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"Our Old Man"

or

God's Prescription

for our

Sanctification

BY

CHAS. E. COWMAN

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Los Angeles, Calif.
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-or-

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PREFACE

In sending forth this further exposition of "that form of doctrine which was delivered you" by the Apostle Paul, in the ninth chapter of Romans, on the subject of "True holiness" and God's "Prescription" for our receiving the blessing, we have no apologies to offer.

True, there has been already circulated many good and valuable books on this subject, which we are happy to recommend, upon request; yet because of the multiplicity of books, brochures and pamphlets, propagating erroneous and unscriptural "Opinions of men"—"traditions of the Elders," that are being scattered broadcast through our land and even among young converts of heathen lands, there is a present and growing need for genuine Bible teaching on this fundamental and positively essential preparation—the entire sanctification of God's children, that they may be "strengthened, established and settled," in "the faith (or doctrines) once for all delivered to the saints."

The days of real testing; physical, mental and spiritual, are upon us now, and these are demanding a more definite testimony as to experience; a more radical declaration of divine truth; a closer line of separation and determined walk with God than any preceding time in the world's history.

Holiness, in its real meaning of heart purity, has never been popular; there is an ever widening gulf between real holiness people and the ordinary Church member; not to mention the fixed chasm that separates God's holy people from the world.

Holiness is not as a "DeLuxe Special train," that one may choose in preference to the "ordinary Express," but Holiness of heart is positively essential before any one may enter heaven; for we are expected: "Follow peace with all men and HOLINESS, without which no man shall see the Lord"—Heb. 12:14.

Therefore, let us multiply, rather than diminish "true holiness" books and writings after the John Wesley pattern, that the children of God may come into the clear knowledge of scriptural holiness, and thus be forewarned against the popular theories of men. We sometimes call it "Wesleyan Holiness," but this is only the distinguishing mark from that other so-called holiness of the "suppression and "counteraction" type. The great Physician of souls has left us a plainly written "prescription," or "formula," which if presented to Himself—the great Chemist, for "filling," it certainly will be "compounded" after "that form of doctrine which was delivered you."

Our prayer therefore, is that, many precious children of God, who have heretofore been "carried about with every wind of doctrine, by the sleight of men and cunning craftiness"—Eph. 4:14, may now "read in the book, in the law of God, distinctly," and getting "the sense," or meaning, may "understand the reading"—Nehemiah 8:15, and quickly enter into that rest that "remaineth to the people of God"—Heb. 4:9-10.
Lite thousands of souls in our churches in the Orient have "obeyed from the heart that form of doctrine which was delivered you" and have found the peace that "passeth understanding"—("passes THE understanding") and are today enjoying "fellowship with God" in the knowledge that "the blood of Jesus Christ His Son cleanseth from all sin."

The writer of this little book has enjoyed the blessed experience of entire sanctification for the past twenty-seven years and YOU too, beloved, may enjoy it from this moment by obedience to the word of the Lord, as inscribed above.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate: Let us go forth therefore, unto Him, without the camp, bearing His reproach"—Heb. 13:12-13. Amen!

"If a son shall ask bread of any of you that is a father, will he give him a stone? Or, if he ask a fish, will he give him a serpent? Or, if he ask an egg, will he offer him a scorpion?

"If ye then, being evil, (or carnal) know how to give good gifts unto your children; HOW MUCH MORE shall your heavenly Father give the Holy Spirit to them that ASK HIM."—Luke 11:11-13.

"ASK and it shall be GIVEN you."—Luke 11:9.

Sincerely, His and yours, CHAS. E. COWMAN.

Los Angeles, Calif., July 15, 1921.
The purpose of a journey is not only to arrive at the goal, but to find enjoyment on the way.

HENRY VAN DYKE
CHAPTER I.
Preparatory Stages

Conditions of Full Salvation
In the days of His earthly ministry, Jesus made a few terse statements, outlining the general conditions that must be observed by mankind, in order to be saved, sanctified, healed and prepared for the life that now is, and also for that which is to come. These simple "rules" are not merely suggestive of practising, or such as may be modified to suit the individual taste, or likes and dislikes of man, but they are imperatives that, if even overlooked, or neglected, will prevent our making the "heavenly port," or "desired haven," to dwell with God forevermore.

Reward of Neglect
"Therefore, we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip: For if the word spoken by angels was stedfast, and every transgression and disobedience received a just recompense of reward: HOW shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard Him; God also bearing them witness, both with signs and wonders, and with divers miracles, and gifts of the Holy Ghost according to His own will?"—Heb. 2:1-4.

Repentance Demanded
At the very outset of His ministry, "Jesus began to preach, and to say, Repent: for the Kingdom of Heaven is at hand."—Matt. 4:17. And in Luke 13:1-5, He repeated the message, making it more personal, saying, "I tell you: Except ye repent, ye shall all likewise perish."

New Birth Required
Again, when Nicodemus "came to Jesus by night," Jesus dealt very tenderly with him, but "answered and said unto him, Verily, verily (or truly, truly) I say. unto thee, Except a man be
born from above, he cannot see the Kingdom of God"—This He repeats three times, showing it to be imperative that the nature be changed, before we may hope to enter the heavenly home. John 3:1-7.

**Holiness** Furthermore, when He had gained some disciples, or converts, who had left all to follow Him, “He opened His mouth and taught them” the second blessing, saying, “Be ye therefore perfect, even as your Father which is in Heaven is perfect.”—Matt. 5:48. And in Hebrews 12:14, the inspired Word says, “Follow peace with all men, and holiness—or, the sanctification without which no man shall see the Lord.”

**Healing** And for the healing of those that were physically sick. He said, “In my name . . . they shall lay hands on the sick and they shall recover.” Mark 16:17-18.

**Forget Not** Thus we see that Repentance, Regeneration, and Holiness are absolutely essential, if we would find the “City which hath foundations, whose builder and maker is God”—Heb. 11:10. And that, Divine healing of the body is a gracious “benefit,” provided for all God’s children. Psa. 103:1-3: “Bless the Lord, O my soul: and all that is within me, bless His holy name. Bless the Lord, O my soul, and forget not all His benefits: Who forgiveth all thine iniquities; who healeth all thy diseases.”

Now, this first work of Grace—Regeneration, resultant of “Repentance toward God and faith toward our Lord Jesus Christ,” plants a principle of good in the heart, which incites its possessor to desire more of the same quality, and hence at the very outset of the Christian race, the young convert points his compass toward the “land that floweth with milk and honey”—which represents “true holiness,” and heads that way as naturally as a duck makes for the water.

**Appetite Good** “New born babes desire (or take delight in) the sincere milk of the Word,” and not one of them, but that sets out to “walk with God,” as Enoch did; with Moses, also, he “Chooses rather to suffer affliction with the people of God, than to enjoy the pleas-
ures of sin for a season: esteeming the reproach of Christ, GREATER RICHES than the treasures of Egypt: for he had respect unto the recompense of the reward."—Heb. 11:25-26.

The gracious "washing of regeneration" is so exhilarating that very often the young convert travels the Christian way for a considerable distance without a hitch, or a halt to mar his happiness and new found joy; his one aim is to "walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God."—Col. 1:10. His spiritual appetite is ravenous; early and late meetings are his chief delight. It is truly marvelous how many heavy, spiritual "meals" the healthy, robust convert can digest in a day: With new powers all aflame for God and the winning of other souls, this "first love" brings an atmosphere of joyous song and some such hymn as the following, is ever on his lips:

"My life flows on in endless song: Above earth's lamentation
I catch the sweet, tho' far-off hymn, That hails a new creation.
Through all the tumult and the strife, I hear the music ringing;
It finds an echo in my soul—How can I keep from singing?"

Pirate Appears Little does such an one even suspect that, still within his bosom dwells a latent enemy; even one that sooner, or later, will saunter forth to contend his every upward step; For this "alien stow-away" remains in hiding; for a time, until our little "barque has put out to sea," and is "well under way" for the "other shore"; Then, like a pirate, that he is, an early opportunity is sought to gain control of our "vessel" and turn it toward some foreign port.

In other words, when one is especially inclined to holy meditation, it is not infrequent that some "tasty" evil be presented to the mind by this lurking enemy, and represented to be your own thought, until a very great company of truly regenerated persons are made to question, wheth-
er, or no, they are, or ever were, really saved; the arch enemy of souls contending within them, "If you were a real Christian, these evil tendencies and wrong tempers would not be felt in your experience."

Devil is a Liar

Evil suggestions and a "superfluity of naughtiness" flooding the mind of an honest heart that is seeking holiness, causes no little annoyance: But hark, beloved, before "casting away your confidence"; listen to what Jesus says of the devil: "He is a LIAR and the father thereof"—John 8:44 R.V. In other words, the devil, being a liar himself, is constantly generating lies and seeking to pass them off on us; lies are his offspring, and hence the Saviour warns us against him.

"Prone to Wander" Paul, the great apostle, discovers this dual condition to be not that of an unregenerated, or backslidden state, but declares, "I am carnal, sold under sin"—Rom. 7:14, which simply means that the "first man Adam," by reason of disobedience and consequent moral depravity, "passed to all men"—the whole human race—"Black or yellow, brown or white"—a carnal proclivity, or "proneness to wander"; with a bias to sinning: so that this is our normal state, as Adam's posterity, even after the experience of regeneration, and until sanctified wholly.

Now, we must beg of those who may differ in opinion as to the interpretation of the seventh chapter of Romans, the privilege of using it, at least as a picture of the inner wrangings, that most certainly take place, early or late, in the mind of every truly regenerated soul, before it is sanctified, or made holy.

It is quite evident from "comparing spiritual with spiritual," or "Scripture with scripture"—1 Cor. 2:13, that the unregenerate person has no "inward man"; He is "dead in trespasses and sins"—Eph. 2:1: "Every imagination of the thoughts of his heart was only evil continually"—Gen. 6:5: "There is none that seeketh after—or delighteth—in God"—Rom. 3:10-12, until "quickened," or "made alive" or "regenerated" by the Spirit of God. Compare also Isaiah 1:5.

Inner Warrings In Romans 7:20-23, Paul describes the conflict as, with "SIN that dwelleth in me"—i.e., "SIN," in the singular number; the depraved
nature, or the Carnal mind, and adds, “I find then a law, that, when I would do good, evil—or, this evil thing—SIN—the carnal mind, is present with me,” and notwithstanding “I delight in the law of God after the inward man: I see another law in my members, warring against the law of my mind, and bringing me into captivity (or bondage) to the law of SIN which is in my members.”

That is to say, SIN, or the Carnal mind, like a slave driver, holds his whip over me—only instead of compelling the act of sinning; it rather impels, or urges one to wrong doing: Hence its possessor is more like a prisoner—prevented doing what he would; rather than being forced to do evil: This “other law” opposes, and makes life bitter, even as though one was in physical bondage, or captivity—only, thank God, it should not cause one to commit an act of sin; for the promise is, “SIN shall not have dominion over you”—Rom. 6:14. The strivings within, however, are sufficient to keep one in constant turmoil of soul.

Albert Barnes, the noted Greek scholar, says, “this phrase, ‘the inward man,’ denotes not the mere intellect, or conscience, but the new nature; the holy disposition, the inclinations, or desires and purpose of the heart that is renewed.” He states further that, “Paul’s expression ‘the Sin that dwelleth in me,’ means his corrupt passions and native propensities, which had not been yet wholly dislodged.” “He is strongly influenced by SIN on the one hand, and by the Spirit on the other. From this expression, has arisen the phrase so common among Christians, ‘indwelling sin.’”

Aliases of “Our Old Man” It seems good just here, to note the following Scriptural designations given this indwelling principle: Viz: “The Carnal Mind; The Flesh; The Body of Sin; Sin; the Sin that dwelleth in me; and The Old Man.” These are synonymous terms used to represent one and the same innate depraved nature.
CHAPTER II

The Nature of Carnality

Now, we should like to learn the nature of this inherent disease, called by the above names, and yet we dare not presume to define all its pranks, for Carnality is like the Chameleon, which changes color to suit the object of its association. We will, however, choose out a few of its more prominent traits.

Nature of Carnality

FIRSTLY—The Nature of Carnality is to "lust after evil things." An example of this may be seen from the recorded experiences of "our fathers" who came out of Egypt: "With an high arm brought He them out of it"—Acts 13:17. They had been wonderfully saved from Egypt—a type of the sinful life, by the Blood on the door posts—Ex. 12:1-17; They were on the "highway" to "Canaan's happy land"—which represents "true holiness"; But they "remembered the fish," etc., back in Egypt—and the old appetites, which for a time were curbed, revived again and they "fell a-lusting."

Numbers 11:4-6, "And the mixt multitude that were among them fell a-lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? We remember the fish, which we did eat in Egypt freely: the cucumbers, and the melons, and the leeks, and the onions, and the garlic: but now our soul is dried away: There is nothing at all beside this manna before our eyes."

Thinking, is it was the "mixt multitude that were among them" that set them thinking (remembering) again, and caused them to "lust after evil things." Of course they did not go back in body, i.e., corporeally, into Egypti, but Stephen, the first martyr of New Testament record, says, "in their hearts (they) turned back again into Egypt!"—Acts 7:39. That is to say, They longed after the things they had once enjoyed in Egypt and this longing, or lusting, or wishing
for evil things, counts in God’s sight the same as if actually indulged in, for as one “thinketh in his heart, so is he”—Prov. 23:7—Compare also Matt. 5:27-28.

Mixt Up

Mixt in Lodges—Unholy Alliances—2 Cor. 6:15-16.
Mixt in Marriage—Unequally yoked—1 Cor. 7:39.
Mixt in Churches—Righteous with the unrighteous—2 Cor. 6:14.

A “Mixt multitude” will cause the best of people to say things they “ought not say and do things they should not do.”

“Is this vile world a friend of Grace
To help us on to God?”

Some one has said, “Show me your friends and I will tell you what you are.” Carnal appetites may be “whetted” by dwelling on, or “remembering” former evil things, and this is occasioned, generally, by the company one keeps.

John Owen, the noted Bible Exegete, describes the “sin that dwelleth in me” as having “exceeding efficacy and power in believers: It is an effectual indwelling principle, inclining and pressing to actions agreeable to its own nature.”

