

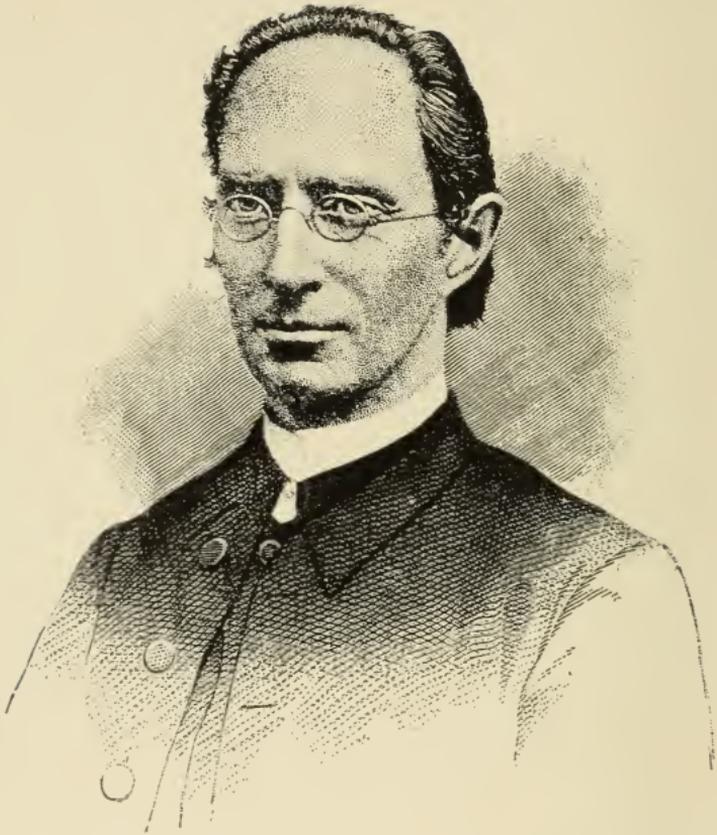


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J. A. Wood

PERFECT LOVE;

OR,

PLAIN THINGS FOR THOSE WHO NEED THEM,

CONCERNING THE

DOCTRINE, EXPERIENCE, PROFESSION AND PRACTICE

OF

CHRISTIAN HOLINESS.

BY

REV. J. A. WOOD.

AUTHOR OF "PURITY AND MATURITY."

"God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love made perfect. . . Perfect love casteth out fear."

FIFTY-FOURTH THOUSANDTH

Revised and Enlarged

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PREFACE.

THE following pages are designed for the benefit of believers in the church of Christ, who “hunger and thirst after righteousness,” and seek light concerning the *doctrine, experience, profession, and practice* of Christian holiness.

Nearly twenty beautiful years have passed since the first writing of “PERFECT LOVE,”—two years after our blessed experience of the fullness in Christ. Since then, over twenty-seven thousand copies have been scattered in this country, and the work published in England. The many gratifying proofs of its usefulness to devout and good people, have induced its revision and enlargement. In so doing, we have carefully and prayerfully re-written and revised almost every page, and added about one-third to the book. While we have not materially changed the views of the first writing, we trust, not only valuable additions have been made, but that it has been improved in every respect, and will be found to be a repository of light, love, and sweetness. It is a pleasant item, that after these many years of reading, study, and enlarged experience, we find not an essential point to renounce; therefore, our work has been to *systematize, state more clearly, make stronger, enlarge, and add other important items.*

The book retains its catechetical form, to meet the many interrogations so often made regarding this subject, and also to help the memory of the reader. This form allows a general, though brief, presentation of the whole subject. Our object has been to *clearly* present, and *strongly* enforce gospel truth, and when we could do this more efficiently in the *language of others*, and by quotations from them, we have freely done so.

We have given credit for what we have selected, except in those cases where we have changed the words or phrases. *The italics in some quotations are our own.* The reader will find many things in this work, which, in their original forms, are dispersed through many volumes, which most people have neither money to purchase nor time to read.

We have not written so much for the learnedly critical, as for the *common people* who need "line upon line, and precept upon precept." Many of these appear perplexed and mystified on this plain and intelligible subject; which, when properly understood, is seen to possess none of those objectionable features which are so often attributed to it by its mistaken opponents.

We have often been grieved and astonished at the amount of opposition, unbelief, and ignorance we have found regarding it.

We are so impressed with its truth and necessity, and so delighted with its beauty and sweetness, we hope never to cease writing about it, or preaching it, as long as we can move a pen, or use our voice, and would love to do, as Dr. Gibson, bishop of London, advised Mr. Wesley to do—"PUBLISH IT TO ALL THE WORLD."

With a grateful sense of obligation to God for the kindly reception of "PERFECT LOVE," in its first writing, by hundreds of friendly notices, we now respectfully submit this enlarged and improved volume to the consideration of sincere and inquiring minds, trusting it will be helpful in promoting Christian holiness. Every man has a given circle of friends to whom he has access, and over whom he has an influence. The author trusts that some who would not otherwise become interested in this theme, may be reached by this book, and induced to seek that holiness "without which no man shall see the Lord."

J. A. WOOD.

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PERFECT LOVE.



SECTION I.

TERMS SIGNIFYING COMPLETE GOSPEL SALVATION.

1. *What terms are commonly used to express full salvation?*

The Scripture terms are, "*perfect love*," "*perfection*," "*sanctification*," and "*holiness*." These terms are synonymous, all pointing to the same precious state of grace. While they denote the same religious state, each one of them indicates some essential characteristic, and hence these terms are significantly expressive of full salvation. The word "*sanctification*" has the double meaning of *consecration* and *purification*, — the Old Testament sense of setting apart to a sacred service: "*sanctify yourselves and be ye holy*;" and the New Testament sense of spiritual purification: "*sanctify them through thy truth*."

The word "*sanctify*," and its derivatives, occur in the Scriptures, with reference to men and things, over *one hundred times*. The term "*perfection*" signifies completeness of Christian character; its freedom from all sin, and possession of all the graces of the Spirit, *complete in kind*. "*Let us go on unto perfection*." The

word "*perfection*" and its relatives, occur *one hundred and one times* in the Scriptures. In over fifty of these instances it is predicated of human character under the operation of grace. The term "*holiness*" is more generic and comprehensive than the others, including salvation from sin, and the possession of the image and spirit of God. To be holy is to be *whole, entire, or perfect* in a moral sense, and in ordinary use is synonymous with purity and godliness. "Follow peace with all men, and holiness without which no man shall see the Lord." The word "*holy*" and its derivatives, occur not less than *one hundred and twenty times* in their application to men and things. The word "*justify*" and its derivatives, occur *seventy-four times* in regard to men; and the word "*pardon*" with its derivatives, in their application to penitent sinners, occur only *seventeen times*.

The phrase "*perfect love*" is expressive of the spirit and temper, or moral atmosphere in which the wholly sanctified and perfect Christian lives. "He that dwelleth in love dwelleth in God, and God in him;" and, "Herein is our love made perfect."

These terms are used indiscriminately in this book. They are scriptural and significant, and Christians should not ignore them. No one of them should be employed to the exclusion of the others; nor should other terms be chosen to their exclusion. The substitution of "*higher life*," "*the life of faith*," "*rest in God*," "*the fullness of God*," "*the full assurance*," &c., in the place of the highly significant Bible terms, is of doubtful propriety. It is unwise to be wise above the word of God. These uninspired names come of the various predilections of the different Christian denominations. Although names may be of minor importance, and little harm may come from their use, yet it is wise and safe to adhere to Scripture terms, such as the Holy Spirit has given to express

his own work in the soul. The Saviour says: "Whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory."

2. *Are not these terms applicable to the beginning of the Christian life?*

They are not usually, and some of them are never so applied. There is a sense in which all Christians are denominated holy, and sanctified; and the terms "holiness," and "sanctification," with their derivatives, are occasionally applied in the Scriptures to the merely regenerate, as when a part is put for the whole, a thing not uncommon in the Bible. All Christians are *pardoned*, therefore *legally* holy; they are *regenerated*, which is holiness begun, and are holy in a *general sense* as compared with their former condition. The terms used in the Scriptures to express the commencement of the Christian life, are, "born of God," "born again," "born of the Spirit," "converted," and "regeneration."

SECTION II.

JUSTIFICATION.

3. *What is Justification?*

Justification is pardon or forgiveness. Sin is a violation of law, and is a *capital offense*. "The wages of sin is death." Justification is that governmental act of God's grace, absolving the penitent sinner from all past guilt, and removing the penalty of violated law. It precedes regeneration, and is by faith. The penitent sinner believes on the Lord Jesus Christ, and God pardons his sins, remits the punishment they deserve, receives him into favor and fellowship, and treats him as though he had not sinned. "Being justified by faith, we have peace with God through our Lord Jesus Christ."

4. *Can a state of justification be retained while sin is committed?*

It can not. "He that committeth sin is of the devil." The commission of sin negatives the justified state, and any professing Christian who lives in the commission of sin, *is a sinner* and not a saint. "He that saith, I know him, and keepeth not his commandments, *is a liar*."—"We know that whosoever is born of God *sinneth not*."—"Whosoever committeth sin transgresseth also the law."—"In this (committing sin or otherwise) the children of God are manifest and the children of the devil."

All sin is forbidden, and he who commits sin is "of the devil." No state of grace admits of committing sin. A state of justification implies freedom from the *guilt of sin* by pardon, and freedom from the *commission of sin*

by renewing, assisting grace. "Whosoever is born of God doth not commit sin; for his seed remaineth in him, and he cannot sin, because he is born of God."

The lowest type of a Christian sinneth not, and is not condemned. The *minimum* of salvation is salvation from *sinning*. The *maximum* is salvation from *pollution* — the inclination to sin.

1. Mr. Wesley says: "But even babes in Christ are so far perfect as not to *commit* sin. . . . We all agree and earnestly maintain, 'He that *committeth* sin is of the *devil*.' We agree, 'Whosoever is born of God doth not commit sin.'" — *Sermon on "Sin in Believers."*

2. Rev. Luther Lee says: "No man can believe with the heart unto righteousness, or so as to obtain justification, while living in the *practice* of any known sin, or in the *neglect* of any known duty. . . . The moment he does what he knows to be a sin, or neglects what he knows to be a duty, faith, by which he is justified, lets go its hold upon God, and he loses his justification. . . . Justification, which is by faith alone, carries with it *entire submission* and *obedience* to God. . . . The *will* is right at the moment of *regeneration*, and it *must remain right*, or *willful sin* will be the result, and *justification* will be lost." — *Lee's Theology*, p. 191.

3. Rev. Timothy Merritt says: "The word of God plainly declares that those who are born again, even in the lowest sense, do not *continue* in sin; that they can not *live any longer therein*." — *Christian Manual*.

4. "The *continuance* of the *justified* state," says Bishop Peck, "implies *obedience in intention* to all the *requirements* of the gospel, the law of progress ('grow in grace'), and the law of purity ('be ye holy'), included." — *Central Idea*, p. 59.

5. Rev. Albert Barnes says: "No man can be a Christian who voluntarily indulges in sin, or in what he knows to be wrong." — *Notes on 2 Corinthians*, chap. 7.

The conditions of receiving justification and of retaining it are the same. Christ is received by penitential

submission and faith. "As ye have therefore received Christ Jesus the Lord, so walk ye in him." Justification can not be retained with less consecration and faith than that by which it was received.

Conscious *confidence* and conscious *guilt* can not co-exist in the same heart. There is a vital union between justifying faith and an obedient spirit. While obedience makes faith perfect, disobedience destroys it. Salvation is by appropriating faith, and such faith or trust can be exercised only when there is a consciousness of complete surrender to God. A justified state can exist only in connection with a serious, honest intention to obey all the commands of God.

The standard of justification is too low among many professors of religion. It should be ever borne in mind that believers can not *commit* sin without forfeiting justification and laying the foundation for repentance from dead works. There must be a continued obedience to all the known will of God, if we would retain his favor.

The commission of sin, any sin, is inconsistent with supreme love to God. If we love God supremely (and not to do it is idolatry), we can not knowingly displease him for the sake of pleasing ourselves. Whom we supremely love we desire to please, and all sin is an offense against the law of love.

We should make a distinction, to some extent, between sin committed by deliberate thought and set purpose, and sin committed by sudden impulse, under strong distraction and temptation.

5. *Are obedience and disobedience units in their spirit and root?*

They are; and they are eternal antagonisms.

1. *The real spirit of disobedience is ever one and the same*, — the same for every precept, for all times, and for all circumstances. Each sin, alike, is a violation of the

same obligations, outrages the same law, insults the same Law-giver, evinces the same rebellion of spirit, and incurs the same fearful curse denounced against the law-breaker. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James ii. 10.)

2. The real spirit of obedience is ever *one and the same*, the same for *every precept*, the same for all times, and for all circumstances. The spirit of true obedience has regard to God's supreme authority, and involves submission of the whole soul to that authority. Every act of real obedience has reference to the same obligations, regard for the same law, respect for the same Law-giver, evinces the same submissive spirit, and secures the same gracious reward in the divine favor and blessing. Hence, he who has the true spirit of obedience as to one precept of the law, has it as to all the rest. "He that is faithful in that which is least, is faithful also in much." (Luke xvi. 10.)

3. *The law of God is essentially a unit.* It is such, in so much that he who breaks any one precept breaks the law, — insults the Law-giver, and avows disregard of his authority. The majesty and authority of the law resides equally in every precept, so that he who disobeys any single precept disobeys God, and strikes a blow which takes effect against the whole law. God's law is *one*; a common interest and relationship exist between all the precepts, so that we can not honor and obey one part, while we are dishonoring and trampling down another part. "He that is unjust in the least is unjust also in much." (Luke xvi. 10.)

4. *Total abstinence from all sin is the only practicable rule of life.* To sin in one thing, and to really obey God in another at the same time, is utterly impossible. All true obedience involves supreme regard to divine authority, and he who has it, cannot knowingly disregard or

reject that authority. God forbids all sin. Every precept of the law has an equal obligation. Any disobedience rejects and insults divine authority, and lays the foundation for universal disobedience.

A *spirit of disobedience* in the heart, in regard to any item of God's will, vitiates for the time any true obedience, hence, real obedience to God in one thing, and persistent disobedience in another thing, cannot exist at the same time. The soul under the pressure and distraction of powerful temptation, as already stated, may occasionally for a moment commit sin, while it may really obey God in other things.

“ I worship thee, sweet Will of God!
And all thy ways adore,
And every day I live I seem
To love thee more and more.” — *Faber.*

SECTION III.

THE NATURE OF REGENERATION.

6. *What is Regeneration — its nature and extent?*

Regeneration is the impartation of spiritual life to the human soul, in which God imparts, organizes, and calls into being the capabilities, attributes, and functions of the new nature. It is a change from death to life, from the dominion of sin to the reign of grace, and restores the spiritual life which was lost by the fall. It is instantaneously wrought by the Holy Spirit, and always accompanies justification.

1. Dr. J. Dempster says: "You ask in what, then, does regeneration consist? Simply in this threefold change — namely, *justification*, *partial renovation*, and *divine adoption*. The first changes the believer's relations to the infinite government, but effects no renovation of his heart. The second *changes his affection sufficient* for him to achieve the control of downward tendencies. The third introduces him into the divine family, of which he is made aware by the witnessing spirit of adoption." — *Sermon before Biblical Institute*.

2. Rev. Luther Lee says: "Regeneration is a *renewal* of our fallen nature by the power of the Holy Spirit, received through faith in Jesus Christ, whereby the regenerate are delivered from the *power* of sin which *reigns* over all the *unregenerate*. . . . Regeneration reverses the current of the affections, and so renews the whole soul that all the Christian graces exist. . . . The *power* of sin is broken; the *principle* of *obedience* is *planted* in the heart." — *Theology*, pp. 194–200.

3. Bishop Foster says: "With respect to regeneration, that is a work done in us, in the way of changing our inward nature;

a work by which a *spiritual life* is infused into the soul, whereby he (the regenerate) brings forth the peaceable fruits of righteousness, *has victory over sin*, is enabled to *resist corrupt tendencies*, and has peace and joy in the Holy Ghost; a radical change by which the preponderating tendencies of the soul are turned towards God, whereas they were previously from him — by which the *love of sin is destroyed, its dominion broken, and a desire and relish for, and longing after holiness implanted.*” — *Christian Purity*, p. 43.

Bishop Foster states in the preface of the new and revised edition of “*Christian Purity*,” that he “is not aware that a single point has been relinquished or materially modified;” hence we shall occasionally quote from the old edition.

7. *What is the difference between justification and sanctification?*

Justification and regeneration are concomitants and inseparable. Regeneration is the beginning or the lowest degree of sanctification, hence, every justified soul is either *partially* or *entirely* sanctified. This being the case, those professors who, through prejudice, aver they will have “nothing to do with sanctification,” will have nothing to do with any religion at all.

Justification and sanctification are perfectly distinct, although the beginning of sanctification is inseparable from the justified state.

1. Justification is a *governmental act*, which passes in the mind of God; sanctification is a *divine work* wrought in the heart of man.

2. Justification *precedes* sanctification, which in its *lowest degree* attends it as one of its concomitants.

3. Justification is a *relative change* — changing the believer’s relations to the divine government; sanctification is a *radical change* affecting a moral renovation in the soul.

4. Justification changes our *forensic* relations to God; sanctification changes our *disposition* of heart towards him.

5. Justification removes the *guilt* of sin; sanctification *destroys its power*, and when it is entire, cleanses all *its pollution*. The former secures the *favor* of God, the latter the "*divine nature*."

6. Justification secures our adoption into the family of God, our sonship, our heirship, and our spiritual affiliation; sanctification secures a preparation or meetness for "the inheritance of the saints in light." The former makes the believer *a child of God*, while the latter imparts *the image of God*.

7. Justification relieves the soul from exposure to the curse of violated law — *the miseries of hell*; sanctification prepares it for the gracious rewards of virtue — *the felicities of heaven*. The first secures a title to heaven, and the second a preparation for it.

