



**Scriptural**  
**Death-Route**  
**Holiness**

*L. S. Boardman*

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# Scriptural Death-Route Holiness

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*L. S. Boardman*

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## Dedication

To our adorable Trinity: Father, Son and Holy Spirit; and to my most faithful and devoted companions, Sarah Ethel, now in Glory, and Mattie, with us still on earth, who both have contributed more to my ministry and happiness than words could ever express; to these I shall be indebted, both for time and for eternity; and to these this feeble effort is humbly and affectionately dedicated.

## Copyright Conviction

While contemplating the publication of this volume the Holy Spirit made it clear to the author that, like PILGRIM'S PROGRESS, He did not wish this book to be copyrighted. It is His (God's) wish that any publisher in the world, and in any language would feel free to reproduce this book (without mutilation, hopefully) and distribute it to the far corners of the earth, and to the end of time. This book is produced with one motive, and that is to get this important message out to the hungry deceived millions of the world. Therefore, any publisher who may wish, may feel free to reproduce this work and handle it as the Lord may lead. No strings attached.

LSB



## Explanation

There are many and varied brands of holiness people in the world today. There is but one brand of *holy* people. The true, holy people are they, who have experienced the eradication of the carnal nature with the purifying of the heart in holy love. They believe this truth because the Bible so clearly teaches it, and because they have gone that route themselves in personal experience. They do not believe that suppression is God's ideal plan for dealing with the carnal nature in man. They did practice suppression before they were sanctified wholly (at least we hope they did!) but when they became sanctified they no longer had that carnal problem—that is—not as long as they walked with God and retained the blessing of a pure heart.

In approaching this task, it was discovered that there appears to be a poverty of material on this important aspect of Christian experience. We did, however, find brief statements and allusions, some of which we have incorporated into this volume. The Scriptures were our greatest source of help. We wonder is it not strange that a theme which the Bible comes out on so clearly and emphatically should be treated so lightly? Forgive me, if, in my perusing, I have overlooked some exhaustive works on this important theme which may exist.

## Appreciation

God only knows how deeply indebted is this writer to dear friends who have given constructive criticism, with deep interest and valuable advice in the preparation of this manuscript.

Rev. Parker Maxey, dean of Theology at the BIBLE MISSIONARY INSTITUTE, has broken into a heavy schedule again and again, studying the manuscript and making helpful suggestions.

Rev. Kenneth Fay, with his wife, Eleanor, our lifelong friends and co-laborers, have studied the manuscript with utmost carefulness, and have been most helpful.

Rev. William (Bill) Meek also deserves very special thanks for his assistance.

Our precious children, Charles and Arlene Boardman, have been of inestimable help with hours of painstaking scrutiny, studying, correcting and typing.

Also, our dear friend, M. E. (Wally) Walrath, founder and manager of THE SHEPHERD'S FOLD in Santa Cruz, California, has been of great help in making this book presentable.

Many letters of encouragement which we most highly value, came from pastors, evangelists, and missionary friends around the world.

Our deep, heart-felt gratitude also embraces a host of friends, who at conferences, conventions, revivals, and friendly visits, have showed a profound interest in this project, and whose kind words have been most encouraging. God is keeping records, and will see that all who have helped in any capacity, especially in prayer, shall have their reward.

Last, but not least, my beloved companion, Mattie Boardman, has had a profound influence and controlling hand throughout the composition of the manuscript—to her, for this, and for her influence in general on my life and ministry, I shall forever be indebted.



## Kind Words From Our Reviewers

"This chapter on the 'death-route' was excellent and very necessary. God bless you and your effort."—Rev. L. P. Roberts.

"I say a wholehearted Amen! Believed in the death route all of my sixty-four years of living for God."—Evangelist C. Helen Mooshian.

"Praise God for the Bible Death Route."—Rev. John Spivey.

"How any preacher or layman can read the sixth chapter of Romans and deny the death route, I cannot understand."—Rev. Wendell Dozier.

"Praise the Lord! It worked for me in 1939. All the way! Dead to A. G. and his plans. Jesus only, all the way!"—Rev. A. G. Weiss.

"I appreciate so much your chapter on the death route. It surely was plain enough. I remember going down that same road while a student at BMI. Oh, how I thank God someone had enough God to preach the truth to my unworthy soul. Praise the Lord!"—Rev. Randy Lucas, missionary to Japan.

"I was one of those that was professed through at the altar . . . I tried, but carnality never was taken out and I had never gone the death route to self. But the faithful God who would not tolerate me to be deceived showed me my carnal heart and helped me to pray the death route prayer and cleansed my heart from all remaining sin. Bless His Holy Name forever! He abides today in the fullness of the blessing of the Gospel of Christ."—Rev. Paul Pumpelly.

"I think this 'death-route' chapter is absolutely the greatest thing on the subject I've ever read. Oh, how much I appreciate your taking time to compile it. . . . It is a powerful message, full of grip and teeth."—Rev. Kenneth Fay.

## The Author's Acknowledgment

It is hard to believe that anyone, trying to serve God, could ever have suffered worse under the whiplash of carnality than I did. At times the hateful thing was most distressing, but for years I did not understand the secret of the cure. I did not know how to "die out" to old carnal self and have a sanctified heart. There were times when I thought I was sanctified, but there were other times when I knew I wasn't. I prayed about it *secretly* many, many times during my sixteen years serving God, half of which were spent pastoring a holiness church. I believed in Scriptural holiness, and preached it; but I had never experienced it. While in a holiness college I studied the doctrine of "entire sanctification," and learned to recite its precepts; but still lacked the experience in my heart. But thank God—two years out of college, a death-route evangelist, in the person of H. B. Huffman, came to the church we were pastoring, in Saratoga Springs, N. Y., and this carnal preacher finally "died out," prayed through and was sanctified. That was the first time that conviction for carnality, and heart-hunger for holiness had ever gone deep enough to make me willing to step out in front of everyone, confess my carnal state, and become a public seeker. After several days of "digging" and "dying," I finally prayed to the end of proud, carnal, stubborn self, and God sanctified my heart. For the first time in my life, I had true soul rest and the peace of the abiding Comforter. A more detailed account of my experience appears in chapter sixteen.



## Dove Divine

While driving from Des Moines, Iowa to Conway, Arkansas on May 2, 1985, and talking out loud to myself, I said, "Wouldn't it be wonderful if God would give me a poem today." The Holy Spirit must have heard my remark, because almost immediately He put the first verse of this poem into my mind. I jotted down these four lines and then made several attempts to write more, but could not. Then I prayed, "Holy Spirit, I know there is more to this poem than what you have given me. Would you please be so kind as to give me the rest of this poem?" The words were barely out of my mouth when He started pouring the rest of the verses into my mind. Without stopping my car, the lines came as fast as I could put them on a pad beside me. In closing this brief testimony, I wish to honor the sweet, Holy Ghost by including this poem which He inspired and put into my mind on that occasion.

O Thou Trinity's precious Dove,  
Advocate of holy love,  
Comforter, by Grace Divine,  
And to think that Thou art mine!

Thou who makes our Saviour real,  
With a Presence we can feel.—  
Intercessor, so divine—  
All heaven thrills this heart of mine!

We honor Thee, our blessed Host—  
Sweet spirit of God; Sweet Holy Ghost!  
Above all things of time and earth,  
Since we've found the *Second Birth*.

O Thou condescending Dove,  
From God's throne room, high above—  
To this carnal heart of mine;  
Making pure and holy Thine.

Takes away my bent to sin—  
Puts God's holiness within—  
Starts a fire to burn of aye,  
Through eternity's endless day.

My allegiance Thou shalt know,  
As the eons come and go,  
Holy Spirit, Dove Divine—  
I'm so glad that Thou art mine.<sup>1</sup>

Throughout these nearly forty wonderful years, enjoying freedom from internal turmoil, and while passing through somber tunnels and satanic onslaughts; the sweet Holy Ghost has been my Intercessor, Comforter, and Guide unto life's late hour. He makes Christ real and vibrant within me, keeping me joyful amid many sorrows, strong amid human weakness, and delivered from persistent vacillations. Without Him I could neither know Jesus, nor have any benefits of the atonement, nor any hope of heaven. But with Him, I have them all.

## Using "Holy Ghost" and "Holy Spirit" Interchangeably

The title "Holy Ghost" is an expression which many Evangelicals, as well as Modernists, are shying away from these days. However, either title is perfectly acceptable. Commissioner S. L. Brengle of the early Salvation Army assured us: "I like the term "Holy Ghost" for the word Ghost in the old Saxon was the same as the word for guest."<sup>2</sup> If you, dear reader, have a problem with the word Ghost, remember that the expression "Holy Ghost" appears ninety-one times in the New Testament; the title, "Holy Spirit," only four times. Furthermore, there are times when the word "Ghost" works out better. For example, how would this sound?

"Praise God, from whom all blessings flow:  
Praise Him, all creatures here below:  
Praise Him above ye heavenly host.  
Praise Father, Son, and Holy Spirit."

Therefore, in this book we feel free to use these terms interchangeably.



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## CHAPTER ONE

### Timely Testimonies to a "Death-Route" Deliverance

One must understand at the outset what is meant by the term "death-route." People will never agree on any subject when they define their terms differently. Some of the strongest hostilities to "death-route" Christianity come from people who misunderstand what we mean by the term.

It certainly is deplorable for one to degrade a Biblical teaching as vital as is "death-route" holiness, and do an untold amount of damage to the cause of true holiness, simply because one does not understand what is meant by the term.

By the term "death-route" we mean, taking our stand against carnality and turning over every revealed carnal trait to the Holy Ghost, for its slaying. Carnal traits, however, are not crucified one at a time. They are *surrendered* (died out to) one at a time, under the searching light of the Holy Spirit, when one is seeking a sanctified heart. Then, when the Holy Spirit strikes the death blow to one's corrupt nature, all of the carnal traits are destroyed in one master stroke of divine power. Thus, the heart is purified and made perfect in the holy love of God which is shed abroad in the heart by the Holy Ghost (Rom. 5:5). Only dead people fully live—dead to self and alive unto God!

Our son, Charles R. (Chuck) Boardman says, "For twenty-five years I have defined the "Death-route" as the divine pathway through which God leads the seeking soul."

"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."

Perhaps there is no better way to make it clear what we *DO* mean by the term "death-route" than to relate the testimony of Rev. Lyle Potter, as he so graphically pictures the

trauma through which he went when he "died out" to his carnal self and was sanctified "holy" and "wholly."

### **Rev. Lyle Potter Died to Self**

I like to preach about Elisha. I have a lot of things in common with Elisha. When he took that path and went down the road, determined to have all that God had for him, satisfying the deep longing of his heart, regardless of what it cost, I could see Lyle Potter who did exactly the same thing.

Yes, I had some training in one of our fine colleges. I spent some time in the business world. God put His hand on me and called me into the ministry. And I remember one day, after I had been preaching in the Church of the Nazarene, and a pastor for four years, I was praying that God would bring a revival to our church. Now this was a particular place I was pastoring. I was a young pastor, rather inexperienced, doing my best—(God had helped me—my second pastorate). I was proud with the way things seemed to be moving. But I said, "You know, if we can just have an old-fashioned Holy Ghost revival in this church, it will be the thing we need." And I got on my knees and began to pray. I was just bombarding the heavens and doing my best. The Lord was waiting for me to run out of breath, because He wanted to talk to me. But you know, I was doing all the talking. I ran out of breath and paused for just a minute and the Lord said, "Just a minute, son." He said, "Son, before I can bring an old-fashioned revival to this church I need to bring an old-fashioned revival to your heart." He said, "Son, you have been preaching now for several years, but you'll have to confess that many, many times you've had doubts and questions about whether or not my Holy Spirit has moved into your life. And son, I'd like to settle all those doubts and all those questions so you could be an effective witness for me."

"Oh, but," I said, "Lord, just a minute. You know Lord, I am willing to do everything you want me to do." And I said, "Lord, You know how many times I made a consecration, and how many times I prayed about this thing. And Lord, you know I went to so-and-so, and I went to a certain evangelist, and I went to a certain pastor, and I said, 'This is my situation, do you think I am



all right?" " And I said, "Lord, you know they said I was perfectly all right." And I said, "You know Lord, when I'd preach a sermon on holiness and I'd get some people down to the altar, and I'd get down there to help them to get sanctified, that old question mark would come up again in my soul—'Are you sure He has moved into your life?' And then, Lord, you know I'd go home and pray about half the night, and I'd be sure everything was on the altar, and I'd feel o.k. about it, and I'd say, 'Surely it's all right,' and you know I'd last till the next red hot holiness sermon would be preached and I'd be snowed under again."

The Lord said, "Son, I have something for you that's far better than that uncertain question about your relationship to Me, and I want you to settle it in this revival. And I want you to become a seeker." [OH, THE MULTITUDES THAT BACK OUT AT THIS POINT!]

"Oh, Lord," I said, "but, I'm the pastor here, Father." I said, "What in the world is going to happen when I confess that I haven't the experience that I ought to have?" And I said, "Lord, I just can't afford to do that. I can't afford for the sake of the church; I can't afford to do it." I said, "Lord, what's going to happen if I walk out and confess that I have a heart need, and I was not really settled in my experience?"

And that's it, friends; for sixteen years I had been saved, but I had never prayed through about the fact that the Holy Spirit had cleansed my heart. And I said, "Lord, if I confess now that I've never prayed through about this thing, it's going to ruin me." The Lord said, "Son, you're already ruined." I said, "Lord, it's beginning to look that way." I said, "Lord, if I confess I'm not where I ought to be next Sunday morning, they may tell me in my church they don't want me any more. And I wouldn't blame them." [OH, HOW THE "OLD MAN" HATES TO DIE!]

And I said, "Lord, there's Dr. Sanner; he's been my district superintendent for four years." And I said, "Lord, you know what I heard the other day? He told somebody that I was one of the outstanding young preachers on the district." (I liked to think about that, you know!)

I said, "Lord, you know—what if he finds out that I'm not even settled in my own experience?" I said, "Lord, he'll never give me another place to preach." I said, "Lord . . . let me find some other way out of this thing. I'll never make it." The Lord said, "The only thing for you to do, son, is to take the pathway that Elisha took. Let those stay on the sidelines that want to, but you have a hunger in your heart that I want to fill. You've studied the theology of holiness, but you've never really, definitely, positively, unquestionably received it in your heart." And He said, "Son, this thing is real—the most real thing that can happen to you. I want to settle the doubts. I want to settle the question."

And you know, about that time I was down under the bench. When I started praying, I was beating it on top, but when the Lord got through talking to me, I was just crawling. I was way down there, I had to look up to find ground!

I said, "Lord, help me; I'm in an awful way. I wanted you to come and help my people out there, and you put your finger on me. What am I going to do?" The Lord said, "Son, there is only one thing for you to do. You have been preaching for these years that if God puts light on your pathway, you're going to have to walk in it or else begin to walk in darkness." I tell you I faced that thing that day.

I said, "Lord, I'll never preach another sermon." I said, "Lord, if I never get called to another church; if the name of Lyle Potter which is really known across our district and across several districts—if that name drops out of circulation and is forgotten from here on out—I'll settle this thing, if it's the last thing I do."

I know what it is to see my brethren in the ministry watch me as I walk out and confess a heart need. I thought it was going to kill me. And I confess to you, that within the next three days, I did die. But die was the thing I didn't want to do—die out to myself, and die out to my ambitions, and die out to my plans, and let go. Those are the things that I didn't want to do; and I struggled with it and battled with it for sixteen long years. But from that moment I said, "Lord, I'll not touch another bite until this thing is settled in my life." And I quit eating. I drank a little buttermilk to keep up my strength, and for three days I prayed. "What



do you mean, did you pray all the time?" Oh, no, I slept at night; I had to, to keep praying in the daytime. And I went about my pastoral work, but whenever I got the opportunity, I went to the mountains to pray. I went into the bedroom to pray. I went to the church altar to pray. I went into the annex of the church (there was a little junior class room) and in this little junior room I went to pray. I searched my heart. I said, "Oh, God, I want that Lyle Potter will cease to exist. I want you to come Lord and search me out and really get to the bottom until I know that my heart is clean and *YOU* have come to abide." I said, "Lord, I have started now and I'm not going to stop until I know."

You know, a lot of times I have made consecrations. A lot of times I'd done a lot of praying, and said, "I guess it's all right. I have gone as far as I can go." But you know the Lord said, "Have ye received the Holy Ghost since ye believed?" And there was a receiving—there was somehow a faith that reached out and received a confirmation I had never had. And as long as I never had it, I was drifting. I didn't know exactly where I was. When it came to a positive, definite assurance—an assurance that I knew was mine—I didn't know it.

I was crossing the college campus one day and I heard the young people over in the chapel singing. They were singing from their hearts, "I never shall forget when the fire fell, and the Lord sanctified me." I said to myself, "That's a wonderful song. There's a lot of feeling in it, but the only trouble with it is, it's too positive." I looked back in my experience and I said, "There hasn't been a time when the fire has fallen, but I still know I'm consecrated. I know I belong to God. And I don't believe there's such a thing as absolutely insisting that folk can have a positive, definite assurance that the Holy Spirit has come to abide."

You say, "How in the world could you figure out a theology like that?" I'll tell you where I got it. It was my experience. And it was the experience of a lot of others that I knew. And I said, "As long as a lot of others are in the same boat with me, it must be all right."

There was a song that goes: "It's real. Bless God, I know it's real." And you know, that song was a little



too definite for me. I said, "I know you can know you are consecrated. You can know you are given over to God. But so far as a definite, positive, know-so, that He has accepted your consecration and the Holy Spirit has moved in," I said, "I wonder if that really is the thing that we can insist upon."

I had read books. I would always turn to the last chapter where it talks about the witness of the Spirit, and I saw that a lot of folk were confused, and I said, "I'm not alone in the holiness movement, and I guess I'll just have to stay in this position." [OH, THE TRAUMA, AS ONE FACES HIS EXECUTION!]

But God began to talk to me and I began to search my heart. I kept insisting: I said, "Lord, surely I don't have to go through life with an uncertainty about this experience in my own heart." And in the next three days—you say, "Brother Potter, why in the world did God let you pray three days?" Because I was so stubborn! You know, you don't have to pray one minute if you are willing to literally, unreservedly let the Lord have His way. But I had theology that needed to be reconstructed.

And you know, Bud Robinson said, "When we're seeking to be sanctified, the Lord turns on the fire and He just lets it boil. And as it boils, all the unclean things come to the top and the Lord skims them off." And Bud Robinson said that when he sought to be sanctified, the Lord turned on the fire, and He skimmed off the impurities. And in his inimitable way, he said, "I thought I was goin' to skimmins."

I'm telling you, friends, I thought for the next three days I was going to skimmings. I was amazed at how much self there was in my heart. I was amazed at the ambitions that I had that were outside the perfect will of God. I was amazed at how much Lyle Potter existed, and how little there was of the Holy Spirit. I said, "Oh, God, I want this to be the end of myself until *YOU* can literally take over."

It was on the third afternoon: I was over in the little chapel, at the junior altar, on one of the little junior benches, praying. It was a little bench. I was kneeling beside it. A junior bench is just about my size anyway. In back of me, there at the junior altar, Reuben Bridgwater, the evangelist who was with us in the meeting,

was kneeling and praying. While I prayed I was telling God I wanted Him to cleanse my heart. I was confessing to Him, but there was that uncertainty and that question. And I said, "I want to get to the end of myself." As I prayed and prayed, Reuben Bridgwater, behind me, began to sing. And in his rich tenor voice—I can hear it now—"Oh, make me clean, Oh, make me clean. Mine eyes Thy holiness have seen. Oh, send that burning cleansing flame; and make me clean, in Jesus' name."

You know my friend, while he sang, I said, "Oh, God, that's the thing I want. That's the thing I'm reaching out after. That's the longing of my soul. I'm going to have it or die." And as he sang, somehow I saw a promise. You know there are a lot of good promises in the Book. And the Lord said, "If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanses us from all sin." I said, "Lord, I have been walking in the light for three days." I said, "Lord, I did exactly what Elisha did. I don't know anything else to do." The Lord said, "Son, there is a promise for you. You have done all you can do, and you've got to the end of yourself. Why don't you take hold of a promise and swing clear, and trust Me to sanctify you wholly?"<sup>2</sup> "Oh," I said, "God, I'm afraid to. What if it doesn't happen? What if I go on with these doubts?" He said, "Son, there's only one step you've got to take, now that you are at the end of yourself. Get your eyes off your consecration, look to Me in faith believing, take My Word in faith believing and I will sanctify you, and let you know that the work is done."

"Oh," I said, "Lord, I'm afraid to do it." He said, "You'd better do it, son; it's the only way." And then, Reuben Bridgwater got down to the chorus. And he began to sing, "He makes me clean. He makes me clean. Mine eyes His holiness have seen." I said, "Lord, I'm going to grab your promise and swing clear." And do you know what I did? I took hold of a promise of God. I let go of everything in the world, and said, "Lord, I believe you now to cleanse my heart."

Oh! Glory to God! Something happened to me. I'll tell you what happened: I got to the end of Lyle Potter. You say, "Did you feel an electric shock?" I didn't



feel a thing. "Oh," you say, "I thought there was a lot of feeling about this thing." Listen, friends, I didn't feel a thing. But I'll tell you one thing, I knew I had prayed to the end. If there was another prayer to pray, I wouldn't know how to form the words . . . I got to the end of Lyle Potter and God had been trying to get me there for sixteen years. I held on to my reputation, and I held on to my position, and I just didn't dare to let go. God wanted to get me to the end. And there in that little junior chapel, on the third afternoon, I got to the end. I stood up. I reached out my hand, and I said, "Reuben, I believe He has come." No manifestation. No exterior feeling. I knew in my heart I had finally prayed to the end.

You say, "Did you shout?" No, my wife still does the shouting. You say, "Did you jump over one of those benches?" I don't want to brag, but I could have jumped three of them as easy as not, but I didn't jump a thing. I was just as calm that day as ever in my life. I had the assurance in my heart that what I had put off doing for sixteen years, I had finally done—prayed through, and touched the hem of His garment. There came a Spirit into my life that day that I had never had before. And let me tell you, it is an assurance that has never left me. From that day to this I've gone through deep valleys. I've walked through the darkness when it was so black that I couldn't see where I was going. I've been down when it seemed that I didn't have a bit of religion at all. But I knew that I had made a consecration. I knew I had committed something into His hands that He was faithfully keeping for me. I have never doubted from that moment to this that God accepted my consecration and my heart was clean.

