

WESLEYAN HERITAGE Library

Holiness Writers

IMPATIENCE, AND ITS REMEDY

By

M. L. Haney

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications
© 1998

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Member of the
Central Illinois Conference,
Methodist Episcopal Church,
and author of

The Inheritance Restored
Pentecostal Possibilities,
or
The Story of My Life
and
Tares Mixed with the Wheat

1911

Christian Witness Co.
Chicago & Boston
Copyright by
The Christian Witness Co. 1912

Digital Edition 09/26/97
By Holiness Data Ministry
Edited by Duane V. Maxey

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

PREFACE

It has been a subject of much thanksgiving, that God has used what we have written in previous years, so widely as he has; but we have rarely been conscious of help divinely given in measure equal to that which was furnished in producing the matter found in this little book. Impatience is the root of unnumbered evils, and as a disturber of human happiness. It probably has no equal in practical life. Its assumed innocence, makes it more dangerous: but its outcroppings of evil are rarely surpassed. Its power to change sweet into bitter is marvelous, and as a home wrecker, it has no equal. Not one divorce in twenty can occur without its agency. Its very nature, is to sever human souls, and who that has tested it, has not found its indulgence has separated him from God? Its great field of operation is to turn that which is sweet into bitter, in the most sacred enclosure of humanity. The sad thing in its death dealing work, is that it affects so largely those who love us most!

The five chapters of the book were written at distinct periods for the "Christian Witness," making it difficult to avoid repetition; but the call for the preservation of the teaching involved, in book form, has been so wide and persistent, and our heart conviction so clear concerning it, that we send it forth as it is. No one evil of this race is perhaps so widely distributed as impatience, but it has its Divinely provided remedy, full, free and all sufficient! Millions of good people are constantly suffering from its inroads: but there is a way of deliverance, through Jesus Christ our all sufficient Almighty Saviour: to whom we would gladly commit this little book and its readers.

M. L. Haney.

Pasadena, Sept. 9, 1910

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Chapter 1

IMPATIENCE AND OUR EXCEEDING LIABILITY

Webster defines impatience: as "The quality of being impatient; want of endurance of pain, suffering, opposition, or delay; eagerness for change, or something expected; restlessness; chafing of spirit, fretfulness; passion; as the impatience of a child or of an invalid." Impatient: "as not bearing with composure; intolerant, uneasy; fretful; restless, etc., etc.; the word 'impatience' is often followed by the words: 'at,' 'for,' 'of' and 'under'!"

As we have patience without impatience when sanctified wholly, it would be well for all professors of this grace, frequently to study these definitions; putting emphasis on the words, "endurance, suffering, eagerness for change, restlessness, not bearing with composure, chafing of spirit, fretting and intolerant." With many of God's saints, impatience is their greatest exposure, and who can measure the losses sustained by indulging it? With many, temptations to impatience are greater than all others combined, and they are found yielding to it, more frequently than any other sin. Special exposures to other sins are but occasional; but to this, a daily and constant occurrence. All bodily infirmities are an open gateway to this temptation.

Great possessions make complete patience almost an impossibility. Who ever knew a rich man or woman as a specimen of exemplary patience, without miracles of grace, as in the case of Job? There is hardly one rich man in one hundred who dares take the immediate supervision of a body of working men? What rich woman is known, who could keep her household servants, and be their overseer herself? As a rule, with the fewest exceptions, riches furnish such world-wide grounds for unrest, hunger for change, chafing of spirit and intolerance; that their possessors find it only possible to treat the poor masses decently, by a continued effort!

Poverty does not compare with riches as the generator of pride, impatience, restlessness, and contempt of God; but its lowly and trying compartments are not wanting in elements of trial and conflict, productive of impatience, unrest and despair. Our many relations to each other alone, if there were no tempting devil, produce grounds for trial unbearable, without the grace of God. The best men in the world may be a severe trial to each other. No two human beings have ever been just alike, and in their mental differences, there may be grounds for acute conflict.

If there were no other grounds for temptation to impatience, this writer has often found it difficult to be duly patient with himself! So worldwide are these exposures to this evil among God's saints, that my soul is profoundly moved with the importance of greater attention being given to it. Unmixed patience is in a high sense, the test of true discipleship, with the men of the world. From the oldest veteran to the youngest child capable of thinking, the slightest manifestation of impatience in a Christian, begets a doubt! Some way, God has ingrained into humanity, great and small; the realization that impatience is not Christlike. An astonishingly young child will often reprove a Christian mother, when impatience in her is visible. Infidels have been made in professed Christian homes, by the thousands, through the exercise of unholy tempers.

Nothing perhaps is so marked and lasting in its Divine impress upon unsaved husbands and children, as memories of the unmixed patience of wife and mother, after she has gone on high! How many hardened men have I seen at the altar of prayer, now heartbroken and crying for mercy, who have testified to this truth? How many proud, rebellious boys and girls, whose wail I have listened to, have testified in their anguish, that they could not get away from mother's patient face! Oh! this practical showing of our Lord, to this needy and lost world; is the GREAT QUESTION! Very largely, to the whole of them, He is an absent, unseen Saviour, only as they see Him in us.

