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THINGS WHICH ARE NOT HATH GOD CHOSEN
By William Edward Carlton

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DEDICATED TO:

To my precious wife, who has stood faithfully by me for more forty years; and to five daughters who love holiness, and have been a source of inspiration to me; and to our Brethren in the ministry among whom we have labored; and to all who love the Gospel of Holiness, this little volume is humbly dedicated.

W. E. Carlton

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INTRODUCTION

I am happy to introduce and recommend this book of Holiness sermons by Rev. W. E. Carlton to the readers of good literature.

I have known Brother Carlton for many years and have preached with him in Camps and revivals. He is one of the strongest preachers of God's word in the holiness movement.

The messages contained in this book have been preached in camp meetings and churches across this nation. If you are a lover of God's word and good holiness sermons you will love to read this book. These messages are scriptural and sound, and will bless the hearts of those who read them. I pray that many, many people will be blessed by reading this book of sermons.

Many friends and Bro. Carlton's family have insisted on him giving these sermons to the reading public.

Elbert Dodd

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PREFACE

In compliance with the wishes of friends and loved ones, I have consented to the publication of these taped messages. I humbly pray that those who read this little booklet, will be inspired to ever follow that, "Holiness without which no man shall see the Lord."

W. E. Carlton

* * * * *

01 -- THINGS WHICH ARE NOT

One afternoon while in a revival in Blackwell, Oklahoma, I was reading my Bible, a portion from I Corinthians 1:26-29. Paul was reminding the Corinthians of the class of people God had called to His work. The clause, "and things which are not" seemed to stand out as never before, and reveal a depth of meaning that all but overwhelmed me. The Lord said, "Son, the reason I can't get much done is that I can't find enough folk who are willing to be 'the things which are not.' " Too many want the credit and are not willing to be looked upon as weak and foolish and base and despised by the world. I walked the floor and wept and resolved that I would be happy to be classed among "the things which are not" for His dear sake. Furthermore, I was made to realize that if God had been looking for someone wise, noble and mighty, educated and talented, He would have passed me by. So, I felt I had gotten in on the basis of "things which are not."

In the light of this experience I want to share with you some of God's dealings with me and my family, revealing His mercy which has enabled me to continue to this hour. This is not a life story, but an endeavor to extol and magnify the mercies of God.

I can't remember how young I was when God began to deal with me. This was no doubt due to my mother's prayers before I was born, that God would give her a little boy and make him a preacher like her daddy. Her father was a minister, and also prayed for me. I believe I would have been saved early in life if some one had led me. My father was wicked and there was no family altar, no Sunday School nor church. Our family was outside the pale of the church's influence, concern and knowledge. No Christian worker ever knocked at our door and invited us to Sunday School. But God had a wall of preeminent grace about us and His eye upon us.

When I was sixteen years of age a Baptist preacher came into the community and started a revival. It was in the month of August and the weather was hot. I was helping my father cut timber and we walked several miles each day and pulled a saw and used an ax; this was our means of support. But when I heard of the meeting, I wanted to go. It was three miles to the meeting and we walked each evening. I attended fifteen services and was a seeker at the altar nine consecutive services. The devil almost defeated me as I was getting discouraged and was reluctant to go that ninth evening. But a Christian worker came to me and insisted I go again. This time I got desperate and was away from the altar praying and weeping when God spoke peace to my soul. Oh, the joy of that memorable hour when I was born again, made a new creature in Christ.

There were forty converts in the meeting and I was baptized along with others. I quit sinful habits and went to work in the church, taught a Sunday School class and was happy in the Lord. But, the church I had joined did not preach holiness and no one told us there was deliverance from the carnal nature. After a year of battling temptations without and carnal stirrings within I lost the battle and fell back into sin and, as most backsliders do, I went deeper into sin than ever before. I wish I could tear that page out of my memory. That isn't possible, but I'm glad it is all under the blood and the Lord remembers it no more. In a backslidden state I was miserable, afraid to die and not fit to live, wanting to go to church but afraid to.

During my backslidden years I fell in love with a little red-headed, black-eyed girl, who also was a backslider. She was the youngest daughter of an influential farmer in the community, Mr. Riley Black. On September 21, 1924, Ola and I were married. We lived in St. Louis part of the time where we had access to the theaters. We tried to satisfy the hunger of our souls with worldly pleasures. We were restless and miserable, running back and forth -- when in the city longed for the country, when in the country longed for the city.

But, someone got a burden and God began to work. No one would have dreamed that God would use my daddy to get our family in. He was a blasphemer and a church fighter, and cursed the preachers, played his violin on Sundays to entertain the gang. He was past fifty years of age and the whole family was lost; some backslidden and others had never professed. At this period, Dad was seized with deep and awful conviction for sin. He began to act strangely and talked of leaving mother and the children. It was circulated around that Mr. Carlton was losing his mind. He got so miserable he couldn't eat or sleep, but conviction continued to increase. This lasted for several weeks till finally, one night about three o'clock in the morning he fell asleep for about an hour. The Lord came to him in a vision and locked his hand with that of his father's and led them both away as if going to perdition. On reaching a high eminence, he stopped and began talking to them. This heavenly messenger had a trumpet voice and a bunch of keys. He told Dad all the sins he had ever committed and the restitutions he would have to make, and explained the way of salvation. He told

his Dad that he was largely responsible for the sins of his son and closed by saying, "I'm giving you one more chance."

Oh! the depth of the mercy of God who would take time out to reveal himself in such a marvelous way to one of the least, an old hardened sinner! Surely He has time for those "which are not." In this marvelous vision my Dad said there were multitudes of people and the air was filled with little children with long white robes, among them my little brother who had died at age 5. In the vision my grandmother and I appeared and she was pleading with God and I said "Dad, I told you not to do that."