I ought to tell you that everything the devil told me would happen, didn't happen. And everything he told me wouldn't happen, did happen. From that day to this I've had more opportunities to witness for Him. I've had more pulpits open. There have been more seekers at the altar. From that day to this I date everything in my life back to what happened to me fifteen and a half years ago, when I finally prayed through.

Oh! I say tonight, God give us more Elishas. Aren't you sick and tired of those doubts and questions? Aren't you sick and tired of hearing messages on holi-



ness and wishing in your heart that it was so? Listen, friends, we can pray through about everything else in the world—let's pray through about that. And it won't take three days, and it won't take three hours, and it won't take three minutes if you are willing for God to have His way, and you prove to Him that you mean business from the depth of your soul. God wanted me to mean business.

Thus ends Lyle Potter's testimony which very clearly explains what we mean by taking the "death-route" to the crucifixion of self and being sanctified "holy" and "wholly."

This majestic, little "death-route" verse, from the pen of the saintly Bedome will ring a bell in your soul if you have the reality of this experience of sanctification, or holiness in your life.

"And must I part with all of self  
My dearest Lord, for Thee?  
It is but right since Thou has done  
Much more than that for me."

### **E. E. Shelhamer Took the "Death-route"**

Now, this further testimony from the experience of Rev. E. E. Shelhamer, very clearly and forcibly, reveals the fact that human efforts of consecration and the divine crucifixion of carnal self are *not* the same thing. One may consecrate endlessly and still not have the carnal nature eradicated else one could sanctify himself merely by making a consecration. Consecration will make crucifixion possible by getting one's consent and making one willing to receive the death blow to the carnal pollution of the heart.

Here is Rev. Shelhamer's testimony to his sanctification:

I well remember my own experience when but a boy preacher. I awoke to the fact that though I had a measure of success in soul-winning, I had doubts at certain times whether all unholy tempers were gone. When I told it to my brethren, they tried to calm my fears by saying it was *temptation*, or *infirmities*. They said I had the standard too high. During those six years, I professed to have received the blessing [of holiness] a number of times. But I see now, my advisors side-tracked me. They meant well, but instead of teaching

me that holiness of heart was an *experience, an inward crucifixion*, they held, as many do today, that it was a *great blessing*. I was instructed to make a complete consecration, lay all on the altar and believe the altar sanctified the gift. But this was not my trouble—lack of consecration and abandonment to God. No! I was fully given up to God and delighted to do His will. I was not after a *blessing*. I wanted *purity*. My good brethren diverted me from my trouble *within*, to a blessing and more activity *without*.

Finally, I heard a mighty man of God tell his experience—how he had preached and professed holiness for twenty-five years without it. But when the Holy Ghost revealed to him his depravity—the depth of pride, self-will and hell (as Wesley taught), he cried out “*LET ME DIE! LET ME DIE!*” He said he was three days confessing and deploring carnality, when suddenly the refining fire of God purified him through and through. When I heard this, immediately I said, “This is the Bible route—the death-route!” The Holy Ghost took me through step by step until I came to the end of myself, when the death stroke was given and the clear witness received that the precious Blood did *NOW* cleanse from all sin. O praise His Name!

### **Bradford Henshaw's Timely Testimony<sup>4</sup>**

Kind reader, please permit one more vivid testimony which clearly portrays the sanctifying crisis at the end of the death-route process. Our friend “Brad” had been dying out for some time. He had come to the place where everything was settled. We will let him tell it in his own words:

It finally came to the place where the only trouble I was having getting sanctified was faith. Evangelist E. E. Michael was preaching a revival in Davenport, my home church, and I had been at the altar every night; but the praying was all prayed and the death route was behind me. I was consecrated, on the altar, and dead as far as a man could die. But the “route” does not sanctify. Crucifixion of the carnal nature is an act of God. I had to trust God to sanctify me through His truth: I had to take Him at His word.

Besides preaching in the Davenport church every night, Brother Michael was also preaching in chapel

every day at school. One morning, I walked into chapel and something unusual was happening; everybody was standing in silence and awe. None of the faculty nor Brother Michael had come in yet, but God was on the scene so mightily that no one could sit down. The hallway outside the chapel was a rush of hubbub and chaos with the changing of class; but as the students stepped into the chapel, each was immediately impressed with holy reverence. All was silent and glorious. The piano and organ began softly. Someone in the congregation started to sing and we all joined the song of praise and adoration. Soon the staff arrived and the college president, B. M. Loftin, stepped to the pulpit. All went quiet. "We don't need to go any further this morning. God is here," he smiled. "If you have a need in your heart, this would be a good time to pray it through."

The chapel seats began to empty as the students moved to the aisles and toward the front. A full thirty percent of the student body was trying to find room around the altar area to pray. By the time I reached the front, the platform and altar were filled with seekers. The first two rows of chairs were filled and every available space was occupied by a kneeling student. I decided I would have to lie down under the piano as that was the only empty space I could find.

"Lord," I said, "I'm here to be sanctified." And that was it. Any other praying would have been redundant. I was all on the altar and now it was up to God. I waited.

God was on the scene mightily, but after a few moments, I was aware that He was under the piano in a special way. He had come down to where I was and was encamped upon my very soul.

"It's the Holy Ghost," I said to myself. When I acknowledged Him, He settled right on me. "It's the Holy Ghost! He is right here over me."

"NO!" screamed the devil. "It's not the Holy Ghost!"

"It is the Holy Ghost," I resisted, and with that the Spirit of God came even closer. "It's the Holy Ghost, and He has come to sanctify me."

"NO! NO!" Satan yelled. "IT'S NOT HIM. HE'S NOT GOING TO SANCTIFY YOU!"



"Of course it's Him," I countered. I would have been lying to have said otherwise.

"He's not going to sanctify you!" shouted the adversary.

"Well, sure He is," I was positive. "That's what He's here for." And in that moment the Spirit of God slipped silently into my heart.

Satan murmured something unintelligible and left.

I lay there for a long minute and finally God asked, "Did I sanctify you?"

"Yes, Lord."

"You're sure, now?" He asked sweetly.

"Yes, Lord, I'm sure."

"Well," He seemed to say, "Why don't you get out from under the piano?"

I started to get up, but before I found my feet, the glory struck my soul, and I had to hold on to the corners of the piano for fear I would bounce off through the crowded altar area. I could never describe how I felt, but how I felt is not so important as the actual work that was done. My heart was cleansed from inbred sin. In an instant, under that piano, my nature was changed by the incoming of God's Holy Spirit. The body of sin was eradicated and the Holy Ghost took up residence in my heart. In the vessel which had once echoed for the filling of God, there was now a resounding harmony as creature and Creator came together in one.

\* \* \* \*

Rev. Walter Smith had the correct understanding of the "death-route," to the crucifixion of self, when he gave us this following little ruby. It should be the heart cry of every human soul in the world that is hungry and thirsty for a pure heart experience.

"So wash me Thou, without, within,  
O purge with fire if that must be;  
No matter how, if only sin  
Die out in me, die out in me."

### **Leadership's Lurid Lack**

In the light of these testimonies one wonders how many church leaders, with their followers, have failed to "die out" to the bottom of their hearts, and become genuinely sancti-

fied holy. The challenge of St. Paul in I Thess. 5:23-24 should set all human hearts on fire with an overwhelming desire to be at their best for God. Listen to Paul's challenge: "*And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it.*"

In instances where church leaders do not possess a pure white experience, regardless of how sincere they may be, their carnal, unsanctified influence is certain to put a damper on the spiritual tone of their church. God grant that as we prepare our young people for future leadership in the church, we will be thorough in our altar work and instruct them to face their carnal nature until they definitely pray through, and are sanctified both "holy" and "wholly." But how can this take place when those instructing the seekers (sometimes the pastor or evangelist) do not have pure sanctified hearts? If they have never taken the "death-route" themselves, how can they understand it, or intelligently instruct seekers? There is hardly anything more deteriorating to the spiritual life and power of any church than to have leaders who do not presently know the radical crucifixion of self, and the equally radical baptism of the Holy Ghost and fire.

If you are a leader, or official, on any level in the church, local or otherwise, there are those who are following you, and being influenced by you. My friend, does this thought not frighten you, or at least arouse judgment day solemnity?

"If Christ would live and reign in me,

*I must die;*

With Him I crucified must be;

*I must die;*

Lord, drive the nails, nor heed the groans,

My flesh may writhe and make its moans,

But in this way and this alone

*I must die.*

When I am dead, [dear] Lord, to Thee

*I shall live;*

My time, my strength, my all to Thee

*I shall give.*

O may the Son now make me free!

Here Lord I give my all to Thee;

For time and for eternity.

*I will live."*

## Muller's Secret of Saintly Service

When someone asked George Muller the secret of his service, he replied:

There was a day when I died to George Muller; and as he spoke, he bent lower and lower until he almost touched the floor—to his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame of even the brethren and friends. Since then I have *studied to show myself approved only unto God.*<sup>5</sup>

“God’s demands are not unreasonable;  
The price of sin is worse  
Give me God’s “death-route” holiness,  
Instead of the carnal curse.”



## CHAPTER TWO

### Biblical Basis for the "Death-route"

We need to examine the Word of God to see if our terms and interpretations are Scripturally sound. The following Scriptures are rich with direct references to "death-route" Christianity; thus identifying all genuine Christians with Christ Himself. Christ affirmed:

*"And whosoever doth not bear his cross, and come after me, cannot be my disciple"* (Luke 14:27).

The writer to the Hebrews insisted:

*"Let us go forth therefore, unto him without the camp, bearing his reproach"* (Heb. 13:13). (Without the camp meant crucifixion.)

All who *WILL NOT* be thus identified with Christ, cannot be identified with Him at all. Remember, dear reader, "Death-route" Christianity, to the total dethronement of self-will, and the total enthronement of Christ, is the only true Christianity. This is the only Christianity Christ originated, and it is the only kind the apostles preached and practiced. Anything less than "death" to old carnal self is not the genuine article. Note the following passages from the pen of the Apostle Paul:

*"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave himself for me"* (Gal. 2:20).

*"For if ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body ye shall live"* (Rom. 8:13).

*"Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death?"* (Rom. 6:3).

*"Therefore we are buried with him by baptism into death . . ."* (Rom. 6:4).

*"For if we have been planted together in the likeness of his death, we shall be also in the likeness of his resurrection"* (v. 5).

*"Knowing this, that OUR OLD MAN IS CRUCIFIED WITH HIM<sup>a</sup> that the body of sin [the carnal mind] might be destroyed, that henceforth we should not serve sin" (v. 6).*

*"Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord" (v. 11).*

*"For ye are dead, and your life is hid with Christ in God" (Col. 3:3).*

*"Mortify therefore your members which are upon the earth . . ." (Col. 3:5).*

*"That I may know . . . the fellowship of his sufferings, being made conformable unto his death" (Phil. 3:10).*

*"But God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world (Gal. 6:14).*

*"That ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts . . ." (Eph. 4:22).*

*"It is a faithful saying: For if we be dead with him, we shall also live with him" (2 Tim. 2:11).*

### **Dying Daily Disclosed**

*"Always bearing about in the body the dying of the Lord Jesus. . . . For we which live are always delivered unto death for Jesus' sake" (2 Cor. 4:10-11).*

*"I die daily" (I Cor. 15:31).*

The "dying daily" of which Paul spoke, means to live the Christian life in total surrender to Jesus Christ, with self dethroned, and Christ enthroned; with self deposed, and Christ exalted.

*"Dying together with Jesus;  
THIS is the end of strife!  
Buried together with Jesus;  
THIS is the gate of life!"*

Those who are inclined to spurn "death-route holiness" will insist that the "dying daily" merely means that those early Christians, in taking their public stand for Christ, faced physical death every day.

It is very true that those early disciples, following Pentecost, did face the possibility of physical death every time

they assembled with the believers. But they had to maintain their death-to-self surrender every day in order to daily face the lethal persecutions to which they were exposed. The ones who failed to stay dead to self, *on a daily basis*, backed down as Demas did, and forsook the ranks of the faithful disciples (II Tim. 4:10).

In the above quotation from I Corinthians 15:31, Paul drives the "daily dying" nail in verse 31, by saying, "*I die daily*," and he clinches the nail in verse 34, by stating that they who do not believe what he is saying about dying daily, "*... have not the knowledge of God.*" How very true! In Paul's day it was very much a matter of *MARTYR* or *TRAITOR*. Honestly, is it much different today? Is it not still a choice between Christ's kingdom and the devil's booby trap?

### **Carvosso's Constant Crucifixion<sup>2</sup>**

Very few individuals, with the tremendous influence over others, such as William Carvosso maintained across a long lifetime as a Methodist class leader, ever sustained a more humble spirit. He masterfully experienced a rare poverty of spirit to the end of his life. He left this testimony: "Such humbling views of myself, such poverty of spirit as I never felt before. These are profitable seasons when my soul is emptied of self, and filled with the divine fullness."

How this precious layman, a rare jewel indeed, one of the greatest Methodist class leaders of all time, should convict the self-infatuated leadership of our day when he said, "O how do these things humble my soul in the dust! With a heart deeply affected with my nothingness, I sweetly fall at the feet of Jesus."

### **God Needs Martyrs That Are Dead to Self**

God needs martyrs—few are willing;

One in millions qualify;

Falsely accused—never exonerated;

Others live, but these must die!

Die, but not by Nature's process

Trampled—stomped into the ground;

Upon a cross or flaming fagot,

But complain?—There's not a sound!



Moses rallied to his people,  
Led them with a visioned eye,  
But he failed to gain the laurels,  
God preferred to let him die.

Stephen, God's most faithful martyr  
Knelt amid the flying stones,  
Saw both grave and heaven open,  
And he trod the path alone.

Tender hands his flesh did bury,  
But his spirit wafted high,  
As the Saviour stood to greet him,  
Never more to say, "good bye."

John the Baptist, the "way preparer,"  
Preached the truth and paid the price;  
Chose to decrease—God had willed it,  
But he gained eternal life!

Christ works best with faithful martyrs.  
He needs such to stem the tide.  
Few will risk it—less stay with it,  
But with such He doth abide.

In the Kingdom, yon, eternal,  
When rewards are meted out,  
There will be some great surprises,  
And some shocks without a doubt.

For the faithful who were trampled  
Underneath the tyrant's frown,  
Trembling there—expecting nothing,  
Will receive the martyr's crown!

—L. S. B.

### Dead to the World

The true Christian maintains *daily* an attitude of deadness to the *WORLD* and everything in the world which is contrary to the Spirit of the Triune Godhead and the Holy Scriptures. From the beginning of Paul's Christian life on the Damascus Road, to its conclusion by Caesar's edict in Rome, he maintained: "*. . . the world is crucified unto me, and I unto the world*" (Gal. 6:14). The love of the world in the heart *MUST* be slain, or Christ will be constrained to depart. The worldly spirit and the Holy Spirit can never be reconciled.

## Dead to Sin

The true Christian maintains a "death-route" rejection of SIN in his life. "*Likewise reckon ye also yourselves to be dead indeed unto sin . . .*" (Rom. 6:11). Also, "*Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin*" (Rom. 6:6). "*How shall we, that are dead to sin, live any longer therein?*" (Rom. 6:2).

## Dead to Self

Furthermore, the true Christian will maintain a "death-dealing" attitude toward SELF. The eleventh chapter of Hebrews contains a great list of worthies who were totally dead to SELF. The account climaxes with this majestic eulogy: "*They were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented . . . they wandered in deserts, and in mountains, and in dens and caves of the earth*" (Heb. 11:37-38).

The great majority of professed Christians, even in the holiness ranks, when coming face to face with their own carnal state, and their own execution, have backed down and sought an easier way. They made a little shallow consecration, shed a few "crocodile tears," took it by faith and went on professing an experience of grace which was never real in their own hearts. They actually experienced neither the thorough killing of their carnal ego, nor the baptism with the Holy Ghost and fire. It's a bitter trip and an agonizing death to old self, but there's none sweeter when it is finally consummated in the glorious experience of Perfect Love, with the love of God shed abroad in our hearts by the Holy Ghost (Rom. 5:5).

## Death-route Rendezvous

I had a rendezvous with death  
In a revival many years ago;  
Old Carnal self was crucified,  
And received the final killing blow!  
My friend, has this death come to you?  
Or did you fail your rendezvous?

I had a rendezvous with God;  
    Father, Son and Holy Ghost!  
This Triune One is now in charge!  
    He was my Guest, but now He is my Host!  
My friend, does He have full charge of you?  
    Or did you fail your rendezvous?

I had a rendezvous with death—  
    To the world and self and sin I dared to die!  
I threw my bankrupt heart's door open then,  
    And let Him come, old self to crucify!  
My friend, is this death real to you?  
    Or did you fail your rendezvous?

Soon one more glad rendezvous with Christ,  
    As the rapture of the church draws near!  
In the clouds, when the "zero hour" strikes,  
    Like lightning rends the sky, HE shall appear!  
My friend, your lamp must then be filled and burning too,  
    Or you will forever fail your rendezvous!

—L. S. B.



## CHAPTER THREE

### Scriptural Examples of the "Death-route"

Dead men are worth their weight in gold! The Scriptures abound with examples of great souls of the past who took the "death-route" to their complete subjugation, and the total enthronement of God in their lives.

Job, of old, had a death-to-self experience with God. He declared: "*Though he [God] slay me, yet will I trust him*" (Job 13:15). Job had just lost his health and all of his enormous wealth. He also lost his ten children. He had just dug ten new graves and held a multiple funeral. If he had not been dead to his family, his possessions, his health and even to life itself, as well as the hard-to-understand providence of God, he would never have so triumphantly manifested such a courageous spirit in the midst of such soul-rending grief. Weaker souls by the multitudes followed their wives' or their husbands' advice and cursed God and died (Job 2:9).

When God told Abraham to offer Isaac as a burnt offering, he was talking to a dead man. If the old carnal Abram of the past had been yet alive, he would have balked. He might have asked Sarah about it, and she might have talked him out of it. Abraham was three days and three nights on that journey to Mt. Moriah to offer Isaac. He had ample time to think it over and back out, but he was resolute. Abraham had not always been so completely dead to self. He had fumbled and "blew it" enough times, but by this time he had gotten settled and God could trust him.

Hardly will one find more profound words outside of the Scriptures than these from the pen of an anonymous poet:

"Thus in Thine Arms of Love, O God, I lie,  
Lost, and for ever lost to all but Thee.  
My happy soul, since it hath learned to die,  
Hath found new life in Thine Infinity."

St. Paul was a dead man—dead, dead, dead! He was dead when his dearest friends wept and clung to him, begging him

not to go up to Jerusalem. They knew that he would be imprisoned and possibly murdered, and they would never see his face again in this world. He responded with words that have echoed and re-echoed across the intervening centuries: "*What mean ye to weep and to break mine heart? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus*" (Acts 21:13).

Stephen was a dead man when he preached that memorable sermon recorded in Acts, chapter seven, and paid for it with his life. He was dead long before they killed him. He had experienced his own personal crucifixion, and he was filled with the Holy Ghost and faith (Acts 6:5).

Back in the Old Testament era again: Daniel was a dead man. So were the three Hebrew children who would not worship the king's image (Daniel 3:16-18).

Jonah was *not* a dead man. He did finally obey God, but it took three days in the stomach of the fish, with the certainty that he had better come to terms with God or he would never get out of that prison. Even after he so reluctantly obeyed, things didn't turn out as he desired,, so he had a carnal spell, and pouted, and said he didn't want to live any longer (4:1-3). The carnal nature is so hateful! No wonder Martin Luther said, "I fear the pope of self more than the Pope of Rome."

Neither was Balaam a dead man; nor was Demas, nor King Saul, nor millions of others like them. "Remember," said G. D. Watson, "Conversion is a birth and sanctification is a death."<sup>1</sup> The old carnal self must die! Death to self is the only way one can come fully alive unto God. Preach it, brethren, preach it, preach it, preach it! None of us is worth a wooden nickel for God until we are dead—dead—dead! Dead men and dead women are the only people God can count on.

"Were the whole realm of nature mine,  
That were a present far too small;  
Love so amazing, so divine,  
Demands my soul, my life, my all!"

### **Christ Our Peerless Pattern**

In a "death-route" commitment, Christ is our Chosen Champion. St. Luke says of Him: "*And it came to pass, when*



*the time was come that he should be received up, he steadfastly set his face to go to Jerusalem"* (Luke 9:51).

St. John overheard Christ praying, and relayed His words of death-route resignation, thus: *"Now is my soul troubled; and what shall I say? Father, save me from this hour: but for this cause came I unto this hour"* (John 12:27).

Again, Christ said to Peter: *"... the cup which my Father hath given me, shall I not drink it?"* (John 18:11). Then, years later, Peter confessed Christ as our Peerless Pattern, urging us to faithfully follow Him, Who *"... suffered for us, leaving us an example, that ye should follow in his steps"* (I Peter 2:21).

The Heavenly Father, in the beginning of Christ's earthly ministry, assured us that He was well pleased with His Son (Mark 1:11).<sup>2</sup> And yet, after watching Christ's human development, and assisting with His miracles, and listening to His power-packed preaching, and feeling His heart breaking with grief over the sins of the world, the Father could not be entirely satisfied until He saw the *"... travail of his soul..."* and He, (Christ) had *"... poured out his soul unto death..."* (Isa. 53:11-12).

The Father feels the same way about us. He saw the "works" of all seven churches of Asia, and yet found fault with them all, except the Philadelphia church, thus showing that He was not satisfied with works alone.

In the day in which we live there is a great emphasis in the churches on "works," and great stress on "faith," but neither the Father, nor the Son, nor the Holy Ghost will be fully satisfied with us until we have poured out ourselves unto death. Not as martyrs, that will not do it. Not as a sacrifice for sins! There is no efficacy in our blood. But, instead, **DEATH TO CARNAL SELF, SIMPLY MEANS THAT ALL RESISTANCE TO THE TOTAL CLAIMS OF JESUS CHRIST OVER OUR LIVES BE REMOVED FROM OUR HEARTS.** Ours is not an atoning death, or a meritorious sacrifice, but a voluntary submitting to the total crucifixion of carnal, willful self, and the enthronement of Jesus Christ over every facet of our earthly existence.