If we fail to make the revelation, then what about these millions and our relation to them in that day? We have learning, and scientific investigations beyond all precedent. Our ministers come forth from the schools with admirable mental polish and some of them are prodigies of learning. Our places of worship are incomparably superior to the plain meeting houses of our fathers. Zion has multiplied in numbers tenfold, and as compared with earlier times, the church is an educated body. From the world-ward side our appliances are superior to any previous generation of Christians; but real conviction of sin, genuine cases of repentance, and Holy Ghost conversions, in proportion to our appliances, have never been so rare, in Christian Protestantism!

If Jesus' life had been filled with impatience, fretfulness, worry, chafing of spirit, as is the life of ordinary Christians, He would have robbed His gospel of the power that is in it, vitiated His claim to Messiahship, and made the atonement forever impossible! The gospel can never prevail till its representatives cease to falsify its provisions and promises. The minister who preaches a full salvation, and because his hearers do not yield to his entreaties, turns and rails upon them like a scolding, angry woman, thereby gives a sample of gospel failure, and compels his hearers to see that the gospel does not save him! To these rebels against God, he seems like a consumptive vending a sure cure for consumption, who is forced into a distressing cough, by the effort to sell his remedy!

One of two things must be true: either the preacher's gospel remedy must be a failure, or the preacher has not taken it! Unmixed patience is vital to the Christ mind, as the lungs, or heart, are vital to the life of the body. It is an essential of the new life which comes into the soul when we are born of God! Gal. 5:22-23. Surely, longsuffering, gentleness and meekness, must involve unmixed patience, and these are imparted in the new birth, and are characteristics of the new life.

All the fruits of the Spirit, as they come from God, must be unmixed, pure and holy; but they do not come into a soul which is unmixed and holy. Hence, two distinct minds, in the same person, are always developed, by the coming of the new life into any of Adam's sons. These are the spiritual mind, or the mind of Christ; and the mind of the flesh, or carnal mind. The one is now to rule us, and be retained forever; the other is to be "put off," "laid aside," "cleansed away," "crucified," "destroyed." God has nowhere even hinted, that He would be pleased to have His children retain the carnal nature till death, nor promised to consume it by the fires of purgatory; but in both Testaments has required its removal now, and provided for its destruction.

Each grace, or fruit of the Spirit, is the direct opposite of everything contained in the carnal, and all that is of the carnal mind unchangeably antagonizes the fruits of the Spirit. This nature, called the "old man," is not only AT enmity, but "IS enmity against God, is not subject to His law, neither indeed can be." Yet millions of God's professed children insist on carrying it with them till they die!

It is to the human race, a fountain of all the evils which have ever cursed it, and in six thousand years has never inspired one pure thought, or desire, yet not one of all its enslaved subjects, who was capable of so doing, has failed to put in efforts for its retention, or allowed its destruction without a battle for its life!

Satan, the author of the carnal mind, is the fountain of all that is vile and the most restless being in the universe; and his chief business has been soul murder, since time began; yet an immense majority of adult manhood, through this corrupt carnal nature, prefer his service and communion, to the service and communion of an infinitely loving God!

We have thus mentioned the great enemy of God, and his depraved and sin-begetting deposit in human breasts; as the source of all the impatience and fretfulness, which have marred our peace, made life bitter, hindered access to God, injured others, and brought a blight on our own souls.

Unmixed patience is the gift of God, and impatience Satan's production. They are each offered to every child in the family. We can have the one, or the other, to control our being. We cannot have both. Each of these experiences will make us to resemble its author. Which likeness do you prefer, and whose image will you bear? Would Christ be pleased to put you where "patience would have her perfect work, that ye may be perfect and entire, wanting nothing?"

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Chapter 2

IMPATIENCE IS A ROBBER

To dwell upon our failures is not a pleasant exercise, but their study in the light of the Holy Spirit, is needed to make them hateful to us. Among the most subtle of Satan's plans is to lead to a light estimate of wrong doing. There has not been a period in ten centuries when sin has been made to appear so innocent and lamb-like, as in this generation. Sin has become so trivial an affair, that tens of thousands are doubting whether there is, or ever has been any such thing. The same power which leads to the denial of a personal God will easily thereby take away all the barriers between virtue and vice. An impersonal God, could not know if anything were either right or wrong! How can a "thing" discern the moral quality of action, much less be able to condemn or approve?

To distinguish whether impatience is a sin, or nervous spasm, is not always an easy matter; and when sinful, there is an eminent tendency in the sinner, to excuse himself for its indulgence! But the study of its character and consequences will reveal the danger to holy people of its indulgence, even in its milder forms. Patience is one of the fruits of the Spirit and impatience is its opposite, as hatred is the opposite of love. If the one be right and of God, the other must be wrong.

There are practical ways of seeing its wrongness. When impatient, we always find it difficult to see God. Test it, brother or sister, for yourself. When you are yielding to impatience, even when sorely tried, go into your closet and you will find He is not nigh. He is displeased that you are not standing the test, and it grieves Him; so you call upon Him and He does not answer now. He is not grieved about your trial; that he intended to be of much value to you, but your impatience is robbing you of the blessing He had in it, for you.

Impatience is a great robber. It is the chief disturber in the home. Really, if it were wholly left out, nine homes out of ten, would have greatly increased happiness. What husband do you know, the happiness of whose wife would not be increased, were he never impatient with her? Where is the wife who would not be much more to her husband if her patience were perfected?

We have known wicked husbands saved from sin and hell by the unmixed patience of their wives, but how many ten thousands have been ruined by their impatience? To live with an impatient, complaining, fretful husband is a horror to think about; and an impatient, whining, chafing, nagging wife is capable of turning a palace into a den of scorpions! How many homes, which were once the producers of peace and rest and love, have been wrecked by these monsters!

