

# THE OLD MAN

By B. Carradine

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## Chapter 1 IS REGENERATION PURITY?

The question engaging many tongues and pens today is whether or not there is a principle or nature of sin left in the soul after regeneration.

It is beyond all doubt most important in its bearings upon the religious life. With it stands or falls the doctrine of a second work of (and then state of) grace; for if there be no “remainder of iniquity,” then is regeneration all that God does for the soul, and nothing more is to be looked for save a development or growth in grace on our part. If, on the other hand, there is an evil principle left in the heart of the person born of the Spirit, then should all converted people begin at once to groan for deliverance. The fact that such a nature is left in the regenerated heart was never denied, according to Mr. Wesley, until the rise, something over a hundred years ago (early 1700’s), of a man named Zindendorf, who taught that regeneration was purity.

Some one, we believe it was Bramwell, said at the time of the propagation of this strange doctrine that he foresaw that it would be the “devil’s big gun,” and so it has proved. It is now as a piece of spiritual artillery being shot in many quarters, and its echoes fill the land. Satan certainly made a tremendous leap or change in tactics when, from a teaching of despair that sinfulness could never be taken out of the heart, he swept to the position that in regeneration the soul is made holy.

The explanation of this is evident to the thoughtful. If the adversary persuades men that regeneration is purity, and that it is also all that God can and will do for the soul, then does he stop them short of the obtainment of the entire sanctification of their moral natures, and so has reached the same end that he did when he taught that sin had to stay in the heart. In either case sin is covered.

A great change has been made in tactics, but the same end is reached. Sin

is left in the soul.

A great stress is laid by the Zinzendorfan following of the Church today on the word “regeneration,” and the figure of birth which it stands for. Regeneration, they say, is the new or spiritual birth. We are born of God, and such a birth precludes all idea of anything unclean, unholy, or carnal left in the soul. In this way they endeavor to get rid of the fact of carnality or the fallen nature left in the regenerated man.

To establish what they contend for such reasoners are compelled to look to nature for a rule of analogy, to the Bible for proof of what they say; and finally to be able to summon human witnesses in further substantiation and confirmation of the doctrine. Strange it may appear to some, but no to all; neither nature nor the Bible nor human testimony will stand by them in the establishment of their hypothesis.

*Let nature be examined first.* What can we find in a physical birth that will bear us out in claiming, by way of analogy, purity or perfection for the spiritual birth or regeneration? To our surprise, on investigation we find that nothing is born perfect in the physical world. Let a careful examination be made, and the inquirer will find that no human frame is perfect, that one part does not exactly correspond to another part, and that one side of the skull is never the exact counterpart of the other. He will also see that it is the same way with the face: the two eyes are hardly ever on a straight line with each other, the ears frequently differ, one side of the face is not precisely similar to the other, and so on through all the members of the body. According to this we have no right to assume perfection in the spiritual birth from anything we see in the natural world.

In addition to this, we observe that every creature born into the natural world comes into it with the principle of death in its body. Life is there,

but so is death. Is it more astonishing to say that goodness is planted in the regenerated man, and this goodness in the face of evil, than to say that a principle of life and one of death and decay is in every creature born into the world?

Going from the idea of perfection in physical birth to that of purity, we find on the very threshold of inquiry that nothing in nature is born clean. The calf after being born is licked clean by the tongue of its mother, while every child that is born has to be washed clean immediately after its birth. According to the testimony of nature, birth is one thing and cleanness is another.

To force the birth figure is to run into folly and absurdity! To say that to be born of God necessitates the experience of holiness, and ground this argument on the figure of natural birth, throws such reasoning open to the most absurd conclusions. For instance, to be born of man is to become human but can we say that to be born of God is to become divine? Are we ever gods? Evidently there is nothing in nature to give us a right to say, by way of analogy and reason, that spiritual birth means purity or perfection.

Suppose we consider the *second argument* for purity in regeneration, based on the Bible, and lo! When we turn to the Word of God we discover at the first glance that regenerated people there are urged to go on to perfection. They are told that God wills their sanctification, and can sanctify them wholly and preserve them blameless. Paul told the Christian Hebrews that the object of their discipline as spiritual children was that they might become partakers of "His holiness." All the Epistles are written with a recognition of something to be gotten rid of, and a state or condition to be reached. What the Scripture says positively on the subject will be treated in other chapters of this volume. Enough is seen here to reveal that the Bible gives no authority for claiming purity or holiness at our spiritual birth.

When we look for the *third argument*, to be materialized in the person of human witnesses who claim purity and perfect love as the direct and immediate result of regeneration, without any subsequent exercise of soul, and following experience, such witnesses cannot be found. Men indeed are

found who will write such things on paper in controversy, but it is noticeable that they will not stand up in the church and claim purity, perfect love, and holiness on the simple experience of regeneration. It is no trial to write very loftily with the pen, but, brought face to face with men and God, the tongue stammers, the jaws lock, and the witness of the regenerated man to purity is difficult to be heard in the land.

It strikes the author that one trouble with the Zinzendorffian wing in the Church is in giving a meaning to the word "regeneration" that it does not possess. To get rid of a second work of grace many in the Church have made the word to include everything. The word, as found in English and Greek lexicons, means to be born again, to reproduce, to renovate, etc. In no place or book do we find the words "freedom," "purity," "perfection," or "holiness" given as definitions of "regeneration." Hence we affirm that a man has no more right to attach such meanings to the word than to say that a house means a building, and also a meadow, field, wood, and plain.

*Another mistake with the Zinzendorffians* is that, knowing but one experience in their souls, they have made all Scripture bend to describe what they possess. There are passages that describe a life and experience which they are strangers to; but, with an assurance that is amazing, they appropriate all; and, when driven to the wall in regard to these passages, say that they describe the life that they are not living but ought to live, but that still it is regeneration. A mere boy should here be able to answer them with the words: "If this is regeneration described in these lofty passages, and you are regenerated, you should have them; if you have them not, where are you, and what are you?"

Here I find in the Word of God statements of "heart circumcision," "dead to sin," "alive unto God," "the body of sin destroyed," "perfect peace," "perfect love," "pure in heart," etc.; and yet here is a man about whose heart the divine circumcising knife has not come; the nails and thorns and death of the cross are an unknown spiritual experience; and perfect peace is unknown, and death to the world is unknown; and, marvelous to say, he claims it all with his pen, in controversy, while his conscience gives the flat denial, his best friends are skeptical, and there is no answering fire from heaven on the part of God.

## Chapter 2 THE REMAINDER OF INIQUITY

There is a universal consciousness of something of a troublesome and afflicting nature left in a regenerated heart. This something many have agreed to call it innate or, original sin.. Others call it the "remains of sin." This last expression, if not explained, is apt to be misleading. The idea naturally conveyed by such a term is that regeneration destroyed the greater part of the sinful nature of the individual, but left various scraps, tendencies, and things of that kind. It sounds as if an animal had been killed and taken away, with the exception of his horns, hoofs, and some pieces of skin and hair.

The expression "remains of sin," unless explained, is apt to convey the idea of a partial regeneration, when Scripture and experience both agree as to a complete regeneration.

The query arises in the mind: Why should there be "remains" left in this work? If some engine or agent of power can destroy the bones, muscles, and viscera of an ox, why not the horns, hoofs, and hair? If regeneration changes me, why should a sinful nature which is called remains of sin be left in us? If we are careful to teach two kinds of Sin, the one personal and the other inherited, a wickedness acquired and a depravity received at birth, light will begin to dawn upon the mind.

Justification and regeneration deal with *personal sin and guilt*, and sanctification with inherited depravity.

Of course the objection will be raised as to what regeneration does, if the carnal mind is left. The answer is that regeneration, according to the meaning of the word, is life implanted in a dead soul; and this life may be planted in the face of something else, as a rose can grow in the same clod with a weed. The blunder made by the objector is in making regeneration mean purity, when it really means life.

Another objection urged is that if we are born of the Spirit then we are spiritual, and *how can we be carnal?* But the Scripture answers this by plainly teaching that in the regenerated life we are both carnal and spiritual. This was said of the Galatian church which had the "flesh" (carnal mind ) and the "Spirit" lusting against each other in their hearts. The same thing is stated in regard to the Corinthians whom Paul designates as "babes in Christ," hence born of God, but adds, "ye are carnal."

This dark, troubling something within us is not the remains of our actual sins and personal guilt, but the inherited bias to sin or evil nature with which we began life. It is something that cannot be pardoned, hence is not susceptible of regeneration. It is not subject to the law of God, neither indeed can be, and so awaits not an impartation of life, but a movement of destruction and death. For lack of a better name the Church calls it original sin. In the caption of this chapter we call it the "Remainder of Iniquity," which is the true translation of James 1:21, rendered by King James translation "superfluity of naughtiness."

Innate sin is in us all at birth. We are not to be condemned for this, and are not. It is not our fault, but our misfortune, that we enter life with original sin or a bent to evil in us.

According to Paul, in Romans, justification unto life is brought to the race through Christ. If we coming from childhood into years of accountability realize condemnation, it is not for the fallen nature, but for our actual transgressions. Every child, then, is born in a justified relation to God, but enters the world with a fallen nature. If the child dies in early life. The one work of the Spirit is to sanctify it, or destroy the fallen nature, *as the child has done nothing to need pardon.*

If the child lives to years of accountability, according to all human

observation and experience, two things happen: one is that actual or personal sin is committed, and the other that an acquired wickedness is added to the inherited depravity. No one who observes and thinks a moment will deny this. We by our sinful courses deepen the malady within, give additional twists to the crooked nature, and by a series of misdoings add to the dark stock of trade in the soul. This last is an acquired wickedness or evil bent. For this last we are alone accountable.

With this burden of actual transgressions and acquired evil we come to God with repentance and faith in Christ, asking for pardon and salvation. In the work of justification and regeneration we obtain the remission of these personal sins, and the washing away of personal guilt, the rectifying of the moral wrong we have done to ourselves and the implanting of the divine life in the soul.

Something is left. That something, according to Paul, is “*not subject to the law of God, neither indeed can be.*” He calls it the carnal mind. If this is so, then regeneration did not change it. It is overshadowed, overpowered by a mightier life, but is itself not susceptible of the regenerating grace of God. It awaits another divine work, not of regeneration or life, but of sanctification or death. It is a nature that cannot be pardoned, cannot be justified, and hence cannot be regenerated; for justification must precede regeneration in the kingdom of grace. It is not subject to the law of God--“neither, indeed can be.” It is hopelessly condemned. It is to die, to be crucified, burned out with His sanctifying fire, and destroyed. But regeneration is neither crucifixion, the baptism of fire, nor destruction; it is a birth and life.

To make the matter plainer, we use a simple illustration. *A boy starts to roll up a big ball of snow*, by taking a large rock or chunk of wood to begin with. In a little while it becomes huge with its additions and accumulations. Now put this ball under a waterfall, and the snow all at once disappears, but the original rock or chunk is left. So we start out with a fallen nature at birth.

In a few years we add to it by our own misdeeds. What a dark life we soon roll up! Under the “washing of regeneration” all these personal sins and acquired evils are swept away; but the fallen nature, the original rock or

chunk is left; and let men say what they will, they all feel that it is there.

Now, as we said a few paragraphs back, we are not condemned for our fallen nature at our birth. No man is sent to hell because of what Adam did to him and in him, but for what he did himself. But while this is so, yet when God reveals to us this innate or original sin remaining in us, and shows the way of deliverance, then from that moment we become responsible for its existence in our souls. In a sense our sheltering it in our hearts becomes a personal sin, and we are in danger of going into shadow and condemnation.

To illustrate this responsibility we bring forward an example. *Suppose a keg of powder has been placed* under a man’s house and right beneath the hearth where a fire is burning, but he is ignorant of its presence there. After awhile a coal drops upon the keg, burns its way through the top, and there is a terrible explosion, in which the man’s family is destroyed. Fearful as is the occurrence, no one condemns the man. But suppose he had been told that the keg of powder was there, and he saw it for himself how close it was to the fire, and went away without removing it. Then, when the explosion took place and his family were killed, everybody would condemn him and say that he was a guilty man.

He who is born with a fallen nature is not regarded as being guilty for that, because another hand, so to speak, placed it there. But when God, by his Spirit, reveals the evil nature, its danger and the way of deliverance, and the man fails to seek and secure the deliverance provided for and offered him, then does he become a guilty man and is to be condemned both by men and God.

Here, then, is the “remains of sin.” Not the remains of personal transgressions, for they are all pardoned. Not the remains of personal guilt, for that is all washed away in regeneration. Not fragments of tempers, thoughts, and desires that the grace and power of God could not altogether manage or dispose of -that would teach a partial regeneration. Not the remains of sin at all in these senses, but the “remainder of iniquity” that carnal mind, with which we entered the world, which is invulnerable to regeneration, and which, therefore, is left in the regenerated heart, overshadowed, overpowered indeed, by the grace of God, but still there, and awaiting that removal which comes in sanctification.

## Chapter 3 THE PROOF IN HUMAN TESTIMONY AND EXPERIENCE

One class of proof of the fallen nature is seen in the confession and testimony of Christians. It is to be found in biographies and autobiographies, in letters, and oral acknowledgments. Out of all countries, and from all ages of the world, comes the confession of regenerated people that they recognize in their hearts a dark indwelling something that brings sorrow, humiliation, and often condemnation.

The admission is that *it is a rooted something*, not a temptation, not a susceptibility to temptation; but a movement, bias, principle, or nature of evil located in the soul; that it is struggled with, wept over, watched against, in vain; that the heart tries to expel it, but, while subdued and kept under, it is still felt to be there, and at the most unexpected occasions asserts itself in thought, desire, word, and action.

Out of a host of witnesses that we could cite, of eminent people, we quote from one well known to many thousands--viz., Bishop McKendree. After writing about his conversion to *Bishop Asbury*, he adds; “Not long after, I heard Mr. Gibson preach on sanctification. I examined my heart, and found remaining corruption.”

In a holiness convention in one of the Southern States the author had pointed out to him a superannuated Methodist preacher who had greatly hindered the holiness movement in that place.

One morning, at the close of the convention, the gentleman arose under evident conviction and said: “You all know me. You know that I am a child of God, and have been serving Him for over forty years. Yet I am compelled in truth and honesty to make this confession, that in all these years I have felt something away down in here that I wished was out.” As he stood boring his finger like an auger over his breast, the action was

even more impressive than the words he had uttered.

In a certain Western city, during one of the revival services held by the writer, a Congregational preacher swept into the blessing of complete sanctification. When he first spoke in the testimony meeting he told the audience that he had all that the evangelists preached and possessed, and was a happy man.

He looked so; and with his good, shining face he was more likely to prove a stronger adversary to the doctrine that was being preached than violent opposition. But the revelation came to him; and one day while he was singing in the audience he sunk suddenly into his seat, and covered his face with his hands. *God had poured in the light at last*, and he saw that dark something in his soul that Christ wants to take out of every believer. We copy his own statement, written a few weeks afterwards, for a holiness paper. He said: “I attended the meetings from the outset as much as my pastoral duties would permit, with the intention of getting what benefit I could from them. I did not believe the doctrine preached, but was hungering and thirsting for righteousness. On the evening of the 26<sup>th</sup>, when the call was made for those who had been sanctified to rise, I stood up, feeling that I had consecrated myself afresh to God, and was set apart anew by him to His service. This was what I understood by sanctification. While I was standing singing, and feeling quite happy, suddenly like a flash conviction came to me; then followed another and another revelation of things that I must do, idols in my heart that must be destroyed, impurities that must be cleansed. I sank down in my chair, and felt as if I were sinking through the floor into the earth. All this took place in two or three minutes. Then when the self-revelation was completed the strangest sensations followed. It seemed as though something like the fingers of a very soft hand gently separated something from me, and it fell off from me

into the earth.”

This remarkable experience from an intellectual and cultivated minister of the gospel speaks for itself. He went on to describe the “filling up” of his soul, but we only have need here for his confession of his fallen nature.

Ministers of the gospel, who were true and loyal men, have made the following acknowledgments in the author’s presence:

One said that “the praise of men was as sweet as dripping honey” to him. A second said: “I cannot keep from jerking my horse.” A third admitted: “I cannot keep from speaking irritably and roughly to my wife.” A fourth confessed that the great pang of his heart was the memory of having spoken harshly, and habitually also, to his wife, who was now in heaven. A fifth said that he had again and again slapped his little boy because he came around him when he was preparing a sermon. A sixth declared that he would have revenge on a certain bishop for an unwanted placement that he had received. A seventh never opened his Bible at a great camp meeting during the whole ten days that it lasted. An eighth, at the same camp meeting, he retired to rest night after night without kneeling in prayer. These last four are among *the strongest opponents to the present holiness movement* that we have; and yet no man, either out of or in the Church, questions the fact that they are regenerated men.

These things are not written in a fault-finding spirit, or as a personal attack upon these brethren, but simply to call attention to the fact that there must be something left in the soul to produce such results as have just been mentioned.

*A second human proof* is found in the experience of Christians.

In the first gladness of the hour of salvation the young convert dreams not that anything of evil is left in him. He may have gone on for days and weeks in his blissful ignorance; but the discovery comes at last, as it comes to all.

Young Christians realize to their amazement this dark indwelling something. It is a mistake to call it temptation. The wonder and grief arise from the consciousness of an inward proneness to do wrong. Older Christians, after years spent in the service of God, find the same thing in their souls, to their profound pain and humiliation. Many are puzzled over it, and all lament the indwelling nature.