Carnal Cravings I once heard an evangelist say, “I cannot trust myself to pass by a public saloon: I certainly would be ‘drawn away of my own lust (or desires), and enticed’”—James 1:14. Others testify they cannot stand to “smell the aroma of a good (?) cigar,” without hankering for it. Very often we see the report of some young lady arrested for stealing a fine garment. The usual testimony of such is, “I saw them in the shop window, and ‘fell a-lusting’ after fine things.”

Beloved, the next step that follows “lusting after evil things,” is to do the very thing that is forbidden: For “when LUST hath conceived, it bringeth forth sin”—James 1:15.
Order of Harbor a thing in your heart and it soon
Backsliding will be Captain of your soul. The devil first:
“put into the heart of Judas Iscariot, Simon’s
son, TO betray Jesus”; and then, doubtless because he
entertained the thought, “Satan entered into him” and he
quickly became a traitor—John 13:2 and 27. This is the
order of declension: Think—Do. (See special booklet on
the “Backsliding of Judas Iscariot.”)

Instability SECONDLY, the nature of Carnality is to
be vacillating and unstable. The unsanctified
Christian is never certain of his next step: “Wherefore,
as the Holy Ghost saith, Today, if ye will hear His voice.
Harden not your hearts, as in the provocation, in the
day of temptation in the wilderness.”—Heb. 3:7-11.

It is said an American Indian once attended a “class
meeting” and after hearing the usual sort of whining
testimony to a “guess so,” or “hope so” experience,
straightened up himself and said, “This Injun saved: May
be so and may be not!”

Before and After Before Pentecost, in a moment of emotion,
After Peter vowed allegiance to his Lord—even at
the expense of martyrdom—“Though I should die with
Thee, yet will I not deny Thee,” but when a little maid
demanded his testimony which MEANT possible martyr-
dom, he “denied with an oath, I know not the Man.”—
Matt. 26:33 and 67-75.

After Pentecost, this same man, on being “straightly
threatened and commanded not to speak at all nor teach
in the Name of Jesus,” “answered and said, whether it
be right in the sight of God to hearken unto you more
than unto God, judge ye: For we cannot but speak the
things which we have seen and heard”; “And with great
power gave the Apostles witness of the resurrection of the
Lord Jesus; and great grace was upon them all.” Acts
4:17-20, 33. “Great power WITH great grace” is our need
today.

In James 1:8, the Apostle says, “A double minded
man is unstable (or unsettled) in all his ways.” By this he
means that the soul “born from above”—L. 6, having the
new nature, and still retaining also “the old man,” or car-
nal nature—is "double-minded" and consequently "unsta-
ble," for where both the Holy Spirit and the Carnal Mind
are dwelling, there of necessity, must be a dual life. This,
James says, "ought not so to be" (James 3:5-10) and then
he points us to the remedy: James 4:8, "Draw nigh to
God and He will draw nigh to you. Cleanse your hands,
ye sinners, and purify your hearts, ye double minded."

Three Stages It might be well just here to note, the
of Experience combination of natures, as found in man:

An unsaved person has two natures: the
human and the carnal; the human being controlled by the
carnal. A regenerated soul (and still unsanctified) has
three natures: the human, the carnal, and the new; a
warfare exists between the carnal and the new nature over
the control of the human. A sanctified person reverts
again to two natures: these are the human and the new
natures, the Carnal Mind, or "old man," being eliminated
or "DESTROYED" by the Baptism with the Holy Ghost
and fire, which sanctifies. Now, the new life controls
entirely the human desires, because this experience leads
one to "Know how to possess (or control) his vessel IN
sanctification and honor."—1 Thess. 4:3-4. The secret
of "abstinence," or "continuous victory," as taught there,
being IN SANCTIFICATION: i. e., in having a clean
heart.

Contrary THIRDLY—The nature of "indwelling sin" or
Spirit "the old man" is frequently manifested by "con-
trariness": In Gal. 5:17, we read, "the flesh lust-
eth, or warreth, against the Spirit and the Spirit against
the flesh; and these are contrary the one to the other, so
that ye may not do the things that ye would."

Albert Barnes speaks of this inner warfare, as "ex-
pressive of that painful and often disastrous conflict in
the bosom, when one contends against the strong native
(or "indwelling") corrupt propensity of the heart."

A "contrary" person is about the most detestable of all
our forced associations: How it dampens the spirits of
others when one is ever in opposition to proposals of
whatever kind!
“No contraries hold more antipathy than I and such a knave.”—Shakespeare.

Remember, however, in dealing with such an one, that as Paul declares, “It is no more I that do it but Sin that dwelleth in me”—Rom. 7:17, and that, their only hope of relief is in finding deliverance from this carnal guest.

John Owen says, “Indwelling sin is effectually operative in rebelling and inclining to evil, especially when the will of doing good is in a particular manner active, and inclining to obedience: These are the ‘contrary’ principles and the ‘contrary’ operations that are in the truly regenerated soul.” He further adds, “He shall find the stream to be strong, who swims against it.”

Eruptions. “Eruptions into great, open, conscience-wasting, scandalous sins, are from want of a due consideration of this ‘law.’ Do you find it dwelling in you, always present with you, exciting itself, or putting forth its poison with facility in all your duties, when you would do good?

Would you pray? Would you give attention to a sermon? Would you meditate? Would you serve God in righteousness? Would you resist temptation? This troublesome perplexing indweller will, more or less, put himself upon you and be present with you in inclinations, motions, or suggestions of evil, at the very time we would be most gladly quit of it.”

Thank God, we may be quit of it: “For this is the will of God, even your sanctification”—1 Thess. 4:3. Holiness means deliverance from “indwelling sin.” One’s soul will be continually disturbed until deliverance is effected.

The big “I.” FOURTHLY—The nature of “the sin that dwelleth in me” is characterized by self-conceit, pride, vanity, boasting, etc. The big “I” is ever noticeable in those who have not yet experienced “true Holiness.” Luke 10:17-18, “And the seventy returned again with joy, saying, Lord, even the devils are subject unto us through thy Name. And He said unto them, I beheld Satan as lightning fall from Heaven.” Pride caused
Satan to fall from heaven—Ezek. 28:2, 5, 17. Jesus holds him up as a warning, lest we also fall through Pride.

"Self-conceit" is an over-estimate of one's own powers and deserts. It is always a weakness. Egoism and Egotism are true synonyms of the word "Self-conceit": the former would give self undue supremacy in thought; while Egotism gives the "I," undue prominence in speech. Pride and vanity are also synonyms of "Self-conceit." Vanity is eager for admiration and praise; it is elated if they are rendered, and pained when they are withheld. Vanity seeks admiration, praise and applause: It loves to be requited for its service; it is fond of "roses" and expects them to be pinned on for every act of duty.

Each of these "traits" seeks to advance self: And self advancement reveals weakness and is carnal. These are things that God hates—Prov. 8:13.

"I Did It" A little fable will illustrate the futility of these mushroom growths: "Two cranes were standing by a lake in the northland whither they had spent the summer: One of them remarked that as the winter was coming on, it was time for them to migrate to a warmer clime. A frog that was near overheard the conversation and inquired if he might not go with them. 'It is a long distance to the south and you have no wings and cannot fly as we do,' replied the leading crane. The frog became very thoughtful and finally suggested a plan by which the cranes might carry him. He proposed a long pole, or stick, which if each crane should take hold of the opposite end, he himself would hold by his mouth at the middle of the pole, and thus they all could travel south. This they arranged and finally started on the journey.

"After traveling several miles by this 'elevated service,' they passed over a village, and heard voices speaking in wonderment at the strange sight, which they saw. One of the villagers exclaimed, 'See! There go two cranes flying and carrying a frog! I wonder who invented such a strange vehicle?'

'This was too much for the frog, for he knew that it was his own invention, so he hastily replied, 'I DID IT.' But sad to say, just as he opened his mouth to speak, he
lost his hold on the pole and fell to the ground and was killed.” This is the scriptural declaration of the end of the proud, and self-conceited soul—“Pride goeth before destruction and an haughty spirit before a fall.” Prov. 16:18.

Quick Temper FIFTHLY. The nature of “the old man” is evidenced when one loses his temper. We have known people who, at the slightest provocation, would “fly off the handle” and say or do things that on a moment’s reflection brought shame and tears and a feeling that it were better a mill-stone should be round the neck. This manifestation of “the old man” is always accompanied by a rush of blood to the cheek—everybody sees it and KNOWS what has happened.

Peter, the Apostle, before his “heart was purified by faith”—lost his temper, and “having a sword, drew it, and smote the high priest’s servant and cut off his right ear”—John 18:10. James and John also, were very much “out of sorts” with the people of Samaria because “they did not receive Jesus.” They had been sent as special “messengers before His face” and therefore felt the more humiliated, and returned to Jesus, saying, “Wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But, He turned, and rebuked them, and said, Ye know not what manner of spirit ye are of”—Luke 9:54-55.

Once we were an unwilling hearer of angry words from a missionary (‘!) who, in a loud tone of voice, was giving the Bank Teller—a native young man in Shanghai, China, “a piece of his mind”—the “Carnal Mind.” Figuratively speaking, he “cut off his right ear”—that is to say, “the hearing,” of that poor unsaved heathen cashier. And not only that, but he literally cut off his own chance of ever speaking to that young man about his soul; for who would care to hear the Gospel from such an one, whose tongue “setteth on fire the course of nature”?—James 3:5.

Sectarian SIXTHLY—The Nature of carnality is “Old Man” everywhere seen in the multiplicity of divisions among God’s children: Many people make the basis of fellowship, to be “identical doctrines;”
"If he holds the same doctrines I hold, we can fellowship; otherwise no!" We were once asked how it was possible to attend a certain Convention, where the doctrines differed from ours? We replied, "Doctrines are not the basis of fellowship but JESUS is." Of course the doctrines must be "earnestly contended for," and no mixture of teaching allowed, but even then, one may have sweet fellowship with another who holds a different doctrine.

The first disciples, before Pentecost, were affected with this carnal disease: they were certainly a "hard shell" clique: "John answered and said, Master, we saw one casting out devils in Thy name; and we forbade him: BECAUSE he followeth not with us. And Jesus said unto him, Forbid him not: for he that is not against us, is for us."—Luke 9:49,50.

Paul declared the true basis of fellowship, when he said, "Whether in pretense, or in truth, Christ is preached: I therein do rejoice, yes, and will rejoice."—Phil. 1:15-18. Divisions and strife among God's children are doubtless from the carnal mind: Even "Babes in Christ" are affected with this "heart trouble."

1 Cor. 3:1-7: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat: for hitherto ye were not able to bear it, neither yet are ye able; For ye are yet carnal: for whereas there is among you envying, and strife and divisions, are ye not carnal, and walk as men?"

"For while one saith, I am of Paul: and another, I am of Apollos: are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man?"

"I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth anything; neither he that watereth; but God that giveth the increase."

Who Are We? Who are the Methodists? Who the Baptists? Who the Presbyterians? Who the O. M. S.? Who are they, but channels, or "ministers by
"True Holiness" is the ONLY hope for the clearing of these carnal things: JESUS prayed, "Sanctify them through THY TRUTH; Thy Word Is truth." "And for their sakes I sanctify Myself, that THEY ALSO MIGHT BE SANCTIFIED through the truth." "That they—the sanctified ones, all may be ONE" —John 17:17-21. This is the only blessing that unifies. God forbid that the heathen countries, especially, should be "platted out" like sub-divisions of real estate: "This, YOUR field and that, MINE!" "The field is the world," Jesus said: Let us, therefore, "Go work today" in His vineyard, "wherever man is found." Amen!

Have Ye received the Holy Ghost? The nature of indwelling sin is revealed in the fact that, the Church in general, has not yet received her Pentecost. Multitudes within the walls of Zion today will testify with the Ephesian disciples, "We have not so much as heard whether there be any Holy Ghost" —Acts 19:1-2. At least it would seem, the sum of their knowledge of Him is in the Apostles' Creed: "I believe in the Holy Ghost, etc."

Only recently, in conversation with a beautifully saved young lady member of a prominent church, the subject of Holiness was brought up; when to our amazement, this exceptionally environed person said, "What do you mean by holiness?" At first we thought the reference was to our doctrinal view of holiness, but sad to say, it was a case of genuine ignorance of the subject. And this ignorance is quite general, when it comes to the analysis of "true holiness."

Now, what is the cause of this ignorance? Bibles are in almost every home in our fair land and even specially denominated holiness churches are in almost every city. Paul says, "Satan hindered us" and please note, that "Satan hindered" Paul from going to Thessalonica to conduct a holiness meeting—see 1 Thess. 2:16-18 and especially chap. 3:10-13.

Indwelling Sin ruling the pulpit and the leaders in the pew, is "hindering" holiness preachers from reaching the church today, with the message, "Have ye received the..."
Holy Ghost since ye believed;” And from teaching the true doctrine of the work God does in the heart of those He sanctifies.

Holiness is We have great sympathy with the people everywhere, for we believe their hearts are hungry for a better experience. Beloved, rise up and DEMAND the message; If your preacher does not give it; then go where you can hear it. Holiness is not a “side show;” it is the “main performance” and absolutely essential to pleasing God: 1 Thess. 4:14.
CHAPTER III.
Holy Ghost Yearnings.

In James 4:5, we read these marvelous words: "Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us lusteth to envy?" Now this text is rather obscure until we note the marginal reading in the revised version, which declares, "That Spirit—i. e., The Holy Spirit—which He (God) made or ordained to dwell in us, yearneth for us even unto jealous envy." In other words, we understand it to be God's plan for every child of His to be indwelt by the Holy Ghost: He ordained it so—and now "That Spirit yearns" to possess them wholly for God. What lover would be satisfied to "share" the affections of his beloved? In like manner the Holy Spirit cannot be happy with joint control.

The dryness and dearth all about us in the homelands, and the awful neglected condition of heathen lands, is doubtless by reason of failure to inherit this "Second Benefit"—see Acts 1:8 and Acts 8:14-17.

Two-thirds of the world's population are sitting in darkness and in the shadow of death; "without Christ being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world"—Eph. 2:12. CARNALITY, John declares, is responsible for this: "I wrote unto the CHURCH; but Diotrephes, who loveth to have the preeminence among them, receiveth us not"—3 John 7-9. This word, "loveth to have the preeminence," and that other word "who should be greatest," as used in Mark 9:33-35, are synonymous in meaning and as used in both cases, exhibits carnality. Beloved, "Let Him have His way with thee." "Receive ye the Holy Ghost"—see Luke 11:13, for directions, How to receive the Holy Ghost.
With this carnal condition before our mind, it hardly seems necessary to accumulate evidence as to the nature of "indwelling sin"; "the carnal mind," or "our old man"; Besides, every person is intimately acquainted with his, or her own "old man" and knows just how he manifests himself in themselves; And we know there are multitudes of good, honest and earnest Christian people everywhere, who still are disheartened by him, and are longing for deliverance.