I. Impatience, though small in its beginnings, often begets the divorce devil in its culmination. Do you say, "my wife becomes worthless and untrue." What made her so? When you found her she was a beautiful, true, loving and lovable girl. Do you say, "my husband became a worthless drunkard." Who made him a drunkard? Do you answer the saloon? Who and what put him in reach of the saloon? When you found him, the saloon could not get near him, nor had he a thought of going there! What led to his going? It may have been calamities in business, or outward agencies combined; in

spite of the best home attractions and moral force of a loving, patient wife. Yet keep in mind, that such attraction, and such moral force, may be made a tremendous power.

A good minister has suddenly and fearfully fallen, and all good people mourn that he came in contact with the great temptation and suddenly went down. That temptation was not the cause of his falling, but many things which lay behind it. It is true the devil entered into Judas Iscariot, but what had been occurring with poor Judas for many days preceding that dreadful night?

The fall of human beings is rarely traced to its real source. A wife proves untrue to her husband and is driven from society. Yes, she has gone down, and her husband is exalted. But what does God see in the days, or years preceding that fearful hour; in the life of that husband, which has brought it about? There is a day coming when the hidden things of darkness will be brought to light. Millions of people have been brought to great wickedness and the overthrow of hope, whose wickedness and overthrow would never have been, had they not been worn out with the impatience of others, or their own.

2. Manifest impatience between husbands and wives never fails to be transmitted to their children. A fretful father will spoil the tempers of a dozen boys. A scolding mother will often send her rattle through four generations! The mother who lives on sour grapes will set her children's teeth on edge! Who can tell the horrors, the years of restlessness, the heartaches, the drunkenness, the adulterers and murders which will be the outflow of the life of one impatient, fretful, scolding wife and mother?

3. Impatience produces an uncharitable spirit. Impatience indulged toward any human being, will bring the most uncharitable judgments concerning him. It is difficult for any impatient person to avoid uncharitable conceptions of the whole human race. If there were no other reasons against its indulgence than the vile, uncharitable conceptions it gives to its possessor of his fellow beings, that alone should compel us to flee from it as from a deadly serpent.

4. It is a squelcher of love, to both God and man. The voice of love is never heard speaking, while the soul is filled with an impatient spirit. Two of the most intense lovers, while under the power of this spirit, will be without love for each other! Even a passionate, loving mother, when ruled by it, cannot press her child to her breast, or kiss her baby! Many a precious mother has fretted over her children till the standard of her love for them was so permanently lowered toward them that she never regained it. The love between ten thousand husbands and wives has been simply fretted to death! Love thus killed can hardly live again!

Who, while ruled by an impatient spirit, ever looked up to God, and said from the heart: "Thou knowest all things, Thou knowest that I love Thee?" "Whom have I in heaven but Thee and who upon earth do I desire beside Thee?" No, that and this do not go together!

5. Impatience lays the ax at the root of the tree of all happiness. An impatient spirit is essentially an unhappy spirit. It is a spoiler of happy conditions. You cannot connect it with happiness. A fretting, impatient, angry soul can never be happy again after it has had a spell, unless it secures

supplies from outside itself, for the devilish thing within has destroyed it. How good God is, to ever return to His temple after you have thus defied it, and driven Him out!

6. Impatience is a great weakener of faith. It tends to destroy faith in yourself. Scarcely anything else is such a genderer of discouragement. While under its influence, the black side of everything appears, and you depreciate your own powers, and distrust your own abilities. It weakens faith in others. A well fed impatience will lead you to distrust the whole human race. If you will but continue in it you will reach a point where you cannot find a good neighbor, or true friend.

7. It weakens faith in God, and is among Satan's best resources to cut your soul off from Divine communion. There may be spurts of faith between spells, with a weak soul; but a stalwart faith seems impossible with an impatient child of God. Patience is a great faith inspirer, impatience the mother of doubt.

8. Impatience strikes a death blow to all the graces of the Holy Spirit. Not one of them can remain intact in an impatient soul. They may not be at once destroyed, but each will be mixed and weakened when impatience asserts its sway. It comes from one world, they from another world, and are essentially antagonistic. If they reign, it cannot; if it reigns, they cannot. It is only a question of time as to which will rule the soul forever. To yield, therefore, to impatience, is to encourage Satanic assault on all the spirit's graces; and if persisted in, will strip your soul of all that is beautiful within, and leave it in moral bankruptcy!

How manifest the infinite value of the sin atoning, all cleansing blood of the Lamb!

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Chapter 3

IMPATIENCE IS A SOUL DESTROYING, GOD DISCOURAGING, AND DEVIL BEGOTTEN SPIRIT

We had but a feeble apprehension of this subject, till drawn out in its study under the light of the Holy Spirit. Impatience in a completely holy man, does not spring from inbred corruption nor necessarily from a foreign source. Angels sinned when there was no sin preceding their act, nor devil to tempt them. So it is possible for holy men to sin, even if there were no sinful agents, of influences existing. A holy man is foolish, if he thinks because he is wholly sanctified he can therefore never sin again. If he never sins again it will be because he continuously trusts Christ to keep him from sinning. It may be, the Judgment day will show that a multitude who lost this holy experience, lost it through impatience, who attributed their loss to other causes. It is not difficult to conclude our spells are from nervous disturbances, and to go on having them, till we make others unhappy about us, without seeing that the Holy Dove has retired. Then, after that, some great trial comes, and we go down, thinking it has deprived us of our experience, when really our experience was gone before the trial came! It is a great thing to keep inwardly holy.