*A converted Indian* described it in the words, “I find two Indians in me: one good Indian and one bad Indian;” while regenerated people everywhere, if perfectly honest, must confess to the existence of a Sunday man and a Monday man; and the Monday man does not appear at times to be at all closely related to the Sunday man.

For the glory of God the author testifies to his own personal discoveries in this line: My conversion was bright and thorough. No one doubted my spirituality in the ministry. For twelve years or more preceding my sanctification I never put my head on my pillow at night without first obtaining a sense of my acceptance with God. My first vivid impression of sinfulness in my heart was through a sudden loss of temper, months after

my conversion. At the time it occurred I was never more faithful in my Christian duties, and was praying four and five times a day on my knees. The thing that startled me was that when the temper burst forth it came out full grown. There was no “blade, ear, and full corn in the ear” process. It came out the full ear! I was much shocked, and did not know how to account for it. A year after the same thing occurred. Four years after that it flamed out again in a protracted meeting, where I became vexed with the stubbornness of the unconverted.

*On a fly leaf in my Bible I wrote* down a number of dark things that I found in my heart, and which I felt ought not to be there. One was levity, another uncharitable speech, and still another was unsanctified ambition. I did not regard these to be temptations, but felt that they were rooted in me somehow. This was years before I had thought about or formed an opinion concerning sanctification.

My prayer was continually that God would take these things out.

As the years rolled by I added to the dark list on the fly leaf of my Bible until I counted sixteen specifications in the bill of charges, which, under the light of the Spirit, I had made out against myself. On going to New Orleans I was made so to suffer through a wrong done me by an individual that I had to lie for hours on my face in prayer to keep resentment and hate from having a permanent place within.

From these and other things I saw, as Mr. Wesley calls it, “the ground of my heart.” The view sickened and humbled me. Some months after this, while preaching at the Seashore Camp Ground on the “Disobedient Young Prophet,” *I became convicted under my own preaching* of the need of a deeper cleansing than I had ever before received, and an enduement of power along with it. Tired with this feeling, I leaped on the altar, and called for those who felt as I did to meet me there. Some that read these lines will remember the remarkable scene that followed.

Nearly nine months after this, during a meeting held in my own church in New Orleans, I was praying alone in the altar, when my prayer was turned in on myself, and my soul was literally wrenched in an unutterable agony to be rid of a dark indwelling something that made itself felt as I prayed. I shall never forget the twist of soul in this fruitless effort through prayer to expel this something.

Of course I will be accused here of making the fallen nature a tangible and material thing—in fact, an entity; but my reply to such objectors is, Only wait until the light comes in upon you, as it did to the prophet Isaiah, and to many others since that day, and there will be at once a most painful but thorough understanding of an experience that seemed before to be without foundation.

*This dark something has been taken out* of my heart, and has been gone six years, since the morning of my sanctification. Let men speculate and be as skeptical as they will, but the writer knows that for six years he has had perfect inward deliverance and rest. Free moral agency is left; susceptibility to temptation remains; but that dark, sad something that used to burden the heart and destroy the joy and disturb the mind and fret the spirit—that, thank God, is gone.

## Chapter 4 THE FALLEN NATURE AS RECOGNIZED AND TAUGHT BY THE DIFFERENT CHURCHES

This proof of the fallen nature is found in the writings of the standard authors, articles of religion, and creeds of every one of the branches of Christ’s Church in the world.

Mr. Wesley once remarked that there is not a single denomination or Church on earth but recognizes remaining sin in the regenerated heart, by providing in their teachings for its removal some time in the future. Some place this deliverance from innate sinfulness in the near, others in the remote future, and still others in eternity itself; but the fact that they all teach that purity is to follow pardon, some time or another, is unquestionable proof of the fact that these same Churches recognize a sinful nature or principle left in the regenerated soul.

### THE PROTESTANT EPISCOPAL CHURCH.

The Ninth Article of Religion says: “Original sin standeth not in the following of Adam, but it is the fault and corruption of the nature of every man that naturally is engendered of the offspring of Adam; and this infection of nature doth remain, yea in those that are regenerated.”

### THE PRESBYTERIAN CHURCH.

The Confession of Faith (Chap. IX., Sec. 4) has this to say: “When God converts a sinner, and translates him into a state of grace, He freeth him from his natural bondage under sin; yet by reason of his remaining corruption he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.” In Chapter XIII., Sections 2 and 3, we have

this additional statement made: "There abideth still some remnants of corruption in every part, whence ariseth a continual and irreconcilable war."

#### THE CATHOLIC CHURCH.

The teaching of this body is well known, that by the fires of purgatory the soul is cleansed and freed from remaining filthiness. This purification by the fires of another world is a plain statement of something left in the pardoned soul of a sinful or evil nature. The Council of Trent, whose canons are the highest standards of doctrine and discipline of the Roman Catholic Church, at its fifth session, held June 17, 1546, issued this confession: "But this holy synod confesses and is sensible that in the baptized there remains concupiscence, or an incentive (to sin), which, whereas it is left for our exercise, cannot injure those who consent not, but resist manfully by the grace of Jesus Christ.

#### THE LUTHERAN CHURCH.

We take the following from the Augsburg Confession: "Since the fall of Adam all men are born with a depraved nature, with sinful propensities. That the Son of God truly suffered, was crucified, died, and was buried that He might reconcile the Father to us, and be a sacrifice not only for original sin, but also for all the actual sins of men. That He also sanctifies those who believe in him by sending into their hearts the Holy Spirit." Remaining sinfulness after justification, and its final removal, is here plainly taught.

#### THE CONGREGATIONAL CHURCH.

The following is taken from their Confession of faith: "We believe that those who are thus regenerated and justified grow in sanctified character through fellowship with Christ, the indwelling of the Holy Spirit, and obedience to the truth; that a holy life is the fruit and evidence of saving faith." In the words which we italicize we notice that a holy life is said to be the fruit of saving faith.

In a word, the tree has been planted in regeneration, and afterwards comes holiness: a distinct thing.

#### THE SHAKERS.

We quote from a volume which, summing up their teachings, says: "Shakers hold that the true Christian Church is a congregation of souls baptized with that degree of Christ's Spirit which harvests them from the selfish, sinful elements of the world, absolves them from the bondage of sin and the power of sinful temptations." Let the reader remember that regeneration is a birth, but that the reference here is to a spiritual baptism which delivers from remaining sin.

#### THE SALVATION ARMY.

We take from their published doctrine: "We believe that it is the privilege of all believers to be wholly sanctified; we believe that after conversion there remains in the heart of the believer inclination to evil or roots of bitterness, which, unless overpowered by divine grace, produce actual sin; but that these evil tendencies can be entirely taken away by the Spirit of God."

#### THE CUMBERLAND PRESBYTERIAN CHURCH.

We quote from their Confession of Faith (Sec. 57): "Growth in grace is secured by personal consecration to the service of God, regular attention to the means of grace, the reading of the Holy Scriptures, prayer, the ministrations of the sanctuary, and all known Christian duties. By such means the believer's faith is much increased, his tendency to sin weakened, the lusts of the flesh mortified, and he more and more strengthened in all saving grace and in the practice of holiness, without which no man shall see the Lord."

#### THE REFORMED CHURCH OF GERMANY.

In the Formula of Concord (Art. IV., Sec. 8) we read, "But we

acknowledge that this liberty of spirit in the elect children of God is not perfect, but is as yet weighed down with manifold infirmity, as St. Paul laments concerning himself about this matter (Rom. 7:14-25; Gal. 5:17); and again (Art. VI., Sec. 8), "And they that believe according to the spirit of their mind have perpetually a struggle with their flesh -that is, with corrupt nature, which adheres in us even till death; and on account of the old Adam which remains fixed in the intellect and will of man and in all his powers, there is need that the law of God should always shine before man, that he may not frame anything in matters of religion under an impulse of self-devised devotion, and may not choose out ways of honoring God not instituted by the Word of God."

#### THE SWISS CHURCH.

In the Helvetic Confession is the following statement: "Secondly, in the regenerate there remaining infirmity; for sin dwells in us, and the flesh struggles against the spirit in renewed persons; even unto the end the regenerate are not able at all readily to accomplish what they undertake. This is confirmed by the apostle in the Epistle to the Romans, chapter 7, and Galatians 5."

#### THE BAPTIST CHURCH.

This religious denomination is remarkably clear in its teaching in this regard. We quote from "Christian Doctrines," a compendium of their theology, by Dr. Pendleton, the most orthodox of Baptists. In chapter 21, on sanctification, and page 300, we find these words: "Regeneration breaks the power of sin and destroys the love of sin, so that whosoever is born of God doth not commit sin in the sense of being the slave thereof; but it does not free the soul from the presence and pollution of sin. Alas! The regenerate know full well that sin is in their hearts. This accounts for the Christian warfare. This conflict implies the remains of sin in the believer."

**THE METHODIST CHURCH** is so full in its statements about the fallen nature left in the regenerated man that we devote the next chapter to showing up some of her teachings in this regard.

A longer enumeration of the Churches could be easily secured, but what is said here is enough to awaken concern and inquiry in the most thoughtless, when every religious denomination is seen dividing or separating pardon from purity, and locating or setting the time for the obtainment of the last, somewhere in the future, in growth, at death, or in purgatory.

The founder of the Methodist Church, Mr. Wesley, says that no one ever taught differently until *the appearance of Count Zinzendorf*.

It does seem very wonderful to the writer that at this late hour of the world's religious history we should find preachers turning from the teaching of all the Churches, and adopting the doctrines of one man, who, in his bold affirmations, sets himself up not only against all Christendom, but, as we shall see, against the Scriptures as well.

Zinzendorf, as the reader knows, claimed that regeneration is purity, thus denying remaining sin in the heart after conversion, and so removing the necessity for a second work of grace.

The *author's opinion of Zinzendorf* is that:

*he underestimated a justified religious childhood; and when afterwards, upon a complete consecration, he received the blessing of sanctification, he mistook it for regeneration, and so called it, and wrote accordingly. This mistake the writer has known a number of people to make; and the reader can well see how, in the absence of clear teaching on the subject, such mistakes could be made.*

Let this be as it may, it certainly should occur to all that the statement of a solitary individual like Zinzendorf, given for the first time in the eighteenth century, should certainly deserve less credence than the deliberate utterance of all the Churches, in all the ages, in all the countries, that sin in some kind of form is left in the regenerated heart.

## Chapter 5 THE FALLEN NATURE AS TAUGHT BY THE METHODIST CHURCH

The recognition of the fallen nature, or the cleansing from the heart of the regenerated man of remaining sin, is seen in the "Wesleyan Catechism," No. 2, where, after asking and answering the question, "What is regeneration?" and defining it as "that great change which God works in the soul when he raises it from the death of sin to the life of righteousness," then comes later on the question, "What is entire sanctification?"

The answer is: "The state of being entirely cleansed from sin so as to love God with all our heart and mind and soul and strength, and our neighbor as ourselves." According to this definition perfect cleansing or purity was not obtained in regeneration. But in the blessing of entire sanctification we are "entirely cleansed" and as a result have not only purity of heart, but perfect love to God and man.

The whole thing we contend for is in the answer quoted from our standard catechism.

### THE HYMN BOOK.

Let the reader take up the hymnal of the Methodist Church and turn to the department devoted to the Christian life and experience and see for himself the recognition of our fallen nature in the confessions, lamentations, battlings with, and calling on God for deliverance from some kind of indwelling sinful principle or nature. One hymn well known to all reads as follows:

Prone to wander, Lord, I feel it,  
Prone to leave the God I love.

Here the affirmation is made that God is loved, which establishes the fact of the regenerated condition. Then comes the lament over a proneness to wander away and leave God. This "proneness" is what we are trying to expose. Proneness to leave God is one thing, and the power to leave God is another. Every free moral agent has the power to turn from and forsake God. A Christian may realize this power and not feel the proneness. A wife has the power to leave her husband's heart and home, but may not feel the inclination or proneness to do so. When the Church sings "Prone to wander, Lord, I feel it", it is not singing of free agency, but about a nature, principle, or bias to evil that can as certainly be removed by divine power as was the personal sins and guilt which were washed away by the same omnipotence.

Let the reader go farther in the hymn book and brood on such lines as the following in No. 411:

Remove this hardness from my heart,  
This unbelief remove.

And what is this but a confession of what every regenerated man has felt in his Christian life; an unbelief that at times astonished him, and a "hardness" that aroused the query, "Can I be a child of God, and have such a stony feeling in my soul?" All of which is answered by Ezekiel when he speaks of the "stony heart" which is not to be pardoned or grown out, but taken out by divine power. "I will take the stony heart out of your flesh."

How the doctrine of remaining sin crops out in such lines as this, "Strange flames far from my heart remove";

and again in No. 426,

The word of God is sure  
And never can remove;  
We shall in heart be pure  
And perfected in love:  
Rejoice in hope, rejoice with me,  
We shall from all our sins be free.

Then in 441:

Scatter the last remains of sin  
And seal me thine abode;  
O make me glorious all within,  
A temple built for God!

This is certainly a very strange hymn if regeneration brings purity. In No. 445 we read:

Break off the yoke of inbred sin,  
And fully set my spirit free:  
I cannot rest till pure within,  
Till I am wholly lost in thee.

In full expectation and pantings of spirit for the blessing No. 447 is written:

O that in me the sacred fire  
Might now begin to glow,  
Burn up the dross of base desire,  
And make the mountains flow!  
O that it now from heav'n might fall  
And all my sins consume!  
Come, Holy Ghost, for thee I call;  
Spirit of burning, come!  
Refining fire, go through my heart,  
Illuminate my soul,  
Scatter thy life through ev'ry part  
And sanctify the whole.  
No longer then my heart shall mourn,  
While, purified by grace,  
I only for his glory burn,  
And always see his face.

It would be easy to quote voluminously from Clarke, Fletcher, Watson, and Benson, but we prefer to select from

### MR. WESLEY

Certainly as the founder of the Methodist Church he has a right to be heard, and ought to be able to represent her doctrinal views. We quote from his sermon on "Sin in Believers." The very title is significant. After describing the grace of regeneration in a man, he says: "But was he not freed from all sin, so that there is no sin in his heart? I cannot say this; I cannot believe it; because Paul says to the contrary ... And as this position -that there is no sin in a believer, no carnal mind, no bent to backsliding -is thus contrary to the Word of God, so it is to the experience of his children. These feel a heart bent to backsliding, a natural tendency to evil, a proneness to wander from God. They are sensible of sin remaining in the heart, pride, self-will, unbelief; and of sin cleaving to all they speak or do." "Although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified, altogether; but the flesh, the evil nature, still remains, though subdued, and wars against the Spirit."

Again in Mr. Wesley's book on "Christian Perfection" (pages 37 and 38), after describing the blessedness of the regenerated life, he adds: "And now first do they see the ground of their heart; which God before would not disclose to them, lest the soul should fail before him and the spirit which he had made. Now they see all the hidden abominations there -the depths of pride, self-will, and hell." Still again, on pages 80 and 81, is the answer to the question, "When may a person judge himself to have attained this?"

Answer: "When, after having been fully convinced of inbred sin by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks."

But some say that Mr. Wesley changed his views before he died, and that this change took place in the year 1784, and is seen in his abridgment of the Seventh Article of Religion, where the words teaching inbred sin were

left out.

This as an argument proves too much, for we find that he left no article on heaven or hell. Why does not someone say that Mr. Wesley changed his views here, concluding, doubtless, that there were no such places!

In complete refutation of this we call attention to the footnote of the Church Editor on the first page of "Christian Perfection". It is not to be understood that Mr. Wesley's sentiments concerning Christian perfection were in any measure changed after the year 1777."

Mr. Wesley himself says, on page 39 of "Christian Perfection": "Whether our present doctrine be right or wrong, it is, however, the same which we taught from the beginning."

But still more overwhelming is the proof that he never changed, by reference to his own writings up to the last year of his life.

Mr. Wesley died in 1791. Certain people say that "he changed his views" in 1784. Let the reader carefully observe the dates and language of the following extracts from his writings, and see the truth for himself, and be at rest on this subject forever. We all know that the doctrine of a second work of grace depends upon the fact of a sinful principle or nature left in the soul after regeneration. If the heart is made pure at conversion, then there is nothing but a gradual and everlasting development to take place, and there is no need for any exhortation to be given Christians but to grow in grace.

Instead of this, however, we find Mr. Wesley continually urging believers on to the obtainment of a blessing which he calls "perfection," "perfect love," and "full sanctification." If he "changed his views," nothing of this kind ought to have fallen from his lips or pen after the year 1784, as we see in the following extracts:

1785. "At our love feast in the evening at Redwell several of our friends declared how God had saved them from inbred sin with such exactness, both of sentiment and language, as clearly showed that they were taught of God." (Journal.)

"And it will be well as soon as any of them find peace with God to exhort them to 'go on to perfection.' The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole work of God will prosper." (Vol. VII., page 184).

1786. "I have not for many years known this society in so prosperous a condition. This is undoubtedly owing first to the exact discipline which has for some time been observed among them; and next to the strongly and continually exhorting believers to 'go on to perfection.'" (Journal.)

1787. "It requires a great degree of watchfulness to retain the perfect love of God; and one great means of retaining it, is frankly to declare what God has given you, and earnestly to exhort all the believers you meet to follow after full salvation." (Vol. VII., page 13.)

1789. "I am glad to find that your love does not grow cold; nor your

desires after all the mind that was in Christ. O, be satisfied with nothing less; and you will receive it by simple faith." (Vol. VII., page 124.)

"About one I preached to another very serious congregation in the town; whom therefore I exhorted to leave the first principles and go on to perfection." (Vol. IV., page 732.)