In our home we have a little "Weather Barometer," in the shape of a house. At the approach of fair weather, "Hansel and Gretel" come out the front door and stand on the steps; In foul weather an old witch appears. How like this, is "our old man" of the heart: When he comes out, "foul weather" is sure to ensue and this brings gloom and heaviness to all.

"Motions of Sins"

"The Carnal Mind" continues his residence in every believer in Christ, even after regeneration, and until one enters the experience of "true Holiness." It has a tendency to "lord it over man," but, thank God, it has lost part of its ruling power: "It is a law in them, but not to them." "It is not an outward, written, commanding law, but an inbred working, impelling, urging law." (Owen.)

This indwelling evil nature, still will provoke, or incite, even in believers, wrong tempers, deceitful lusts, pride, self-conceit, jealousies, peevishness, selfishness and many other "works of the Flesh."—"For, when we were in the flesh"—i. e., while one is yet carnal—"the motions of sins, which were by the law, did work in our members TO bring forth fruit unto death." Romans 7:5.

That is to say, So long as the "carnal mind," or "our old man," continues to dwell in the heart, he will seek by every device possible, to overcome and drive us to commit sins, and the battle within is so fierce and long—occasioned by ignorance of the way of deliverance—that many honest souls are defeated, and hence, the church is filled with "derelicts"—drifting without chart or compass, on the rolling tides of temptation, discouragement and despair; feeling they are "robbed and spoiled" and that "there is no use trying to be a Christian!"
Thank God, these “motions of sins,” will not, however, be manifested—generally, in outward actions, but, Carnality will continue to “smoulder” within, so that until one is delivered, the thing may erupt any moment, as a supposed extinct volcano, may break out again.

Tree Good. This condition is relieved only by the “second blessing, properly so-called”; which is “true holiness,” or “sanctification.” Sanctification removes the “inner corruption”—i.e., the “carnal mind,” or “the old man”—“making the tree good and his fruit”—Matt. 12:33, so that we may truly sing that good old hymn of Wesley’s collection, with the original words:

“Rock of ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood,
From Thy wounded side which flowed,
Be of sin the double cure:
Save from wrath and make me pure.”

God’s Children The so-called “Victorious Life,” is merely the justified life, or, that which belongs to every child of God from the hour of his birth: for the Scriptures declare, “Whosoever is born of God, doth not commit sin (i.e., is not committing sin,) for His (God’s) seed remaineth in him: and he cannot sin (cannot be sinning) because he is born of God—or, because God’s nature abides in him). In this the children of God are manifest, and the children of the devil”—1 John 3:8-10.

In other words, God’s children are known by their clean lives—they are not sinning; while Satan’s children are plainly manifest by their indulgence in sins of every kind. There is no such experience as “the sinning Christian.”

The word above, “He that committeth sin” means, “that one who makes a trade, or business of sinning”; It does not even infer that one “cannot sin, if they will” but says in the Greek “Cannot be sinning”—i.e., cannot go on sinning—but must forsake sin.
Rule—"Sin Not!" Under the pressure of temptation the child of God may commit a single sin as implied in 1 John 2:1, but such an unfortunate one may also have recourse to the righteous Advocate with the Father: They cannot, however, practise sinning and have recourse to the Advocate, but must repent and forsake their sins according to Isaiah 55:7. The RULE then is, "that ye SIN NOT"; while the EXCEPTION may be, "If any man sin, we have an advocate."

Deliverance “True Holiness" even, does not make one immune from sinning, nor does it merely give victory over sins; neither is it “victory over the carnal mind," but "true holiness" means "deliverance from this body of death"—"The old man"—that innate evil principle—the carnal mind—that warfare on the inside, so that there is less liability of sinning, since the "proneness to wander" is destroyed with the "Body of Sin."

It was long after his conversion on the way to Damascus, that Paul, while laboring with the "Sin that dwelleth in me," cried out, "O wretched man that I am! Who shall deliver me from the body of this death?" The answer to his heart-cry came immediately, as it always will come to those who follow God’s way: “I thank God, through Jesus Christ our Lord”—Rom. 7:24-25. He did not cry for deliverance from his sins, but from the "Body of Sin"—i. e., "the parent sin," which bore his sins. Now, our text reveals clearly just how and when this work of deliverance may be effected “through Jesus Christ, our Lord":
CHAPTER IV
Knowledge Essential

Text Romans 6:6-7. "Knowing this: that our old man was crucified with Him; that the body of sin might be destroyed; that henceforth we may not serve sin; for he that is dead is freed from sin."

"KNOWING this:"

Shakespeare said, "Knowledge is the wing wherewith we fly to heaven," and God confirms the statement, by declaring in Hosea 4:6, "My people are destroyed for lack of knowledge." Millions of souls in heathen lands, perish annually, "for lack of knowledge" of the Saviour—Rom. 10:14; Other multitudes of once truly saved people, "fall from the grace of God"; and still others are on the edge of the precipice, ready to go over, because of the tests that come through "warrings" with the Carnal Mind, and from lack of knowledge of the way of "true holiness."

"Knowing" The text speaks of "KNOWING." Knowing about a thing, is the first step toward getting it. My father was wounded in the civil war and thereby entitled to a Government pension, but "for lack of knowledge" of this fact, he did not receive it until several years afterward. One day, a friend advised him of the benefit; whereupon, application was hastily made and in due time the pension granted, with back pay from the day of his discharge.

When a young man, or young woman is called of God to the foreign mission field, their first question is, "How to get there." If one desires to purchase some commodity, it is only natural that we seek to KNOW where it is kept in stock.

Experience of a Japanese An earnest Christian Japanese business man in the northern island of Japan, was much exercised over the frequent "Motions of sins," occasioned by the "carnal mind," in his
heart, and determined to seek help from his pastor. His particular besetment was quick temper. He would often speak sharply and unchristian-like to his wife and others, and then as quickly, by an inner rebuke, "repent and do the first works over." Of course he was forgiven each time, but his heart was sorely troubled. His pastor, however, was "in the same boat" and could not help him, but advised that this was "common to the Christian warfare" and the only relief in this life was to, "keep it under."

Notwithstanding this gloomy report, his earnest soul could not be satisfied, for he had tried to keep it under, and failed: "Surely," he said to himself, "The mighty God, who has so marvelously changed my heart, is able also to save to the uttermost, and thus deliver me from this evil thing," so he decided to look elsewhere for help.

His mind turned toward Tokyo, the capital city of the country. For certainly he thought, someone in that great city, will KNOW about it. Whereupon, he called one of his assistants and despatched him to Tokyo, to "spy out the land," saying, "If a place of deliverance is found, advise by telegraph and I will hasten there to get the blessing and quickly return to business"; for he was a busy man.

The deputy started on his journey of over five hundred miles to Tokyo and on arrival set out immediately in search of some Christian pastor who could "expound unto him the way of God more perfectly"—Acts 18:24-26. For a time, he was doomed to disappointment, for the pastors he met, advised, "There is no help till death do us part, but in the last hour God somehow will sanctify and receive us into Glory."

This doleful message was telegraphed back to the northern city, but our friend was not so easily dissuaded, nor could he accept the "report of the spies," but wired back that he himself would leave for Tokyo by the next train. The deputy anxiously awaited his arrival and after nearly forty-eight hours, met his employer at the railway station and there repeated the story of his ineffectual search.

"One Among a Thousand" This modern Joshua, however, led his deputy "around the walls" again, and this time with better results, for they discovered our Central Holiness Church. The pastor who is always
on duty, met them and was quickly made acquainted with their object. Thank God he was "an interpreter, one among a thousand," and immediately declared to them, "I have found a ransom"—Job 33:23-24. He pointed them to the Word of God rather than to the "tradition of the elders"; fully explaining that, "Our old man was crucified with Him; that the body of sin might be destroyed; that henceforth, we may not serve sin"; noting also that other Scripture, "Put off (not 'put down') the old man with his deeds"—Col. 3:9, which includes "quick temper" and all other "works of the flesh."

After attending closely to the message, they all knelt in prayer, definitely asking God, according to His Word, that the grace of holiness might be wrought in the experience of this diligent seeker. Thank God, "Faithful is He that calleth you, who also will do it"—1 Thess. 5:24. Our friend was graciously sanctified wholly, and immediately set out on his long return journey. Arriving at his home, the two men had each travelled a thousand miles; two thousand in all, that he might "know the certainty of these things"—Luke 1:4. But, what is distance, time or expense, in comparison to possessing the "land of promise!"

Holiness Church His exceeding great joy over deliverance from this inward foe, expressed itself in action: He purchased a plot of ground and established a Holiness Church in his own city, where others, less fortunate than himself, but having the same troubles, by reason of indwelling sin, might readily find relief. A preacher was called from our Tokyo Holiness Bible School, and the work goes on beautifully. Hallelujah!

"KNOWING this: that our old man was crucified with Him; that the body of sin might be destroyed," led him to seek and find deliverance. Friend! If you really desire to "KNOW" the way of true victory, we heartily point you to the promise: "Then shall we know if we follow on to KNOW the Lord"—Hos. 6:13. Plainly inscribed "Finger-Boards" giving unmistakable direction, may be found all through the Word of God; "that we might KNOW the things that are freely given us of God"—1 Cor. 2:12.
Second Blessing of Surety

The first epistle of John might well be termed a “Certified Cheque,” or a “Letter of Credit,” for all through its chapters, we read, “Hereby we know”; “By this we KNOW,” etc. In chapter 2:3, John declares the “Second Blessing of Surety,” when he exclaims, “WE KNOW that we KNOW.”

We have said, the first step toward getting anything, is to KNOW about it: i. e., to KNOW that the getting is possible. There are five specific things of vital importance, that every Christian should KNOW, in order to intelligently seek and find the experience of “true holiness.” These all are embodied in the pronoun “This” of our text.
CHAPTER V.
Our Old Man Crucified

Ground of our Hope
1—"Knowing THIS: This Fact: (1)
That our old man was crucified with Him."

We have seen in the preceding pages, a fair description of "Our Old Man"; now, we are to learn how God deals with him in our sanctification. The text says, "Our old man was crucified with Him." By this we understand His method to be, substitutionary atonement: "At-one-ment" with God, by the vicarious sacrifice of His Son, Jesus Christ.

This may well be termed the foundation of all our hopes and desires after "true holiness": for we positively may not receive anything from God except through the merits of "the man Christ Jesus": "For there is one God and ONE Mediator between God and men, the man Christ Jesus; who gave Himself a ransom for all"—1 Tim. 2:3-6.

"Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate"—Heb. 13:12. How our hearts are humbled when we truly understand that great fundamental truth of the substitutionary atonement of our Lord Jesus Christ! "Him who knew no sin, HE made to be sin on our behalf; that we might become the righteousness of God in Him"—2 Cor. 5:21.

Imputed Holiness
It is often stated that "All believers are sanctified when they accept Christ as Saviour," and as a proof text, 1 Cor. 1:2, is used. This is quite the truth in its substitutionary sense—but, we should remember that, every grace and blessing provided for us, through Christ, must necessarily be also wrought in us, before its virtue is effective. This text reveals only imputed sanctification—"sanctified IN CHRIST," while the "mystery which hath been hid from ages and from—many—generations . . . is Christ IN YOU, the hope of Glory"—Col. 1:26-27.
An old Scotchman stood up in a meeting and testified, "I am a sinner, vile and polluted; but
the white robe of Christ's righteousness covers all my filthiness just as a filthy barnyard may be all covered with
beautiful white snow." Just at this juncture of his testimony, a Salvation Army lassie jumped up and said,
"Brother, what a mess you would be, if you had a thaw!"
He needed impartment of righteousness, as well as imputed righteousness, for the Scriptures declare, "There is nothing

The Superintendent of a certain Bible School, speaking of Imputed sanctification, and contradicting a genuine
heart experience of "true holiness," said, "There is not a
moral quality in the thing." He was really trying to say
that there is no such thing as a heart experience of Holiness, but as usual with such "Doctors," he upset his own
theory: For his statement is correct: character is not changed by what Christ did FOR US, but only through the
Sanctifying Baptism of the Holy Ghost IN US.

Not by Human Effort

Another strong text, much used in support of the theory that "All is IN Christ and nothing in us" is 1 Cor. 1:30, "But of
Him are ye in Christ Jesus, who of God is made unto us
wisdom and righteousness, and sanctification and redemption." This is, however, shorn of its full meaning, except
we read the following verse together with it: "That according as it is written, He that glorieth, let him glory in the Lord."

Albert Barnes says, "Whatever may be the truth of the doctrine of imputation, this passage does not prove it.
The leading idea of the Apostle, which should never be lost sight of is that, the Greeks, by their philosophy, did
not become truly wise, righteous, sanctified and redeemed; but that this was accomplished, or provided THROUGH
JESUS CHRIST—i. e., by His agency and power. It is not by philosophy; not from ourselves, but by His mercy.
(See Titus 3:5).

Sanctified by the Holy Ghost

"This does not mean, evidently, that HIS personal holiness is reckoned to us—or, merely counted ours—but that by His
work applied to our hearts, we become personally sancti-
This is done by the agency of His Spirit applying truth to the mind; (John 17:17). And all the means that may be used are the purchase of His death; and the Spirit by whose agency Christians are sanctified, was sent into the world by Him.' See John 15:26. Comp. Rom. 15:16.

Adam Clarke, says the meaning of this text is that, of procuring for, and working in us, not only an external and relative holiness, as was that of the Jews, but true and eternal holiness wrought in us by the Holy Spirit.

Not Merely for In other words then, "true holiness," or to us sanctification, is not a judicial reckoning, merely, that the holiness of Christ is "set to our credit," by our acceptance of Him, and with no inner change taking place; But, Imputed Holiness is the ground work, or basis for the claims of our faith, so that "the Word (or, promise) of God which ye have heard of us", may "effectually work also in you that believe"—1 Thess. 2:13.