1. Impatience is a very subtle sin. It is exceedingly natural to take sides with ourselves, when conscience complains, or the Holy Spirit reproves. There were really grounds for our ugly feelings, and reasons for our untoward conduct! Well, our patience would not be of great value, if it could stand only when there were no grounds for impatience! The beauty of the real article, is, in that it keeps right on, when there are fearful reasons for impatience! The patience of Jesus between the garden and the cross would not have been thought of, had there been nothing to try it. Any soul can be patient when there are no grounds for it to be otherwise. Are we to be like the unsaved world? Then what are we saved from, and where is the glory of the cross? If holy people are to fret, or be restless and impatient, after sanctification, as they were under severe trial before they were sanctified, where is the value of being sanctified? Satan's subtle plans succeed better with holy people through impatience than almost any other form of sin.

2. It is especially hardening on the conscience. In its very nature, if indulged at all, it will soon be repeated with great frequency, as its opportunities are without number. Like profane swearing, its repetition silences the voice of conscience. We get hardened to the injuries we perpetrate against others, through impatience. Any human being, by giving the right of way to this spirit, will, while under its influence, think, and do, and say, things against others, which are wrong. This continued in, by and by, makes repentance very difficult, and the same wrongs easily repeated.

3. The wrongs of impatience, more frequently fall on our friends than our enemies. We are naturally shut in with our dear ones more than all others. Then, such close contact furnishes opportunities for the trial of patience, not found in outside relationships. The trials of a wife and mother are ordinarily ten to one, to all outside trials, in her own home. Who has ever been able to compute the real cost of raising, even one human child? God alone can fully apprehend it, and He has provided wonderful stores of grace for mothers. Much is said and written of the impatience of

mothers, but God sees they are the most patient class of children He has, taking in their exposures as compared with others. But this does not change the truth, that the evils of our impatience largely strike those who are dearest to us. Much of this is true in its application to husband and wife. There are husbands who frown more frequently on their wives in a single week, than on all the other ladies of the whole country in a year! Hence there may be wives who say more hateful things to their own husbands, than to all other men in the community! The faithful pastor may have more trouble with his little flock than with all the world outside, and nothing could scarcely be more foolish in him, than the rattle of an impatient scold, with the hope of their betterment. Scolding is rarely short of a curse, to anybody, or anywhere! Please keep in mind, that the evil harvests to be reaped from your impatient sowing, are largely to be gathered by your best friends!

4. Impatience lowers the standard of real manhood. Philosophers of the centuries have held themselves in contempt, when betrayed into impatient, foolish utterances. The wisest men in the world, if they speak at all, when angry, must say something foolish. If they do anything as the result of that impatient condition, it has to be regretted afterward. Millions of people are insane when angry, as a poor drunkard is insane. Impatience is the base of that condition. All sin is debasing. From the standpoint of complete inward holiness; a soul eaten with acids, fermented, saying and doing unreasonable things is degraded, coarse, low, vulgar; and it is no wonder he cannot lift up his face to God!

5. Impatience is a self feeder. Any sin committed, paves the way for its repetition. It is an old saying inspired by Satan, "That if anger burns within, you had better ventilate, than suppress it;" like all his inspirations, is full of falsehood. Impatience indulged infallibly paves the way for more impatience. The most patient soul may become the slave of impatience by simply yielding to it, when tempted. See Rom. 6:12-16. As well tell a lie, with the hope of it making you truthful, as to expect patience to come as the fruit of indulging impatience. An impatient spirit always thrives by exercise! Each frown indulged, every angry toss of the head, each impatient act or twist of the muscles, or impatient utterance, will increase the power of this evil over you and within you.

6. Impatience is an intolerant spirit. It is a spirit, as love and hatred, are distinct spirits, and when it takes the throne, it must have its own way. In the breast of a child, its way is the only way, and the whole house must come to its terms. When ruling husband, or wife, the other party is infallibly wrong, and peace is impossible till its terms are accepted, or its fires cease to burn. No matter how wise, or good, or kind, the party against whom its fires are kindled, that party is now all wrong, and cannot be tolerated!

7. As patience is vitally related to all the graces of the Holy Spirit, which together make righteousness; impatience has a vital relation to all the fruits of that other spirit, described in Gal. 5:19-21, which make unrighteousness. Every act of real patience under severe trial, tends to strengthen itself and all the other graces, while each act of impatience strengthens itself, and gives the soul a trend toward the fruits of the flesh above described! Impatience indulged, is a war on all the Holy Spirit's graces, and in the case of uncounted thousands, has been the steppingstone to backsliding and despair! We insist that but few people, either justified, or sanctified, ever backslide, till impatience has paved the way. It is probably the devil's best entering wedge to put down a holy soul.

8. Impatience is a fruitful vine. It not only contains a wondrous power to perpetuate itself, but rarely fails in the production of a numerous family. It is eminently a begetter of its own image. I call up no other, in the whole realm of evil spirits, which has such power to impart itself to others. A mother comes out in the morning full of fret and the whole of her happy little flock, are set fretting before breakfast! A husband and father enters the room in a snarl, where wife and children are full of sunshine; and not a smile is there which does not disappear in a minute! Every one of them is under the impress of their father's spirit, and probably a half dozen quarrels will occur with the children, before the sun goes down! Then, the father as a Christian man, feels constrained to correct the children for quarreling! It is a wonder that any child reared to manhood, or womanhood, by fretful and fretting parents, escapes damnation!

