The first suggestion is, "Good morning, sister; I want to talk over the great blessing you obtained last night." The voice is so soft and gentle and kind, that it is mistaken for an angel of light. Immediately the sanctified soul responds, "Yes, I was surely sanctified last night, and greatly blessed, praise the Lord." The voice says, "Are you as much blessed this morning as you were last night?" The soul begins to feel for the blessing, and wonders if there is that same degree of joyful ecstasy as the night before. Again the voice says, "You do not feel quite so happy now as you did last night." "No; I confess I do not have so much joy just now." "Well, sister," says the tempter, "do n't you believe that it would have been better for you to have waited a little before you came out so definitely in your profession?" By this time there is a deep sigh in that sanctified soul. The Devil seeing that he is making headway, says, "Sister, it really would have been better had you waited a little to be more sure that you had the blessing. Now the fact of it is, sister, that great blessing which you obtained last night was not the real blessing of holiness." Another long drawn sigh. She begins to believe that she made a mistake. Satan follows up his suggestion with the statement, "The fact is, sister, you professed something last night that you did not really receive, and by professing that, you have brought reproach upon the cause of God." She now begins to groan and say, "Oh God! help me and have mercy upon me." Satan is encouraged to press

the suggestion further. "And not only, sister, have you brought reproach upon the cause, but you have actually stated what was not true, and in doing this you have lied. The only way to make it right will be to make a public confession of the same." She has failed to detect the cloven hoof of the Devil. She has given way to his suggestions, and doubted away her experience, and is thrown into great darkness and sorrow of mind. She has cast away her confidence. Had she been properly posted in regard to the subtle influence of the Devil, at the first suggestion that she had made a mistake the night before, she might have arisen above it all and said to the Devil, "Ecstasy or no ecstasy, feeling or no feeling, I know I gave myself to God last night; that He accepted my offering, purified my heart, gave me the witness within, and I am still all on the altar that sanctifieth the gift."

How it must grieve the Holy Spirit to have a saint doubt His work! It is better when these suggestions to doubt come, to stop and ask yourself this question: Have I consciously sinned in any way, since I knew that God did this work? Have I had the consent of my will in any wrong doing? If one is satisfied that he has not consciously broken with God, he has a perfect right to say, "I have not taken anything off the Altar; I am still abandoned to the Holy Ghost, and believe the blood cleanseth from all sin."

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IV. TEMPTATION TO DISCOURAGEMENT

Where is the sanctified soul that never had such a temptation? Still, temptation is one thing, and yielding to it quite another. If temptations were sin, what a sinner our Lord would have been!

Some people do not seem to think of the subtle and disastrous consequences of discouragement. I once heard a holiness evangelist say that he was discouraged. Surely this brother, had he felt the import of the word, would not have used it, if it had not been actually true. If it were actually true, it did not signify much in the experience of real sanctification.

Let us look at the derivation of the word, discourage. The word courage comes from the Latin word, *cor*, meaning heart. From this Latin word *cor*, we get the word *core*, and the core of anything is the heart of it, as, the core of the apple is the heart of the apple. Courage then would mean cor—age, or in other words, heart—age. Discouraged would mean disheartened. If one becomes disheartened, it means that his heart has failed. As many are dropping with literal heart failure, so many are dropping out of the ranks by spiritual heart failure. We are conscientiously and everlastingly opposed to discouragement on any line, because it means to be disheartened, and that means heart failure. Thus, we see that discouragement affects the heart, and anything that affects the heart will affect our sanctification. Satan knowing that discourage-

ment has such an influence upon the heart, turns his subtle temptations in that direction.

There is too much loss incurred in connection with discouragement for any one to give way to it. Discouragement causes loss of joy. Where was there ever one full of joy on any line wherein he was discouraged? Joy and discouragement are practically incompatible. No discouraged person is full of joy. Discouragement causes loss of spiritual strength, for the Word says, "The joy of the Lord is your strength." Again, discouragement causes loss of faith. How can one sustain faith and yet be discouraged? Because of a loss of faith, there will necessarily follow the loss of service, for there will be no heart to serve where there is no faith. Let us then sum up the losses which result from discouragement: the loss of joy which results in the loss of spiritual strength; the loss of faith which results in the loss of service. Now, if one's joy and strength and faith and service are gone, where is he in his Christian experience and in his relation to God? From this we might determine the importance of encouragement and the frightful ravages of discouragement. When Joshua landed in Canaan and led the conquering hosts in the subjugation of the land, God said unto him, "Only be thou strong and very courageous, that thou mayest observe to do according to all the law which Moses my servant commanded thee: turn not from it to the right hand or to the left, that thou mayest prosper whithersoever thou goest." Josh. 1:7. He then

adds, that if he will do this and stick close to the Word of God, that his way will be prosperous and he shall have success. Let us give you a little motto, a live motto: Never get discouraged.

V. THE PROBLEM OF TRIALS

The sanctified life has many trials. Some one has said that trials are try—alls; they try all there is in one. We are, more or less, confronted with trials of various sorts daily. If we had our way we might eliminate them from our lives, and yet they are need-be's. "Wherein ye greatly rejoice, though now for a season if need be ye are in heaviness through manifold temptations; that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honor and glory at the appearing of Jesus Christ." 1 Peter 1 : 6-7. Thus, we see that these things are needful, and they are worth more than purified gold. If they are worth more than purified gold, why don't we act more as if we had struck a gold mine when these trials come? Are we not more apt to look as if we had buried the last friend on earth, and that the hearse was waiting outside the gate to carry us to the cemetery? Why do we not practice more shouting the victory, and rejoicing ever more, and in everything giving thanks when these trials come upon us? People do not look down at the

mouth when they have found a gold nugget. Why should we look down at the mouth when we have struck something worth more than gold? The writer's wife once said to him, "I can always tell when you are tried. It is not because of what you say, but because of what you don't say. You are always so quiet." Why can we not all have an experience so that our companion may not know when we are tried? not keeping so everlastingly still, but by shouting the victory.

Here is a sister who gets up in a meeting, and with a forlorn look says, "Pray for me, I believe I have more trials and temptations than anybody in the world," and she looks it. Now, what does the Bible say? It says, "My grace is sufficient for thee." Doubtless all of us have had seasons of trial when it seemed that we could bear no more; but the Word says, "He giveth more grace" and thus we are able to bear it. If Sister A. has a given amount of trial, God will put the adequate amount of grace alongside of it to enable her to endure. If Sister B. has more trial, she has the promise of more grace. If the sister just mentioned in meeting has more trials and temptations than anybody else in the world, then she has God's promise of more grace than anybody else in the world. Instead of her whining and complaining over her superabundance of trial, she ought to rejoice and be exceeding glad over her superabundance of grace.

If Satan brings a trial upon a person, and that one begins to murmur and complain, or grunt, or growl, the result is, the

more he does so, the more encouraged the Devil is to increase the trial. Was it not that way in our school days? Some boys poke fun at another. He begins to cry, and says, "I'll tell my mamma on you." This encourages the boys to continue tormenting. When they try the same plan on another boy, and he begins to laugh, and says, "I don't care; do it some more if you want to," they immediately turn away and say, "Let him alone; we can't have any fun out of him." When the Devil kicks old Sister Grumble, and she groans and grunts, the Devil says, "I am having lots of fun out of old Sister Grumble; I'll kick her again," and the more she grunts and complains, the more the Devil is encouraged to kick; but when he says "Let me try it on Sister Joy," and she immediately shouts "Hallelujah!" the Devil is non-plussed; but he says, "I'll try her again," and he gives her a harder kick than ever, when she shouts, "Praise the Lord!" or "Glory to God!" He says, "That is a strange old saint, the more I kick, the more she shouts, and I can not have any fun out of her; I will try some one else."