The substitutionary atonement, gives us an inherent right to the blessing: But the experience is not ours until "Faith takes hold of the Word," as Peter declares in his Second letter: "Whereby are given unto us exceeding great and precious promises: that BY THESE ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust"—2 Peter 1:4.

Mixed with Faith The thought of imparted holiness is further emphasized by the writer to the Hebrews: "Let us therefore fear, lest a promise being left us of entering into His rest, any of you should seem to come short of it. For unto us was the Gospel preached, as well as unto them: but the word preached did not profit them, not being mixed with faith in them that heard it. For we which have believed DO ENTER INTO REST"—Heb. 4:1-3.

"True Holiness," therefore, is not some abstract ideal, that rests wholly in Christ and is merely "credited to our account," or imputed to us, but it is an actual transfer of the "Divine nature" to ours—Our nature is changed in conversion, when we repent of all our sinning and accept
Our hearts are purified in true Holiness—Acts 15:8-9, when we individually receive the Baptism with the Holy Ghost.

Very much... Imputed Holiness, let us look at the military system, which was in vogue during our Civil War: We are told that, if a certain man, who for convenience we will call "John Jones," was drafted into the army, but not wishing to go in person, he was permitted to send another man in his place. Then suppose this substitute was killed in action. Now, we understand that, by this authorized arrangement, "John Jones," and not his substitute, was recorded by the War Bureau as dead; notwithstanding, he was in fact, still "very much alive," and may have been a very bad man and causing serious trouble in society. His being "counted" dead did not change his condition, although it did change his position. This, however, would not relieve the situation, but rather provoke it, for while he was judicially dead, he was actually alive.

Some of our contemporaries would have us believe that, this is the exact position of "our old man"—viz: dead substitutionally:—Imputed dead, but still "very much alive" in us. One internationally known preacher, now deceased, said, "In fact, I feel the workings of the carnal mind in my heart more and more each day."

We are truly sorry for him and any others wrestling with this "Body of Sin"; trying all the time to think it dead, while in fact it is worrying their life out. Thank God there is deliverance: "Our old man was crucified with Him; that the body of sin MIGHT be destroyed; that henceforth we may not serve sin."

Christ as Saviour—2 Cor. 5:17;
CHAPTER VI.

Body of Sin Destroyed

Knowing THIS: (2) that the body of sin might be destroyed.

Ignorance of the way of "true holiness" caused the Monks of early history, and even many of our day, to claim that, victory over the world, the flesh and the devil, is gained by living in seclusion; in other words, that, the human and carnal desires are incited to wrong acts, by commingling with other fellow-beings, especially of the opposite sex, and therefore, in order to overcome "the lust of the flesh and the lust of the eye and the pride of life"—1 John 2:16, one must withdraw from society and live alone.

No doubt there is some truth in this teaching, particularly in this age of such flagrant violation of modesty caused by the extraordinary demands of society. Even Solomon in the early days of history, advised we should keep away from known temptation, saying, "Enter not into the path of the wicked, and go not in the way of evil men: Avoid it, pass not by it, turn from it, and pass away"—Proverbs 4:14-15. Notwithstanding, a recluse even, is not wholly delivered by such practise, for the Scriptures declare that, "Every man is tempted, when he is drawn away of his own lust and enticed"—James 1:14. That is to say, the thing that tempts man to do evil, abides within his own bosom and is properly termed "the sin that dwelleth in me"—or, "indwelling sin" and therefore, to run from it, is like running from one's own shadow—it keeps an even pace.

A young Japanese student attending a certain Bible School, said the teacher inquired of the class, "How many of you still feel the workings of the Carnal Nature?" Every hand was raised except his own, and he did not understand the full meaning of the question.
Dishonoring the Blood  

Next day he came to my house and asked if "the carnal nature" was the same as "the carnal mind" and on receiving a reply in the affirmative, seemed greatly surprised at what he saw the day before, since he himself had been taught differently and was enjoying the experience of holiness. "Why," he exclaimed, "they all seemed proud that the carnal mind was still in them." They certainly do not honour the Blood, for God's Word says, "He is faithful and just to forgive us our sins and to cleanse us from ALL unrighteousness."—1 John 1:9. He was so amazed at this poor showing of faith that he withdrew from the School.

Old Man Rock  

This incident reminds us of a picture-advertisement of "Old Man Rock," which we saw recently. The huge rock is in plain view from a mountain roadway leading to a summer resort. From a little distance the Rock resembles almost exactly the wrinkled features of an old man and hence it is called "Old Man Rock."

Glory in the Cross  

How very like to "Our Old Man," is this "stony" old man; always in plain view seeking the "chief seat in the synagogue and greetings in the market places" and loves to be "called of men Rabbi, Rabbi"—see Matt. 23:5-7. He loves to be petted and pampered. Some people glory in the fact that "the old man" continues his residence in their heart; they seem to enjoy his company—"Makes them humble," you know! The witness of his presence "covers a multitude of sins," for he can be blamed for all one's mishaps and misdeeds! But, beloved, would it not be more fitting to, with Paul, "Glory in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world?" Gal. 6:14.

More than Conquerors  

Friend! There is no inward rest of soul, while "the old man" exists: Imputed holiness does not bring victory, but we constantly affirm that "true holiness," as wrought by the Baptism with the Holy Ghost and fire, "purifying the heart," does make one "more than conqueror"—(more than victor) through Him that loved us"—Rom. 8:37. Our Banner then, will not be all "tattered and torn, by many a con-
flict, many a storm": neither be smirched with earth's grime and stains, but thank God, it will be unfurled and floating in the heavenly breezes, "unspotted from the world." Hallelujah!

The blessing of "true holiness" has not to be watched—"lest any root of bitterness springing up trouble you, and thereby many be defiled"—Heb. 12:15—but rather, having already "laid aside every weight"—all our sins, when we were converted; and "THE SIN—inbred sin, which doth so easily beset us," when we were sanctified, we may "run with patience, i. e., unhindered—the race that is set before us; looking UNTO JESUS the Author—or beginner—and finisher of our faith"—Heb. 12:1.

Counteraction Some good people hold still another theory, of how God deals with "Our Old Man." One nationally known teacher among them, recently said, "It is neither suppression, nor eradication, but the real word and the real thing is Counteraction." He is certainly right in objecting to "suppression," on his own statement that it "emphasises that fighting and struggling, which will almost inevitably land us in defeat again and again"; Because, God declares unequivocally that, "The Carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be: So then they that are in the flesh—i. e., those who still have the carnal mind—CANNOT PLEASE GOD"—Romans 8:7-8.

The Carnal Mind, never is; and never will be; nor CAN it be brought into subjection either to God or man. It will not subject itself to the "law of God"; neither may any man subjugate it—it is an avowed enemy.

Poor Logic As to "eradication of the sinful principle within," he continues, "Now this goes too far; it goes beyond Scripture, and it is contrary to experience." He explains, by saying, "You can ask any one who teaches eradication this question: 'Do you believe in the perpetual need of the Atonement to cover any defect from the moment of supposed eradication? Is the Atonement necessary for the rest of your life?' 'Certainly,' says the man. 'Then,' he replies, 'you are a sinner; for so long as you need the Atonement there is sin, whether in defect or
otherwise" and supports his theory with 1 John 1:8, "If we say that we have no sin, we deceive ourselves."

Struggles with Carnality
Still another teacher of this class, argues the same question, that "our deliverance is neither in suppression, nor eradication," and bases his conclusions on his own personal experience, together with the testimony of several other suppressionists. He says, "Well do we remember the painful experiences passed through, after we became a Christian, in our endeavors to live a life pleasing to God and to walk in holiness with Him. We know by sad experience what it means to seek to suppress evil. What struggles in our soul, praying and agonizing over it! It was like a tiger caged, waiting to be roused up; like a man possessed with demons, whose name is legion. At the time it seemed outwardly good, within us were hidden fires of temper, passion, lust and pride, ready to break out again and again, scattering desolation around. Fretfulness, peevishness and temper broke forth at the slightest provocation to remind us that our heart was like a cage of unclean birds. Suppression is like sitting on a slumbering volcano which may burst forth any moment." This is one of the very best "likenesses" to be found of "the Old Man." Our friend could hardly have described him better.

Furthermore, our friend concludes that, "even those who walk in sweet fellowship and holiness may grow careless; may sin; or lapse into the flesh-life again, whereas if sin was destroyed, or eradicated, this could not be; neither would we have further need for our loving High Priest, who lives to mediate for those who may fall into sin after they are saved." And he further says, "If eradication of sins were ours, we should not need to confess sins, or to resist the devil, for his power would be utterly destroyed!"

Not Knowing the Scriptures
Well might Jesus say to these good men, what He said to the Sadducees, concerning another erroneous doctrine: "Ye do err, not knowing the Scriptures, nor the power of God"—Matt. 22:29. The error of the first brother is quite manifest by his reference to 1 John 1:8: "If we say that we have no SIN, we deceive ourselves." This verse has no reference whatever to the good brother's suggestion, but
the verse refers exclusively to the unsanctified Christian, who usually professes to “get it all at conversion.” The church is full of preachers and laymen who deny the “second work of grace” and say they “have no sin,” i. e., no inbred sin, to be cleansed from; that it was all removed when they were converted. The word of God declares plainly that such persons are “deceived and the truth is not in them.” Even Paul admits that, “Sin deceived me”—Rom. 7:11. Thank God he learned the way to be undeceived—Rom. 7:24-25; and we trust this brother may also find the way of deliverance.

Kept Clean

The fact that we profess to need the Atonement, or cleansing blood “all the days of our life” is not an evidence of sinning; neither of the presence of inbred sin, but rather brings us back to 1 John 1:7, which refers entirely to the SANCTIFIED person: “If we walk in the light” (please note the wording—not “into the light”) the Blood of Jesus Christ, His Son, cleanseth us from all sin”—or, as the meaning is, “continues to cleanse us from all sin”; in other words, “KEEPS clean that which has been made clean.” That is to say, it requires the same merit and energy to preserve the soul of man in holiness, as to produce it.

This may be illustrated by an unwashed cup: cleanse it thoroughly with soap and hot water and then place it on an open shelf. In a few days it will be found covered with dust and unfit for use until WASHED AGAIN; whereas, if after the first washing, it is placed under an open faucet or spicket, the running water will KEEP it clean. We certainly do need the perpetual cleansing in the sense of keeping US clean, while in this life; and this is provided in verse 7 as noted above.

Confesses “Our Sins”—Sin

Now, the error of the second brother is shown first, in confusing “our sins” committed, and “the body of sin”—that innate principle of evil, and in stating that “if sin was destroyed in us, one could not again lapse into the flesh-life; neither would we have further need for our loving High Priest.” And further, “If eradication of sins were ours—(note he says “sins” which mean “our transgressions”) we should not need to confess sins, or to resist the devil, for his
power would be utterly destroyed." It is certainly to be regretted if any professing Christian finds need to be continually "confessing sins"—such a person is clearly defined in 1 John 3:9-10. Some one has written the following very suggestive lines:

**Who Carries Business On?**

"Men don't believe in a devil now, as their fathers used to do;

They've forced the door of the broadest creed to let his majesty thro';

There isn't a print of his cloven foot, or a fiery dart from his bow;

To be found in earth or air today, for the world has voted so;

"Won't somebody step to the front forthwith, and make his bow and show"

How the frauds and crimes of a single day spring up? we want to know.

The devil was fairly voted out, and of course the devil's gone!

But simple people would like to know who carries his business on?"

Never fear, beloved, though inbred sin may be destroyed IN US, "the power of the devil" is not broken—for he still will be "on the job," "as a roaring lion, walking about, seeking whom he MAY devour"—1 Peter 5:8-9. And the holier, by God's grace, men may become, the more savage his attacks will be. My individual vote for prohibition, does not destroy the privilege of others voting against it. Neither does my deliverance from inbred sin, bring the same to others.

The devil has stood 'round already, for 6000 years injecting his poison virus into new born souls, and although millions have died and gone to the great beyond, He remains in business "at the old stand." God is not in the "wholesale," but "retail salvation business"; He does not save people by "companies," but only individually; therefore when Mr. A—gets saved, it has no bearing, or influence on Mr. B. Mr. B. still goes on in sin. The power of the devil is not broken when I break away from Satan, neither is it broken, except in me, when I am sanctified.
Life of Faith  We must ever remember that, We are saved BY FAITH—Eph. 2:8. We are sanctified BY FAITH—Acts 26:18, and Acts 15:8-9. We walk BY FAITH—2 Cor. 5:7; and our whole deportment is kept up BY FAITH—1 Cor. 15:1-2, so that even though THROUGH FAITH in the "exceeding great and precious promises," We "escape the corruption that is in the world through lust"; yet this does not rid the world of sin, nor close out the business of the devil—but SIN will remain in others and the devil will continue in business—only moving to others quarters.

Double Work  The fact that the newly regenerated soul still is tainted with inbred sin, is no license for continuing in that state, for John takes care to show both how "Our sins" or, transgressions, may be forgiven; and our "Sin"—or, "All unrighteousness"—inbred sin—may be cleansed: "If we confess our SINS, He is faithful and just to FORGIVE us our sins; and to CLEANSE us from all unrighteousness"—1 John 1:9.

Dean Alford says, "In verse 9 'to cleanse us from all unrighteousness' is plainly distinguished as a further process: as, in a word, sanctification, distinct from justification." This is what the Wesley's discovered in 1737—"That men are justified before they are sanctified." "Justification is a work done FOR US, and entire cleansing, or sanctification, is a work wrought IN US.
CHAPTER VII.

No Room For Devil

Give No Place to Devil In 1907, when looking out a location for our Holiness Bible School in Korea, a plot of ground was shown us, which at first seemed very suitable, but on going over it, we discovered in the very center of the land a small house enclosed by a fence, and from it, a road leading through the other grounds to the street. Upon questioning the owner about this, he said, “O, that belongs to another man, but so long as you give him a roadway to the street, to go in and out, he will cause you no trouble.”

How very like “our old man” this inner possession is: If he can only retain a “small apartment” in your heart and have access and egress, all will go well—so he tells you. But some of us have learned by sad experience, that he is an artful deceiver, and we prefer to have him removed, “bag and baggage” and to close up the road.

We should be ever reminded of the Scriptural distinction between “our sins”—the transgressions of our life, and the “SIN that dwelleth in me”—that innate principle of evil, with which every child is born: The former may be forgiven, but the latter is only removed by “purging,” or “cleansing” by the Holy Ghost. This may be done any time the conditions are met.