All the next day the voice kept ringing in his ears. My father prayed at intervals all that day. Night came and the family went to bed, but not Dad. He kept praying and about midnight, all alone, without a preacher to help him or any Christians near and no knowledge of any scriptures, he prayed clear through to glorious victory. Peace swept over his soul, and the load of guilt was lifted. His repentance was genuine and his pardon real. He woke the whole family with his shouts of victory.

As soon as I heard of dad getting religion I just has to go see him. My wife stayed with her parents because of our tiny baby. When I arrived I found such a transformation, it was beyond description. I had never seen before nor since anything to equal it. Dad would come in from work clapping his hands and singing, with tears running down his face. He would cry, "It's burning in my heart, it's burning in my heart." He wanted to sit up and talk about Jesus instead of going to bed. We children couldn't stand before him but would fall down at his feet.

On Sunday morning we missed Dad and sent some one to look for him, but the one sent didn't return. One by one each of the children went to find him, but none returned. Mother finally went and found all of us kneeling on the ground behind the barn with Dad praying for us all -- the hired-hand was on his knees too.

When I went back to my own home my wife met me and told me she had gotten saved too. I was now in the middle of two fires. She would kneel by our bed at night to pray.

In a short time my father sent for a preacher and he and his daughter came for a meeting. It was springtime and father was putting out a crop, but he saw his family lost and undone. He secured a little school house for the meeting and took us all into his little farm home; my wife and I and an aunt from St. Louis and her children, and the preacher and his daughter.

The preacher was a humble country farmer who possibly hadn't finished grade school, but he preached with tears and a burden. Sometimes we missed him at meal time as he would be out somewhere in prayer. The meeting had been going only a few nights when the preacher invited us to the altar. I didn't have to be begged for I had come to that meeting for a purpose. After a season of earnest prayer, I rose to my feet with both hands to heaven and tears flowing freely. The old load of guilt was gone, my backslidings pardoned and a peace akin to heaven flooding my soul. The Spirit bore witness to my heart that I was once more a child of God.

I was so happy in my new found love that I couldn't see how I could contain any more. But the preacher was preaching there was more and that there was a second work. I had never heard of holiness but felt there should be an experience that would help folks live better than most were living. When I heard holiness, I felt persuaded that it must be the experience that would meet the need of the believers. I had heard my mother testify at church but had also seen her lose her temper at home and say things a Christian shouldn't say, and I was disappointed.

As I listened to the message of holiness and saw the glory on the preacher's face, my heart was hungry for what he was preaching. During the day I would slip away and get behind one of the big old oak trees and tell the Lord that I was a candidate for all he had for me. I didn't know the terminology of holiness, nor the steps, nor routes that are sometimes prescribed, but my heart was filled with a hunger that would not be denied.

In two or three nights after I was saved while tarrying around the altar when most of the folks had gone home, the deepest, sweetest, most wonderful peace I had ever known pervaded my soul. Not knowing the workings of the spirit nor the language of the Sanctified, I looked up and said, "I believe I'm sanctified." My aunt said "Amen." I knew something had happened, even though there was no outward demonstration. The Holy Ghost had come like a dove to my heart, and I had an inner witness.

I picked up our baby girl and with my wife started to my father's home, about one-half mile. Just outside the little school-house (Oh hallowed spot) I turned to my wife to tell her that I believed I was sanctified. To my recollection I never got it told, for when I began to testify, the Blessed Holy Ghost flooded my soul with such infinite love that I was all but overwhelmed. Divine love passed over my soul in waves and billows it seemed. It is impossible to fully describe the coming of the Holy Ghost. I laughed as loud as I could and cried as hard as I could cry and whooped in between times when I had breath enough. Oh glorious day, Oh memorable hour, when the Holy Ghost came. I would like to go back to that little school-house and kneel down on the spot where He came.

After that revival all of Dad's family was in the Kingdom. Family gatherings were times of spiritual visitation. My sister, Nola, picked a guitar and we would sing and testify. The Spirit came in such power that on occasions the place was shaken.

About two months later we attended our first camp meeting. My wife was sanctified in this camp. She sought in several services, but failed to get victory. Finally, in a nine o'clock prayer meeting she rose to her feet and told why she couldn't get sanctified. She related an incident when she had gone to the store to get some groceries for her father. When she returned she told him she had gotten everything he sent for, but didn't tell him about an extra item she purchased. The Spirit had immediately reproved her and prompted her to tell him about the extra item. But she had reasoned that it was small and he wouldn't care. She told the prayer meeting crowd and the Lord she would tell her father when she saw him. This item had been in her way every time she came to the altar. But after this confession, victory came to her heart. She was now fully justified and was sanctified the very next service.

After camp meeting we went back to our little home in the Ozark Hills. There was no holiness church to attend and no holiness fellowship. The churches we attended opposed holiness and preached at us, and ridiculed us. But we had something burning in our souls. We had gotten rid of everything that shouldn't be in a Christian home, a deck of cards, novels, and pictures. We didn't have any fancy plaques or mottoes to hang on our walls, so we got a piece of pine board and wrote on it, "Holiness unto the Lord," and nailed it over our front door. We sent for an old retired holiness preacher to come and stay with us for awhile -- just for the fellowship. Some time later we had a revival in our house. It was plain to all in that holiness fighting community that we believed in holiness.

We learned that there was a holiness church not too far away and after about nine months my wife and I and my mother and sister united with the Church of the Nazarene at Subula, Missouri. It was still all so new to us and we didn't know that churches had manuals and rules to go by. But the Holy Ghost had written the laws of God upon our hearts and written rules of the manual didn't trouble us.