"Show me as my soul can bear,  
The depth of inbred sin;  
All the unbelief declare,  
The pride that works within."



## CHAPTER FOUR

### **“Death-route” Uniformity Unnecessary And Undesirable**

Speaking of the “death-route,” we do not mean a stereotyped pattern that every seeking soul must fit into. It would not be possible for every person to follow the same pattern because of the vast differences in personalities, backgrounds, temperaments, weaknesses, and inherited carnal variations. The prominent carnal traits are not the same in every individual. Some die harder at one point, and some at another. The important thing is for every soul to cover the ground from the condition his heart was in when God first convicted him of his carnal state, to the place of execution of old self, where his rebellious nature against God, and God’s will, is slain, and his heart is purified—and filled with perfect holy love. No one will ever become sanctified wholly by trying to get the experience exactly like somebody else got it. The Holy Ghost does not follow fixed patterns in such matters.

For example, Tom Bly, a spirit-filled layman in our third pastorate, was sanctified riding home from service one night in his buckboard wagon, after he had been an unrewarded seeker every night at the church altar for three weeks. He said, “The Holy Ghost fell on me; I thought He would burn me up.”

Fairy Chism, many years a missionary in Africa, was sanctified on her way home, walking, from an evening service. She had been seeking faithfully and desperately for two years, and left the altar that night unrewarded—almost to the point of despair. It took her two years to get totally dead to Fairy Chism. The Holy Ghost fell in great power on her that night—a power which rested upon her throughout the many years of a distinguished ministry, as a missionary in Africa and as an evangelist back in America.

Reuben A. (Bud) Robinson was sanctified out in the corn field, hoeing corn. Uncle Bud, as he was affectionately

called, was considered the most dearly loved holiness evangelist of his generation.<sup>1</sup>

Our dear friend and pastor-brother, Hubert Terry, was sanctified while lying on his face under a table in a Sunday School class room. He had been earnestly seeking holiness and dying out to self for three days.

Dr. Phineas Bresee preached a revival in his own church where he was pastoring, and realizing his religion didn't meet his needs, went to the altar, a seeker, and God sanctified him. Dr. Bresee became the founder of the Church of the Nazarene, and was doubtless one of the greatest Holy Ghost preachers that ever lived.<sup>2</sup>

C. B. Jernigan, who later rose among the giants of Holiness preachers, was carrying a plow on his shoulders, praying and weeping when the fire fell and God sanctified him. He lost his plow and the carnal mind at the same time, but he got the blessing of a sanctified heart!<sup>3</sup>

Dr. H. C. Morrison, another giant among the holiness preachers, upon reading a letter from a friend, was smitten with conviction over his carnal condition. He prayed through at once, and God sanctified him. However, upon listening to wrong advice, Morrison lost the wonderful experience, but after a long bitter struggle, got it back again. Dr. Morrison lost his experience of heart-holiness because he was persuaded not to testify to it, and thus honor the Holy Ghost. Second blessing Holiness was not at all popular in those days and it was easy for one to keep quiet about it to avoid persecution. But persecution is exactly what all Christians need, while their anointed testimony is what God requires, honors and rewards (Rev. 12:11).<sup>4</sup>

Talk about variation! Dr. A. M. Hills, after dying to carnal self, was hungering and thirsting for the holiness blessing. He had wandered in the unsanctified wilderness for nearly twenty years. Before arising one winter morning, it struck him that he should claim the blessing. He writes: "I began to do it, when speedily the Spirit came to bring the witness. A tide of joy swept into my soul, and I cried out, 'Oh, bless the Lord! Praise the Lord! He does come and fill my soul!' . . ."

He received a clear witness which he never lost during his mighty ministerial career.<sup>5</sup>



By contrast, Dr. J. B. Chapman, for many years general superintendent of the Church of the Nazarene, was saved under a brush arbor in September, 1899, and was sanctified holy the next night. Forty-seven years later he testified clearly that the experience still held good.<sup>6</sup> Holiness is the *establishing grace*. It greatly helps prevent backsliding (I Thess. 3:13; Rom. 1:11; Heb. 13:9; 2 Pet. 1:12).

Dr. S. A. Keen relates his seeking and obtaining holiness of heart. He says:

"I struggled against doubt, caught a glimpse of holiness, then let go my confidence and turned back into the wilderness of legalism—'Do the best you can,' and 'work out your salvation with fear and trembling,'—where I wandered for almost eleven years."

After graduating from Ohio Wesleyan University in 1868, he entered upon his first pastorate at Chillicothe, Ohio. Here he says: "I had come again in sight of Canaan. I hungered for its generous fruits. The first quarter in my pastoral charge was one of great longing to be made free from sin in my soul."

Early in January he began a protracted meeting in his church, in which, though it increased in attendance, there were no conversions. As he left the pulpit on Sunday evening, January 3, 1869, the Holy Spirit spoke to him, saying, "How can you expect sinners to act up to their convictions when you do not act up to your own?"

"That arrow slew me," says Dr. Keen. "I saw in an instant what was in the way of the revival. It was the preacher himself. My heart was broken. I then and there began to seek the best I knew. I cried out, 'Lord, I am thine, entirely thine'—words I had used a hundred times, but now they came with this thought, 'Lord, I am thine, entirely thine for you to do this thing for me.' They were scarcely off my lips until a peace inexpressible was in my heart. I arose from my knees, my praying was done.

"I did not recognize that the blessing of sanctification had come. All I knew was that a blessed soul rest had come. I went about my pastoral work, my feet were light, my steps were alert, my heart was joyous. . . . The peace seemed even deeper. I slept very deeply. Sunday morning came. I arose and again knelt in prayer, but could say nothing but 'Lord, I am thine, entirely thine,'



accompanied with a still sweeter sense of rest in my soul.

"Having finished my preparation to preach at about ten minutes before 11 o'clock, I knelt down to ask God not for full salvation, but to help me to preach once more. My knees had no sooner touched the floor when the witness of the Spirit was given to my soul, saying, 'It is done.' Then I saw that for eighteen hours I had been cleansed, filled, fully saved, and had not known it. My heart bounded with joy, my naturally ardent soul burst into a flame of rapture and my head became a fountain of tears. Jordan was passed. The Canaan for which I had so long 'cast my wistful eyes' was reached. That day sinners turned to God in great numbers, and in a few weeks over 160 had been converted. From that day to this, summer nor winter, has the Lord left me without blessed and pervasive revivals of religion. That tenth day of January, 1869, introduced a new era into my spiritual life. The characteristic of my experience since then has been rest, freedom and holy warmth in my soul.<sup>7</sup>

\* \* \* \*

Dr. S. A. Kean<sup>8</sup> was a brilliant Methodist preacher who delivered cultured addresses, but was without the vital touch of the Holy Spirit. In the course of his ministry he announced an evangelistic campaign which was well attended for several meetings, but during this time, none sought the Lord. After the seventh night, Dr. Kean went home and said to his wife: "There is something wrong with me. If I were right with God I could not preach without results."

Thereupon ensued a conversation back and forth between his wife and the minister himself, wherein she affirmed he was merely discouraged and blue, but he felt otherwise, saying: "It is not so. If I were baptized with the Holy Ghost, I would see people turning to God."

To which Mrs. Kean replied, "If you need this, I need it to. Let us together seek the baptism of the Holy Spirit."

For the following seven nights Dr. Kean continued his revival, but at the close of each service, he and his wife knelt alone at the altar and asked God to sanctify

them wholly with the baptism of the Holy Spirit. On the seventh day God poured out His Spirit upon S. A. Kean. That night while he was preaching as usual in the church, the glory of the Lord melted the people and numbers of them fell at the altar. Henceforth for the next thirty years he was noted as a brilliant, soul-winning, second-blessing preacher upon whose ministry thousands entered into the second blessing.'

(Please look to the reference note in the back for Scriptural proof that sanctification is definitely a second work of grace.)

Dr. S. A. Kean dated his spiritual power on that seventh day of seeking when he exclaimed, "He has come! He has come! I know that I am filled with the Holy Ghost."

Dr. Kean is noted for his books, *Pentecostal Papers* and *Faith Papers*.

"There is a foe of hidden power  
The Christian well may fear.  
More subtle far than outward sin,  
And to the heart more dear.  
It is the power of selfishness,  
The proud and willful I;  
And ere my Lord can reign in me,  
My very SELF must die."

## CHAPTER FIVE

### The Lame Language Loophole

Some of us lived in the days when the holiness churches began to shy away from some of the terms which had characterized the vocabulary of the modern holiness movement from its inception. To check this fatal trend, Dr. J. B. Chapman, General Superintendent, came out with, what some considered, the greatest book he ever wrote. He entitled it "THE TERMINOLOGY OF HOLINESS." One of the terms which Dr. Chapman contended for was "ERADICATION" as it applies to the carnal nature in man. The book no doubt slowed this liberal trend for a while, but it appeared to be only a temporary slow down. Careful observers noticed that when old meaningful terms were dropped, the reality for which those terms stood received less and less emphasis, until they were virtually, if not entirely abandoned.

Many people have "died out" and were sanctified wholly without realizing they were following any particular terminology or any particular doctrinal pattern. But they were so hungry for a pure heart and perfect love that they simply followed the leadings of the Holy Spirit, *by faith*, to the total crucifixion of carnal self, and they received the blessing of sanctification, without, in some cases, having heard about it, or knowing what to call it.

Rev. Parker Maxey relates this account of a couple that he met in their later years while he was a young pastor. He states:

During pioneer days a young couple of Irish descent was homesteading in the state of Colorado. They had been wonderfully saved, and were full of the joy of the Lord. But, of course they were battling with the carnal nature, and did not know the cure. At times they would get into arguments and lose the joy. At other times, while working on the farm, the horses would step over the traces and snarl the harness. He would get mad and beat them unmercifully. Then while convicted of his



anger, he would turn the horses loose and go in the house to talk to his wife about it. Together they would pray, until he prayed through.

Finally, on one of these occasions, he went in and got his Bible, and said, "I know what God did for me. I'm going to the woods and find out if God has anything better." In the woods he first prayed through and received the joy back. Then he began finding promises in the Bible. God led him to Luke, 1:74, 75 where God promised "*... that we being delivered out of the hand of our enemies might serve him without fear, in holiness and righteousness before him, all the days of our life.*" Then he read in James 3:17: "*But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be intreated, full of mercy and good fruits, without partiality, and without hypocrisy.*" Then he turned back to the promise in James 1:5, "*If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*"

While pleading with God for deliverance, his faith took hold of the promise and wonderful peace came to him. He returned to the house and testified to his wife that he had found the cure. She replied that she would see whether he had or not. So sweetly did he live it that in a few weeks she became deeply convicted, and sought and found the same experience.

About two or three years later, a holiness tent revival came to their area. They attended the services and heard holiness preached. He said, "That's what Mom and I got two or three years ago."

"Take us, Lord, Oh, take us truly,  
Mind and soul, and heart and will!  
Empty us and cleanse us thoroughly,  
Then with all Thy fullness fill."

### The "Route" Rejecter

Some would tell you that their only objection to the "death-route" is the word "route." What's wrong with route? The Christian life is a journey, is it not? John Bunyan understood it to be a journey all the way from the wicket-gate-start, to the final entrance into the Celestial City.

The prophet, Isaiah, said the way of holiness was a "high-way" and a "way" (Isa. 35:8). The Christians of the early

church called themselves pilgrims (Heb. 11:13). Peter called them strangers and pilgrims (I Peter 2:11). Why object to the term, "route," in referring to seeking and approaching the point of receiving a sanctified heart? It is in perfect harmony with all of these above references.

Others claim they object to the term "death-route" because it is not a Bible term. But the word doesn't have to be in the Bible, if the idea is there—and it is! The word "Trinity" is not in the Bible either, but the idea is there, so we accept it without the slightest scruple. "Sacrament" is another word that does not appear in the Bible, but who would suggest that we do away with water baptism and the Lord's Supper simply because the word "sacrament" is not in the Bible? No, my friend, that objection is simply a flimsy excuse. We need not scrap the term "death route" for that, or for any other reason.

With some people it may not actually be the terms that bother them, but the whole matter of coming to the point of death to carnal self. Objecting to a term could be a smoke-screen for a death rejector to hide behind.

The crucifixion of self is the price millions are not willing to pay in order to get the deeper experience of the wholly sanctified heart. Hence they never receive the blessing of holiness—purity, "*without which no man shall see the Lord*" (Heb. 12:14).

"Descend, O sinner, to the woe!  
Thy day of hope is done;  
Light shall revisit thee no more,  
Life with its sanguine dreams is o'er,  
Life reached not yon awful shore;  
Forever sets thy sun!"

## CHAPTER SIX

### **“Death-route Dodgers” Deceived**

It is nothing new for carnal leaders (official and non-official—elected, or self appointed) in holiness churches, to drive pastors away and the Holy Ghost also, because of their bitter hatred of true “death-route” holiness. When preaching gets “under the skin” of controlling personalities, and they fear being “snowed under” and exposed, it is a dead giveaway that they have never settled the matter of the crucifixion and the sanctification of their own hearts.

#### **A Hireling’s Hang-up**

However, the whole picture changes when official members backslide to the point that their preachers try to avoid persecution by being careful to never “dig anyone out” or “snow anyone under” as they used to. The most bitter opposition that ever comes to a true preacher of holiness, comes from those who have never paid the price for a truly sanctified heart, and never intend to. St. Paul faced this problem when dealing with the church at Galatia, for he asked them; “*Am I therefore become your enemy, because I tell you the truth?*” (Gal. 4:16). Any and every preacher that comes out clear and strong against the sins and carnal traits of which the people of his congregation are guilty, will suffer persecution from the hands of light rejectors. Preachers that have learned to appease and soothe carnality are on the devil’s payroll and not Christ’s!

T. E. Verner had it exactly right when he wrote: “As long as a pastor is true to God, he is the greatest man on earth. But when he lets down and fails to hold up the standard of righteousness, he is an enemy of God and the people . . . I know a preacher without the Holy Ghost is a failure.”<sup>1</sup>

#### **Deadly Deceivers**

Any preacher on earth who preaches a false holiness, denying the death to self, is just as much an enemy of true



Scriptural holiness as the one who flatly denies the holiness doctrine altogether. And, furthermore, if he does not believe in the crucifixion of self, it is a positive proof that he does not have the experience of true, Bible holiness in his own heart. He has never been crucified, which is the only Bible way to be wholly sanctified. If he had the blessing of holiness, he would not oppose the Scriptural way of obtaining it.

All ministers who are opposed to the crucifixion of self are preaching a perverted gospel, under Christ's banner, but under Satan's supervision. They definitely are Satan's ministers. What saith the Word? *"For such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works"* (2 Cor. 11:13, 15).

### The Devil's Devotees

St. Paul and the Corinthians had trouble with Satan's ministers upsetting the people with a perverted gospel. Paul told the people of the church not to be surprised when Satan's ministers do as Satan did—transforming themselves into apostles of Christ, and thereby deceiving the people.

Paul had no less trouble with the Christians in Galatia. He seemed surprised that they were so soon removed from the true Gospel to a perverted gospel (Gal. 1:6, 7). In verse eight it is clear that someone was preaching a *perverted* gospel, switching the people off the right track. Paul told them in verse ten that he could not preach to please men and remain a servant of Christ. In other words, should he do so wickedly as to preach to please carnal and sinful people, he could not be the servant of Christ and would, thereby, become a servant of Satan—one of Satan's preachers.

This means that every preacher in the world who knowingly and purposely shies away from Scriptural "death-route" holiness is preaching a perverted gospel, to please carnal people, and he is one of Satan's ministers.

This being true, Satan has always had far more ministers, preaching his perverted interpretation of the gospel, than Christ has preaching the truth. And without any ques-

tion, there will be many more preachers in hell, than in heaven (Matt. 7:13-14).

### **Crucifixion "Cop Outs"**

Death dodgers are found in every realm. Someone referring to physical death, humorously remarked, "If I knew where I was to die, I never would go near the place!" One may smile at that, but seriously, that is exactly what the majority of professed Christian laymen, preachers, officials, executives, high and low, have done with respect to the death of their own carnal self. They shied away from their own execution. They are like the unsanctified Peter before Pentecost. He would sail into ecstasy on the Mount of Transfiguration (Matt. 17:4), but the very thought of crucifixion turned him off (Matt. 16:21-23).

### **Malignant Members**

It was nearly forty years ago that we visited a church to try out for the pastorate. After I had preached both in the morning and evening services, the church met, and someone blocked my coming. A few days later the district superintendent prevailed upon them and they changed their minds, and gave me a unanimous call. Nearly three years went by when one evening the controlling member stood to testify, and reminded us of that evening when my coming to be their pastor was temporarily blocked. He said, "God told me I must confess that I was the one that blocked it." He then continued: "God also told me that I must divulge the reason I did it." Thus he acknowledged: "When you preached that Sunday morning, your message was so clear and strong on holiness that I was afraid I wouldn't be able to sit under your preaching."

He later got under conviction over the way he had mistreated his former pastor. He told me he would have to go back and apologize to that pastor for trying to organize opposition and railroad him out. A few days later I asked him how he came out. He replied, "Not too good. We got into an argument as to which was the most to blame!"

The young man mentioned above was a typical "death-route dodger." He did finally do a little, weak seeking, but he never got down to business and he never did get through.



Poor soul! His heart failed him in his mid-forties and he went out to meet God just as he was—a holiness rejecter, unwilling to face the death-to-self issue, and pay the price for true heart holiness.

We wonder how often certain evangelists are rejected by pastors and people for the same reason. Is it not highly possible that more are rejected because of someone's fear of being "dug out" and "snowed under" than for any other single reason? If they had the "Perfect Love" experience of the sanctified heart they wouldn't be afraid, because *"There is no fear in love; but perfect love casteth out fear: because fear hath torment. He that feareth is not made perfect in love"* (I John 4:18). My friend, does that ring a bell?

Are not many deceived holiness professors more inclined to pray for sinners to get saved than for themselves to straighten up the wrongs they have done? Did not Peter say that judgment must begin at the house of God? (I Peter 4:17).

Multitudes of seasoned holiness professors will go to the judgment, and from there to hell before they will go to the ones they have wronged and make things right. Do they forget that God's Word says, *"Some men's sins are open beforehand, going to judgment; and some men they follow after"* (I Tim. 5:24). What is the matter with people who would prefer to wait until they get to the judgment where there is no forgiveness—only punishment, with banishment—instead of sending their sins on ahead, and having them forgiven, and placed under the precious Blood of Christ? Could it be that the Biblical teaching, that we, by the grace of God can live above sin, makes some unwilling to confess that on certain occasions they failed and fell beneath the Scriptural standard? Do they simply hope that God will overlook it and forget it when they have sinned? No! He records it (Rev. 20:12). God will, however, blot out an unintentional wrong from our record because of Christ, our Advocate (I John 2:1). But even a mistake becomes a sin if we repeat it, knowingly. And God will remove such sins from our record only as we repent (Col. 2:13-14) and henceforth, refrain from repeating them (John 5:14).

### **Blindfolded by the Blind**

On one occasion a gentleman had moved away after being seriously involved in a sinfully-motivated insurrection



against his pastor. A few months later God convicted him of his wrong, and he was smitten with condemnation and guilt. He promptly phoned the pastor long distance and said, "I am trying to get my life straightened out, and I am phoning you to tell you I am sorry for the way I hurt you and the church when I was there, and I want you to forgive me." Of course the man was promptly forgiven, and a warm feeling toward that brother immediately filled the pastor's heart.

However, the bitter irony of the story is this: That repentant young man was blindfolded and pushed into his wicked involvement by a conniving member of the church who helped plan the insurrection. He blindfolded this unwary brother and pushed him into the evil part he played (Gal. 5:10). Even though the conniving one was guilty of a far greater wickedness, he shrugged his shoulders and remarked, "I haven't done anything wrong."

There seems to be only one way to explain why one who was blindfolded and pushed into sin, felt guilt, condemnation and conviction from the Holy Ghost, while the very one responsible for blindfolding him and pushing him into that awful sin, seemed to feel no guilt, no condemnation, and no conviction whatsoever. Nor did he feel it was necessary to apologize for his role in the matter. What could be the answer?

It could be two fold: first, the more guilty one may have become so seared (I Tim. 4:2) by repeated rationalization, that God could not get through to him with conviction. Secondly, it might be that he had decided he would prefer to wait and let his sin follow him to the judgment, unforgiven, rather than to confess his sins now, and have them forgiven, blotted out (Acts 3:19), and sent on ahead to judgment. It is hard to understand why intelligent people will make such an unintelligent choice, as to conceal their sins till the judgment day, but carnality in their hearts makes them do it. They would rather forfeit heaven than face the humiliation of coming clean, confessing their sin, and dying out to their stubborn self-will.

It will be more tolerable (endurable) on the day of judgment for the unenlightened heathen of the world, than for corrupt and backslidden leaders in the church. Those who lose their souls from positions of control in the church, because of

their backslidden state and corrupt practices, will receive greater condemnation, because Jesus said, "*. . . it shall be more tolerable for Tyre and Sidon at the judgment than for you*" (Luke 10:14). Also James warned, "*My brethren, be not many masters, knowing that we shall receive the greater condemnation*" (James 3:1).

Jesus pointed to those of His day that were so ARTIFICIALLY RELIGIOUS that they sought the highest seats in the synagogue, and the chief seats in the (sacred) feasts, and to show how righteous they were in their opinion, they made long prayers in public—they would receive greater damnation (Luke 20:46-47).

Eternity! Oh Eternity! Where will we spend eternity?

How could there ever be a more rude awakening than for a soul to stand before God on the day of judgment and receive His eternal "death-sentence" (Matt. 22:13-14) simply because he rejected the "death-route requirement" of God, and wilfully backed off, refusing to pay the price for a clean heart? All *responsible, enlightened* souls will have to face the "death-to-self" here in this world, or eternal "death-sentence" at the judgment, and there is no other option. It is death to the carnal self here and now, for us, or it will be death to our souls forever. Since God has provided cleansing and purity for our defiled and depraved nature, we have no excuse.