1790. "I am glad that Brother D--has more light with regard to full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly he appears to have raised us up." (Vol. VII., page 153.)

Who was it said that Mr. Wesley had changed his views in 1784?

"To retain the grace of God is much more than to gain it; hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society; because he that could speak thus in our congregation cannot be an honest man." (Letter to Dr. A. Clarke, Vol. VII., page 206.) Shades of Wesley! What would he think today if he saw his preachers turned out of pulpits, and located, discounted, and ridiculed for believing in, obtaining, and preaching this very grace and experience which he says Methodists were chiefly raised up to propagate? He actually says that if any of the preachers or leaders speak against it he should be a preacher or leader no longer, and doubts whether he should continue in the society! If Mr. Wesley were here today, what a tremendous change and revolution in Church affairs there would be!

1791. "A man that is not a thorough friend to Christian perfection will easily puzzle others, and thereby weaken, if not destroy, any select society." (Vol. VII., page 238.)

Here is given the explanation of how a great Holiness church, full of fire, can go down under the pastorate of a man who secretly opposes or openly fights the doctrine and experience that gave the Church its power and made it such a wonderful success. Mr. Wesley says that such a course "puzzles," "weakens," and "destroys" any "select society." Some of the brethren today say that the church went down because there was nothing in it, that the whole thing was a soap bubble, while Mr. Wesley says that it goes down by a man opposing the doctrine of Christian perfection.

"Whenever you have opportunity of speaking to believers, urge them to go on to perfection. Spare no pains! And God, even our own God, still give you His blessing." (Vol. VII., page 238. )

More extracts and quotations could be given; one six weeks before he died, and another three days before his spirit passed away. But enough has been written to show that Mr. Wesley never changed his views; but died as he lived, a firm believer in a second work of grace and blessing for believers, which he calls perfection or full sanctification, and which he steadily insisted on was obtainable now by simple faith.

## Chapter 6 BIBLE PROOF OF THE FALLEN NATURE

The Two Sin Offerings  
The Twofold Presentation Of The Blood  
The Fountain Of Cleansing  
The Purging Fire  
"The Stony Heart."

Some writers have said that, while there is no a verse or passage of Scripture that teaches by direct statement a second work of grace, yet that the books of the New Testament are written in recognition of such a work; and, taken as a whole, are an exhortation to the believer to press on and obtain the grace.

We believe that the second work is taught in both ways: laid down in a general way, as just mentioned, but also taught specifically in verse and passage.

In like manner the fallen nature is taught in both ways. It is shown up in the different books of the Bible by a recognition and admission of the evil, and by exhortations and directions in regard to its removal.

We marvel that a man can read the New Testament and not see the distinct recognition of the evil nature left in the believer, or be impressed with the urgent appeals and commands to press on to a certain and blessed deliverance.

No goal was ever plainer before the eyes of the runner than the possibility of the obtainment of purity and perfect love in this life is made to shine before the gaze of the regenerated man.

With these prefatory remarks, let us see where we can find the "remainder of iniquity" taught in the Bible.

*The fallen nature is first recognized* in the Levitical rites of the Old Testament, in the requirement of two different kinds of animals in the sacrifice for sin: the bullock and the goat. The goat is a coarser and ranker animal than the bullock. In this way God is pleased to call attention to and illustrate a deeper, darker, ranker nature of sin than is seen in the life of personal transgression. There is a stratum of evil underlying one's actual sins, concerning the existence of which the man is again and again admonished in his own consciousness. The bullock stands for personal sins and guilt; the goat represents that darker something called depravity or original sin.

*Again the fallen nature is recognized* in the twofold presentation of "the blood."

Let the reader turn to Leviticus 5:9, and ask why is it that part of the blood of the sacrifice was poured out at the side of the altar and part at the bottom of the altar? The verse quoted reads: "And he shall sprinkle of the blood of the sin offering upon the side of the altar; and the rest of the blood shall be wrung out at the bottom of the altar; it is a sin offering." All this is significant, and means what countless millions have found out in their experience: that the blood of Christ is presented and used twice for the full cleansing of the soul.

Let the reader also note this truth taught again by observing that the priest entered the Holy Place with blood, and when once a year he entered the Holy of Holies beyond the veil, he had to go back to the altar and get blood again and fire. Here was a twofold presentation of the typical blood in the tabernacle or temple, one in the outer and the other in the inner sanctuary.

What is all this but the truth shadowed forth that the blood of Christ is needed and has to be offered or appropriated twice? It was in the Holy of Holies that the second presentation of the blood took place, and then and there the coals of fire brought in at the same time. It is when the blood of Christ is trusted for the second work of purifying or sanctifying that we get the fire upon the soul.

*Innate the fallen nature is recognized again* in the double work done by the fountain opened up in the house of David, as described by Zechariah 13:1: "In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem for sin and for uncleanness."

The word "and," which we have italicized, is a copulative conjunction, and means that something else is done. The fountain of Christ's blood does a double work. It cleanses our personal sins, and it can remove the uncleanness of an inherited depravity. This uncleanness is felt to be left in every converted man, manifesting itself in thoughts, desires, imaginations, inclinations, selfishness, irritability, intolerance, and in many other ways.

*Again the fallen nature is taught clearly* in the experience of Isaiah. In the first eight verses of the sixth chapter of the book called by his name, nothing could be clearer. Isaiah at the time was the prophet of God, and while in the temple God revealed the heart-plague in him, which Isaiah called "uncleanness," but God termed "sin" and "iniquity."

That it was not personal transgression is seen in the declaration that it was "purged" and "taken away." Personal sins have to be forgiven, and the soul is cleansed by the washing of regeneration; but the fallen nature is purged away by the baptism of fire, which was the very element God used in this case. The coal of fire from the altar touched him, the flame flew through him, and the thrilling announcement of deliverance was instantly made: "Lo, thine iniquity is taken away, and thy sin purged."

*Innate the fallen nature appears again* in Ezekiel 36:26: "I will take away the stony heart out of your flesh." Let the reader turn to this passage and read the entire paragraph, verses 23-28. Several things will at once impress the thoughtful mind; one is that the prophet was not speaking of regeneration at all, but describing a blessing that God was going to give

His people in the future. There has not been a time that men have not been justified and regenerated. The patriarchs and prophets were men of God.

Ezekiel himself was a servant of the Lord of the profoundest spirituality, as can be seen in his writings. Yet here he is speaking of a great coming blessing.

The twenty-third verse shows conclusively that not regeneration but sanctification was in the mind of the prophet when he spoke of the cleansing from all filthiness, and the removal of the stony heart.

The verse reads: "And the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes." This is the trouble today in regard to the mission work, the Church before the eyes of the heathen is not sanctified. The reason that God does not project us in great bodies into the heart of Asia and Africa is that we are not sanctified, and He does not want the heathen to see the feeble type of piety we possess. It is well known how our type of Christianity impressed the visiting Asiatics during the late great Exposition.

Besides this, the very terms used in the passage, "all filthiness" cleansed, "all idols" taken out, all show that regeneration is not spoken of; for Paul distinctly says that filthiness of flesh and spirit is left in the regenerated; and we all recognize plainly in the converted man the idols of family, self, reputation, position, ambition, etc.

The crowning proof is seen in the expression, "stony heart." This is felt to be left in the regenerated. There is a universal witness to this.

What is meant by *the stony heart*? The Bible, of course, does not teach that there is an actual rock in the breast, but is speaking figuratively. A stone is something cold, hard, and heavy. Has the converted man at times a cold, hard, heavy feelings in his soul? Who will dare to deny it?

It is not felt all the time. Some days the heart is light, tender, and warm. But suddenly, and at the most unexpected and undesirable of times, the stone is felt inside. The very gladness of others may bring it about. It is realized under some proposition from the pulpit. It leaps into being while kneeling at the altar. It has been strangely observed at the communion table just when one wanted to feel deeply. It arises at other times in the breast without any known cause.

A leading member and steward of a large city church said once to the author: "Your sermon greatly touched me, but when you invited us to the altar my heart turned as cold as a stone!" O, the stony heart!

One of the most prominent women in a Kentucky city withstood the power of a great revival meeting for eight days, but on the ninth day she flung herself at the altar with a loud, bitter cry that those who heard it will never forget: "O, my God I take out of me this stony heart!"

The regenerated man who reads these lines knows that he has that stony heart. Child of God as he is, yet a hard nature is left in him or his own consciousness, and experience of the Christian world amounts to nothing before it.

Ezekiel says that there is a blessed work of grace in which that "stony heart" shall be taken out.

If God's children still feel it remaining, then is there a blessing to be had that they have not yet obtained; for the prophet says that it shall be taken out.

Notice that the stony heart is to be "taken out," not suppressed or kept under. If taken out, we will certainly know it. Observe also that it is God who removes the trouble from the soul; not growth, not death, not purgatory. Listen! It is God speaking: "I will take away the stony heart out of your flesh."

## Chapter 7 THE BIBLE PROOF OF THE FALLEN NATURE

(Continued)

“Bent to Backsliding”  
The Saviour’s Words  
The Baptism of Fire

The deeper we go in the Bible the more specific and clear is seen the teaching in regard to the fallen nature.

In Hosea 11:7 we see it appear in the words, “And my people are bent to backsliding from me.”

God’s people are not one kind of people in one age and country and another kind in a different time and place. Regeneration is the same the world round. The wax may be different, but the signet is the same; and we recognize the stamp of the Divine Hand in all nations, conditions, and grades.

His people are His people everywhere. His children are not the devil’s servants. The verse above is the word of the Lord himself, and He says “My people.” This settles the fact of the relationship.

But about them he adds the fact that they are “*bent to backsliding*.” O, that “bent” in the heart! It has been in the race since the fall. God’s people suffered with it in Hosea’s time, and they are afflicted with it in these present times. It is confessed in private and public prayer, acknowledged in the pulpit, and sung lustily from the hymn book in the well remembered lines: “Prone to wander, Lord, I feel it.”

The point that we would make is that if there is a “bent to backsliding” in God’s people, that bent shows a radical trouble. If a man is “bent” upon leaving his wife, there is faithlessness, disloyalty, or lack of affection in him. To confess that we feel prone to leave the God we love is to admit an inward weakness, graver still, a trouble; deeper still, a plague of the heart that needs attention and prompt relief. This “bent,” or “proneness,” is not, as the Dean of a certain theological school calls it, “a liability to sin.” The propensity to sin is something inseparably connected with one’s probationary state as a free spirit working out salvation. To pray for deliverance from propensity to sin is to pray away one’s moral freedom, and brings the man down to a moral machine or automaton.

A young preacher, commenting on the Dean’s utterance, said he feared that the Professor’s “liabilities were greater than his assets.”

Be this as it may, this “bent,” or “proneness,” is felt to be far greater than a “liability to sin.” It is certainly one thing to be liable to sin, and a totally different thing, and a far graver matter, to *feel bent to backsliding* or prone to wander from the Lord.

Christ has not come to destroy in this life the liability or possibility of sinning, but to take out the bent to sinning. The power to sin, or moral freedom, adheres to the spirit as the work of God; the proneness to sin is the work of the devil; and this last, and not the first, is what the Saviour has come to destroy.

It is this last thing which is felt stirring in the regenerated heart. It is this which Christ is willing and able to remove.

Take away the bent to sinning,  
Alpha and Omega be.

*Again, the fallen nature is taught* in the Saviour’s words.

What solemn things He used to utter about the heart! He described a nature lying away back and down in us that explained the cause of all the transgressions in the world. “Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies.” One feels like He had looked over into a dark pit as He reads these words.

Should someone insist that all these things are removed in regeneration, we reply: Yes; these actions cease, or should cease, with the converting grace of God. But we press this question on the regenerated man as to whether he has had anger or lust in his heart since his conversion. If he has, Christ says that he has murdered and committed adultery in his heart. What a heart!

*But there is another heart* which Christ calls a pure heart. Blessed is the man who has it, says the Saviour. That man certainly has read the Bible with but little attention not to observe as taught there the difference between a new heart and a pure heart. A new heart that comes in regeneration has the fallen nature in it, but under the baptism of fire it is purged and becomes a pure heart.

But we go on farther with the Saviour’s words. On a certain occasion James and John wanted to call down fire upon a town and burn it up, because it had shut its gates against them. Christ’s words to them are most significant: “*Ye know not what spirit ye are of.*” That they were his disciples and followers, and “not of the world,” the Book clearly states, and yet He attributes to them a spirit dark and the opposite of His own just exactly what we all found out in the regenerated life. We heard a minister preach an outstanding sermon, and then afterwards say that he would have his revenge on a fellow-minister for a wrong, real or imaginary. There was a “spirit in him” evidently not of Christ.

It was not a temptation; it was something in him.

Does the reader recall how the Saviour on a certain occasion said to Peter, “Get thee behind me, Satan?” If it had been the devil in Peter, Christ would not have added, “Thou art an offense unto me;” but would have rebuked Satan, and said, “Come out of him.” But the word was “Thou art an offense” - “thou savorest not the things that be of God, but the things that be of men.” The depravity caused by the devil, and found among men, was here lifting itself up in the band of the apostles in the presence of the Saviour himself! Christ called it Satan, and well He did, for the fallen nature is the work of Satan; and here this work was manifesting itself in one of His own disciples.

The Baptism of Fire

The disciples previous to Pentecost were Christ’s followers, were preachers, had cast out devils, had their names written in the Book of Life, and according to the Saviour in his prayer in the seventeenth chapter of John “were not of the world;” and yet on the morning of Pentecost their hearts were “purified.”

If their hearts were purified that day, then there was impurity beforehand. And this is what we contend is taught by the Bible and verified in human experience: that there is impurity, a remainder of iniquity left in the regenerated man; that a pardoned soul is one thing, and a purified soul another thing altogether.

Moreover, the purifying is taught in the term “fire.” “He will baptize you with fire!” What for, pray? What does fire do?

Every one knows that *fire is destructive and purifying*. There is no other agent on earth that is more destructive and so purifying.

The Lord knew that we would remember this, and that when He promised a baptism of fire upon the soul we would straightway see that there was something to destroy in the soul, a nature to purify.

According to the consciousness of the soul this is what takes place in the baptism of Fire. Whoever receives it feels that a troublesome something has been taken out of him, and that the earth has suddenly become very beautiful. Heaven has come down to us, yes, in us through the possession of a pure heart.

God has undoubtedly taught the fact of remaining corruption in the regenerated, protecting the doctrine of a second work of grace in the symbol of fire.

The fires of earth destroy and purify; the fire that Christ sends down upon

the soul likewise destroys and purifies. Here is a figure that in itself alone defends the truth from all enemies, from Zinzendorf down to the latest writer in the church. It is the Gibraltar against which the waves of controversy and denial must lash and pound in vain.

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## Chapter 8 THE BIBLE PROOF OF THE FALLEN NATURE

(Continued)

The "Old Man"  
The "Flesh"

[Innate the fallen nature appears again](#) in Ephesians 4:22: "That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts." Here is an exhortation not to sinners, but to a church. Certain expressions in this Epistle show beyond all question the spiritual condition of the members of the church. Paul says that they were "quicken'd" who had been "dead in trespasses and in sins;" that they were once "afar off," but were now "made nigh by the blood of Christ;" that they were no more strangers and foreigners, but "fellow-citizens with the saints and of the household of God." Still again, he tells them to forgive one another "even as God for Christ's sake hath forgiven you," and a few verses after that states: "Ye were sometime darkness, but now are ye light in the Lord: walk as children of light."

These expressions undoubtedly declare the saved condition of the people to whom the apostle wrote. And yet to these who were "forgiven" and "light in the Lord" and "of the household of God" he writes: "Put off the old man."

Could anything be plainer? Does not the reader see that something dark and evil is left in the heart of the regenerated man? That this something which is here called the "old man" is not to be pardoned, but taken away, put off, removed.

If this were the only verse in the Bible that taught about the fallen nature, it would be a Gibraltar for the doctrine.

Let not the reader be confused by the following verse, "and be renewed in the spirit of your mind," thinking that this is regeneration. Let him turn to Romans 12:2, where Paul exhorts the brethren to this very grace in which they will be "transformed by the renewing of your mind." Here evidently the "renewing" is not regeneration, for the people he exhorts are "brethren" and "living sacrifices" already.

Still more light thrown on *the words "renew" and "renewing"* as used in these connections, is obtained in Titus 3:5: "He saved us by the washing of regeneration, and the renewing of the Holy Ghost; which He shed on us abundantly through Jesus Christ our Saviour." The Italicized words will open the eyes. Salvation is seen to be a double work, and the last work comes with the baptism of the Holy Ghost and fire. When it came the Apostle Peter said in Acts 2: 33: "He shed forth this, which ye now see and hear."

Regeneration is a birth, and not a shedding forth. The baptism of Fire was "shed forth" according to Peter. This additional work Paul had in mind when he wrote to Titus as quoted above, mentioning the two works and calling the second "the renewing of the Holy Ghost."

The mistake made by many is in making these words "renew," "renewed," "renewing," refer every time to regeneration. The expression "new creature" always refers to the regenerated man, but the words "renewing of the Holy Ghost" evidently stand for a subsequent work. Let the reader turn to Titus 3:5 again: "He saved us, by the washing of regeneration, *and* renewing of the Holy Ghost and Fire, which he shed on us abundantly through Jesus Christ our Saviour." The word "and," which we have Italicized, is a copulative conjunction, and always means something else in addition to what went before.