When I was seeking to be sanctified not once did the Lord suggest to me anything about preaching. But I became active in the Lord's work, zealous to witness and take part on every opportunity. While listening to others preach I found myself repeating the message to an invisible audience. There was a growing zeal for souls. The church people began to say, "that boy is called to preach." Once they asked me to bring a ten minute message to the young people. It so frightened me that I went over to the church early and practiced my little message on the empty pews.

After two years the impression on my heart was getting heavy that the Lord was calling me to preach. I did a lot of praying and weeping and telling the Lord that I had rather be the door mat for others to walk over as I couldn't see how I could preach. I was uneducated, backward, and had a wife and two babies and no hope of going to school. I was working in the timber with a precious friend and brother in Christ, who had been preaching for several years. He was one of the most Godly men I've ever known and he molded my life by his consistent prayer life and humble walk.

One Saturday he asked me to go with him to his appointment to preach in a school house. Bro. Pennington and I walked several miles to the little school-house. He preached Saturday night and one lady was sanctified. He asked me to preach the next morning. At first I declined, but something constrained me to say, "I'll try."

The next morning before service time I went out into the field where I could be alone. I laid down in the grass and opened my Bible to Isaiah 49:15-16, which reads:

"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, they may forget, yet will I not forget thee. Behold, I have graven thee upon the palms of my hands -- thy walls are continually before me."

These words seemed to be a promise to me and have been proven on many a battlefield for not once in over forty years has the Lord failed me or forgotten me. It was a big text for a beginner and I asked the Lord that morning to make my call so real, if He was calling me, that I'd never doubt it. He did just that, for my call to the ministry is as clear as the witness of my salvation.

I don't remember anything I said in that first attempt to preach, but the blessed Holy Ghost anointed the service and sealed my call. It was two o'clock in the afternoon before we left the place. There was singing and shouting and shaking hands. It was another memorable epoch in my life, God had anointed me, as unworthy as I am, to preach His glorious gospel.

After my call was settled, I began entering every open door, school-houses, brush arbors and wherever I got a call. I didn't know I was supposed to have a license or be ordained. All I knew was that I was called.

The next spring we moved to Pontiac, Michigan, to work in the car shops. We arrived on Saturday and the next day a door was opened to preach in the city jail. I got a job at the Fisher Body Shop, we found a good church to attend and they put me to teaching the young people's class. This was a great challenge for there were thirty-five young men and women in the class. Doors were opening for me to preach once or twice a week. I was making good money and had started saving some, but the Lord began talking to me about full-time preaching.

One night after we had gone to bed the Lord wouldn't let me sleep, but started showing me places he wanted me to preach. I was to quit my job and take my wife and babies and go back to the Ozark Hills where I had been reared and enter Home Mission work. It was quite a struggle, and I told the Lord that they would call me a fool for quitting a good job and coming back to the hills where there was no support in sight, (and they did say "Bill's a fool."). But I knew the voice that was calling and the Lord was saying, "you are to give full time to me." About midnight I cried out, "I'll go, I'll go." From that moment there was no turning back. That was near Christmas so we waited till spring and I told my foreman that I was leaving and why. He assured me that my job would be waiting if I ever came back, but I have never turned back. It was a complete good-bye to shops and a total commitment to full-time ministry. That spring and summer the Lord gave us some gracious revivals. No building could be found that would seat the crowds. They came on foot, horse and buggies, and cars. As high as six and seven hundred assembled to hear me preach. Scores were saved. The total remuneration for the whole summer didn't equal two weeks' salary in the car shop, but the consciousness of being in the perfect will of God was riches worth more than gold.

In the fall we attended the Missouri District Assembly of the Church of the Nazarene in St. Louis. It was a wonderful time of fellowship and refreshing. While listening to the pastors reports we heard them mention a church that needed a pastor. It seemed the Lord impressed me to go there. The District Superintendent seemed surprised that I was interested in that place, but introduced me to the delegation from Eldon, Missouri. The delegates were happy to find someone who was willing to help them. The out-going pastor had come to the assembly to ask that the church be dropped from the District rolls feeling it was hopeless. I accepted the church, asking no questions about salary or parsonage. In about a week my wife and I and children were on our way to our first pastorate. Having never even attended a church board meeting and fully lacking knowledge of how to pastor a church, we nevertheless were conscious of the leadership of the blessed Holy Ghost. We found a small, but devoted group of Nazarenes who were struggling to keep the church alive. They had had eleven pastors in ten years and were smaller than when first organized. But God

began to move and in less than two years a new basement church had been completed and the membership quadrupled and revival tides were on.

It was in the midst of joy and blessings, and all the way seemed bright with glorious possibilities and prospects, that the death angel called and took from me my precious wife, leaving me stunned and with three motherless children. She took suddenly ill and was rushed to the Hospital. On the way to Lakeside Hospital in Kansas City, she sang "Oh, Happy Day" and testified to the young doctor in whose car we were riding. After the operation she lived only a few hours, but shouted, "Glory, Glory, it's good to feel good in your soul right in the teeth of death." After telling me she had never seen an "aught" in my life that was unChristian she slipped beyond the veil. Yes, it paid to have the records clear and know that holiness was working.

My family is gathering over on the other side. Half of my Dad's family are gone and they have all died in the faith. In closing I would like to share with you my mother's marvelous crossing. It was revival time in the little town of Annapolis, Missouri, where mother lived. I was the evangelist and appreciated the privilege of staying in mother's home. Though failing in health, mother got out in the cold February weather and invited the neighbors to church to hear her son preach.