### Consequence of a Crucifixion Cop Out

*Then said one unto him, Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate: for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you, I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth . . .* (Luke 13:23-28).

Webster says that "cop out" means to back out of an unwanted responsibility. Jonah, for example, tried to "cop



out" when God told him to go and preach to the city of Nineveh. (Jonah 1:2).

When the writer of this book was seeking the Holy Ghost in dead earnest, a church leader tried his best to talk him out of it. The man acknowledged the fact that when his own wife was under conviction for holiness in a previous revival, and was seeking to be sanctified, that he talked her out of it. Apparently he had talked himself out of it also. He later became immorally involved with the wife of another minister and was required to surrender his office and his credentials. Had he gone all the way down the "death-route" and received, and retained a Holy Ghost experience, and encouraged his wife to do the same, the tragedy in his own life and marriage and ministry would never have happened.

"Elijah's God still liveth  
And waits with great desire;  
And those who meet conditions  
He answers yet by fire."

### A Deplorable Disappointment

Many years ago Dr. Purkiser told this story at a camp meeting in West Virginia. It was later relayed by another evangelist. Here is the account:

He . . . got up and took his text, "*My Spirit shall not always strive with man.*" And then he had a wonderful text—a wonderful sermon. He had three divisions: quenching the Spirit, grieving the Spirit and resisting the Spirit. (Are you listening now?) He came down to the climax—the close, and he said: "My father was a Presbyterian minister and a pretty good preacher and a good man [as far as he knew], but he was not sanctified wholly. And I had a little church and I somehow worked it around that I got my father to come and attend a good part of this revival meeting. And my father sat there night after night with his mouth open and finally went to the altar, and prayed real good the first night, and the second night and several times. And one night I saw him freeze up!" He said, "My father—I saw him back up. I saw him change his expression, I saw him shake his head—and got up and sat down on a bench, and walked out that night, and went home the next day,



and became the meanest man I have ever known, and died and went to hell, drunk, with a heart attack and is burning in hell tonight, because [I'm giving his words] he failed to take the 'death-route' and die out to self and get a sanctified heart."

Today sweet Mercy lingers,  
Tomorrow Death may come  
And touch with icy fingers  
Your heart. It spareth none.  
Repent while Love is pleading,  
And Mercy's at the gate;  
While Christ is interceding—  
Tomorrow is too late.<sup>2</sup>

## CHAPTER SEVEN

### Dying to the Depth of Depravity

Many of the old-time holiness people believed in the "death-route." As long as fifty years ago we remember hearing a man testify. He said: "I was born twice; I died once, and I expect to live forever."

Of the last three hymnals the Church of the Nazarene has published, the first of the three called GLORIOUS GOSPEL HYMNS was copyrighted in 1931, and contains the following hymn entitled, "Let Me Die."

O God my heart doth long for Thee,  
Let me die, let me die;

Now set my soul at liberty,  
Let me die, let me die.

To all the trifling things of earth,  
They're now to me of little worth:  
My Saviour calls, I must go forth,  
Let me die, let me die.

Thy slaying power in me display,  
Let me die, let me die;

I must be dead from day to day,  
Let me die, let me die.

Unto the world and its applause,  
To all the customs, fashions, laws,  
Of these who hate the humble cross,  
Let me die, let me die.

O I must die to scoffs and jeers,  
Let me die, let me die;

I must be freed from slavish fears,  
Let me die, let me die.

So dead that no desire shall rise  
To pass for good, or great, or wise,  
In any but the Saviour's eyes!  
Let me die, let me die.

—Jeanette Palmiter

A. W. Tozer had this to say about the crucifixion of self: "We must do something about the cross, and there's only one of two things we can do—flee it or die upon it!"

### **The "Head-route" Versus the "Heart-route"**

It is possible for one to merely go the "head-route" instead of the "heart-route," and never break through into the reality of the experience of perfect love. Millions have fallen into this snare of Satan and settled for a "head knowledge" of the doctrine of holiness without ever receiving the experience in their hearts.

A young man of our acquaintance years ago contracted leukemia. As soon as he learned the diagnosis, he went to a local library and learned all he could about his disease. He studied its symptoms at different stages of development. However, his acquired knowledge of the disease did not save his life. Nor will the knowledge of "death-route" holiness in one's head solve the carnality problem in his own heart or make him eligible for heaven. Through an act of the will, self must be confessed out, despised, and utterly renounced before the Holy Spirit can crucify the "Old Man" (Rom. 6:6) of carnal self, purify one's heart, and take over the rulership of one's life.

### **Cashing in All Claims**

Dr. A. M. Hills explains the deeper meaning of the crucified self, thus:

When we have thus given ourselves to God we are our own no longer. When the Israelite brought an offering, he surrendered all claims to it. So with the Christian consecrating for the blessing. He surrenders all claim to himself. Intellect, will, affections, desires, possessions, influence—all are God's and are never again to be taken off the altar.<sup>1</sup>

### **Unfaltering Faith**

In seeking heart holiness, faith must be involved all the way through. By faith we grasp the promise of a holy heart; by faith we seek; by faith we pay the price; by faith we receive. ". . . *He that cometh to God must believe that he*



*is, and that he is a rewarder of them that diligently seek him"* (Heb. 11:6).

However, we must understand that real faith cannot possibly operate in bringing the final victory, unless first we are willing to take carnal self all the way to its execution. The late dear Bro. H. B. Huffman expressed it this way:

You told them to take it by faith, and it is faith. You can't get anywhere without faith. You can't get started without faith. You can put your head against that steel post and beat it 'till you are blind, and you can't get anywhere without faith. But I want to tell you, when you pay the full price, your faith, like a thermostat on the wall, will drop into position and you'll know you've got the Holy Ghost. Praise the Lord.

If, however, the Holy Spirit didn't purify your heart of its carnality—then He did not sanctify you. Many seekers of holiness have been fooled into thinking they were sanctified holy just because God blessed them and they got happy, only to discover later that the Old Man was still on board.

### **Self Must Be Sacrificed for Spiritual Success**

Jesus made it clear that a corn of wheat must fall into the ground and die or it will abide alone (John 12:24). It is said when they opened King Tut's tomb they found a stone crock filled with wheat that had lain there entombed for thirty-three centuries, until the germ of life and fled. Can one imagine how much wheat there would be in the world if all of that wheat had been planted, and then all which it produced had been replanted, and the process carried on for thirty-three hundred years? There is no doubt but what there would be enough wheat in the world to cover every inch of ground several feet deep with wheat, if every harvest could have been totally replanted. Inconceivable! Incomprehensible! Yet this illustrates the deadness of a sham Christianity which is as far from the real thing as one's salvation today would be, if Christ had listened to Satan and had never gone to the cross. We all then, would be as far removed from eternal life as was the wheat in King Tut's tomb, from this present life. The wheat which was not planted became sterile,

and the same thing happens to Christians when the germ of spiritual life has departed from them.

The grains of wheat which failed to fall into the ground and die, as God had intended, became sterile. Sterility in a grain of wheat could be compared with apostasy in a human heart. Many poor, benighted humans have become spiritually sterile to the point where they can no more recover to spiritual life than the wheat from King Tut's tomb could grow if were planted now.

God's humble souls who do not wish this apostate tragedy to happen to them, have made an all-out commitment to Christ such as the unknown author of this beautiful little verse apparently made.

"Reign over me, Lord Jesus!  
Oh, make my heart Thy throne!  
It shall be Thine forever!  
It shall be Thine alone!

Dear reader, please understand that merely mentally consenting to the crucifixion of carnal self does not guarantee that one will necessarily break through and become sanctified wholly, but it does open the door to the pure-heart experience and makes entrance possible.

### Validity in Verse<sup>2</sup>

Did not Theodore Monad express perfectly the "dying to self" in this classic little poem? Nobly he carried the "death-to-self" emphasis all the way from "All of self and none of Thee," to "None of self and all of Thee."

O, the bitter pain and sorrow,  
That a time could ever be,  
When I proudly said to Jesus,  
"All of self and none of Thee!"

This second verse reveals the stubborn self reeling under the relentless bombardment of the passionate love of Christ and the persistent wooing of the Holy Spirit.

Yet He found me; I beheld Him  
Bleeding on th' accursed tree;  
And my wistful heart said faintly,  
"Some of self and some of Thee."



The third verse portrays stubborn self with its weakening grip, begging for compromise in preference to total expulsion.

Day by day His tender mercy,  
Healing, helping, full and free,  
Brought me lower, while I whispered,  
"Less of self and more of Thee."

In this last verse, self is utterly spurned, and Christ is endearingly enthroned within the surrendered citadel of the heart, for time and for eternity. Hallelujah!

Higher than the highest heavens,  
Deeper than the deepest sea,  
Lord, Thy love at last has conquered:  
"None of self and all of Thee."

### **The "Death-route" Duration**

Please do not misunderstand the length of time it takes to complete the "death-to-self" journey. The length of time it takes for anyone to die is not the issue at all. Some have been known to be saved one night and sanctified the next. Others die hard. Many do not understand it at first. Some struggle for weeks, some for months and some for years. Dr. W. B. Godbey, who became one of the greatest "death-route" Holy Ghost preachers of all time, after he finally died out to self and was sanctified, confessed to his long, nineteen-year struggle with the carnal mind. He stated:

I supposed sin was dead and I was free, but to my sorrow I soon felt sin move in me. I fled to God and He blessed me, but the war went on with indwelling sin. I had the experience of some of the Galatians, "The flesh lusteth against the Spirit, and the Spirit against the flesh, so that I could not do the things I would." My life was an alternation of day and night.

Four years after my conversion I began to preach. Meanwhile the internal conflict was hotter and fiercer. I wandered in the wilderness for nineteen years, in fifteen of which I preached the gospel, my heart incessantly the scene of a civil war. I achieved some great victories in the wilderness and was often happy. I often conversed with Christians, both preachers and laymen, in reference to indwelling evil, of which I was so pain-



fully conscious, but found no comfort. They told me death was the only deliverance.<sup>3</sup>

Multitudes of others, sad to say, struggled and battled with their carnal nature all their life, and never did learn how to be crucified with Christ, and as a result, they never did become sanctified. Nor did they discover the crucifixion road to the deeper life of purity and holiness.

### **Satan, the Subtle Salesman**

Satan tried to sell Christ the idea that He need not go through the ignominy of the crucifixion to accomplish His mission in the world. Satan pointed to what he called an easier way! He always does that! Simply bow to him and take it by faith! It would appear by Satan's deceitful purpose, to be as simple as that (Matt. 4:1-11). Had Christ fallen for the temptation of Satan, He would have shut the door on the last person in the world ever being salvaged from the wreckage of a fallen race, for there would have been no atonement for sin. (Does it not follow that any individual who tries to escape the crucifixion of self is falling to the same temptation that Satan presented to Christ?) How can we be identified with Christ when He was willing to be crucified for us, if we are not willing to be crucified *with Him*? Paul believed we would have to be "*. . . planted together in the likeness of his death*" if we should entertain any hope of our resurrection (Rom. 6:5).

One can die out to carnality once and for all and have the hateful thing eradicated, but he will still have his humanity to contend with as long as he is in the world. For that reason there will be crises which will necessitate a deeper dying to humanity and a more heroic faith. Deeper dying and stronger faith will be needed as one encounters new light, new ventures, new crises and new battles in life. There always will be new things that come up, for one to die out to, and to believe for. One's dying will have to dig to new depths and his faith ascend to new heights as the more severe tests and greater storms come on. It is easy to understand why St. Paul had to die daily. G. D. Watson, in his book **PURE GOLD**, takes this position.

## Life-long Loyalty

This warning, however: dying-out to the terminal does not guarantee that one will STAY DEAD. The "Old Man" will come alive again if one goes back into sin or rides roughshod over the checks of the Spirit. One cannot remain either saved or sanctified if he builds again the things he once destroyed. (Gal. 2:18).

In the introduction to A MEMOIR OF MR. WILLIAM CARVOSSO, that great Methodist class leader of the latter 18th and early 19th centuries, he is quoted as saying that one "... may again cast away his confidence, and feel a return of the carnal mind; for he stands only one moment at a time, and that moment by faith, whose life depends on our constancy in watching unto prayer" (p. 15). "*Wherefore,*" says Paul, "*let him that thinketh he standeth take heed lest he fall*" (I Cor. 10:12).

The Holy Ghost never leaves anyone until first that person leaves Him. When one feels capable—he can handle it—he is adequate—he knows how—he is very resourceful—then, God is no longer needed or consulted. When Christians get in that condition, they create a space between themselves and the Holy Spirit, and that breach will continue to widen until the Holy Spirit is utterly foreign to them and they are not following Him at all. He then has no choice but to withdraw. In 2 Chronicles 15:2 we read: "*The Lord is with you, while ye be with him; and if ye seek him, he will be found of you; but if ye forsake him, he will forsake you.*" Many poor lost souls drifted downward so gradually, that they, like Samson, did not realize that the Spirit of God had departed (Judges 16:20).

### The Delightful Decease (The song of self being slain)<sup>4</sup>

My heart was not just right, Tho' I prayed both day and night,  
Ere the blood of Jesus cleans'd from all sin.

Tho' I strove with all my might to keep temper out of sight,  
There was just a little stirring within.

I was taught as a boy that when Satan did annoy,

I should then subdue dark passion and pride.

But it stopp'd short, never to go again, when the OLD MAN died!

There were times in my life of despondency and strife,  
Ere the blood of Jesus cleans'd from all sin.

Tho' my face would look sublime, I felt sure from time to time,  
There was just a little stirring within.

I repented, that is true, and it grieved me thro' and thro',  
When the OLD MAN would rise up inside.

But it stopp'd short, never to go again, when the OLD MAN died!

Many times did I get blessed, and to this I had confessed,  
Ere the blood of Jesus cleans'd from all sin.

I was happy every day, but at times I now must say,  
There was just a little stirring within.

There were those who said to me that I sanctified should be,  
But it only wakened up old spiritual pride.

But it stopp'd short, never to go again, when the OLD MAN died!

Oh, the joy that filled my soul, when the Lord got full control,  
And the blood of Jesus cleans'd from all sin.

He had pardoned me, that's true; now He sanctified me too,  
And there's naught but love a-stirring within.

Ere the second blessing came, with its sanctifying flame,  
There were times I'd feel that proneness to backslide.

But it stopped short, never to go again, when the OLD MAN died!

*(Chorus, verses 1-3)*

Time went on.—It was stirring yet. Many times did I smother it,  
But it stopp'd short, never to go again, when the OLD MAN died!

*(Chorus, verse 4)*

Time goes on; there's no stirring yet. Praise the Lord I don't  
smother it,

For it stopped short, never to go again when the OLD MAN died!



## CHAPTER EIGHT

### When the "Death-route" Dies

When the "death-route" emphasis died in the holiness movement, the intense pattern of fasting and prayer which characterized so many of the early holiness people, tended to die with it. We are told that those early holiness folk, as a systematic pattern, used to fast two days a week until after three o'clock in the afternoon. Then, when revival efforts would fail, they would fast two full days as a group, and then eat for two days. They would follow that pattern, with intense intercessory prayer sometimes for several weeks until the Holy Ghost would begin to move upon sinners all over the area with tremendous Holy Ghost conviction, and revivals would break out. Multitudes of the hardest sinners (such as "Bulldog" Charley Wireman) would get soundly saved and gloriously sanctified in such revivals. Many of those converts became mighty preachers of Holiness, and ardent soul-winners.

Why have we in the holiness movement of today abandoned the revival pattern which our forefathers found to be so successful? Is it not largely because the majority of our pastors and people (leaders and followers) have never died out to self, and have only the doctrine of holiness in their heads, but do not have the experience in their hearts? Even when they are sincere and try to be honest, they would make less regrettable blunders which injure the Kingdom of God if they were Spirit-led using God's judgment instead of their own.

### Kipling's Keen Conception

Has not our Christianity lost something vital when the worship of self replaces the worship of Christ, and our self-esteem replaces the self-humbling which Christ taught and practiced? When our lives are more controlled by the love and worship of ourselves, our interests, our possessions, our worldly friends and our unsanctified loved ones—then we are

not followers of Christ at all, and to call ourselves Christians is a misnomer (Luke 14:26).

"Something hidden," lamented Rudyard Kipling, "Go and find it. Go and look behind the ranges—something lost behind the ranges. Lost and waiting for you. Go!"<sup>1</sup>

Our hearts cry out: "Where could we go to find what we've lost from our basic Christianity? Where could we go but to our own Calvary—our own crucifixion of self, and then to our own personal Pentecost? Pseudo Christianity is all we can ever hope to realize unless we search for what we've lost until we find it. When we are controlled by the love of power over people, and the love of money, we have lost something. When self holds the controlling motivation in our lives, instead of God, through Christ, administered by the Holy Ghost, we've lost something. The analogy could go on and on, but the picture can never improve until the crucifixion becomes as real to us as it was to *HIM* (Christ)—His crucifixion, yes, but ours also!

If it is a fire that has become mere embers, it must be rekindled. If it is a faith, entombed, it must be resurrected. If it is love for Christ that has become weak, it must be revived until it supersedes all other loves. If that is what we have lost—we must hunt behind the ranges of humanism, materialism, rationalism and self-centeredness until we find it. It will take far more than a religious placebo to cure our spiritual sickness, because our problems are not psychological, but moral. All of our problems have a single tap root, and that tap root is not ignorance—it is depravity. It is not that we need to be better educated; we need to be crucified! If we are not dead, then God might as well be, as far as we are concerned!

### A Regrettable Retreat

One very tragic lost art is the old-time Methodist Class Meeting. It was a layman's movement, and greatly helped to keep the church spiritually alive and on fire for a century. Then the "band" meeting was humanly and carnally originated. The class meeting was a *confession* meeting. The band meeting was an *accusation* meeting. The band meeting, like weeds in a garden, killed the class meeting.<sup>2</sup> And as a result, both of them died, leaving very little hope that the class meeting, with its original effectiveness, would ever be resurrected.



There have been, in recent years, a few feeble attempts to revive the class meeting, with its original pattern and power, but little has ever come of it. Another lethal blow to the heart of the class meeting was the increasing number of backslidden class leaders who tried to lift others spiritually, when they themselves were down. The pulpits also became cursed with the same malignant malady, and still are!

The scarcity of real intercessors also has resulted in a decrease of Holy Ghost conviction in these days. Is not the scarcity of real intercessors due largely to the lack of thorough "dying to self" on the part of professed holiness people? Many know little or nothing about the compassionate, intercessory Person of the Holy Spirit!

God can never bless a church which forces the "death-route" emphasis out of its pulpits, its program or its literature; or swings from "death-route" revivals to short, shallow, emotionally-motivated, convictionless, so-called revivals which start dead, revive nothing; and end with a little emotional splash at the altar, producing nothing substantial that can be recognized a few days later.

Professor Beet, whom Gregory Mantle quotes, recognized the fact that there could be no freedom from sin as long as self was on the throne in our lives. He declared: "We shall never be set free from sin, until our powers are devoted to God. For sin arises from the erection of self into the supreme power within us. And self will reign until a *MIGHTIER ONE* occupies the throne self has usurped."<sup>3</sup> The crucifixion of self must precede the enthronement of Christ in our hearts. Both cannot reign at the same time.

### Time's Tragic Trend

In recent years, the trend is toward short revival meetings, many of which go from Wednesday night or Friday night through Sunday night. These short meetings differ greatly from the "siege-type" of revivals which were frequently practiced by the holiness people a few years back. The results from these short revival meetings are usually much less far reaching also. Neither the carnal leaders, nor their equally carnal followers are allowed time enough to get under deep enough conviction to adequately search their own hearts, or to get sick enough with Holy Ghost conviction,



to die out completely. Only a few individuals can see the awful depths of the corruption of their own carnal hearts clearly enough in a short revival meeting to become willing to face their own crucifixion.

One of the great weaknesses of modern revivals is due to the fact that too many pastors and people alike would prefer to sit back and enjoy the services, and pray for sinners, rather than to search their own hearts, confess their own backslidings, make their own restitutions, dig out their own carnality and become sanctified "Holy" and "wholly."

When it is considered more important to get new members into the church than it is to get the old ones sanctified, both the ministers and lay members are getting the whole revival pattern in reverse order. Christ wants all born again converts to first . . . tarry until they are endued with power from on high (Luke 24:49), before they go out to be witnesses to the world (Acts 1:4, 8).

When the modern, short, so-called revivals are designed to "happify" rather than convict, entertain rather than expose sin and carnality—then the pastor and people alike will veer off into the ditch and either become worldly on the one hand or legalistic on the other.

### **The Perilous Problem of the Pampered People**

When the time comes in any holiness church where the *PEOPLE* will not go along with an extended, siege-type, "death-route" revival because of the length of time required as well as the added expense or because they fear getting "snowed under" and "dug out"—that church eventually will be filled with uncrucified and unsanctified people. When this tragedy occurs, then the human and carnal handling of the affairs of the church will result. Satan is thus made happy, and God is grieved, while the malignant disease of depravity in the hearts of pastor and people remains unremedied. When the "death-route type" of revival meetings are abandoned, the church becomes like a hollow tree—decaying at the heart, with only a thin exterior remaining, until a carnal storm hits and it goes down.

### **The Evangelist's Easygoing Effect**

When the *EVANGELIST* shies away from the "death-route type" of revivals because of fear of their length or his

lower average pay or of upsetting people, his meetings will fail to dig carnality out of its pastors or people, and very soon will grieve the Holy Ghost out of his evangelistic ministry. As he leaves church after church, they may be fooled into thinking they had a revival, when all they really had was a few sermons which carnal people enjoy. When an evangelist loses the Holy Ghost and the human takes over, he then must resort to emotionalism and psychological gimmicks instead of holy unction and utter dependence on genuine Holy Ghost conviction. In his desperation to get seekers and make a showing, he learns that the evangelist that has the most seekers at the altar, and creates the most excitement, will naturally get the most calls. As a result, "*seekers*" become more important than "*finders*." Oh, the subtle temptations toward a professional ministry!

### The Pastor's Precarious Predicament

When *pastors* do not want the "death-route type" of revivals, it may be for one of several reasons. They may have their carnal church running smoothly and realize the danger of their controlling members getting somewhat upset with conviction and failing to "face up" and "die out" and pray through to victory. His congregation could become like a stirred-up nest of hornets, and the pastor might wind up with the whole swarm launching a deadly attack on him.

