

### TEMPTATIONS PECULIAR TO THE SANCTIFIED

By Rev. C. W. Ruth

The "abundance of the revelations" may become the occasion of temptation to spiritual pride, as in the case of Paul—necessitating the "thorn in the flesh," lest he should become "Exalted above measure" (2 Cor. 12:7). There are at least four kinds of pride: namely, race pride, face pride, place pride and grace pride. And this latter pride is perhaps the most subtle and dangerous of the four.

The person who prides himself in the fact that he has an experience in grace making him superior to the rest of his brethren, is almost certain to become an egotist and a bigot; assuming that he is a favorite with the Lord, and therefore refuses to be advised and warned of his peril until it is too late. It is usually this spot of pride that "goeth before destruction," and the "haughty spirit before a fall" (Prov. 16:18).

The adversary is not particular whether we become disheartened and discouraged, or exalted and puffed up, as either will accomplish his purpose, and result fatally. The suggestion that one is superior to others, always comes from the enemy, and will minister to spiritual pride, if not instantly rejected; and, "being lifted up with pride" they fall into the condemnation of the devil" (I. Tim. 3:6).

#### Waning of Ecstasies

One of the most common temptations peculiar to the sanctified life comes through the waning of ecstasies. No person can always feel just the same—even though he has been sanctified. "Ye are in heaviness through manifold temptations," nevertheless still "kept by the power of God through faith unto salvation ready to be revealed in the last time" (I. Peter 1:5-6).

Thus we see that the spirit of "heaviness" is perfectly compatible with the spirit of holiness; that a person may be in heaviness "for a season" and still have the blessing, and be kept by the power of God," "ready to be revealed in the last time." This is perhaps one of the most difficult lessons a sanctified person has to learn. When there is a fulness of joy, and the emotions are stirred a person is likely to think he is all right; but when the joy subsides and there is not that exuberance and overflowing joy that had formerly characterized the experience, the enemy is sure to whisper, and suggest that the experience of entire sanctification has been lost, and that the Lord has become displeased, and therefore they cannot rejoice as they formerly did. This is a most adroit and subtle temptation, in that it not only is calculated to destroy the faith of the believer, but diverts the attention from the Saviour to one's self.

We venture to say, perhaps ninety-nine out of every hundred who have ever lost the experience of sanctification, has lost it because they entertained the suggestion of the enemy relative to their feelings; as he whispered, "You do not feel right;" "You do not feel as you formerly did;" "You do not feel as others say they feel," they admitted the entering wedge of doubt, and soon were not only in "heaviness," but in utter darkness. Had they remembered that we are "Kept by the power of God through faith," regardless of feeling and continued to stick to the facts of a complete consecration, and unwavering faith in the all cleansing blood of Jesus, they would

have triumphed, and come off more than conquerors.

#### Indefinite Testimony

One of the early temptations coming to all who have obtained the experience of sanctification, is, to be indefinite and evasive in giving testimony to this second work of grace; especially is this the case where there is opposition to such testimony. At such times the enemy will suggest that if they will but live the sanctified life, it will not be necessary to witness to the same by the word of mouth, seeing that the life speaks louder than words. But we read in Rom. 10:10, "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation." M-o-u-t-h does not spell life; it spells mouth. And in Revelation 12:11, we read, "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony." In persuading them to refrain from definite testimony the enemy has gained his first victory over them.

The divine instructions to the children of Israel, after they had entered Canaan—which is a type of the sanctified life—were as follows: "When thou art come in unto the land which the Lord thy God giveth thee for an inheritance, and possessest it, and dwellest therein; that thou shalt take of the first of all the fruit of the earth, which thou shalt bring of thy land that the Lord thy God giveth thee, and shalt put it in a basket, and shalt go into the place (the church) which the Lord thy God shalt choose to place his name there. And thou shalt go unto the priest (the Pastor) that shall be in those days, and say unto him, I profess this day unto the Lord, thy God that I am come unto the country which the Lord sware unto our fathers for to give us" Deut. 26:1-3). They might have reasoned, and said, "What is the use of saying, "I profess this day?" Would not the fruit in the basket be a sufficient witness and proof that they were in the land? But God demanded the testimony, as well as the fruit; thus teaching that life and lip—the testimony and the fruit—are inseparable.

He who does not live the experience will not long have a clear testimony; and he who is not faithful in testimony will not long live the life consistently. The golden bell and the pomegranate, alternately, on the hem of the robe of the ephod worn by the high priest while ministering in the holy of holies (Exodus 28:33-35) teach precisely the same lesson; the pomegranate signifying the fruit in the life, and the golden bell the testimony. They must not be separated. The consecration made in order to obtain the experience requires obedience and faithfulness in witnessing to the same.—The Sky Pilot.

An ant was carrying home a bit of straw, and came to a crack in the rock it was crossing. The little ant tried in different ways to get its burden across, and finally decided on a plan. It put one end of the straw down at the edge of the crack and then pushed it till it reached the other side, then walked across on its burden, making it a bridge. All the burdens that we bear may in time become bridges which will carry us over to the other side if we bear them faithfully for Christ.—Unknown.

In that area which was Poland, now controlled by Germany, the United Evangelical Church has had twelve pastors killed and sixty-nine arrested and imprisoned.—Herald of Holiness.

### THE FIRE OF THE HOLY GHOST

It is the fire that prevails. For fifty years the facts of the gospel were complete, but no conversions were recorded. Pentecost registered three thousand souls. It is the cause that sets men ablaze which wins converts. Gladstone's fiery passion routed Parliaments and slew the giants of oppression. Wesley, Whitefield and General Booth wrought wonders by the fire kindled of the Holy Ghost. Men ablaze are invincible. Hell trembles when men kindle. Sin, worldliness, unbelief, hell, are proof against everything but fire. The church is powerless without the fire of the Holy Ghost. Destitute of fire, nothing else counts; possessing fire, nothing really matters. The one vital need is fire. How ye may receive it, where we may find it, by what means we may retain it, are the most vital and urgent questions of our time. One thing we know, it comes only with the presence of the Spirit of God, Himself the Spirit of Fire. God alone can send the fire. It is His Pentecostal gift.—Samuel Chadwick.

#### THE LORD HAS A JOB FOR ME

The Lord had a job for me,  
But I had so much to do  
I said, "You get somebody else  
Or wait till I get through."  
I don't know how the Lord came out,  
But He seemed to get along;  
But I had a feeling—sneaking like—  
Knewed I'd done God wrong.

One day I needed the Lord,  
Needed Him right away,  
But He never answered me at all,  
But I could hear Him say  
Down in my accusing heart,  
"Nigger, I've got too much to do,  
You get somebody else,  
Or wait till I get through."

Now, when the Lord He has a job for me,  
I never tries to shirk;  
I drops what I has on hand,  
And does the Good Lord's work.  
And my affairs can run along,  
Or wait till I get through;  
Nobody else can do the work,  
That God marked out for you.

—Selected

#### EVIDENCES OF HOLINESS

Mr. Wesley was once asked, "By what fruit of the Spirit may we know that we are of God, even in the highest sense?" His answer was, "By love, by joy, and peace abiding; by long-suffering, patience, resignation; by gentleness triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity, meekness, calmness, evenness of spirit; by temperance, not only in food and sleep but in all things, natural and spiritual.

"This involves further total resignation to the will of God without any mixture of self-will; gentleness without any touch of anger, even the moment we are provoked; love to God without the least love to the creature but in and for God, excluding all pride and all envy, all jealousy and rash judging; meekness, keeping the whole soul inviolably calm, and temperate in all things."—Selected.