Trials are strengthening to the Christian character, just as storms are strengthening to the sturdy oak. As the blasts of wind beat up against it, they cause the roots to take a firmer hold, and thus the oak becomes stronger. If we had no storms in our Christian life, no trials nor temptations nor persecutions, we would become weaklings; then perchance, if some sudden and severe trial should overtake us, we

would not have the strength to endure, and so we would go down under the test. Let us then thank God for those things which strengthen our Christian character.

In our Christian life we have losses and crosses, sorrows and suffering, disappointments and persecutions, troubles and tribulations. We are sometimes a trial to each other. The husband is a trial to his wife, the wife to her husband. Children are sometimes a trial to their parents, and parents to their children. One of the greatest trials to holiness people is holiness people. Some of the worst trials that the writer ever had have been holiness preachers, and doubtless he has tried them. What are we to do when these trials come? We must keep right on loving, and exercising a charitable spirit toward all. Let me give you a remedy in the time of trial: "And we know that all things work together for good to them that love God, to them who are the called according to His purpose." Romans 8 : 28. If we believe the Word we must believe this text. It is a ballast to our bark as we sail life's tempestuous sea. We must live in Romans 8 : 28 if we keep victory in our hearts. If we are not there, how can we "rejoice evermore" and "in everything give thanks"? How can we "take joyfully the spoiling of our goods"? How can we rejoice and be exceeding glad when we are persecuted for righteousness' sake, and have all manner of evil said against us falsely for His sake?

Let us notice how a severe trial may affect one. Instead of looking away to Jesus for victory over the trial, one is apt to look

at the trial. He begins to walk around it and get closer to it, like the little bird that leaves the limb on which it is resting, and begins to circle around the mouth of the serpent that has thrown its awful charm around it, the circumference of this circle gets smaller and smaller, and the poor bird is drawn closer and closer to the open mouth of that forked-tongued and glistening-eyed captor. Finally, when the bird gets very close, it gives a shriek and drops into the mouth of the serpent. So it will be when that severe trial comes to the Christian, if he begins to circle around it, he will be drawn closer to it, and he may finally drop into the very vortex of discouragement and thus lose out in his Christian experience. Could the little bird have had its attention drawn in another direction, it might have broken the spell and escaped. God has prepared a way in our trials so that we may look away to Him and He will break the spell and thus we can make our escape.

I once learned a secret, the secret of success in sudden trial. It is found in Romans 12:12, "continuing instant in prayer," This does not mean family prayer, closet prayer, public prayer, or necessarily ejaculatory prayer; but it means instant prayer, praying as quickly as the temptation comes, learning the secret of quick praying, throwing your prayer to the throne of God in the twinkling of an eye, and thus heading off the onslaught of the Devil.

In the early days in Texas, when one desired to become a cowboy, he knew that

resolution and desire would not qualify him as such. He had to practice up for it. The first step in the program was to get a target with a bull's eye, then stand off at a given space and shoot at the bull's eye with his revolver. When he could successfully hit the mark, he was ready for the next step. He would then practice on horseback. The motion of the horse's breathing made it more difficult to hit the bull's eye, but when he could do so at every shot, he was ready for the next step. Now he must ride past the target and shoot at the bull's eye on the run. When he could thus hit the bull's eye on the run, or in any quick maneuver, he was prepared for the office of a cowboy. Why did he need all this practice? Because he did not know at what moment he might need that skill which his practice had brought him. So it is in the Christian life. We should practice throwing up our petitions to the throne of God, and getting help in every time of need, as suddenly as the Devil can bring about any trial or temptation to us. For instance, impure thoughts, or unholy imaginations may be suddenly precipitated upon us; or some one might make some cutting remark that would tend to offend us, or grieve us. We should be so accustomed to instantaneous prayer that we could say, "Oh, Lord, I do not want that thought, I do not want to harbor that imagination, I will not be offended over that remark; help me at this time of need." And thus God will answer prayer, and you will have the victory.

Many times, if we are not careful, we

will allow trials to press in upon us and give Satan the opportunity of having much sport through our neglect of calling upon God at the very moment of sudden trial. Some illustrations in the life of the writer might make this point clear. One time I made a certain verbal agreement with a minister. Shortly afterward, I felt this man was not fully carrying out his part of the contract, and it was a severe trial to me. I was not angry, nor did I have any ill-will, but I felt the injustice. This was not contrary to the experience of holiness. We are still human and are not yet in heaven. While this severe trial was pressing in upon my heart, I did not think of instantaneous prayer, but was sitting in a rocking chair, dwelling upon the thought of that injustice. Suddenly, a voice seemed to say, "This would be a good time to praise the Lord." Immediately I thought, I do not feel like praising the Lord; I have n't any feeling of praise. But I know the necessity of it regardless of feeling; and so figuratively speaking, I took myself by the collar and wheeled myself into line and said, "You praise the Lord, feeling or no feeling." Instantly my heart responded, and I said something like this: "Oh Lord, I thank Thee that this is just as it is," and with those few words of praise, I discovered that the act had created the spirit of praise. I was on top, the victory was gained, and it ceased to be a trial.

A brother once arose in meeting and said, "I am serving the Lord the best I know how under the circumstances." The leader of the meeting replied, "Brother, you ought

not to serve the Lord under the circumstances, but on top of the circumstances."

While I was living in San Francisco a friend of mine wished to move a certain distance up the country. He had no money with which to ship his furniture, and I wanted to help him. I supposed that the freight would not be more than five dollars, and I knew I could help him to that amount. Accordingly, the furniture was sent down to the dock, placed upon the freight car on the ferry boat to be sent across the bay, and then up the country. I stepped into the freight office and waited for the bill. The clerk looked up and said "Seventeen dollars and forty-six cents." I felt as if all the wind had suddenly gone out of my sails. If a policeman had struck me with a "billy" I would not have been more dazed. My first thought was, shall I order the furniture taken out of the car? I concluded that would not do. I distinctly remember that I did not get impatient, nor speak a wrong word. I walked out on the dock to get a little air. As I walked up and down I repeated to myself, "Seventeen dollars and forty-six cents." The amount began to swell and get bigger until it seemed almost like seventeen hundred dollars and forty-six cents. The more I looked at it, the larger it got, until it seemed to fill the whole horizon. For possibly three minutes I forgot myself. I forgot all about being sanctified. I forgot about the promises of God, I was so dazed, only thinking about that \$17.46. I was not backslidden, I simply forgot myself, and during this three minutes the Devil was having much

fun. Finally, all of a sudden, the Lord seemed to speak to me and remind me that "all things work together for good," and that I could rejoice and get on top of the trial, which I immediately did. God gave the victory suddenly as I praised the Lord, and I believe if my spiritual eyes could have been opened I would have seen the Devil running down the road. I went back, paid the money, took my receipt, and went home. My wife was as much interested in the affair as I was, and on my return inquired about it. I did not want the Devil to have any fun with her as he did with me, so I asked her, "Are you all on the Altar?" She looked serious and said, "What did it cost?" I said "Are you all on the Altar?" Still she looked serious. I knew if she were all on the Altar, there was no room for grumbling or complaining, so I said again, "You have not answered my question; are you all on the Altar?" She then smiled and said, "Yes." Then I was ready to tell her the whole affair. I had headed the Devil off, and my wife had the victory without him having three minutes fun out of her.