Some pastors, on the other hand, either know or fear that they don't have the blessing of a pure, sanctified heart, and are unwilling to run the risk of exposure before their people. Hence, they carefully avoid the evangelists which they fear might zero in on their own heart's need. This tends to keep the "death-route" evangelist from getting meetings.

As long as the short shallow revival meetings with a splash of sentiment at the mourners' bench—taking it by faith—without proper groundwork for faith—is the accepted pattern in the holiness ranks, one may expect many more *seekers* than *finders* when it comes to genuine holiness of heart and life.

When the "death-route" evangelists are forced out of the evangelistic field, the true "death-route" emphasis soon phases out of their church. This trend is tragic! The next exodus or withdrawal would be the grieved Holy Ghost Himself.



## The Trustworthy Trail

Could we not safely say that those who cling to true, Scriptural "death-route" holiness in doctrine and in experience will never get caught in the fatal drift and become liberal in their beliefs, worldly in their practices, or lukewarm in their love?

Self-interest and self-preservation often become subtle snares for the feet of the most well-meaning of God's servants. But Christ offers protection against any such ministerial tragedies when He said, "*He that findeth his life shall lose it: and he that loseth his life for my sake shall find it*" (Matt. 10:39). Therefore, the only safeguard we can proceed on, is, that we are not working for self, but we are working for God. It is His kingdom we are promoting and not our own.

"How vain is all beneath the skies,  
How transient every earthly bliss;  
How slender all the fondest ties  
That bind us to a world like this!"



## CHAPTER NINE

### Eradication Is Essential

Christ-centered or self-centered! "*Choose you this day whom ye will serve*" (Josh. 24:15).

#### Catherine's Conviction

In her book, *BEYOND OURSELVES*, Catherine Marshall taught that "There is no maturity or fulfillment of man's personality apart from the slaying of egocentricity." She then continues: "It was pointed out that the 'have died' is the past perfect tense; it looks back to a definite point in the past. Therefore this matter of getting rid of the old tyrant self is a deliberate step, exactly as entering into the Christian life is a deliberate step." Mrs. Marshall goes on to say: "We accept by faith the fact that God has heard us; that the next action will be His. We reckon by faith that He has indeed undertaken the execution."<sup>1</sup>

She seemed to understand clearly that the tyrant self must be crucified. She also understood that we must by faith submit to the slaying, and that God does the slaying, but only with our consent. She ties the "ego-slaying" and the "faith-factor" into one operation, which is very proper and definitely Scriptural. There seems to be no evidence, however, that she understood sanctification as a second definite work of grace, or ever attained unto it.

It is humiliating indeed when we discover that one like Catherine Marshall, who was not in the holiness ranks, believed in dying to carnal self; while many deluded souls *INSIDE* the true, conservative holiness ranks believe only the positive aspect of holiness. It is nothing less than a spiritual tragedy in both directions when this lady understood the negative aspect of holiness; while, on the other hand, strong advocates of experiential holiness fall into the opposite peril, denying and rejecting the negative aspect—death to their own carnal nature—a position which renders the positive aspects of purity null and void in their own lives.

## H. A. Baldwin's Basic Belief

H. A. Baldwin wrote:

In these days of softness and self-indulgence anything is preferable to death. The cry is for an easier route, a sort of chloroform route in which the seeker can go to sleep and awake in Canaan, or spread his wings and fly over Jordan. The flesh revolts from destruction. No matter how much the seeker for holiness desires to be clean, the dissolution of the self-life is necessarily accompanied with pain. Life is sweet. Men die hard. In like manner the carnal mind refuses to die till it is forced to the cross.<sup>2</sup>

(Notice: in this quotation by Baldwin, the two references to "route," associated with death to the carnal mind. Hence the term "death-route." The term "death-route" is of fairly recent usage, but the idea which it represents is almost as old as time.)

### Rhoda Reminds us that Depravity Is Disastrous<sup>3</sup>

Rhoda Sacra, missionary to Alaska, strongly emphasizes the all-importance of getting the terrible life-corrupting and soul-destroying carnality out of the heart. She declared; "It is good to be regenerated. We need it. We need to be lifted from a life of sin, but we'll never stand before the judgment bar of God with that carnal thing in our heart and get by." Probably the greatest single tragedy in the life of any Christian, is for him or her to render the positive aspect of holiness null and void in his own life by rejecting the negative aspect of death to the carnal nature. In the following quotation, Rhoda shows us how totally disastrous the carnal nature can be in a Christian's life when it is allowed to remain there. She says:

Unsanctified heart, do you want relief? You'll never—you'll never stand with that carnal thing in your heart. If I could take you back several months ago—I was in a meeting in Pennsylvania, and a man came to me and said, "Will you go with us and talk with our daughter? She's in jail."

We went to see that girl the next day. We drove about 700 miles. We went in to see her and spoke to



her, prayed and were leaving. Her parents got in the car. They had driven away and I was just getting settled to leave on my next trip. The patrolman came out and said to me, "Will you come in? She wants to talk to you alone."

I went in and he said to me, "The nature of the crime is not to be revealed." I signed the papers. I asked him after he had told me what she had done, if it was safe to be in the room with her alone. And he said, "Well, we'll be watching you at all times, but we won't hear what she says."

I went in to where this girl was. She is a year older than I am. And I saw an entirely different person than what I had seen the first time I was in with her folks. She was just writhing. And she kept saying, "Oh, my carnal nature." And I learned the story.

She said, "Do you know that I was saved when this thing rose up in me?" She said, "Do you know that I have never in all of my life, that I can remember, stolen anything?" She began to name her virtues. She said, "I have been a Sunday School teacher. I was a Sunday School teacher and a saved woman when I committed this crime."

She said, "We had a revival meeting and the Lord dealt with me about my carnal nature—and I didn't do anything about it, and now here I am three weeks after the meeting." She said, "Oh, it's my carnal nature that caused it. If I had known I would have let the Lord take it out of my heart." She went on and on and on, and I felt like I was standing in the chills of hell.

I said, "Don't you think we could pray?" She said, "It's so dark, there's no use to pray. Oh, it's so black. I think hell would be a relief from this torment I'm having." She went on and on.

She said to me, "As you travel across the country, will you tell young people—will you tell older people to let God deal with their carnal nature?" And I want you to know that's made an impression on me. It's good to be regenerated. We need it. We need a lifting from a life of sin, but we'll never stand before the judgment bar of God with that carnal thing in our heart and get by.

Oh, I wonder this morning who in this congregation is harboring in your heart that thing. But I want



you to know the touch of the Master can cleanse you of it.

If you could hear the young people that cry into my ears as I travel across the land, "I wish I had done differently." And that's young people. "Oh, I wish I had done differently."

And if you could hear the parents say to me, "We're slipping. We're slipping, and we know it, but we can't seem to help ourselves."

Do you want the touch of the Master's Hand? Let's stand.

"But of all the foes we meet,  
None so oft mislead our feet—  
None betray us into sin,  
Like the foe that dwells within."

### Clark's Classic Quotation

Art thou weary of that carnal mind which is enmity to God? Canst thou be happy while thou art unholy? . . . Dost thou love Him in return for His love? . . . And canst thou love Him a little without desiring to love Him more? Dost thou not feel that thy happiness grows in proportion to thy love and subjection to Him? Dost thou not wish to be happy? And dost thou not know that holiness and happiness are as inseparable as sin and misery? Canst thou have too much holiness and too much happiness? Canst thou be made holy and happy too soon? Art thou not weary of a sinful heart? Art not thy bad tempers, pride, anger, peevishness, fretfulness, covetousness, and the various unholy passions that too often agitate the soul, a source of misery and woe to thee? And canst thou be willing to have them destroyed? Arise, then, and shake thyself from the dust and call upon thy God! His ear is not heavy that He cannot hear; His hand is not shortened that it cannot save. . . ."<sup>4</sup>

"A little more pleasure, a little more mirth,  
You're folding your tent to be gone;  
A little more sowing discord in the earth,  
You're folding your tent to be gone.

A little more trifling, a little more scorn,  
You're folding your tent to be gone;  
A little more darkness and judgment will dawn,  
You're folding your tent to be gone."

## CHAPTER TEN

### Heart Hunger for Holiness

One of the very most important Scriptural prerequisites to obtaining a truly sanctified heart is soul hunger. The hunger for a pure heart and the Person of the Holy Ghost must be so strong that it refuses to be denied, whatever the cost. In like strain, Dr. J. O. Peck affirms:

God never left me a single year without a gracious reward in which many souls were given as seals of my ministry . . . but in the summer of 1872 a deep heart hunger that I had never known began to be realized . . . I longed for I scarcely knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged in darkness or conscious of condemnation, but the inward craving increased.<sup>1</sup>

In a camp meeting service preached about 1960, Dr. L. B. Hicks told his audience:

If you get hungry enough you'll die out . . . and if you don't get hungry enough for it, you're not going to die out. . . . If you get hungry enough you're going to set your will to get it. . . . You'll get sanctified if you get your mind made up . . . drape over a mourner's bench like an owl over a tomb stone on a wet night at midnight. Stay there till the last nail's driven and the epitaph's cut on the tomb of the Old Man!"<sup>2</sup>

Sheridan Baker, one of the giants among Holy Ghost preachers, and ardent soul-winners of the past, when seeking a pure heart, declared: "My hungering and thirsting after righteousness now became so intense that I could do nothing but pray for a clean heart. . . . There can be no true trust or soul rest while there is anything in the heart contrary to love, or any sense of impurity."<sup>3</sup>

Many have testified that their heart-hunger for holiness became so strong that they were happy to pay any price to



receive it. D. L. Moody, for example, pled: "Let it be the cry of your heart day and night. . . . Young men, you will get the blessing when you seek it above all else. . . . I had to come to that state I think I would have died if I had not got it."<sup>4</sup>

### **Wesley's Groaning Gospel**

Records show that many of Wesley's preachers, in the early days of the Modern Holiness Movement, followed Mr. Wesley's injunction to "groan after holiness."<sup>5</sup> There is evidence that when Wesley's "groan emphasis" began to die, the depths of true holiness began to shallow out proportionately. For this reason a great deal of the power and purity of true Bible holiness has been lost from the holiness movement, and has never been brought back to its original state.

### **A Longing that Lingers**

Hannah Whitall Smith divulges: "I began to long after holiness; I began to groan under the bondage of sin in which I was still held. My whole heart panted after entire conformity to the will of God and unhindered communion with Him."<sup>6</sup>

"Once there lived another man within me,  
Child of earth and child of Satan he;  
But I nailed him to the cross of Jesus,  
And that man is nothing now to me.

Now another man is living in me;  
And I count His blessed life as mine.  
I have died with Him to all my own life,  
I have risen to all His life divine."

Many famous Christians have testified to the fact that God placed within them, through the influence of the Holy Spirit, a deep longing, hungering, thirsting, panting after this experience of entire sanctification.

Dr. R. A. Torrey affirms: "No man ever got this blessing who felt he could get along without it." Dr. Torrey cried out from the depth of despair when seeking this experience, "I cannot take another step in Christian service until I know I am baptized with the Holy Ghost!"<sup>7</sup>

When Holy Ghost conviction, accompanied by heart-hunger for holiness, lacks depth, then the results will fail. If one does not have sufficient conviction and heart-hunger



for holiness, he should ask God to increase it. Since God is more willing to give the Holy Spirit than earthly parents are to give good gifts unto their children (Matt. 7:11), surely He would be willing to increase the hunger for sanctification if one would request it.

“In the twinkling of an eye  
God my Lord can sanctify.”

Many have testified that a revelation to their soul of the awfulness of the carnal nature has produced a deep hunger for cleansing and filling with perfect love (Matt. 5:6).

### Detesting Depravity

Mr. David Uptegraph, a sainted Friends minister of great spiritual power, in relating his search for a clean heart, says:

I hated pride, ambition, evil tempers, and vain thoughts, but I had them, for all that, and they were a part of me. Not as acts to be repented of and forgiven, but as dispositions lying behind the acts, and promptings thereto, natural to the “Old Man” and inseparable from his presence in my being. I began to ask God, with a measure of faith, to “cast him out.” Along with this desire there came a *great hunger and thirst* to be “filled with all the fullness of God.” I longed for a clean heart and constant spirit.<sup>8</sup>

In this same connection, Adam Clarke affirmed: “This, indeed, is the sum and substance of the religion of Jesus Christ. We have partaken of an earthly, sensual, and devilish nature; the design of God, by Christ, is to remove this, and to make us partaker of the Divine Nature, and save us from all the corruption, in principle and fact, which is in the world.”<sup>9</sup>

“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.”

### Paying the Price

Amanda Smith, the internationally renowned black lady evangelist, tells us that when God shed His light

upon her heart for her need of entire sanctification, under the teaching of John Inskip, she recognized that she must make a total and eternal consecration. In looking about, she discovered that all she had was her black self and her washtub and washboard. These she consecrated and God sanctified her. She says: "You must make your consecration complete, and you must make it *eternal*. I gave everything to God. All I had was my black self and my washtub and washboard; but I gave all, and the Spirit came and sanctified my soul."<sup>10</sup>

"Rouse up, brother! rouse up, sister!  
Seek, Oh seek this holy state."

The greatly loved and renowned Amy Carmichael said, "If I refuse to be a corn of wheat that falls into the ground and dies . . . then I know nothing of Calvary love."

It matters little, if one would call it the "death-route" or the "death-journey" or the "death-march" or the "death-blow." The essential thing is that everyone seeking a deeper experience in holiness, must die, dead! dead! dead!—dead to self; dead to the world; dead to every carnal trait; dead to sin; dead to everybody and everything; past, present and future, if one would be sanctified, with the love of God shed abroad in the heart by the Holy Ghost (Rom. 5:5). The negative dying must precede the positive purity in order for the purity to be valid.

Some poet, unknown to us, who evidently knew from experience what he was talking about said:

"Oh my life was incomplete;  
Partly bitter, partly sweet;  
Until I let the Old Man die."

### **Diligent Determination**

People, however, who are genuinely converted should have such a deep soul-hunger for a pure heart, and the indwelling Comforter, that they will never stop seeking, under any conditions, until they receive this experience. Faint hearts will never make the grade.

Why some seem to pray through so readily and receive the blessing of holiness in such a short time, while others struggle so hard for so long, is not easy to understand, aside

from the basic temperament of the seeker himself. The spirit of determination and desperation are tremendously important in seeking this blessing. One who is nonchalant and half-hearted in his seeking never will break through and receive a sanctified heart.

The author of this meaningful poem certainly knew the language of the crucified life.

"I am crucified with Jesus,  
And He lives and dwells in me;  
I have ceased from all my struggling,  
'Tis no longer I, but He;

All my will is yielded to Him,  
And His spirit reigns within,  
And His precious blood each moment  
Keeps me cleansed and free from sin."



## CHAPTER ELEVEN

### The Founding or Floundering of Faith

God's gift of salvation to man is always received by faith. We are saved by faith. We are sanctified by faith. We are kept by faith. We are not saved by works or by any personal merit. "*For by grace are ye saved through faith; and that not of yourselves: it is the gift of God. Not of works, lest any man should boast*" (Eph. 2:8, 9). This is a faith in God's promises and goodness and not a faith in our own works, not even in our own seeking or dying out. God gives us a two-fold objective for our faith in Heb. 11:6 "*. . . he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him.*" First, there must be a faith in His very Nature, and second, in His willingness to meet our need in answer to diligent seeking.

But remember, real faith is a gift of God. Although we must exercise faith, the ability to do so is a gracious, loving, and direct gift from God. Just as a sinner has no ability of his own, with which to repent, nonetheless he must focus his will to do so, with God's gracious help. Therefore one receiving either regeneration or heart holiness by faith, must exercise that faith as God graciously enables him to.

In the words of Bro. Parker Maxey: "When the conditions are met, God begins to release to the individual the inner heart ability to believe. He does not release to him that ability until the conditions are met." This vital truth is confirmed in Rom. 12:3, "*. . . according as God has dealt to every man the measure of faith.*"

When we have completely placed ourselves on God's altar for Him to crucify, faith will come responsively and naturally. This, again, is because it is God's gift. Sanctification is His will (I Thess. 4:3), and without delay, He will begin to aid our faith, and will give the answer as we believe.

When all conditions are met, faith comes as naturally as the dawn follows the night, *but not as automatically*. Even with God's aid and encouragement, sometimes the human and carnal may be slow to let go and fully trust. Satan will

be right there, trying to stop the seeker from taking the last step of faith.

How can we describe the human act of exercising faith? Everyone has a different experience. One may come clear to the end of self, and then experience a real battle of faith. He may be at the brink of Jordan's River, and find it difficult to take the step of faith. He may begin to express faith, even in clear terms such as, "Lord, I believe you to sanctify me just now," while faith wavers and the victory does not come. He may repeat this declaration several times, while the struggle goes on. But Thank God, He does not leave one comfortless. He honors and strengthens one's faith to the point that he rests in God, and God does the work. That soul *HAS* exercised faith.

Another seeker may break into the sunlight and know the work is done, so spontaneously, that he hardly realizes he exercised faith. When the last idol is on the altar, and the seeker gives up at the last point, the peace and relief may be so sweet, that he simply says, "It's done," or "He's come," or "Oh, praise God, it's real," or, "Oh, I've wanted this so long." He may not have consciously verbalized his faith in an effort to receive the blessing, but he still exercised faith.

"You will go to heaven or hell,  
One you must, and there to dwell;  
Christ will come, and quickly, too,  
All must meet Him, so must you.  
Then you will cry and want to be  
Happy in eternity."

### **The Fumbling of Faith**

Now, God's gifts are given under God's conditions. No more than He would grant saving faith to an unrepentant sinner, would He give sanctifying faith to a seeker who is unwilling to fully consecrate his all and fully die out to his carnal nature. When one is unwilling to let go of self, God is not going to sanctify his heart by faith. God will never do anything contrary to His nature, His will, or His wisdom. Certainly, He is not going to give the gift of faith to receive His blessing, unless we meet His conditions.

We said this faith must be exercised, but that cannot be done without God's aid. Here many come to a point of



danger. Many find themselves in a position of struggling to believe, but they cannot, because carnal self has not died, and God will not enable their faith to operate. Others, also without proper groundwork, may try to "take it by faith," and go away fooled into thinking they have received the blessing of heart holiness. This leads to deep disappointment and chaotic confusion.

The late Rev. Alva Turner, one of the most saintly men we have ever known, bequeathed to the holiness people this lovely legacy: "The death route makes faith operative." There is not enough faith in the whole world to sanctify even one person who will not accept the "Via Dolorosa" to his own crucifixion.<sup>1</sup>

Those who never took the "death-route" never *really* took the "faith-route." What they thought was faith, was presumption, because it was out of harmony with the Word of God. These deceived ones took the "presumption-route" and it led them up a dead end street and into the fog of endless confusion. It is utterly impossible to become sanctified by presumption. But remember—those who try to take it by faith when they are not on believing ground are like a train that tries to keep on going after it has jumped the track.

### When Faith Becomes Folly

If one were to travel to a far distant city, would he not want a map to chart out his route? Surely he would not simply get into his car, and start driving, and "Take it by faith!" Without a road map, faith is foolishness.

When Abraham struck out "not knowing whither" he was going, God, who did know the way, was with him and that was all that was necessary. No one needs a map when he has someone with him who knows the way. So, in seeking a pure heart, God leads us step by step to the promised land of ENTIRE sanctification. "*And the very God of peace sanctify you WHOLLY; and I pray God your WHOLE spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he who calleth you, who also will do it*" (I Thess. 5:23-24).

If, when one is seeking holiness, he tries to take it by faith, but rejects the "death-to-self" element, it would be like the battery in your car with only the positive terminal hooked



up. If the positive terminal in your car battery could talk and should say to the negative terminal, "I am the hot one; I don't need you!" how far would you drive? Both terminals in seeking holiness, the negative terminal of "*dying to self*" and the positive terminal of "*faith*"—both are absolutely indispensable. Even after one is sanctified, if either terminal connection is broken, he will lose the Holy Spirit's sanctifying power and Presence. Many never recover from this fall.

If Christ could not save and sanctify us by *HIS* faith without being obedient unto death (Phil. 2:8), neither can we be saved and sanctified by our faith without our obedience unto death, because the Scriptures demand that we "*go forth therefore unto him without the camp, bearing his reproach*" (Heb. 13:13). Furthermore, we are to be "*... made conformable unto his death . . .*" (Phil. 3:10). Again, in Col. 3:3 Paul says, "*For ye are dead, and your life is hid with Christ in God.*"

### The Deceived Become Deceivers

All seekers of holiness who fail to "die out" to the carnality in their hearts, if they think they receive the blessing of holiness, they are fooled, and come through with a false experience and with their hearts as carnal as before. That is what may have happened to one of the best known television evangelists of our day. He seems to claim no deliverance whatsoever from his carnal nature or its manifestations. He appears not even to believe it is possible to do a very good job of *suppressing* his carnal traits which he calls his "*weaknesses*." He says, "Each and every one of us has some area of weakness we battle daily. Whether it be malice, envy, jealousy or temper, we find ourselves, time after time, going back to God and asking Him once again to forgive the same old thing."<sup>2</sup>

We wonder what this man's holiness does do for him. He claims tremendous Holy Ghost power—but what about purity? Peter said that when the Holy Spirit sanctified the Gentiles, their hearts were *purified* (Acts 15:9). Of what value is any gift or manifestation such as speaking in an unknown "tongue" without the work of heart-cleansing and purity?

This evangelist claims to have problems, even with malice, envy, jealousy, and temper *every day*! That certainly is

not conforming to the image of Christ (Rom. 8:29). A carnal heart and a non-victorious life are no credit to God, or to His Holy Spirit, or to Christ, or to His Church. There are sinners out in the world who have never been saved who have a better record than that of battling with malice, envy, jealousy, and temper every day.

A carnally defeated life is an indignity to Christ and an insult to His precious Blood. The Word of God makes it clear: "... *the blood of Jesus Christ his Son cleanseth us from all sin.*" And again, "*If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness*" (I John 1:7, 9). We are not supposed to sustain a polluted and corrupt heart while we name the Name of Christ, lest we misrepresent Him. Christ came to this world and shed His blood to fit us for life and heaven by cleansing us from all such carnal elements as malice, envy, jealousy, and temper. We must get rid of these wicked traits because they will not be allowed in heaven. Carnal pride, stubbornness and all other such traits must go.