During the meeting mother became critically ill. A doctor was summoned, but she continued to suffer and had a restless, fitful night. The next morning while standing by her bedside I saw her cease to struggle and suffer, saw the death-dew on her brow and her eyes set and her lips cease to quiver. It was over, we thought, and the kind ladies called loved ones in. Why I started praying as I did, I know not. It seemed that I couldn't give her up, she had been my pal and counselor across the years. Whatever the reason, I started praying, "Oh, Lord, bring her back." How long I prayed I don't know, but God heard and answered and brought her back with a message that will always be a comfort to me. Conscious that something strange and wonderful had taken place, I said, "Mother, you were gone awhile ago," and she answered "Yes, son and I saw Dad and he's with Jesus, don't bring me back any more." God in mercy let mother slip beyond the veil and come back and tell me that Dad was over there. Dad had had a lapse in his experience when a holiness fighting preacher had persuaded him to take a chew of tobacco. But God had mercy upon Dad and gave him a lingering illness during which he prayed his way back to victory. Truly the Lord takes notice of the "Things which are not."

I've never had one regret that I took the way of holiness and that I've gone all out to preach it and promote it. The Lord has supplied our every need, and kept me busy, and there has never been a time when there wasn't an open door. I would not disparage secular work, but am so thankful the Lord has kept me busy full time in His service preaching His everlasting gospel.

God gave me another precious wife and companion who loved holiness and has been willing to sacrifice that I might be true to the heavenly vision. We have labored together for over forty years. The fields are still bidding us to labor and the future is bright and He is at the door.

In the words of this old song we close this message:

"When first I heard of holiness,

I thought it must be right.
It seemed to fit the Bible
And be the Christian's light.

"I went to a camp meeting
And heard them preach and sing
They surely preached the Bible
And made the walkin' ring.

"I little thought of joining,
I said I could not stand,
To be among a people
That's called the holy band.

"But as I went to hear them
And saw the way they did,
I saw they had a treasure
From worldly people hid.

"They seemed to be so happy
And filled with Christian love,
When people talked about them,
They only looked above.

"My heart begin to hunger,
And thirst and burn within,
I wanted full salvation,
A freedom from all sin.

"I went to God for holiness,
And called upon His name,
He cleansed my heart completely
And filled it with the same.

"And now I'm one who bears that name,
That happy holy band,
I've crossed the river of Jordan,
And into Canaan's land.

"The atmosphere is pleasant,
The fruit is large and fine,
When you reach heaven's portals
I'll not be far behind.

-- Chorus --

"We will sing (until we die)
And we'll preach and testify,
We'll preach the way of holiness so true,
We will sing until we die,
And we'll preach and testify,
Till our precious loving Savior's face we view."

* * * * *

02 -- FIVE REASONS FOR HOLINESS

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost, and with fire:" Matthew 3:11.

If you should ask me why holiness of heart and life is my emphasis, my answer is that it will take it for all who hope to enter heaven. Furthermore, if we are to conserve a holiness church, it must be our major emphasis. "Holiness must be allowed to have the unquestioned right of way, nay more; it must have first place. It must wear the purple, and be crowned and sceptered and enthroned in every song, prayer, testimony, and message. Nothing should be done to quench the spirit of holiness." So wrote Lowery in Possibilities of Grace.

This message on five reasons for holiness will not and cannot begin to cover the subject, for reasons for preaching holiness are many. But these five reasons are presented in simple form, easy to be understood and remembered. There are a few marvelous and wonderful things that the baptism of the Spirit does for those who receive it.

First of all, it purifies. This alone should cause every Christian to desire it and seek it. Who would not want a pure heart? God's everlasting purpose has been purity or holiness for his people. Throughout all ages his requirement has been moral purity.

In the book of Genesis, the first portrait of Adam and Eve is that of two holy and sinless beings. Not a taint of sin marred their souls, not a tinge of guilt disturbed their pure consciences. They were created as pure as the angels and retained that purity until they yielded to the tempter and thereby became depraved and unholy. But God promised a remedy.

Throughout the whole of Levitical worship, the idea of purity was paramount. Sanctified priests, lambs without spot or blemish, pure incense, pure olive oil, vessels kept clean by continued washings. Purity was required of all who drew near to God.

In the Psalms the question is lifted to the heavens as if the Psalmist called to that high and holy place, "Who shall ascend into the hill of the Lord and who shall stand in his holy place?" Immediately the answer comes back clear and strong, "He that hath clean hands and a pure heart."

Isaiah got a vision of the holiness of God one day and cried out for cleansing. The seraphim placed a live coal upon his lips and announced that "thy sin is purged and thy iniquity taken away."

Malachi asked, "who may abide the day of his coming? He shall sit as a refiner and purifier of silver: and he shall purify the sons of Levi." A refiner watches the molten metal and dips off the dross until he sees his image reflected in the metal. Uncle Bud said he thought he was all going to skimmings.

In the New Testament John the Baptist declared in the words of our text: "I indeed baptize you with water unto repentance ... but he that cometh after me ... shall baptize you with the Holy Ghost, and with fire ... and he shall thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire."

Peter, fifteen years after Pentecost, when relating what happened to the Gentiles at Cornelius' house, said that God put no difference between them and the Jews, but gave them the Holy Ghost, purifying their hearts by faith.

The Epistles abound with exhortations and commandments to holy living and purity of heart. Titus wrote about our Savior, Jesus Christ, who gave himself for us, that he might redeem us from all iniquity and purify unto himself a peculiar people, zealous of good works.