I have learned a beautiful secret, that when these sudden and great trials come rolling up ready to overwhelm me, I can do one of two things: I can either lie down and let them crush me like the wheels of a Juggernaut car, or I can by faith transmute them into chariots, leap on top of them, and let them carry me on to victory. I never did enjoy being ridden over; I much prefer to ride. The Bible says, "Go to the ant * * * * learn of her

ways and be wise." I once did this and it became a great lesson to me. It is said there is a certain kind of a belligerent ant in Africa that goes out for war. They draw themselves up in battle array against another body of ants, and coming off victors, and conquering the foes, each ant seizes its victim, wheels it around and makes it carry him home. So God would have us in all the trials of life come out more than conquerors, turn them into chariots and make them swing us on to greater victory.

VI. PROBLEM OF FEELING

This is one of the great factors in the sanctified life. How we welcome the joyous feeling! How unwelcome the opposite! Our feelings are vacillating; they ebb and flow. Sometimes a sanctified soul is full of ecstasy, but joyous feeling is not the criterion in holiness. Our capacity for feeling is somewhat like a thermometer: sometimes it rises, sometimes it falls. At the falling of the thermometer Satan will try to get in his work and overthrow our faith. Our trials, our losses, our persecutions, disappointments, home cares, crosses, sickness, all of these may cause a variation in our feelings; and yet in the midst of any of these, when there seems to be such a lack of joyous emotion, we have noticed that to rise above it and trust God and sing or shout His praises, will

many times cause the thermometer suddenly to leap upward, and what a change takes place within!

In the early part of my Christian experience, my riding horse, while I was over a hundred miles from home, was frightened at the explosion of fire crackers on Fourth of July night, and became unmanageable. He leaped over between the wheel and bed of the buggy behind which he was tied, and died there on Orange Grove avenue, Pasadena. That animal was my only property. I had to return at once to take a school where I had been engaged as teacher. There was no way to go but by stage, and this involved additional expense, besides the loss of the horse and repair of the buggy. That evening while bowing around the family altar at the home where I was stopping, the grace of God so enabled me to rise above it all, that I praised the Lord, and God gave me a blessing that was worth more than the horse which I lost.

If one depends upon his feelings as an evidence of his sanctification, he will be leaning upon a broken reed. He will frequently find himself in hot water. He will be unstable in all his ways. Let us look at the old patriarch, Isaac, weak, feeble, and blind. He asked Esau, whom he loved, to go into the field and find some venison and dress it in a savory way and bring it to him to eat. He would then receive that parental blessing which accompanied the birthright of the eldest son. While Esau was gone for the venison, Rebecca commanded Jacob to kill a kid and bring it prepared in a savory way to his father, and

thus he would get the blessing instead of Esau. Jacob knowing that he was a smooth man, and that Esau was a hairy man, realized that he would next want to feel of him, and know if he were Esau. His mother assured him that she would look after that, and so putting the wool of the kid around his neck and his wrists so that he would feel like the hairy form of his brother, he went out to his blind father with the dish of so-called venison. His father said, "Who is this my son?" and he answered, "I am Esau, thy first born son Esau." Then said Isaac, "Come here and let me feel of you." He said in substance "The voice is the voice of Jacob, but you feel like Esau," and he depended upon his feelings and was fooled. How many people thus get fooled by depending upon their feelings! Had Isaac depended upon the word that came, he would have known that it was Jacob, and would not have been misled. Should we depend more upon God's Word, upon His promises, and less upon our own changeable feelings, we would succeed better in our Christian life.

One of the most common causes of variable feelings is the state of one's health. A condition of gloominess or sadness may prevail with sickness, because of indigestion, or condition of the liver, or other frequent weaknesses. It would be well for the sanctified soul if he understood a little of physiology along with spirituality.

At a meeting in Southern California many years ago an elderly Christian lady, who had professed the experience of holiness for some time, came to the altar. An

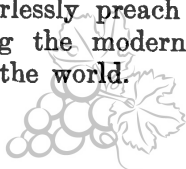
eccentric preacher knelt down beside her and said, "Sister, what is the matter with you?" She looked up with a distressed face, and with her hand upon her heart said, "Oh, my heart!" Said the preacher abruptly, "Sister, there is nothing the matter with your heart it is your liver," and I believe he had it about right. The heart is on one side, and the liver is on another, and surely we ought to learn the difference between heart conditions, and liver conditions.

VII. PROBLEM OF OTHERS' EXPERIENCE

How common it is for one to gauge his experience by another's! "For we dare not make ourselves of the number, or compare ourselves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise." 2 Cor. 10 : 12. No person's experience should be a criterion for others. Paul said to follow him as he followed Christ. Christ is our example; others are not. Growth in grace would naturally put one farther up the road than one who has just started in the race. It is perfectly natural to suppose that the one who has been sanctified ten years would be farther ahead than the one sanctified one year, and that the one who is sanctified one year would be ahead of the one

sanctified one week. It is here that we must use Christian charity. The one older in experience must exercise charity for the one just started, when he discovers in him things that he could not consistently do himself. May be in his early experience he did no better than the one just started. The one ten years up the road must have charity for the one a year old, and the one who has been sanctified one year must have charity for the one who is a week old. Doubtless all of us can look back over our past life and see many things that we did, not knowing better, which brought no condemnation, and yet now, if we did them, would bring condemnation to our souls. Probably upon close examination there is no life in which we might not discover something that we would not feel free to do ourselves. Doubtless if others knew all things in our lives, they could likewise find things that they would not be free to do. Many years ago I took time to go over a number of people's lives to see if I could find one that had nothing in it that I could not conscientiously do. First, I thought of a preacher, a very excellent Christian gentleman in whose home I had lived in different cities while helping him in revival services. He was so kind and gentle in his home, so full of perfect love, such a godly example, that I wondered if there was anything in his life I could not conscientiously do. Immediately, I thought of one thing: He wore a stove-pipe hat. I would not wear a stove-pipe hat; I would rather go without any hat. It reminded me of the statement in the "Ram's Horn," that he was

trying to add a cubit to his stature and could not do it. Yet, I had the utmost confidence in the man's experience of holiness. Later, he ceased to wear the stove-pipe hat, and possibly felt somewhat the same as I did. Then I thought of another preacher of holiness, a great and noted evangelist who went over the land winning thousands of souls to Jesus Christ. The beautiful spirit, the kind heart, so full of perfect love, won me to him. I thought, Does this dear brother do anything I could not consistently do? One thing: he parts his hair in the middle. I would not part my hair in the middle; I would rather let it go unparted, but I did not discountenance the brother's experience because he parted his hair different from me. Then I thought of a sister, one most actively engaged in Christian work, brought up in the Episcopalian faith, doubtless never thinking much concerning the wearing of jewelry. I thought, Does she do anything I could not consistently do? I had the utmost confidence in her experience of holiness, but she wore gold on her finger, and I could not conscientiously do that. Some possibly may not have light in regard to this part of God's command; and of course we should have charity; but it does not mean that we should withhold that light. We should fearlessly preach the Word of God concerning the modern weakness of conforming to the world.



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VIII. PROBLEM OF CONSCIENCE

Everybody has a conscience. There may be a difference of opinion as to what conscience is, but one thing sure, it is that monitor within that always says, "Do right, do right." Joseph Cook, that master platform speaker who spent two weeks in a Boston library in order to frame a definition of conscience, so he could give it out to the world, defines it thus: "Conscience is that somewhat or some one within us that pronounces upon the rightness or wrongness of choice, in the realm of motive." To some of us that may seem a little hard to grasp. If so, let me give you the Indian boy's definition: "Conscience is a three-cornered something within us that turns around when we do wrong, and hurts us; but if we keep on doing wrong, it wears the corners off, so that when it turns around, it does n't hurt." While conscience is a monitor within excusing or reproving, yet it is not our guide to right. We must learn what is right from the Word of God, and in learning what is right, our conscience will prompt us to do the right. If our conscience is wrongly educated, and we have a wrong understanding of what is right, and believe with all the heart that certain actions are right, of course, the conscience will not reprove. The Hindoo woman believes it right to throw her baby to the alligator, and does so without any compunction of conscience. Should a woman of this country do that, her conscience would lash her to death. The man who

robbed his fellow-man after killing him in cold blood, sat down afterward and ate the meal that was before him on the table. When he was convicted of the crime, the judge asked him why he did not eat the meat on the table. He replied, "My conscience would not let me." Evidently his Catholic training had produced a stronger impression upon the importance of abstaining from meat on Friday than on the subject of murder and robbery.