9. Impatience is the breeder of revenge. The spirit of revenge could hardly be reached without this steppingstone. Itself is the spirit of revenge. It cannot rule your breast without producing the desire to do injury. If it comes on you in the pulpit you at once desire to hurt somebody's feelings. The phrase, "plain preaching," often furnishes a covering for abusive words which are designed to pierce and bleed a party, or parties, in the assembly. A preacher after delivering such a tirade, on going out of church, said to a friend: "I feel that I could kick that wagon over!" O what would any of us do, without atoning blood? An impatient school teacher should not be allowed to teach. This spirit of revenge is the parent of the scold and rattle in the home circle. A man scolds his wife, or the wife her husband, only when impatient. The scolding spirit is from a desire to hurt somebody. Itself is devilish! It is the spirit of murder in its infancy, and begets that spirit in those affected by our spirit.

What mother ever struck her child in the face or on the side of its head, after her fit was over? What father ever jerked his child unmercifully, or threatened to break its neck, who afterwards, did not see himself to be a fool? Right reproofs are indispensable, and punishment in some form or other, a necessity, to the right government of human children. There is a fearful probability that every ungoverned child that lives to mature years, will be a curse to society. No man who has never submitted to parental authority, and always had his own way, is fit to be a husband, or father, nor woman, reared in like manner, to be either a wife or mother.

Reproofs given to vent your impatient soul, are one thing; and reproofs given to bless and save your child, are another thing! The correction, or punishment of a child, to relieve your spirit of revenge, and his correction, or punishment, for his highest good in both worlds are fearfully distinct transactions. The one is right, the other is wrong. The one is commanded, the other is forbidden. The one is an act of obedience to God, the other is an act of disobedience. The one will help save your child, the other will help ruin him!

The vengeful spirit of impatience is further manifest in its treatment of things, animate and inanimate. The impatience of men is a curse to domestic animals, and what is painful to think of, is the fact, that those animals which love us most and serve us best, are made the greatest sufferers.

The patient old cow who furnishes food for the family, is often beaten with a club by an angry man, for an effort to brush a fly from her body. I have known many religious men whose horses fear to have them come into the barn. Such men will kick a horse brutally, if by accident he should tread on their foot, or otherwise accidentally hurt them. The faithful dog who would stand in the breach

to the death to save his master's goods, or life, or the life of his child, often suffers a whole week from a savage kick given by his fretted master for which the poor creature will never know the cause! This thing is so Satanic in its nature, that it vents itself in spitefully using inanimate substances.

From childhood to hoary years, this is true of impatient people. How many times this writer as a barefooted boy, when stubbing his toe against a root, has procured a club, and beat the root! You hurt your fingers with a hammer, and spitefully throw the hammer to the ground!

An old gentleman in Kansas, told me in presence of his dear old wife, that he knew she was sanctified, for she had never slammed the door once, since she obtained that grace! It would require at least, another lengthened article, to bring out a full view of this soul destroying, God-dishonoring, and devil-begotten spirit; but we trust, sufficient of its evils have been uncovered, to compel God's children who read what is written to real contrition, and bring out the cry for its extirpation from within.

10. Finally, the foolishness of saying nothing about the wickedness of this indulgence, is apparent, in the fact, that it never delivers you from the evils complained of; but ever tends to increase their number, and intensifies their aggravation. Impatience delivers from nothing that is evil, but infallibly produces more impatience in yourself and others. My pounding the root, in no sense helped my bleeding toe! but it did increase the power of evil within me! We will find for all this a sovereign remedy in a completely holy heart, and subsequent walk with God.

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Chapter 4

COMPLETE PRESERVATION, MUST BE PRECEDED BY COMPLETE SALVATION

Is there a remedy for impatience?

We answer, yes, and we know its genuineness, for we have tested it. But it is important to distinguish between the act of God by which we are saved from a sinful state, or condition, and the subsequent processes by which we are kept from returning to it. I understand God has planned complete salvation, and then promises complete preservation; but has never promised to completely keep any soul, who is only partially saved. It is impossible to keep any sick man well, without first making him well. No one ever thought of preserving an apple in perfect soundness which was already partially decayed.

The undertaking to keep an impure soul clean, without first cleansing it, would be endlessly foolish. Sin in any form is an ugly thing. Being at war with God, there cannot be any world, or time where a soul made in the image of God can be normal under its influence. It largely consists in the perversion of something that was right. Itself is the seed of all restlessness. Sin in the form of inherited depravity, has so perverted the functions of our being as to keep us at war with ourselves. There is not one man of the race, who is not wholly sanctified, whose judgment and conscience and passions can be kept in harmony each with the other. That being true, complete soul rest is forever impossible, and impatience must forever be the outflow of that unholy fountain.

This truth is practically proven by the millions of intelligent people who keep insisting that no human soul can be completely saved from all unholy anger in this life. Each one of such is both an example and living witness that while the carnal nature remains, perfect patience is impossible and they feel it to be so. But, brother, God has provided for the destruction of this "body of sin," for this very purpose, that henceforth you should not serve sin; Rom 6:6. "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." The revised Version reading, "Knowing this, that our old man was crucified with Him, that the body of sin might be done away, that so we should no longer be in bondage to sin."