The pitiable condition of the brother, whose battle with carnality is described above—as “after he became a Christian,” is alone sufficient witness, to prove the need of the second blessing: “that the BODY of sin might be destroyed.”

Such a doctrine as either suppression, or counteraction, would lead one to constant fear, as if a poisonous reptile, or carnivorous beast were caged up in the cellar and constantly seeking...
its freedom and access to your apartment above. Or, as missionaries living in India report, the custom of protecting themselves from the deadly cobra by placing a pan of milk in the room. They are fearful to move about the room, lest they step on him. "Counteraction" may suffice temporarily, for the cobra—while it is full of milk—but, "the old man" is not so easily put out of commission. He will "bite" every time you step on his toe!

"Keep Under" The basis of this teaching is taken from Paul's Word, "I keep under my body"; but please note that, it was Paul's body ("my body") and not the "Body of sin" that he kept under. It is quite clear from the context that the apostle here meant, his human and natural and lawful appetites—and not carnality—that were kept in restraint. The same as one who enters a racing contest, "striveth for the mastery, is temperate in all things" so the soul who walks close to God must avoid even the "appearance of evil" and not allow the "lawful" things to engross, or engulf him. 1 Cor. 9:24-27. This text has no reference whatever to keeping under "the carnal mind," or "the body of sin."

Paul did not "stop short of eradication," as some would have us believe; neither did he pray, "Vouchsafe, O Lord, to keep us this day without sin"—which means "without sinning"—His life was already free from sinning, but from the depths of his soul he did cry for DELIVERANCE FROM his inner corruption—"the body of sin"—"this body of death," which was like a corpse bound to him hand and foot, and if our friends, instead of seeking to "suppress" or "counteract" this "fountain of evil," had also cried, "O wretched man that I am! Who shall deliver me from this body of death?" they too would have found deliverance and at the same time, "covered a multitude of sins" that are charged against them by young converts who, from "lack of knowledge" are following their teaching.

Can't Be Bound From one viewpoint, "Our old man" may be likened to Samson: you may "bind him with seven green withs (or, new cords) that were never dried," and he "break the withs, as a thread of tow is broken when it toucheth the fire." Or,
you may "weave the seven locks of his head with a web, and fasten it with a pin, but he will rise up and go away with the pin of the beam and with the web"; or, you may "shave off the seven locks of his head," and set him to "grind in the prison house. Howbeit, the hair of his head began to grow again after he was shaven" and while "he made them sport," "he took hold of the two middle pillars upon which the house stood . . . . and bowed himself with all his might and the house fell upon the lords and upon all the people that were therein"—HIS ONLY restraint was DEATH—see Judges 16:6-31. "The Old Man" will surely tumble down our spiritual house, if his "lease" is extended, for "to be carnally minded is death; but to be spiritually minded is life and peace"—Romans 8:6.

Not "Set Apart" Again, it is being taught, that, the verb "To sanctify" means merely, "To be set apart, by and for God," but we read from the Scriptures that, with reference to personal holiness, it has no such significance, but rather that of purging and filling with the Holy Ghost. This is seen from the statement in Psalms 4:3, "The Lord hath set apart him that is (already) godly (or, holy) for Himself." Compare also Acts 15:8-9.

Meaning of "Sanctify" There is one single verse of Scripture that defines exactly what the verb "To sanctify" means: In Exodus 29:36 we read, "And thou shalt cleanse the altar, when (or, after) thou hast made an atonement for it, and thou shalt anoint it, to SANCTIFY IT." A double work—negatively: "Cleanse;" and positively, "Anoint." These are the two "poles" of sanctification. Purge and Fill, as on the day of Pentecost. This verse also teaches that sanctification is a second definite work of grace: "Cleanse . . . after thou hast made an atonement for it."

In Acts 2:4, we read, "Tongues like as fire sat upon, (or cleansed), each of them; i.e., each of the Christians who had tarried ten days—and they were all filled (or anointed) with the Holy Ghost." Compare also Acts 11:15-16 and Acts 15:8-9, where Peter testifies to what experience he
and others received on the day of Pentecost: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as He did unto us: and put no difference between us and them, purifying their hearts by faith."

**Make Clean by** The word here rendered "purifying" means, "to make clean by REMOVING impurities." This makes the verb, "to purify," or "to sanctify" a clear synonym of that other verb in Ephesians 4:22: "put off—or REMOVE,—the Old man. . . . And that ye put on the new man," which experience is there called, "true holiness."

Thank God for "So great salvation"—not only our personal transgressions which are the "deeds" of the old man, may be forgiven and put away, but "the old man" himself, who is the personification of all sinful and corrupt desires; the passions and evil propensities, "was crucified with Him; that the body of sin might be destroyed (in us); that henceforth we may not serve sin; For he that is dead (or, whose old man is dead") is FREED FROM SIN."

**Pig in the Spring** The story is told of a farmer, who was laboring very diligently to bail out the muddy water from a cattle trough; A neighbor passing by advised him that the difficulty was neither in the trough, nor in the water pipe, "but," he continued, "there's a pig in the spring." The only thing to do in such a case is, **clean out the spring.**

**Toad in the Water Pipe** Mr. Guinness tells of a time when the water was cut off from his house at Cliff. He says they made examination and found everything in good order. "Finally," he continues, "they went to the junction between the house-pipe and the great water main and there, squatting in the orifice, was a great toad. Of course, there was plenty of water but it was outside the toad. None could pass it. God would flow through your life like Rivers of water if you would yield to it, but there is a stoppage somewhere. Get the toad out! Get the toad out! God, give us some gun powder, and blast it out, if need be." Sel.
“Spared Agag” God commissioned Saul, saying, “Now go and smite Amalek, and utterly destroy all that they have and spare them not; but slay both man and woman, infant and suckling, ox and sheep, camel and ass.” Saul, however, rejected the word of the Lord and “spared Agag and the best of the sheep and of the oxen, etc., and would not utterly destroy them. And Samuel said unto Saul, I will not return with thee: for thou hast rejected the word of the Lord, and the Lord hath rejected thee from being King over Israel.” 1 Samuel 15:3, 9, 26.

Samuel Hewed There are literal thousands of Christians, Agag in Pieces today, who have been taught by their Saul-preacher—and that, at the expense of “rejecting the word of the Lord”—that, “the old man” should be “spared alive” and they “will not utterly destroy” him. Hence, we also of today, need some Samuel-like type of holiness preacher who will fearlessly command, “Bring ye hither to me Agag, the king of the Amalekites, and Agag came unto him delicately, and Samuel hewed Agag in pieces before the Lord in Gilgal.” 1 Samuel 15:32-33.

When there is talk of crucifixion, “The old man” will always appear “delicate in health” and “enfeebled” that we may think him harmless, or as some would say, “rendered inoperative,” so that his life may be spared, but, let us hold to the word of the Lord and bring him forth to execution “before the Lord in Gilgal.”

Saul, the suppressionist, had captured and interned “the old man”—Agag; But Samuel ordered him out that, according to God’s way, he “might be destroyed”—put to death. Just so, “our old man was crucified with Him; that the body of sin might be destroyed.”

“Rooted Up” The verb here rendered “destroyed” has “eradicated” for its synonyms, “Annihilated,” “exterminated,” “removed,” “eradicated” and “rooted up,” or “rooted out.” The so-called holiness people generally, use either “destroyed,” or “eradicated,” to denote the mode of dealing with inbred sin. The word “eradication,” however, is quite in disrepute among certain others and objected to as unscriptural. We also admit
that, so far as its orthography, or actual spelling is concerned, the word is not in Scripture, and therefore for harmony's sake, it is generally conceded best to not use that particular word, except in extreme cases to define more clearly our meanings: but rather to use one of the synonyms to express the same thing. This should release one from the charge of being contentious over terms, and at the same time safeguard the doctrine by an actual Scripture reference.

**Scripture Terms**

One could scarcely object to the terms employed by the Saviour, although in some instances they do seem harsh. In dealing with this great subject of inner corruption, or depravity of heart, He said to the multitudes, "Every plant which my heavenly Father hath not planted, shall be rooted up"—see Matt. 15:16-13. We are, therefore, content to confine ourselves to Scriptural terms and the more especially, perhaps, to the very words of Jesus, and teach that carnality be neither suppressed, nor counteracted, but as Jesus said, "Shall be rooted up" or "destroyed at the root," knowing that it means the identical thing as eradicated, extirpated, or exterminated.

**Synonyms**

Dr. James C. Fernald, in his book on English Synonyms, says the verb, "to eradicate" is from the Latin, meaning "e," out, and "radix," root, or "out by the roots"—Hence Jesus must have meant that the thing back in the heart which "defileth a man"—I. e., the depraved, or carnal nature, "shall be taken out by the roots." Notwithstanding, whatever word is used, whether "destroyed," "eradicated," or "rooted up," we understand that "Our old man" is to be as truly slain, as Christ was slain, for "Our old man was crucified with Him; that the body of sin might be destroyed."

"Put Off the Old Man"

This is the "Way of true holiness."—In Ephesians 4:22-24, we read, "that ye put off concerning the former conversation THE OLD MAN which is corrupt according to the deceitful lusts: And that ye put on THE NEW MAN, which after God is created in righteousness and true holiness."

The order of procedure here is FIRST "Put OFF the old man"—then "Put ON the new man." One cannot
“put on the new man,” until he have “put off the old man.”

The new man is not to be “put on,” as one would a top coat, over the old man: But, in true holiness, “The new man,” first dispossesses “the old man” and then becomes the sole possessor of God’s holy people. “Knowing this: that our old man was crucified with Him; that the body of sin might be destroyed—“put off,” or “put out of the way”; that henceforth we may not serve sin.”
CHAPTER VIII.

An Old Heirloom

Heirloom of "The Carnal Mind," or "Our Old Man," handed down from generation to generation, and sentiment seems to prevail with many people, to keep an old "heirloom," even though sometimes it is quite out of harmony with Christian piety to do so. So also "Our Old man" is very human and clings to life as long as possible, but the "struggle" is usually occasioned by our own dilatoriness in handing him over to God for execution—i.e., in making a complete consecration; for when this is done, deliverance will come speedily.

Not Responsible

Like breaking prairie in a new country for having Some farmers "turn the brush under," while others prefer to "burn it off." The "turn it under" method, insures another growth later; But to "burn it off" means the end of it. "True Holiness" means, that the "body of sin might be destroyed," or "burnt off" by the "Baptism with the Holy Ghost and fire."

Now, there is one comforting thing when we discover the Carnal Mind in our heart: We are not responsible for having it there: The old "heirloom" was left us by the "will" of our forefathers: It is our inherence, or as the Japanese would say, "The thing that sticks to us at birth." We did not contract the disease by undue exposure; but it is our "Ancestral estate."

Neither are we blamed for feeling "the motions of sins" which are but the fruit of indwelling sin: But, we are responsible for harboring, or permitting continued haven to this "enemy" of God—the Carnal mind—after "knowing this; that the body of sin MIGHT be destroyed."

Safety Valve

There are three bright warning signals given in Hebrews, 12:14-16, showing that, "Our security is in purity" and not in suppression or coun-
interaction of the carnal mind: “Follow peace with all men, and holiness, (or, “the sanctification” R. V.) without which no man shall see the Lord: Looking diligently (1) Lest any man fall back from the grace of God: (2) Lest any root of bitterness springing up trouble you, and thereby many be defiled; (3) Lest there be any fornicator, or profane person as Esau, who for one morsel of meat sold his birthright.”

Holiness is described in this verse as a “safety valve”; It is a “Life preserver”; It is an “Anchor,” that holds one from backsliding. That is to say, if the carnal mind be “rooted up” or “eradicated,” there is less liability of “falling from grace,” in that the opposing element, will have been removed.

“Nothing in me” Jesus said of Himself, “The prince of this world cometh, and hath nothing in Me.”—John 14:30. Adam Clarke, says this meaning probably is, “The prince of this world cometh, and findeth nothing of his nature in Christ and nothing that would coincide with his solicitations.” That is to say, Jesus had no “carnal mind” to hanker after, or “to lust after evil things,” as did our forefathers before they entered Canaan. 1 Cor. 10:3-6.

Now, we know already that Jesus said, “For their sakes, I sanctify myself, that they also might be sanctified through the truth.” He was, of course, referring to His immediate followers, but, thank God, He did not overlook you and me of this generation, for He adds, “Neither pray I for these alone, but for them also which shall believe on me through their word”—John 17:19-20.

Therefore, when you and I get sanctified—(and remember the meaning of this word is not “Set apart,” but “cleansed and anointed”—Exodus 29:36) I.e., when you and I are freed from inbred sin and filled with the Holy Ghost—and “the prince of this world cometh,” he will “find nothing of his nature in us,” and therefore, nothing in us that would accede to his evil proposals—“Because as He (Jesus) is, so are we in this world”—1 John 4:17. Bishop Westcott says, “This means, we are like Him in character”—His character was “holy harmless, undefiled,
separate from sinners"—Heb. 7:26. Praise God for such a wonderful salvation!

Mr. Moody once said, "You cannot prevent the birds flying over your head; But you can stop them from building nests in your hair."

"To the Uttermost" In Hebrews 7:25, we read, "Wherefore He is able also to save them to the uttermost that come unto God by Him; seeing He ever liveth to make intercession for them." Albert Barnes says, "This phrase, 'To the uttermost' does not mean simply, forever, or eternal salvation, but that He (Jesus) has power to save them so that their salvation shall be complete."

Bishop Westcott, speaking of this text, says, "It has no reference to time, but to completeness." Dr. Adam Clarke says, "To be saved 'to the uttermost,' means that sin shall neither have dominion over us, nor existence in us." This sounds to us like the work we should expect from the Divine Saviour. The Holy Ghost says in Galatians 4:29-30, "Cast out the bond woman and her son, for the son of the bond woman shall not be heir with (or 'together with') the son of the free." No "counteraction," or "suppression" here, but a thorough "cleansing of the Temple."

Victory over sin does not bring rest: but deliverance from sin, does bring rest: "Behold the Lamb of God, which taketh away the SIN of the world"—John 1:29. Note that it does not say He taketh away the "sins" of the world, but "the SIN," which means, that inherited depravity, with which all are "beset," until delivered by the experience of "true holiness."