In full confirmation of the thought advanced we read in Ephesians 4:24 that immediately after Paul says the "old man" must be "put off" he adds: "And that ye put on the new man, which after God is created in righteousness and true holiness." Here is taught the coming upon us and in us of Christ which follows instantly upon the removal of the fallen nature or putting off the "old man."

Let no one make the mistake of thinking that this is the first coming of Christ to the soul. As He cleansed the temple twice, he has a second cleansing for the soul. This last purifies from the fallen nature.

The "old man" is cast out; and Christ, the New Man, will come now not as a visitor, but as a perpetual indweller. This is what He promised in John 14:23 to His disciples and all else of his followers who will love him and keep his words: "We will come unto him, and make our abode with him." This is the "mystery which hath been hid from ages and from generations, but now is made manifest to his saints;... which is Christ in you."

*Regenerated people are termed "saints"* in the Epistles; and here Paul says is a mystery long hid, but now revealed to them, "Christ in you." For this same thing He "travails in birth again" for the Galatians that Christ might be formed in them "the hope of glory."

The New Man will visit the regenerated heart, and sweet and delightful are these visits; but He will not take up his abode with the fallen nature. Hence the regenerated man is constantly made to wonder and grieve over the absence of Christ from the soul. He goes to bed happy with His presence, but awakes to find that the Saviour is gone. All this is Christ's way of showing that He will not abide in the heart with an unsundered and unexpelled fallen nature. This very departure of His free and joyous presence without sin having been committed was intended of Him to occasion deep searchings for the cause, and the discovery of carnality or the remainder of iniquity.

The instant the "old man" is "put off" Paul says that we "put on" the New Man. Christ enters the heart to stay. He ceases to be a visitor, and becomes an indweller and abider.

[Still again the fallen nature is seen](#) in Galatians 5:17: "For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would."

Here the fallen nature is called the "flesh."

Notice that a church is being written to. This time it is a church that has gotten into bondage; just such a bondage as we see many churches and Christian individuals in today. "O foolish Galatians, who hath bewitched you? .. Having begun in the Spirit, are ye now made perfect by the flesh?"

They had become entangled by the vain hope and endeavor to reach perfection by the deeds of the law. "This only would I learn of you," said Paul: "Received ye the Spirit by the works of the law, or by the hearing of faith? "And in the fourteenth verse he continues, calling attention to Abraham's faith: "That we might receive the promise of "the Spirit through faith."

Does not any Bible student know that "*the promise of the Spirit*" is not regeneration, but that which Christ told regenerated disciples to tarry for in Jerusalem until it came upon them?

All this settles the condition of the Galatian church; they had begun in the Spirit, but had made the mistake of believing that they could be made perfect by the deeds of the law, and so had gotten into bondage.

This was the explanation of their now being removed from Him that called you into the grace of Christ unto another gospel." Truly it is another gospel that teaches perfection by the deeds of the law.

Let the reader get this idea, and he has the key that unlocks the book of Galatians. They were not sinners, but had been "troubled" by teachers who had "perverted the gospel." They had gotten to observing "times and seasons," (do you recognize the start of all liturgical churches here?) had been "hindered" in their "running well; "in a word, entangled in a yoke of bondage. That they were still the Lord's people is seen in the way that Paul addresses them, calling them "my little children" and "brethren," and saying to them, "Ye are spiritual," etc.

There is nothing said to them by way of rebuke that cannot be said to any body of Christians who seek perfection by the deeds of the law.

Now to this church Paul writes; and in the seventeenth verse of the fifth chapter of Galatians describes their inward state, and for that matter the state of every regenerated man on earth in the words: "The flesh lusteth against the Spirit, and the Spirit against the flesh."

The word "*flesh*" **does not mean the body**. The word in the Greek is "UCTZ", signifying the carnal mind. It has been observed that Paul adopts

the word "UCTZ" to describe carnality, and the word "UYOC" to speak of the body. In this instance it is UCTZ, and not UYOC.

A strong proof of this interpretation is seen in the fact that God has no quarrel with the body; the Spirit does not lust against the body. Sin is not in the body, as it does not, and cannot, exist in any form of matter. The UYOC, or body, is the work of God; while the UCTZ, flesh or carnality, is the work of the devil. If we get the UCTZ out, the UYOC will be all right. If the "flesh" be burned out of us by the baptism of fire, we will find the body to be all right.

It is, then, the "flesh" (UCTZ) that Paul says was left in these Galatian Christians, which lusted against the Spirit, so that he wrote: "Ye cannot [may not] do the things ye would."

Let the reader note the striking fact that the Spirit here mentioned is not the man's soul, but the Spirit of God. The letter "S" is here a capital, and reference is made to the Holy Ghost. So the contest going on that the apostle speaks of is not a conflict between a man's body and soul, but between the "flesh" and the Holy Spirit.

The point that we make is that if the "flesh," or carnality, was left in the Galatian church, whom Paul calls "brethren" and "spiritual," then is it left in converted people in America. And this is just what every true and honest regenerated man will admit when questioned on the subject, whether he lives in Galatia, Europe, Africa, America, or the isles of the sea.

## Chapter 9 THE BIBLE PROOF OF THE FALLEN NATURE

(Continued)

"Carnal"  
"Filthiness of the Spirit"  
"Sin Which Besets"  
"Superfluity of Naughtiness"

In this chapter we begin with Paul's letter to the Corinthians, and find the thing that we are looking for in the very beginning.

In I Corinthians 3:3 we have the words: "For ye are yet carnal."

We are not left in doubt about the religious condition of the Corinthian Christians with such expressions in the first and third chapters as follows: "The church of God which is at Corinth," "Sanctified in Christ Jesus," "Called to be saints," "The grace of God which is given you," "In everything ye are enriched by Him," "brethren," "babes in Christ," etc.

All regenerated people are called "saints" in the Epistles. They are not, as some suppose, "called to be saints." The two words "to be" are in Italics to show that they are supplied. **The true reading is "called saints."** The expression "sanctified in Christ Jesus," as applied to regenerated people, is perfectly correct according to the Bible and Methodist standards. There is a measure of holiness or sanctification in regeneration. The doctrine that we preach is that of entire sanctification. Paul's prayer was: "And the God of peace sanctify you wholly." The term "babes in Christ" settles the fact of the regeneration of the Corinthians. If "babes," they certainly must have been born of the spirit.

Now concerning these very people, Paul declares in I Corinthians 3:3 the fact that they are "carnal." The word in the Greek is "UCTMKMQK," and means "carnality," "the flesh," or "fleshliness." One can easily see that it is not the body referred to, for it would be silly to say: "Ye have yet a body."

So regenerated Corinthians, according to the words of inspiration, have carnality or fleshliness in them. Alas for Zinzendorf and his American followers who claim that regeneration brings a pure heart, utterly failing to distinguish between a new and a pure heart! They are not the same. They are recognized as different in the Bible, and felt to be different things in

the moral consciousness.

So the regenerated Corinthians had carnality! And so have regenerated Americans, Englishmen, Frenchmen, and every other kind of men, until they allow the Saviour to *burn it out*.

This is the sum of general observation, and the testimony of experience, that carnality is left in the regenerated soul.

When we feel it in ourselves, see it in others, and read these plain statements in the Word of God, how is it that men can have the assurance to stand up and deny the fact? We come to another expression in 2 Corinthians 7:1: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

The spiritual relation of these same Corinthians is still recognized in the words "dearly beloved."

**As a church they had done wrong things**, just as we see churches doing today. The explanation of these same troubles and aberrations in both cases is to be found in the "filthiness of the spirit" which Paul mentions here.

So there is a "filthiness" left in regenerated people! The Bible here plainly says so. Alas for Zinzendorf and the "makers of another gospel!"

We have only to listen to the prayers of regenerated people to hear them confess to this same filthiness within. They deplore inward uncleanness. They beg for clean hearts, and cannot pray the simplest ordinary prayer without admitting again and again the truth for which we are contending in this book.

It is not a filthiness to be pardoned, but cleansed from.

We are told, it is true, to "cleanse ourselves" from this filthiness. This at first glance would seem to indicate that it was a personal transgression after all. But we have only to call attention to kindred phrases like: "Save yourselves," "Pray without ceasing," "Be ye holy," and others. We know that in each instance we are called to a state and experience that no man can bring himself into. No one can "save himself" nor "pray without

ceasing” without the sanctifying grace of God, nor “be holy” until the purifying fire of Pentecost descends. We are called to these states, and by complying with certain conditions we instantly find ourselves uplifted by Divine grace and power into the blessing itself.

So here we are to “cleanse ourselves” in the same manner. Who believes that ***a man can take a “filthiness of spirit” out of himself?*** If he could, he would be a Saviour. But he aims repeated blows at the external manifestation of the inward uncleanness, separates himself from every appearance of evil, and, placing himself on the altar, believing and praying, suddenly God does the work, and the man filled with joy feels that the foulness is gone and he has a pure heart.

The words “perfecting holiness” show there is something that has not up to that time been obtained and enjoyed. One meaning of the word “perfecting” in the original is “to bring to an end,” “to finish,” “to complete.” Surely there is a perfecting of holiness, a blessing called entire sanctification; and when it is accomplished, we above all others know it.

**Still another recognition of the fallen nature** is to be found in Hebrews 12:1: “Lay aside every weight, and the sin which doth so easily beset us.”

There is a marked difference in the Scripture between the plural “sins” and “sin” in the singular number. Both Paul and John are very clear in their discrimination between the two. The first are to be forgiven, the second is to be “destroyed,” “put off,” “laid aside,” etc.

It is sin in the singular number that “the Lamb of God taketh away;” it is sin in the singular number that is cleansed by the blood of Christ while we are in the light as he is in the light, and having fellowship one with another; right then while in the light the Blood cleanses away that sin of the singular number. It is that same “sin” as opposed to transgressions or “sins” that the apostle says is to be “laid aside.”

What is this “sin which doth so easily beset us” that is spoken of here but

the fallen nature. The colored preacher was not so far wrong when he read the verse: “The sin which doth so easily “upset us.” It is the besetting sin of every child of Adam. It is in all, but cannot be forgiven. The words used to describe the manner it is dealt with are “put off,” “taketh away,” “laid aside” and “destroyed.”

In James 1:21 we have another view of the fallen nature in the words: “Wherefore lay apart all filthiness and superfluity of naughtiness.”

That a body of Christians is being written to is evident from the frequently recurring phrases, “brethren,” “beloved brethren,” and the advice given them in regard to the treatment of different classes in the house of God.

There is no rebuke, no instruction given them; but what is delivered to believers today in warnings about the tongue and the way of treating the poor and rich.

To these same “beloved brethren” who have already “the engrafted word,” he says: “Lay apart all superfluity of naughtiness.” This expression has puzzled many, and once mystified the writer. For a long time he supposed that it referred to an abounding in wickedness. But one of the finest Greek scholars in the land informed him that if he would consult the Greek Lexicon he would discover the true meaning to be, “the remainder of iniquity,” or “a residue over and above.” Truly there is a remainder of iniquity, a residuum of sin.

Then here is the word “filthiness” used again. And it is to be laid apart. It is remarkable how invariably ***the idea of separation is impressed*** whenever this dark residue of sin is mentioned in the Bible. It is never to be forgiven, but the great fact of removal and separation is always taught.

If some one would say that the filthiness here may be questionable practices and habits, that we see regenerated people at times drifting into; then the other expression “superfluity of naughtiness” or the remainder of iniquity still remains to show up the fact of the fallen nature.

## Chapter 10 THE BIBLE PROOF OF THE FALLEN NATURE

(Continued)

“The Double Mind”

Innate the fallen nature is seen again in James 4:8: “Purify your hearts, ye double minded.”

The apostle is writing to Christians, as we have shown in the foregoing chapter by the terms “brethren,” “beloved brethren,” and other expressions still more striking where the Word is said to be “engrafted,” and that they have been “begotten by the Word.”

It is true that the apostle indulges in some strong terms of rebuke, that if taken as a true description of the people rebuked, would seem incompatible with the Christian life, and that instead here would be not a Church, but a body of great sinners that James was after. But a little study brings light, and saves us from this mistake.

For instance, the word “curse,” found in chapter 3:9, 10, means in the original “scold.” The “lusts” that he speaks of is translated in the margin “pleasures.” The adultery that he inveighs against in chapter 4:4 is, as he explains himself, “the friendship of the world.”

About these very things God’s people have to be warned from the pulpit today. We all know many excellent Church people who “scold,” indulge in “pleasures” not spiritual, and who seem to have a decided friendliness to the world. They are to be found on boards of stewards, and a good many other Boards. They lead in good works in the Church, and they lead in works that are not so good. They entertain the bishops and other prominent personages at Conference. They are regarded as leading people in the Church, and have great influence in high quarters. What James said nearly two thousand years ago to people in the Church could be said to many today.

This is not all, for even now in our times we have only to look to see the different treatment paid in Church to the brother of low degree, and to the man with “gay apparel” and with a “gold ring.” It is curious to notice the

sensation even among preachers and the rising up and offering of chairs to a man of wealth or authority who comes in late and disturbs scores of people by his late coming. The author has seen not less than four chairs offered to one of these prominent late comers; while the spectacle of four or five men in front all beckoning at once to some unseen man in the rear of the house is a sight never to be forgotten, while it throws a strong sidelight on James 2:3, where he says: “Ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place.”

**A newspaper reporter** in one of our largest cities disguised himself, and on two Sabbaths tested the sentiment of a number of the Churches in regard to the humble and poor, by presenting himself to the ushers in very plain attire. The report of his experience in various of these prominent Churches made very interesting reading. At some he was received with kindness, but at others he was plainly shown that he was not wanted. One usher kept him standing at the foot of the aisle in doubt as to whether he would give him a seat or not, when suddenly a young couple richly dressed appeared on the scene. Immediately the usher became a vision of smiles and was transformed into a bundle of springs as he escorted the gorgeous pair to a front seat. But the instant he returned to that problem in plain attire at the foot of the aisle his brow became cloudy. He had begun to resume his scrutiny of the apparent tramp, when the disguised reporter said to him that he believed he would not take a seat, but had concluded to go to the hospital. Whereupon the usher with great cordiality told him that he thought that was the best place for him. All this happened in a leading Church in one of our greatest cities.

In a word, the Epistle of James is not out of date, and its incisive utterances are still needed in the Churches. There is not a thing denounced by James in his Epistle but the author of this book has seen in the Churches of our day and country.

Yet these people were “brethren” and “beloved brethren” and had been “begotten by the Word,” and the Word was “engrafted” in them.

The trouble in their case was that *the double mind was left*.

Who is the double minded man? We all know who the single-minded man is. Every sinner is single minded. He has but one mind: and that is to do wrong. There is no desire to please God. He is a unit in the endeavor to please himself and do wrong.

But under the preaching of the word he becomes convicted, is converted, has the mind of Christ imparted to him, and from that moment becomes a two-minded man.

Every regenerated man has the double mind. We do not mean anything offensive here. *We do not say that he is a hypocrite*, but there are two minds in him, and he himself recognizes and deplors the fact of two forces, laws, or minds warring in him, the one spiritual and the other carnal.

If he would come to God according to divine direction, the Lord would sanctify him, and take or burn out the carnal mind; and leave him with just the one mind, that of Christ, and so he would become single-minded for God, as he had once been for sin and Satan. But he, for various reasons, will not come; and so has in him the consciousness, regenerated as he is, of the evil residue, the besetment, the remainder of iniquity, the flesh, the old man, or the double mind. Many regenerated people keep this double-mindedness down, and live very beautiful lives. Others grow heartsick and discouraged over the frequent internal strife and uprisings, and finally almost cease to struggle against it. So we see some converted people drifting into just such lives as brought out the sharp reprimands of James upon the Church in the first century.

The feeling with many is that this dark something can never be taken out; and so, in despair, such individuals sink into a gross form of religious living, thinking that the only Saviour for them is death.

Such people finally *accept a kind of double life*, and know what it is to have two tongues and two faces. In leaving the house in the morning they first take off the home face and hang it up on a nail behind the hall door, and at the same time put on the street face; and, after fitting it, sally forth. What pleasant manners and smiles now are seen as they pass down the street with greetings, bows, and nice speeches to all whom they meet. After some hours they return; and on getting inside the hall door they remove the street face, hang it up on a nail, take down the home face; and, directing the scowling look down the hall, cry out, "Isn't dinner ready yet?" with an angry intonation that brings the stony look up into the wife's face, and causes the children to glide away into distant corners.

There are less offensive manifestations of the double mind, but they are not the less convincing.

What makes the regenerated man say that he is "glad to see you" when in his heart he is not? How can we reconcile the cordial greeting extended to the incoming visitor, "Well, it has been an age since you were here," with the remark made to a member of the family after the party is gone, "I hope that she will never come again; what a bore!" If this is not a double mind, then what is it?

Here are *several ladies rocking together* in the parlor of one of the group. One of these ladies knows that she ought to leave, that husband and children are expecting her, that home duties await her; yet still she lingers, rocking. Why this tarrying? Because she dreads the rising up of the other mind of her friends after she has gone. She knows that they are going to

"jump on her" as soon as she leaves, and she does not want them to do it. She is well pleased with the present mind turned upon her, but it is the other mind that she dreads, and which she knows will begin operating the instant that she leaves. And yet all these ladies belong to the same church, and all are members of the Ladies' Aid Society.

Here are eight or ten preachers at Conference in a conversational ring. As they talk they punch their walking sticks or umbrellas into the soft ground. Now and then a big guffaw breaks forth. It is growing late, and it is time for them to go to their boarding places, that they may return to evening service; but each one shows a reluctance to leave the talking, laughing circle. What is the matter?