But this purity or holiness is not relative, consisting only in the imputation of Christ's righteousness, but is personal and inward. It is the restoration of the divine image, an inward purging that burns out all sin, until there is a loathing of all that is impure. It will and does purge out all envy, jealousy, strife and every impure element in the soul. There will be pure appetites, motives, thoughts and deeds. Praise God for a purifying experience! In these days of low morals, corruption and deceit everywhere, God has grace to make and keep us pure.

The second reason for holiness is that it unifies. It is a blessed uniting experience. Nothing else will bring unity among God's people. Jesus prayed in St. John 17 that God would sanctify his disciples that they might all be one. His prayer was answered on the day of Pentecost when the Holy Ghost was given and the Word says that they were all of one heart and one soul. This unity is three-fold, unity within the heart, unity among God's people, and unity with Christ. God begins by first bringing a state of unity in the individual heart. Until one is sanctified, he has a dual nature, a tug of war on the inside. If a person is at war with himself, he can bring little peace to others.

Paul spoke of this inward conflict in the seventh chapter of Romans, saying when I would do good evil is present with me, and though assenting that the law was good and holy, yet he found another law bringing him into captivity. This was Paul's experience before he found Christ. In the eighth chapter, he shouts the victory that there is now no condemnation to them who are in Christ.

James spoke about the double-minded man who is unstable in all his ways. He is undependable and breaks down in the crises. Neither God nor the church can depend on the unstable, double-minded person. Oh for stable, dependable folks, whom God can use to build His Kingdom. To the double-minded, James says, "Purify your hearts." Thank God there is a remedy

for that unstable, up and down, in and out condition. The old troubler can be purged out until the heart is in a state of unity.

This blessed experience of holiness will also bring unity among God's people. It is written that we are all baptized by one Spirit into one body, whether we be Jews, Gentiles, barbarians, bond or free. The baptism of the Spirit will fuse all into one body. I once worked in a smelting plant where bundles of old scrap iron were pitched into a furnace of white heat. When taken from the furnace, the old scrap iron was a mass of glistening, shining metal. All the rust and alloy gone. The horse-shoes and spike-nails and wagon tires had lost their identity. So the fires of the Spirit can take a group of people from diverse backgrounds of religion and family and mold them together until there will be unity and cooperation in the building of the kingdom.

Don't ask me to explain why the holiness people are divided into so many splinter groups everywhere, and more groups splitting off as time goes on. Could it be that we might see more done in this awful day if the holiness people would present a united front before the world? The most of the things that divide God's people are nonessentials. We will not always see eye-to-eye. We will not always agree at every point. But when we stress differences and become contentious over incidentals to the point of breaking fellowship, we displease God. Paul and Barnabas disagreed once over who should go on the missionary journey, but they remained united in purpose. They neither quit the work nor broke fellowship, nor started opposing the other. They kept confidence in each other and also saved the young man Mark, who later was profitable to the kingdom.

A sanctified person will always be found endeavoring to keep the unity of the Spirit in the bonds of peace. He is not a trouble-maker, sowing discord among brethren. The Word says there is one body, and one spirit, one hope, one Lord, one faith, one baptism, one God and Father of us all. Indeed the summum bonum of all preaching is to the end that we all come into the unity of the faith.

We are not advocating ecumenicalism promoted by the apostate churches, but a unity brought about by the Holy Ghost baptism that purges the heart from sin. Only the sanctified are one in the Spirit.

Holiness also brings about a unity with Christ. Oh, how amazing, what condescension that Christ should lift us and make us one with Him. The very thought of it should cause us to feel like Peter, who felt his unworthiness that Christ should wash his feet. Jesus prayed that his disciples should be made one with both Him and His Father. In Hebrews two it says, "Both he that sanctifieth and they who are sanctified are all of one for which cause he is not ashamed to call them brethren." One with Christ, one in spirit, one in love, one in compassion for souls, Abraham had such oneness with the Lord that he could talk on such intimate terms that God wouldn't destroy Sodom until Lot and his family were out. Moses had such unity with divinity that he stayed the wrath of God and saved a rebellious nation from destruction. Oh glorious truth, unity with the Holy Trinity. Yes, it unifies.

The third reason we offer is that holiness satisfies. People are running to and fro seeking satisfaction, trying to satisfy their souls with the things of earth. They drink from the fountains of

life's pleasures, entertainment, travel, and things that money can buy. But the soul remains unsatisfied. The poet wrote:

"All my life long I had panted for a draught
from some cool spring
That I hoped would quench the burning of the
thirst I felt within."

Holiness of heart is the only satisfying experience. It is the end of the quest for satisfaction. It is the end of faith, that point of culmination of grace, a completion of God's remedy for sin. The finished work of salvation in the heart, hence the soul is satisfied. Holiness is that state where we stand perfect and complete in the will of God. It satisfies the deepest longings of the soul. It is the rest of faith. The sanctified are not tossed about with every wind of false doctrine. False cults and isms have no appeal. Nothing but holiness satisfies the pure in heart; even so-called fundamental churches who oppose holiness are the wrong atmosphere for one who is satisfied in the love of God. Holiness is his life and he has no time for anything but the promotion of holiness. Worldly pleasures too have lost their appeal and are empty broken cisterns to the one who has found this satisfying portion.

"There's no thirsting for life's pleasures
Nor adorning rich and gay,
For I've found a richer treasure,
One that fadeth not away."

Not only does holiness satisfy the heart, but it satisfies the Lord and he is pleased when his children are like him. The purpose of his suffering was to sanctify his people. When thou shalt make his soul an offering for sin he shall see the travail of his soul and be satisfied. Others may not be satisfied with us and kinfolk may even be ashamed of God's holy people, but as long as the Lord is satisfied and pleased, we're safe.