Grow in Again We are told that in the Gulf of Mexico, there is found a species of crab, which if taken from the water and his legs pulled off, and then put back into the water, his legs will grow in again and that the only way to prevent this, is to crush the body. This is the same truth as taught in our text. "Our old man was crucified with Him; that the body of sin might be destroyed."
Let us cease to "prospect" for the "Gold by Christ tried in the fire and white raiment"—of holiness, among the "traditions of the elders," for it will not be found there, but only in the deep beds of the Word of God, and through the efficacy of the Blood of His Son. John Flavel, in his book, "Fountain of Life" (1671) says, "Christ is so in love with holiness that at the price of His own blood, He will buy it for us."

Thank God that, whereas, we were "sold under sin" by Adam the first; we have been "bought back" to God and holiness, by Adam the second.

There is positively no "true holiness" for us, until "Our Old Man" has been crucified and "the body of sin" destroyed. But it may be ours speedily, when we comply with the requirements of the word of God: "Knowing this: that our old man was crucified with Him; that the body of sin might be destroyed; that henceforth we may not serve sin: For he that is dead is freed from sin."

Hallelujah!

"O now I see the crimson wave,
That fountain deep and wide;
Jesus, my Lord, mighty to save,
Points to His wounded side.

"I see the new creation rise,
I hear the speaking Blood;
It speaks,—polluted nature dies,
Sinks 'neath the cleansing flood.

"I rise to walk in Heaven's own light,
Above the world of sin;
With heart made pure and garments white.
And Christ enthroned within.

"Amazing grace! 'tis heav'n below,
To feel the Blood applied,
And Jesus, only Jesus, know,
My Jesus crucified.

Refrain:

"The cleansing stream I see, I see,
I plunge, and now it cleanseth me,
Oh, praise the Lord! It cleanseth me,
It cleanseth me, yes, cleanseth me."

—Mrs. Phoebe Palmer.
CHAPTER IX.

True Vicorous Life

3—"Knowing this: (3) that henceforth we may not, or need not, serve sin." Much misunderstanding, and thereby failure to realize on the "exceeding great and precious promises" with respect to personal holiness, comes from confounding "our sins or transgressions" with "the body of sin." Jesus said, "Whosoever committeth sin, is the servant of SIN"—Jno. 8:34. Please note particularly that, he does not say, "Whosoever committeth a sin, is the servant of that particular sin." For example: The man who has formed the habit of taking strong drink is not the "servant of whiskey, or strong drink," as many good people inadvertantly think, but he is the slave of the thing, or "tree" which bears the fruit of strong drink—even "the old man" or "the carnal mind."

Carnality

In Galatian 5:19-21, Paul tells us clearly what "the works" or "fruits" of the flesh are—Drunkenness is one among them; so that we understand it is the "Old Man," or "Flesh," or "Carnal Mind," or "SIN"—in the singular number—the sinful nature, which prompts, and then generates sinful acts. It is the evil principle, or "Sinful Nature," that is responsible for all our misdemeanors. John Owen says, "It is the servitude of the passions, emotions and affections, to the principle of evil."

Automatic Release

So we understand that, once we are freed from the "Old Man," who is the personification of the sinful nature, we shall find that, automatically, we are also free from "his deeds." On the contrary, one might be freed from various bad habits, and still be "carnally minded" concerning other things. For example, one might give up the habit of drinking liquor, or smoking, and become a strong advocate.
for temperance, and still practise other sins; whereas Jesus said, “Make the tree good, and its fruits”—Matt. 12:33.

No such thing  This third “that”—“that henceforth we may not serve sin,” has no reference to a state of so-called “sinless perfection,” with which some opponents of true holiness charge us, but rather it refers to a place in grace, where we are not nearly so liable to sin. Note the wording—“that henceforth we MAY NOT serve sin.”

Permit me just here to digress a little from the main thought, and state emphatically that, there is no such place in this world, where one may not sin, if they choose. Such a doctrine has no support in Scripture; neither have we ever heard such a testimony, or even a reference to such a state, except that made by the opponents of holiness; Rather, we are exhorted, “Let him that thinketh he standeth, take heed, lest he fall”—1 Cor. 10:12. Furthermore, the word of God declares, “Truly, if they (the children of Israel) had been mindful of that country (Egypt—a type of the world and sin) from whence they came out, they might have had opportunity to have returned”—Hebrews 11:15.

Freed from Sin  They had been saved from the hand of Pharaoh—a type of the devil—and were on their way to Canaan—a type of holiness. It was possible for them to go back into Egypt had they so desired, but they did not. Would God, there was such a haven on earth, where we might be immune from backsliding, but there is not, so we “press toward the mark for the prize of the high calling of God in Christ Jesus”—Phil. 3:14.

While it is not possible for us to attain a state down here whereby we may not sin if we choose, thank God, it is possible, according to our text, to reach a state here on earth, whereby we “may no longer serve SIN.” This is by reason of being “freed from SIN”—i. e., freed from the nature of sin, i. e., delivered from that “proneness to sinning,” Every man is a free moral agent and may go forward into Canaan, or back into Egypt, just as he may choose. There is deliverance, if he wants it: “Because greater is He (the Holy Ghost) that is in you, than he, (the devil) that is in the World”—1 John 4:4.
Weeds Cultivated  We have read recently, that, "The University of Minnesota has a garden, where nothing but weeds are grown. More than two hundred and fifty varieties of weeds are cultivated. These weeds are carefully studied, and efforts made to ascertain upon what they thrive best. This is done in order to discover what opposite treatment will most quickly discourage their growth, or spread."

Man has learned, both by experience and from God's word that, there is a "devil weed" growing in his heart. Theological professors of the various schools, have for ages been seeking some "opposite treatment" that perchance may "discourage the growth," or, "keep down" this troublesome carnal weed. Their hopes, however, usually rise no higher than that it may be "rendered ineffectual"; for, like Saul, they "reject the word of the Lord"—the great Gardener—to "destroy it." But, beloved, the Lord has not prescribed an anaesthetic for "our old man," but has ordered him "crucified . . . . that the body of sin might be destroyed: that henceforth we may not serve sin."

The Parent Sin  The phrase, "the body of sin," may well be rendered, "the parent sin," for every transgression known among men, is "begotten of this parent." For example, we trace the genealogy of the whole human family back to Adam; in like manner all the transgressions of the human race are traceable to this "parent sin"—"the old man."

Sin and death "passed upon all men" through this one parent: "Wherefore, as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned"—Romans 5:12.

Born in Sin  This is exactly what David meant when, he explained in Psalm 51:5, "Behold, I was shapen in iniquity, and in sin did my mother conceive me." This statement does not infer that his mother was living in sin, but, is a clear reference to our inheritance of sin as passed on to us by our forefathers. For example, he was saying, "My parent passed on to me, that sinful nature, which her parent, and her parent, and her parent, received by heredity from her parent, back to Adam.
Titles of “the Old Man”

Hence, in theology, “the body of sin”; “the old man”; “the carnal mind”; “the flesh” and “the SIN that dwelleth in me,” are also termed, “Original Sin”; “Inbred Sin” and “Inherited Sin,” “Depravity,” etc., etc. Now, every transgression of man; that is to say, every child of this parent SIN—“the old man,” may be forgiven, when confessed and forsaken, but, to stop the lineage, the “parent” must die.

“Wish Somebody was dead”

The story is told of a little girl who made her home with an aunt; the latter being one of the troublesome kind. One day, while alone, the little girl was talking privately to her pet kitten and said, “I wish somebody ‘round this house, was dead; taint you, kitty, nor ‘taint me!” The inference was, of course, that she wished to be rid of the “troublesome aunt.” In like manner, many a true child of God has often wished and prayed that the “troublesome old man” who lives with them in their spiritual house, was dead; they are weary of “sentry” work, always watching “the sin which doth so easily beset us.” Or, as the old Negro put it, “the sin which doth so easily upset us.” But, they have not touched the “electric button”—God’s promise, that brings the desired deliverance.

Heart Yearnings

It was the teaching of “suppression”; “counteraction” and the search for an “opposite treatment,” without the “cleansing from all sin”—inbred sin—that occasioned the old proverb: “Just enough religion to make one miserable,” for truly no Christian would desire to continue long in the experience of attempting to hold down “the old man”; nor of seeking to give him a “counter-buff,” that might “knock him out”—for a time; But every child of God yearns to be delivered from such a life; only they have not “known this: that our old man was crucified with Him; that the body of sin might be destroyed, that henceforth we may not serve sin.”

“Jack in the box”

A missionary, seeking holiness, in one of our conventions in northern Japan, testified that his past experience had been much like a “Jack in a box”: “It was necessary to sit on the lid continuously, in order to keep the Jack down. “In my
“If I rose up for a moment, the Jack would jump out and do more damage in that moment than I had done good in a year.”

Duck Swimming
One of our Japanese preachers likened the suppression theory to a duck swimming: “She swims so gracefully and serenely that, on the face of the waters, all is placid and unperturbed; but, O, just watch her feet under the water!”

Bumper Crop
Near Los Angeles was a six thousand acre grape vineyard. Each year the branches were cut back, almost to the ground, which to those unskilled in horticulture, looked ruinous to the vine, but the next year found all the branches grown in again and a “bumper crop” of grapes. When prohibition was enacted, many of these vineyards were “rooted up” and the following year no trace of the vine or grape could be found. Just so, the only remedy for preventing a “bumper crop” of evil deeds from “the old man,” is to pull him up, “root and branch.” This is “true Holiness.”
CHAPTER X.

Holiness Camouflaged

The word "Holiness," however, has been so cleverly camouflaged in many pulpits of the present day that, its scriptural meaning is unknown and it is made to appear as something else. The enemy—and not always the devil—has dressed up the word Holiness, to appear as a "scare-crow" to prevent honest seekers after the truth from "picking the fruit" of Holiness. Some folks, are afraid of this "scare-crow"—in the dark, thinking it might be a ghost and they run for their lives when "Holiness" is mentioned.

Perfectionists Again, Holiness people are so camouflaged as to appear as "perfectionists." We are made to say that, "we cannot sin if we want to." Have you ever seen that "apparition?? The reason for this strange vision is that, such people are in the dark concerning scripture teaching on the subject. "Let us lay aside every weight"—which includes the "tradition of the elders"—"looking unto Jesus (only) the author and finisher of our faith," for "without Holiness no man shall see the Lord." Jesus said, "Be ye therefore perfect even as your Father which is in heaven is perfect—Matt. 5:48.

Speaking of this blessing, William Burkitt, in his commentary on the New Testament says, "He that has a pure heart will live a pure and holy life." Jesus confirms this in Matthew 23:26, when He says, "Cleanse that which is within the cup, that the outside may be clean also."

Warring on the Inside The sanctified life is not so different in outward expression from that of the justified life, but the "warring" on the inside, occasioned by "indwelling sin," keeps the soul in a turmoil, so that victory is kept only, by hard work. This "infection" of sin, in the nature, was the greatest "work
of the devil," for it has been passed "to all men" until all
are contaminated by it, and all have thereby become the
"servants of SIN."

Thank God, "for this purpose the Son of God was mani-
fested, THAT HE MIGHT DESTROY THE WORKS
OF THE DEVIL"—1 John 3:8. Anything short of this,
would discredit the power and authority of the Son of
God, and make His Word void.

Not physical death. 4. "Knowing this: (4) that, he that is
dead is freed from sin."

Some Bible teachers would use this text as
a "proof that believers are not fully saved from sin in this
life"; They say that physical death is the only liberator
from the thralldom of sin; But we affirm that this doctrine
has no warrant whatever in Scripture.

To say that one is "not saved from sin in this life," is
to say further, "they only cease to sin, when they cease to
breathe." Adam Clarke, the prince of Bible Commentators
says, "This is highly derogatory to both the glory and
power of Christ. And what could be said more of the
whole company of transgressors and infidels?"

Albert Barnes, says the above phrase, "He that is dead
is freed from sin," is the same idea as in verse 6 where it
says "that, henceforth we may not serve sin," or "We
should no longer serve sin." "Of course," he continues,
"the apostle here is saying nothing of the future world,
but his whole argument has respect to the state of the
Christian here—on earth. Sin is here personified as a
master, that has had dominion over us, BUT IS NOW
DEAD. The moral death of SIN has freed us from it."

Influence still felt. If Sin were merely "energized," or "weak-
ened"; that is to say, if "our old man" was
simply "interned," or "enfeebled," as some
of our contemporaries would have us believe, we might
well expect to continue "serving sin," for like many a
deposed ruler, though exiled to a foreign land, his influence
still is felt over former subjects.

Notwithstanding the doctrine of "Suppression"; "Im-
prisonment," "Counteraction" and "Enervation"—which
latter word means simply, "The nerve out"; every truly born again person knows full well that "our old man has not "lost his nerve." He is like a recently captured criminal, who had already served two terms in prison for the same offense, but still had the "nerve" to ask "leniency," saying, "I will make good this time, if you will only give me a chance." The "old man" will never make good; there is nothing good about him; his "works" are all evil—see Gal. 5:19-21.

Victory will never come until he is dead. There may be the profession of victory but it will be like the duck swimming—the outward appearance only; or substitutional victory; i.e., professed victory, "in Him!" Beloved, what you and I want is, victory in our own soul. Victory that not only gives freedom by profession, but restful quiet in the soul. "He whom the Son makes free is free indeed"—i.e., in fact—John 8:36. Or, as our text declares, "Knowing this, that our old man was crucified with Him; that the body of sin might be destroyed; that henceforth we may serve sin; for he that is dead—(i.e., be, whose old man is dead) is freed from sin."

Adam Clarke comments on this latter phrase, "Does not this simply mean, that the man who has received Christ Jesus by faith, and has been made partaker of the Holy Spirit has had his old man crucified and all his evil propensities destroyed; so that he is not only justified freely from all sin, but wholly sanctified unto God? The context shows that this is the meaning:"

**All the days of our Life** Luke tells the same "good tidings"—"that He would grant unto us, that we being delivered out of the hand of our enemies, might serve Him without fear, in Holiness and righteousness before Him all the days of our life"—Luke 1:74-75. This statement of God's word, forever nullifies the theory that physical death will bring the experience of Holiness; else, how should we "serve Him without fear in Holiness and righteousness before Him ALL THE DAYS OF OUR LIFE?"