Yes, we feel badly for the followers of this evangelist if they too must battle with the worst internal traits of carnality every day, and never know what it is to be cleansed from such vileness by the precious Blood of Christ.

But, let us be honest ourselves! Do we not also have all too many in our own conservative holiness ranks who are living so far beneath their privileges in the gospel, as to be doing no better than the above-mentioned evangelist or his followers? It is the prayer of this writer that all who read this book and discover their carnal heart will seek the cleansing, purging, purifying power of the blood of Jesus and find complete deliverance through the ministry of the Holy Ghost.

We, in the ranks of the second blessings holiness churches have people from the top echelons of leadership down to the most obscure followers, who battle daily with their carnality, sometimes suppressing it rather successfully, but are never delivered. They often become so accustomed to their carnal flare-ups that they fail to ask either God or the ones they have wronged to forgive them. Following this corrupt pattern, one could not possibly retain the first work of grace. This is one of the great reasons why there are so many in the holiness ranks who are not holy.



Jesus said of such persons: "*And then I will profess unto them, I never knew you: depart from me, ye that work iniquity.*" (Matt. 7:23). These deceived people supposed they were about the best Christians on earth because they worked miracles and cast out devils in Christ's Name, until Christ pronounced their doom. The purging of their own hearts of carnality is far more important than casting demons out of someone else.

"Burn, burn, O love! within my heart,  
Burn fiercely night and day,  
Till all the dross of earthly loves  
Is burned, and burned away."

### When Faith Functions Fervently

The Apostle Paul said: "*I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me . . .*" (Gal. 2:20). Words fail to express the blessedness of experiencing the death to self and the empowering of the sanctified man. Oh! the glory, as faith takes hold and becomes strong, and the soul experiences the great relief from carnal bondage. Some refer to it as "peace like a river"; others, "sweetly resting"; but all can say, "My ugly, old, carnal heart is purified; Christ is enthroned, and the Holy Ghost abides. Hallelujah!"

The Holy Ghost doesn't need to be begged or coerced into entering the heart which is utterly yielded and ready. The seeker will break through as naturally as drawing the next breath, when his faith takes hold and the fire falls. As he becomes conscious of the presence of the Comforter, the Holy Ghost, his faith grows stronger and operates freely, without drawing attention to itself. That is the reason that "altar nurses" are so entirely out of order when they press the unyielded seeker to "take it by faith."

Rev. C. B. Jernigan tells of a Rev. J. D. Scott who prayed through "... down in the straw, at an old-time mourners' bench, when there was no thought of telling a fellow to take it by faith, but they were supposed to pray till something happened."<sup>3</sup> Dr. J. B. Chapman said, "Faith becomes as natural as breathing when we dethrone our Idols."

How many times have we seen someone struggling long at an altar, trying to believe, and finally giving up and confessing that they had been battling over something that they



had not been willing to surrender to God. When the fire falls, it isn't necessary to prod the seeker to believe. And until God is ready to send the fire, it is foolhardy for any seeker to try to "work up" enough faith to try to make it happen. For the seeker of Holiness to "take it by faith" seems so much simpler and less painful, that it becomes very tempting, but it is dangerously misleading.

"Oh! Where am I drifting?

Oh! who can foretell me my doom!

Oh! Where am I drifting?

Out, out into eternity's gloom!"

### Procrastination's Payday

The old-time holiness people used to urge their new converts to seek holiness without delay. True conversion should cause people to desire to press on into the sanctified experience until they know beyond a shadow of doubt that the work is done. It was unbelief that kept the carnally-rebellious Children of Israel from entering Canaan Land (Heb. 3:19). Unbelief will cause people of our day to feel that their need is not as great as God describes it, and that holiness is not entirely necessary, and that God's command: "*Be ye holy*" (I Peter 1:15-16), is not imperative. Such people will disregard the warnings of Heb. 3 and 4 and will die in the spiritual wilderness.

Any unnecessary delay in getting sanctified is always a bad risk. When God convicts one of his carnality, that soul should start at once seeking to be sanctified. Any needless delay is dangerous because the sense of urgency will die down while the issue is cooling. In the meantime Satan will take every advantage of the carnality in one's heart, and use it to cause the converted one to feel defeated, become discouraged, and give up. Then the devil has him. Procrastination has its perilous payday.

The old-time holiness people used to talk about dying like a yellow dog under a back porch. By that expression they meant for the "dying to self" to be without delay, quickly accomplished, and with a finality akin to the death of a dog. The true holiness people have always believed in the crucifixion of self, and anyone who did not believe in it was considered a heretic.

God will never assume the controls of your life until you relinquish them unconditionally to Christ. That is what self hates to do. God would be pulling one way and self the other. God would never accept such mockery. God is a gentleman, and will not take anything away from you which you will not give up, nor will He force anything onto you which you don't want. The only safe course is to die out in full surrender, and do it without delay.

### Spiritual Shoplifters

Those who object to the "death-route" will tell you they "took it by faith." When terminology shifts, the whole doctrinal structure of Christian experience shifts with it. If we get sanctified at all, we will get it by faith, but not without the crucifixion of self. Leaving out time honored terms will lead to leaving out a needed emphasis, which in turn will cause many to fail to enter into the experience of holiness. It shifts to the idea of getting the goods without paying the price—shoplifters! That would be like seeing something in the store and "taking it by faith" and walking out without paying the price! The "death-route" costs one everything. The "take-it-by-faith route," as some advocate, costs one nothing—just take it and walk out! The whole idea of seeking to escape the surrender of self to its own crucifixion is foreign to the basic principles of the Christian religion. The "faith-route," when the "death-route" is rejected, is a compromise tactic.

The only people who have become sanctified wholly without a noticeable dying process are those who had their "dying-out" already complete. When one has paid the price, then he might not have to tarry a minute for the fire to fall. It is a self-evident fact that those who cross over into Canaan and are sanctified wholly very soon after their conversion, usually find it easier to "die out" to self. They went after carnality when it was at its weakest. But if they failed to press on in at the opportune time, they may wander in the wilderness until carnality became stronger and harder to bring to crucifixion. Wesley used to encourage his converts to start seeking holiness at once. No better advice could ever be given.

Others, because of greater light, may have done more consecrating and dying out when they got saved. This is par-



ticularly true of backsliders from holiness. It may be, therefore, that these have less struggle in getting dead to self. These examples in no way discredit the need for one to die out to self until he is on believing ground.

### **Mimicking the Mockers**

The "take-it-by-faith" people who discount the "death-route" are taking the same position the mockers took when they challenged Christ to come down from the cross (Matt. 27:40, 42). That which some call faith is nothing but presumption because they refuse to surrender to the terms of true, sanctifying faith, which involves the crucifixion of self. When one's faith is groundless, his sanctification will be spurious. No one will ever arrive at a specified destination by traveling in the wrong direction. The travelers may be extremely happy as long as they think they are headed right, but they will never arrive where they desired.

One may wonder why there was no mention of either "dying-out" or "faith" when the Holy Ghost fell at Pentecost and again upon the little groups of early Christians, as is recorded in the Book of the Acts. We believe that those disciples who were sanctified on the Day of Pentecost did their dying out to carnal self during several days of heart-searching while waiting in the upper room for the "promise of the Father" (Acts 1:4)—the outpouring of the Holy Ghost. Then in subsequent outpourings, such as in Acts 4:31; 8:17; 10:44; 11:15 and 19:6, it could very well be that fresh outpourings fell again and again upon some of those who first received the blessing of holiness on the day of Pentecost. Also, new ones were sanctified wholly because they had died out so thoroughly, and possessed such strong faith, and determined wills under the pressure of severe persecution and the constant threat of violent martyrdom, that when those ensuing outpourings occurred, they were fully prepared. They had sufficient faith to receive the Baptism of the Holy Ghost and fire, with no further preparation necessary.

"Open my faith's interior eye,  
Display Thy powers from above,  
And all I am shall sink and die  
Lost in astonishment and love."



## CHAPTER TWELVE

### Balm or Bewail

A lay friend, after reviewing a manuscript, wondered about the "Balm of Gilead." The reference obviously was to Jer. 8:22. The prophet went on to ask why there had been no recovery. Multitudes of professed Christians, many of them high officials, have lived and died in the land of no recovery, simply because they would not pay the price, "die out" to their own carnal nature, and get a sanctified heart. There is no balm for those who are walking behind the rejected light of "death-route" holiness.

There was no balm for the Children of Israel who missed it at Kadesh-Barnea. They dug on an average of more than a hundred graves every day for forty years in the wilderness, and not one of those above twenty years old, who missed it at Kadesh-Barnea ever was permitted to enter the Land of Canaan (Deut. 1:39-40). When they camped for two days in one place, they left at least three hundred fresh graves as a mute testimony to rejected light and willful disobedience. Frightening, isn't it? They had never "died out" to their willful determination to have their own way. When God told them to go up and possess the land, they refused to go. Then when God told them not to go, they determined to go (Deut. 1:43). They went, but came back defeated, discouraged, and humiliated (vv. 44-45).

There was no balm for old Pharaoh and his hosts when they took the fatal step of rebellion into the death trap of the Red Sea and were swallowed by the receding waters (Ex. 14:28).

There was no balm for King Herod who brushed God aside, and took the glory and was eaten of worms until he died (Acts 12:23).

There was no balm for Pilate who made the public statement: "I find no fault in this man" and then scourged Him and turned Him over to the mob to be crucified (Luke 23:4).

There was no balm for the five foolish virgins when, at midnight the cry rang out, "*Behold, the bridegroom cometh; go ye out to meet him.*" The foolish ones were panic-stricken and cried out, "*Give us of your oil; for our lamps are gone out*" (Matt. 25:1-13). But they became alarmed too late. The door was shut.

There was no balm for Ananias and Sapphira who lied to the Holy Ghost and dropped into hell without a chance to repent (Acts 5:1-11). Those two should have been with the other believers in the upper room on the day of Pentecost when the Holy Ghost fell and purified the hearts (Acts 15:9). We know they were not there when the fire fell because the Word says of those present, that they were *ALL* filled with the Holy Ghost (Acts 2:4). If Ananias and Sapphira had been Christians at all, to say nothing of being sanctified wholly, they wouldn't have conspired together as they did, or lied to Peter and to the Holy Ghost. They were not dead to their selfishness, their possessions, their deceitfulness, their desire to make themselves appear better than they were and their evil influence on each other.

Could we not travel throughout the Bible and across the intervening centuries of church history and find many similar examples? But the point is clear. No, there is no balm for the apostate. He has forfeited his right to the atonement and there remains for him no more sacrifice for sin (Heb. 10:26), and no ability to repent (Heb. 12:17).

### **The Long Lost Legacy**

Multitudes of poor souls continue sinning blatantly and brazenly over the top of light, till they get to the place where the light goes out and they can't get their prayers through to God. King Saul got to that state. Others get to the sad state where it is impossible for them to believe God. St. John said there were people who *COULD NOT BELIEVE* (John 12:39). He then quoted Isaiah as saying the reason they could not believe was because "*He [God] hath blinded their eyes, and hardened their heart; that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them*" (Verse 40). God blinded their eyes? That's right!



## Heart-hardening Hazard

God hardened old Pharaoh's heart back in Egypt. No less than six times Moses declared that God hardened Pharaoh's heart. (Ex. 7:13; 9:12; 10:1, 20, 27; 14:8). How can we account for that? It is not difficult to understand how God hardened Pharaoh's heart at the same time that He softened the heart of Moses. The same sun that softens the wax, hardens the clay, and the sun is not to blame for the two opposite reactions. God's light shining on Moses, melted him; and the same light shining on Pharaoh hardened him. God is not to be blamed when His light and truth and conviction hardens the hearts of the rebellious. My friend, if there is the smallest, faintest speck of rebellion in your heart against obeying God, you should be scared almost to death, because every pleading and overture of the Holy Ghost in your behalf will harden your heart if you reject it, until you will get to the place where your heart will become so hardened that you cannot pray and you cannot believe.

The ranks of the righteous are loaded with poor, wretched, withered souls who have walked against light so long that they are deluded and have deviated from the path of truth. They have been that way so long there is hardly a faint chance they will ever find their way back. When they get to that deplorable state where they can't touch God in prayer and they can't believe, what hope have they? None whatsoever! unless through deep repentance, through the mercy of God, they can yet be softened and their faith re-ignited. However, the Scriptures make it explicitly clear that many souls get so far out that they can never get back.

Alright! Where did they miss it? They missed it when their will first clashed with the will of God, and they set up a trend of disobedience in their lives. They wanted their own way, and they became determined to run their own lives. They refused to "die to self" and "die out" to the will of God, and let Him run their lives. They took their lives into their own hands, and they ran it into the fog—then into the darkness, and finally into the regions of hell. And God will not stop any individual against his will.



## Assuming Aberrant Authority

All too many church members seem to forget that the Holy Ghost is the Executive of the Godhead, and the Administrator of this dispensation, and they take the church management into their own hands. Instead of working humbly with God, they soon operate on human judgment, and worse yet, carnally. When they do so, they are taking the same path that hopeless apostates of the past and present have taken. They failed to accept the challenge such as appears in these lines from an unknown poet-philosopher, who pled:

“Rouse up, brother! Rouse up sister!  
Seek, O seek, this holy state;  
None but holy ones can enter,  
Through the pure celestial gate.  
Can you bear the thought of losing  
All the joys that are above?  
No, my brother; no, my sister,  
God will perfect you in love.”

There is a balm this side of the moral and spiritual deadline, but there is no balm on the other side. There is a balm for all of the “Peters” who go out and weep bitterly (Matt. 26:75). They are truly sorry for the wrongs they have done. But there is no balm for the “Judases” who go too far in taking things into their own hands, betraying and crucifying God’s anointed (Matt. 27:5). The rich man in Luke 16:19-31 had no pity for the poor, suffering man who lay at his gate full of sores, but later, in hell, he lift up his eyes in torment, but there was no balm for him.

The only way for us to produce more *Peters* and less *Judases* is to have “death-route” revivals which will plow deep enough with heart-searching to root out the carnal nature from the depraved hearts, until they will be like Peter, who was restored, and later received the baptism with the Holy Ghost, instead of ending as did Judas, who went to a suicide’s grave and a devil’s hell.

It seems that long-term Christians tend to be more vulnerable to the more subtle temptations and more susceptible to caving in to pressure than new converts. Many of them become so calloused that they don’t even feel sheepish or ashamed when they do wickedly. Jeremiah saw this happen-

ing in his day. He asked a question and then answered it: "*Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush . . .*" (Jer. 6:15; 8:12).

### Malicious Murderers

Have you, my friend, murdered some of God's prophets? A dear old man in a revival meeting a few years ago came to the front, faced the congregation and with two streams of tears literally running down his face and trembling like an aspen leaf, confessed, "Folk, I personally have forced out eleven pastors in the past seventeen years, but I am through with that business forever." He then called his pastor to the front, embraced him, and weeping bitterly, promised, "I will never fight you." Perhaps the reason God had mercy on this dear old man was because he did not do it maliciously, but ignorantly, thinking he was doing what was right and necessary. He was pushed into that pattern by a conniving district superintendent, and as soon as the light finally broke through to him, and he saw the wrong he had done, he repented. Like Peter, he wept bitterly (Matt. 26:75). Yes, there is mercy for those who *REPENT* and *CONFESS* and *FORSAKE* their wickedness. There is a balm for those who have not gone too far, and crossed the deadlines, and this precious old gentleman found that balm. Our paths have crossed several times since that day, and I can assure you, he stayed true to his vow. He never again was cruel to one of God's anointed. Yes, he found the balm. But those who have murdered God's anointed, not ignorantly, but maliciously, selfishly, hatefully, and have refused to come out into the open and *CONFESS* their wickedness and cruelty—they will find no balm in this world or in the world to come (Matt. 12:31, 32).

### The No-balm Backfire

When a Christian on any level of responsibility sees that he must succumb to the carnal element in order to survive—if he sells out and surrenders his convictions in order to remain secure with men, he will become insecure with God, and will be headed toward that spiritual wilderness where there is no balm. Many poor souls, like King Saul and Judas, have



reached that hopeless state before they ever left this world (Heb. 3:19).

The Children of Judah revolted until there was no mollification for them with the oil of the Holy Spirit (Isa. 1:5-6). There was no balm for them because they would not repent of the wrongs they had done—nor would they change their ways and live right. “To be saved from the leprosy of sin therefore, is to be saved from leprosy of self.”<sup>1</sup>

Anyone who reads the chapters of this book may feel that some of the statements are too severe, and they may wonder: “Is there no balm?” What could be more tragic than the desolation of the deserted house? (Matt. 23:38). As there was no balm for old Israel when they rebelled against God—just so there will be no balm for us if we fail to enter into the life of true holiness (Heb. 4:1). Think of the soul-torturing anguish when a lost soul finally realizes he is eternally and hopelessly locked up in hell and banished from God forever! (Heb. 6:3-6). When we get to where these Scriptures no longer frighten us, we are in deep trouble, because “*The fear of the Lord is the beginning of knowledge*” (Prov. 1:7). Where is the fear of God when backslidden church members can continue brazenly down this apostate road, over the top of warning after warning? Many will hunt for the answer to that question for all eternity in that world “. . . *where their worm dieth not, and the fire is not quenched*” (Mark 9:44).

There comes a time in the process of human rebellion when it is too late for any balm, because the moral and spiritual cancer has made such headway that there is no cure. There is no balm or mollification for those who have allowed that infernal monster in their hearts (the carnal mind) to go too far in withstanding the Holy Ghost. “*For to be carnally minded is death*” (Rom. 8:6).

“Death enters, and there’s no defense,  
His time there’s none can tell;  
He’ll in a moment call thee hence,  
To heaven or down to hell.”



## CHAPTER THIRTEEN

### Humanism—Schullerism—A Path to Apostasy

Anything less than the crucifixion of self, is, in essence, rebellion against God, because either Christ or self will reign in every life. When self demands control, then Christ backs off (Luke 14:26). He will not play "second fiddle." Self on the throne is humanism—self worship. Humanism, which, in essence, is rebellion against God, leads directly into witchcraft and the occult, because Samuel said, "*rebellion is as the sin of witchcraft . . .*" (I Samuel 15:23). Carrying this analogy a step farther: the spirit of self-worship, which places self before God, is the spirit of Antichrist. When self is elevated, Christ is lowered.

Thus, carnality leads from rebellion to humanism; from humanism to witchcraft; from witchcraft to apostasy, and from apostasy to eternal damnation. This coincides with the reasoning which led the preachers of the early holiness movement to preach "holiness or hell"—an emphasis which the more liberal holiness advocates will no longer accept.

The humanist says, "I can do all things through the latent powers within me, once those powers are released." The Christian says, "*I can do all things through Christ which strengtheneth me*" (Phil. 4:13). Therefore, the crucifixion of self is the only absolute safeguard against humanism, witchcraft and eventual apostasy. When one shies away willfully from the crucifixion of self, he invites self-worship and is on the open road to humanism, witchcraft, apostasy and finally, eternity in the fires of hell, without God and without hope forever.

"Oh, how I hate these lusts of mine,  
That crucified my God;  
These sins that pierced and nailed His flesh  
Fast to the fatal wood!

Yes, my Redeemer, they shall die,  
My heart has so decreed;

Nor will I spare those guilty things  
That made my Saviour bleed.

While with a melting, broken heart  
My murdered Lord I view  
I'll raise revenge against my sins,  
And slay the murderers too!"

### Schuller's Spiritual Subversion<sup>1</sup>

There may not be a stronger anti-death-route voice in the electric Church of today than that of Robert Schuller, pastor of the famous Crystal Cathedral in Garden Grove, California. His television program, "THE HOUR OF POWER," is said to be the most widely watched church telecast in the world, and is raising up "self-esteemers by the multitudes. His doctrine of self-esteem is the very opposite from the self-renunciation, which is supposed to be the controlling conviction of all true Christians toward self. His brand of self-esteem is the carnal pride which Christ will not tolerate in any of His followers. Why does Mr. Schuller not realize that for one to exalt self is to supplant God? Someone has said: "To DEIFY man is to DEFY God."

### Self-esteem, the Saboteur of Sainthood

Is it not the most formidable, destructive leaven that could ever ferment in a Christian organization—that of self-importance, self-esteem, and self-elevation, instead of the Biblical self-renunciation which should characterize all of its members? (Matt. 16:25; Luke 14:26; Phil. 3:7, 8). Basic New Testament Christianity can never look upon "uncrucified" and unsanctified leaders and followers as examples to accept and pattern after.

Christians who have never been *crucified*, and thereby are not sanctified, are yet in the initial stages of Christian experience. In Hebrews 6:1 we are admonished not to be satisfied to remain in an immature state, but to leave the initial stages of Christian experience, and to go on to perfection. In this passage we are told not to continue to lay "*again the foundation of repentance from dead works.*" In other words, we, as Christians, are not to continue sinning and repenting continuously, but rather to leave that bottle-baby state (I Cor. 3:2) and go on to perfection.



No greater dwarfing tragedy could ever come upon a Christian church than to have its members fail to die out to carnal self and become sanctified "holy" and "wholly." And is it not most regrettable that the more prominent church leaders and officials, who wield the most controlling influence over the flock, are the very ones who find it the most difficult to obtain or maintain a spirit of self-abandonment, especially when the temptation to self-importance is a persistent decoy? The danger increases when some are highly esteemed by others, praised, and made to feel the elevating sensation of power over people. Mr. Schuller's anti-crucifixion of self, under the disguise of Christianity, finds its counterpart even in conservative holiness circles, when backslidden church members evidence that they have given in to a spirit of self-importance. When such professed Christians are followed, the flock will be influenced in the same direction, and cannot remain deeply spiritual. The only true safeguard is for every Christian in the ranks to be utterly abandoned to the Holy Ghost.

"Utterly abandoned to the Holy Ghost!

Seeking all His fulness at whatever cost;

Cutting all the shorelines, launching in the deep

Of His mighty power—strong to save and keep.

Utterly abandoned to the Holy Ghost!

Oh! the sinking, sinking, until self is lost!