Like the gate-man in a great railroad terminal whose job was to check tickets and baggage. In the process he displeased some and they were vexed at being detained at the gate. The gate-man was criticized and coolly treated at times. When asked how he could keep so calm and composed, he pointed to an upper window where his boss was looking down upon him and said, "When he smiles at me, it doesn't matter what others say." So with us, if Jesus is satisfied with us, it matters little what others think or say.

The fourth reason for holiness is that it happifies. It is not a long-faced, sanctimonious religion. It will make one happy. However, it is not transport, continual ecstasy. The sea of perfect love is not always swept by a tempest of excitement, but it is a life of praise. Clouds, conflict, trial, and suffering will come, but in the midst of all, the sanctified sings a paean of victory. The poet sang:

"Mid storms and clouds and trials,
In prison, at the stake,
He leaped for joy, rejoicing

'Twas all for Jesus' sake.

"That God should count him worthy
Was such supreme delight.
He cried, the yoke is easy,
The burden it is light."

Yes, it happifies. It is the joy unspeakable and full of glory. It is the well of water that Jesus said would be in us, and is the upgushing of its waters. It is perennial and is ever springing up into everlasting life. It is one of the paradoxes of holiness that one can be both happy and sad at the same time. An aged saint used to testify that she was happy and she was unhappy. Unhappy that her children were in sin, but happy that she was right with God.

The joy of the Lord is our strength and only the sanctified have this abiding joy. Joy and happiness are attractive in religion. It was said of the Church of the Nazarene in her early beginnings that the secret of her growth was that she had a joyful religion and a positive gospel. The world will not be attracted to a dead, cold, joyless church. A young man far from home and hungry for God went to a holiness church and so many got up and testified about their trials and tests that he left disappointed and never returned. God save us from a joyless religion. Let us keep the freedom until there will be times of rejoicing in the Spirit. If we're not careful, we'll swing so far from liberalism that we'll get over into dead legalism.

Let us keep that experience that makes us happy. Let us steer clear of a long-faced religion. A little girl visiting on the farm was observing an old mule one day, with his face hanging over the fence and gnats gathering around his eyes. He looked so sad that the little girl said, "Poor old mule. I suppose he has religion like Grandpa." No, holiness happifies.

The fifth and last reason is that holiness qualifies. The dictionary definition of qualify is, "to render fit for an office or occupation, to render legally capable." As Christians we are called to the highest occupation on earth, to serve in the great cause of the Kingdom. So this experience qualifies the believer for service, makes him fit, makes him capable. He is sanctified and meet for the Master's use. His service for Christ will not be tainted by selfish motives; his life and testimony will agree. He has the enduement to serve God acceptably, also to meet the requirements of the Christian conscience of others. His testimony will be convincing and his praying effectual. Thank God for this qualifying experience.

It is the prerogative of the Holy Ghost to call and qualify ministers. A man may have all the learning in the world and all the culture that schools can afford, and yet be a novice in spiritual understanding. On the other hand, one may be limited scholastically and have the Holy Ghost, and preach with certainty and clear understanding of the plan of salvation. The Word says ye have an anointing and ye have an unction. Holiness is a sure guide to truth, a spiritual discernment of spiritual things. It detects the false and discriminates between the chaff and the wheat. Holiness helps the preacher preach with authority. But this qualifying enduement is not alone for the preacher but for the laity too. It will make laymen able and efficient witnesses.

Holiness gives a peculiar quality and excellency to service that is lacking in the unsanctified; not that all will be gifted and talented, but the most menial tasks and lowly service will be made glorious because it is done as unto Him. A housewife can bake the biscuits and spank the babies with grace and keep the victory.

Thank God there is a qualifying experience that will change weak, feeble folk into steadfast, effective witnesses. Even the Old Testament bears witness that those whom God calls he qualifies. Samuel anointed Saul and David to be kings. After his anointing Saul received a new heart. The Spirit of the Lord came upon David from the hour of his anointing. After Solomon was anointed king, God gave him a wise and understanding heart. Moses anointed Aaron and sanctified him. This anointing ceremony was indicative of sanctification. In sanctification, there is both cleansing and enduement. This qualifying experience not only makes us fit for living life at its highest here, but qualifies for heaven. With a holy heart, we'll feel at home up there in that holy place. Having journeyed with God's holy people on earth, we'll not be a stranger over there. We'll be home.

"No heartaches are known in that city,
No tears ever moisten the eye;
There's no disappointment in heaven,
No envy and strife in the sky.

"The saints are all sanctified holy.
They live in sweet harmony there.
My heart is now set on that city
And some day its blessings I'll share."

Let us forever praise Him who provided this experience that purifies, unifies, satisfies, happiness and qualifies. Five reasons why we preach and insist on holiness of heart and life.

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03 -- SANCTIFIED BY GOD THE FATHER

"To them who are sanctified by God the Father and preserved in Jesus Christ and called."
Jude 1:1

Before reading a book whether sacred or profane, it is well to ascertain who the author is and who he is writing to and what he is writing about. This will help in the understanding of the book.

The writer of this brief Epistle from which our text is taken introduces himself as Jude, the servant of Jesus Christ and brother of James, and proceeds immediately to state that he is writing to the sanctified, and on the subject of the common salvation. A lot of mistakes have been made and erroneous doctrines taught by taking scriptures out of their setting. Scriptures do not contradict themselves unless perverted.

It is clear that Jude was writing to a group he designated as the Sanctified. Isn't it wonderful that he addressed an entire Epistle to a group of sanctified people? Some may ask, "Why is that so wonderful?" Well, it stands to reason if there were sanctified folks then, there could be now, and since the Bible was written for all times, it is for us today. So, I believe Jude was writing not only to the sanctified then, but to us today if we have the blessing.