8. Justification is an instantaneous and complete act; it has no degrees, all who are justified are freely and fully justified "through the redemption in Christ Jesus;" sanctification has degrees, some are *partially*, and some are *entirely sanctified*. The *beginning*, and the *completion* of sanctification are both instantaneously wrought. The approach to entire sanctification may be gradual.

9. Justification, God's act, and sanctification, God's work, are *experimentally* by faith, *meritoriously* by the blood of Christ, *instrumentally* by the word of God, and *efficiently* by the Holy Ghost. See John xvii. 17; 1 John . 7; Rom. xv. 16; 1 Tim. iv. 5.

Dr. G. D. Watson says: "Pardon and purity are both received by separate, specific acts of receptive faith; are both instantaneously wrought by acts of the Divine Will; are both attested by the Holy Ghost; are both retained by constant submission, unwavering trust; are both requisite to a happy, useful life, and both absolutely essential to admission to heaven." — *Advocate of Holiness*, November, 1879.

SECTION IV.

REGENERATION AND ENTIRE SANCTIFICATION NOT IDENTICAL.

8. *Do the Scriptures teach a distinction between regeneration and entire sanctification?*

They do. "And I, brethren, could not speak unto you as unto spiritual, but as unto *carnal*, even as unto babes in Christ. For ye are yet *carnal*; for whereas there is among you *envying*, and *strife*, and *divisions*, are ye not carnal, and walk as men?" "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all *filthiness* of the *flesh* and *spirit*, *perfecting holiness* in the fear of God." "And the very God of peace *sanctify* you *wholly*." "Sanctify them through thy truth; thy word is truth." All these passages have reference to Christians in a regenerated state, but not entirely sanctified.

9. *Does the Christian Church generally recognize this distinction?*

It does. "By a consent almost universal," says Rev. Dr. Hodge, "the word regeneration is now used to designate, not the whole work of sanctification." — "According to the Scriptures, and the undeniable evidence of history, regeneration does not remove all sin." — *Systematic Theology*, vol. iii. p. 290.

Prof. Upham says: "The distinction which is made in the Scriptures between the two is regarded so obvious and incontrovertible by most writers, that it has naturally passed as an established truth into treatises on theology." — *Interior Life*.

"That there is sin in the incipient believer," says Dr. John

Dempster, "is a scriptural truth, sustained by many kinds of evidence. The denial of it is a position utterly novel. It is less than two centuries old. Till that modern date, no part of the Greek or Latin churches was ever infected with it. And in the Reformed churches it was never heard of only among a few raving Antinomians." — *Sermon at Biblical Institute.*

10. *Does the Methodist Church teach a distinction?*

She does very clearly in her Discipline, Catechism, Hymn Book, and by all her standard authorities.

1. The Discipline recognizes a state of entire sanctification as attainable subsequent to regeneration and previous to death.

Every minister of the Methodist Episcopal Church has affirmed, by his ordination vows, that entire sanctification is a distinct work, subsequent to regeneration. In the Discipline, Part II. sec. 11, are the following questions: "Have you faith in Christ? Are you going on unto perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" These questions suppose that "perfection," or "perfect love," is distinct from and subsequent to regeneration.

2. The official Catechisms of the Methodist Church were revised by Bishop Hedding, Nathan Bangs, Stephen Olin, and Joseph Holdich, and then examined and indorsed by the General Conference in 1852. These Catechisms define *Regeneration* — "The new birth of the soul in the image of Christ, whereby we become the children of God;" and *Entire Sanctification* — "The state of being entirely cleansed from sin, so as to love God with all our heart and mind, and soul and strength."

3. The Hymn Book teaches a distinction. Every edition from the first, has contained a specific class of hymns on sanctification. These hymns, more numerous than those on any other subject, were written princi-

pally by the Wesleys, to *define, defend, and promote* entire sanctification, in early Methodism when it was greatly controverted. In the changes made in the Hymn Book from time to time during the past century, many sweet and clearly defined hymns on this subject have been left out; still our Hymnal contains a beautiful and choice selection upon it.

“Speak the second time, ‘Be clean.’
Take away my inbred sin;
Every stumbling-block remove;
Cast it out by perfect love.” — *Chas. Wesley.*

“The seed of sin’s disease,
Spirit of health, remove,
Spirit of finished holiness,
Spirit of perfect love.” — *Chas. Wesley.*

“Refining fire, go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.” — *Chas. Wesley.*

4. All the leading writers and standard authorities of Methodism teach a distinction. Mr. Wesley might be quoted very largely; we will insert only a few lines from him. He says: “Sanctification begins in the moment a man is justified. Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.” — *Works*, vol. vi. p. 496. See *Plain Account — Sermons*, vol. i. p. 124; also vol. i. p. 119.

1. Rev. Richard Watson says: “That a distinction exists between a regenerate state and a state of entire and perfect holiness, will be generally allowed.” — *Institutes*, Part II. chap. 29.

2. Rev. John Fletcher says: “We do not deny that the remains of the *carnal mind* still cleave to imperfect Christians.” “This fault, corruption or infection, doth remain in them who are regenerated.” — *Last Check*, p. 507-541.

3. Dr. Adam Clark said to a friend who had been misinformed in regard to his views of entire sanctification: "As to the words which you quote as mine, I totally disclaim them. I never said, I never intended to say them. *I believe Justification and Sanctification to be widely distinct works.*" He used the term *justification* as including regeneration. — *Everett's Life of Dr. A. Clark.*

4. "Regeneration also, being the same as the new birth," says Bishop Hedding, "is the beginning of sanctification, though not the completion of it, or *not entire sanctification.* Regeneration is the beginning of *purification*; entire sanctification is the *finishing* of that work." — *Address at N. J. Con.*

5. Bishop Hamline says: "That this perfect love, or entire sanctification, *is specifically a new state, and not the mere improvement of a former state, or of regeneration,* is plainly inferred from the Bible." — *Beauty of Holiness, 1862, p. 264.*

6. Bishop Foster says: "Regeneration is not entire sanctification; the merely regenerate are not sanctified; they are not entirely free from sin; they are not perfect in love." — *Christian Purity, p. 69.*

7. Dr. George Peck says: "The doctrine of entire sanctification, as a **DISTINCT WORK** wrought in the soul by the Holy Ghost, is *the GREAT DISTINGUISHING DOCTRINE OF METHODISM.* This given up, and we have little left which we do not hold in common with other evangelical denominations." "The position that justification and entire sanctification take place at one and the same time, and that *regeneration and entire sanctification* are *identical, is clearly contrary* to the position taken by our standard theologians." — *Christian Perfection, p. 363.*

8. Rev. Wm. McDonald: "Regeneration and entire sanctification are not received at one and the same time, except, perhaps, in a few extraordinary cases, if, indeed, the case ever occurs." — *New Testament Standard, p. 44.*

9. Bishop Thomson, at the West Virginia Conference, in his last clerical address a few days before his death, said: "The justified and regenerate discover in themselves the remains of the carnal mind. If you accept the theory that you are sanctified

when you are justified, if you find the remains of sin after you experience regeneration, you will be led to a melancholy conclusion. The opposite view, *that we cannot be made pure, is equally pernicious.*"

10. Dr. Raymond, in his "Systematic Theology," says: "Entire sanctification is not usually, if ever, contemporary with regeneration. Regeneration is, in most cases of Christian experience, if not in all, initial sanctification, not complete, perfect renewal. The regenerated person is not, at the moment of regeneration, wholly sanctified." — *Article on Sanctification.*

11. Rev. Dr. Lowry says: "The position is supportable, on Scripture grounds, that true believers, born of the Spirit, and loving God, may be, and ordinarily are, the subjects of a residuum of inherent sin." — *Positive Theology*, p. 234.

12. Bishop M. Simpson says: "Sanctification is not regeneration." . . . "Methodism differs from Moravianism in that it does not hold regeneration and entire sanctification to be identical." — *Christian Perfection, in Encyclopedia of Methodism.*

These citations might be greatly multiplied; those given are sufficient to indicate the voice of the church on this question.

11. *Does this distinction harmonize with Christian experience?*

It does. All Christians are regenerated, while but few claim to be sanctified wholly. The penitent sinner seeks for pardon and acceptance, and is not concerned for the blessing of perfect love, or entire sanctification. After regeneration, the more clearly the light of justification shines, the more the converted soul will see its indwelling sin, and feel the necessity of entire sanctification.

Thousands of intelligent Christians, whose experience in regard to regeneration and sanctification has been clear, can testify to the following: —

1. They have had a clear evidence of *justification* and *regeneration*.

2. While in possession of this evidence, they have been convinced of *inbred sin*, or *corruption*.

3. They have sought and obtained a sensible *purification* of *heart*, in which all sin was taken away, and they were enabled to love God with all the heart.

4. They have had as *clear* and *distinct* witness of the Spirit, of this "*second blessing*," as they ever had of justification and regeneration.

12. *Does the Lord ever entirely sanctify the soul at justification and regeneration?*

We do not know. Possibly this may be the case in some instances, but, certainly, is not the usual order of God. In all our acquaintance with many thousands of the purest and best Christians in all the various churches, we have yet to find a clear case of entire sanctification at conversion. While multitudes claim that their souls have been cleansed from all sin subsequent to their justification, we do not recollect a single instance of a distinct witness of entire sanctification at conversion.

Mr. Wesley says: "But we *do not know a single instance*, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a new and a clean heart." — *Plain Account*, p. 34.

In giving an account of Grace Paddy, who was convicted of sin, converted, and purified within twelve hours, he says: "Such an instance I never knew before; such an instance I never read; a person convinced of sin, converted to God, and renewed in love within twelve hours! Yet it is by no means incredible, seeing one day is with God as a thousand years." — *Works*, vol. iv. p. 219.

Dr. Clarke says: "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time, who were in different states of

grace; and I never, to my knowledge, met with a single instance where God both *justified* and *sanctified at the same time.*" — *Everett's Life of Dr. A. Clarke.*

13. *How did Mr. Wesley view the idea that the soul is entirely sanctified at regeneration?*

As a dangerous heresy. On its account after several long interviews with Count Zinzendorf, a leading Moravian, he separated himself and his societies from all communion and fellowship with the Moravians.

"We may learn" (says Mr. Wesley) "the mischievousness of that opinion, that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin." — *Works*, vol. i. p. 119.

"I cannot therefore by any means receive this assertion, that there is no sin in a believer from the moment he is justified; —

"1. Because it is contrary to the whole tenor of Scripture.

"2. Because it is contrary to the experience of the children of God.

"3. Because it is absolutely new, never heard of in the world till yesterday.

"4. Because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but, perhaps, dragging them into everlasting perdition." — *Sermons*, vol. i. p. 111.

Dr. George Peck says: "Would it not be a sad indication of the *degeneracy* of Methodism in this country, if what Mr. Wesley, under God our great founder, considered *heresy*, and OPPOSED WITH ALL HIS MIGHT, should be cherished as the very marrow of the gospel by the ministers and people of the Methodist Episcopal Church?" — *Christian Perfection*, p. 364.

Rev. William Bramwell writes to a friend: "An idea is going forth, that 'when we are justified we are *entirely sanctified*,' and 'to feel evil nature after justification is to lose pardon,' &c. You may depend upon it, *this is the devil's great gun.* We shall have much trouble with this, and I am afraid we cannot suppress it." — *Memoir.*

14. *What was the Moravian or Zinzendorf doctrine which Mr. Wesley opposed?*

That the soul is entirely sanctified when it is justified; that regeneration, which takes place at the time of justification, is identical with entire sanctification.

Mr. Wesley gives Zinzendorf's statements: — "The moment he," a believer, "is justified, he is sanctified wholly." — "Entire sanctification and justification are in the same instant, and neither is increased or diminished." — "As soon as any one is justified, the Father, the Son, and the Holy Spirit dwell in his heart; and in that moment his heart is as pure as it ever will be." — *Works*, vol. iii. p. 222.

It was this error that occasioned the writing and publication of his sermon on "Sin in Believers."

He says in his Journal: "I retired to Lewisham, and wrote the sermon on 'Sin in Believers,' in order to remove a mistake, which some were laboring to propagate — that there is no sin in any that are justified." — *Works*, vol. iv. p. 147.

This theory of entire sanctification is antagonistic to the universal experience of the Church, and to the standard writers of all Christendom for a thousand years.

15. *Is the theory that the soul is entirely sanctified at regeneration, attended with serious difficulties?*

It is. It involves the whole subject of Christian sanctification in inextricable difficulties. The following are some of them:

1. If sanctification is complete at justification, then every man who enjoys religion is entirely sanctified.

2. If sanctification is complete at conversion, then every Christian, to be truthful, should *profess* entire sanctification.

3. If all who are converted are entirely sanctified, then all the directions in the word of God, to seek holiness, sanctification, or perfect love, are given exclusively to sinners.

4. If sanctification is complete at justification, then converts are not to seek for any further cleansing.

5. If sanctification is complete at justification, ministers have no right to urge *Christians* to "go on unto perfection," or to "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God."

6. If justification and entire sanctification are inseparable, then all who feel the fruits of the flesh are in a state of condemnation.

7. If a state of entire sanctification is consistent with the struggles of *pride, unbelief, impatience, jealousy, and anger* (the common experience of newly justified believers), must we not infer that these must go with us to heaven? as it must be admitted that entire sanctification fits the soul for heaven.

8. If sanctification is complete at conversion, then every man who is not entirely sanctified is a child of the devil.

9. If entire sanctification is complete at justification, it is so in opposition to the experience of the whole Church of God, and, with slight exceptions, the whole Christian world have been seriously mistaken during two thousand years.

10. If all that are regenerate are wholly sanctified, then, whoever is convicted for full salvation, and groaning after it, is at once to infer that he was never converted, or that he is now backslidden. Thus would this heresy, if received, perplex and harass with perpetual difficulties and discouragements the very members of the church who are most deeply concerned to possess all the mind that was in Christ.

A system involving such difficulties can not be received as the truth of God, and should be regarded as anti-scriptural, and avoided as dangerous heresy.

16. *If regeneration is partial and not entire sanctification, where is the limit?*

Dr. G. D. Watson answers this question: — “The Scriptures teach that in conversion the believer is always sanctified or purified back to the moral cleanness of infancy. This is the exact limit of partial sanctification, which is fixed by the Saviour himself. ‘*Except ye be converted and become as little children.*’ Just as pardon removes all *guilt* resulting from *actual transgressions*, so ‘the washing of regeneration’ removes all the *impurity acquired* by actual transgression. The removal of remaining original impurity is the work of entire sanctification.” — *Advocate of Holiness*, September, 1879.

Rev. B. W. Gorham: “The infant, and the man in a state of assured justification before God, are alike parties to the covenant of grace, which entitles them to holiness and heaven. Both are alike free from any voluntary antagonism to holiness; and should death come suddenly to both, our covenant-keeping Lord will surely perfect that which is lacking in each, even in the very article of death.” — *God’s Method with Man*, p. 57.

17. *Does a state of justification involve a desire to be holy?*

It does. If a man is a Christian, and in a justified state, he has the heart of a child of God, and desires to render him a *present, full, and unreserved obedience*. This is implied in the very nature of true religion. A desire for holiness is a *spontaneity* of the regenerate heart, and the Christian who argues against holiness will get down on his knees and pray for a clean heart, — his regenerated heart getting the better of his head.

Bishop Peck says: “Regeneration in its lowest state loves holiness, and pants to be filled with it.”

Mr. Caughey says: “A hearty desire for purity is the brightest gem that sparkles in *real* justification. If it be *genuine*, this desire is always attached to it — as weight to lead, as heat to fire, as fragrance to the rose, as greenness to a healthy leaf — inseparable.”

SECTION V.

THE TIME BETWEEN REGENERATION AND ENTIRE
SANCTIFICATION.

18. *How soon after regeneration may the soul be entirely sanctified?*

1. There is no time stated in the Scriptures which must elapse after conversion before the soul can be entirely sanctified. The only prerequisite to the seeking of holiness is the justified and regenerate state. Even "babes in Christ" are exhorted "to go on unto perfection;" and all believers are included in the command, "Be ye holy, for I am holy." The declaration, "It is the will of God, even your sanctification," is true of every believer, and was originally addressed to heathen converts who were but babes in Christ. "To-day," the present time, is the voice of both the Law and of the Gospel in regard to our sanctification. It is the duty and privilege of all believers to have hearts cleansed from *sin*, and filled with *love* at once.

2. When first converted, we should press on into this goodly land which flows with milk and honey. When the kingdom of God is first set up in our hearts, the course is short, the difficulties are comparatively few, and we can not be too *early*, or too much in *earnest*, seeking purity.

3. Ancient Canaan was a type of gospel privilege, and is frequently used in the Scriptures to illustrate *truth* and *duty*. As entire holiness is the *objective* point in the whole Christian system; so Canaan was the *objective*

point to the Israelites when they left Egypt. After they left Horeb, on the shores of the Red Sea, they consumed only *eleven days* in reaching the borders of Canaan, in sight of the beautiful hills of that goodly land. Joshua, the faithful servant of God, seeing their privilege and duty, said to them: "Let us go up at once, and possess it: for we are well able to overcome it." But the *unbelieving* Israelites remained forty years in the wilderness, with all their disabilities and sorrows, when they might have entered their long promised Canaan in less than a month.

Are there not ten times six hundred thousand in the Christian Church to-day who ought to pass over at once into the Canaan of perfect love? And some of these, we fear, have been more than forty years in the *wilderness*.

Pray, dear reader, that the Lord may raise up a thousand Calebs and Joshuas to lead the people into the green pastures of our spiritual Canaan.

This question is of such importance, we will give several authorities upon it.