The answer is, they dread the double mind in each other. While they are all good and true men, they secretly fear each others' tongues. They do not want to be criticized and discussed by the brethren who are now so hearty and cordial. They do not want the double mind to be turned on them in faultfinding and judgment of the work done on their circuit or district. Each one of the ring wants to leave; but if he does, the others will tell how he failed on the station, or that he was not the financier or revivalist or pastor that was expected, or that he does not make a good presiding elder, etc.

Truly there is not the slightest difficulty in finding proofs of the double mind in the regenerated man. It is almost equal to the discovery of two men in the individual in the two ways of looking, talking, and acting.

*Who has not seen the mirth* quickly suppressed at the approach of the unconscious victim that has been conversationally impaled in his absence? Who believes the blessed Christ would do such a thing? If a Christian is guilty here, then is there another mind and spirit in the Christian that is not of Jesus, and we are brought face to face with the double mind.

A preacher visited another in his private room at a hotel during a gracious revival on the holiness line. He knelt down and asked the brother upon whom he called to pray for him, and wept through the entire prayer. He said he wanted the blessing of entire sanctification. A few months afterwards this same man, in a preachers' meeting composed of men unfriendly to the doctrine of a second work of grace, put himself promptly in line with them and ridiculed without mercy the preacher whom he had requested to pray for him, that he might secure the blessing.

*"Purify your hearts, ye double minded."*

A prominent minister in the Church wrote a commendation of a certain book written by a preacher. He said in the puff that, "it was the best book of the kind that had been written in the last ten years." Here comes now the point: there had been no book of that kind published in ten years!

The preacher went off quite exhilarated with the notice, and the prominent minister chuckled with his family and friends about the adroit sentence. The adroit sentence was simply the outcropping of the double mind! The day came when the preacher found out the secret sarcasm; and so, as Revelation says, the little book that was first like honey to the taste became afterwards quite bitter.

But what shall we say more? Time would fail to tell of the Judge and Doctor and Colonel and Major and all the other living proofs and illustrations in the land of the double mind.

It is here in our midst, alas for it! But it can be taken out by divine power. Thank God for that! So we live and breathe and hope again.

## Chapter 11 THE BIBLE PROOF OF THE FALLEN NATURE

(Continued)

The Seventh Chapter of Romans

The instant we mention this chapter in connection with the fallen nature there is a quick and sometimes angry protest upon the part of many.

We are promptly informed that the troubled individual in this chapter is a Jew convicted under the law, and, finding it powerless to deliver him, he is correspondingly miserable.

The reply to this is that the Bible is not of private or class interpretation, and to confine this chapter to the description of the spiritual exercises of one of the smallest nations under the sun, while all the rest of the world are called on simply to look in on this moral arena and see the struggles and death conflict, is stretching the matter too far and making too great a demand on our credulity.

The effort to make the groaning person in this chapter a convicted legalist of any country and time fails as thoroughly as the others.

A legalist, no matter who he is or where he is, is nothing but an unpardoned, and unregenerated sinner.

His condition is bound to be one of spiritual death, for God says he is dead in trespasses and sins.

But the man in the seventh chapter of Romans is not spiritually dead by any means. He has a law of life and good in him, while a sinner is a lawless man, and until regeneration, can have no law of good in him.

A still more remarkable proof of this person in the seventh chapter not being a legalist, and the clearest proof that *he is instead, a spiritual man*, is seen in the 22d verse, where he cries out, "I delight in the law of God after the inner man." Let the reader trace the word "delight" back into the Greek, and he will find the other meanings to be "please," "gratify," "enjoy," and "rejoice." Could an unconverted man say, "I enjoy and rejoice in the law of God?"

No unregenerated man -and a legalist or moralist is unregenerated -can delight in the law of God.

The sinner stands in fear and awe of the divine commandments, but delight can only be felt by the spiritual man. We need only appeal to every man's memory of the sinful past! We trembled and were troubled at the law, but did not and could not feel delight.

The verse adds: "After the inner man." The sinner has no inner man. God says that he is dead in trespasses and sins. The inner man is the divine creation. How can God say that a man is dead in sin, and then add that "he delights in the law of God after the inner man?" Here would be *a most palpable contradiction*.

In still further proof of the regenerated state of the man of the seventh chapter, we quote the 25<sup>th</sup> verse; "So with the mind I myself serve the law of God." Does any one believe that an unpardoned man serves the law, either in his mind or anywhere else? This man in the chapter "consents unto the law that it is good," serves it with his mind, and even delights in it. He that consents to -serves and delights in -the law of God is a saved man!

Let the reader divest himself of prejudice and read the seventh chapter of Romans carefully, thoughtfully, and prayerfully, and he will see that here is no confession of a common transgressor.

Here is no outrageous violator of God's commandments brought to repentance, confession, and judgment.

We fail to see a sign of repentance in the chapter. It is not justification nor pardon that the man is alluding to or begging for. He is in an agony over a dark indwelling something which keeps him from doing what he wants to do. In a word, it is *the regenerated man under conviction* for the fallen nature.

It is wonderful how this chapter finds an echo in every converted heart, while the unregenerated man would never go to it for a picture of his condition and life.

It is also wonderful how preachers bring this chapter into their prayers; while the Episcopal Church, Sabbath after Sabbath, as a body of Christian believers, groan forth in their Litany, "We have done those things which we ought not to have done, and have left undone those things which we ought to have done!" a lamentation almost entirely taken from the 15<sup>th</sup> verse of the seventh chapter, "What I would, that do I not; but what I hate, that do I;" and in the 19<sup>th</sup> verse, "and the good that I would, I do not; but the evil which I would not, that I do."

Another Church is very fond of quoting a part of the 24<sup>th</sup> verse, (of Romans 7) "O wretched man that I am! Who shall deliver me from the body of this death?" They quote it as if it were the utterance of despair, and as if there were no deliverance mentioned immediately afterwards.

Is it not strange that, if this chapter be the experience of a convicted legalist, preachers and Churches should be adopting its language as expressive and descriptive of their own condition! Here verily is a proof in itself that it is a portrayal of the Christian conflict before the deliverance

from the fallen nature takes place in the glorious blessing of sanctification.

The Church might as well come to it. The battle has already started on this chapter, and we see nothing but victory for the cause of holiness in what will transpire in the probing study and honest application of this chapter.

But very earnest objections are filed against us for construing the seventh chapter as being the conviction for and the struggle of the regenerated man against the fallen nature. One objection urged is that this man here confesses that he is "carnal."

The reply to this is: Yes, but did not Paul say that the Corinthians, who were "babes in Christ," and hence born of God, were carnal? This is the very point that we are making in this book: that carnality, or the carnal mind, is left in the regenerated heart. A second objection is that the person talking here says that he is "sold under sin."

This is true, but he did not say that he was sinning as a common transgressor. He said he was "sold under sin," and as a certain famous Holiness evangelist said, "Satan sold Adam and the whole human race out for some apples. "Sinning is one thing, "sold under sin" is another. We find ourselves in this world with a sinful nature which comes to us by an act of our federal head in the garden of Eden where he exchanged obedience to God for fleshly gratification. He made a bad trade; in fact, he sold the human race for something pleasing to the eye and taste.

Now let us turn from these objections and see what this man of the seventh chapter of Romans is troubled about. In trying to do this, the other objections that are urged against our interpretation will be answered. Let us note carefully the confessions and complaints made herein.

**First, "What I would, that do I not."**

Let the regenerated man speak up if he has not had to say this a thousand times since his conversion.

O the Christlikeness, the usefulness, the great and good deeds we aimed after and failed to be and do and reach in the past years!

**Secondly, "But what I hate, that do I."**

David said that he hated vain thoughts. The converted man says the same. He says that he will watch the door of his lips and keep his tongue as with a bridle, for he hates gossip and faultfinding; but there is not a day but he slips up on the very thing he hates. He has made a covenant with his eyes; but somehow they look, and the trouble is that the look is just one second too long. "O wretched man that I am!"

**Thirdly, "Evil is present with me."**

Does not every regenerated man grieve over the fact? The preacher is delivering a faithful message to his congregation. He is doing it in humility and faithfulness when suddenly a voice whispers, "You are surpassing yourself," and lo! A sudden puff of self-inflation, a special effort put forth to increase the approval and admiration that are seen in the faces of the audience. "O wretched man that I am!"

A collection is being taken up for Missions. A brother cries out from the congregation: "Put me down twenty-five dollars." He observes the flutter that his gift produces -perhaps he sees the bishop looking at him -and so he cries again: "Put me down another twenty-five!" "O wretched man that I am I" That last twenty-five was not right. "Evil is present with me!" Yes, evil is present, and often jumps astride a good deed and rides it a mile or so before the converted man can get it off.

**Fourthly, "I see another law in my members**, warring against the law of my mind." Look at it; here are two laws, and they are dissimilar, and they are both in the same man. Surely this is not an unregenerated man, for the sinner does not serve God at all, while this character speaks of a law of life and good, against which another law in him rebels and wars.

It is not possible to live a converted life for more than a few hours before discovering that there are now two laws, where before there was only one, and that one of them is a law of sin and death. In the sinful life the members ruled, the law of sin dominated without a rival. But when regenerated, a law of life is introduced and the battle begins. Before this

Satan and sin had it all their own way; now the war commences, and a fearful one it often proves to be.

**Fifthly, “Bringing me into captivity.”**

Who has not felt bondage in the regenerated life, both to people and circumstances? Who has not deplored the lack of freedom in prayer, testimony, preaching, and living? Something within brings us as regenerated people again and again into captivity. We do not feel free. Listen to a preacher groaning in the pulpit before he preaches. What is the matter? He does not know whether he will have liberty or not. Hear him groaning after the sermon; he says he was not free. Listen to a brother laboring in prayer. Something is holding him down. Notice the silent Christian tongue, the inactive Christian life, the melancholy Christian face, the uneasy, anxious Christian heart--what is all this but captivity?

Forced into silence, or forced into speech! Afraid to declare one's convictions! Kept from doing things that have been whispered by the Spirit and taught by the Word! Captivity! Captivity! Captivity!!! “O wretched man that I am!”

But listen, the man in the seventh chapter of Romans is still complaining.

**Sixthly, “Sin dwelleth in me.”**

Does not the reader see that this is no allusion to personal transgressions? “Sin” in the singular number is here used. It is not personal transgressions spoken of, but the fallen nature. It is something that dwelleth in the man. A person can leave his sins and yet this dark, sad thing remains in the heart. A man may not be in “sins” and yet the “sin” spoken of above may “dwell” or be in him.

It is because people have not discriminated here between these two terms, “sins” and “sin,” that they have not been able to understand I John 1:8: “If we say that we have no sin, we deceive ourselves.” The careless reader construes this statement to mean that we are compelled to commit sins, when the allusion is to the very thing Paul is talking about in the expression, “Sin dwelleth in me,” or in other words, the fallen nature.

Of course *a man is utterly unable to free himself* of this inward plague by any strength of his own.

A person might as well try to fly from his shadow, or to put an end to his shadow by stripping himself of his clothing, as to endeavor to rid himself of this indwelling evil principle by laying aside his transgressions.

We have sometimes thought that the Saviour referred to this inward nature of sin when he said to the Jews: “Your sin remaineth.” Let it be remembered that it is Christ's work to destroy the works of the devil. He has come to purify the heart. John the Baptist said that He was the Lamb of God that taketh away the sin of the world. If Jew or Gentile reject him, who alone can take out this “sin,” then the words of the Saviour fall indeed like a funeral knell, and they are as true as they are melancholy: “Your sin remaineth!” It is idle to narrow the expression down to one deed of evil of the elders and scribes; a deeper, truer insight into the words shows the dark nature back of the Saviour's rejection, and back of all the other sins of that nation. Back of “sins” is seen -”sin!”

Moreover, we have only to listen to hear falling from regenerated lips in pulpit and in pew, in prayer, song, testimony, and sermon, the very words in the seventh chapter of Romans: “Sin [not sins] dwelleth in me.”

**Seventhly, “The law of sin.”**

Here is no confession of actual sins, but a lamentation over a “law of sin.” The man in the seventh chapter finds it manifesting itself and operating in his “members,” of tongue, eyes, ears, hands, feet, and body generally, through the appetites.

He calls it a “law,” although it is sinful and bad. A law can be bad. We have a number of laws in our country that are full of evil. State Legislatures and Congress passed them. So the devil, with the consent of Adam, passed a bad law or law of sin in our spiritual being, under which the human race has languished for six thousand years. As a law it has force and authority, and millions daily go down under its baleful influence. We

have all felt it, and will continue to feel it, until we allow the Saviour to abrogate and destroy it with his sanctifying power.

**Eighthly, “The body of death.”**

Paul does not call it death, but “body of death.” Many of our readers are familiar with the allusion that the apostle here makes by the “body of death.” It was a mode of punishment for certain kinds of criminals in the Roman Empire. A corpse was tied face to face with the living but condemned man, and he was then put in the prison yard or cell to wait until the decomposition of the dead body struck death into himself.

It is a fearful picture; and a newly converted person, full of his first love, and not yet convicted for the fallen nature, would likely protest against the application of the figure to himself. But we must remember that the man in the seventh chapter is a convicted regenerated man. A sinner is one thing, and a convicted sinner is another. All can see the difference. So a Christian is one thing, but a Christian who has obtained a sight of the “old man” in his heart is quite another spectacle.

When the Holy Ghost flashes His light into the soul and shows the uncleanness there, and the lack of conformity to Christ, like Isaiah the man cries out, “Woe is me! For I am undone!” and like Paul he actually writhes under the consciousness of this inward “body of death,” and so groans out, “O wretched man that I am!”

The writer has seen many regenerated people enter upon a Holiness meeting with great restfulness of spirit and self-satisfaction. Sometimes they have abounded in smiles, bantering words, and lightness of manner. But as the days proceeded, and the sword of the Spirit cut down between soul and spirit and discerned the thoughts and intents of the heart, a great change came over them. They became silent, anxious, troubled, miserable, and groaned out in their testimonies and prayers all that Paul said in the seventh chapter of Romans.

There is a second conviction for the human soul. Not a second repentance, however, for *we cannot repent for the fallen nature*; we are convicted for that. The first conviction is for personal sins; the second, for the fallen heart. With the writer the last was far more painful than the first. In the first it was “sins” that bore him down; in the second it was “the law of sin,” “the body of death,” that laid him in the dust with cries, “O wretched man that I am!”

This body of death is an evil nature, principle, or bias -call it what we will -that is like death in the presence of the regenerated soul. The converted man feels within him *something that is antagonistic to the spiritual life* he has obtained. It seems to have a deadly influence. It kills joy in the heart, kills life in prayer, kills religious energy repeatedly, kills Christian faith, hope, and love time and time again; so that there is a struggle against this “body of death,” which seems to be sending out a cold, chilling, deathlike influence through every open avenue to the converted soul.

Not a regenerated man but has felt the burden of death in a measure, while every convicted regenerated man feels the whole weight of this ghastly body and pants for deliverance.

**Ninthly, “Who shall deliver me?”**

The reader will observe that here is no prayer for pardon, but for deliverance. If it was personal iniquity or sins that the man had committed, the seventh chapter of Romans would have to be similar to the fifty-first Psalm, and the apostle would be pleading for forgiveness, and crying: “Blot out my transgression.”

But there is no cry for pardon in the seventh chapter. The open sinner, legalist, or moralist all alike need to beg for forgiveness; but there is no such petition here.

The entreaty is for deliverance! And not deliverance from personal sins, but from a law of sin, a body of death, a something that dwelleth within; and which the agonizer wanted out. All this coincides and harmonizes exactly with the expressions, “put off,” “lay aside,” “take away,” and the still deeper terms, “crucified” and “destroyed.”

Right here in this cry, “O wretched man that I am! Who shall deliver me

from the body of this death?" most people stop. It is the Miserere of many souls, the funeral dirge of hope. They utter it in despair of deliverance. They go on through life saying, "O wretched man that I am!" and failing to see that there is a deliverance and a Deliverer. Bugged down in a Slough of Despond they think that all that is left them to do is to roll and struggle and continue to cry: "O wretched man that I am!"

They fail to see that Paul did not remain in the slough; that he caught sight of a Deliverer in the Saviour, and that the wail of sorrow is followed by a shout of joy! Listen! "O wretched man that I am! Who shall deliver me from the body of this death?" Listen again -he is shouting!--"I thank God, through Jesus Christ our Lord!!!"

"So he is out of the slough! Out of the seventh chapter! Out on the solid bank on the other side and running and shouting down the eighth chapter of Romans! Listen to him! I thank God! I thank God! I thank God! Through Jesus Christ our Lord!"

Yes, indeed; Christ has done it, and can do it. He is the Lamb of God that taketh away the sin of the world. He is the Lion of the Tribe of Judah, who breaks every chain. He destroys the works of the devil in us by casting out the fallen heart. The Son has made us free indeed.

Still further down the road in the eighth chapter of Romans we hear Paul's voice floating back:

"There is now therefore no condemnation to them which are in Christ Jesus."

The burden is all gone. No inward groaning or sighing. Our hearts condemn us not; God condemns us not; there is no condemnation.

Again floats back the voice of joy: "For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

Hallelujah! Free! And in this blessed state the soul enjoys the unclouded favor of Heaven. No sense of being brought into captivity -he is now free.

Still again we hear the voice of the enraptured apostle, and now still further up the road: "The Spirit of God beareth witness with our spirit, that

we are the children of God."

What does he mean by this? Does not the Spirit bear witness in regeneration? Certainly. But all converted people know the gaps and breaks in the divine favor, the painful silences upon the part of the divine voice, that we realized from time to time to the great inward distress of the child of God.