We have said that, there are five knowable "thats" in our text to guide us into the experience of "true holiness."
The first four of them, as we have seen, show clearly that, provision is amply made; the fifth "that," is a sort of "two in one" and deals with the How and When we may "enter into His rest." However, since this comes later in the order of our deliberations we will first consider the several conditions upon which that experience may be ours. The first condition is mentioned in verse 11:
CHAPTER XI.
How to get the Blessing

Claim the blessing

1—Ver. 11. “Reckon ye yourselves to be dead indeed unto sin.”

The word here translated “Reckon,” does not carry with it the meaning of “imputation,” but rather that of “impartation”: For it reads, “Reckon ye yourselves to be dead indeed—i.e., in fact.” Imputed holiness merely counts that sin is dead, but knows it to still be alive; Imparted holiness slays sin, in fact and experience. The whole text covers both the imputed and imparted work of Holiness: “Our old man was crucified with Him”—this is Holiness imputed; “that the body of sin might be destroyed”—this is Holiness imparted; “that henceforth we may not serve sin”—this also is a grace imparted; “For he that is dead, or whose old man is dead is freed from sin”—this is present tense deliverance, and therefore an experience imparted.

This word “Reckon,” bears the meaning, “to count”; “to consider”; “to claim,” as in Rom. 4:3, “Abraham believed God, and it was counted unto Him for righteousness.” Or, as in Luke 22:37, “He was reckoned (or counted) among the transgressors.” Hence to “Reckon yourselves to be dead indeed unto sin” means simply that we “count, or consider, or claim shall be done in us, when we believe,” that which God says has been done for us, “with Him” on the cross, and God makes good, or “effectually works” in us all that we believe for. Note please, that we are exhorted to not merely “Reckon ourselves dead substitutionally,” but to believe God that He will work in us this fact experimentally—“Dead INDEED.”

Playing Possum

There is found in the southern states, a little animal called the “Possum.” He has the peculiarity, when shot at, (but missed) to “keel over” and play dead. The hunter may even kick
his body, and often does, to determine whether he is actually dead, and yet be frequently deceived, for no sooner is the hunter gone after other game, than Mr. Possum jumps up and runs away. "The Old Man" often does this trick and multitudes are fooled—for a time—but soon discover the deception, and wait his continued presence. "The Old Man" is very much like the old lady's boiler of clothes; they boil up at one side and she pokes them down; when up they come on the other.

"Reckon yourselves to be dead indeed unto sin," does not mean to "play Possum," or, "play dead"; neither to "pore carnality down" only to see it "boil up" again, but it means that we lay hold of the promise and hold fast until "our old man is dead indeed." And when he is "dead indeed," he ought to be buried—Rom. 6:1-5. Paul says, "Sin deceived me" and if we are not careful, it will deceive us into thinking, or, "imputing" him dead, when in fact, he is only acting for a season, as if dead. Dr. Carradine says, when he was seeking sanctification "the old man" would often play dead and he would start to bury him, but on the way to the "cemetery," he would jump out of the hearse and drive the carriage home. The Old Man's death needs to be tested with a mirror—whether his breath has actually gone, before we dare give a certificate of death.

To say that "our old man" is not actually, but only virtually, or substitutionally crucified, and that "the body of sin" is merely "rendered inoperative," or, "put out of employment," and not destroyed, as some well known teachers advocate, is to openly declare that Jesus Christ Himself did not die. Logically, then, if Christ did actually die—and we know that He did—then, "our old man" also, actually dies "through the faith of the operation of God"—Col. 2:12, and "the body of sin" is also actually destroyed, by the same "operation."

Get what we believe for: If we ask for "victory over sin," we get no farther in our experience than the new birth: If we ask to be sanctified wholly, i.e., for "the body of sin to be destroyed," we get true Holiness. God reckons, or
counts, "our old man" dead, because he was crucified with Christ," but until we personally and individually "reckon ourselves to be dead indeed unto sin," it will avail us nothing.

The soul that "reckons itself to be dead indeed unto sin" will find that it is dead and that the Holy Ghost fills completely the temple of God.

Sign Your Cheque

"Reckon ye yourselves to be dead indeed unto sin," means exactly that Jesus teaches in Mark 11:24, "What things soever ye desire, when ye pray, believe that ye receive them; and ye SHALL HAVE THEM." The English Revised version of this text reads, "Believe that ye HAVE received them." This same truth is being exemplified in the business world every day. For example: Look carefully at the next Post Office Money Order that you or your friends receive. Just above where you sign your name, you will find the words printed, "RECEIVED PAYMENT." You must sign it in this way, before the money will be paid you. "Received payment," means that, legally you have received the sum of money named, already, while in fact, you know that you have not yet received it, but are waiting for the cashier to hand it over. However, you are just as sure of it when you "sign up" as when it comes to your hand. When we see these things done in business, with men, we ought to be ashamed of our unbelief before God, who "cannot lie."

Upon receipt of a railroad ticket, you feel perfectly confident of the ride, and write your friends that you will be there on a certain day. We demand to feel saved; to feel sanctified, and to feel healed, before we will believe it. What if we demanded to feel the money in our hand before we sign the cheque? We should never receive it. Well does Jesus charge, "How can ye believe which receive honor one of another, and seek not the honor that cometh from God only?"—John 5:44. Again He says, "If we receive the witness of men, the witness of God is greater"—1 John 5:9.

Why should we think it strange to "count the things which be not as though they were?"—Rom. 4:17. This is
the very essence of true faith. We are practising more faith every day, in the business world, than we generally do with God.

"Reckon ye yourselves to be dead indeed unto sin," means simply to believe that your "old man" is crucified and the body of sin is destroyed now; because you are trusting God to make it real, on the ground that your "old man was crucified with Him; that the body of sin might be destroyed," and when you believe it, God works the fact, or experience of true Holiness into your life.

All this is possible only, because of the fact that Jesus Christ, on the cross, accomplished it for us judicially; and when anything has been done judicially, it only needs faith on our part to make it a real experience, but it must become a real experience to be of any value.

What ever was included in the proclamation of emancipation, came into possession of the slave, as soon as he "reckoned" or counted it done and had walked out upon President Lincoln's word: "Believe that ye have received and ye shall have."

Entire Consecration 2.—Ver. 13—"YIELD YOURSELVES UNTO GOD."

This second step toward receiving the blessing is of the utmost importance: "Yield!" What a simple thing to do; and yet how difficult! "Let go"; "Relinquish"; "Give yourself up"; "Take your hands off"; "Commit thy way unto the Lord; trust also in Him, and He will bring it to pass"—Ps. 37:5. In Japan, when a young man wishes to marry, he visits some close friend and asks him to "find the girl." This third party is called a "go-between"; the whole responsibility is his; the matter is committed entirely to him and the groom-to-be has no more to do with it until the girl is found and arrangements made for the ceremony; then he goes to claim her.

Surgical Operation In Deut. 30:6, we read, "The Lord thy God will circumcise thine heart . . . to love the Lord thy God with all thine heart, and with all thy soul." Circumcision, means to "Cut away"; and is therefore a surgical operation. This rite
was instituted by God and practiced on every male child in Jewry. Now, the Word declares, "In whom also ye were circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with Him in baptism, wherein also ye are risen with Him, through the faith of the operation of God, who hath raised Him (Christ) from the dead"—Col. 2:11-12.

Note that this "operation" to be performed is for the "cutting away" of the "body of the sins of the flesh"—i.e., "the body of sin," as it is called in our text. It is not "our sins" that is being dealt with here, but our SIN—our inherited sinful nature—that which was passed down to us by our fore-parents—indwelling Sin: This is to be cut away. Real knives were used to perform the original operation of physical circumcision; showing that this spiritual circumcision is also to be a real work—of cutting away of the "foreskin of the heart"—Deut. 10:16.

Tree and branches "Our sins," which are the outward acts, are as different from the "body of sin," which is the inward nature, as a man's arm is distinguished from his body: the arm is an "off-shoot" of the physical body; our sins are "off-shoots" of the "body of sin." There is always a tree for fruit to grow on. "The Body of Sin" is the tree which bears all the "sins of the flesh." Joseph Benson says, "the circumcision made without hands" is an internal spiritual circumcision that puts off—not just a little skin, but the WHOLE "body of the sins of the flesh."

Albert Barnes says, "This refers to the 'body of sin,' as in Rom. 6:6." This is done "through the faith of the operation of God." God is a successful surgeon. Give Him the case and He will "do it." "Yield yourself to Him."

Glass full of stone & water Some teachers advocate, "The fulness of stone & water Jesus," and "be filled with the Spirit," while carnality, or, "the old man" still remains in the heart. But, beloved, consider a moment before accepting this tradition. Would it not be like filling a glass with water, while a stone was in the bottom of the glass? The
glass would undoubtedly be full, but it would not be full of water. It would be full of water and stone. The stone must be removed before the glass can be filled with pure water. Just so, God says, "I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put My Spirit within you, and cause you to walk in My statutes, and ye shall keep my judgments, and do them"—Ezek. 36:26-27. Hallelujah!

All on the Altar  "Yield yourselves"—be pliable; "Submit yourselves therefore to God"—James 4:7—It will only take Him a second of time to do the work, and He does it well; you will never again be troubled with "the old man," or "his deeds," while you "walk in the light." Place your all upon the "operating table"—God's altar: All you are, and ever expect to be; all you have, and ever expect to have; all you know, and all you don't know, or ever expect to know; lay them on. "each piece one against another," as Abraham did. Tell God, He may "draw on you" for your life, possessions and all. Keep the birds from snatching away your offering. It may get dark, but hold steady, He will not disappoint you. Gen. 15:7-18.

"I beseech you therefore, brethren, by the mercies of God, that ye present your bodies, a living sacrifice, (not a dead one) holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God"—Rom. 12:1-2; "For ye are not your own; For ye are bought with a price." 1 Cor. 6:19-20. He will meet you more than half way and give you the blessing. Be definite with God; be honest before Him; give yourself over to Him; "yield yourself unto God." He is the best "Surgeon"; His hand is steady and skilful; He will not make a mistake, but will do the work thoroughly and satisfactorily and—NO PAY. "Faithful is He that calleth you, who also will DO IT"—1 Thess. 5:23-24.

"I yielded myself to His tender embrace,
And Faith taking hold of the Word,
My fetters fell off, and I anchored by soul;
The haven of rest is my Lord."
In Southern California where the automobile roads are the finest in the world, large signs, or, finger-boards are placed at all principal corners throughout the country. These finger-boards have arrows pointing to certain towns and cities, with clear directions as to distance and route, so that one must be very careless indeed, to lose the way, even though having never traversed it before.

Public advertisements of Patent Medicines; specially prepared food-stuffs; woolen under-garments, etc., etc., usually have written on the label, clear "directions for using," or "washing." Some specific medicines have a word of caution, lest an overdose prove fatal; some suggest that an "over-dose" will have no more effect than the regular. The doctor who writes his prescription and the chemist who compounds it; the patent food expert, also, and the producer of every product, knows best how it will work, and how it should be taken—the time and quantity to use, etc. The "formula" is suited to the case. Some people ignore these "directions," and take "as they think best," but usually discover that results are bad.

On the various patent commodities, we may also read, "SEE THAT THE SEAL IS UNBROKEN." Now, all these instructions are highly important for securing best results. The very same importance and greater, by far, applies to blessings, or "benefits" desired of God. Hence, we would kindly advise our friends desiring "true Holiness": See that you "obey from the heart that form of doctrine which was delivered you" in Romans 6:6-7, and "See that the scriptural seal is unbroken," i. e., See that your instructions, as written there, are not tampered with by the "elders," but come to you in the very words of God.—Rev. 22:18-19.

Do not change one word, or, thought, of the meaning, but ask God to "crucify" your "old man" and to "destroy the body of sin" and He will do it. Never mind what "Prof. Suppression" may say; Give no heed to "Dr. Tradi-
Walk in the Light

Now, I fully believe that, every truly born again soul, desires the best results, to come into his, or her life: yea, the "new spirit" given in conversion, quite naturally responds to the things of God; God's true children, one and all, spontaneously decide in their inmost being, to "walk in the light." Take my advice, beloved, and follow "that form of doctrine which was delivered you," and the results will be highly satisfactory.

The great banking systems of our country maintain in each city a sort of "Union Office," known among them as a Clearing House. At the close of each day's business representative officers and clerks retire to this Clearing House for the purpose of exchanging cheques and adjusting balances. Thereby, a bogus paper is quickly detected and errors of entering, readily corrected.

God's Clearing House

The Bible is God's great "Clearing House," to which, if His ministers and people should always resort for the "adjustment of differences, and correct balances," the "57 varieties" of interpretation would soon wane and we should all, as Paul exhorts, "speak the same thing" and have "the same mind" and "the same judgment" and "there be no divisions among us"—1 Cor. 1:10. God speed the day! Isaiah the prophet also, exhorts us along this line, "To the Law and to the testimony: If they speak not according to this word, it is because there is no light in them"—Isa. 8:20.

Thus, it is clearly seen, we must go to God's Word for the correct "formula" to follow in order that we may be
led into "true holiness." No person will ever be properly and Scripturally "sanctified and meet for the Master's use" until they observe strictly, "that form of doctrine which was delivered you." Not the formula delivered unto you by the "tradition of the elders," but that which is clearly written in God's word.

**Doctrine vs. Experience**

Some good people may say, "Oh, never mind the doctrine, just seek an experience." Now, we must admit, that, a mere doctrine of any of the cardinal truths of the Bible are entirely void of power, except as accompanied by genuine faith and the Holy Ghost. Paul in writing to the Church of the Thessalonians, said, "Our Gospel came not unto you in word only—i.e., not merely in a doctrinal statement—but also in power and in the Holy Ghost, and in much assurance"—1 Thess. 1:5.

**Devil's Playground**

On the other hand indefiniteness in doctrine leads to confusion of mind, which is the devil's playground where many honest hearts are "led astray." The Holy Ghost by Paul's hand in 1 Timothy 4:6, exhorts, "Take heed unto thyself, i.e., to your own experience AND to the doctrine: continuing in them—both of them—for in doing this, thou shalt both save thyself, and them that hear thee." Thus we see, it is the doctrine that guides, and the experience that saves, or sanctifies. No one may be saved or sanctified, by merely understanding the doctrine, but we are saved, or sanctified, by "taking heed" to the doctrine and "obeying from the heart that form of doctrine which was delivered you."