Rev. John Wesley says: "I have been lately thinking a good deal on one point, wherein, perhaps, we have all been wanting. We have not made it a *rule, as soon as ever persons are justified, to remind them of 'going on unto perfection.'* WHEREAS THIS IS THE VERY TIME PREFERABLE TO ALL OTHERS. They have then the simplicity of little children; and they are fervent in spirit, ready to cut off a right hand or pluck out the right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point." — *Letter to Thomas Rankin.*

"Every one, though born of God in an instant, yea, and *sanc-tified in an instant*, yet undoubtedly grows, by slow degrees, both after the former and the latter change. But it does not follow from thence that there may be *a considerable tract of time between the one and the other.* A year or a month is the same

with God as a thousand. It is therefore our duty to pray and look for full salvation every day, every hour, every moment, without waiting until we have either done or suffered more." — Vol. vi. p. 764.

"Many at Macclesfield believed that the blood of Christ had cleansed them from all sin. I spoke to these forty in all one by one. Some of them said they received that blessing *ten days*, some *seven*, some *four*, some *three days*, after they found peace with God, and *two of them the next day*." — Vol. iv. p. 135.

"With God one day is as a thousand years. It plainly follows that the quantity of time is nothing to him. Centuries, years, months, days, hours, and moments are exactly the same. Consequently he can as well *sanctify in a day after we are justified*, as a hundred years. There is no difference at all, unless we suppose him to be such a one as ourselves. Accordingly, we see, in fact, that some of the most unquestionable witnesses of sanctifying grace *were sanctified within a FEW DAYS after they were justified*." No wonder that he exclaims, "Oh, why do we not encourage all to expect this blessing *every hour from the moment they are justified?*" — Vol. iv. p. 451.

Mr. Wesley wrote to Freeborn Garrettson in 1785: "It will be well, *as soon* as any *seekers* find peace with God, to exhort them to go on unto perfection."

Bishop Peck says: "There is surely no time fixed in the Scriptures which must elapse before the work can be accomplished. The Saviour prays for his disciples, 'Sanctify them through thy truth,' assuming that they were all at that time eligible to this great blessing. . . . Indeed, there has been such variety in the periods of entire sanctification as to show clearly that *no specific time* must elapse before the converted man may enter into the rest of perfect love." — *Central Idea*, p. 110.

President Mahan says: "This is the very sentiment which is invariably impressed by the Spirit of God upon the young convert in the warmth of his early love."

Rev. Luther Lee says: "This progressive work may be cut short and finished *at any moment*, when the intelligence clearly comprehends the defects of the present state, and faith, compre-

hending the power and willingness of God to sanctify us wholly, and do it now, is exercised." — *Theology*, p. 214.

"We are generally inclined to the opinion," says Rev. J. S. Inskip, "that between our justification and sanctification there must necessarily be an extended period of many months or years, or well-nigh a lifetime. This is a most grievous error." — *Methods of Promoting Perfect Love*, p. 14.

Rev. Asa Kent, late of the Providence Conference, says: "Fifty and sixty years ago, *young converts* were exhorted to improve their 'first love,' while their hearts were warm, in seeking for full sanctification; that this would prevent their backsliding, and secure a permanent peace within. Before I had been in society one year, my soul hungered and thirsted after a clean heart, and I was resolved never to rest without it." — *Article in Guide*, 1858.

The Bible says: "*Now* is the accepted time, *now* is the day of salvation." The command, "Be ye holy," is in the present tense, and binding upon all believers, without regard to the length of time since their conversion. Paul wrote to *heathen converts* in the city of Thessalonica, not more than *six months old*: "This is the will of God, even your *sanctification*." Any delay of entire sanctification beyond the period necessary to acquire a knowledge of its *necessity*, its *nature*, and the *conditions* of its attainment, is justly chargeable upon ourselves.

To hasten over into the spiritual Canaan of perfect love is among the first lessons of the Holy Spirit given the young convert.

SECTION VI.

THE NATURE OF CHRISTIAN PERFECTION.

19. *What is entire sanctification or Christian perfection?*

Negatively, it is that state of grace which excludes all sin from the heart. *Positively*, it is the possession of pure love to God. "Blessed are the pure in heart." "The blood of Jesus Christ, his Son, cleanseth us from all sin." "Love is the fulfilling of the law." "The end of the commandment is love out of a pure heart." In the grace of justification, sins, as *acts* of transgression, are *pardoned*. In the grace of sanctification, sin, as a malady, is *removed*, so that the heart is pure. In the nature of the case, the eradication of sin in principle from the human heart completes the Christian character. When guilt is forgiven in justification, and all pollution is removed in entire sanctification, so that grace possesses the heart and nothing contrary to grace, then the moral condition is reached to which the Scriptures give the name of perfection, or entire sanctification. Though the leading writers of our Church define this gracious state in different phraseology, there is an essential agreement among them; their disagreements are more in infelicities of expression than in real differences, and more *speculative* than *fundamental*. Their essential agreement will be seen in the following quotations:

1. Mr. Wesley says: "Both my brother [Charles Wesley] and I maintain, that Christian perfection is that love of God and our neighbor which implies DELIVERANCE FROM ALL SIN."

“It is the loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love.” — Vol. vi. p. 500.

“It is nothing higher, and nothing lower than this — the pure love of God and man. It is love governing the heart and life, running through all our tempers, words, and actions.” — Vol. vi. p. 502. — “Certainly, sanctification (in the proper sense) is an *instantaneous deliverance from all sin.*” — Vol. vii. p. 717.

2. Rev. John Fletcher says: “It is the *pure* love of God and man shed abroad in a faithful believer’s heart by the Holy Ghost given unto him, to *cleanse* him, and to *keep him clean*, ‘from all the *filthiness* of the *flesh* and *spirit*,’ and to enable him to ‘fulfill the law of Christ,’ according to the talents he is intrusted with, and the circumstances in which he is placed in this world.” — *Last Check*, p. 567.

3. Dr. A. Clarke: “What, then, is this complete sanctification? It is the cleansing of the blood, that has not been cleansed; it is *washing the soul of a true believer from the remains of sin.*” — *Clarke’s Theology*, p. 206.

4. Rev. Richard Watson says: “We have already spoken of justification, adoption, regeneration, and the witness of the Holy Spirit, and we proceed to another AS DISTINCTLY MARKED, and as graciously promised in the Holy Scriptures. This is the entire sanctification, or the perfected holiness of believers.” . . . “*Happily for us, a subject of so great importance is not involved in obscurity.*”

The reader will note the declaration of Mr. Watson, that this subject “is not *involved in obscurity.*”

Of the nature and extent of Christian purity, Mr. Watson says: “By which can only be meant our *complete deliverance from all spiritual pollution*, all inward depravation of the heart, as well as that which, expressing itself outwardly by the indulgence of the senses, is called ‘filthiness of the flesh.’” — *Institutes*, vol. ii. p. 450.

5. Rev. Joseph Benson: “To sanctify you wholly is to *com*

plete the work of *purification and renovation begun in your regeneration.*" — *Com. 1 Thess. v. 23.*

6. Bishop Hedding says: "The degree of *original sin* which remains in some believers, though not a transgression of a known law, is nevertheless sin, and must be removed before one goes to heaven, and *the removal of this evil is what we mean by full sanctification.*" "Regeneration is the beginning of purification. Entire sanctification is finishing that work." — *Sermon.*

7. Dr. George Peck says: "By being saved from all sin in the present life, we mean being saved, *first*, from all outward sin — all violations of the requirements of the law of love which relate to our outward conduct; and, *secondly*, from all inward sin — all violations of the law of love which relate to the intellect, the sensibilities, and the will." — *Christian Perfection*, p. 65.

8. Rev. Luther Lee says: "Sanctification is that renewal of our fallen nature by the Holy Ghost, received through faith in Jesus Christ, whose blood of atonement has power to *cleanse from all sin*; whereby we are not only delivered from the guilt of sin, which is justification, but are *washed entirely from its pollution*, freed from its power, and are enabled, through grace, to love God with all our hearts, and to walk in his holy commandments blameless." — *Theology*, p. 211.

9. Bishop Foster says of the person entirely sanctified, that he is in — "a state in which he will be *entirely free from sin*, properly so called, both *inward and outward.*" "The process of this work is in this order: beginning with pardon, by which one aspect of sin, that is actual guilt, is wholly removed, and proceeding in regeneration, by which another kind of sin, that is depravity, is in part removed, terminating with *entire sanctification*, by which the remainder of the second kind, or *depravity*, IS ENTIRELY REMOVED." — *Christian Purity*, p. 122.

This statement of Bishop Foster is most admirably expressed, and presents the truth with much clearness. Regeneration removes some sin or pollution, and entire sanctification removes the corruption which remains after regeneration. This will be seen, from the authorities given, to be the Wesleyan idea of entire sanctification.

10. Bishop J. T. Peck: "In the merely justified state we are *not entirely pure*. . . . But in the work of entire sanctification, *these impurities are all washed away*, so that we are wholly saved from sin, from its inward pollution." — *Central Idea*, p. 52.

11. Dr. John Dempster, in an admirable sermon on Christian Perfection, before the Biblical Institute, said: "Do you then demand an exact expression of the difference? It is this: the one (regeneration) admits of *controlled tendencies* to sin, the other (entire sanctification) *extirpates those tendencies*. That is, the merely regenerate has *remaining impurity*; *the fully sanctified has none*."

12. Bishop D. W. Clarke: "Entire sanctification implies an entire cleansing of the soul from its moral defilement, and the plenary endowment of it with all the graces of the Spirit of God." — *Beauty of Holiness*, May, 1857.

13. Binney's *Theological Compend* defines holiness as — "That participation of the Divine Nature, which *excludes all original depravity, or inbred sin, from the heart*." . . . "Entire sanctification is that act of the Holy Ghost whereby the *justified soul is made holy*."

14. Bishop Simpson says: "Christian Perfection is a term used by Methodists to denote a state of grace implying purity of heart, or a heart cleansed from all sin." . . . "Sanctification is that act of the Holy Ghost whereby the justified man is made holy." — *Encyclopedia of Methodism*.

15. Rev. B. W. Gorham: "Entire sanctification is the complete purification of the heart, resulting, through the blood of Jesus Christ, from the pervading presence and governing power of the Holy Spirit, continually possessing and occupying the nature, and subduing all things therein unto himself." — *God's Method with Man*, p. 170.

16. The German United Brethren Church say: "By perfect holiness we understand the separation and purification from all inhering sin, after regeneration, by the blood of Jesus Christ, the Son of God; and the filling of the heart with the love of God by the Holy Ghost."

17. Rev. Wm. McDonald says: "It is the removal from our moral natures, through faith in Christ, all sinful desires and tempers,—all pride, anger, envy, unbelief, and love of the world; and the possession in these purified natures of the unmingled graces of faith, humility, resignation, patience, meekness, self-denial, and love." — *Scriptural Views*, p. 23.

18. Noah Webster defines sanctification — "The act of making holy, . . . the state of being thus purified or sanctified." "To sanctify, in a general sense, is to cleanse, purify, or make holy, . . . to cleanse from corruption, to purify from sin."

19. The Methodist Catechism says: "Sanctification is that act of divine grace whereby we are made holy." This definition follows that of regeneration. Catechism No. III. is more explicit: — "What is entire sanctification?" "The state of being entirely cleansed from sin, so as to love God with all our heart and mind and strength."

It has been asserted that there is much disagreement and confusion in the teaching of the Church in this regard, and that a new formula of this doctrine is needed. The foregoing quotations from our chief writers show how completely they agree with each other. If desired, this list might be greatly extended, and an equal accord shown respecting the *essential* particulars of the doctrine.

It cannot be shown that there is more disagreement among our ministers concerning sanctification, if as much, as in regard to the atonement, the resurrection, and other items of doctrine.

That there are a few ministers in the Methodist Church who teach anti-Wesleyan and unscriptural views, we admit, and that many neglect to seek the experience, and therefore are not prepared to teach it as they ought, is both *admitted and deplored*.

Methodist authorities are agreed in teaching: —

1. That justification and regeneration *are not identical* with entire sanctification.

2. That entire sanctification is *subsequent* to regeneration, and in an important sense is an *instantaneous* work.

3. That it is a *supernatural*, divine work, and is by faith.

4. That *negatively*, it is freedom from all sin; and, *positively*, it is loving God with all the heart.

5. That it is attested by the Holy Spirit, by consciousness, and by its fruits.

6. That it is both the privilege and duty of all believers to be entirely sanctified.

Alike, they all discard absolute, angelic, or Adamic perfection, in the entirely sanctified believer. They alike denounce all perfection of degree or of maturity, of judgment or of knowledge, or any other perfection except that of *love* and *moral purity*.

In these important items there is agreement among nearly all our chief ministers, and their disagreements are almost entirely in things more speculative than fundamental.

20. *What is the distinction between regeneration and entire sanctification?*

It is that of *partial*, and of *complete* purity. The Christian who is but regenerated, is not cleansed from all indwelling sin, while the Christian who is entirely sanctified is *entirely purified*. Though regeneration and entire sanctification are of one nature, there is a distinction. There is both a *doctrinal* and an *experimental* difference; the first preceding and falling below the other, and there is a transition from one to the other.

The first includes, in addition to imparted spiritual life, the *commencement* of purification; the other is the possession of the same spiritual life with *complete* purification.

The regenerate state and the fully sanctified state differ in moral quality; grace and life in one case have

antagonisms in the heart, — in the other they have none. The “new life,” or “new man,” exists in an *uncleansed* soul in the former case, and in a *purified* soul in the latter. In the regenerate there is the *new life unto righteousness*, but not the *complete death unto sin*. In the entirely sanctified, the new life with all the graces of the Spirit exist in a *pure heart*.

1. Mr. Wesley says: “That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the *being* of it we deny. . . . Christ, indeed, can not *reign* where sin *reigns*; neither will he *dwell* where sin is *allowed*. But he *is* and *dwells* in the heart of every believer who is *fighting against all sin*, although it be not yet *purified*. . . . Indeed this grand point, that there are two contrary principles in [un-sanctified] believers — *nature* and *grace*, the *flesh* and the *spirit*, — runs through all the Epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein are founded on this supposition, pointing at wrong *tempers* or *practices* in those who are notwithstanding acknowledged by the inspired writers to be believers.” — *Sermon on Sin in Believers*.

2. Bishop Hedding says: “The difference between a justified soul who is not fully sanctified and one fully sanctified, I understand to be this: the first (*if he does not backslide*) is kept from *voluntarily committing* known sin, which is what is commonly meant in the New Testament by *committing sin*. But he yet finds in himself the remains of *inbred corruption*, or *original sin*, such as *pride*, *anger*, *envy*, a *feeling of hatred* to an enemy, a rejoicing at a calamity which has fallen upon an enemy, &c. The second, or the person fully sanctified, *is cleansed from all these inward involuntary sins*.” — *Sermon before N. J. Con.*

3. Dr. Dempster says: “Do you, then, demand an exact expression of the difference? It is this: the one admits of *controlled tendencies* to sin, the other *extirpates* those tendencies. That is, the merely regenerate has *remaining IMPURITY*; the *fully sanctified has NONE*.” — *Sermon at Bib. Institute*.

4. Rev. Richard Watson says: "In this regenerate state, the former *corruptions* of the *heart* may remain and *strive* for the *mastery*; but that which characterizes and distinguishes it from the state of a penitent before justification, before he is in Christ, is, that they are not even his inward habit, and that they have no dominion." — *Institutes*, vol. ii. p. 450.

5. Rev. Luther Lee says: "The power of sin is broken, the tyrant is dethroned, and his *reign* ceases in the soul at the moment of regeneration; yet sin is not *so destroyed* as not to leave his *mark* upon the soul, and even yet *struggle for the mastery*."

"There is still a warfare *within*; — there will be found an *opposing* element in the sensibility of the soul, which, though it no longer *controls* the will, often *rebels* against it and *refuses* to *obey* it." . . . "The will can and does resist them in a regenerate state; but it cannot silence them, renew, or change their direction by an act of volition." . . . "These [propensities, passions, appetites] belong to the soul, and must be brought into harmony with right and the sanctified will before the whole soul can be said to be sanctified or to be entirely consecrated to God. When this work is wrought, then the war within will cease." — *Theology*, pp. 212, 213.

6. Rev. William McDonald says:

1. "In regeneration, sin does not *reign*; in sanctification it does not *exist*."

2. "In regeneration, sin is *suspended*; in sanctification it is *destroyed*."

3. "In regeneration, irregular desires — anger, pride, unbelief, envy, &c. — are *subdued*; in sanctification they are *removed*."

4. "Regeneration is salvation from the voluntary *commission of sin*; sanctification is salvation from the *being of sin*."

5. "Regeneration is the old man *bound*; sanctification is the old man *cast out* and *spoiled of his goods*."

6. "Regeneration is sanctification begun; entire sanctification is the work completed." — *N. Testament Standard*, p. 123

21. *Is there a difference between sin and depravity?*

There is, a very important difference,

1. Sin is "the transgression of the law," and involves moral action, either by voluntary *omission*, or willful *commission*, and it always incurs guilt.

2. Depravity is a *state* or *condition*, a defilement or perversity of spirit. It is developed in the soul, in inclinations to sin, or in *sinward tendencies*.

3. Sin, strictly speaking, is voluntary, and involves responsible action, and is a thing to be *pardoned*.

4. Depravity is *inborn*, *inherited*, and *inbred*. It is derived from fallen Adam, and is augmented by actual sin.

5. All sin involves *guilt*, depravity does not, unless it be assented to, yielded to, cherished, or its cure willfully neglected.

6. Depravity is one of the *results* of sin, and it may have somewhat of the nature of sin, in the sense of being a *disconformity* or *unlikeness* to God; and it is in this sense that "all unrighteousness is sin." Depravity lacks the *voluntary* element of sin, hence it is not a thing to be *pardoned*, like sin proper, but is to be removed from the soul by *cleansing* or *purgation*.

Regarding sin and depravity as the same, occasions much confusion on the subject of entire sanctification. Let it be borne in mind, the terms "inbred sin," "indwelling sin," and all others significant of inward *pollution*, are not used by us as significant of sin in its proper sense, but as an inward *corruption* or *defilement*.