The hindrance to the unbroken testimony of the Spirit is the fallen heart. Take that out, and then all the time, all the time, all the time, "The Spirit of God beareth witness with our spirit, that we are the children of God." With sanctification or the elimination of the fallen nature comes the continuous witness of the Spirit to us of our acceptance with God.

Once more we hear Paul's voice far down the chapter, and this time we hear him saying, "I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us."

This is what any man will say when the fallen nature is gone, and no condemnation is felt like a weight upon the heart, and when the Spirit is always whispering that we are children of God -heirs of heaven and joint heirs with Jesus Christ. "I reckon," says Paul; and so we all say. We reckon -yes, we know -that the glory to be, shall outstrip the shame and suffering that is, beyond all words to describe. What shall we do under such an exhilarating thought? Christ tells us. He says: "Leap for joy!"

Once more the apostle's voice is wafted faintly back. It is now at the end of the chapter. He seems to be still shouting. "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

He is evidently feeling well, and is undoubtedly established. No wonder he rejoices and shouts.

Just so is established the sanctified man, and so he feels comfortable all the time, "rejoices evermore," and shouts on his way to Christ and crowns and glory and loved ones in Heaven.

## Chapter 12 VARIOUS TITLES GIVEN TO THE FALLEN NATURE

The dark something left in the regenerated heart God names, and names correctly. It is a pity that men do not accept the divine description, and so find out the truth. Instead, multitudes rush forward with their descriptive titles and appellations, and of course come short in recognizing the evil and presenting the deliverance.

Satan is perfectly willing that we should name this indwelling evil, for he knows that we will not name it correctly, and hence, not knowing what it is, will not proceed properly in regard to its removal, and so the trouble will remain.

Some call it "surprises into sin." One would suppose from this that sin was more alert than grace.

Let us remember that, if the evil one arises early in the morning, our Saviour is the "Morning Star".

In fact, we are told that he comes even at midnight. Instead of sin surprising us, Christ in us can surprise sin and Satan.

Others call it "nervousness." So when these persons jerk the horse, slam the door, kick over the chair, speak the hot, petulant word, and slap the child's face, they call it "nervousness" It is not anger, petulance, irritability, much less the outcropping of the fallen nature in them. O no! It is simply a disordered condition of the nervous system, and they are in sore need of phosphates.

We have studied this class of people and found out that all the phosphates and nerve tonics on earth fail to relieve them. The disease is not in the nerves, but in the heart.

A third class call the fallen nature "infirmity." We always feel like smiling when we hear the word. We seem to hear the rustle of fig leaves and

behold Adam and Eve trying to cover themselves with those interesting pieces of vegetable matter. The word "infirmity" is a fig leaf to cover spiritual bareness.

A fourth class admit the existence of the evil, and bring it forth with the confession of "feeling badly." Still others say that they feel that "something is wrong" in the heart.

How the fallen nature forces such confessions as these to the lips! Its very complaints and restless spirit and faultfinding tongue are enough to make one see that something is not as it should be in the soul.

We remember to have "felt badly" many times in the fourteen years of our regenerated experience. The "something wrong" feeling is a telegram from the soul that sin in some form is inside.

A famous writer in the Zinzendorfian wing of the Methodist Church calls the fallen nature a "susceptibility to temptation." Such a definition is a reflection upon the intelligence and moral consciousness of the Christian world. For what man cannot distinguish between a mere capacity to be tempted and a conscious inward stirring of an evil principle that seems to be part of himself. Truly an external pressure of evil is one thing, and an internal weight is another. The first may exist while the other is not felt at all.

A prominent instructor in a Southern college says in a published article that what we call the fallen nature is only a "liability to sin." This, as the reader sees, is the same thought just advanced, only in different words. Moreover, when this definition is examined it is nothing after all but saying that we are free moral agents, for we cannot think of freedom and the probationary state (earthly state before entry to heaven) of man without the accompanying necessary idea of liability to sin. But certainly liability

to sin is one thing, and a proneness or tendency to do so, which we find to be the character of the fallen nature, is another thing. So the learned Doctor's explanation cannot be accepted, and fails because it does not go far enough and deep enough.

After men have exhausted their ingenuity in finding proper titles for the dark indwelling something in the regenerated soul, the Lord speaks, and settles the matter by names and terms that throw light at once upon the subject and ought to satisfy the mind.

We have already anticipated some of these names, and now call attention to a few.

#### One is the *"carnal mind."*

About this the Bible speaks in Romans 8:7, saying that "the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be." If this be so, what can regeneration do with it? If converting grace can change it, then the Scripture made a mistake in saying "neither indeed can be." Let the reader look at the verse again. "The carnal mind is not subject to the law of God, neither indeed can be!" These words are the funeral knell to the Zinzendorfian idea of regeneration. According to this verse the carnal mind cannot be regenerated. It is overshadowed and overpowered in regeneration, and destroyed in complete sanctification.

#### Another scriptural name is the *"flesh."*

This, as previously stated, does not mean the human body. If so, the Greek word "UYOC" would have been used. Instead of this word we have the term "UCTZ" which Paul almost invariably uses to indicate the fleshly principle or carnal mind. From a failure to recognize this has proceeded the mistake of many in afflicting and punishing the body as the seat of sin, when the word "flesh" (UCTZ) as used in the Epistles referred not to the physical man, but to a fleshly principle in the soul: carnality.

#### A third name in the Bible is *"body of sin."*

The reader will notice the difference between our bodies proper and the members of our body. On the Gulf of Mexico we have a crab one peculiarity of which is that if you pull one of his legs off, and then turn him loose and give him time, he will sprout another leg to take its place; but if you take the crab and crush his body with the heel of your shoe, he will sprout no more legs.

So in regard to the "body of sin" which is left in us after regeneration. We begin life with this inherited "body of sin." It soon sends forth its sprouts, limbs, and members. We become convicted over the sprouts and members, for which alone we feel personally accountable. Repentance is felt over one's own misdeeds; and the cry of every penitent who is seeking salvation is: "Lord, have mercy on me, and forgive my sins." The grace of regeneration washes away personal sins and guilt.

The members of the body of sin instantly drop off; but the "body of sin," the inherited Adamic sin, remains within.

The carnal mind is not subject to the law of God, neither indeed can be. After a little this "body of sin" begins to sprout forth, or shoot out new members, in the form of wrong thoughts, tempers, desires, words, and actions. The man grieves, confesses; and God forgives again, and away fall off the members as before. But the "body of sin" being left within, the outcroppings, or offshoots, of evil continue. Now if the Christian will come to God asking not for recovering and forgiving grace, but pleading for the destructive power of sanctification on the body of sin, he will cease to sprout tempers and conduct that humbled him to the dust; and he will enter at once upon a life that is pure, beautiful, joyful, and unutterably blessed.

#### A fourth name God gives to the fallen nature is the *"old man."*

This does not mean Satan, for the devil is not a man at all. With the rest of the angels, fallen and unfallen, he is a different order of being. Moreover Satan is never to be destroyed, while the "old man" is to be crucified and destroyed.

The "old man" was born in the garden of Eden about six thousand years ago. He is very properly called the "old man." He is not Adam, but the

dark result of something that Adam did under the temptation of the devil. In a word, the reader sees that the expression, "the old man," stands for depravity, or that bias to evil communicated to the human race by the fall of Adam as our federal head.

This "old man" is in every heart that is born into the world. He is in every child. The infant cooing in the arms of its mother, or lying like a little snow blossom on the pillow in its cradle, has this "old man" in its heart. If there could be such a thing as a moral microscope, we could see the hideous features and form of original sin in that infantile soul.

It is not long before the dark inheritance, or indweller, becomes manifest. At the age of six months and less you will see an infant perfectly infuriated with its mother or nurse, and going through actions that, projected in the life of an adult, would mean murder. At two years of age the child will tell a lie, before it knows what a falsehood is. It will be cunning before it realizes what deceit is, and steal when it has not yet comprehended the character and sinfulness of theft.

The nature of sin, so far as the human race is concerned, is older than the act of sin or the transgression itself. In the fall of the angels the sinful act antedated, necessarily, the sinful nature; but with us the nature antedates the act. This nature, evidencing and announcing itself in a bias to sin, is called the "old man."

But some one asks: "Is it possible that this 'old man' is left in the heart after regeneration?" The reply is that such is the statement of the Bible, and that such is the experience of the soul.

The simple explanation of its remaining is seen in the fact that when we go to God as repenting sinners, and in the name of Christ, we do not ask pardon for Adam's sin, but for our own. We never think of Adam at such a time; we are thinking of what we did, and it is this that bows down the soul.

Suppose the penitent had made such a supplication as: "Lord, forgive me for the sin of Adam!" To formulate such a prayer and look at it is to see its absurdity. How can we ask God to forgive us for another man's sin? How could God forgive us for another man's sin? Common sense will answer both questions by saying that both cases are impossible.

The conclusion inevitably reached is that what cannot be justified or pardoned certainly cannot be regenerated. And this is the philosophy of a remaining principle of evil in the soul after regeneration. The Adamic sin transmitted to us cannot be pardoned; and hence remains an unregenerated principle within, whose stirrings, uprisings, and resistances we feel unmistakably and sadly enough until the destroying work of sanctification takes place.

An objection urged against this is that Paul says in 2 Corinthians 5:17 "If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new." According to this, says the objector, the "old man" has become new in regeneration, for the passage quoted says that "all things are become new."

The reply to this is that the Revised Version reads as follows: "Old things are passed away; behold, they are become new." The word "all" is dropped. Besides this, we must all admit that God cannot contradict Himself. He never says that the old man becomes the new man, but that the old man is mortified, crucified, destroyed, put off, and after that we put on the new man.

There is one thing that can never become new, and that is the "old man." "The carnal mind is not subject to the law of God, neither indeed can be." Life is not put into the old man, but he is put to death. He does not merge into and become the new man, but is slain, and the new man takes his place in the heart.

A certain confusion has arisen in some minds, from attributing a meaning to regeneration that God never gave to it, and that cannot be found in any Lexicon, English or Greek. Regeneration does not mean "death," but "life." The old man does not need life, he has too much of that already. He needs to die. Regeneration does not bring death, but life; it is the life of God implanted in the soul. Once dead in sins, we are now quickened and

live unto God. But life is not death, and here is something in the soul that God says is to die.

There has been a birth, now comes a crucifixion. A new creature has been born into the kingdom, now an old creature is to die right before the eyes of that same rejoicing, shouting, new creature. We being regenerated are

permitted to attend the funeral of the "old man." When we see his head drop and feel that he is dead, we return home with shining face and say that we are sanctified. To sum it all up in a word, the "old man" is not changed, but killed; not converted, but crucified; not saved with the washing of regeneration, but burned out by the baptism of fire. It is not regeneration that settles him, but the blessing of entire sanctification.

## Chapter 13 A PICTURE OF THE "OLD MAN"

We desire to give a likeness of the "old man" that will be remembered. As his features are sketched, the reader may compare the picture with what he finds now, or remembers once to have had in his heart, and be sad or glad accordingly.

### **He is a cold "old man."**

He is opposed to all religious warmth and demonstrativeness. A shout of joy in church or at a camp meeting nearly throws him into a congestive chill. He likes meetings that are frigid and rigid.

He believes in frost in the choir, snow in the pew, and an icicle six feet long in the pulpit. A picture of the Ship of Zion surrounded with great spiritual icebergs, hung up in the church library would be according to his taste.

One may start out on the day's duties with a warm heart secured in answer to a fervent morning prayer, but the "old man" will cool off the heart before ten o'clock. The soul may be revived by public worship, greatly exhilarated and gladdened by protracted or camp meeting exercises, but the chill of his presence is soon felt coming on again, and after a few hours or a few days the soul is back in its former state of coldness and indifference. The "old man" stretched as it were upon the soul is continually striking the chill of its freezing presence into the spirit. A constant spiritual rubbing by prayer and Church work is needed to keep up anything like spiritual warmth.

When the "old man" is gone it is both delightful and wonderful to note the how reliable the heat of the soul becomes. The heart feels warm, and remains warm all the time.

### **He is an easily offended "old man."**

He seems to be looking out for slights. Two people cannot be seen speaking together but the "old man" translates it to mean, and persuades the man to believe, that he is the subject of discussion.

There are countless other topics upon which two people could converse without thinking of the party in question; but no, the hypersensitive spirit is convinced that present parties are struck at, and being criticized and ridiculed. Evidently something about his or her dress, or something connected with them, is absorbing the mind and employing the colloquial powers of those two whisperers.

This being the case, at once the backbone begins to stiffen, and the nostrils to inflate. The mental debate going on now is whether or not to be decidedly cool hereafter to those aforesaid innocent parties, who, unconscious of the swelling "old man" in the neighborhood, had been quietly conversing about a child that was sick with the measles.

The presence of the "old man" necessitates the nicest of handling of some people. So many visits a year are absolutely essential to keep on amicable terms. A prompt rushing around to the house in case of sickness in the family must take place, or you must prepare to be socially frozen by a distant bow or an icy smile at the next meeting on street or in parlor.

Great wrongs like the following make life a burden: He was not invited to sit on the platform! He was not allowed to lead the singing, or to conclude with prayer! His name appeared third instead of second or first in some published article or important resolutions! Alas, now! What does it avail to live any longer? Let me die. Behold nothing profits or contents, so long as something or somebody is seen sitting at the king's gate.

When the fires of sanctification burn out the "old man," all this sad experience ends, and Paul's description applies-- "Not easily provoked."

The man is thinking so little of himself that he hardly knows when he is insulted. We recall an instance, where the unsanctified President of a large religious body shook his finger violently in a certain direction while uttering severe things about a man who would produce schism in the church. The brother thus assailed, cried out "Amen!" feeling perfectly innocent of the charge; and did not know for months afterwards that he was the man referred to. Not easily provoked.

Get the "old man" out, and any seat will do. Platforms lose their glory, varying treatment fails to disturb. In all things the man has learned to be content. He has shot ahead of Diogenes, who was so far from being contented with his life in a tub that he wanted Alexander to get out of his light.

Whereas when we get depravity out of the heart, Alexander can stand where he pleases, we have a blessing in which we have a life that satisfies us, whether we are in the shade or sunshine.

### **He is a talkative "old man."**

In spite of all caution, watchfulness, and severe self-restraint, suddenly the tongue will begin at a wrong rate and in a wrong spirit. For a half dozen hours we run well, and lo! In the seventh hour the regretted speech is made. We visit several families, determined not to be entrapped into saying anything that is not in perfect harmony with the spirit of love; when lo! At the fourth house a circle of bright people is met, whose tongues are rattling, and before one knows it, the blood gets warm, the thoughts excited, the powers of speech become suddenly animated, the tongue lubricated, and things are said that cost us sighs, tears, confessions, and promises of amendment to God. The "old man" seems to take advantage of favorable circumstances to awaken the frivolous, hysterical, or unkind spirit as it may be. Sigh, grieve, promise, as one will, not to do so again -it happens again and again, until God takes out the "old man."

How difficult it is to retain bad news so long as the fallen nature is in the heart! The tendency is to confide the painful tidings to wife or friend. The breast is burdened with the secret of a brother's fall." O how sad! Have you heard about poor Jones? It is shocking." Then follows the history of the fall with a strange inward relish over the imparted information. The sigh is heard but there is the strange enjoyment in confiding the secret to another. It is only told to two others besides the wife or husband; and each one tells it to two others besides, and so it is not long before the town, State, and country have the news that was "so sad and shocking."

Get the "old man" out, and the power to retain sad and bad information, and to be silent generally, actually becomes like a new gift to the soul. You do not care to whisper around these things. The ear becomes a graveyard for countless things heard, and there is no trumpet of an archangel around to blow them into resurrection form.

### **The "old man" is a great faultfinder.**

We have a certain bird in the South that sails high in the air in graceful circles. Round and round it goes with a wonderfully observant eye on the land. Wide forests of fragrant pine toss their branches in the sunlight underneath the dizzy flight, but this circling bird does not care for aromatic pine boughs. It passed over broad meadows and pastures, but it is not on the search for, and cares not for, clover blossoms. With like indifference it refuses to look upon the pink and white blossoms of the orchard. The landscape spreads in rare loveliness far beneath, and unrolls before the flying bird, but he is not after and cares nothing for landscape beauties. He is looking for something that looks black, and lies right still on the ground. By and by he spies it, some say that he smells it. Anyhow he begins to descend rapidly in spiral curves nearer and nearer until at last with

hovering wings he alights near by or upon the silent form. It is a carcass! And now he begins to pull and haul on one side, while the rest of his family pull away at the other. Some have beheld the scene. The bird is called a buzzard.

In the regenerated man a strange resemblance in conduct is seen. The "old man" accounts for it.

Many times it manifests itself in listening to a sermon. Some people come not to hear the truth, and not to see beauties and excellences in the discourse. A hundred good things are said, but the "old man" is not after good things. It is not fragrant pine branches and clover blossoms he is after. He is looking for something dead and objectionable, something that smacks of error, a grammatical blunder, an unfortunate and unwise speech. In a word, he wants a carcass to light upon. Suddenly he sees it. Next morning at the breakfast table he begins the pulling and hauling process: "Wife, did you hear what that man said last night?" Promptly on the other side of the carcass, taking hold and beginning to pull, she also replies: "Yes, husband; I heard him say so and so." Then the children chime in, each one taking hold of some part of the sermon or conversation or occurrence, and jerking and dragging it all over the breakfast table.