Christ issues the proclamation of emancipation from both inward and outward sin, to all who will comply with His divinely ordained conditions. Nor is it anywhere taught in the scriptures that we have to wait for either death or purgatory to emancipate us; but as we are justified by faith in Jesus, as our justifier, we are to be sanctified by faith in Jesus as our sanctifier. All who thus receive Him as their justifier are made to know they are truly justified, and all who receive Him by faith as their complete sanctifier are made to know that they are truly sanctified. If that cannot be proven by the Scriptures then nothing can be proven by the Scriptures.

If Christ cannot be ignored or neglected as the justifier, without peril, then He cannot be ignored or neglected as our sanctifier without peril. We are justified that we may be sanctified, and we are

sanctified in order to be able to retain our justification. Multitudes upon multitudes who once glowed with the glorious sunlight of the new birth, are now without it because Christ was offered as their complete sanctifier and they refused the offer.

Five thousand individual churches could be named in this land who once were a great soul saving force and now find it almost impossible to bring a sinner to real genuine heart ache for sin and a Holy Ghost conversion, BECAUSE God offered them His Son as their sanctifier, and they rejected the offer! Uncounted thousands of God's people are left in doubt and many are questioning the truth of the Bible who once had convictions for holiness and disobeyed their convictions. Many ministers who, when in the clear light of justification, preached a glorious gospel and brought many savingly to Christ; whose gospel is now reduced largely to intellectual essays and they are compelled to get people into the church without genuine repentance, without being born of God, without the witness of the Holy Spirit, or any witness of consciousness that God is their Father, because they have met the call to holiness and refused to obey! See I Thess. 4:3-8 and Heb. 6:1-8.

In all these years, I have never known one man or woman or minister, who was able to fully control his or her passions, after they had convictions of their need of sanctification and failed to follow them! Have you? God's remedy for sin has cost a great price, and cannot be treated lightly without His displeasure. If your sanctification cost the death agonies of God's only Son, there cannot but be peril in neglecting it. Heb. 13:12; Eph. 5:25-27.

1. In the new birth there is given power to control all the evils within us, till we are able to apprehend Christ for their removal. Hence in all these years I have never known one soul truly born of God to give way to unholy tempers the first day after he was thus born. I do not say that this might not, or could not occur; but in seventy year's watching, I have not witnessed a single case. I have no recollection of one genuinely converted soul speaking impatiently within three days after he was born of God. Real, new converts are always beautiful characters. They are so different from other people that the whole race is led to specially scrutinize them. Converts without the new birth are about as they were before being converted, and such are now being brought in to the churches by the ten thousand; but these are not the people of whom I am now writing.

2. While in the new birth we have power to control remaining evils, in complete sanctification these evils are destroyed. Before sanctification, God's child has to contend, not only with all outward agencies of evil, but with his own carnal nature within, which is a fountain of fretfulness. After being sanctified he finds the war has ceased within. He now can say with Jesus, "when the Prince of this world cometh he findeth nothing in me." Probably the most prominent of all the carnal mind's begettings is impatience in God's people; and perfect patience seems impossible while it remains within.

This tap root of impatience being destroyed, and love made perfect, perfect patience is the outflow. We cannot but have unmixed patience when wholly sanctified. Perfect love "is not provoked." All impatience coming from our inherited sinful nature ceases at once, when we are wholly sanctified, and it is easier, ten to one, to wholly avoid it thereafter.

But the destruction of sin within does not preclude, in a free moral agent, the possibility of after sinful conduct. Adam as he was created had no sinful nature, yet he sinned apparently on the first great temptation, and an archangel sinned when there was no sin nor devil to tempt him! How much more may it be possible for us to sin after complete sanctification who have a thousand times more evils to confront us?

Hence to be saved from all sin, and afterwards kept from all sin, are forever distinct questions. Both are promised in the scriptures, but the promises are distinct, and the processes by which each is accomplished may widely differ. The undertaking to maintain a completely holy life without a completely holy heart is outside of God's plan and distinctly of the flesh. Perfect humility, perfect meekness or perfect patience are forever impossible without perfect love, and perfect love can never be attained by any human being with the "old man" still alive in the soul! O that God's dear people could be made weary of carrying about in them this "body of sin," this enemy of all righteousness!

When will the sons and daughters of the Lord Almighty become ashamed of their bondage to the carnal mind? Do you object to so strong a word? How can it be otherwise so long as you know it remains within you as the continual disturber of your peace, hindering your faith, opposing all the graces of the new birth, ever breaking into your fellowship with God; making complete inward purity impossible, begetting unholy jealousies, pride, ungodly temper, the bondage to fear, and the love of sin, with you, its possessor, and subject, persistently denying that you have any power to cast it off, and practically asserting that an infinite Saviour cannot, or will not destroy it?

Ever since you knew the joy of pardoned sin you have known that God willed your sanctification as He did your brethren at Thessalonica; that you might be fully able to sweetly control your bodily passions, be freed from all moral impurity; and you have insisted on retaining the carnal nature which has mixed your love, hindered your usefulness and been tugging like a vulture at the vitals of spirituality till you hardly know where to find God when you seek Him!

O how many, even seekers of holiness, get blessed, as I did a hundred times when seeking, and stop short of getting this "root and seed of all sin" taken out of their breast? This mistake is a fatal one and all who have made it should hurry to the cleansing Blood.