God has given us a conscience for a purpose, and every sanctified soul must wake up to the fact that he can not violate his conscience with impunity. There seems to be two extremes in sanctified professors: one is a sort of blunted conscience, which seemingly allows him to do some things which would backslide another at once. The other extreme is the super-sensitive conscience, so tender that Satan takes advantage of it, and in the least mistake one feels hurt and suffers real agonies. We have often wondered at the actions of some holiness people, how they could do so and yet not feel condemned. We have also been surprised at others, who on the slightest mistake, almost lost their experience.

Some one asked another, "How is it that you get along so well in your experience?" The answer was, "Because I mind the checks." All of us have felt many times the check upon our conscience. Perhaps, we have started somewhere, and it was not best to go at that time. It might have been proper at another time, but this time the Holy Spirit put on the check. Maybe we were about to purchase something, and

we felt the check that it was not best to purchase at that time, or it might have been too expensive. The check was given for us to call a halt. More than once I have started to tell something, such as a story for amusement, and in the midst I have felt a check on my conscience, and deliberately stopped with the explanation that I did not feel that I could finish the story. This, of course, would cause embarrassment and call for an explanation, but it taught me a lesson to be more careful the next time.

Many times we have unintentionally made statements, perhaps in meetings, and soon after discovered that the statement was not absolutely correct. The question then would be, What shall I do in regard to correcting it? Many have been placed right here, and with such a tender conscience, they felt that they were under obligation to get up before the congregation and make a full correction of the mistake. This ought to be done if the question involved had any special moral quality in it; that is to say, if some harm would arise providing it was not corrected; but we have long since learned that when any such mistake is unintentionally made, where there is nothing involved, either one way or the other, it is entirely out of order to take the time and attention of a congregation to explain that which does not affect another in any way. The fact is, God looks at the motive, and where the motive was proper, and a mistake made that affected no one, we should have sense enough to know that it is not necessary to be troubled about it.

For the benefit of those who are ex-

tremely sensitive in their conscience, and are constantly confronting this problem in their sanctified life, let me say, get your conscience properly educated and trained so that you will not be continually lashed by your super-sensitive condition.

IX. THE PROBLEM OF SERVICE

“If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master’s use, and prepared unto every good work.” 2 Tim. 2 : 21. It would seem from this, that the preparation for service was sanctification. Some sanctified people are better prepared for service than others; but it is a fact that nobody has the God-given preparation until he is baptized with the Holy Ghost, which produces the sanctified life. With this preparation, one is confronted with the problem of service, on every hand. Before one is sanctified, he is apt to think, What is there to do? I do n’t see very much to do. But in the sanctified life, the question is, How can I do all that I see to do on every hand?

If one is not very careful he will find a tendency to tone down and cool off in service for God. One may find himself staying home from prayermeeting for slight reasons, or neglecting family prayer for the same. He may not be so active in personal service with others. He may not be so active in introducing conversation on spiritual subjects. There may be a tend-

ency to leave the revival service and go home as soon as the altar call is given, leaving all the altar service for others more actively engaged in the work. All of this will soon militate against his Christian experience. If one is going to continue in the life of holiness, he must constantly be on the alert, and embrace opportunities, and make new opportunities for Christian service. It is right here that so many young people fail. They shift the responsibility of service to older people who have had more experience; but those older people had to gain their experience some time. If more young people would take their stand immediately in the sanctified life, and constantly and conscientiously testify and pray in public, help pray folks through at the altar, and engage in personal work with others, there would be less tendency to lean toward the world and lapse in to the old state. We know of a lady who in her early Christian experience had to leave the old crowd, and in doing so she took her place in the "amen" corner in the church. Her delight was in the prayermeeting, and other services of the church. She was always at the front, always busily engaged, and much blessed. She declared while single, that if any man got her for a wife, he would have to get her from the "amen" corner, meaning that he would have to be in the same position that she was. The first time I ever saw her was at a campmeeting during an open air service. Far beyond any of the others, I noticed the blessing of God upon her. She was full of the demonstration of the Spirit, and the power

of God. I did not know who she was, but the next time I saw her years afterward, she was the wife of one of the most godly sanctified evangelists I ever met, being still active in the work of God, and now preaching the gospel.

Let me add in closing this thought: let neither timidity, lack of education, nor opinions of the people keep you from constantly being engaged in the Master's service.

X. THE PROBLEM OF COMPROMISE

Doubtless every sanctified soul has stood face to face with this problem more than once. Sometimes it becomes a serious question as to what to do. With the world and the Devil withstanding one in his aggressive service, and the war against holiness constantly on, one wonders what is the best course to take. The question of compromise may involve one's profession; it may involve the place of worship, or church membership, or fellowshiping others, or the matter of dress, or preaching, or any other thing in which one may be tempted to tone down in His service. Many a preacher has compromised the preaching of holiness on account of his bread and butter, the question of his salary being at stake, or facing the loss of his appointment for that of a smaller one. The wife may face the problem of compromise with her husband who demands that she cease

the profession of holiness and attendance upon holiness meetings. The mother may meet the question concerning the plainness of attire when her worldly daughters beg her to dress more like the world. The holiness professor may be demanded by the pastor to cease from such profession. What must one do on the question of a wrong compromise? Instead of constantly reading the old sign, "What do the people say?" let him look at the other side and see "What does God say?" After all, it is of little import concerning the opinions of others who are carnally minded; but it is all-important when we consider the opinion of God.

The Christian Scientist may urge his sanctified wife to go to the Christian Science meeting with him, and he will go to the holiness meeting with her. It would be very easy thus to compromise, but when once the bars are laid down, and she attends the Christian Science meeting, she may have little holiness left by which to influence her husband.

When the pastor lets the banner of holiness trail in the dust because of his carnally-minded constituency, he has sold out Jesus Christ for a price equivalent to that which Judas received. It is encouraging to know that there are some people who are so devoted to Christ that they would rather die than to displease Him. We once read of a certain sister in England who was attending Mr. Fletcher's meeting. Her husband became enraged and demanded that she cease attending those meetings. He declared if she did not cease, that he

would heat the oven and roast her alive on her return. Believing that her husband would carry out his threat, it was a question in her mind what to do. She finally concluded she would obey God if she sacrificed her life. Accordingly she attended the service again. In the meantime, Mr. Feltcher found that his sermon had slipped from him. The only message that he could get from God that morning was about the Hebrew children in the fiery furnace. Evidently, God was planning for this loyal soul. She received much help and encouragement, and going home with the tread of a martyr, instead of finding her husband with the oven heated for her reception, she found him on his knees crying to God for mercy. It will always pay to be true to God.

