

CARNALITY IN THE HEART.

(From a Tract)

By Rev. J. Melvin Smith.

(President of the Methodist Holiness Association of Canada.)

Text: "Ye are yet carnal." (1 Cor. 3:3.)

It is very evident that to be great, or to have great things done for us, or to do great things, does not always imply that we are wholly spiritual.

Corinth with its 600,000 inhabitants made up of Jews, merchants, philosophers, retailers, ex-soldiers, agents of vice, etc., was a very wicked place. The church at Corinth, after having received, possibly, more special gifts and having had more privileges than any other church was "yet carnal." But Paul loved them in spite of their head and heart failures. He used illustrations from their Stadium, races, boxing matches, courts of justice, theatres, garland of Isthmian pine, etc., to enlighten and help them to become wholly spiritual. (See 1 Cor. 9:4, 27; 4:9; 9:25; 2 Cor. 2:14-16; 5:10.) Still they were indifferent to his sufferings and contemptuous to his teaching and criticized him terribly.

The sins of Corinth were dishonesty, drunkenness and sensuality. Their faults were quarrelling, going to law, greedy speculation, partyism, vanity, etc. And many of these things had crept into the church. They were "yet carnal." Carnality means the "flesh" (sarax), the depraved nature, the sin principle, inbred sin, or, as Paul also called it, the "Old Man." "Carnality" is not destroyed at Conversion, or Regeneration. It is only suppressed or nailed to the cross. But it is destroyed at Entire Sanctification. Praise the Lord.

Carnality was manifested in the Corinthian Church through their feelings by envy, jealousy and rivalry; through their words by strife and in their actions by divisions.

Carnality as manifested in mankind generally is very clearly shown in the works of the flesh as found in the Bible (Gal. 5:19-21).

Let us notice these "works of the flesh."

First—Sinning with Others.

"Adultery, fornication," apostasy from God or man. "Uncleanness," or filth, dirt, sinfulness—temporal or spiritual. "Lasciviousness," or looseness, or tendency to the above.

Second—Sins against God.

"Idolatry," or excessive attachment for anything such as wealth, property, persons, ease, pleasure, etc. "Witchcraft," or sorcery, divination, spiritualism, intercourse with devils, etc.

Third—Sins against Neighbors.

"Hatred," or dislike springing from jealousy, envy, offences, injuries, etc.

"Variance," or difference that produces dispute, discord, disagreement, controversy, etc.

"Emulations," or pulling another down to exalt oneself, or contention, rivalry, or desire to depress others.

"Wrath," or passionate outbreaks, sinful anger, bad temper, uprisings.

"Seditious," or an assembly of men rising against justice, law, etc., or mob law, reproach.

"Strife" or quarrelling, scolding, touchy, opposing good.

"Heresays," (scriptures) sects, partyism, and factions self-constituted.

"Envyings," or desire to suppress or depress a superior, springs from pride and leads to hate and murder, or desiring another to die.

"Murder," or killing body, soul, character, reputation not accidental but on purpose, knowingly or permediated.

Fourth—Sins against Oneself.

(However all sin affects others, at least, indirectly).

"Drunkenness," or intemperance, or lack of self-control. (We ought to consider our relation to the cause, cure and effect of drunkenness.)

"Revellings," or feasting with noisy merriment, carousing.

"Such like," the dance, euchre, cards, games of chance, or guess cakes, church donkey shows and all clap-traps for raising church and society funds in place of free-will giving.

Carnality as manifested in the modern church has produced some queer people full of notions, theories, worldliness, etc., who are not the "peculiar people" referred to in the Bible who are "zealous of good works."

There are those who are "yet babes," old babes, who should be adults and fathers because they have had opportunity, ample time and plenty of food for strong growth, but remained dwarfs. They are so common that they cease to be curiosities now, although they cannot walk or stand alone. They are weak and helpless, stupid and ignorant, peevish and spunky and always wanting their own way. They are fond of toys and trinkets and need to be amused, dandled and petted. They do not care for the "sincere milk of the Word" unless it is watered with a little milk of the world. They cannot masticate the "strong meat of the Word" and spit it out and cry and scream and pout. They are bad for breaking up good things by kicking and knocking, and somebody has to spend a lot of precious time waiting on them and trying to keep them in good humor. They often get into a scrape with other "old babes" even if they look much like and belong to the same church. Once my wife and I were holding Revival Meetings in the Northern part of Ontario and were entertained where there were twin boys in the home. The mother put one babe at one side of the room and other babe at the other side of the room on the floor while she went to prepare the supper. But soon they crept near each other and the fight began, scratching and hitting until we separated them. We had a time trying to amuse them. The mother said the "very fight was in them" and they seemed to hate each other always. Some "old babes" spiritually act just like that because the "fight is in them" and they need the cleansing that purifies the heart and takes the fight out.

Young "babes in Christ" are all right. They are a source of joy and comfort to everyone. They are teachable and humble and "desire the sincere milk of the word" and the "strong meat" and are glad when they can get it. Great things are revealed to them, (Math. 11:25) but hid from the "wise and prudent" (old babes). Old babes worry about the past, the present and the future. They are continually finding fault with good people and are often

critical and censorious. They are crippled, spiritually and make many "crooked paths" and love to sing, "Prone to wander Lord I feel it, prone to leave the God I love." They are very much affected by the weather. It is so often too cold or too hot, too wet or too dry or too something else for them to go to prayer meeting or church, but not for business or pleasure.

They are often like a good brother in Penn. who told me he had "Rheumatics" and we should not look for him to church

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when it was wet. One day I passed him in the rain. He was going to market with a load of grain. To be sure I asked him about his "rheumatics." But he said he felt better that day, etc.

"Old Babes" are often Padlocked. The door of the lips is locked and words of testimony and prayer cannot get out. Their heart is locked and Christ cannot get in. They can talk for the world, and worldly desires find a large place in their hearts. The World, Flesh and Devil Co. must have access to the key of the Padlock.

Some of these Old Babes are like Ephriam, only half-baked, "a cake not turned," (Hos. 7:8.) They have "mixed themselves among the people" (world). They have a one-sided zeal, love, joy, peace, etc. Their ability, conscience, (talents, faculties, etc.) seem to be raw or doughy on one side.

Some of these Old Babes are like the gunpowder auto which is propelled by a series of explosions similar to those of a 22 calibre cartridge. They go by jerks. When you hear a little explosion you know they are doing something. Very often what you hear is sound and nothing more. They sometimes "go off" at the wrong time and no much harm. They are like the storm and tempest which wreck things that happen to be in their path. Many a church, society and choir has been wrecked because of them. Look out for the hammerless gun. Some Old Babes are like wheel-barrows. They go when pushed or pulled and always need a lift to start. They receive anything whether good, bad or indifferent. They are sometimes loaded in the barnyard with filth, and sometimes in the orchard or garden with fruit. They are easily upset where they stay until some strong arm lifts them up. They are often empty and found carelessly in the way. In the darkness of the night they are awful stumbling-blocks, for one can hardly get through falling over them and will sustain great injury. They are generally painted a showy red, but in the darkness are not seen. They are often out of fix when needed for work. Wheel gone or sides misplaced. They do a lot of complaining for lack of oil (holy oil).

Some of the Old Babes are great on sweet things in preaching. Sentimental joy, love, peace and power, but law, justice, self-denial, eradication, repentance and punishment are very distasteful to them and always compromised with.

They call the compromising preacher the dear, sweet, good man." These Old Babes are like the "bogus coin"—counterfeit, not having the right ring and worthless even if they appear to be all right. They are like the chaff, easily consumed. They are like the Prodigal's brother, jeal-

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