How to be kept from impatience, after its tap root has been destroyed, will be the subject of another chapter. The greatest need in the church of God, is millions of people in whom the carnal mind is destroyed, filled with faith and with the Holy Ghosts, and these would soon be found, if God's MINISTERS WERE HOLY.

IMPATIENCE AND ITS REMEDY

By **Milton Lorenzo Haney**

Chapter 5

HOW KEPT FROM IMPATIENCE AFTER WE ARE SANCTIFIED

We have seen that patience cannot have her perfect work in any human soul, till that greatest of all disturbing elements, the carnal mind, is destroyed within. It is true that not a remnant of impatience is left, when God wholly sanctifies. The office work of complete sanctification, is not to destroy any of our faculties, but to eliminate all antagonistic elements, and bring our powers where they will act in harmony with the will and attributes of God. If impatience or any other sin ever reappears, it will not spring from inherited evils, but from the wrong use of our sanctified faculties, as sin came in, in the first place.

Adam did not become impatient with his wife, because of an inherited sinful nature: he had no such nature, and never could have it. If his God-given powers ever became depraved, or sinful, it must have been by his own hand. Adam and Eve, both depraved themselves, by disobeying God, as Satan did in heaven, and both parties lost the likeness and favor of God, by their own action. There is no other way by which any completely holy soul, in earth or heaven, can ever become unholy, than by personal disobedience to God. If one act on the part of a holy angel depraved him through billions of years, when there was no sin in any form, any where, why should it be so difficult to understand how a wholly sanctified soul can corrupt himself and sin in a world full of wicked people and the air often pregnant with devils!

If Adam and Eve, spotlessly pure, could, and did sin (so far as we know), with their first temptation, why should it be so mysterious that sanctified people should yield to sin in their fortieth temptation, without the "old man," who was killed dead, destroyed, springing from the grave and forcing them into sin? No sanctified man falls through a return of his inherited depravity, but by his own act: nor does he ever have a return of the "old man," so-called because it came down from Adam. He may bring upon himself a depravity deeper, and more damning, than his inherited carnality: but this will be of his own manufacturing — a new production of his own! There is no need of that contradictory statement with some of both our teachers and witnesses, that the carnal mind, the body of sin, the old man, was crucified, killed, dead, destroyed, when we were sanctified; and subsequently rose from the dead, came back into being and rules his subject as before. There can be true of the devil when cast out, because he is a living personality, and has never been either dead, or destroyed; but cannot be true of an inherited sinful state. Any sinful act of impatience will produce depravity, but depravity is not needed to produce impatience. The glorious fact that God's work within, when He sanctifies you, puts you on the base of perfect patience, does not take away your power to again become impatient. Any trial, from any source, after sanctification, can be patiently borne, and thus be made a blessing; or it may be dealt with impatiently, and thus, bring damage to your soul. In God's economy trial is a great character builder; and is really indispensable to our best, and highest future. Such stalwarts as Job, Abraham, David, Paul, Luther, Knox and Wesley, are never produced, without severity of trial. But impatience ordinarily perverts the Divine design, and makes such moral manhood impossible. Impatience is a robber!

The keeping power of God, like His saving power, is predicated on the co-operation of our agency. God saves no sinner, who keeps on sinning. He keeps no man holy, whose ransomed powers are not persistently used to avoid all that is unholy. He cannot keep your thoughts pure, if you insist on entertaining impure thoughts, nor your heart pure, if you insist on looking at impure pictures. He cannot keep you honest, if you entertain dishonest propositions nor right, if you choose to do wrongly. God surely will not keep you in perfect patience, if you keep yielding to impatience.

We suggest on this most difficult subject: First; that you rightly and fully appreciate your locality in the moral and spiritual realm. Having been wholly sanctified, you are now in the way of holy obedience to God. Your whole past life of disobedience has been utterly and forever abandoned, and blotted out. God has not only canceled all your guilt, and put His life in you which hates sin and loves holiness, and cleanses your nature from all inherited defilements; but has taken you out of the spiritual realm where these things took place, and put you where you belong.

Christ said of all true believers, "They are not of the world, even as I am not of the world." Your former residence was the place of sin, this is the place of righteousness. That was the place of Divine condemnation, this of approval. That the place of darkness, this the place of light. That the kingdom of darkness, this the kingdom of His dear Son. That was the place of death, this the locality of eternal life begun. There, belong the unbelieving, disobedient, restless, impatient throng; here, the believing, obedient, loving, patient sons and daughters of light. Added to all this, the Lord having gotten you in His Own possession, has now carefully removed from your whole being every element out of harmony with His attributes and will, and so filled you with Divine love that you cannot be impatient without doing violence to both your condition, and its environments! So if you will but take time, when severely tried, to think of, and appreciate the good things God has put in your soul, and your heavenly relationships, impatience would seem abhorrent, and nothing would be in sight to become impatient about!

This sanctified state into which you have come, if rightly appreciated, is so like the mansion you soon expect to enter, that even a breath of impatience allowed, would throw a dark shadow into the holy of holies: and you could not allow it!

2. Secure and maintain an abiding attitude against impatience, as you do against lying, or any other known sin. A holy man rarely, if ever, does what his whole soul agrees not to do. The want of full decision against committing any sin, makes us an easy prey to the tempter. The concession that we must sin, is a sad rejection of Christ as a complete Saviour, and a practical signing of our own death warrant! A settled attitude against impatience, gives you the right to claim Christ as your continuous deliverer from its power, and without this attitude you never will be thus able to claim Him. It has always been impossible for any one to be kept from lying, while any door was left open to lie. Get the doors to impatience all closed, with the attitude that patience shall have her perfect work; and Jesus will be delighted to be your partner in the undertaking!