Dr. Godbey tells about a lady whose husband demanded that she abstain from any further attendance upon his meetings. In her distress she went to the doctor for advice. He advised her to go to her husband and tell him, that before she ever married him she had her God, and worshiped Him, and obeyed Him, and that she could not afford now to let some other god keep her from such obedience, and that accordingly she would attend the service. What was the result? The result was, that her husband attended the services with her. The best way in the world to win that ungodly companion is not to compromise, and take some wrong course which he will suggest, but to be firm and faithful, and loyal to God at any cost. I once heard Evangelist Ed. Ferguson relate the follow-

ing incident: A lady had been wonderfully sanctified, and it tremendously stirred the ire of her husband. He declared to her if she attended those services again he would leave her. She was so blessed in her soul that it seemed her feet would scarcely stay upon earth. She began to jump and shout, and praise the Lord, and declare that she had the blessing. This exasperated her husband still further, and he said before he left he would take an ax and smash up all the furniture. Again, she jumped up and down and shouted, "Glory to God!" saying that she was still sanctified. With his temper absolutely beyond all control, he said he would take the ax and chop her to pieces. With the thought of going to heaven all the sooner, she still jumped up and down and declared that she was sanctified. At this juncture the husband dropped on his knees and cried, "Pray for me, for I am the meanest man on earth." Thus the woman won out, not by compromise, but by faithfulness to God.

A good lesson on compromise may be learned from Nehemiah on the walls of Jerusalem. While actively engaged in building those walls, Sanballat sent word to him, requesting that he come down into the plain of Ono and talk matters over with him. He declared, "I am doing a great work, and can not come down." Had he compromised with Sanballat and come down to Ono it would have been "Oh, no!" after that in his relation to God. Having once fallen to the plain of compromise, it would have been hard for him to have said "Oh, yes!" to God's call.

Let every reader of these lines, whenever any suggestion is made for him to take a lower plane than the one on which he is now living, immediately look to God for grace and strength to stand; for when one gets the consent of his mind to take a plane below the highest place where God has put him, he practically gets the consent of his mind to become a backslider.

XI. THE PROBLEM OF FREEDOM

"Where the Spirit of the Lord is there is liberty." 11 Cor. 3 : 17.

"For, brethren, ye have been called unto liberty." Gal. 5:13.

"If the Son therefore shall make you free, ye shall be free indeed." John 8 : 36.

With freedom all around us as the air we breathe, and the Holy Spirit within us, there is no reason nor excuse for being cramped and tied up either in our religious experience, or in our public worship. Personally, I never ask the Lord for liberty, except possibly, in the matter of preaching, that I might have help of God in delivering the Word; but as far as being free in worship, God says to help yourself. To illustrate: I come home from school as a hungry school boy and say, "Mother, I want something to eat." She says, "My dear boy there is the pantry, help yourself." After a pause, I repeat, "Mother, I want something to eat." Again she says, "My dear child, I said, there is the pantry, help yourself." Without so doing I again cry,

“Mother, I want something to eat.” About that time she would be apt to give me something that I had not called for. How many of God’s people are saying, “Lord, give me my liberty; set me free,” after they have claimed the experience of holiness, and yet God is saying, “My dear child, help yourself.” Why should we then beg and tease the Lord to make us free in the meeting when He has “put the cookies on the lower shelf,” and said, “My dear child, just help yourself.”

A number of years ago while I was conducting a meeting in Seattle, and the altar was lined with seekers, one of them sent a messenger asking me to come to her. I did so, and she said, “Brother Shepard, I want you to pray for me that I may have my liberty.” Immediately I said, “Oh, there is no need of praying about that, help yourself,” and I turned and walked away. In a few minutes I turned around and the woman was on her feet, shouting the praises of God, and figuratively speaking, she had picked up the meeting and run off with it. We may often wonder why God does not answer prayer when we ask Him for more liberty, but the fact is that He has already provided it, and it remains with us to do our part.

When that sturdy character, Frederick Douglass, born and reared in slavery, saw the injustice of his bondage, he began to pray for liberty; but he said God did not answer his prayer. Again he prayed and prayed, but God did not answer his prayer. One night he said he went out and fixed his eye on the North Star, and scratched

gravel behind. It was then that God answered his prayer. If some people who are tied up in meetings would fix their eyes on Jesus and scratch gravel, they would soon find out they had their freedom. The Word of God says, "Quench not the spirit," and that soul who feels the blessing of God and the demonstration of the Spirit working within, and because of timidity, or the opinions of others does not let God have His way, will surely find that he has quenched the Spirit. It is right here, with this very problem, that many have not only quenched the Spirit, which means to thwart the Spirit, but have actually grieved Him. How many there are, who in their initiatory experience into holiness, have come through with a shout or other outward demonstration, and afterward when God desired to duplicate the blessing, they have immediately checked the desire, and failed to allow that proper demonstration of the Spirit. When one presents his body a living sacrifice, that offering includes all the members of the body, which means his hands, his feet, his tongue, his all. He simply puts himself on deposit for God to have His way with him. It is somewhat like making a deposit in the bank. Some one places one hundred dollars in the bank in my name, hands me over the bank book, and tells me to draw on that deposit up to the limit for anything, at any time. This money then belongs to me. I do not intend to consult my depositor as to when or for what purpose I may draw on that amount. If it is mine, I may do as I please as far as the depositor is concerned. In aban-

doning ourselves to the Holy Ghost, we practically put ourselves, all that we have, in heaven's bank on deposit, and turn it all over to the Holy Ghost. This means, Lord, Thou canst draw on the deposit for any amount and for any purpose at any time. Thus, God requires our deposit or consecration. Suppose then, that the Holy Spirit a little later says to that naturally timid heart, who has made such a deposit, I will draw upon you in this meeting for a shout, and to that other one who has made a like consecration, I will draw on you for a trip up and down the aisle, waving your handkerchief and praising the Lord. He may draw upon that naturally-inclined penurious soul for fifty dollars for the foreign field. Whatever the draft whatever the demonstration, quench not the Spirit. You are on deposit, abandoned to the Holy Ghost, and He has a right to do with that which is His own without consulting the depositor.

XII. THE PROBLEM OF PULPIT UTTERANCES

There are holiness preachers and holiness preachers. Many of these are evangelists — evangelists of all grades of intensity. Sanctified people are constantly sitting at the feet of these religious instructors and drinking in their pulpit utterances. These are so varied, and sometimes so contradictory, that the honest souls who listen first to one and then to another, wonder which is correct; and naturally credulous, they do n't want to doubt either, and, so they

are confronted with serious problems concerning truth. If all preachers would be more careful and make no statement except that which could be corroborated by the Word of God, there would be less confusion in the minds of their hearers. Sometimes an evangelist puts an extraordinary test to his congregation, and asks all who can measure up to it to arise. If this is not in the Spirit, but beyond that which the Spirit would sanction, there is apt to be great confusion in the minds of some very conscientious people, and they might cast away their confidence by not being able to measure up. The longer I live, the fewer tests I put to a congregation. Sometimes they seem in proper order, and the Lord blesses them, but I am so afraid that some folks will lie in standing up on some given test, that it makes me more and more careful how I give them.

Sometimes the evangelist thoughtlessly makes a statement declaring if one is sanctified, some certain thing will show in his life, or some certain thing will be eliminated from his life. If this is not scripturally true, it lays down the bars for some conscientious soul, who has all confidence in the evangelist, to wonder if he has the experience, and he may be led then and there to cast away his confidence in his own experience, when he should have held steady, and weighed that public utterance by the Word of God.

Quite a number of years ago I heard an evangelist declare that in the experience of sanctification one would not feel lonely, or perhaps he used the word lonesome. I

thought it strange at the time, and did not believe the statement. If that were true, I did not have the blessing, for sometimes in my own evangelistic work, being away from home, I had certainly felt lonesome. One night at the close of the old Portsmouth campmeeting in Rhode Island, when nearly all the campers had left, I decided to remain on the camp ground for a rest. The shades of evening had gathered, and I was sitting on the front porch of a cottage. My mind was on my loved ones far away in Pasadena, California. While thus feeling unusually lonely, a lady stepped up to me and said, "Brother Shepard, do you ever feel lonesome?" I replied, "Yes, Ma'am," and nearly burst into tears, feeling rather glad that it was too dark for her to see my emotion. This same evangelist who years before declared publicly that holiness would take out that kind of a feeling, asked me a few weeks after he made the utterance, if I would not stay with him over night, because he felt so lonesome.