Most every Orthodox Church taught holiness in their early history. It was in their disciplines and preached and sought until pride and popularity and materialism slipped in. John Wesley taught it and urged the people to seek it and for possibly a century, the Methodists lived in the triumphs of this faith and had camp meetings that were centers of holy fire. Old-fashioned mothers shouted tucking combs out and fathers prayed till they were heard throughout the community. Under Holy Ghost conviction sinners fell as dead men and prayed through. And today, every Orthodox Church believes it will take holiness to enter heaven. None are so bold as to think one could gain entrance to that holy place if tainted with sin. Even the most liberal entertain a hope that some provisions are available to make one holy before he meets a Holy God.

We shall present six or seven popular ways prescribed for making men fit to inhabit heaven.

The first is the doctrine of "getting it all at once" or sanctified when saved. The claim is made that God doesn't do things in halves, but does a complete job. Just one work, say they is needed. The answer to this is, God does do complete works. However, regeneration is a complete and glorious work. A mighty transformation, a complete forgiveness of every transgression, every sin pardoned and remembered against us no more. One is born again, made new, old things pass away and all things become new. That is a complete work of pardon for sins committed, but not cleansing of the root of sin. The Spirit will witness to this glorious work of the new birth.

Paul exhorted the brethren in Romans 12:1 to present themselves a living sacrifice, wholly and acceptable unto God. But, one cannot present to God a living sacrifice until he is born again. Before the new birth he is dead in sins. Being born again he becomes a child of God, and Holiness is the gift of the Father for His obedient children. It is an inheritance, a family affair.

My mother was the daughter of a preacher who was of this faith and taught sanctification comes with the new birth. Possibly my grandfather walked in all the light he had. As a mere lad I remember that he sang and prayed for hours before he passed within the veil, and I hope to meet him in heaven.

Having been reared in this teaching my mother felt she had it all when she got saved. But, mother had something that didn't always stay sweet and was contrary to holiness. Often I was disappointed in my mother and wondered if religion wouldn't do more for her. On one occasion mother stood in a holiness meeting and testified that she made no claim of sanctification, but that she was satisfied. Experience proves that those who believe in "getting it all at once" never witness to actually having the experience.

Many would have been spared years of wandering in a backslidden state, and years of defeat and failure could have been avoided and instead years of victory enjoyed, if the people

could have been taught to go on into the second blessing. Saved at the age of sixteen, I was a backslider a year later because no one told me there was an experience beyond the new birth, a deliverance from all sin. However, some with no teaching but with a hungering and thirsting of soul have entered in and have found this rest, not knowing what to call it. So if you have a pure heart, hold on to it, but be sure that the Holy Ghost abides.

Then there is the growth theory that says we grow into sanctification. This sounds good, for growth is taught in the Bible. "Grow in grace and in the knowledge of the Lord and Saviour, Jesus Christ," says the Word. It is most natural and normal for growth to be in any realm of life, and if one is born again he will start growing. He may be just a prattling spiritual babe, not knowing much, but spiritual growth will be evident.

Take the analogy of the physical life, a new born baby is hungry and if not fed is very demonstrative and noisy. It requires nourishment and immediately starts growing. If it doesn't, there is alarm in the family. So a new born spiritual babe is hungry for spiritual food and wants all God has in store, and spiritual growth begins.

But inbred sin will not yield nor be rooted out by growth, but rather stunts growth. Carnality is the disease of the soul and to those who hope to grow into holiness, experience has proven the contrary. Instead of an enlarging there will be shriveling and they will soon discover that all the teaching, preaching, exhorting and interest of those who watch for the souls of man will avail little. The good pastor will have to bring a bottle of warm milk around for spiritual colic, as it will be hard to get out of the cradle roll department. Instead of developing into soldiers requiring strong meat they will remain babes in Christ.

In writing to the Corinthians, Paul laid their spiritual problems to the fact that they were still babies and yet carnal. He said he would have desired to feed them meat, but they weren't able to bear it. The Corinthians were proud of gifts and abilities but full of discord and dissension, plagued with schism, divided over preachers. Paul didn't throw them out but went on feeding them milk, but asked are you not carnal and walk as men?

No one can grow very much till he gets that old saboteur out of his heart, that something that keeps him fighting to keep his head above the waves. It takes about all of his time praying to keep it down, and causes backsliding and a continued starting all over. One will grow a lot faster when the heart is purged. Every farmer knows that a diseased pig won't grow until it is purged of worms or the disease that plagues it. The Bible does not teach that we can grow sin out of us and it is without a living witness.

The next theory we mention is that some tell us that holiness is Consecration, no more, no less. Just a setting apart. A sort of "do it yourself" proposition. Consecration is one phase and is man's part. We are to separate ourselves and to consecrate our all to God. But if we stop there without a divine response and the witness that He has accepted us, we have stopped too soon.

In the Old Testament, God let the people know that their sacrifices were accepted by kindling the fire. Old Abraham tarried till God sent the burning lamp and set fire to his sacrifice, and this was his witness that he was accepted.

In the temple the vessels of gold and silver were ceremoniously sanctified by being set apart and the temple itself was sanctified ceremoniously, but they were made of inanimate matter having no moral responsibility. But where is the temple today? "Know ye not that ye are the temple of God?" Our bodies are His temples and He no longer dwells in temples made with hands.

We do set ourselves apart and consecrate our all, a full and complete commitment for time and eternity of all our earthly store, loved ones, friends and foes, but we're not sanctified until God sends the Holy Ghost and purges our hearts.