Years afterwards the father and mother of the family begin to wonder why their children have no reverence for the pulpit and the Bible. They stay from church and laugh at religion and all holy things. The explanation is that they were so instructed by example to pull and haul at ministers, sermons, doctrines, and experiences of the Christian life, that they have grown up argumentative, faultfinding, and skeptical.

It is wonderful with what a perfect absence of the critical faculty we listen to indifferent sermons, or behold blemishes in consecrated lives when the "old man" is taken out of the heart. The grammatical blunder in the pulpit, the sophomoric style, the historic misstatement, the inaccurate Scripture quotation are all overlooked and condoned for as the eye takes in pleasanter things as seen in the earnestness and devotion of the person who may be preaching or living before us.

#### **He is a bitter "old man."**

Never was there a gland in the body that more certainly secreted saliva, bile, or gall than does the "old man" generate bitterness. As the hours go by there is a steady drip, drip, drip in the heart until it suddenly overflows on some slight provocation, and is emptied on the head of the wife or husband.

Instantly repentance sets in, apologies are made to the injured, forgiveness is sought and obtained of God, and life is begun again fair and promising. This time you intend being very careful; the door of the lips is guarded, and all goes well for awhile. Meanwhile the "old man," gland-like, drips on within the heart, and suddenly on returning home from the street, store, or farm, tired and jaded, the provocation comes from an unexpected quarter and over goes the full heart again! -this time on a child or servant, or an animal. Now then for confession, repentance, sighs, and tears again. Again God is entreated, and the same old prayer is offered: "Lord, forgive." And the Lord does forgive. He does what we ask him. The suppliant, we notice, does not ask to be sanctified, and that the "old man" should be put to death and cast out. No, he does not believe in sanctification. He believes in pardon and growth in grace. So on he goes, and as he grows *the "old man" grows also*. And the drip, drip, drip of bitterness goes on inside, and the sudden overflowings of gall as described are periodic as the tides.

The writer recalls a sermon he once preached before his sanctification at a large camp ground. The Spirit fell on the word, and salvation flowed. A prominent minister, meeting the writer after the signal victory, called him "a prince of Israel." How this did please the "old man" that dwelt inside!

At once a plume of gratified vanity was hoisted, and the invisible feathers waved in the wind of human praise. At the same time came a sudden inclination to return home. Better leave now with a fine camp meeting reputation than stay and risk it with another sermon, that may not measure up to the other. Done! Go we must, in spite of urgings to remain. Important duties call home. Heavy pastoral work must be met. So we covered up the

voice within, and go we did with the glow of victory in the heart and the aforesaid feathers waving in the wind. A prince of Israel so acknowledged and called was going home. He will tell his wife what a sermon he preached; what an altar scene followed; how a prominent minister said he was "a prince." The wife must be informed what a husband she has. So the prince and his plume returned home. Meantime the "old man" is not dead. The drip, drip is going on, unnoticed in the princely heart; and suddenly, just eight hours after the signal victory on the camp ground, the prince with his feathers, after having told his wife, like Haman told his, what a wonderful man he was, this same prince with his feathers under a slight provocation got mad in the midst of his family! Off went the feathers and down went the prince.

When God casts the "old man" out, and the New Man takes his place, how marvelous and blessed the change!

Instead of these secretions of gall there is a constant dripping of sweetness within as if a lump of golden honey was lodged somewhere in the heart. Let the reader obtain the experience and he will know for himself.

#### **He is a gloomy "old man."**

Sudden spells of melancholy, or fits of blues, constitute one of the features of the regenerated life.

Regeneration does not produce it, but it comes in spite of regeneration. To many Christians it is unaccountable. One day they are bright and cheerful, and the next day this peculiar gloom settles upon the soul. Sometimes one awakens with this heavy something on the heart and weighing down the spirits. There is a disinclination to talk -worse still, a disposition to be faultfinding and snappish.

The person does not know what brought it on, but on awakening in the morning found the incubus on the heart.

This is the day, if the spell is on the husband, that the wife asks no questions. With a swift glance over the breakfast table she sees that something is wrong, and is careful to say nothing, or if anything at all, speaks in the most soothing manner. Think of a wife studying her husband's face to see if she can break to him a piece of news, or ask a question. It is a peculiar day in the family history. The children are shy of "Papa" on such days. The meals are eaten in silence. The man gulps down his food with his eyes on his plate, and communicates only in monosyllables and grunts. He despises himself for the churlishness that is in him, but feels utterly powerless to shake it off. Poor fellow! He does not know what it is, and does not dream that Christ can take it out forever.

Sometimes it is the wife upon whom the "spell" comes. This is the day on which the husband takes lunch down town; this is the day that the peculiar music of hand-slapping upon the cheeks of the children reverberates through the house. Whippings and scoldings abound that day. Nothing seems to go right. The steam of the fallen nature works itself off in voice-raising and hand motions of punitive character.

*The writer knew a lady* who on a slight provocation on one of these gloomy days struck at one of the children with a switch. From the careless and vehement motion of the rod, another child was struck accidentally, who promptly blubbered, when immediately the lady whipped the blubberer, and in the commotion that followed never stopped until she whipped the whole family. After that, with fearful convictions of what she had done, she took her Bible and went to the woods, where she spent three hours in bitter reflection, repentance, and prayer, and came back with an "Amazing grace! How sweet the sound!" look on her face. She was forgiven, it was true, but what a picture lesson to her family!

The writer has known ladies to go off to themselves on one of these gloomy days of the "old man" administration, and cry out their heaviness and blueness, not dreaming that the fallen nature was the cause of the whole trouble. They thought it was forebodings of ill, or memory of past sorrows, etc., but the real cause they did not know, and so wept themselves into temporary relief, only to cry again in like manner in a few days or weeks.

The world's explanation of this moody condition is that the wind is in the east, when really it is the "old man" in the heart.

The world says, again, that we have gotten out of the wrong side of the bed; when the fact is, if we get the fallen nature out of us, it does not matter which side of the bed we get out at, whether on the right or left, whether over the head or foot, or even if we break through the slats and come from under the bed--still we will always come out right.

A lady told the author that her father would be like a beam of sunshine one day, and lo! The next morning he would appear grum, glum, and dumb. He looked as if he had heard that half the town was dead, and the other half was dying, and the hearse was on its way for himself. In this mournful frame he would address himself to the task of carving the meat at breakfast and in the most lugubrious tone say, "Daughter, will you have a piece of the beefsteak?" and she, bright, cheery, winning, would say, "Yes, father, but there is no use of being so brokenhearted about it!"

Here was a man who had been the center of an admiring social circle the evening before. His wit had flashed. His wonderful memory and gifted tongue had charmed the roomful of guests, his laughter had rung out cheerily and contagiously when lo! Presto, change! Next morning there is left for the enjoyment of the family itself, a man of groans and sighs and monosyllables and depressed appearance generally. The lines of his face that were all turned up the night before are now all turned down. He seems to be sitting under a willow, a statue of a weeping. Niobe is close by, the sun is set, darkness has settled upon the plain, and a gray mist has crept in from the sea. A cemetery glistens faintly under the cold starlight -and what is the use of living anyhow? All this is wrought out by the presence of the "old man" in the heart.

When the fallen nature is taken out, the awakening in the morning is one of peace and gladness. The whole day becomes like a sweet bright leaf turned by the hand of God. The world soon takes notice of a man who is even-tempered and sweet-spirited at every meal, in every hour, and under every circumstance. This is the kind of Christian living the world craves to see, and this is the character of life that a genuine sanctification will produce.

#### **He is a man-fearing "old man."**

It is marvelous how he stands in awe of men, especially of men in high place and authority. Their voices and foot-falls seem to send a thrill of terror through him.

Akin to this is his disposition to conform to the world. He, while doing this, would have you call it prudence, tact, or policy; but it is really conformity.

He believes in churches, but wants them run to please people of the world. Nothing must be done that will provoke the world's criticism or displeasure. Think of it! A church managed so as to please a God-forgetting, Christ-crucifying world. If there were such a church, God would spew it out of his mouth!

#### **He is a tyrannical "old man."**

On the shoulders of Sindbad dropped an old man of the sea, who made him go wherever he desired. The afflicted man resorted to various expedients to get rid of him, but for a great while to no purpose; the old creature of the sea clung to him and ruled his motions as he brooded, a

dead, dark weight upon his back.

Not less tyrannical is the "old man" that we are speaking of in this volume. Many a time the child of God desires to do certain things, discharge certain duties, and yet realizes at the same time something powerful within opposing and pulling back.

The voice of the Spirit bids one go to a neighbor and clear up some trouble or misunderstanding; the Christian obediently starts, comes in sight of the house, and at once the "old man" arrests his progress, sends him off another way, and finally he returns home without having done the Heaven-impressed duty.

Again the Spirit urges one to come to the altar; but the "old man" keeps him rooted to his seat, and, with a leaden-like sensation in heart, mind, and members, the man feels unable to move.

Still again the Christian would confess a wrong to someone, and instantly the "old man" paralyzes the tongue in the presence of the wronged party.

#### **He is a corrupt "old man."**

God himself says so in Ephesians 4:22: "That ye put off ... the old man, which is corrupt." It is the presence of the fallen nature in the heart that accounts for desires and imaginations that are not chaste.

It is wonderful how pure the thoughts, and even the dreams, become when God's holy fire falls upon the "old man."

#### **He is a deceitful "old man."**

A person will think he is dead a hundred times, when he is only slumbering and resting. Like a certain animal in our Southern forests, he can play the opossum. He can counterfeit death. He often lies low during a Holiness revival. He is afraid of the baptism of fire falling upon the human soul.

He has need to be afraid.

After a rough handling from the pulpit, or upon hearing a vigorous prayer, or melted by some discourse or touching hymn, or chastened by some heavy sorrow, the "old man" will pretend that he is converted, and even that he is dead.

The writer thought that he was dead many times before the Lord slew him. More than once he carried him to the cemetery and buried him; and lo! The "old man" would arise from the grave, take a near cut to town, and open the door for us on our arrival, saying with a smile: "I beat you back, you see." We have been driving him in a hearse to the burial ground, when he would get out of the coffin, take a seat by the driver, and assist in the rest of the expedition, which it is needless to say would be cut short.

Christians under certain preaching or religious singing have had hearty bits of weeping over their sins and unworthiness; after which the "old man" would be quiet for weeks, and they would think that he was drowned. But it is not in the power of water to destroy him; it is the blood of Christ alone which cleanseth from all sin.

That sermon, no matter how powerful, was ever preached that can destroy the "old man." Equally helpless are hymn and prayer. It takes the divine hand and power to hurl him from the heart, and rid the soul of his dark and gruesome presence forever. Hence, for this purpose was the Son of God manifested, that He might destroy this work of the devil.

## **Chapter 14 HUMAN METHODS OF DEALING WITH THE "OLD MAN"**

It is a great pity that men will not allow God to do His work in His own way. One of the results of the fall is seen in perverted moral perceptions and judgment. Men do not believe in nor take to God's ways. The wisdom of the world is set against and over the wisdom of God. Every sinner starts out at some time to save himself. Instead of coming to Christ, he tries reformation, morality, benevolence, churchgoing and every other expedient to be saved outside of Christ. It is only when he has failed in them all that he gives up in self-despair, looks to Christ, and receives salvation.

In like manner Christians err in seeking for sanctification or holiness of heart and life. They look in every direction and try every way before coming to Christ, who is "made unto us sanctification" as well as pardon or justification.

Surely every Christian desires to be rid of the presence of the "old man." Who would want to retain him in the heart? That people do not is seen in the universal hope of finally getting rid of him, and beheld in the various efforts put forth to secure this deliverance.

It is curious to notice that the passing of the centuries has not brought wisdom to the great mass of the church, and that countless thousands are floundering today where people struggled hopelessly in the Dark Ages!

It is amazing to see how persistent the human heart is to look away from acts of sovereign grace and try to build up a righteousness of their own. The old desire to save or purify self is not yet eliminated, we see, in regeneration. The work and power of Christ is not yet apprehended save in word only. The lip declares Him a perfect Saviour, but the heart has not yet so apprehended Him.

This was in Paul's mind when he asked the Galatians who had bewitched them: "Having begun in the Spirit, are ye now made perfect by the flesh?"

At another time he laments that Israel is blinded in part -going about to establish their own righteousness, and not obtaining the righteousness which is by faith. The Galatian mistake and the blunder of Israel have been perpetuated from age to age. The old folly was seen all through the Dark Ages in the endeavor of men to obtain holiness, and is just as apparent today. Let us glance and see how men have tried and are trying, to get rid of the "old man."

#### **One method is seclusion.**

Men and women retired to monasteries and convents, to dens and caves of the earth, to find deliverance from sin. They thought they could mope the "old man" to death; that he would gradually expire through the effect of isolation.

But history tells us that the Church was never more corrupt than when it went into retirement.

Christ went among men. Purity is never found to be more stalwart than when it moves among the walks, haunts, and market places of men. It is in the world, but not of the world.

On the other hand, the "old man" is wonderfully vigorous in lonely hours and sequestered spots.

So says experience and history.

#### **Another method is flagellation.**

Whips were plaited and faithfully applied to the body. The crack of the scourge resounded in lonely cloisters. Every species of physical torture was resorted to, to compel the lurking principle of evil to vacate the heart.

And yet the "old man" remained undisturbed within. The cut of the lash never troubled him, There never was a whip made, or cracker plaited, no matter how long or keen, that could reach the "old man." The flesh might be riven by the cruel scourge into ghastly seams, and the very bones exposed, but no thong of leather ever touched him. It does not, so to speak, come within miles of him; for the "old man" is not in the bone, blood, and muscle at all, but resides in the soul. Hence the crack of the whip is so much music to him. He smiles at the stupidity that tries to remedy a spiritual condition with a material weapon.

Men have smiled at this folly of the Dark Ages, and yet the same mistake is repeated in what is called evangelical times, and by Protestant people. What is the beating of the breast, and calling one's self by harsh and bitter terms, but a kindred mistake?

#### **A third method is fasting.**

For centuries men tried to starve out this principle or body of sin. They became emaciated and looked like skeletons, while the "old man" remained as fresh and vigorous within as ever.

Has the regenerated man not noticed on his fast days that his sinful nature was unusually lively and vigorous; that the tendency to irritability and petulance was increased with the weakening body? The fact is that the "old man" does not live on bread and meat, but subsists on controversy. Hence as we grow weak with protracted fasts, in the endeavor to achieve heart purity, we discover that we make no headway. Our most mortifying falls have occurred on our fast days.

#### **A fourth method is a looking to time for deliverance.**

The flight of years is trusted to eradicate the evil propensity. Men comfort themselves with the thought that somehow, in some way, the years as they pass will soak up or fly away with the inward evil.

This of course is exalting time to the plane and place of a Saviour and purifier, and credits it with a divine work. And of course also there is bound to be lamentable failure. There is nothing in time to purify the soul. The mere flight of years can have no transforming effect on the heart. The "old man" has nothing to fear from time, for he is already six thousand years old. He will outlive any man or woman who is three score and ten, and will outlive many generations to come. What does he care for time?

#### **A fifth method or hope is seen in a certain dependence on, or expectation from, old age.**

The idea of some is that gray hairs will settle their many evil propensities and troubles. Parents say about their children: "O, they will come out all right when they get older." Old age is their Saviour. Accumulating years, with their gathering infirmities, diseases, wrinkled face, and snowy hair, is to be the deliverer.

The "old man" is made to laugh again at the additional folly. He knows that the flight of years only fastens his grip on the soul; and that all the change that takes place in the case is that he shifts his perch from one resting place to another as the years increase, and flaps his black wings onto another roost in the same soul. For instance, he springs from the appetites of the young man to the love of money in the old man.

It is time to quit deifying gray hairs. They are all right and a crown of glory when found in the way of righteousness, but a fool's cap to one who lives in sin. They look venerable, but we little know what that same gray-haired man is thinking about. If we did, we might start with surprise.

#### **A sixth method is seen in the growth theory.**

This is the heresy in many churches **today**, that purity comes by growth in grace. This teaching, it is seen at a glance, uncrowns Christ, robs him of his peculiar glory of sanctifying the Church as mentioned in Ephesians, and transforms what is recognized in the Bible as a divine work into a mere evolution or development.

As remarked in a previous chapter, to prove the growth theory of purity there should be analogies in nature for the figure, plain statements of the Word of God, and the confirmation of human testimony. It is hardly necessary to say that such proof has not been, and never will be, found.

It is true that the Bible says, "Grow in grace;" but let the reader mark that it says "in grace." It does not say grow up to or into grace. We are told to "go on to perfection;" but in another connection altogether we are commanded to "grow in grace" - i. e., grow in the grace into which ye have been inducted by divine power.

Much dependence is placed on the saying of Christ about "first the blade, then the ear, then the full corn in the ear;" but if this proves growth into sanctification, it also declares the fact of growth into regeneration, which the Church will hardly allow. If the critics insist that the "full corn" stands for sanctification, and that it was reached by growth, then the "blade" or the "ear" was also reached by growth. As the logicians say, this proves too much, and so proves nothing.

The fact is, according to an author in New England, the blade, ear, and full corn in the ear represent epochs and not processes. The three stand for pardon, purity, and maturity.

Another misunderstood passage, and that has been quoted to prove the growth theory of holiness, is found in Ephesians 4:11-15: "And he gave some, apostles; and some, prophets; and some, evangelists, and some, pastors and teachers: for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all 'come' in the unity of the faith, and of the knowledge of the Son of God, 'unto a perfect man,' unto the measure of the stature of the fullness of Christ. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness,

whereby they lie in wait to deceive.