"These [sin and depravity] are coupled together as though they were the same; but they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another. That believers are delivered from the *guilt* and *power* of sin we allow; that they are delivered from the being of it we deny." — *Wesley's Sermons*, vol. i. p. 113.

Bishop Foster says, sin and depravity "are distinct the one from the other: since the depravity may exist without the act,

and may be increased by the act, and the carnality may exist without the separate transgression to which it prompts, and is alleged to exist prior to the transgression." . . . "Sin committed, and depravity felt, are very different; the one is an action, the other *a state of the affections*. The regenerate believer is saved from the one, and he has grace to enable him to have the victory over the other; but *the disposition itself*, to some extent, remains, under the control of a stronger, gracious power implanted, but still making resistance, and indicating actual presence, and *needing to be entirely sanctified*." — *Christian Purity*, pp. 111, 121.

"Moral depravity," says Bishop Hamline, "*is not in action or deed, but lies FARTHER BACK and DEEPER DOWN in our nature, at the fountain-head of all activity and character. It is enmity to God, and like the fatal worm at the root of the vine, withers every green leaf.*" — *Sermon on Depravity*.

Rev. Dr. Steele, in "Love Enthroned," says: "The *spirit of sin*, or inbred sin, technically called *original sin*, because it is *inherited from Adam*, is the *state of heart* out of which *acts of sin* either actually flow or tend to flow. Until this state is changed, the conquest of love over the soul is incomplete. Regeneration introduces a power which checks the outbreaking of *original* into *actual sin*, except occasional and almost involuntary sallies in moments of weakness or unwatchfulness." — p. 37.

22. *Do those merely regenerated often think indwelling sin is destroyed?*

They do; and this is frequently the case when the soul is first converted. Not infrequent, the transition from nature to grace, from death to life, and from darkness to light, is so marked, and the love and gladness of the new-born soul is so overflowing, as for the time to make the impression the whole heart is cleansed.

"How naturally do those who experience such a change [regeneration] imagine that all sin is gone, that it is entirely rooted out of their hearts, and has no more place therein! How easily do they draw that inference, 'I feel no sin, therefore I

have none; it does not stir, therefore it does not exist; it has no motion, 'therefore it has no being!' But it is seldom long before they are undeceived, finding sin was only *suspended* not *destroyed*." — *Wesley's Sermons*, vol. i. p. 385.

23. *What is the cause of so much prejudice against the doctrine of entire Sanctification, and even of hostility to it?*

1. The doctrine is misunderstood. Multitudes misapprehend its true nature. It is often taken to mean more than is intended, and more than is taught by the Church. There are thousands within the bosom of our church who are astonishingly ignorant of the doctrine as taught by our standards. In these days of newspapers and light literature which are flooding the land, everything else is read but the excellent works written on this subject.

We think it a serious matter that our grand old religious biographies, which formerly educated our people, such as Fletcher, Clark, Bramwell, Stoner, Carvosso, &c., are being very largely supplanted in our Sabbath schools by light and questionable literature. The valuable books published on this doctrine and experience are read by only a small part of the membership of the church.

2. The doctrine and experience of entire sanctification has been prejudiced among common people by being frequently identified with *culture*, *social refinement*, and the *highest finish*; then of course it can be possessed only by the few who have the time, the means, and the opportunity to obtain the highest *development* and *brightest polish*, and *cultivation*. This is an egregious blunder, contrary to the very genius of the gospel. The highest style of gospel salvation is adapted to the mass of humanity, the common people. A plowman may be entirely sanctified without becoming a polished scholar; and a plain, godly mother may be free from all

sin, though she may know nothing of *social refinement* or *literary cultivation*.

3. Many of our ministers are at fault in this matter, in not seeking this blessed experience themselves; for not studying and mastering the subject; and for not preaching it more *clearly, strongly, and explicitly* to the people.

4. Much of the prejudice and opposition to this doctrine comes from remaining depravity in unsanctified believers. Indwelling sin is an antagonism to holiness, and, in so far as any Christian has *inbred sin*, he has *within him* opposition to holiness. Many, most, do not yield to it, but resist it, pray against it, and keep it under; others, we are sorry to know, both in the ministry and laity, yield to their depravity, and stand in opposition to God's work.

24. *Is Christian Perfection absolute perfection?*

It is not. We know of no writer who has ever taught any such perfection in man. God's moral perfections are like an infinite ocean, as boundless and fathomless as immensity. Up to this perfection neither man, nor angel, nor seraph can ever come. Between the highest degree of human perfection, and the perfection of God, there is the difference between the *finite* and the *infinite*. Absolute perfection belongs to God alone. In this sense, "there is none good but one, that is God." The highest, sweetest, and most lovely angel in Paradise is infinitely below absolute perfection.

25. *Is Christian perfection the same as Angelic perfection?*

It is not. Angels are a higher order of intelligences; they are innocent and sinlessly pure. The fire of their love burns with an intensity, and their services are performed with a precision and rectitude not possible to mortals. In this world we must be content with *Chris-*

tian perfection; when we reach heaven we shall be "equal unto the angels." Christian perfection or holiness is a perfection according to the capacity of a man, and not according to the capacity of an angel, or a glorified saint.

26. *Is Christian perfection synonymous with Adamic perfection?*

It is not. There is a wide difference between a pure-hearted Christian saved by grace, and unfallen Adam in his Paradisiacal glory; a difference in *range of powers, innocency, and grounds of justification*. Adam was justified by works, and was free from the broken powers, and infirmities of fallen human nature.

Every creature of God may be perfect after its *kind*, and according to its *degree*. Angels, cherubim, and seraphim are all perfect, but their perfection falls infinitely below the absolute perfection of God. There is a gradation which belongs to all the works of God, and hence there are various sorts and degrees of perfection. Angels are perfect in their order and place; they are perfect as angels, but imperfect in comparison with God. Each sphere of being has its normal limits; God alone has *absolute, infinite* perfection; the angels have a perfection of their own, above that of humanity; fallen but regenerate and sanctified man has also his peculiar sphere in the mediatorial economy; and the highest *practicable rectitude*, whatever it may be, is his perfection, and is *Christian perfection*.

Christian perfection is a *perfection of love, pure love* in a *fallen but purified soul*.

In the very nature of things, the term *perfection* is used in various senses, and must be *limited and qualified* when applied to any being but God; and yet those who reject the doctrine of Christian perfection seem to affix

to the term but one single idea, and that the idea of absoluteness — implying absolute perfection.

To apply absolute perfection, or angelic, or Adamic perfection, to the terms given in the Bible, significant of Christian perfection, which is a *modified, relative* perfection, such as may be asserted of an entirely sanctified Christian, is as illogical as it is common among the opponents of this doctrine.

Mr. Wesley adopted the term *perfection* because he found it in the Scriptures; (see question 1;) he deemed St. Paul and St. John sufficient authorities for its use. The Christian world has also largely recognized the term in the writings of Clement, Macarius, Kempis, Fenelon, Lucus, and many other writers both Papal and Protestant.

27. *Do you teach a sinless perfection?*

Our answer must be according to what is meant by "*sinless perfection*;" which is a term we never use in teaching *Christian* perfection.

1. If by sinless perfection be meant *infallibility*, or a state in which the soul *cannot sin*, we answer, No. We believe in no such perfection in this life; and further, we know of no one who teaches any such thing, although it has been asserted over and over, thousands of times, by the opposers of Christian perfection.

2. If by this term be meant, a perfect fulfillment of the Paradisiacal law of innocence, and freedom from all *involuntary transgressions* of the law of love, we answer, No. Mr. Wesley says: "Therefore *sinless* perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to these involuntary transgressions. Such transgressions you may call sins, if you please; I do not." *Plain Account*, p. 67.

3. If by this phrase be meant, a perfect observance of the evangelical law of love, so as to love God with all the heart, soul, and strength, we answer, by the grace of God, *Yes*. See Deut. xxx. 6.

4. If it be meant a moral condition, in which the soul has *no disposition* to sin, and *will not* sin, and by the grace of God is kept *from sinning*, we answer *Yes*, to the glory and praise of God.

5. If this question means, does God fully pardon all our *sinful acts* and absolve us from *all guilt*, and does He *entirely cleanse* the soul from a *sinful state*, so that it becomes pure, or entirely free from sinful proclivities, we answer, *Yes*.

28. *Does Christian Perfection exclude a need of the atonement?*

No; not for a moment. All Christian life is in Christ; and is dependent upon Him, as the branch upon the vine. "I am the vine, ye are the branches. . . . Without me ye can do nothing." The pure in heart abide in Christ, by a *continuous faith*, which is the vital bond of union with him. Sever this connection, and the spiritual life of the soul ceases at once. Christ does not give life to the soul *separate from*, but *in and with himself*.

Purity of heart sharpens the spiritual vision and secures *steady* and *unbroken* reliance upon the atonement; hence, those cleansed from all sin, in the fullest sense "live by faith on the Son of God." None *see* their need of the atonement so clearly, or *feel* their need of its merits so deeply, as the entirely sanctified. He, more than any other man, feels, —

"Every moment, Lord, I need
The merit of thy death."

It requires the same power to *sustain* creation, it did to *produce* it; so, it requires the same Jesus who cleansed the soul, to *keep* it clean. Cleansing grace is

keeping grace, and is retained, as it was obtained, by faith. In Christ they are, and in Christ they must abide. Their only danger is in apostasy. "According to your faith be it unto you," is the divine order in *keeping* as well as in *receiving* grace. "Who are *kept* by the power of God through faith unto salvation."

Dr. Clarke observes: "What is it that cleanseth the soul and destroys sin? Is it not the mighty power of the grace of God? What is it that keeps the soul clean? Is it not the same power dwelling in us? No more can an effect subsist without its cause, than a sanctified soul abide in holiness without the indwelling Sanctifier." — *Clarke's Theology*, p. 187.

Mr. Fletcher says: "To say that the doctrine of Christian perfection supersedes the need of Christ's blood, is not less absurd than to assert that the perfection of navigation renders the great deep a useless reservoir of water." — *Last Check*, p. 574.

29. *What does the highest evangelical perfection include?*

Under the economy of grace, the measure of man's responsibility and obedience is his actual ability, as a fallen and infirm being, and not the ability of an un-fallen being. The commands, "To love the Lord thy God with all thy heart," and to "Be perfect as your Father in heaven is perfect," are to be interpreted in harmony with this view; the Father being the human standard only in *purity* or *holiness*, and not in range of powers or natural perfections.

The highest evangelical perfection embraces two things:

1st. A perfection of *love*, proportioned to the powers of each individual.

2d. A steady progress in love harmonizing with our circumstances and increasing capacity and ability. Hence Christian perfection must be a *relative* and *modified* perfection, proportioned to the individual capacity and strength of the Christian.

To love the Lord with all our heart, is to love him to the extent of the powers and capacity we actually possess, *no more, no less*. To love him more than with all our heart — beyond our power and capacity — would be an absurdity; and to love him less than to the extent of our capacity and powers, our actual ability, would be short of the divine requirement.

Our Heavenly Father requires us to love him (with his assisting grace) as much as we can, to the extent of our actual ability. *Perfect love is pure love filling the heart. That is all!*

“What doth the Lord thy God require of thee, but to fear the Lord thy God, and to walk in all his ways, and to love him, and to serve the Lord thy God, *with all thy heart, and with all thy soul.*” *Man, by the grace of God, can do as well as he can.* “He that does as well as he can does well; angels can do no better, and God requires no more.”

In many things, the whole is easier of accomplishment than a part. Total abstinence is easier to an inebriate than partial reformation. Walking uprightly is easier than walking bent over. Normal and full action is easier than abnormal and restrained action. To love God with *all the heart*, is easier than to love him with a *divided heart*. A divided service, as well as a half-hearted service, is always a difficult service.

Let it be remembered, God does not require any more than we can actually do through grace. As we can give no more than our all, he requires no more. The divine requirement to love him with *all our heart*, is adapted to all periods and all intelligences; it is a claim of both Testaments, and binding under all dispensations.

If God requires according to what we have, and not according to what we have not, then all his requirements involve the practicability of their enjoined duties; and

whatever lies beyond our assisted powers, can not become the contents of his command. That which we can not do, we cannot be under obligation to do, nor can we be blamed for not doing. It is an affirmation of reason, that *responsibility* is proportioned to *ability*, hence, the limit of duty is the limit of ability. To show that this is the correct view of this subject, we give a few learned authorities.

1. The learned Limborch: "For as much as God requires that we should love, not above, but with *all our strength*, it is evident that nothing exceeding our abilities is required at our hands." — *Limborch's Theologia*, Book v. chap. 25.

2. The eloquent Episcopos, the successor of Arminius in the university of Leyden: "Whether a man, assisted by divine grace, can keep all the commands of God, even to a perfect fulfillment, I indeed have no doubt. My reasons are these:

(1) "God commands no other love than is rendered by the whole mind, the whole heart, and all the strength.

(2) "God promises that he will circumcise the heart of his people, that they may love him with their whole heart and mind.

(3) "God himself testifies, that there have been those who have kept all his commands all the days of their life with their whole mind and heart and strength, and this in the sight of God — as we read of Asa, 1 Kings xv. 14." — *Peck's Christian Perfection*, p. 134.

3. Bishop Burnet on the thirty-nine articles says: "Christian perfection consists in this, that we love and fear God with all our heart. It is in this that true perfection consists."

4. Bishop Jeremy Taylor: "That it is possible to love God with all the heart, is folly to deny. For he that saith he cannot do a thing with all his strength, that is that he cannot do what he can do, knows not what he saith; and yet to do this is the highest measure and sublimity of perfection, and of keeping the commandments."

These authorities might be greatly extended, to show that Christian perfection is a perfection of love to God; in measure corresponding to the capacity of the soul.

30. *If the law is uncompromising in its claims, and the best Christians defective, because of powers enfeebled by the fall, how can men be perfect?*

Legal perfection is one thing, and evangelical Christian perfection is another.

1. Under the evangelical law of grace, "*Love is the fulfilling of the law.*" Although our powers are impaired by the fall, St. Paul says: "What the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin condemned sin in the flesh; that *the righteousness of the law might be fulfilled in us*, who walk not after the flesh, but after the spirit."

The fulfillment of the law was epitomized by our Saviour, — "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and thy neighbor as thyself;" and, "On these two hang all the law and the prophets." Grace to observe this is provided, and promised in the Old Testament, — "The Lord thy God will circumcise (purify) thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live." (Deut. xxx. 6.)

2. No one is responsible for a deficiency of capacity, or for enfeebled powers which his own agency had no part in bringing about. God is just, and never inflicts penalty on any one for deficiency of capacity or power for which they are not responsible; nor does he require of any one services above what he can render by natural or graciously acquired ability. "If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not."

3. God's plan of saving man is not by the law, not upon condition of faultless obedience to the law. We are saved "*by grace through faith.*" The law is our

schoolmaster to bring us to Christ our Redeemer. Although the powers of the entirely sanctified are less than those of primitive man, having been impaired by the fall of Adam, and of necessity less than the law requires, yet he is accepted for Christ's sake; he *always needing* and *always having*, the merit of his death. He, the second Adam, is "the end of the law for righteousness to every one that believeth." The entirely sanctified Christian is "complete in him," not only in respect to *inward purity*, but also in his relations to the law. His *merit pardons*, his *blood cleanses*, and his *atonement* and *intercession* magnify the law, and answer as an equivalent to our unavoidable defects and deficiencies.

31. *Is personal holiness imparted or imputed by Christ?*

We know of no *imputed* holiness. Christ *imparts* and never *imputes* holiness. His righteousness never covers up a corrupt heart. He never apologizes for sin, nor throws a mantle over it. It is to be feared, many who are living in sin are cherishing the delusion that they "are complete in Christ," through an imaginary imputed holiness, while they fail to seek personal righteousness in his cleansing blood. It is a pernicious Antinomian heresy to trust in Christ's imputed righteousness instead of seeking and receiving personal redemption through his blood. We must be made "partakers of his holiness." No man is saved by the credit of Christ's holiness, without personal holiness begotten in him by Christ; and Christ never accounts his people holy *in law* before he makes them holy *in fact*.

Holiness in man, wrought by the grace and power of Christ, is precisely the same as holiness in God. The same in *kind* — the one is *original*, and the other is *derived* and *inwrought* by the Holy Ghost. "Be ye holy, for I am holy." God is both the model and source of all holiness.

Our perfection is *in Christ*, as the perfection of the branch is in the vine. Grace is derived from Christ only by a union with him, as the branch to the vine. "Christ in you the hope of glory," — dwelling in us by the Holy Spirit, and sanctifying us by his blood. Christ atones, intercedes, and procures blessings for us, and of God is made unto us "wisdom, righteousness, sanctification, and redemption." Our holiness is no more confined to the person of Christ, than a sick person's health is to the physician who cures him; or than a starving beggar is full fed in the benefactor who supplies his wants. Through the blood, merit, and work of Christ the fully saved soul has personal sanctification, and is made holy.

Rev. Albert Barnes says: "By him we are sanctified, or made holy. This does not mean, that his personal holiness is reckoned to us, but that by his work applied to our hearts, we become personally sanctified or holy." — *Notes 1 Cor., i. 30.*

32. *Is repression entire sanctification?*

It is not. Inward *repression* is not inward *purity*.

1. The justified and regenerate state holds in subjection remaining depravity, so that it does not reign. Of the justified believer Mr. Wesley says: "He has power, both over *outward* and *inward* sin, even from the moment he is justified." — Vol. i. p. 109.

2. Choking down and repressing indwelling sin, is not the process of cleansing the heart. "Wash me, and I shall be whiter than snow." *Repression* is not *washing*. The inward impurities *repressed* in regeneration, are *removed* by entire sanctification.