3. If you really expect impatience to remain dead, carefully avoid furnishing it nourishment. Millions of people pray for the death of sin, in many of its forms, who continuously put forth efforts to keep it alive. The drunkard greatly desires freedom from his fearful appetite: but unceasingly keeps feeding it!

We never will be able to trust Christ to keep us from any evil that He sees we are feeding. (1) Avoid unnecessary exposures. Ordinarily, weak people incline to go where they will be overcome! Patient people instinctively avoid friction, while those who are impatient, desire contact with it. (This is an added mark of its Satanic origin!) How wise when conversation tends to friction between friends, to cease at once or change the subject. Why rush into the fire? When an evil party is known to have come for the purpose of stirring up bad feelings, how foolish to enter into altercations with him? Why not kindly and sweetly excuse yourself from contact with him, or if compelled to remain, hear in silence his bitter words, while you are insistently looking at Jesus? If the battle is only on one side, Jesus will see that your soul comes out without a scar. If that vile tongue has injected its poison into your beautiful spirit, so that you feel its bitterness, Jesus will see it is not your bitterness, nor you that is bitter, and your patience will be strengthened by the battle. If parties that trouble you are of your own household, insist on saying and doing nothing that you would not say or do, if you saw Jesus sitting beside you. Then, carefully follow up wrongs that have been done you, by special acts of kindness and a sweet spirit, ceasing utterly to feed impatience, and Jesus will make you a patient stalwart before He gets through with you.

(2) Avoid haste in speaking and action, when under trial. Hasty acts and words will keep impatience alive a thousand years! If of a nervous temperament, study always to act deliberately when tried. Persist in that process, till it becomes a habit. Never speak instantly when suddenly, or severely tried. Make no response to a bitter statement, till you have time for thought and a look at Christ. If any reply is needed, by that time, the Holy Spirit will give you the right thing to say. That will secure calm in a storm, and give a death blow to impatience.

(3) Avoid loud, sharp tones of voice, when under trial. Unholy anger fattens on loud talk, with a bitter tone. In some way, our own words have a tremendous power to mold our spirit. Wait till you are pretty certain something has to be said, and then say it slowly, and with a softened voice. That will tend to calm your own spirit, and compel your enemy to see Christ in you. If you had been in Jerusalem when Jesus was under trial and you had seen His eyes red with anger, His face red, and heard Him in loud, bitter tones of voice, responding to the abuse of His enemies, you never could have trusted Him afterwards!

(4) If you really desire to be patient with others, look well to your after thinking, concerning those who have tried you. If like other sinners, you insist on entertaining yourself with memories of their meanness, your impatience will scarcely need any further nourishment. But if when compelled to think of their trying demeanor, you insist on only seeing them through the thirteenth chapter of I Corinthians, your thoughts will be so softened and sweetened, that patience will be delighted to run in and stay with you!

4. My patience with others, has been greatly strengthened, by reflecting on the patience of God with me. I have rarely been treated so badly by human beings, as I have treated Him!!! Would it not be well to think of this, when we are all stirred up with our dear ones, over some petty little things we need not have noticed?

5. Carefully guard against the repetition of impatient acts. "I write unto you little children, that ye sin not: but, if any man sin, we have an advocate with the Father, even Jesus Christ, the

righteous." In all cases where there is yielding to impatience, show the Lord quickly your detestation of the thing, and put it right under the blood. This will be pleasing to God, it will deliver you from evil consequences; and fortify your soul against after failure. Fresh wounds are more easily healed than old ones.

6. Keep so filled with Divine love, to God and man, that you will have no place for impatience. Displace the ugly thing, with the most beautiful commodity in earth or heaven. It will not be provoked, it will bear all things, it will keep you from doubting God, it will keep you from envy, it will make you a sample of long-suffering, it will preserve you from being rash; it will force you to seek the good of others, it will not puff you; it will load you with kindness, and NEVER FAIL!

7. Let it be ingrained into your spirit, that God's keeping power is equal to His power to save. You know the completeness of the latter, why not now trust Him for completeness in the former? He has equally promised complete sanctification and complete preservation. I Thes. 5:23-24, Jude 1-24.

You have trusted Him for the one, now trust Him for the other. His best promises in both Testaments are a failure, if He cannot keep you from impatience; and no man can prove the Bible true, if these promises fail. If you meet His conditions, He cannot afford to let you fail! Your soul will conquer through the blood of the Lamb, and the word of your testimony, and in you, patience shall have her perfect work! The painful ills of ten thousand families would disappear if impatience were absent: but if entertained and exercised, it will weight your soul, and jeopardize the salvation of the family. No intelligent sinner can witness impatient conduct in any Christian, without compelling questions of doubt, as to the truth of Christ's religion! If fretting is sin, we cannot now be saved from all sin, and keep on fretting!

Holiness is the highest type of our Divine religion, and if its possessors have not the meekness and patience of Jesus, to whom shall we go, and where shall we look to find these graces? The Book teaches that he who has perfect love, is "as He is in this present world."

The eyes of a passion-enslaved race, are upon you brother, and if they see that you are free, there is hope: if not, what?

Pasadena, California, Sept. 14, 1910.