Another evangelist one time said in my hearing something to the effect, that if one was sanctified he never would be bothered with certain kinds of dreaming. I immediately said to myself, "Then I have n't the blessing." But I happened to know enough of what God had done for me, not to throw away my confidence because some one had inadvertently made a wrong statement. Another evangelist might enlarge upon the subject of perfect love casting out fear. Some folks quote it, casting out *all* fear, but the Scriptures do not express it

thus. If one is not careful, he may so construe his statements, that one will think that he believes that natural timidity, fear of a cyclone, fear of a thunderstorm or earthquake would not be consistent with the experience of holiness. There are many people in the world who would have no fear concerning these things without any grace of God in their hearts at all; it is their natural constitution. There are purified hearts who are possibly by hereditary taint, naturally timid, and especially so if they have ever had a shock during any of these convulsions of nature. They might be very much agitated and frightened at the approach of another storm. While it is certain that the grace of God is present to help in all such times, yet it is not true, and it is very unwise for any so to teach, that the experience of perfect love will necessarily eliminate all timidity, or such fearfulness. If it does eliminate it, then it will cut off a great portion of those professors of holiness who otherwise exemplify the doctrine, and it will leave many who do not profess it, and have not this natural fear, not because of the over-abundance of the grace of God, but probably through their own heredity. Only recently a tobacco-soaked professor of religion told me he never knew the sensation of fear.

It is right here where the doctrine of sin and self should be properly understood. God teaches that all sin should be expurgated from our natures, but it nowhere teaches that we should get rid of self. I am myself; I am not another. If I get rid of myself, what is there left? God does not

ask me to get rid of myself, I must get rid of selfishness; self must be consecrated, sin must be crucified. If self gets out of its normal channel, it would become sin; hence, I must keep my body under, I must keep myself under. This does not mean I must keep the "old man" under, but my individual self. There may be certain things in myself which may have the form of weakness, but not iniquity, and it would be very improper for me to suppose, that because I may have even a weakness, that this was necessarily incompatible with purity. That weakness may be natural timidity, bashfulness, or fear of a thunder-storm. Maybe my parent before me was shocked on some line, and the effect was transmitted to me, but that would not preclude the possibility of holiness with that weakness in myself. Let me say then to all who may possibly hear these ultra expressions from the pulpit, do not be too quick to decide against yourselves, but weigh carefully whether such expressions concur with the Word of God.

XIII. THE PROBLEM OF HERESY

The sanctified believer as he listens to all the public ministrations from the pulpit, is apt to hear many things which are unsound and unscriptural. Sam Jones once declared that a Christian ought to have as much sense as his old cow. He said, that when he threw out a bunch of hay, and it had some cockle burs mixed in with it,

his cow had sense enough to eat the hay and leave the cockle burs. Heresy springs from carnality. (Gal. 5 : 20). The great Conservator of Orthodoxy is the Holy Ghost abiding in the pure heart. In other words, the Preserver of Christian teaching or doctrine is the Holy Spirit, Author of the Word of God, abiding in the heart where no carnality is. The danger which lies in the way of a believer, when he listens to a preacher who has mixed heresy with his message, is the carnal element still existing in his heart. This carnal element or inbred sin makes him much more susceptible to the reception of heresy than when his heart is pure, infilled with the Holy Ghost. To illustrate: a very intelligent, logical preacher gives forth a message with much scriptural truth, intermingled with heresy, but presents his argument, seemingly, so proved by the Word of God, that the sanctified soul in the congregation is apt to think that the preacher is delivering the truth un-mixed. It appeals to his intelligence. The preacher is so logical, and weaves in so much that is unanswerable in his arguments, that the mind of the listener assents, and says that it seems like the truth, but at the same time down in his purified heart, he is not comfortable. He feels that there is something wrong somewhere. He does not know wherein the error lies, but there is something about the message that makes him fearful. What has caused this feeling within? It is the blessed Holy Ghost, the Conservator of Orthodoxy, warding off this heresy, keeping back the

sanctified soul from receiving it, saving him from falling into the error. That is the advantage which a purified soul has over a believer who is not sanctified. This unsanctified believer may hear the same message. With his mind he assents to it, and when it percolates down through his heart, the carnal mind, which is the parent from which this heresy springs, being so closely related to it, naturally welcomes this off-spring, so that the poison is swallowed, the evil work accomplished, and the believer is led astray. His heart was not purified and filled with the Spirit. He lacked that preservation which is given in a greater measure to one who is sanctified. Let me not be understood to say that because one is sanctified, it would preclude the possibility of him ever being led astray in heresy, but such an one has the advantage. He is far superior to the one who is not pure in heart. Hence, all professors of holiness, in meeting this problem of unscriptural teaching must constantly be on the guard, and should be well equipped with the sword of the Spirit, and thus be able to win out in the fight.

XIV. THE PROBLEM OF IMPRESSIONS

“For as many as are led by the Spirit of God, they are the sons of God.” Romans 8 : 14.

“Beloved, believe not every spirit, but

try the spirits whether they are of God.”
1 John 4 : 1.

The Word of God distinctly teaches that we may and ought to be led of the Spirit. It also teaches that there are other spirits beside the Holy Spirit, and that we should guard against being led by the wrong spirit. This problem of impressions or leadings is one of the greatest problems that we have to meet in the sanctified life. It is along this line that many have made shipwreck of their faith, and have gone off into fanaticism, wild-fire, and foolishness. The Word teaches that we should “grow in grace and in the knowledge of our Lord and Savior, Jesus Christ.” Here are two growths, one in grace and the other in knowledge. If we grow in grace only, we are liable to turn into a fanatic. If we take the knowledge side simply, we are liable to run into formality; but grace and knowledge both will make a well-rounded experience.

In as much as we are expected to be led by the Spirit, and yet there are conflicting spirits which may lead us astray, how are we to know when some strong impression comes, whether it is from God, or from ourselves, or from the Devil? An impression may come from any one of these sources. One thing certain, we should put into requisition and use our sanctified common sense. God certainly would not give us common sense if He did not want us to use it. Let it be impressed upon our minds, once for all, that the Holy Ghost never leads us to do silly, nonsensical things. The man who rolled in the mud-puddle in order

to show his humility, made a fool of himself and did not exemplify the doctrine of Jesus Christ. I once heard of a young lady who had recently been sanctified, sitting in the front room, and seeing a donkey pass by the house going up the street the impression came to her, that she was not humble enough to go and take hold of that donkey's tail, and walk up the street. She immediately thought if she was sanctified she certainly would have humility to do anything. She went out, took hold of the donkey's tail, and went up the street. It might be difficult to tell which was the bigger donkey of the two, for surely the Omniscient God would never lead one to do such a ridiculous thing.