3. Repressive power is nowhere ascribed to the blood of Christ, but purgative, cleansing efficacy. Entire sanctification is carnal nature *eradicated, destroyed, exterminated*, and not *repressed*. The Divine method of dealing with sin is by *extermination*, and not by *repression*. All must see that the *extirpation* of spiritual pollution, and

not its *repression*, is scriptural, is Wesleyan, and is a matter of experience.

Dr. George Peck says : " Sanctification, in its earliest stages (in regeneration), implies the subjugation of the body of sin ; and complete sanctification implies its entire destruction."—*Christian Perfection*, p. 35.

4. Holiness is the same in *kind* in man that it is in God ; and certainly there is nothing morally wrong repressed in God. Holiness is unmingled purity. Entire sanctification is the cleansing of the soul, from all those things repressed in the partially purified heart, so that there is nothing wrong within to be *repressed*.

33. Does *Christian Perfection* exclude growth in grace?

By no means. The pure in heart grow *faster* than any others. We believe in no state of grace excluding *progression*, either in this world or in heaven, but expect to grow with increasing rapidity forever. It is the same with the soul wholly sanctified as with the merely regenerate : it must progress in order to retain the favor of God and the grace possessed. Here many of both classes have fallen.

There is no standing still in a *religious life*, nor in a *sinful life*. We must either *progress* or *regress*. If living according to our light and duty, we are growing, no matter what our gracious state may be, or however largely we may have partaken of the Holy Spirit,—if neglecting present duty, we are backsliding, whatever our attainments may have been.

34. Can holiness be retained without growing in grace?

It can only be retained by a steady progress in the divine life. The conditions of *obtaining* holiness and of *retaining* it are the same ; and the conditions of obtaining and retaining it are those by which the soul is to grow and mature in holiness. Hence a violation of the

conditions of increase and growth in holiness forfeits the state of holiness itself.

Again, our capacities and powers are improvable and expansive, and we must proportionately grow in holiness or incur guilt and fall from grace.

35. *How can holiness be perfect and yet progressive?*

Perfection in *quality* does not exclude increase in *quantity*. Beyond entire sanctification there is no increase in *purity*, as that which is pure cannot be more than pure; but there may be unlimited increase in *expansion* and *quantity*.

After love is made perfect, it may abound more and yet more. Holiness in the entirely sanctified soul is *exclusive*, and is perfect in *kind* or in *quality*, but is *limited* in *degree* or *quantity*. The capacities of the soul are expansive and progressive, and holiness in *measure* can increase corresponding to increasing capacity. Faith, love, humility, and patience, may be perfect in *kind*, and yet increase in *volume* and *power*, or in measure harmonizing with increasing capacity. A tree may be perfectly sound, healthy, and vigorous in its branches, leaves, and fruit, and yet year by year increase perpetually its capacity and fruitfulness. Analogous to this is a wicked life. The Church has always held the doctrine of *total depravity*, and yet believed in *acquired depravity*, and in *aggressive depravity*.

36. *Where is growth in grace to be chiefly?*

Subsequent to entire sanctification. A vast majority of church-members appear to think, between regeneration and entire sanctification must be a lifetime of growth in grace. This is a serious mistake, and we fear has overthrown millions. It is unscriptural to teach growth as a substitute for cleansing. Entire sanctification is the divine preparation of heart for the growth or

development of all the fruit and graces of the Holy Spirit. (Eph. iv. 12, 16. See question 37.)

Mr. Wesley says : “ One perfected in love may grow in grace far swifter than he did before.” — *Plain Account*, p. 167.

37. *Why can a soul entirely sanctified grow in grace more rapidly than others?*

Holiness does not put a finality to anything within us, except to the existence and practice of sin ; and the soul, perfect in love, can grow faster than others, —

1. Because all the internal antagonisms of growth are excluded from the heart. Indwelling sin is the greatest hindrance to growth in grace. When this evil principle is destroyed, with all its real, living, stirring, inward evils, the chief hindrance to our growth is removed. When the weeds in a garden are exterminated, the vegetables will grow the more rapidly.

2. Because the purified heart has *stronger* faith, *clearer* light, is *nearer* the fountain, and dwells in a *purer atmosphere* than before it was cleansed.

3. Because after the Holy Ghost has cleansed the heart, He has a better chance than before to *enlighten*, *enrich*, *adorn*, and *renew* it, with more and more of *love* and *power*. The cleansing blood having removed all the interior obstructions to the Holy Spirit's most gracious operations, affords more room for the Christian graces to grow and flourish.

4. Because the *death of sin* gives free scope to the *life of righteousness*. The purified heart is a *pure moral soil*, where the *plants of righteousness*, the graces of the spirit, have an unobstructed growth. In the very nature of the case, in the pure heart, the Christian virtues are less impeded, and their growth more *rapid*, *uniform*, and *solid*.

It should be borne in mind that growth in grace ap

pertains to the *positive* in Christian life, to the graces of the Spirit, and is not a process of *separating sin* from the soul either before or after entire sanctification. There is no growing out of sin from the *vicious* to the *virtuous*, or from *defilement* to *purity*. Growth in a Christian has respect to the expansion and development of the moral features or *virtues* of the life in Christ.

5. Because the powers and capacities of the entirely sanctified soul increase and expand more rapidly than before, and with this increasing capacity there is a corresponding increase in the volume and power of the graces of the Spirit. Indwelling sin *degenerates, blinds, cripples, and enervates* the soul, while holiness *quicken, invigorates, and secures* the best possible foundation for its expansion and development.

6. Because it perfects the *conditions* of the most thrifty and symmetrical growth possible in this life. Holiness is spiritual health. ‘By his stripes we are *healed*.’ All disease and deformity obstruct growth, while health is its most essential condition: A child in perfect health will grow in *stature and strength* more rapidly than if possessed of some constitutional disease.

Grace has the best possible chance in an entirely sanctified soul to achieve its grandest results. The very conditions of *retaining* purity are the precise conditions of the most rapid, healthful, and beautiful growth in *love, knowledge, and holiness*.

1. “When the embarrassments are thus removed out of the soul itself,” says Dr. Luther Lee, “progress will be more rapid, every virtue may increase in strength and brightness.” — *Lee’s Theology*, p. 25.

2. The holy Fletcher says: “A perfect Christian grows far more than a feeble believer, whose growth is still *obstructed* by the shady thorns of sin, and by the *draining suckers of iniquity*.” *Last Check*, p. 499.

3. "It is only when all sin is cleansed from the heart," says Dr. F. G. Hibbard, "when the whole desire centers on God, and the whole consent of the will embraces each and every command of God—that the virtues of Christ or the graces of the Spirit can grow with *unimpeded progress*." — *N. C. Advocate*.

4. "When inbred sin is destroyed there can be no increase of *purity*, but there may be an eternal increase in love, and in all the fruits of the Spirit." — *Binney's Theological Compend*.

5. Bishop Hamline says: "The heart may be cleansed from all sin, while our graces are immature, and the cleansing is a preparation for their unembarrassed and rapid growth." — *Sermon, Beauty of Holiness*, 1862.

38. *Do the graces of the Spirit exist in the entirely sanctified soul without alloy?*

They do. In the entirely sanctified they are perfect in *quality*, but are limited in *degree*. In the merely regenerate all the graces of the Spirit *numerically* exist, but they have more or less antagonism in the soul, in the risings, and perverse inclination of carnal nature. After the heart is cleansed these virtues are *exclusive*, and exist in *simplicity*, and are perfect in *quality*.

In the coal regions of Wyoming Valley there are two principal veins of anthracite coal, which happily illustrate this subject. These veins of coal lie one above the other, extending under that far-famed valley from mountain to mountain. The coal is exactly the same in each of these veins, yet in one vein it is *mixed with slate*, and in the other it is all *pure* coal. In the first and upper vein, while there is a great preponderance of coal, there are little seams of slate running all through the coal.

Thus in the merely regenerate heart, while there is a preponderance of grace and a controlling force of love, there are the remains of carnal nature (the little seams of slate), or the rudiments of sin.

Deeper down (please note the *direction*) in that heart

tiful valley, below the upper vein, is the big Baltimore vein — the *second vein*; this is twenty-eight feet thick, all pure, solid coal, without a single seam of slate.

In like manner, in Christian experience, under the cleansing power of Christ, and *deeper down* than regeneration, is the *pure* love of God, reigning alone in the heart.

Bishop Foster says: "These graces will exist in the sanctified soul *without alloy*, without mixture, *in simplicity*. There is nothing therein *contrary* to them, and they exist in *measure* corresponding to the present *capacity* of the soul possessing them." *Christian Purity*, p. 57.

39. *Are there two kinds of religious life?*

There are not. There is but one kind of spiritual life, strictly speaking. That life, though divinely imparted, may exist in a *partially* purified heart, or in one *entirely* purified. The merely regenerate is possessed of both grace and inbred sin. Please note, however, these have existence in the same heart without forming a *combination* or *composition*, being *opposed* to each other, and possessed of no *affiliation*. There is no such *commingling* of grace and indwelling sin as to make an adulterated holiness. An *adulterated* holiness is an absurdity, a contradiction. *Holiness is holiness*.

Partly holy, and partly unholy, as, in a sense, is the case with the merely regenerate, does by no means imply a homogeneous character combining and assimilating into a common nature the elements of both holiness and inbred sin.

The mixed moral state of the partially purified heart is very different from this. Their existence in the human soul at the same time implies no *friendship* or *partnership* in any sense. They are distinct in nature and tendency, and are at war with each other. They "are contrary the one to the other," — *eternal antago-*

nisms, and irreconcilable enemies. The apostle refers to this contrariety and antagonism in Galatians: "For the flesh lusteth against the spirit, and the spirit against the flesh, and these are contrary the one to the other."

40. *Does Christian perfection exclude a liability to temptation?*

It does not. Adam and Eve were tempted in Eden. Our Saviour was tempted. Temptation does not imply any necessity to sin, nor necessarily any tendency in the mind to sin. The fact that a man is tempted is no proof that he is *sinful* or *inclined to sin*. An unfelt trial is no trial, and pain of mind, in itself, is no more sin than pain of body. Even Jesus "*suffered* being tempted," (Heb. ii. 18). If temptation is incompatible with holiness, then He was unholy. He had a long and bitter siege of temptation during forty days in the wilderness. He was tempted even to kneel down and worship the devil. He was "in all points tempted like as we are, *yet without sin*." If temptation is inconsistent with holiness, then Adam and Eve were unholy before their fall. A liability to temptation is an unchangeable condition of probation. So long as we are in the world, so long as Satan goeth about as a roaring lion seeking whom he may devour, so long as we have five senses which come in contact with a world abounding with evil, we may expect to be tempted. It is no sin to be tempted, provided proper caution has been used to avoid the occasions of temptation.

41. *Are the temptations of the entirely sanctified soul the same as those of persons merely regenerated?*

While they are *essentially* the same, yet the temptations of each are peculiar to themselves. The temptations of the entirely sanctified are usually *sharper* and *shorter* than others. They are also entirely from *without*,

there being no foes *within* a sanctified heart ; all is peaceful, friendly, and right there. The temptations of a sanctified soul find no *favorable response from within*, while those of the unsanctified do, more or less. In the one case, temptations find *corrupt inclinations* in the heart in their favor ; in the other they find none. An entirely sanctified soul is tempted just as others are from *without*, and while his temptations tend in common with the temptations of those not entirely sanctified, to the *excitement of desires*, he does not allow them to take hold of the desires. His heart is in a moral condition where he arrests them at this point, and successfully repels them. He may be tempted as much *intellectually*, but certainly not so much *sensitively*, as his passions and appetites are pervaded and purified by the presence and power of the divine spirit, and the inward tendency is towards God. In the one case temptation finds no inward sympathy, or tendency to evil ; in the other it may find more or less of desire or inclination to side with it. An inclination to side with temptation, if known to be an evil, or temptation, is evidence of indwelling sin, as that is the principal way depravity is manifest — in *wrong leanings* or *inward inclinations*.

Wrong tendencies are the expression of a back-lying corrupt state, and when this corruption is cleansed away, the tendency ceases.

Dr. G. Peck says : “ The great difference between the temptations of those who are entirely sanctified and those who are not, is, that the temptation coming into contact with the latter, often stirs the sediment of corruption ; while assaulting with equal violence the former, it meets with uniform resistance, and leaves no trace behind but an increase of moral power and the fruits of a new triumph.”— *Christian Perfection*, p. 433.

42. *When does temptation end and sin begin ?*

The object of temptation must exist *intellectually*, or

there could be no temptation. The temptation may exist to this extent without sin, and hence evil suggestions presented to our minds, which have no effect upon our *desires* or *will*, are only temptations.

1. No temptation or evil suggestion to the mind becomes sin till it is cherished or tolerated. Sin consists in yielding to temptation. So long as the soul maintains its integrity, so that temptation finds no *sympathy* within, no sin is committed and the soul remains unharmed, no matter how protracted or severe the fiery trial may prove.

2. Bishop Foster says: "To this most difficult question we answer, Sin begins whenever the temptation begins to find inward sympathy, if known to be a solicitation to sin. So long as it is promptly, and with the full and hearty concurrence of the soul, repelled, there is no indication of inward sympathy, there is no sin."—*Christian Purity*, p. 55.

3. Dr. G. Peck says: "*First*. I suppose all will admit that when the temptation gains the concurrence of the will, the subject contracts *guilt*. There can be no doubt here. *Secondly*. It is equally clear that when the temptation begets in the mind a *desire* for the forbidden object, the subject *enters into temptation*, and so sins against God. *Thirdly*. It is also clear that temptation cannot be *invited* or *unnecessarily protracted* without an indication of a sinful tendency toward the forbidden object, and, consequently, such a course not only implies the absence of entire sanctification, but involves the subject in actual guilt."—*Christian Perfection*, p. 435.

43. *Does Christian holiness exclude a liability to apostasy?*

It does not; but it renders apostasy much less probable. Perfect love makes a strong fortress of the heart; this fortress will be attacked, but is not as likely to be taken as without holiness. Holiness makes no one impeccable, although it possesses all the elements of strength and stability.

A liability to sin and fall is an essential condition of

probation. Holiness secures the safest possible condition on earth. *Absolute* security does not belong to this world. Perfect and sinless Adam fell, and we shall always find it necessary to watch and pray, and keep our hearts with all diligence, and our bodies under. We are to "work out our salvation with fear and trembling." Perfect love does not cast out the fear of *caution* or of *prudence*. In this sense, "the righteous feareth always." Grace never induces *presumption*. "Wherefore let him that thinketh he standeth take heed lest he fall."

44. *Does Christian perfection secure perfect knowledge?*

It does not. We cannot know all things, neither in this world, nor in the world to come. Nor do angels, nor the highest orders in heaven, know all things.

There is an *infinity* of things we shall never know in this life. Here we see through a glass, darkly. Now we are children in knowledge; now we know only in part. But, while Christian perfection makes no one perfect in knowledge, it does secure a more extended knowledge of God than can be otherwise attained. Of those sanctified wholly, it may be said, they "walk in the *light* as he is in the *light*;" and again, "Now are ye *light* in the Lord." The perfect in love have a clearer *apprehension* of God, of his *presence*, and of spiritual things (other circumstances being equal), than any others.

It will be admitted that a *penitent, convicted sinner* has more light than an *impenitent, unconvicted* one. It will also be admitted that a *converted, justified soul* has still more light than a *convicted penitent*. We claim that a soul entirely sanctified and filled with perfect love has still greater light than the soul merely regenerated. Such can sing—

"Blest are the *pure* in heart,
For they shall *see* our God;
The secret of the Lord is theirs;
Their soul is His abode."

45. *Does Christian perfection exclude the infirmities of human nature?*

It does not. Freedom from these is not to be expected in this world. We must wait for deliverance from these until this mortal puts on immortality. These infirmities, so numerous and various, are the common inheritance of humanity. They are not *sins*; they are innocent; and although they may be our misfortune, they are included in the "*all things*" which, by the grace and blessing of God, shall work together for our good. Although Christian perfection does not admit of any *outward* or *inward* sin, properly so called, yet it does admit of strong convictions of numberless infirmities and imperfections, such as slowness of understanding, errors of judgment, mistakes in practice, erratic imaginations, a treacherous memory, &c. If it be claimed that these innocent infirmities need the blood of atonement, praise the Lord, the blood of Jesus meets every demand.

46. *Is it important to distinguish between inbred sin and the innocent infirmities of fallen human nature?*

It is; otherwise we may on the one hand *blame* and afflict ourselves needlessly; or, on the other, *excuse* ourselves from blame when we are really *culpable*. An intelligent, faithful Christian will wisely discriminate between them, and seek the *extirpation* of the one, and patiently *endure* the burdens of the other. Mr. Wesley says: "Let those who do call them sins beware how they confound these defects with sins, properly so called."—*Plain Account*, p. 67.

Inbred sin is a *carnal* principle or root remaining in the unsanctified heart, sending up sprouts of bitterness which cling to the desires and appetites. It is the source of moral evils, such as envy, pride, stubbornness, malice, anger, jealousy, unbelief, fretfulness, impatience, revenge,

covetousness, and everything in opposition to the will of God.

Human infirmities are various and numerous, such as mental aberrations, sophistical reasonings, treacherous memory, erratic imaginations, involuntary ignorance, and all those frailties and defects which may co-exist with the very best intentions.

St. Paul recognizes this distinction; he writes to Timothy, "Them that *sin rebuke* before all, that others may also fear;" and yet he writes to the Romans, "We that are strong should bear with the *infirmities* of the weak." Here are two plain commands; the first not to bear with *sins*, and the second to bear with *infirmities*. Many who reject the doctrine of Christian perfection confound infirmities and sins. Infirmities may entail *regret* and *humiliation*, but not guilt. Sin always produces guilt.

47. *What are the distinguishing characteristics of perfect love?*

1. Perfect love is perfect in *quality*. It is pure love, it has no alloy.

2. Perfect love is perfect in *quantity*, filling the heart. "Be ye filled with the Spirit."

3. Perfect love is *constant* love. If not constant, it is not perfect. There may not always be ecstatic joy, but there must always be a supreme preference for God.