There are multitudes of earnest seeking souls after "true holiness," found at the altars of our camp meetings, conventions and churches who may be heard to say, "O Lord, bless me!"; "O Lord, give me more power!"; "O Lord, give me victory over this awful temper," and varied other requests that are wide of the mark. It is really sad to note, how very few persons attend to the explicit instructions given in the word of God. It is undoubtedly from lack of knowledge how to express the heart's desire, that this condition exists.

Let God's "workmen . . . . rightly divide the word of truth" at the altar and more people who "pray through"
will be prepared to stand true. "Preach the Word" from the pulpit; use the Word with seekers at the altar and thus insure better results.

Not Blessings

Now, to be candid, "That form of doctrine which was delivered you"; is not blessing "Bless me," "Empower me," "Enable me to overcome," etc., but simply, "KNOWING this: (1) that our old man was crucified with Him; (2) that the body of sin might be destroyed; (3) that henceforth we may not serve sin: (4) for he that is dead (or, whose old man is dead) is freed from sin." This is God's formula.

When you approach God, seeking holiness, take this text and tell God that you want His formula, or "prescription" filled in your life, and He will certainly do the work, according to "that form of doctrine which was delivered you."

Let us now consider as next in order, the time when we may enter into this experience; The time is clearly stated under the fifth "that" of our text:
CHAPTER XII.
When to be Sanctified

Time Set

"Knowing THIS: (3) that HENCEFORTH we may not (or, need not) serve sin."

We have said, there are five "knowable THATS" in our text. Four of them show us clearly the way of "true holiness"; this latter "that," sets the time for us to "enter into His rest." This is probably the greatest point of contention among theologians: Every Church Creed agrees that, "the remains of sin," is not removed in regeneration, but continues in the heart of the believer, until removed by a second grace; the only difference among us, being the TIME this deliverance is effected.

The report has gone forth from many theological schools that "Our Old Man" has a sort of "lingering consumption" or, "creeping paralysis" and that his life may "be spared for many years." Some even say that the inner warfare—"the flesh lusting against the Spirit and the Spirit against the flesh," will not cease until physical death comes to our rescue!

This doctrine is based on the fact that natural death by crucifixion is both "lingering and accompanied by a protracted struggle; the victim often continuing to live from three to eight days." Let us, however, repair to our "Clearing House"—God's Word, for the exact date or time for his demise.

Crucifixion was the common mode of punishing criminals and Jesus "was numbered among the transgressors." Nevertheless, His sufferings and death were not that of the ordinary person crucified, but was rather super-natural, and undoubtedly occasioned by the great burden he bore in Gethsemane: "Being in an agony, He prayed more earnestly; and His sweat was as it were great drops of blood, falling down to the ground"—Luke 22:44.
Death hastened by suffering

His death was unquestionably hastened by the fact that: "Surely, He hath borne our griefs—and our sorrows"—(mental pains), (Barnes' translation from the Hebrew.) “He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him”; “and the LORD JEHOVAH hath laid on Him the INIQUITY of us all”—Isa. 53:4-6. Also see Matt. 8:17, “Himself took our infirmities and bare our sicknesses.”

The sicknesses, diseases, pains, wounds, bruises, afflictions, infirmities, and sins of the whole world were put upon Him; This naturally would literally crush out His life in a brief space of time after being nailed to the tree.

Died in three hours

He did not pass through the usual “lingering and protracted struggle” which others suffered, being crucified, but HE DIED WITHIN THREE HOURS—Mat. 27:45-46. (Benson's Note). In fact, His death was so miraculous that, even “Pilate wondered that he was so soon dead”—Mark 15:44.

Not lingering but instant

Now, we must remember that, “Our Old Man was crucified with Him,” and therefore, “the dying convulsions of sin in the heart” is not a “lingering conflict before being subdued,” but we should expect a supernatural deliverance, even as that of our Lord.

Albert Barnes says, “The word 'with Him' being joined to the verb 'was crucified' means that, Our Old Man was crucified as He was,” i.e., after the same manner as He was crucified. We therefore conclude, that, since Christ died within three hours, “Our Old Man” also, died within three hours, rather than having a protracted time of suffering; for “Our Old Man was crucified WITH HIM.” Thank God, provision has been made for His speedy execution when we meet the conditions.

Jesus suffered in agony for three hours on the Cross; but when death came, it was instantaneous; when Jesus cried, “It is finished,” “He gave up the ghost” and—
remember, "Our Old Man" was put to death "with Him."

**Approach**
The approach of death, from every natural cause, may be gradual. But death itself comes in an instant. Just so, in the spiritual. One may approach the altar slowly, and the process of consecration is dilatory. But, when the "dead YES to God," in obedience to "that form of doctrine which was delivered you," is said, "our old man" will be "annihilated" and "the body of sin destroyed" instantaneously; for, we read, "Whosoever toucheth the altar, shall be holy"—Exo. 29:37. One may hang around the altar all day, but you cannot TOUCH it without being burned. The approach may be gradual, but the experience instant.

That old hymn, "My all is on the altar, I'm waiting for the fire," is greatly in error, for God's Word declares, "The fire shall ever be burning upon the altar; IT SHALL NEVER GO OUT"—Lev. 6:13. And God's fire does not merely inflict a wound and leave the victim to die "a lingering, torturous death"; but, it is hot, and strikes like lightning, consuming instantly and completely everything that is on, and about the altar; leaving no "remains of sin" to "spring up and trouble you" in the future. Hallelujah!

**Clean Job**
When Elijah on Mount Carmel had prayed, "then the fire of the Lord fell, and consumed the burnt sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench"—1 Kings 18:38. God's fire deals first with inbred sin, destroying that, and then the "wood, hay and stubble" from the old life will be naturally consumed, leaving the heart purged, clean in every corner. Praise God!

**Thro.u-g.l.y**
God's fire burns "t-h-r-o-u-g-h-l-y" i.e., "through and through" to the inward parts; penetrating the very fibres of the "stony heart" and according to Matt. 3:11-12, "thoroughly purges His feet and burns up the chaff with unquenchable fire." Please note the spelling of this word "t-h-r-o-u-g-h-l-y" and not "thoroughly," as most people quote it. To purge "thoroughly" would merely reach the outside, which work is done in regeneration—our sins are taken away by the
“washing of regeneration”; while to “purge throughly” reaches the inside.

For example: a china cup may be cleansed thoroughly “on the outside,” but to reach the inner dross in the ware, it must be put into the fire and burned “throughly.” In like manner, put yourself and your all upon God’s altar and His holy fire will cleanse the inner nature and “destroy the body of sin.”

“When Solomon had made an end of praying”—i. e., when he had fully consecrated the temple to God, “the fire came down from heaven and consumed the burnt offering and the sacrifices; and the glory of the Lord filled the house”—2 Chron. 6th Chapter, and Chap. 7:1.

Suddenly

“When the day of Pentecost was fully come, they were all with one accord in one place: And SUDDENLY there came a sound from heaven as of a rushing mighty wind, and it filled all the place where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them, and they were all filled with the Holy Ghost”—Acts 2:1-2.

The fire was to cleanse, or “purify their hearts”—compare Acts 15:8-9; the Holy Ghost, Himself, would then come in and fill, or occupy the cleansed vessel. The whole work of “true Holiness” was done “SUDDENLY”—instantaneously, by “the baptism with the Holy Ghost and fire.” They were refilled again and again, as occasion demanded—compare Acts 4:31; Acts 13:32, etc., but there is no record of them being ever re-cleansed.

Frequent

Refillings

Service uses up the anointing, as the revolving machinery uses oil, and therefore for every fresh duty one needs to be refilled, but while “we walk in the light as He is in the light”—(or, “as He gives light”) we have fellowship one with another, and the Blood of Jesus Christ His Son cleanseth us—keeps us cleansed—from all sin”—1 John 1:7, so that we need not the definite act of recleansing, but only the continuous flow over our souls to keep us clean.

They were ten days being emptied—while “waiting for the promise of the Father,” but when the “tongues like
as of fire sat upon each of them”—and cleansed their hearts: “they were all filled with the Holy Ghost”—with cyclonic rapidity—“as of a rushing mighty wind.” Praise the Lord!

Date—NOW

Now, the text declares “that HENCE-FORTH”—or, from NOW on—that is, from the time one “obeys from the heart that form of doctrine which was delivered you,” the work of “true Holiness,” or, entire sanctification, will be done; “Our Old Man” will be crucified—dead; “the body of sin destroyed” and we will be free.

Illumination. Over the main entrance to a Garage, we noticed this sign: “Ignition. Lighting, Starting.” How wonderfully this illustrates the experience of “true holiness”—“Ignited,” or literally, “set on fire” by the Holy Ghost: “Lighting”—He makes radiant our way before Him; lighting the way of the Gentiles—heathen; for beloved, it is not compatible to think of “true holiness” as disinterested over the condition of the heathen world. Holiness and foreign missionary interest are as inseparable as were the Siamese twins—sever them and you will KILL THEM BOTH; Let them live and work together and soon the world will be evangelized.

“Starting”—this blessing puts the “go” into one, that will not run down until Jesus comes—“Go ye into ALL the world—into ALL lands—and preach the Gospel to every creature”—Mark 16:15. Anything short of this is certainly spurious holiness and not in harmony with God’s Word. Holiness never “camps on the home field”; it moves with the “cloud and pillar of fire” and goes wherever God leads.

Romans 6:18 reads, “Being then made free from sin;” verse 22 says, “Now being made free from sin.” Each of these, together with our text, “Henceforth we may not serve sin,” certainly mean that the blessing is obtainable NOW; i.e., when we meet the conditions, or at the time one “obeys from the heart that form of doctrine which was delivered you.” In other words, it means that when we “follow the directions,” it “effectually worketh in you that believe”—1 Thess. 2:13.
"Is We Free?" Soon after the Civil War, when slavery was abolished, a gentleman from the North was visiting in the South and saw an old colored man working in the field as formerly.

Calling to him, he asked whether he did not know of the proclamation of freedom and that he was entitled to be freed? The old man who had spent all his life in slavery, straightened up and exclaimed, "Is we free?" "Yes," replied his new friend, "Yes, Abraham Lincoln has signed the papers and you are free." As quickly as possible, the old slave laid down his farming implements and walked from the field, a free man.

Some good Christian people, like this old slave, have been in bondage to the "old man" all their Christian life, so that they look upon it as a sort of "life-time" condition, and seem surprised when one proclaims their freedom. Beloved, drop your "old slave" ideas, and step forth into the glorious liberty of full salvation; "If the Son therefore shall make you free, ye shall be free indeed." John 8:36.

Our text calls to us, like the northern man called to the old slave, "Knowing this: that our old man was crucified with Him; that the body of sin might be destroyed; that henceforth we may not serve sin; for he that is dead (or, he, whose old man is dead) is freed from sin." Note, it does not say, "May be freed, some time, somewhere," but, "is freed from sin," NOW, when we believe.

"This is the confidence that we have in Him, that, if we ask anything according to His will, He heareth us: and if we know that He hear us, we know that we have the things which we have asked from Him"—1 John 5:14-15 (Weymouth's translation).

Mount the Platform On the cattle ranges in the Western States, the ranchers have a sort of "Cafe- teria," or, "Self-service" device, for watering their cattle. A platform is constructed so that when the animal walks upon it, the water flow is released and the trough is quickly filled with fresh water. It takes the weight of the animal on the platform to turn on the water. Some "smart steer," thinking he can get a drink
"some other way," may walk around the platform all day, but he gets no water until he mounts the platform.

Just so, when we seek the "rivers of living water" as promised "them that believe"—(John 7:37-39), we must "mount the platform"—the Altar of God; out from under which these waters flow. (Ezek 47:1.)

Tamil David, the great East Indian Evangelist, in his preaching often remarked: "God says it, David believes it, David has it."... This truly is the secret: when we meet the conditions, God's power is ready; the "executioner's chair" is waiting: put your "Old Man" on the Altar and God's electric current will be turned on; 5000 or more volts of heavenly electricity, will "deliver" you speedily from his slavery.

"Knowing THIS: that our old man was crucified with Him; that the body of sin (not the branches, merely,) might be DESTROYED; that henceforth we may not serve sin; for he that is dead is FREED FROM SIN." Now, "obey from the heart THAT (not some other) form of doctrine" and you may witness, with many others of like faith, that, "NOW being made free from sin . . . ye have your fruit UNTO HOLINESS"—Rom. 6:22.
CHAPTER XIII
OUR OLD MAN

"Our Old Man" Just one last word: Please note the text again that, it is "OUR old man" that was crucified—OUR individual "body of sin" that is to be destroyed. The devil will still exist and be your "Adversary." Furthermore, please note that when one is sanctified, he does not lose the POWER to sin, but rather, one does lose the desire for sin, which makes it easier to live "in holiness and righteousness before Him all the days of our life." Praise the Lord!

Now, let us read over again, the "Directions for Using"—
1.—"Our old man was crucified with Him"—This is the provision for "true holiness";
2.—"That the body of sin might be destroyed"—This is experience; This is the "victorious life."
3.—"That henceforth we may not serve sin"—This is liberty;
4.—"For he that is dead—(or, whose old man is dead), is freed from sin"—This is Gospel victory: victory through the death of the old man; not by counteraction.
5.—"That henceforth we may not serve sin"—this is present enjoyment;

"Reckon it so—i. e., Believe "the record that God gave of His Son";
"Yield”—Turn yourself over to God to do the work of "true holiness" in your heart. Put yourself on God’s "operating table"—the altar, and trust Him.

"Obey that form of doctrine which was delivered you"—and the blessing is yours.

"Hallelujah I am free; Jesus gives me victory; Glory, glory, hallelujah, He is all in all to me."
MAKE THIS YOUR PRAYER

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels the blood
So freely shed for me.

A heart, resigned, submissive, meek,
My dear Redeemer's throne,
Where only Christ is heard to speak,
Where Jesus reigns alone.

A humble, lowly, contrite heart,
Believing, true and clean;
Which neither life nor death can part
From Him that dwells within.

A heart in every thought renewed,
And filled with love divine;
Perfect and right, and pure and good—
A copy, Lord, of Thine.

Thy nature, gracious Lord, impart,
Come quickly from above;
Write Thy new name upon my heart—
Thy new, best name of Love."
—Chas. Wesley.

"And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."—1 Thess. 5:23-24.