Until the emptied vessel lies [submissive] at His feet;

Waiting till His filling shall make the work complete."<sup>2</sup>

### Essential Esteem

Christianity, with its "*Lowliness and meekness*" (Eph. 4:2), shuns the glorification of self and admonishes its followers not to be lifted up, but rather to "*denounce self, and mortify the same*. Where *ESTEEM* fits into the life of a true Christian—is not to esteem one's self, but, as Paul put it: ". . . *Let each esteem OTHER, better than themselves*" (Phil. 2:3). All "Christian Humanism" so-called, is diametrically opposed to true Christianity because it tends to worship the creature instead of the Creator (Rom. 1:25).

Paul puts the cap sheaf on the whole proposition when he said, "*For I say, through the grace given unto me, to every*

*man that is among you, not to think of himself more highly than he ought to think; but to think soberly, according as God hath dealt to every man the measure of faith" (Rom. 12:3).*

### **Christ Our Champion**

All arrogant self-esteem should fall into the dust at our feet when we are reminded that Christ, our Saviour, "... *made himself of no reputation, and took upon him the form of a servant, . . . he humbled himself, and became obedient unto death, even the death of the cross*" (Phil. 2:7, 8). Are we not commanded to take up our cross and follow Him? (Matt. 16:24). Furthermore, the Word of God teaches that since Christ "... *suffered for us, leaving us an example, that [we] should follow his steps*" (I Peter 2:21). Besides all of this, Christ said of Himself: "... *I am meek and lowly in heart . . .*" (Matt. 11:28).

"Alas and did my Saviour bleed  
And did my Sov'reign die?  
Would He devote that sacred head  
For such a worm as I?

It was self-esteem that turned Lucifer, "*son of the morning*" (Isa. 14:12-15) into the devil (Rev. 12:9), and it follows that all who adopt Satan's arrogance will suffer Satan's fate: "*And the devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever*" (Rev. 20:10).



## CHAPTER FOURTEEN

### The Result of "Death-route" Rejection

Now, with the difference between mere consecration and the total crucifixion of self being made clear by the testimonies of Lyle Potter and E. E. Shelhamer, in chapter one, we turn to a far more serious opposer than one who simply misunderstands what we mean by the term "death-route." We refer now to one who *DOES* have a clear understanding of the term, and yet does everything he can to stamp out both the term and the reality for which it stands. This opposer soon discovers how impossible it is to oppose the "death-route" without also opposing the ones who endeavor to promote it, as well as the God who originated the plan and placed it in the Bible.

In Hebrews 4:1, we are warned against coming short of "soul rest." We know this "soul rest" refers to holiness because verse nine says it is only for the people of God. When Christ prayed that the disciples might become sanctified, He said the world could not receive this blessing (John 14:17).

Many "death-route" rejecters have bitterly opposed the preacher under whose influence and preaching they went down the "death-route," *almost* to the terminal, saw the price of crucifixion, and backed out. Often there is a bitterness that causes such an one to spend years trying to destroy the influence and ministry of the man who preached them under this deep conviction in the first place. In many instances their bitterness against the "death-route" is so pronounced that it aims at *ALL* "death-route" promoters. Such an opposer seems not to realize that when he tries to destroy the influence of a "death-route" holiness preacher, he is waging war against the Holy Ghost Himself. This is a sin for which Jesus said there would be no forgiveness (Matt. 12:31-32). Such interference becomes a very serious matter with the judgment day and eternity facing us all.

## The "Kill-route" Catastrophe

Did you ever notice how often those who reject the "death-route" take the "kill-route"? So often they will try to destroy the "death-route" emphasis and the influence of its loyal supporters. Killer bees are not honey producers. Wherever they migrate the bottom falls out of the honey-producing business. The honey bees do very well until the killer bees move in with their detrimental influence. The same thing may happen when a carnal element moves into a spiritual church. Please think of this the next time you are tempted to bring your killer-bee-spirit into the ranks of the righteous.

### Problem-prone Persons

Have you not noticed that persons who come to grips with deep, "death-route" conviction, and reject it, often become problem personalities in their church, in their homes and wherever they work or do business? Their carnality seems to become more sensitive and bitter than it was before they rejected the light on "death-route holiness."

It seems also, that persons can be far more difficult and disagreeable after they have backslidden from a pure, sanctified state of grace. Matthew 12:43-45 may throw some light on this mystery. This passage states that when an evil spirit is cast out of a person, that evil spirit is very unhappy until he returns and finds that heart where he once resided, empty, swept and garnished. It seems the Holy Spirit Who purified that heart had departed (I Sam. 28:15). Adam Clarke says that "*empty, swept and garnished*" means the Holy Spirit and His fruits were gone and left the heart empty. The evil spirit then reenters that heart, bringing with him seven of his cohorts, making that person seven times more wicked than he was in the first place.

In this connection Adam Clarke has this to say:

*The last state of that man is worse than the first.* His soul, before influenced by the Spirit of God, dilated and expanded under its heavenly influences, becomes more capable of refinement in iniquity, as its powers are more capacious than formerly. Evil habits are formed and strengthened by relapses; and relapses are multiplied, and become more incurable, through new habits. "*So shall it be also unto this generation.*" And so it was:



for they grew worse and worse, as if totally abandoned to diabolic influence; till at last the besom [broom] of destruction swept them and their privileges, national and religious, utterly away. What a terrible description of a state of apostasy is contained in these verses! May he who readeth understand.<sup>1</sup>

Peter also sounds the depths of this mystery in words which should soften the hardest heart. He declared:

*"For if after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them (2 Peter 2:20-21).*

Some of these "death-route" rejecters will leave the church, and it may become impossible to ever get them back. Others will stay in the church for years, but they seem more inclined to create personality problems than they did before they were ever saved. Carnality, when it receives a threatening blow, and yet is not entirely killed, or perhaps later comes back to life, seems to be more on its guard, and more jealous of its citadel than in former years before it was disturbed. It is therefore, a very dangerous thing for one to come to grips with the issue of true "death-route" holiness and reject it, and settle back into a carnal state and decide to stay that way. It is no less perilous for one to pray through, receive this wonderful experience of holiness, and then lose it because of disobedience or carelessness, and turn away from it, and oppose it.

It has been noticeable at times, that people who were extremely sensitive to making restitutions when they were first converted, when they later on backslide, can get involved in the most terrible sins within the church, against God's anointed, and never once be willing to repent and make confession and restitution for their wrongs. Many times they don't admit to being backslidden. They continue to function in the church in their former capacity. Even when the pastor or evangelist preaches on restitution as strong and clear as

words ever could make it, they may become more rebellious and reactionary, but they do not feel conviction, or guilt as they one time did. Some refer to this as being gospel hardened, or having a seared conscience (I Tim. 4:2). At any rate, it is a very dangerous condition to fall into (Matt. 12:45).

### Carnal Confederacies

Many have followed strong personalities out of the will of God. They sometimes form strong collusions which create head-on collisions between personalities, which seriously damage the work of God, defy the Holy Ghost and crush the hearts of the Spirit-filled and the conscientious. The only way to safeguard against getting caught in this apostate condition is to die out completely to the last trace of carnality and have a purified (sanctified) heart.

When warm, holy friendships are damaged or destroyed by personality collisions, only the Holy Spirit can cure the leprous condition in the church and in the lives of those affected—and then, only when the guilty ones will humble themselves, repent and make wrongs right. It is always easier for the innocent ones to seek reconciliation than for the guilty. However, any who reject all plea for reconciliation, and who refuse to repent of their wicked influence have no more hope of heaven than Esau whom God hated (Rom. 9:13), or Ephraim who was “*joined to his idols*” (Hosea 4:17). No Christian would ever fall into this pitiful condition if he had allowed God to crucify his carnality, purify his heart and guide his steps.

Sanctified people always grieve when the devil uses carnality in the church to effect division and devastation. They long for healing and will do what they can to accomplish it, as the Lord leads. Jesus taught that “. . . *if thou bring thy gift to the altar, and there rememberest that thy brother hath ought against thee; leave there thy gift before the altar, and go thy way; first be reconciled to thy brother and then come and offer thy gift*” (Matt. 5:23-24).

Even the most unintentional misunderstandings will sometimes cool warm friendships. However, when both parties involved are genuinely sanctified “holy” and “wholly” the remedy which Jesus prescribed in Matt. 18:15-17 will work marvelously. However, it will not work when either party is stubborn and unrelenting.



## Rejecters Are Forfeitters

This is striking, but true: if one willfully rejects the crucifixion of his carnal self when he sees the light, he automatically rejects and forfeits the benefits of Christ's crucifixion and atonement. As long as one's reactions are carnal, the Old Man is not dead. The Scriptures plead: *"Let us go forth therefore unto him without the camp, bearing his reproach"* (Heb. 13:12-13). Bearing His reproach, which means nothing less than crucifixion, is a requirement of all true followers of Jesus. As Christ took His "death-route" to *PROVIDE* our sanctification (Heb. 13:12) we are to take our "death-route" in order to *RECEIVE* our sanctification (v. 13). Christ requires the crucifixion of all of our proud, stubborn, selfish, old, carnal ego before He will enter the control room of our hearts and take over. This "death-route" is the only Scriptural highway from the corruption of carnal self to heart-purity in Christ. "Death-route" opposers are devastating to true Christianity. They have been known to blanket official boards, or ruling bodies along with other top officials, with letters, bitterly denouncing the "death-route" and have been successful in removing a segment of the "death-route" emphasis from the denomination's official literature. This is a deadly thrust against true holiness at the very heart of the holiness church, through its publication department! Be not surprised when spiritually vigorous movements thus lose the power of the Holy Ghost. Are not all Christians supposed to be responsible for the preservation of Scriptural and spiritual heritage? Are they not supposed to stand up in defense, when former, holiness landmarks are threatened? Is it not mockery at its worst, when those holding responsible positions in a holiness church militate against true holiness and promote an off-brand substitute?

## When Leaders Lose Out

A fearful tragedy appears in the lives of those who one time did take the "death-route" to the terminal, and were gloriously sanctified holy, but they do not now have the experience. Many of them attained to a high level of power and influence in the church, but they grieved the Holy Ghost away and became politically corrupt in handling the business

of the church. There are many who *DO* believe in the crucifixion of self, and who preach it in theory, but they themselves are no longer crucified, nor are they living the sanctified life as they once did. Their problem is that the Old Man didn't *STAY* dead. It seems to be a fairly consistent pattern for many church leaders, if they are in leadership very long, to maintain holiness in their theology, but become carnal in their spirit and dealings.

"He answers me no more,  
My pride has closed the door;  
Oh, I've trifled with God and conviction,  
Till He answers me no more!"

Backslidden, professed Christian leaders are among the devil's greatest helpers for robbing any church of true Christianity. The overall purpose of this book is to create an overwhelming desire on the part of backsliders and other lost, hell-bound souls to go all the way back to God and prepare for heaven; to alert careless ones who are beginning to slip into a condition which, if not checked would mean eternal loss to their souls; and to urge professed Christians on every level of influence, to gain and retain the best possible Christian experience that is available to them, for the sake of their own eternal hope and their tremendous influence on others. Let us all, now and forever, be totally emptied of self and filled with God!

"Emptied of self, and filled with Thee,  
Spirit of God, abide with me;  
Help me to die to self and sin,  
Spirit divine, come in, come in!"

### **Infamous Influence Is Inexcusable**

One who does not understand the crucifixion of self may be to some extent excusable, but one who does understand it and rejects it and tries to destroy it from the church, is both anti-Christ and anti-Holy Ghost. There is hope for one who does not understand it, if he will keep his heart open to God and walk in all the light which God gives him. Paul confessed that he persecuted the church and tried to destroy it, but he did it ignorantly in unbelief (I Tim. 1:13).



The faithful Holy Ghost will reveal the truth of "death-route" holiness to anyone whose mind is not closed. If God could get the initial step toward this vital truth across to Saul of Tarsus after he had been destroying Christians, He should be able to get it across to anyone who will be open-minded and honest (Acts 9:1-9).

"Help me to watch and pray,  
And on Thyself rely,  
Assured if I my trust betray,  
I shall forever die."

### The Calamity of the Cleric Chess Game

When the more influential in the church become overambitious they tend to operate like playing a game of chess, using human underlings as pawns. Many of their victims were God-anointed men, but selfishness on the parts of the carnally ambitious made the temptation to sacrifice them too strong to resist. There is a vast difference between humbly seeking to promote the cause of Christ and ambitiously seeking to promote self, at the cost of others. Any professed Christian who has taken the "death-route" to the crucifixion of carnal self, is delivered from all such selfish and carnal ambitions.

How far down that road anyone can go with his eyes wide open and have any hope of ever getting back to God—God only knows. The fact that some seem to no longer have convictions against the mortal wrongs they have done to others, and no God-given urge to make wrongs right, is conclusive evidence that all of their professing to be a Christian is fraudulent.

Being able to preach great sermons doesn't necessarily prove anything about the spiritual state of the person preaching. The reason for this is that God honors His Word, and "*... the gifts and calling of God are without repentance*" (Rom. 11:29). This passage means that God will not revoke a gift or calling, which He has bestowed, even though the party receiving such, has lapsed back into sin, and disqualified himself for answering his call and using his gift. One may lose his anointing and unction, but his gifts and calling from God will not be taken from him, even though they may be abused or abandoned by the individual himself.

There is no doubt but what many preachers, with their gifts and calling from God, have preached for years in a back-slidden state, covered up, and yet God honors His Word, and souls are saved. To be honest, one must acknowledge the sobering fact that the roster of preachers from the day of Pentecost to the present time includes millions of poor, deluded souls who will never see the inside of the portals of heaven, because their hearts and lives are full of sin, and they have convinced themselves that all is well. The minister, or the high church official is no different from the most humble lay member in the church, when it comes to his personal relationship to God. He must repent and get saved just like anyone else. He also must "die out" and get sanctified just like anyone else. And he must live right if he wants to keep it. It is very possible for a God-called preacher of the gospel to backslide and sin against light so long and to such an extent that he crosses the dead line, to the point of no return, and is utterly oblivious to the fact (Heb. 10:26-29).

"There is a line by us unseen  
That crosses every path;  
The hidden boundary between  
God's mercy and His wrath."

### **The Man with the Broken Heart**

The heart of Christ was literally breaking when He cried out: *"O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold your house is left unto you desolate"* [Forsaken of God] (Matt. 23:37, 38).

Christ grieves over every lost soul. He *"... is not willing that any should perish, but that all should come to repentance"* (II Peter 3:9).

"I saw the blood drip from His hands,  
I saw the sweat upon His brow;  
His dying eyes were cast on me—  
I cannot help but love Him now!"



## CHAPTER FIFTEEN

### An Ardent Appeal

O preacher, preacher, preacher—you who wield an influence over multitudes—let me beg of you, please do settle forever the “death-route” crucifixion of your own heart. Only then can Christ take over the controls of your life. Only then will you save your soul and them that follow you (I Tim. 4:16). Do not drift on with the great stream of those who at one time had the Holy Ghost, but now are out there in the spiritual wilderness. Many are down to the twilight zone of life and the Holy Ghost has departed from them, and in some cases has been gone for years. Please do not follow those into eternity who failed to get a sanctified (purified) heart, and missed it forever. Do break, once and forever, my friend, from those crafty, manipulating, “usurpers” who have drifted far off the true path, and have left the Holy Ghost and Christ far back on the trail, even though, in many instances, they still profess to be Christians. Let me beg of you to flee from the wrath of God which shall be poured out upon the children of disobedience (Eph. 5:6; Col. 3:6). Let us never become like the hireling preacher (John 10:12-13) and “Smooth down the stubborn text to ears polite; and snugly tuck damnation out of sight.”<sup>1</sup>

“Depart, lost soul, thy tears to weep,  
Thy never-drying tears;  
To sigh the never-ending sigh,  
To send up the unheeded cry,  
Into the unresponding sky,  
Whose silence mocks thy fears.”

### Millions Have Missed It

All carnal church members are symbolized by the man who came to the Marriage Supper of Christ without the wedding garment (Matt. 22:11-14). This man identified himself with holy people but he was not holy. Christ ordered him bound hand and foot, and cast into outer darkness, to wail

in deep anguish and gnash his teeth in pain. From this account we understand that no carnal person will be allowed at the Marriage Supper of the Lamb. Therefore, none who profess to be sanctified holy, but yet have sin in their lives, and carnality in their hearts, will qualify for the Rapture.

The fact that no carnal person will be in the Rapture is further verified in I John 3:3, which declares: "*And every man that hath this hope in him [the hope of ever being with Christ—verse 21] purifieth himself, even as he [Christ] is pure.*"

The only means of God purifying the carnal heart is through the baptism of the Holy Ghost, such as the believers received on the Day of Pentecost (Acts 15:9). Please don't miss it, my friend.

"Self is the only prison that can ever bind the soul;

Christ the only [Person] that can the gates unroll.

And when He comes to set thee free, arise and follow fast.

His way may lie through darkness, but it leads to light at last!"

The carnal enmity of the heart will never become subject to God. It cannot be reasoned with, or coerced, or compelled, or bribed, or restrained, or frightened into total subjection to Christ (Rom. 8:7). It reigns jealously in the very seat and citadel of the soul with its willfulness, stubbornness, hatefulness, contrariness, insubordination, and malice. There is no way for one to walk as Christ walked (I John 2:6), or to be as He is in this world (I John 4:17) or to be conformed unto His image (Rom. 8:29), with that hateful, carnal element in the heart, which will not be wholly subservient unto Christ (Luke 14:33). It is entirely foreign to His very nature! "*But as he that has called you is holy, so be ye holy in all manner of conversation; Because it is written, be ye holy, For I am holy*" (I Peter 1:15-16).

"*Choose you this day whom ye will serve*" (Joshua 24:15); self or Christ! There is no middle ground. There *IS* a fence here, but there are no straddlers. One brother well said: "Christ and self cannot both be lifted up at the same time. We must face present *death to carnal self* or the eternal death of our immortal souls. The choosing is inescapable.



Unless the "Old Man" is dead and buried, Christ can never have first place in our lives. Let the last one of us know that the crucifixion of self becomes a living reality within us, and that the Old Man is dead and buried, and Christ reigns unchallenged in every facet of our lives, for time and for eternity.

Gregory Mantle gives us the ideal pattern for the emptying of self and the filling of our hearts with the Holy Ghost. He wrote:

"Take us, Lord, Oh, take us truly,  
Mind and soul, and heart and will!  
Empty us and cleanse us thoroughly,  
Then with all Thy fullness fill."

A. W. Tozer, a widely known and highly regarded twentieth century writer on the subject of true, experiential Christianity, sounded the depth of the only valid relationship that a human can have with Christ. Tozer asked this searching question: "When will Christians learn . . . that to accept Christ it is necessary to reject self?" (*Convention Herald*, January 1982).

## CHAPTER SIXTEEN

### It's Real!

There never was a more carnal holiness preacher! I was marvelously converted in my fourteenth year, on the back-side of the hay mow, on my uncle's farm in Vermont. God definitely called me to preach and I was making plans to further my education.

After leaving the farm and doing my high school work in a holiness college, I entered the pastorate—starting in an abandoned church building in northern Vermont. Six years in that pastorate and one year in another, brought me to the same college, from which I graduated four years later, and entered the pastorate again.

Many pages here could be offered to convince the reader that my consecration to God was as nearly perfect as I knew how to make it. We won't go into detail as to the sacrifices of those early years in the ministry. There seemed to be no limit to which I would drive myself, in my labors for God and the ministry.

I had, it seemed, only one major problem—carnality. It showed up at home. It showed up out in the business world. It showed up at church. Carnal explosions, many times entirely unexpected, would go off like a pistol. Every time it would happen I would have to pray back onto my feet spiritually, before I could go back to the pulpit and preach the Word.

I had studied the Theology of Holiness in college. I graduated with honors and walked out with my diploma. I had the holiness doctrine and Scriptures in my head, but I did not have the experience in my heart. I thoroughly believed in holiness, but I could not make it work in my own life.

I went through many wonderful revivals during my high school and college years, as well as several years of pastoring in a holiness denomination. I got under conviction hundreds of times (no exaggeration) when others would preach strong sermons on holiness, and when I would preach on the



subject myself. Carnal blowups would sometimes make me sick for two or three days. I would go to the woods to pray, and out to the barn to pray, and out in the car to pray, and to the church to pray. Invariably I would feel great relief. I would know God had forgiven me. I marvelled at His patience! Hundreds of times He forgave me. I would have given anything and everything to have been delivered from the terrible torture of that hateful monster in my heart. I couldn't control it, and I didn't know how to turn the problem over to God and let Him slay it. I battled with it for all of those early years and was making absolutely no headway toward controlling it or even improving on the situation. God only knows the suffering my wife went through during my mad fits and gloomy, silent hangovers!

Finally, in the spring of 1951, upon recommendation, I engaged an evangelist to hold a revival in my church in Saratoga Springs, N. Y. Up until this time I had never seen or heard of H. B. Huffman.

That Saturday evening I brought him home from the bus. He immediately began walking back and forth across our living room and saying over and over again, "Bro. Boardman, there are very few preachers who really have the Holy Ghost." He had not said that more than three or four times before I came under the most awful conviction. It was a deeper and different kind of conviction than any I had ever felt in my life. and I was already scared of him. I had a feeling he could read me like a book. I knew I had to keep a guard up or he might go after me and expose my carnal condition and embarrass me before my congregation.

He then suggested we go into the church to pray. We knelt at the altar in the darkness and he said, "Bro. Boardman, you pray." That was the last thing I wanted—for him to hear me pray. But I was on the spot, so I said to myself, "This prayer has got to go over strong. I simply must convince him that I am all right." So I prayed out as loud as I could yell and pounded the mourner's bench, and thought I had done a real good job of covering up my fears and apprehensions. But Old "Doc" Huffman had seen hundreds of carnal preachers across the years try to bluff their way out from under "death-route" conviction, and he was not fooled. A

hundred prayers like that would only have made things worse for me.

The next morning (Sunday) he preached a marvelous sermon. That night he did the same. I now felt he was the most wonderful preacher I had ever heard and my fears of him subsided. The tears ran down his face while he preached. I was thrilled! I loved it!