4. Perfect love is *progressive* love. We may not always see we are progressing, but this does not disprove the fact.

5. Perfect love casts out fear—all slavish, harmful fear, such as the guilty feel. It excludes all those *warring elements* from the unsanctified heart which *excite distressing* and slavish fear. It casts out the fear of man, of want, of death, of hell, and all slavish fear of God. "He that feareth is not made perfect in love." It

does not cast out the fear of *caution*, or a *loving, filial fear of God*. It induces this kind of fear. It guards against presumption on the one hand, and against dependency on the other.

6. Perfect love brings out more fully and clearly the *evidences* of our regeneration, justification, and salvation. It enables the soul to realize more nearly and fully the *presence* and *blessedness* of Christ. It gives the great, vital, comforting truths of God more direct access and power upon the heart than they can otherwise have.

7. Perfect love detaches the affections from all forbidden objects, and destroys all *relish for carnal and worldly things*. It imparts holy impulses, excites heavenly aspirations, and draws the soul into intense hungerings and thirstings after God. It destroys sin, the sting of death, and gives the departing soul triumph in the hour of dissolving nature.

8. Perfect love is distinguished by the character of its enjoyments. It craves the spiritual, the holy, and the divine. Its enjoyments are purely religious; they are sought by prayer, reading the Scriptures, pious meditations, and by acts of Christian duty and usefulness. The enjoyments of a pure heart are *sweet, rational, and unwasting*.

48. *Is perfect love or purity a very high state of grace?*

It is not. Though a blessed and glorious state, yet, when compared to "the *breadth*, and *length*, and *depth*, and *height*," to which the soul may attain through the rich and abundant grace of God, it is not a very high state of grace. To be cleansed from all sin is but a low state of grace compared to being "filled with all the fullness of God."

The regenerated state is a blessed one, and includes a great and precious work in the soul. An entirely

sanctified state is a still greater and more glorious one; but even this may be regarded as *comparatively* not a very high state of religious attainment.

A mistake of millions in the church has been, considering holiness a *very high* state of grace, and growth in grace to be mainly *between regeneration and entire sanctification*, when it should be principally *subsequent* to being cleansed from all sin.

The greater part of our advancement in knowledge, love, and holiness should be *subsequent* to the purification of our hearts. This was true of Wesley, Fletcher, Clarke, Bramwell, Stoner, Carvosso, Mrs. Hester Ann Rogers, Mrs. Fletcher, Lady Maxwell; and it ought to be true of every enlightened Christian.

49. *Is there not danger of putting the standard of holiness too high?*

Not if we keep to the Scriptures. The Bible standard of duty and privilege is given so plainly and in such a variety of ways, he that runneth may read, and none need mistake it. See 2 Cor. vii. 1; 1 John i. 7, and iii. 3; 1 Pet. i. 15; Eph. i. 4; 1 Thess. v. 23. The apostle says, "Love is the fulfilling of the law;" hence, "The end (the substance and fulfillment) of the commandment is love out of a pure heart." The Saviour gave the standard very plainly as follows: "Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy strength, and thy neighbor as thyself." There is more danger of putting it lower, than higher than this.

SECTION VII.

HOLINESS ATTAINABLE.

51. *Will you present some evidences that holiness is attainable?*

The Bible plainly teaches, —

1. That God commands us to be holy. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind and thy neighbor as thyself.” (Luke x. 27.) “Be ye *holy*, for I am holy.” (1 Pet. i. 16.) “Be ye therefore *perfect*, even as your father which is in heaven is perfect.” (Matt. v. 48.)

These commands are just as authoritative as any in the Bible; and if holiness is not attainable, God commands what is impossible. If this requirement is too great to be observed, it is too great to be commanded. No man ever strives to accomplish what he knows to be impossible.

2. We are expressly *exhorted* to be holy. “Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. vii. 1.)

“Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.” (Heb. vi. 1.) God requires *no impossibilities*. All his requirements are based on our *gracious ability*. He exhorts no man to do an *impracticable* thing.

3. It is expressly *promised* in the Scriptures. “Then

will I sprinkle clean water upon you, and ye shall be *clean*: from all your *filthiness*, and from *all your idols*, will I *cleanse* you." (Ezek. xxxvi. 25.) "Blessed are they which do hunger and thirst after *righteousness* [holiness]; for they shall be *filled*." (Matt v. 6.) We have just as strong evidence that holiness is *promised* to Christians as that it is required of them. We may just as consistently and hopefully insist upon and urge Christians to lay hold on Christ for *sanctifying grace*, as to urge sinners to lay hold on Christ for *pardon* and *regeneration*.

4. That entire sanctification is attainable is evident from the fact that the *commands* and the *promises* stand *correlated* to each other. What God commands, he promises to aid us in doing. If he commands us to love him with all our heart, he promises, — "The Lord thy God will *circumcise thy heart*, and the heart of thy seed, to love the Lord thy God with *all thy heart*, and with *all thy soul*." (Deut. xxx. 6.) If he commands us to "be holy," he promises, — "From *all your filthiness*, and from *all your idols* will I *cleanse you*." (Ezek. xxxvi. 25.) If he commands, "Be ye therefore *perfect*," he promises, — "My grace is sufficient for thee;" and, "Faithful is he that calleth you, who also will do it." This we understand to be a universal law of the Gospel economy. The Bible enjoins duty, but never without the promise of needful grace to perform it.

5. The possibility of attaining this state is seen in the *declarations* of Scripture. "Jesus Christ is made unto us wisdom, and righteousness, and *sanctification*, and redemption. (1 Cor. i. 30.) "And that ye put on the new man, which after God is created in righteousness and *true holiness*." (Eph. iv. 24.) "To the end that he may *establish* your hearts *unblamable in holiness* before God." (1 Thess. iii. 13.) "For God hath not called us

unto *uncleanness*, but unto *holiness*." (1 Thess. iv. 7.) If these, with kindred declarations, are true, *holiness* is *attainable*. If they are not true, the Bible is not true.

6. Christ and the apostles *prayed* for it. "*Sanctify* them through thy truth." (John xvii. 17.) "Thy kingdom come; thy will be done in earth as it is in heaven; *deliver* us from *evil*." (Matt. vi. 10.) "Create in me a *clean heart*, O God; and renew a right spirit within me." (Ps. li. 10.) "And the very God of peace *sanctify* you *wholly*; and I pray God your whole *spirit*, and *soul*, and *body*, be preserved *blameless* unto the coming of our Lord Jesus Christ." (1 Thess. v. 23.) Inspired men made holiness the subject of *definite*, *fervent*, and *earnest prayer*. If they did not believe holiness attainable, they would not have prayed for it, or, they were guilty of solemn mockery.

7. The Bible positively affirms that provision is made in the gospel for our *sanctification*. "Who his own self bare our sins in his own body on the tree, that we, being *dead to sins*, might *live unto righteousness*." (1 Pet. ii. 24.) "Who of God is made unto us wisdom, and righteousness, and *sanctification*, and redemption." (1 Cor. i. 30.) "Wherefore Jesus, that he might *sanctify* the people with his own blood, suffered without the gate." (Heb. xiii. 12.) We have the same Scripture evidence precisely that *provision* is made for the *entire sanctification* of Christians, that we have that *provision* is made for the *pardon* and *regeneration* of sinners.

8. It is the *declared object* for which the *Holy Ghost dwells in the heart* of the Christian. "To be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being rooted and grounded in love, may be able to comprehend with all saints what is the *breadth*, and *length*, and *depth*, and *height*; and to know the love of Christ, which

passeth knowledge; that ye might be *filled with all the fullness of God.*" (Eph. iii. 14.)

9. Sanctification is attainable from the fact that God has given us *The Word* as the *instrumental* means of effecting it. "*Sanctify them through thy truth; thy word is truth.*" (John xvii. 17.) "*Ye are clean through the word which I have spoken unto you.*" (John xv. 3.) "*All scripture is given by inspiration of God . . . that the man of God may be perfect, thoroughly furnished unto all good works.*" (2 Tim. iii. 16.) *The Word* declares its *necessity*, points to the *cleansing* blood, and to the *Holy Ghost* as the *efficient* agent; "*Through the sanctification of the Spirit, and the belief of the truth.*" (2 Thess. ii. 13.)

10. It is the grand *object* of an established ministry. "*And he gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ.*" (Eph. iv. 11.)

11. That holiness is attainable is seen in the fact that its *attainability* lays the only adequate foundation for vigorous and prayerful efforts to be holy. All admit that we are bound to aim at holiness. To aim at a state, without the expectation of reaching it, is a hard task, and must render our efforts powerless. If holiness is not attainable in this life, to seek it is to act in opposition to a principle that is considered necessary to *efficient* action on every other subject. No one ever strives to secure or to accomplish what he knows to be impossible. The full salvation, or holiness of the child of God, is the grand fact running through the whole book of God. In the Bible figure of *refining gold*, it is, "I will purely purge

away all thy dross." If water be the figure, it is, "Ye shall be clean," or "Ye shall be whiter than snow." If it be the *working* of *leaven*, it is, "Till the whole is leavened." If it be death to sin by *crucifixion*, it is, "He that is dead is freed from sin." If *cleansing the leper* be the figure, it is, "Ye shall be clean," or, "I will, be thou clean." If it be a *creation*, it is, "Create in me a clean heart." If it be a *renewal*, it is, "In righteousness and true holiness."

If it has respect to the *priesthood* of Christ, it is "Wherefore he is able also to save them to the uttermost." Is it a state *described*? It is, "Blessed are the pure in heart." Is depravity represented as deep and indelible as scarlet and crimson? It is, "They shall be as white as snow." Does it present a *Divine Prototype*? It is, "As He (Christ) is, so are we in this world." Does it present the *instrumental* cause? It is, "Sanctify them through thy truth." Does it present the *meritorious* cause? It is, "The blood of Jesus Christ his Son," who "gave himself a ransom for all." Is human agency involved in the work? It is, "He purifieth himself, even as he is pure." Is the proximate *conditional* cause stated? It is, "Sanctified by faith that is in me," and, "Purifying their hearts by faith." Is the grand *efficient agent* referred to? It is, "Through sanctification of the Spirit." Is the *time stated*? It is, "Behold, now is the accepted time," and, "Come, for all things are now ready." Does it declare *who shall enter heaven*? It is, "He that hath clean hands and a pure heart."

X 12. That holiness is attainable is clear from the fact that it is represented in the Bible as *having been experienced*.

(1) The comprehensive declaration that "Enoch walked with God three hundred years," teaches us that he was a *believer*, and was *righteous*, was *obedient*, *uniform*, and

persevering, and lived holy in his dispensation, and "pleased God." His faith in God and the promised Redeemer restored to him the righteousness and true holiness from which Adam fell in the Garden of Eden. (Gen. vi. 23.)

(2) Noah, we read, "*walked with God,*" and was a *just man* and *perfect in his generation.*" (Gen. vi. 9.) That was all God required, it was all he could do, and to do it was the fulfilling of the law.

(3) Whatever Job's friends, or his enemies, may have said regarding him, God said, "There was a man in the Land of Uz, whose name was Job, and that man was perfect." The Lord told Satan three or four times that Job "*was a perfect and an upright man.*" (Job i., ii.)

(4) When Abraham was ninety years old, four hundred years before the giving of the Law, the Lord appeared to him, and said, "I am Almighty God; walk before me, and *be thou perfect.*" It is evident, Abraham loved God with all his heart, and obeyed him fully at the time he offered up Isaac, if not before. (Gen. xx.)

(5) The prophet declares (1 Kings xv.) that king Asa "did that which was *right* in the eyes of the Lord, as did David his father;" and, "*Asa's heart was perfect with the Lord all his days.*"

(6) The prophet Isaiah, writing by the inspiration of the Almighty, says, "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool;" and afterwards fixed the time of his entire sanctification in the year king Uzziah died, seven hundred and fifty-eight years before the Christian era, and gives his experience somewhat minutely. He says he saw the Lord high and lifted up, and his train filled the temple. He saw a burning seraph, covering his face with both wings, in awful amazement at the wonderful holiness of God; crying, "Holy, holy

is the Lord of hosts; the whole earth is full of his glory!" Then the evangelical prophet cried out in bitterness of soul, "Woe is me! for I am undone, because I am a man of unclean lips; then one of the bright, swift-winged seraphs flew to me, having a live coal in his hand, and he laid it upon my mouth, and said, 'Lo! this hath touched thy lips, and *thine iniquity is taken away and thy sin is purged.*'" (Isaiah vi. 1-8.)

(7) Zacharias and Elizabeth, it is distinctly stated, "were both *righteous* before God, *walking in all the commandments* of the Lord *blameless.*"

(8) St. John says: "Herein is our love *made perfect*;" and, "Hereby we know that we dwell in him, and he in us." St. Paul says: "Ye are my witnesses and God also, how *holy*, and *justly*, and *unblamably* we behaved ourselves among you." St. Paul appeals to the Church, and to God himself, to witness to the truth of his profession. To be *holy*, *just*, and *unblamable*, is to be entirely sanctified. See Luke i. 6; 1 Thess. ii. 10; 1 John iv. 17.

52. *If entire sanctification is attainable, why do so few experience it?*

There are a variety of reasons, the same as there are a variety of reasons why more sinners are not converted. The main reason in both cases is an unwillingness to come to Christ and comply with his conditions. This question can be answered by asking, If conversion is attainable, why are so few converted? If any are *converted*, more might be; and if any are *entirely sanctified*, others may be. One case of the experience in either, proves the attainableness of regeneration or sanctification. The Church holds that all sinners have the opportunity of repenting, and being converted and saved, and yet we see that but a small share of sinners are converted and saved. For the same reason that millions of sinners are not converted, because they will not come to

Christ, multitudes of believers are not fully sanctified, because they do not believe on the Lord Jesus Christ for it.

1. It is not that God is unwilling to entirely sanctify all his children. "This is the will of God, even your sanctification."

2. Nor is it that some are born more depraved than others. "He is able to save them to the uttermost, that come unto the Father by him."

3. Nor is it because some have fewer helps and privileges than others. God requires "according to what a man hath, and not according to what a man hath not."

We repeat, the main reason is, they will not come to Christ and comply with the conditions of entire sanctification. *We must not measure the possible by the actual.*

No doubt, if the Church and ministry were more faithful to the impenitent, more sinners would be converted; and if the ministry and the Church were more faithful in respect to this doctrine and experience, many more believers would be entirely sanctified.

Dr. Lovick Pierce gives his views thus: "The desire of entire sanctification is dying out in the Church, because the grade of religion our people have been running upon is below the level where sanctification begins." — *Sermon before Gen. Con.*

53. *Can a person successfully seek the gradual attainment of entire sanctification?*

No; for the following reasons: —

1. He who seeks a gradual sanctification, seeks necessarily something *less* than entire sanctification; that is, he does not seek entire sanctification at all.

2. He who does not aim at the extirpation of all sin from his heart *now*, tolerates some sin in his heart *now*. But he who tolerates sin in his heart is not in a condition to offer acceptable prayer to God. "If I regard iniquity in my heart, the Lord will not hear me." Seek-

ing a gradual purification, renders the attainment of purity impossible, as it excludes its *proximate condition*. Faith, the proximate condition of purity, can be exercised only in connection with *renunciation of all sin*, entire submission to God, and approval of all his known will. *Conscious confidence* — evangelical faith — and *conscious rebellion* — disobedience — cannot *coexist* in the heart. The former excludes the latter.

3. Inbred sin (the destruction or removal of which constitutes entire sanctification) is a *unit*, a *simple evil principle*, and cannot be *divided* or *subdivided* and removed in parts. It is a carnal life, a simple uncompounded element or quality. In its essential nature it is unchangeably the same. This "principle," or "flesh," or "nature," or "seed of all sin," or "indwelling sin," or whatever it may be called, is not removed by any gradual process. See *Purity and Maturity*, p. 177.

4. The *suppression* of depravity is not its *destruction* or removal; and any gradual process which contemplates the *subjugation only* of indwelling sin is no definite approach to entire sanctification.

Rev. Dr. Lowry says: "We can no more evolve it by discipline and culture and good works, than the Ethiopian can change his skin, or the leopard his spots. We might as well undertake to grow briars and thorns and Canada thistles out of our fields, by sowing wheat among them, as to attempt to grow sinful appetites, and lusts, and tastes and tendencies out of the soul, by cultivating counter graces." — *Divine Life*, June, 1878.

54. *Does the Scripture imagery employed to illustrate the work of entire sanctification imply rapidity and dispatch?*

It does. The imagery employed is that of death by mortification, death by crucifixion, the refining of metals, working of leaven, creation, ablution, and the cleansing of the leper.

1. *Death by mortification.* "Mortify therefore you

members which are upon the earth." (Col. iii. 5.) Let mortification set in, and its victim is soon laid in the dust.

2. *Death by crucifixion.* "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed." (Rom. vi. 6.) Mr. Benson says: "Our old man, signifies our entire depravity and corruption, which by nature spreads itself over the whole man, leaving no part uninfected." Crucifixion is a short process.

3. *The process of creation.* "Create in me a clean heart, O God." (Ps. li. 10.) "Which after (the image of) God is *created* in righteousness and true holiness." (Eph. iv. 24.) The process of creation, so far as we know, is instantaneous.

4. *The cleansing of the leper.* "Purge me with hyssop, and I shall be clean." (Ps. li.) Leprosy was incurable by human means, was cured only by a *special work of God*, and was effected in a moment. The cleansing of the leper was an emblem of the removal of sin. The whole process was short. Christ said: "I will, be thou clean, and immediately his leprosy was cleansed." (Matt. viii. 3.)

5. *The refinement of silver and gold.* "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin." (Isa. i. 25.) "And he shall sit as a refiner and a purifier of silver." (Mal. iii. 3.) This is another short process.

6. *The working of leaven.* "The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal until the whole was leavened." (Matt. xiii. 33.) This parable is plain, and adapted to the weakest capacity, and indicates a short process.