The absurdity of this theory was brought into focus when the preacher told how he had sanctified his horses and buggy and his pigs too. They were all being used for the sacred cause of the ministry. But he was quite chagrined when an elderly saint arose and quoted the text that, "both he that sanctifieth and they who are sanctified are all of one, for which cause he is not ashamed to call them brethren."

Another of the false remedies for sin is founded in the idea of self-mortification. In theology it is called asceticism, and is a seeking of holiness through self-mortification, a rigorous and austere life of unusual self-denial.

It has its roots in Romanism, whose monks sought to be made more holy in seclusion. They seemed to think that sin was in the body, so sought to crucify the body. But since sin is not in the body, no amount of self crucifixion will dislodge it. As holiness people we need to beware lest the devil cause us to fall into this error. We cannot crucify the old man, it takes the blood of Jesus and it is God who sanctifies. To attach merit to prolonged and agonizing seeking is unnecessary and kills faith. John Wesley said if we seek holiness by anything other than faith we are seeking it by works. To hope to make oneself better by continued self-mortification is to destroy faith. It is better to press on into holiness at the earliest possible moment after being saved. Dr. J. B. Chapman was sanctified in one or two days after his conversion.

Another fallacy has crept into the holiness ranks that is called "dry-faith" or dead reckoning. The seeker after holiness is told to do all he knows to do and then claim it. But, no witness is sought or expected. In essence it is a mere mental and logical sanctification. It consists of mentally putting one's self on the altar, and then mentally saying the altar sanctifies the gift and logically concluding therefore, one is sanctified. But the one who has been so misled is always uncomfortable when holiness is preached and in all honesty has to admit that he has no definite time or place where the work was done.

Another teaching is that we are sanctified in the hour of death. Dr. J. O. McClurkin, a great preacher of the south-land, believed and taught death bed sanctification for years. One day his wife lay on what she supposed was her death bed. Feeling her need of that "holiness without which no man shall see the Lord," she asked her husband to pray that she would be made holy. In answer to her heart hunger, God came and sanctified her, and also healed her body. With the consciousness of a clean heart and the indwelling of the Holy Ghost, Sis. McClurkin was caught up with joy unspeakable. After the ecstasy had subsided, she told her husband that she was sanctified, and asked what should she do with it since she was still alive. Bro. McClurkin told her to keep it and

the next Sunday morning preached a message on second blessing holiness and was a seeker at his own altar.

Oh yes, we need it more to live by, to help us meet the perplexing problems of life, to live so the children and those around will have confidence in us. Holiness to live by was what Zacharias was talking about when he said, "the oath that He (God) swore unto our father Abraham, that we being delivered out of the hands of our enemies might serve Him in righteousness and holiness all the days of our life." See Luke 1:73-75 for complete text.

Little known to those of the Protestant faith is the doctrine of purgatory. In Roman Catholic theology it is a state or place in which those who have died in the grace of God expiate their sin and sins by suffering. But, their doctrine has no foundation in the Bible. There is no hope found in the Bible of a future state where sin can be purged and, no one has ever come back from that supposed place called purgatory. No Bible support and no witness too, is indeed a shaky plank to trust in for one's eternal salvation.

But in our text, Jude tells us who it is that purges from all sin, and sanctifies holy. He wrote to them who are sanctified by God the Father. It is not by growth, nor mere setting apart, nor self-crucifixion, dead reckoning, death or purgatory. It is more than anything we can do in the human. Separation and consecration are our part but only God can cleanse the heart from sin. Just as repentance is not salvation, neither is consecration sanctification.

Jesus said, "I will pray the Father and He shall send the Comforter." Paul wrote "the very God of peace sanctify you holy," and again, "God has called us unto Holiness, faithful is He (God) who has called you who will also do it."

Indeed the whole Trinity has a part in the sanctifying of the believer. Jesus suffered outside the gates to sanctify the church. Peter wrote that the Gentiles were sanctified by the Holy Ghost. One has said:

"God the Father thought it,
God the Son bought it,
God the Holy Ghost wrought it,
The devil fought it, But I got it."

There is nothing fanatical about it. It is just getting rid of sin, that something that causes the justified Christian so much trouble. Who would not desire to get rid of that carnal disposition, that tendency to go up a miff tree, to pout, have temper fits, to be envious of others, to be tight and stingy with God's cause? We can sing with the poet and also know it is working,

"Freedom from all the carnal affections,
Freedom from envy, hatred and strife,
Freedom from vain and worldly ambition,
Freedom from all that saddened my life. "

Then Jude said something else. He said, "and preserved in Jesus Christ and called." Paul used that term saying, "I pray God your whole spirit and soul and body be preserved." It has reference to something that will keep and keep sweet. When we think of preserves the idea of something sweet presents itself.

There is nothing more obnoxious than a holiness professor who has soured; critical, bitter, and all the sweetness and joy gone. There is another way of keeping food stuffs, that of canning or pickling, but they don't always keep. Most house wives have had a few experiences when a can of fruit hadn't kept. The foul odor that fills the house when either fruit or folks don't keep sweet, is not pleasant. Paul warned us of roots of bitterness springing up.

Perhaps the most of us have heard the illustration of the little jar of preserves that had set on the back shelf in a dark, dingy basement for two years. Forgotten, neglected and unnoticed it remained in obscurity until one day the one who had placed it there needed a jar of preserves. On being brought out and tested it was found to be just as sweet as it was the day it had been hidden away.

"Oh the sweetness of love that enraptures my soul,
For communion with Christ I know.
I am happy in Him and today through my soul,
Living streams of salvation flow."

Such is the experience of heart holiness, wrought by the Baptism of the Holy Ghost as a second work of God's divine grace.

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THE END