But speaking the truth in love, may 'grow up' into him in all things, which is the head, even Christ."

The reader is requested to observe the italicized words in the passage just quoted. We have done so to show more clearly that the growth referred to here takes place after we have obtained the blessing of perfection or fullness of Christ. Paul does not say that we "grow" into a perfect man, but that we "come" unto a perfect man; and, *after that*, speaking the truth in love we grow up into him in all things."

It is painful to see the uncounted thousands in Christ's Church switched off on this side track, and while there is a great ringing of bells and puffing of engines, the fact is apparent to all that they are not getting anywhere -that the desired destination of Purity or Perfect Love is not being reached -in a word, they are sidetracked!

Changing the figure, God's people are growing the plants of the Christian graces abundantly, a beautiful arbor is formed out of them, but despite their luxuriance, again and again the "old man" parts the spiritual and Church shrubbery, and, looking out, says: "I am in here just the same."

A momentary consternation is felt by the Christian after one of these manifestations of the fallen nature, and he or she jumps to the conclusion at once: "I must take up more Church work -join a few more societies -multiply my Christian activities, and the "old man" will finally be strangled and choked within me by the very superabundance of blossoms, leaves, flowers, and fruit of the Christian life."

At this the "old man" smiles in the heart, and quietly watches his victim planting new shrubs, broadening and heightening the Christian graces, and so forth. When just as a sigh of relief is felt by the growing brother, the "old man" shakes the religious timber and underbrush and says: "I am in here, and you must not forget it."

## Chapter 15 HUMAN METHODS OF DEALING WITH THE "OLD MAN"

(Continued)

A seventh human method of dealing with the "old man" is found in *the repression theory*.

This teaching abounds in England today. The erroneous doctrine is seen permeating the books of her most spiritual writers. The "old man" is recognized as remaining in the heart after regeneration.

They affirm that he cannot be destroyed, but is held in a state of subjection and suppression.

The trouble about this method or theory is that it is calculated to fill the Christian heart and life with a vague dread of the sudden uprising of the "old man." When men sailed across the seas in slave ships filled with human beings in captivity there was bound to be an uneasy feeling day and night, that there would be a sudden rush for liberty, a bursting open of the hatchway and a dreaded and dreadful appearing on the deck. In like manner there is a secret uneasiness in the soul in regard to sudden eruptions and manifestations of suppressed dispositions and tendencies in the open life.

Such a state is not reconcilable with the thought of perfect rest.

Again, the suppression of the "old man" means the undoing of much that should be done in the Christian life.

Suppose a man is struggling for his life with a foe, finally overthrows him and gets him down; yet he dares not leave the prostrate adversary, knowing that the instant he does the fallen man will arise and grapple with him again. One is practically as helpless and useless as the other.

In like manner the Christian, according to the repression theory has the "old man" down; but as the fallen nature is not dead, but simply repressed, the Christian's whole power and attention is needed to keep the suppressed evil down continually. The Church is calling for him to enter on various religious activities, but he looks up and says: "I would like to

From stewards' meeting, trustees' meeting, Quarterly Conference, and District Conference; from Conventions, Missionary Societies, Ladies' Aid Societies, and all such things, the brother or sister returns home and suddenly the "old man" stands revealed in hot words, hasty acts, resounding slaps, ill-natured speech before the gaze of astonished servants and frightened children.

O that common sense would come to the help of the people here! Let us recall how a handkerchief is made white and clean. Do we sew new, clean linen around the edges, and so grow it pure? Do we take two other handkerchiefs and put the dirty handkerchief between the two, and say: "Here is purity?" We all know better. We take the soiled linen and plunging it into soap and water that has fire under it, lo! The handkerchief is washed white.

So God says that with *refiner's fire and fuller's soap* he will purify the sons of Levi, his own servants.

How does the mother cleanse the face of her child? Does she look at the dirty countenance of her boy, and say: "My son, I see that you are not clean, but I am trusting that in the flight of years and through various processes and evolutions of your physical nature your face will finally develop or grow into cleanness." No, indeed; no mother talks such nonsense; but instead she takes her earth-soiled boy by the back of the neck with one hand, and with the other souses a sponge of soap and warm water over his face, and lo! The child is clean. The boy was her son before; the mother did not disown him on account of the stained and spotted face. The washing she gave him was not to make the lad her child, but to make him her clean child.

Sanctification, or the destruction of the "old man" in the heart, does not make us sons and daughters of the Almighty; that we were before, but it transforms us into his clean and pure children.

help you, but I cannot do it; for I have all that I can attend to right here in keeping the "old man" down.

This is evidently the case with many thousands. People are kept busy in taking care of and controlling themselves. If they relax this diligent, unceasing, inward repressing power a moment, behold, the "old man" is on his feet, and the conflict begins again.

It is wonderful how long the fallen nature will remain in a suppressed condition, and then suddenly come forth from its hiding and resting place.

The writer once knew a local preacher who becoming angered over a sermon on full salvation preached by his pastor, called out from the congregation in a sharp, excited way, and accused the preacher of the hour of injuring the church by such preaching. The interrupter evidently thought he had the audience on his side. The pastor thus interrupted replied that he would leave it to the audience to say whether he had not preached the truth and in the spirit of the Master; and so asking all to stand on their feet who thus endorsed him, the entire audience with half a dozen exceptions sprang to their feet. The Spirit of God at the same time fell upon a number, there was shouting and clapping of hands, in the midst of which the pastor invited the people to the altar, when there was a rush. In the morning a note came from the local preacher requesting his church certificate or letter.

The pastor at once called on him to dissuade him from his intention. The matter was left for decision with the wife of the local preacher. With the tears falling upon her cheeks she in the course of the conversation said that she would not have had the circumstance of the night before to have happened for a million dollars, and that her husband had not acted that way before for five years! The point we make is seen in the italicized sentence; that the "old man" had slumbered in this local preacher's heart for five years, and then suddenly leaped forth, refreshed from his long rest and was disposed to make up for lost time!

An additional *trouble with the suppression theory* is that it discounts the

work of Christ and plainly contradicts the Bible. The Scripture in no place says that the “old man” or the fallen nature is to be “kept under” or in a state of subjugation. Paul says, “I keep my body (UYOC) under;” but the flesh (UCTZ) which is the carnal mind or “old man,” he says is “crucified” and “destroyed!” Truly this last single word of Scripture “destroyed” overturns the reasoning of the Suppressionists.

**An eighth human method** is what may be called *the whitewashing way*.

It is strange that things done in the political world should be adopted in the spiritual life. Whitewashing is common in both. Yet we cannot help but remember that an old fence whitewashed is still an old fence.

There is not much seeming difference in the words “whitewashed” and “washed white,” and yet all the difference in the character world exists between the two. The first is man’s work; the second is God’s. The first is skin deep and superficial, the second is soul deep and goes through and through the entire man. The result of one work is a Pharisee, the product of the other is a redeemed and sanctified child of God.

**A ninth human mode** of obtaining the destruction of sin, or purity, is *reformation*.

Reformation consists in dropping off some things and taking on some things. Anything rather than God’s plan. Rather than let Christ remove the “old man” and clothe us with the New Man, men prefer to keep busy dropping questionable things and taking up better things. But putting silk and broadcloth on a leper never cured the disease, and cutting off his members one by one cannot arrest the malady.

We read once of an hotel keeper who painted over the old sign of a black dragon the more peaceable picture of a lamb. The sign creaked and swung in the wind for years; the rain and snow beat upon it, the storms swept against it season after season. Suddenly one morning after a windy, rainy night the people looked up and saw that the picture of the lamb was washed away, and there was the old black dragon pawing and clawing the air as of yore.

The point and moral of this is that the deeper nature will finally make itself seen. We may put on the appearance of the dove and lamb; we may abound in smiles, voice-cooing, and handshaking; but suddenly on some unexpected provocation or assault the “old man” will appear, to our intense mortification and to the astonishment and amusement of our friends.

A preacher recently said to us that he preached to his people the necessity of putting off the “old man” each day, and putting on the New Man; that every day we must get rid of the old dark nature, and that it was an endless work. We replied that we did not have to sandwich our souls that way with the old and the new; a portion of the New Man on top of a remaining portion of the “old man,” and then another slice off of the “old man,” and then another addition of the New Man. Here again is evident the man salvation idea; anything rather than let God do the work, now, at once, and forever.

**God does not care to have us in such prolonged agony.** Such a presentation of holiness utterly destroys the teaching of the Bible in regard to a full and perfect soul rest. How could there be such with this internal condition going on all the time?

We told the brother that his presentation of the case reminded us of *a monkey story we once heard* related by Bishop Kavanaugh. A gentleman, he said, owned one of these frisky animals. It became sick, and a neighbor advised him to have its tail cut off, and the afflicted pet would get well. Calling his cook, the owner told him to take the monkey into the cellar and remove his tail. In a few moments the gentleman heard his monkey give a fearful squeal. There was a stillness of a minute, and then came another shrill cry from the monkey. In a little while a third squeal came up from the cellar, then a fourth rent the air; whereupon the gentleman went down to investigate matters, and found that the cook was cutting off the monkey’s tail by inches. His explanation was that he thought it would hurt less to take it off by sections than to cut it all off at one stroke.

This perennial dying, and this protracted agony and squealing experience

is to be seen in the lives of thousands of good people today. They do not seem to realize that God has power to end all this at a stroke of sin elimination, and so **cut the work short in righteousness**. The evil is so deep, they think, and so fixed and so great that it has to be dealt with by sections, and the deliverance one of a piecemeal character. They forget what an almighty Saviour we have!

**A tenth human plan** is seen in the line of *education and refinement*.

The idea of some is that, while the “old man” cannot be removed, he can be greatly improved, and so much will he be polished and corrected that he will not be altogether an unpleasant companion.

Hence a general culture is sought after, from painting China and hammering brass up or down as pleases the reader. Accomplishments and trainings of mind and body are suddenly discovered to have moral effect. French, German, and classic music are to be diligently sought after for their character transforming power. Even the drill master and the dancing master are felt to be contributors to this great character sum.

The result of all this is that the “old man” simply becomes a polished “old man,” and speaks French and German, sings and plays classic music, and is thoroughly at ease in a drawing-room. To the mind of the thinker this metamorphosis makes him all the more dangerous and to be dreaded.

The accomplished, polished villain with his set smile and oily manner is more to be feared than the rough boor with a cudgel in his hands. Any one can make the application.

**The eleventh hope** is located in *the deathbed*.

Countless thousands of Christians are today looking for the hour of dissolution to deliver them from the “old man.” Something is to be done by death to relieve them from this awful spiritual incubus.

What a strange perversity there is in human nature that makes it turn anywhere and everywhere to escape the acknowledgment and work of a divine Saviour and Sanctifier. Rather than look for holiness as a work wrought by the High and Holy One, men will look to a sepulcher and to a nonentity like death.

This notion is based on the teachings of an old-time heresy which located sin in matter, and hence in the human body. According to this false idea the only hope of a man is to die to escape the sinful material enswathement which is called the body.

Any chemist could convince the most true skeptic in this regard, in a few minutes, that there is no sin in the body, by showing all the component parts, and visually proving that we are physically made up of just a few chemicals and drugs like soda, lime, iron, etc., that have no moral quality in themselves, much less sin.

Sin is recognized by all spiritually intelligent people to be in the soul. The body does not know what sin is, and is simply a vehicle or instrument of the soul; so that when a man sins it is simply the soul sinning through the body; the soul is using the body as a servant to carry out its designs and desires. Death is but a falling away of the body from around the soul, like scaffolding is taken from a house. The spirit flies away as the body falls into ruins, and takes away with it in its long flight into eternity all that was in it when surprised by death. Hence if sin is left in the soul at death it will be there forever. As the tree falleth, so shall it lie.

**The twelfth dream** in regard to heart purity arises from *the fires of purgatory*.

According to this human imagination God is powerless to take out of the soul in this life the evil bias or principle planted there by the devil, and has prepared a place of material fire in which the soul that has left the body and earth with this indwelling evil is to be plunged, burned, and purified. But even then the fires burn slowly and with difficulty, and so much giving and praying is needed on earth to expedite matters and complete the work.

We still see how the divine personal work is banished. Anything rather than have God purify or sanctify the soul!

Alas for us! If we do not get the “old man” out before we enter eternity, he will never be taken out.

This indwelling, resident “old man” will form a peculiar individual type of lost spiritual life. The Bible recognizes devils in orders of lions, dragons, serpents, etc. So the lost souls of men will be as clearly and awfully marked and individualized according to the peculiar development of the “old man” in the soul and life. So in the character world of the lost will be seen the fox, wolf, bear, snake, hog, and goat, as shown in the life on earth, and crystallized forever in perverted character and undone souls. Made to be as gods, yet succumbing to the “old man” or sin principle within, refusing the regenerating grace of God that subdues him, and rejecting the sanctifying grace that expels him, immortal souls under his full weight and influence fall forever from the spiritual and celestial unto planes of beast and devil.

But what if a regenerated man dies with the “old man” still in his soul?

In reply we would say that if a man is really regenerated, when he comes to die, Christ -not death -Christ takes out the “old man,” and gives sanctifying grace to the soul. We must remember that sanctification is in the atonement. Jesus Christ is “made unto us wisdom, righteousness, sanctification, and redemption.” When we take Christ at the moment of pardon or justification for our Saviour, He becomes to us all that we need, and each one of these great mercies mentioned above will be paid down to the soul in their regular and certain order. Sanctification is in the atonement, as is redemption or the resurrection. Some Christians, from lack of instruction, fail to obtain sanctification until they are about to die. At that time, on laying everything on the altar--family, friends, property, soul, body, and everything -Jesus Christ, the Sanctifying High Priest of the soul, appears, even though it is at the eleventh hour and the night has come; the fire falls, and the work is wrought in the soul clearly to the beholder . This wonderful lifting up of the soul at the hour or day of dissolution has been called “dying grace;” but there is no such expression in the Bible, and no such separate and distinct blessing. **What we call “dying grace” is nothing in the world but sanctification**, which many of God’ s children receive at the eleventh hour, when they could have had it at the second hour; and at death, when it was obtainable in early life.

It is very much like a man who has a large deposit of money in bank; he needs it all day; and just a few minutes before three o’clock, when the bank doors close, he steps up, calls for it, and has it paid down to him. But he could have had it early in the day if he had only asked for it. So this great blessing of the destruction of the fallen nature, or the sanctifying of the soul, is in Christ for us. It can be had any moment after regeneration. Alas that so few seek it, that so few get “all on the altar” until the death hour, that so few get the transcendent grace of purity and perfect love until a little while before seeing God! For the Scripture is perfectly clear here: “Without holiness no man shall see the Lord.” The Revised Version says:

“Without the sanctification no man shall see the Lord.” Christ also speaks, saying: “Blessed are the pure in heart: for they shall see God.”

Where God’s people have not been informed of this privilege, we see how the grace comes for the first time at death, not by death, as many of us have seen in dying friends and relatives. But if we, as God’s people, have been taught concerning the “old man,” and our privilege and duty of having him destroyed, and yet through prejudice, spiritual pride, and other reasons refuse to make the consecration and exercise the faith and seek through prayer the blessing that brings the deliverance, then indeed is it questionable whether it will ever be taken out, and we see God. Hence the ground for the words that we uttered some pages back, that if the “old man” is not taken out before we die, he never will be taken out. He is in us forever.

It is to be remembered that no man is condemned for having the fallen nature in him, but for keeping it when there is deliverance. Suppose that a person should leave his home some morning unaware that a venomous reptile is in the house and under the bed. After his departure the serpent creeps forth from his hiding place and stings his wife and child to death. Not a soul in the town on hearing of the lamentable affair would condemn the man for the occurrence. But suppose the man saw the reptile in the room before he left, and departed knowing its venomous nature and fatal bite. Then in case of death the entire community would unite in condemning him for carelessness, indifference, or cruelty. All would say that he knew the peril, and could and should have removed the cause of danger.

A man is not to be condemned for dying with some kind of sickness, for all must die. But when we learn that there was an easy recovery possible from the malady, and that the man died from culpable neglect of himself, then to pity is added the spirit of judgment and condemnation.

A regenerated man can live for years without condemnation with the fallen nature in him, if he does not understand it, nor know the way of deliverance. But when the truth has been preached and light has come, and the gracious deliverance is shown to be in the blessing of entire sanctification, and the man turns from it all, then condemnation is certain to come, and the question may well arise in the mind whether such a man will ever get the fallen nature out, and whether he will ever see God.

The rejection of the Son of God two thousand years ago was the sin of the Jews; and the rejection of the light and work of the Holy Ghost is the sin today of some who are called Christians. As a judgment of darkness fell upon the Jews for the first offense, so has the writer seen a similar judgment fall upon Christians for the second. When such a judgment comes upon the spirit, it is no more difficult for a Jew to believe in regeneration through faith in Christ than it is for a Gentile to look for sanctification through the blood of the same divine Saviour.

**Also see “The Old Man, Part II”**, (on the “Entry Directions” main page) which deals with the joy-filled side, as this has dealt with the depressing old dark side. There is glorious deliverance available!! Warning: **Do not** preach any of this material with judgment or condemnation. The fallen nature cannot be repented of, nor did we do anything unlawful to deserve it. Having it is not our fault, but keeping it after the Lord makes clear the way of deliverance from it can be... So preach it humbly and with mercy -but only to those hungry souls who who are seeking His best will make good use of any conviction that is stirred up, so please do not offend others with anything more than a light mention of it. This sort of thing is best kept for private discussions unless the larger meetings are comprised of sincere seekers of His best. Earnest Seeker

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