7. *As an ablution.* "Wash me, and I shall be whiter than snow." (Ps. li.) "Then will I sprinkle clean water upon you, and ye shall be clean." (Ezek. xxxvi. 25.)

The process in each of these cases is rapid and

soon accomplished. Mortification, crucifixion, *creation*, refining metals, ablution, and the working of leaven are accomplished in a few hours, and never extend through a series of years. In neither of them is it continued through even a week. "*Behold, now is the day of salvation.*"

55. *Is it not objected that the terms "corruption," "defilement," and the like, are too physical to be asserted of the soul?*

It is; and is a result of efforts to be wise "above what is written." These terms are given in the Bible; they are very numerous, are in both Testaments, and are more used than any others. The philosophy of human depravity God has not revealed. The fact he reveals and amply illustrates, and uses the figures in question to do it.

The Bible clearly teaches, that the soul in its fallen, unsaved state is "*diseased,*" "*defiled,*" and "*polluted,*" and needs "*washing,*" "*purging,*" "*cleansing,*" and "*healing.*" It is both scriptural and reasonable to believe that human depravity is a corrupt, diseased condition of soul, analogous to a diseased, polluted human body. The predisposing evil tendency in the heart is the exponent of an *underlying, radical evil*, or corrupt nature.

Teaching that "*indwelling sin,*" "*inbred sin,*" "*sin in believers,*" and "*the evil treasure,*" and the like, mean only "*predisposing tendencies,*" conflicts with the whole tenor of the Scriptures. To assert that defilement and pollution are too physical to be predicated of spirit, when we do not even know what spirit is, is to draw conclusions from premises which we do not understand, and our conclusions in the nature of the case must be as uncertain as our knowledge of the premise is uncertain. A false method always leads to a false conclusion.

We may inter *moral condition* from moral phenomena,

just as we do physical condition from physical phenomena. See Matt. xii. 35; Luke vi. 45. To assert that "the evil man" has no "*evil treasure*" in "his heart," because we cannot *analyze, explain it,* and tell what it is, is to contradict the Bible because of our ignorance. It is reasonable to suppose that the Holy Ghost has selected the best and most appropriate terms significant of human depravity.

56. *Can a state of entire sanctification be secured by ordinary growth in grace?*

It cannot; for the following reasons:—

1. Growth in grace is neither a *destroying*, nor a *washing*, nor a *crucifying*, nor a *cleansing* process. Entire sanctification is a death, a washing, a purification. "The blood of Jesus Christ his son cleanseth us from all sin."

2. Growth in grace has respect to *addition*, to *enlargement* and *development*, and belongs entirely to the positive in Christian life—the graces of the spirit. Growth is an increase or development of some living force; not a *destroyer* or *transformer* of any living force. The idea of entire sanctification is that of *purification*, i. e., the removal of an impurity or defilement. One is a *destruction*, the other is an *enlargement*.

3. Growth in grace is a *natural process*, involving culture and discipline, and appertains to spiritual life. Sanctification is a *supernatural* and divine work wrought in the soul. Growth, the *natural, gradual* process of development, should not be mixed with the *instantaneous, supernatural* work of purgation and purification.

4. In growth in grace, the soul is *active* and *co-operative*. Entire sanctification is something *experienced*, and not something *done*. The soul is *passive*, is the *subject*, and not the agent of the cleansing, the same as it was in regeneration. Before and after both regeneration and entire sanctification the soul is *active* and *co-operative*.

5. *Growth* never changes the *nature* of any thing; hence, a believer cannot *grow pure*, for the same reason that a sinner cannot grow into a saint—growth not changing the nature of things. A pure nature may grow, and an impure one may grow, and mere growth does not change the one or the other.

6. Growth and development have no *fixed* relations to purity in any way. They have respect to *size*, or *enlargement*, and not to *quality* or purity; and hence, all changes by growth, or gradual processes, are in *size* or *quantity*, and not in *kind* or *quality*. Purity or holiness has respect to *quality* and not to *quantity*.

7. Growth in grace is the same *after* entire sanctification as *before*. If growth in grace is a cleansing process, and is growth in purity, it must follow, that when the soul is entirely sanctified, there can be no further growth, since what is *wholly pure* can never become more pure.

8. Dr. F. G. Hibbard says: "It has long appeared to us that many who are seeking after entire holiness mistake the duty of a *gradual growth in grace*, and the knowledge of our Lord Jesus Christ, for a *gradual growing out of sin*. They seem to think that the two mutually involve each other, and that as they must always grow up into Christ in all things, so they must by degrees grow out of the bondage, guilt, and pollution of sin."
 . . . "Now, to all such we would say one word of admonition. *There is no gradual growing out of sin*. All that partakes of the proper nature of sin in you must be forgiven and washed away through faith in the blood of the Lamb. **WHEN THIS IS DONE, IT IS AN INSTANTANEOUS WORK.**"

. . . "Sin is not a thing *to be grown out of*, but a thing to be forgiven and to be cleansed away." . . . "In this view of perfection [the *improvement* and *maturity* of the graces of the Spirit], there are degrees and progressive stages; but in the work of simply cleansing from all sin, both 'of flesh and spirit,' inbred and overt sin, *there are no degrees, no progressive stages, but the work is complete at the first, and instantaneous as to time.*

performed by the Holy Ghost just at the moment when the burdened soul has faith to be made every whit whole."—*N. C. Advocate*.

The idea that deliverance from indwelling sin, and a state of entire sanctification may be secured by the ordinary process of growth, we regard as a serious mistake and productive of much evil. The reader will find this question treated with special attention in *Purity and Maturity*, pp. 128–185.

57. *In what sense is entire sanctification instantaneous?*

1. If, by entire sanctification be intended the act of cleansing the justified believer from *inbred sin*, it is instantaneous in the same sense as regeneration. Not necessarily in the "twinkling of an eye," at least so far as our perceptions are concerned, but is a *short, quick, rapid* work, the same as the new birth. It is instantaneous as a *death* or a *birth*, as a *washing* or *refining*. Note the imagery — (question 54.)

2. The *preparatory process* is usually more or less gradual; hence, Bishop Hamline says: "It is *gradually approached, but instantaneously bestowed*." Before regeneration, there was a gradual process of conviction, repentance, humiliation, consecration, and faith; but they did not regenerate the soul in *part*, or in *whole*, they preceded it. Preceding entire sanctification there is a gradual process of obtaining light, receiving conviction, hungering after purity, confession, prayer, and faith. These do not gradually sanctify the soul, but precede that work.

3. The *approach* to entire sanctification—the life of righteousness, and the growth of the Christian virtues received in regeneration, are gradual, and not instantaneous. This is the sense that some writers mean who maintain that sanctification is only gradual in this life. Others claim that it is both *gradual* and *instantaneous*,—

gradual as to the *growth* of the Christian virtues, and instantaneous in *heart purification*.

Making this plain distinction between the *death of sin* and the *life of righteousness*, relieves this subject of much confusion, and many writers of contradiction regarding instantaneous and gradual sanctification.

4. The death of sin is made instantaneous, and the life of righteousness gradual, by Dr. George Peck, one of the purest and ablest theologians of his day :

“It will be remembered that we have found sanctification to imply both *the death of sin*, and *the life of righteousness*. And when we speak of entire sanctification, as to the former part of it, we say it may be attained at once — *it is an instantaneous work*.” . . . “But in relation to the latter part of this great work, viz., the life of righteousness, embracing all holy affections, and pious efforts, it is regarded as entirely progressive.” . . . “*The destruction of sin* in the soul, and the *growth of holiness*, are two distinct things.” . . . “The one is *instantaneous*, the other *gradual*; and hence it is that we sometimes say, with propriety, that the work of entire sanctification is both gradual and instantaneous.”—*Peck's Christian Perfection*, p. 212.

5. Dr. Raymond says : “In this view it is obvious that the work of complete sanctification is both progressive and instantaneous; progressive as to the acquisition of knowledge and ability to know, and instantaneous as to the appropriation of the blessing apprehended.”—Vol. ii. p. 393.

58. *If growth in grace does not cleanse the heart, what does it accomplish?*

1. It secures a progressive Christian life. Growth is an essential condition of life, and all development of life is by growth. The life of righteousness, embracing all the features of Christian character, gathers *strength, symmetry*, and *stature* by development.

2. Growth in grace is so related to the soul's *activities* and *voluntary powers* and the formation of its *habitudes*, as to secure increasing spiritual strength and *moral*

vigor; hence, it will secure easier and more complete victories over inbred sin. It will secure increasing light and knowledge. It strengthens the habits of virtue. It fortifies the graces of the spirit, and renders them more and more mature. All this affords increasing power to *weaken*, and hold *in subjection*, and prevent the operations of carnal nature.

3. Growth in grace is an increase in the *volume* and *power* of patience, meekness, gentleness, and love to God. An increase of patience will afford easier victory over impatience. An increase of love will secure a more easy and perfect victory over all its opposites in the heart. An increase of faith will give more perfect triumph over unbelief. While this growth and strengthening these graces may weaken and lessen the power of indwelling sin, it does not cleanse the heart or remove the cause of these inward antagonisms. Growth may abate its force, but can neither change its *nature* nor remove it from the soul.

4. Growth in grace is a gradual approach to the *conditions* of entire sanctification; and after entire sanctification, growth is inseparable from the conditions of retaining that state. This growth, however, is not gradual *sanctification*, but gradual *preparation*.

Rev. Dr. Steele says: "Growth in grace, while accompanied by increasing power to abstain from *actual sin*, has no power to annihilate the spirit of sin, commonly called *original sin*."—*Love Enthroned*, p. 331.

59. *Is there a distinction between purity and maturity?*

There is, and a very important one. Identifying and confounding these lie at the base of nearly every objection made to an instantaneous sanctification; and has occasioned many strange notions, and much confusion upon this subject.

1. *Purity* has respect to moral *cleanness* or freedom

from the defilement of sin. "Wash me, and I shall be whiter than snow." Health is not manhood. *Maturity* has respect to moral *stature* and *strength* — to *adulthood*. "The fullness of the measure of the stature of Christ."

2. *Purity*, in the light of gospel provisions, is a present privilege and duty. "Be ye holy." *Maturity* is a question of *time*, and is subject to the laws of growth and development. "Grow in grace."

3. *Purity* being *instantaneous*, may be received at once. "Believe on the Lord Jesus Christ, and thou shalt be saved." *Maturity* is a gradual, progressive, and indefinite development. "Take heed, and add to your faith virtue," &c.

4. No Christian is *cleansed* into *maturity*, nor do any *grow into purity*. The Bible nowhere promises maturity as a work of God by faith, but purity it does. Even "a babe in Christ" may be cleansed from all inbred sin and become a *pure* Christian; but "a babe in Christ" becomes "a young man," and "a father," by growth and development, and not by cleansing power.

5. It must be seen that there is a difference between purity or entire sanctification, in infancy — as just received, and in maturity — as an *advanced* and *confirmed* state of purity — "rooted and grounded in love." There are "babes," "young men," and "men of full age," in a state of entire sanctification.

6. There are two classes of commands and figures in the Scriptures in regard to Christian character and duty. One contains commands and figures enjoining and illustrating *growth in grace* and *maturity*; the other class enjoins and illustrates Christian *holiness* or *purity*.

7. Maturity is nowhere made a condition of entrance into heaven, while purity is. Millions of Christians die in *immaturity* and are saved: they have been made *pure*, which is the moral qualification for heaven.

Making this plain and easily understood distinction, relieves this subject of difficulties which have perplexed multitudes of good men.

60. *What is the voice of the leading writers on sanctification in respect to its instantaneousness?*

They teach that the work of entire sanctification proper — the cleansing of the heart by the Holy Spirit — is instantaneous. Those who teach otherwise, invariably confound *purity* with *maturity*, and predicate a gradual sanctification upon the growth and maturity of the Christian virtues.

The following quotations will be seen to agree with our positions on this subject.

1. I give Mr. Wesley's views. "Indeed, this is so evident a truth that well-nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this: that although we may 'by the Spirit mortify the deeds of the body,' resist and conquer both outward and inward sin, — although we may *weaken* our enemies day by day, — yet we can not *drive them out*. By all the grace which is given at justification we can not *extirpate* them. Though we watch and pray ever so much, we can not wholly cleanse either our hearts or hands. Most sure we can not, till it please our Lord to speak to our hearts again — *to speak the SECOND time*, 'Be clean;' and *then only* the leprosy is cleansed. Then only the *evil ROOT*, the *CARNAL MIND*, is destroyed; *inbred sin* subsists no more. But if there be *no such SECOND CHANGE*; if there be *NO INSTANTANEOUS deliverance AFTER justification*; if there be *NONE but a GRADUAL work of God* (that there is a gradual work none denies), — then we must be content, as well as we can, *TO REMAIN FULL OF SIN TILL DEATH.*"—*Sermons*, vol. i. p. 122.

"Inquiring [in 1761] how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'We see now we sought it by our *works*; we thought it was to come *gradually*; we never expected it to come in a *moment*, by *simple faith*, in the *very same manner as*

we received justification.' What wonder is it, then, that you have been fighting all these years as one that beateth the air!" — *Works*, vol. vii. p. 377.

"You may obtain a *growing* victory over sin from the moment you are justified. *But this is not enough.* The *body of sin*, the *carnal mind*, must be *destroyed*; the old man must be slain, or we can not put on the new man, which is created after God (or which is the image of God) in righteousness and true holiness; and this is *done in a moment.* *To talk of this work as being gradual, would be nonsense, as much as if we talked of gradual justification.*" — *Journal of H. A. Rogers*, p. 174.

"As to manner, I believe this perfection is *always* wrought in the soul by a *simple act of faith*; consequently *in an instant.*" He further says: "Look for it every day, every hour, every moment. Why not this hour — this moment? Certainly you may look for it now, if you believe it is by faith. And by this token you may surely know whether you seek it by faith or by works. If by *works*, you want something to be *done* first before you are sanctified. You think, *I must be or do thus or thus.* Then you are seeking it by works unto this day. If you seek it by *faith*, you expect it as you are; and if as you are, then expect it now. It is important to observe that there is an inseparable connection between these three points — *expect it by faith, expect it as you are, and expect it now.* TO DENY ONE IS TO DENY THEM ALL." — *Sermons*, vol. i. p. 391.

"In London alone I found six hundred and fifty-two members of our society, who were EXCEEDING CLEAR IN THEIR EXPERIENCE, and of whose *testimony* I could see no reason to doubt." . . . "And every one of these (*after the most careful inquiry, I have not found ONE EXCEPTION* either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*; that the change was WROUGHT IN A MOMENT. Had half of these, or one third, or one in twenty, declared it was *gradually* wrought in them, I should have believed this in regard to them, and thought that some were gradually sanctified, and some instantaneously. But as I have not found, *in so long a space of time* (more than thirty years), a single person speaking

thus ; AS ALL, who believe they are sanctified, declare with one voice, that the change was wrought in a moment ; I can not but believe, that sanctification is commonly, if not always, an instantaneous work.”— *Sermons*, vol. ii. p. 223.

“ I have continually testified (for these five-and-twenty years) in private and public, that we are sanctified as well as justified by faith. And, indeed, the one of those great truths *does exceedingly illustrate the other*. EXACTLY AS WE ARE JUSTIFIED BY FAITH, SO ARE WE SANCTIFIED BY FAITH.”— *Works*, vol. i. p. 338.

Tyreman says : “ The doctrine of Christian Perfection, attainable in an instant by a simple act of faith, was *made prominent* in Methodist congregations in 1762, and *ever after* it was one of the *chief topics* of Mr. Wesley’s ministry and that of his itinerant preachers.” (*Tyreman*, vol. ii. pp. 346, 416, 444.) According to this, during half of his ministerial life, Mr. Wesley made *instantaneous* sanctification a prominent topic of his ministry. He wrote his brother Charles in 1766 : “ Insist everywhere on full redemption received now by faith alone. . . . Press the *instantaneous* blessing.”

2. “ It is, I think, allowed on all sides,” says Rev. John Fletcher, “ that ‘ we are saved,’ that is, sanctified, as well as justified ‘ by faith.’ Now, that particular height of sanctification, that full ‘ circumcision of the heart,’ which centrally *purifies* the soul, springs from a peculiar *degree* of saving faith, and from a particular operation of the ‘ spirit of burning ;’ a *quick operation* *this*, which is compared to a baptism of fire, and proves sometimes so sharp and searching, that it is as much as a healthy, strong man can do to bear up under it.” — *Last Check*, p. 566.

3. Dr. Adam Clarke says : “ We are to come to God for an instantaneous and complete purification from all sin, as for instantaneous pardon. In no part of the Scriptures are we directed to seek the remission of sins *seriatim* — one now and another then, and so on. Neither in any part are we directed to seek holiness by gradation. *Neither a gradation pardon nor a gradation PURIFICATION exists in the Bible.*” . . . “ For as the work of cleansing and renewing the heart is the work of God,

his almighty power can perform it in a moment, in the twinkling of an eye. And as it is *this moment our duty* to love God with all our heart, and we can not do this till he cleanse our hearts, consequently he is ready to do it this moment, because he wills that we should in this moment love him. . . . This moment, therefore, we may be emptied of sin, filled with holiness, and become truly happy.”—*Clarke's Theology*, p. 208.

4. Bishop Janes said in his sermon at Morristown: “These two blessings, pardon and regeneration, justification and sanctification, are here presented [1 John i. 8, 10] in the same manner, offered upon the same condition *the conditions of justification and sanctification, according to the text, are the same.*”

5. Bishop Foster says: sanctification is “distinct in opposition to the idea that it is a mere regeneration; holding it to be something more and additional; *instantaneous, in opposition to the idea of GROWTH GRADUALLY TO MATURITY OR RIPENESS.*” . . . “And though there is progress toward it, yet that its attainment *is not a mere ripeness ensuing by gradual growth, but is by the direct agency of the Holy Ghost, and instantaneously wrought, however long the soul may have been progressing toward it.*” — *Christian Purity*, p. 46.