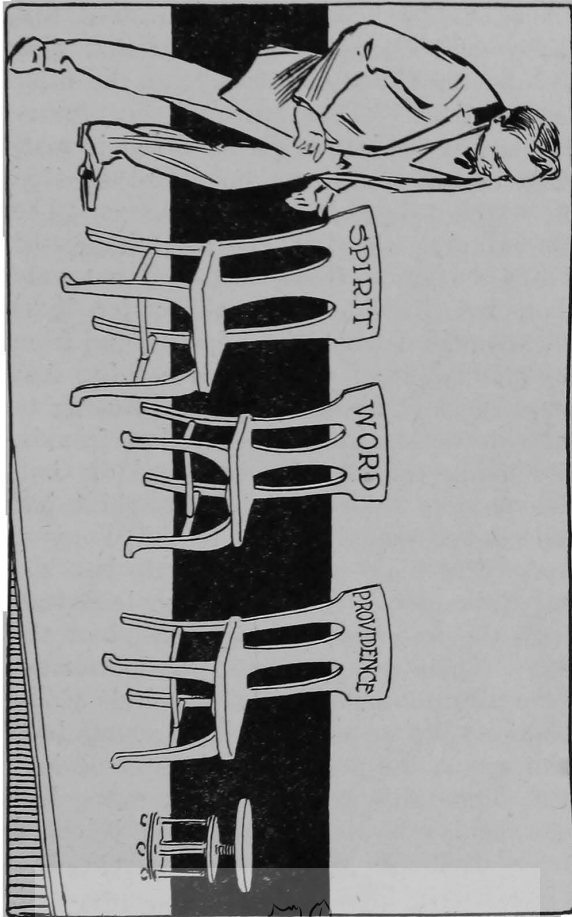
I knew a woman who felt led to go to a religious meeting in a hall in a large city, wearing her kitchen apron. She felt the Lord led her to do that. I told the leaders of the meeting that I did not believe God was in any such business. I have seen people stand on their heads in meeting, when there was nothing at the time calculated so to stir the emotions, that one would be apt to do something so completely out of the ordinary. I have been in services where such a tide of ecstasy rolled, that in the exuberance of joy, some have done things which they scarcely knew at the time they were doing. This I would not criticize, but I do criticize the deliberate, planned out demonstrations which border on foolishness.

The question arises, how can one tell when the impression is from God. If that peculiar leading or impression is from the

Holy Spirit, you may rest assured that there will be three things in line, and in a straight line. I sometimes illustrate it like this:

I will let an organ stool represent the objective point—the thing that the person feels led to do, or the place where he feels led to go; this is the objective point. Now, in line with this objective point, let us place three chairs rather close together; the first chair will represent the impression or leading; the second chair will represent the Word of God concurring; the third chair, the one nearest the organ stool, will represent Providence or the providential opening that makes it possible to carry out the impression. These three, the Spirit leading, the Word concurring, and the providential opening, are always in line if the impression is from the Holy Ghost. When one has any special leading, let him sight down the row and see if these three are in line. If they are, he may with perfect liberty walk right down the line and find himself in proper shape at the objective point. Now, suppose we take the middle chair, which represents the Word of God, and set it to one side. If an impression comes to do something, and one sights down the line and sees that the Word of God is not in harmony with this impression, in other words, as he attempts to carry out the impression walking down the line without the Word of God to step on, he will find himself going down. For instance, here is a Christian young lady, who is about to be married to an unsaved young man. There is no difficulty about her leading, she cer-

tainly has the impression. This marriage proposition is one of the easiest matters in which to receive impressions. There are many professed Christians who feel strong-



ly impressed to marry even some divorced scalawag who ought to be in the penitentiary instead of running at large. Now this young lady who feels so impressed to marry the unsaved young man sights down

the line. We wish her to see clearly what she is doing. We say, "Sister, you are about to be married," and she responds, "Yes." "Is the young man a Christian?" She says "No." "Does not the Word of God say, 'Be ye not unequally yoked together with unbelievers'?" and she says, "Yes, the Bible teaches that." "Then how can you venture out to your objective point, which is marriage, when you have no Word of God on which to stand?" But she says, "The more I pray about it, the more impressed I am that it is God's will, and not only that, but Providence is clear; for it is all favorable from his standpoint, and from my standpoint. I see there is nothing that providentially hinders." Thus refusing to take the admonition of Christian friends, and going contrary to the Word of God, she ventures toward the objective point, but falls down when it comes to the Word of God. She may gain her point, but she falls in so doing. Too many people depend upon the impression alone, instead of the three. Their very desires in the matter deceive them into believing that it is God's leading. We once heard of a young lady who was a fine preacher. There came into her community a preacher, an evangelist, who held revival meetings. He belonged to a different denomination from her. They fell in love, marriage was proposed, and she thought this to be the opportunity of her life. She could get into the work of the Lord if she married this man. Older minds admonished her, telling her that they did not believe it was God's will for her to marry this stranger; that she surely

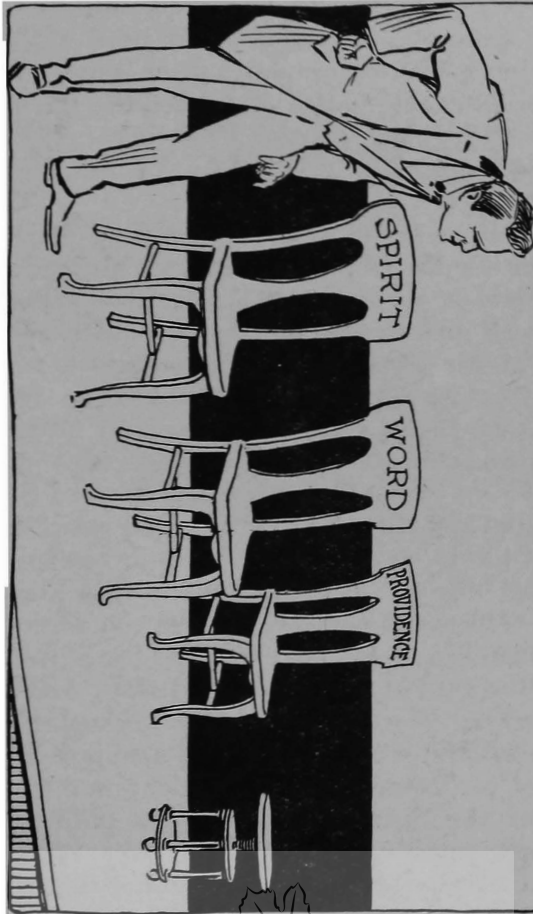
ought to pray and be led by the Spirit. She did pray, and this is the way she prayed: "O, Lord, is it Thy will that I should marry this man? Lord, I know it is Thy will that I should marry him." And so every time she prayed she would practically answer her own prayer by telling the Lord she knew it was His will. The day was set; they were within one hour of the ceremony, when an officer came, arrested the man, and took him away. Thus we see how nearly that soul wrecked her life by not properly using all the methods that God has given to determine the Spirit's leading.

No person has any right to expect the Holy Spirit to lead, if he has previously made up his mind regarding the same. We must absolutely have no choice of our own, if we expect God to have His way. Too many people in praying to know the will of God, are like my little daughter when she was just turning the corner of three years of age. I had blackened my shoes one morning, and she had taken the polish and was about to blacken her own shoes, when her mother, seeing what she was about to do, remonstrated, and said, "Merle, you must not blacken your shoes, you will get it all over your clothes." She greatly desired to blacken her shoes, and was loath to give it up. Finally, her mother said, partly by way of experiment, "I think you had better go and pray, and ask Jesus about it." This seemed to suit her exactly. She went into another room, got down on her knees, and looked up in prayer to Jesus. In the meantime her mother had slipped in behind her unobserved. With

her hands lifted up to Jesus, this was her prayer: "Dear Jesus, what shall I do, mind my mamma or blacken my shoes? What is it, Jesus? What did you say, Jesus? All right, I will blacken my shoes." Seemingly, she got it straight from heaven that she should take the course that she desired; but it was all desire and no leading of the Lord. Is not this the way with many of our plans?

