

ated, and was being preserved by the power of Jesus from sinning, without one voluntary departure from Him during the four years of my renewed allegiance, but I was tormented by an overly scrupulous conscience, and other involuntary disabilities, and deprived of settled peace.

The principle of obedience was wrought in me by the Holy Spirit, amid frequent struggles and painful apprehensions on account of the evil of inherent depravity. I was sincere and unreserved from the beginning, but I needed light to apply and strength to execute.

I had to learn the difference between *essential human nature* and "the carnal mind."

The one, according to God's design in His original creation of man, and in His "new creation" by the Holy Spirit, to be developed and utilized for its legitimate purposes; the other an extraneous diabolical thing to be destroyed by the might of the Almighty, and separated from us forever. Yet the carnal mind, though foreign, has so diffused itself through our whole being and so identified itself with every part of it, that it requires special divine enlightenment to enable us to discriminate clearly between these two opposite things. The human body has five senses. They are a part of God's creative ideal; hence essential and legitimate. It has three appetites, with the affections which connect them with our mental and moral constitution.

We have, also, mental appetences, or sensual desires and appetites, and their affections. The mental appetite for knowledge, the sinful lust of which would manifest itself in self-conceit, pedantry and pride. The mental appetite for property, the lust of which is covetousness and its train of abuses. The mental appetite for power, which in lustful excess results in tyranny and oppression; and so on, through a long list of this class, together with another class adapted to the relations we sustain to society, to the state, to the family, to our neighbors in general.

Our mental and moral constitution is specially endowed with higher attributes essential to our relations to God, and to eternity. All these belonged legitimately to the constitution of man before "sin entered," and will be retained in our sanctified being when "cleansed from all the filthiness of the flesh and spirit."

"The carnal mind" is that diabolical infusion which permeates all these appetites, appetences, attributes and affections, and fills them with enmity to God, and leads the

unsaved into all manner of misapplications, lustful excesses and abuses, dishonoring to God and destructive to man. Hence, one leading characteristic of holiness is light—divine light—to enable us to perceive clearly what the Holy Sanctifier has come to do for us—what to destroy and remove; what to retain, purify and adjust to their legitimate purposes, so that we may *receive* and *trust* the Lord Jesus for all that He came to do for us, and no more.

The principle of obedience must not only be *enlightened*, but must be in proportion to the enlightenment, *enlarged* to the measure of full concurrence in practical obedience to all perceivable duties in the field of enlarged vision; and must, moreover, be *perfected* so as to accept, at all times, the behests of God, covering all possibilities in His will, not those only which come within the radius of an enlarged vision, but those in the immeasurable margin beyond; not only our legal obligations to God and man as defined by the Decalogue, but the broadest application of the new commandment, as exemplified in the life and death of Jesus Christ.

On the eve of His departure from the world, in a solemn charge to His disciples, He said, "A new commandment give I unto you, that ye love one another as I have loved you." What was the measure of His love for us? Love up to the legal lines of the "Ten Commandments." On those legal principles, He would have stood on His rights, and would have executed judgment on us according to the law. He would have retained "His glory" and stayed in His own happy home in the bosom of His Eternal Father and sent us to the place "prepared for the devil," and for all his followers. But under the "new commandment," which don't antagonize our legal rights and duties, He voluntarily and gladly gave up His rights, and, under the weight of our wrongdoing, became obedient unto death—even the death of the cross.

To discriminate clearly *between temptation and sin* was another lesson I had to learn in the school of Christ, under the tuition of the Holy Spirit, Christ "was in all points tempted like as we are, yet without sin." It is not sin in us to be "tempted in all points like as He" was, but in yielding to temptation, which always entails sin and condemnation.

The theory of a *gradual growth out of sin into holiness* misled me, but I found from sad experience it was not in the nature of sin to grow out, but to grow in, and grow on, and bring forth fruit unto death, and