By Monday night his tears were dried. He let the plow down, picturing carnality as I had never heard it preached before, and I went home "under." You would have thought he had some inside information, and that he had me only in mind when he screamed out "CARNALITY! CARNALITY! CARNALITY!" at the top of his voice, and painted it black. I was angry. (Let us use the colloquialism, "mad.") I was mad! But I covered up my feelings, smiled, and kept up a front as long as I could.

Then I landed on an idea. I said, "Bro. Huffman, I want you to come into my study and listen to one of my sermons." I picked out what I felt was one of the best recordings. I thought, "When he hears me preach, that will convince him that I am sanctified, and he will get off my case, and start trying to help my people. However, the sermon was hardly started when he jumped up, started for the door and said, "Shut that thing off—Yack! Yack! Yack!" If he had salved me up, I never would have made it.

Talk about Mad! I was furious! In my heart I said, "He isn't fair. He didn't even wait till I got down into the good part of my sermon where it was real spicy. He didn't give me a chance."

For the next few nights, when he would preach on carnality, that awful carnal anger would rise up in me until I hated his sermons and him too. I couldn't understand why he had to preach on carnality every night. And he seemed to know more about it and its ways than any preacher I had ever heard. When he would tell about the old turkey gobbler, he made me feel like I was the meanest thing on earth, and I had the old turkey gobbler in my heart.

Then I put up one more big bluff. I drove out to a little pond under some shade trees and sat there in my car most of the day, searching my heart and writing down the evidences of sanctification and holiness in my heart. Late in the day I showed him my list. I had three or four evidences that



I thought were quite convincing. He looked at it and said, "Well, Bro. Boardman, keep your heart open and God will show you." I knew by this time the bluffing would never work.

But I was breaking. I had determined to bluff him out and shake him off, but nothing worked. I knew I was in for it!

The next day I went back to the little pond and searched my heart all day again, and wrote down all of the evidences of carnality that I could locate in my heart. I believe I had thirty-seven. In the late afternoon I showed Bro. Huffman my list and he said, "Well, that looks more like it." Then the siege set in, in dead earnest. The bluffing was over. I became a seeker.

I knew my boat was sunk, and for the first time in my life I had come to the place where I was willing to come out in the open and become a seeker. I begged Bro. Huffman to let me come to the altar as a seeker. He said, "No, that would spoil it all. You are not sick enough yet."

"Man," I said, "sick? I'm sick enough to die!"

"No," he insisted, "just a little head conviction. If you should come to the altar now you would pray a little, and maybe cry a little, feel a little better and think you are sanctified and lose all of your conviction."

Then we went to a preachers' meeting in Albany and the district superintendent wanted to know how the revival was going.

"Oh," I said, "I'm sick as a dog."

"Bro. Boardman," he expostulated, "Don't say that. Bro. Huffman does that to everyone he can. He preaches away their confidence. He held a revival a few years ago and he did that to my wife, but I calmed her down, and after the meeting was over, she got over it."

"Bro. ———," I said, "I'm too deep 'under' conviction to back out. I've got to see it through. I know I am carnal. And I know now that there is a cure. I'll never rest till I am sanctified." He was very upset. But I kept digging.

Several more days went by. I made a few restitutions. But every night before he would get anywhere near through picturing carnality as black as the pit of hell, and as loud as thunder to my soul, I would sit there and get so mad I

could hardly stand it. Lots of seekers never get mad at all when they are dying out to old carnal self, but I did.

Finally my wife and I and our song evangelist got our heads together, and as soon as Bro. Huffman walked through the door into the parsonage, we locked him out, and we went to the altar. He came banging on the door, but we ignored his knocks and kept on praying.

I saw more carnality in my heart that night than I had ever seen before. The awful worldly ambitions, the desires to be a big preacher, the most subtle and hateful motives—it all came out. Finally, at nearly two in the morning, it seemed as though there was a trap door in the bottom of my heart that opened and down in the hidden depths of my being the most subtle and awful traits of carnality were lurking, and I spewed them all out. Such relief came to me as I could never describe. I was sure I had finally arrived and was sanctified wholly.

Together wife and I went up to Bro. Huffman's room and rapped on his door. He pulled on the bed light and asked us in. I told him I had prayed through and the Lord had sanctified me.

He only replied, "Well, you keep your heart open and God will show you."

As soon as we left the room I said to my wife, "He didn't act as though he believed it, did he?"

"No, he didn't," she *accentuated!* I was disgusted.

The next morning I was down in the basement praying quietly when Bro. Huffman came into the church over my head and began to pray. I heard him pray, "O Lord, Bro. Boardman thought he was sanctified last night, but he didn't make it."

When I heard that, that lurking anger that had been "playing possum" arose in my heart and I was mad clear through. And again I said to myself, "There is no use in my praying through and getting sanctified while Huffman is here. He would never accept it anyway. I'll wait till he is gone and then I'll pray through and get it settled.

That evening I made up my mind I was not going to get mad when he preached. I said to myself, "I am going to sit there and smile and boost when he preaches, and maintain a sweet and cheerful countenance. However, I had something



on board that I couldn't handle, and before he had preached fifteen minutes I was as mad as a wet hen. I remained in that mood nearly to the end of the sermon, when suddenly I emerged on the other side of the anger that had flared for years. I had come out of it like coming out of dark room into the sunlight. I knew the carnal storms were behind me. I knew the Old Man was dead!

With a feeling of finality I went up into a little room in the steeple, locked the door and said to God: "I will stay in this room and not come out for seven days and seven nights if it takes it that long to get sanctified. But when I come out, if I don't have the blessing I will leave the ministry forever. I simply cannot go on in this carnal condition."

I had not prayed but a few minutes when my wife turned the knob and finding the door locked, asked to come in. At first I said, "No, I must be alone." Then with a deeper pathos in her voice than I had ever heard, she said, "But I want to come in." Immediately and impulsively I arose and unlocked the door.

She said, "Sit down. I want to talk to you. I have a confession to make. The devil told me that if I should confess to you, you would leave me and would never come back. But I must confess that I have sinned against you the worst sin that a wife could ever sin against her husband."

My mind went immediately on a rampage, but I knew then, again, that the Old Man was dead. I knew that no matter what her awful sin might be, I could not get mad.

She then explained: "This is the sin that I have committed against you: You have been the meanest man to live with I have ever seen, and it is all my fault."

"How come it's your fault?"

"It's my fault because I have petted you, and babied you, and palavered over you, and made excuses for you, and called your problem 'human nature' instead of 'carnal nature' and it is my fault that you are in the condition you are in."

"Then let's pray," I wilted! We slipped onto our knees there in the darkness and prayed for two or three minutes, when the Holy Ghost slipped into my heart, and I knew He had come. Together, again, we rapped on Bro. Huffman's door. He pulled on the light. I stood there as cool, as calm and as nonchalant as ever I was in my life, and said, "Bro.

Huffman. The Holy Ghost has come." I had no outstanding emotion except a peace that flowed like a deep, quiet river. Bro. Huffman immediately laughed and cried all at the same time. He had the witness also. My war with the carnal nature was over. The devil was defeated. The Old Man was crucified. The Holy Ghost viewed the sacrifice on the altar, and was satisfied. He came to abide. He came to reign. That was thirty-six years ago, and He still abides. A sizable volume could be written on some of the terrible storms I have been through since that memorable night when the Holy Ghost came in and sanctified my heart, but He has never failed me.

Three years out on borrowed time now, finds me nearing the crossing, but I have never regretted that painful "death-route" journey which took me to the crucifixion of that awful carnal nature which kept me constantly in defeat for years, and would have damned my soul in hell if God had not delivered me. A million years from this hour I will still be thanking God for that "death-to-self" revival wherein I prayed through to victory and was sanctified "holy" and "wholly."

Since that night in the steeple of the Old Saratoga Springs Church<sup>1</sup> I have been through and conducted many "death-route" revivals. That is the kind of revivals I stood for through seventeen years in the evangelistic field, as well as many years in the pastorate. Only eternity will reveal how many souls prayed through in those revivals, including some of the greatest Holy Ghost preachers that are out there today, preaching "death-route holiness" and seeing people sanctified.

### A Modern Miracle

Let us call this young man "Joe," though that was not his real name. At the age of thirty-three Joe was a confirmed alcoholic and cigarette fiend, with a teen-age drug and crime history. For years he had been hungry for God. Several times he had been saved, but the craving for alcohol and nicotine was so intense that he could not hold out. By the time this story starts he was at the brink of utter despair. His home and marriage were crumbling. His job was threatened. His future was utterly hopeless. When he was drinking he was so hateful, his wife could hardly endure him any longer. And



he was drinking much of the time, especially on week ends. By this time he was drinking on the job—driving truck and drinking on the highway. Everything was falling apart. He could no longer handle it. He had given up going to church at all. He was on his way out. It would be only a matter of time.

One night he came to our home on a quick errand. I greeted him as a friend. He shocked me. His face was red and bloated. He was despondent and wanted to run. He was desperate. It seemed there was but one more step to the point of no return.

We said, "Joe, you have been hungry for God for years, but these cravings are so intense that there is no way you can keep saved." He agreed.

Then we told him about several men who had been alcoholics for years, who now were marvelous Holy Ghost preachers, pastoring churches, and they recovered from the gutter level only because God healed them and purified their blood and stopped the cravings. He seemed intrigued.

We challenged: "Joe, why don't you come in right now, sit in a chair in our living room and let us anoint you with oil as the Bible says, and if God will heal you and purify your blood stream, you will never have another craving for either of the poisons that have ruined you." He consented.

We further pressed him: "Joe, will you agree to come to our home every evening and be anointed and prayed for until God works this miracle, no matter if it takes weeks or months?" He promised.

He was anointed. We prayed not over three, or possibly four minutes, when God instantly healed him, purifying his blood stream and the cravings were gone. The anointings and praying continued for six more nights until we all felt that it was no longer necessary. The cravings—even to the sub-conscious buildup of years was instantly removed. Joe had stepped into a new world, but he was not yet saved. A few weeks passed. Getting Joe back to God and soundly converted was not so easy.

However, a few weeks later God put a small town on his mind which was nearly two hundred miles away—a place he had never seen. Sunday afternoon he drove there with his wife and child. Consulting the phone directory God directed

him to a holiness preacher. He walked into that service and could feel the intense hovering of the Holy Spirit. That night he went to the altar and God saved him.

The restitutions which followed for a few weeks, reaching back into the terrible teen-age years, brought Joe closer and closer to the experience of heart-cleansing, by the baptism of the Holy Ghost and fire. At that point in time, Joe read the unpublished manuscript of this book and said, "This cut me to the heart and put me under awful 'death-route' conviction." He then requested that he come to our home every evening to pray, to dig out, and confess out his carnal traits and die out to them all, which he did.

God made Joe passionately hungry for holiness. He asked us: "Could we come to your home for nightly visits until God sanctifies me holy?" For the next fifteen nights these vigils continued, digging out, dying to carnal traits and facing traumatic issues.

Then followed the memorable Sunday night when Joe went to our local church service. A visiting preacher brought a powerfully anointed message on the prerequisites to sanctification (or heart holiness). God settled down. Joe hit the altar and in a few minutes took the leap of faith and the Holy Ghost approved of Joe's "death-route" commitments and sanctified his heart. The witness was unmistakable. Every person in the room could feel it. Many issues had been settled and this outpouring of the Holy Ghost confirmed it all.

Many more details could be mentioned and enlarged upon as Joe went down that dark, lonely "death-route" trail to his personal crucifixion, but all would be far too voluminous to bring into this account.

Joe could have taken it by faith scores of times without ever plowing to the depths, nailing old carnal self to the cross, or possessing the sweet anointing of the Holy Ghost which he enjoys today.

We close this account by stating that Joe's entire personality is radically changed. In his dying, God told him he must never defend himself, or fight his own battles, or make his own decisions. God insisted on *HIS* hand at the controls and Joe agreed to it for time and for eternity. Therefore we sing—

"And it's real, It's real,  
Oh, I know It's real.



Praise God, the doubts are settled,  
For I know, I know it's real."

In the days before Joe was sanctified, God put it on his heart to write three gospel tracts: "*Are You Satisfied?*"—"*Teen-age Problems*"—"Is Drinking Fun Anymore?" And much of his spare time is spent handing out tracts and telling people what God has done for him. Praise God forever! To Him be all the praise!

### Conclusion

My call to the holiness ministry at the age of fourteen, occurred fifty-nine years ago. I am now pretty well into the twilight of life, looking forward to a short time and a long eternity.

I believed in Scriptural holiness and preached it for several years before I knew its reality in my own heart. Since then I have seen many take the "death-route" and were gloriously saved from their carnal nature, and baptized with the Holy Ghost, "*purifying their hearts by faith*" (Acts 15:9)

I want to spend what time remains of my earthly pilgrimage with our home open to anyone hungry for God and wanting to pray or to enquire concerning "death-route" holiness. My wife, Mattie, and I earnestly covet an interest in your prayers—then we'll all share together the rewards "when the saints come marching in."

BECAUSE HE LIVES!

## Reference Notes

### Preface

1. Poem, *Dove Divine*, with explanation by the author.
2. From *The Christian's Daily Challenge*, January 8.

### Chapter One

1. Lyle Potter's testimony; given at Nazarene First Church in Niagara Falls, New York, on or about 1952. The wire recording accounts for the free delivery style.

2. This testimony, taken from a recording, make it impossible to know whether the word should be "holy" or "wholly." Either would be scripturally correct. (See I Peter 1:15 and I Thess. 5:23.)

3. E. E. Shelhamer, *Sermons That Search the Soul*, pp. 124-127.

4. Bradford Henshaw, *The Rocks Cry Out*, pp. 189-191.

5. George Muller, the renowned orphanage man of prayer and faith. See *Springs in the Valley*, January 11.

### Chapter Two

1. Capitalization emphasis by the author.
2. *A Memoir of Mr. William Carvosso*, pp. 71-72.

### Chapter Three

1. G. D. Watson, *The Heavenly Life*, p. 10.
2. Also, Matt. 3:17 and Luke 3:22.

### Chapter Four

1. J. B. Chapman, *Bud Robinson, A Brother Beloved*, pp. 35-36.

2. *Holiness in Doctrine and Experience* (Paraphrased and condensed), pp. 27-28.

3. *Ibid.*, pp. 41-43.



4. Ibid., pp. 43-47.

5. Ibid., pp. 63-66.

6. Ibid., p. 74

7 & 8. The separate pictures of Dr. S. A. Keen and Dr. S. A. Kean appear in *Echoes of the General Holiness Assembly of 1901*. Dr. S. A. Keen whose picture appears opposite page 89, died early in life. He passed away before the book was published. Dr. S. A. Kean, whose picture next to that of his wife appears opposite page 56, lived out the normal expectancy of life. S. A. Kean was the author of many holiness writings, including *Faith Papers* and *Pentecostal Papers*. The separate accounts as to how they were sanctified appear in *Holiness in Doctrine and Experience*, pages 66-68 and 172-173. Dr. S. A. Kean's name in *Holiness in Doctrine and Experience*, pp. 172-173, is spelled wrong. This book has both names spelled alike, which according to the pictures in the "*Echoes*" book is incorrect.

9. There are several serious errors regarding Scriptural holiness, four of which are especially deceiving. Satan pawns off these erroneous teachings on the people to keep them from seeking the blessing of sanctification.

One error is that sanctification was only for those early apostles, but not for us today. However, Peter declared in Acts 2:38-39: "... and ye shall receive the gift of the Holy Ghost. For the promise is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call." Besides this—Christ prayed, not that His disciples only should be sanctified, but all who should believe on Him (John 17:20).

A second error is that Christians must wait until they leave this world to receive the blessing of Holiness. Luke said, "... that we ... might serve him ... in holiness and righteousness ... all the days of our life" (Luke 1:74, 75).

A third glaring error is that sanctification comes gradually by growth. However, such terms as "baptize," "receive," "fill," "cleanse," "put off," and "put on" depict a crisis experience and not a gradual growth.

Sheridan Baker says that the work of holiness is a subtracting—a cleansing, the very opposite of growth. (THE HIDDEN MANNA, p. 36). One cannot grow sins out of his

heart any more than he could grow weeds out of his garden. The weeds in the garden, like the carnal sins of the heart, can only be removed by a violent, radical destruction.

A fourth glaring error is that this blessing of holiness is received at the time of conversion, all in one operation. However, there is not one instance in the Bible wherein individuals were converted and sanctified wholly at the same time.

The Samaritans were converted under Philip (Acts 8:5-12), and were sanctified later under Peter and John (Acts 8:14-17).

The Apostle Paul met and surrendered to Christ on the road to Damascus (Acts 9:1-7), and, according to his own testimony, was converted at that time (Acts 26:12-20). He was sanctified three days later when God sent Ananias that Saul might receive his sight and be filled with the Holy Ghost (Acts 9:17-18).

Cornelius and those of his household were soundly converted (Acts 10:1-6, 30-31). They were sanctified later (Acts 10:44-47).

The Ephesians were true disciples (Acts 19:1). They were not yet sanctified (verse 2). They were subsequently sanctified when Paul instructed them and laid his hands on them (Acts 19:6).

The Romans had such strong faith in Christ that it was noted throughout the world (Rom. 1:8). They were called to be saints (verse 7). They were not fully established (verse 11). Paul prayed that they would become established (Rom. 16:25).

The Corinthians were in Christ (I Cor. 1:30). They were yet carnal (I Cor. 3:1-3). Paul urged them on to perfection in holiness (2 Cor. 7:1; 13:9).

The Thessalonians were in Christ (I Thess. 1:1). They followed both Christ and Paul (verse 6). They had turned from idols to serve the living God (verse 9); still they were not yet sanctified (I Thess. 5:23-24).

Christ's disciples received the Holy Ghost on the Day of Pentecost. Basil Miler said: "They were born of God (John 1:11-13). They had forsaken all to follow Jesus (Matt. 19:27). Their names were written in heaven (Luke 10:20). They had peace through Jesus (John 14:27). They were not yet sanc-



tified (John 17:17). They were subsequently sanctified at Pentecost . . . (Acts 2:1-4). They received the first work of grace previous to Pentecost and the second at Pentecost. (Basil Miller, BIBLE READINGS ON HOLINESS, p. 11).

Sinners cannot receive the sanctifying power of the Holy Ghost (John 14:16-17). They must first become converted to Christ. Sanctification is never offered to Satan's followers. Sanctification, therefore, must be subsequent to conversion.

When Christ prayed, "*Sanctify them*" (John 17:17) He made it clear He was not praying this prayer for the unsaved of the world (17:9), but for the ones that belonged to Him (17:11). They had received the first work of grace, and Christ was praying that they might receive the second. Christ suffered to sanctify His people in His blood (Ibid.). They had to become *His people* to be eligible for sanctification. Therefore, sanctification had to be a second work of grace.

The Hebrews were babes in Christ (Heb. 5:12). They were exhorted to go on to perfection (6:1).

The first work of grace makes one eligible for holiness. The second work makes them holy (1 Peter 1:14-16). Only people who walk in the light until they are soundly converted, can ever hope to be cleansed from the indwelling sin in their hearts (I John 1:7).

The Bible teaches two cleansings. The first cleanses from committed sins (Rev. 1:5). The second cleanses from inbred sin (I John 1:7-9).

The first cleansing is called justification (Luke 18:13-14). The second cleansing is called sanctification (I Thess. 5:23-24).

Finally, James exhorted the sinners to cleanse their hands, and the double minded to purify their heart (James 4:8). After sinners have obeyed the first command and put away their sins, then they become double minded and must have their hearts purified. The first cleansing is for sinners; the second is for believers. Hence, the two works of grace.

It is a trick of the devil to make people believe that they were sanctified wholly when they were converted. People will not seek sanctification if they believe they already got it when they were converted. The devil will do anything to keep people from seeking sanctification. He hates the word!

## Chapter Six

1. T. E. Verner, *A Retrospective of the Carnal Mind Versus the Holy Ghost*, pp. 1, 26.
2. Poem from *The Man in Black*, p. 37.

## Chapter Seven

1. A. M. Hills, *Holiness in the Book of Romans*, p. 79.
2. Poem from *Beyond Humiliation*, Gregory Mantle, p. 191.
3. W. B. Godbey, *Holiness in Doctrine and Experience*, pp. 24-25.
4. This song by an unknown author is a respectful apology to the author of the original song by the title: "Grandfather's Clock." *Heart Throbs*, Vol. 2, pp. 211-212.

## Chapter Eight

1. Rudyard Kipling, *The Explorer*, 1903
2. Rev. Dennis Barber (Deceased).
3. Gregory Mantle, *Beyond Humiliation*, p. 57.

## Chapter Nine

1. Catherine Marshall, *Beyond Ourselves*, p. 186.
2. H. A. Baldwin, *The Carnal Mind*, pp. 180-181.
3. This extract is taken verbatim from a tape recorded message, preached at North Pole, Alaska, on or about 1960.
4. Attributed to Adam Clarke. Can't locate the source.

## Chapter Ten

1. J. O. Peck, *Holiness in Doctrine and Experience*, p. 40.
2. Dr. L. B. Hicks, the late evangelist, Church of the Nazarene.
3. Sheridan Baker, *The Hidden Manna*, p. 24.
4. *Holiness in Doctrine and Experience*, Beacon Hill Press, p. 13.
5. Ibid., p. 48.
6. Ibid., p. 147.
7. Ibid., p. 47.



8. Ibid., p. 56.
9. Dr. Adam Clarke, *Christian Holiness*, p. 27.
10. *Holiness in Doctrine and Experience*, p. 61.

### Chapter Eleven

1. "*Via Dolorosa*"—Latin for "The Way of Sorrows." This was the path out from Jerusalem which Christ is supposed to have taken, carrying His cross, when He headed for Golgotha to be crucified.
2. Jimmy Swaggart, *The Evangelist*, September, 1979.
3. C. B. Jernigan, *Pioneer Days*, p. 61.

### Chapter Twelve

1. Gregory Mantle, *Beyond Humiliation*, p. 57.

### Chapter Thirteen

1. Robert H. Schuller, *Self Esteem, The New Reformation*.
2. Poem, *Utterly Abandoned to the Holy Ghost*, (Incomplete—Author unknown).

### Chapter Fourteen

1. Dr. Adam Clarke's Commentary on Matt. 12:45: "*The last state of that man is worse than the first.*"

### Chapter Fifteen

1. H. A. Baldwin, *The Carnal Mind*, p. 173.