Now, let us set aside the chair that represents Providence. I once knew a sister who was very clearly impressed to go to Jerusalem as a missionary. The more she prayed about it, the more she felt sure that it was the Lord's will for her to go. Sighting down the line she could see plainly that the Spirit's leading was in harmony with the Word of God, for the Word of God distinctly says, "Go ye into all the world and preach the gospel." Let us watch her now as she walks down the line, first stepping out on the impression, then standing on the Word of God. But she must next have in line the providence before she can reach her objective point. Here she comes to a halt. There was no providence on which to stand. In other words, she had no financial backing. She had no money to pay her fare. Here she stopped. While thus waiting, and looking to God to supply her needs, a friend, a gentleman, one day asked her to come to his home and take supper, which she did. While there he said, "Sister, do you really believe that God is leading you to go to Jerusalem as a missionary?" She responded in the affirmative, but for fear that she might in

some way force providence, she turned the subject, and did not speak further upon it. After a while he asked her again if she felt perfectly sure that God was leading her.

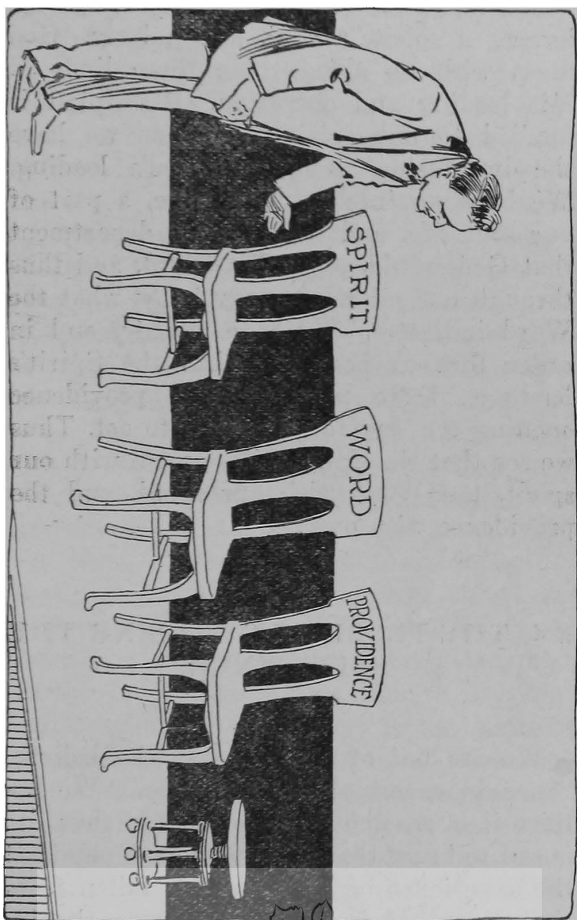


Again she responded in the affirmative, but turned the question for fear she might herself have something to do in the providence. After another lapse, this brother the third time interrogated her in regard

to her leadings, and here she replied positively that she felt sure the Lord was leading her to go to Jerusalem. He then replied, "I have three hundred dollars for you to pay your fare." This three hundred dollars brought providence in line with the Spirit's impression, and the Word of God, and enabled her to take the step which landed her at the objective point, and she became a missionary in Jerusalem.

Now, let us set to one side the first chair representing the impression or Spirit's leading. Here is a young man sanctified, educated, well and strong, and has considerable means of his own. Some one accosts him, and says, "Brother, why do n't you go to the foreign field? you are strong and healthy, you are educated, and the Word of God says, 'Go ye into all the world and preach the gospel.'" He replies, "I am certainly willing to do anything and go anywhere that God desires. I will inquire into the will of God and see if He desires me to go to the foreign field." He sights down the line of the Spirit, the Word, and the Providence. The Word certainly indicates, to go into all the world. There is nothing in the way of Providence to hinder; but he looks for the Spirit's leading. He fails to have any impression whatever that it is the will of God for him to go. He might do as I once heard a sister say, "I have tried to have a call," but if it is God's will that He should do otherwise, he would wait in vain for the Spirit's impression; hence, it would hardly seem proper for one to start down the line toward some objective point

when the Spirit's leading is absent. We have now used this illustration, setting aside these chairs, one at a time, in order to show that one must have all three, the



Spirit, the Word, and Providence concurring if he is to move with absolute certainty.

The question may be asked why these three things should be depended upon, or

why are they given to one in order to indicate that one is in the right. Simply because God in His infinite wisdom is planning to help finite man on the plane in which he lives. We are a three-fold being, having a spirit, a soul, and a body. God deals with us along these three lines in His leading and operation. His Spirit is applied to our spirit, and thus we have the impression indicating God's leading. We have an intellectual nature, a part of our soul life, and it is to this department that God would apply His Word, and thus through our minds we may know what the Word indicates. We have a body, and in order for our body to fulfill the Spirit's leadings, there must be His providence opening the way for our body to act. Thus we see that the Spirit will operate with our spirit, the Word with our mind, and the providence with our body.

XV. THE PROBLEM OF LOSING THE EXPERIENCE

We are not of the number who believe, "once in grace, always in grace." We believe it is possible, but not always thus. It is sad to know that some who have obtained the experience of holiness have fallen from that state. It is also sad to note the ignorance of many in regard to proper teaching concerning the recovery of this experience. There are too many who seem to think that in falling from the state of sanctification, there is some justification

peg on which to catch. While it is true, there are two stages in obtaining the experience of holiness: first, justification, and then the second blessing, it is not true that in losing the experience of holiness, one drops back to the first stage of grace. Let me illustrate it like this: When one is justified, he is lifted up to a certain plane of spiritual life. Should he obtain further light on any line, it would naturally lift his plane of justification still higher. Again, if additional light comes, and he walks in that light, his justification is raised still higher. Now, suppose new light that comes to him is light on sanctification. He walks in that light, obtains the blessing, and thus his justification plane is raised still higher. How high is it then raised? It is raised to the plane of his sanctification. Therefore, his justification plane and his sanctification plane are practically one. Now, suppose he loses the blessing of sanctification. Where is his justification plane on which to catch? By losing his sanctification, does he not necessarily lose his justification? What causes him to lose his sanctification? Is it not that he has sinned, and grieved God out of his life? Does one say, this may be only doubt that has caused him to lose it? What could there be worse than doubt? The Word teaches us, that the only way under heaven to be saved is by faith. Then the way to be lost is by taking the opposite course, which is unbelief, or doubt. Surely then, this is a sin for which he must repent.

Then, what is one to do if he discover that he has lost the second blessing? He

certainly must repent of the sin that caused him to lose it. By repentance and faith God restores unto him His pardon, then as a pardoned soul, he is eligible to the next stage of grace, or holiness. To make this still plainer, suppose in his loss of sanctification, he goes on in his lapsed condition, and makes no profession. Thus, he remains a backslider. If after some weeks or months or years, he concludes again to seek the experience of holiness, would he not necessarily have to come the same as any other sinner? Granted, that one in losing the experience of holiness should immediately wake up to that fact, and return to God, it might be much easier and quicker for him to pray through and get the experience of holiness restored; but even then we do not see why it would not require first an act of repentance, because of his sins, and then his complete abandonment to God, and by faith in the blood, he would receive full restoration. How many there are in our revival meetings who have lost out in their sanctification, and have not yet been restored to the state of justification, who come to the altar backslidden in heart, weep and pray, get blessed, and claim that they are sanctified! No, brethren, this is not sanctification; this is reclamation. Every evangelist and altar worker ought so to teach, that when one is backslidden in heart, he is not eligible to the experience of holiness any more than any other sinner. Such an error should be properly guarded against. It would save the seeker from further confusion and possibly discouragement.



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