6. Dr. Nathian Bangs says: “Those who teach that we are *gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from inbred sin to holiness, — are to be repudiated as unsound — anti-scriptural and anti-Wesleyan.*” — *Article in Guide*, 1854.

7. Dr. F. G. Hibbard says: “It is hence Mr. Wesley, and also Mr. Fletcher, distinguish sanctification into two stages: the lowest degree is to be ‘emptied of all sin,’ the highest to be ‘filled with God.’ To be *emptied of all sin*, to be ‘cleansed from all unrighteousness,’ is a work to be done by the Spirit of God immediately acting on the soul, through the truth. It is *done at once*, according to the faith of the believer, through the meritorious blood and righteousness of the Redeemer. But to bring forth the Christian graces to the highest measure of maturity or perfection compatible with this earthly state, or with the moral capabilities of the believer, *is a work of time, to be car-*

ried forward and performed, till the day of Jesus Christ." — *N. C. Advocate*.

8. Rev. Dr. Fuller, in his address before the Evangelical Alliance: "Nor did you find relief, peace, strength, victory over your corruptions, until you *repaired to the fountain open for sin and uncleanness*, until looking to Jesus, casting your soul upon him *for sanctification, just as you did at first for pardon.*"

9. Richard Watson: "To this faith shall the promises of entire sanctification be given, which in the nature of the case, supposes an instantaneous work immediately following upon entire and unwavering faith." — *Institutes*, vol. ii. p. 455.

10. Rev. J. S. Inskip says: "I apprehend in all cases where any special success has been given to the teaching of this doctrine, it has been where the instantaneous character of the work has been made very prominent." — *Method of Promoting Perfect Love*.

11. Rev. Dr. Lowry says: "Salvation in all its stages is by faith and by faith alone. And this makes sanctification not only instantaneous, but creates a necessity that we should receive it as a gracious gift, *bestowed* in opposition to a product *worked out*, or resulting from development and growth." — *Divine Life*, June, 1878.

12. The pastoral address of the General Conference of 1832 presents the following upon the subject of holiness: "When we speak of holiness, we mean that state in which God is loved with all the *heart*, and served with all the *power*. This, as Methodists, we have said, is the privilege of the Christian in this life; and we have further said that this privilege may be secured *instantaneously* by an act of faith, *as justification was.*"

61. *Will you give some evidence that entire sanctification is instantaneous?*

1. The church generally hold that God instantaneously removes all indwelling sin from dying infants, and from all justified believers who die suddenly like the dying thief, and it is reasonable to believe that He instantaneously sanctifies those who trust in the blood of Christ to have it done.

2. *Purity* being *God's work*, and being *by faith*, is evidence that it is instantaneous, the same as its kindred blessings — pardon, adoption, and regeneration.

3. The beautiful analogy in the conditions and experience of regeneration and entire sanctification teaches an instantaneous work similar to regeneration. The sinner, convicted of his guilt, *believes* in Christ for *pardon*, and is forgiven freely and fully. The Christian, convicted of impurity, believes in Christ for holiness, and his heart is made pure, entirely and *instantaneously*. The promise, "Believe on the Lord Jesus Christ, and thou shalt be saved," covers the latter case just as much as the former. *Gradualism* is not according to the analogy of the great work of God in spiritual regeneration. The instantaneous is.

4. The commands, exhortations, and promises of the Bible teach that *purity* is instantaneous. God desires, commands, and expects instant obedience. This cannot be done if holiness is not instantaneous. God *commands* — "Be ye holy," plainly requires present holiness; "Be ye filled with the Spirit," "Be ye therefore perfect," enjoins perfection to-day. "This is the will of God, even your sanctification," means *now*. "Thou shalt love the Lord thy God with all thy heart," is a command enforcing perfect love to-day; if it means anything. Just as surely as God desires and commands us *now* to "be holy;" *now* to "be perfect;" *now* to "be filled with the Spirit;" and *now* to "love Him with all our heart;" so surely is *sin's destruction* and *heart purification* *instantaneous*.

5. All the commands, invitations, and promises of God in respect to holiness *are in the present tense*. They are as clearly and definitely so as those to the sinner in regard to repentance, obedience, justification, and regeneration. In point of time, their united language is, "Behold, *now* is the accepted time; behold, *now* is **THE DAY OF SALVATION.**"

6. One act of sin by Adam *instantly corrupted* human nature. Is it not reasonable to believe that Christ, our second Adam, can as *instantly purify* the soul when he is fully trusted to do it? Could Adam do in an instant, in corrupting the soul, what it must take our Lord Jesus Christ a lifetime to undo, and call in death in the end, as some think, to complete the work?

If, as all believe, in a *moment* a work of such magnitude as regeneration is wrought, imparting spiritual life to a soul, dead in trespasses and sins, and removing its weight of guilt, grief, and doubt; may not the remains of impurity be washed out *instantly* by "the inspiration of the Holy Spirit, that we may perfectly love and worthily magnify his holy name"?

7. The fact that inborn sin is a *unit*, an evil *principle* or taint infecting our nature, and cannot be removed by parts, any more than its antagonism, the principle of life in Christ can be imparted gradually in our regeneration, is evidence that sanctification is instantaneous.

8. The *efficacious, meritorious* ground of purity is the atoning blood of Christ. The proximate, *conditional* source of purity is faith. The *instrumental* source is the Word of God. The grand efficient *agent* is the Holy Ghost — "sanctified by the Holy Ghost." If the work of purification is thus wrought according to the Word of God, it must be instantaneous.

9. The uniform experience of all who are clear in the light of personal holiness teaches that purification is instantaneous and not gradual. Experience has but one voice on this subject, *i. e.*, that it was sought by consecration and faith, and received the same as regeneration, by direct divine power. *Gradualism* does not accord with the experience of those who profess perfect love. The instantaneous does.

62. *Do not some enjoy Christian purity who did not seek it instantaneously?*

Undoubtedly this is the case. A large class of Christians, and some entire denominations, whose Christian character we do not question, do not believe in sudden conversions, and yet there was a definite moment when every one of them who is a Christian was pardoned and regenerated, and his new life began. They were neither pardoned nor regenerated gradually. Many who believe in sudden conversions cannot tell the precise time of their conversion. They know they are converted, and can say, "Whereas I was blind, now I see," but cannot tell the time of the change. The same holds true in regard to entire sanctification. While most who are in the possession of this grace sought it as an *instantaneous* work, and received it *instantaneously*, others cannot tell the precise time when the full cleansing was wrought; and yet it was wrought in an instant.

63. *Is the seventh chapter of Romans a portrayal of Christian experience?*

It is not. As this is quoted so often to prove the necessary existence of sin in the Christian believer, we will give a number of authorities upon it.

"This (the 7th of Romans) was never designed to depict the ideal Christian life, but is rather the portrayal of the struggles of a convicted sinner seeking justification by the works of the law." — *Dr. Steele: Love Enthroned*, p. 79.

"At the present day the church generally, Greek, Roman, Protestant, including some of the latest commentators, have returned to the just interpretation, as held by the primitive church." — *Dr. Whedon, Com. Rom.*, vii.

"Surely, there is as clear an opposition between the Christian represented in the sixth chapter as free from sin, and the seventh chapter, as miserable slaves to the law of sin and death which was in his members, as between light and darkness." — *Dr. Whitby, Com.*, vol. vii. p. 37.

The celebrated James Arminius, in 1635, published a dissertation of eighty quarto pages on this subject. He

gives the views of the ancient fathers, and quotes from the writings of the following, as teaching the views he held: Irenæus, Tertullian, Origen, Cyprian, Chrysostom, Basil the Great, Theodoret, Macarius, Ambrose, Jerome; and besides the fathers, he quotes Bede, Paulinus, Cardinal Hugo, Thomas Aquinas, Haimo, Bruno, Erasmus, and Bucer, as advocating the same opinion.

“After all that has been urged in favor of this interpretation (that Paul is speaking of himself and of regenerated Christians), by Doddridge, Teller, and especially by Carpzov, it may justly be considered as untenable.” — *Dr. Bloomfield*, on Rom. vii. 14.

Rosenmuller and Dr. Macknight both give the same opinion. See each on Rom. vii.

Professor Stuart, in his learned commentary on this chapter, takes the position that “Paul is here speaking of himself in a *legal state*, or under the law, and before he was united to Christ.” He says: “The most ancient fathers of the church, *without a dissenting voice*, so far as we have any means of ascertaining their views, were united in the belief, that *an unregenerated, unsanctified* person is described in Rom. vii. 5–25. So Origen, Tertullian, Chrysostom, and Theodoret. In this state the views remained down to the time of Augustine.”

He says: “On the other hand, besides all the ancient Greek, and some of the Latin fathers, there are many distinguished men who have defended the sentiment which has been above exhibited. Such as Erasmus, Raphel, Episcopus, Limborch, Turretine, Le Clerc, Heumann, Bucer, Schroner, Frank S. Arnold, Bengel, Reinhard, Storr, Flatt, Knapp, Tholuck, and as far as I know, all the evangelical commentators of the present time on the Continent of Europe. Most of the English Episcopal Church, also, for many years, and not a few of the Scotch, Dutch, and English Presbyterian and Congregational divines, have adopted the same interpretation. I cannot but believe that the time is not far distant when there will be but one opinion among intelligent Christians about the passages in question.” These authorities ought to satisfy any candid mind respecting the seventh of Romans.

SECTION VIII.

DIRECTIONS FOR OBTAINING HOLINESS.

64. *Is this doctrine and experience susceptible of experimental demonstration?*

It is. The essential facts of personal salvation are *knowable* — they may be known by *experience*. The fallen condition of man with all his deplorable convictions, sufferings, and degradation, is not more a matter of assurance, and positive consciousness, than their counterpart in the redemption of Christ, — *pardon, adoption, regeneration, and sanctification*. The latter come as clearly and fully within the purview of experimental knowledge as the former. We believe with Lord Bacon, that “*experience should be the test of truth* ;” and with Dr. C. H. Fowler, “Entire sanctification will, sooner or later, afford the best solution of any difficulties we may have on this subject.”

There is philosophy as well as inspired truth in the declaration of Christ, “If any man will do his will, he shall know of the doctrine.” Here is common ground, on which all may prove the power of Christ to save, and obtain freedom from doubts and uncertainty, in a conscious realization of personal salvation.

Christian holiness *theoretically* and *experimentally*, is no greater mystery than regeneration, neither is it removed any further from the laws of human thought, but is as plain as any other fact of consciousness. The provisions and the possibilities of grace in this regard are alike *adapted* to all, *needed* by all, and *free* to all. Christ,

“By the grace of God tasted death for every man,” and every man may taste the joys and sweet delight of full salvation. There are three things that are distinct in this experience:

1. There is a consciousness of inbred sin and moral deficiency after conversion, and the more devoted and faithful the justified soul, the clearer and stronger this conviction.

2. There is conviction, in the light of gospel provisions, of the duty and privilege of being “cleansed from all sin,” and made “pure in heart.”

3. It is prayerfully sought and *experienced* as an instantaneous cleansing by faith in the blood of Christ.

These three items of experimental knowledge will be found in every clear case of entire sanctification.

65. *What is the first direction you would give to a person seeking holiness?*

Endeavor to obtain a correct and distinct view of the blessing promised and needed. What is it? The extermination of indwelling sin — carnal nature from the soul. It is such a destruction or removal of inbred sin, as to make the heart — the *fountain* of thought, affection, desire, and impulse — pure.

66. *What is the second direction you would give?*

Come to a *firm* and *decided* resolution to seek until you obtain a pure heart. It will require a resolution which will not cower when the knife is put to the heart to amputate its idols. Your purpose must be *settled*, *decided*, *uncompromising*, and *unconquerable*. None but an invincible resolution will answer. “The day of the Lord is near in the *valley of decision*.”

67. *What is the third direction you would give?*

Humble yourself under the hand of the Almighty.

Spiritual *poverty* is the prelude to spiritual enlargement. "*Blessed are the poor in spirit.*" Do not seek too easy a way. Be willing to die to sin. Endeavor to feel the deep, malignant, hateful nature of your depravity, and your need of purity.

If you have but little sense of need, you will make little progress. The feeling that is required is represented by the sensations of *hunger* and *thirst*. Our Saviour says, "*Blessed are they which do hunger and thirst after righteousness.*" Your efforts in seeking holiness will be likely to harmonize with the strength of your desires. The necessary feelings of penitence, self-abasement, and of strong desire for holiness, may be secured by prayer, searching the Scriptures, meditation, and self-examination.

68. *What is the fourth direction you would give?*

Make an *entire consecration* of yourself to God — your soul, body, time, talents, influence, and *your all* — a complete assignment of *all* to Christ. Search and surrender, and re-search and surrender again, until you get every vestige of self upon the altar of consecration. There is no sanctification without *entire consecration*.

You must consecrate yourself in *detail*, and get every *item* upon the altar. In order to grasp the *whole*, you must take in the *items*. The consecration must be perfect before the offering will be received. God will have a thorough work, and purity will never be given or retained but on condition of *entire, universal, unconditional abandonment of all sin*, and *acceptance and approval of all the will of God*.

69. *What is the proximate condition of sanctification?*

Faith. "Believe on the Lord Jesus Christ, and thou shalt be saved." Faith is the immediate condition of

sanctification, and God always saves the moment true faith is exercised. You ask, "Believe what?"

1. *Believe* that God has *promised* it in the Holy Scriptures.

2. *Believe* what God hath promised he is *able* to perform.

3. *Believe* that he is *able* and *willing* to do it now.

4. *Believe* that he *doth* it.

If you are earnestly seeking holiness, will you examine yourself thoroughly by the following interrogations?

1. Do I clearly see my *inbred sin*, and consequent need of holiness?

2. Am I *willing, anxious, and resolved* to obtain it?

3. Am I willing to give up all to God — self, family, property, reputation, time, talents, every thing — to be his, used for him, trusted with him, and never withheld or taken from him?

4. Do I believe he is *able* to sanctify me?

5. Do I believe he is *willing* to sanctify me?

6. Do I believe he has *promised* to sanctify me?

7. Do I believe that having promised, he is able and willing to do it now, on condition of my faith?

8. Do I then, seeing all this, believe that he *now* will do it — *now*, this moment?

9. Am I *now* committing all, and *trusting* in Christ? If you are, it is done. O that God may aid your trembling faith, and give you purity this moment!

Mr. Wesley says: "The voice of God to your soul is, Believe and be saved. Faith is the condition, and the only condition, of sanctification, *exactly as it is in justification*. No man is sanctified till he believes; every man when he believes is sanctified." — Vol. ii. p. 224; vol. i. p. 388.

70. *What degree of faith is necessary to entire sanctification?*

No degree. *Faith* is necessary. Sanctification is by

faith. "Believe on the Lord Jesus Christ and thou shalt be saved." Sanctification requires no *greater degree* of faith than justification. Faith, in the two instances, does not necessarily differ in *degree*, but in the *object* for which it is exercised.

The idea that faith for entire sanctification, and faith for pardon, differ in degree, has no foundation in either Scripture or reason. The question of faith, for full salvation, is not how *strongly* you believe, but in *what* you believe and *do* you believe, or, have you *real faith* for the object desired? The important item being *real faith*, for entire sanctification, rather than any *particular degree* of faith for it.

In the light of the Scriptures, faith for entire sanctification is just as practicable as faith for pardon and regeneration; the efficacy of faith being *in the truth, or thing believed*, and *the actual belief of it*, rather than some imaginary degree of faith. We believe in an *increase* of faith, and in *degrees* of faith, but not as the condition of either pardon or purity. All genuine faith, without regard to its degree, exercised in the promise and power of God, to pardon or to purify, is honored by Him.

In the gracious order of God, real faith in convicting truth, produces conviction; real faith in justifying converting truth, secures pardon and regeneration; and real faith in sanctifying truth, instrumentally secures sanctification.

"In regard to the nature of the faith necessary to obtain perfect purity," says Rev. J. S. Inskip, "it will be found to be essentially the same as that which we exercised when we sought and found pardon." — *Methods of Promoting Perfect Love*, p. 13.

71. *Is saving faith conditional?*

It is. Faith, or confidence in God, cannot coexist with voluntary transgression; the one will destroy the

other. "If our heart condemn us not, then have we confidence toward God." The condition is that of *heart approval*. "If our heart condemn us not." Our heart approves us when we wholly submit to God. At this point we can have "confidence toward God." "Confidence in God" is a necessary sequence of heart approval. "Then," says the Apostle, "have we confidence toward God;" not *may* have it, not it is *possible* to have it, not it is *easy* to have it, but "*then have we confidence toward God.*" At the point of complete renunciation of sin and entire submission to God, faith comes *naturally*, according to the laws of mind and the divine adjustment and grace of God. When the heart wholly yields to God, it can rest nowhere else but in God.

To repose confidence (faith) in God, while the heart is in rebellion against him, is impossible, as it excludes the *proximate condition* of trust. So long as our heart reproaches us with rebellion, faith is impossible. Christ said, "How can ye believe, which receive honor one of another?" That is, seeking the applause of men and not the honor of God, prevents "confidence (trust) in God." Hence, an approving conscience, and a heart that does not condemn us for its voluntary attitude toward God, is indispensable to faith in God. Thus it is that faith for full salvation can be exercised only in connection with *full submission*. There must be in every case an honest purpose to do all his will. *Submission* is the proximate condition of saving faith, just as certainly as faith is the proximate condition of salvation.

Bishop Foster answers this question as follows: "Faith, in order to its exercise, presupposes a certain state of the mind and affections, and without these it cannot exist — its very existence includes them; namely, in the briefest terms, it supposes the knowledge of sin, and sorrow for it; the knowledge that there is a Saviour, and a readiness to embrace him." — *Christian Purity*, p. 121.

Bishop Hedding says : “ That faith which is the condition of this entire sanctification is exercised only by a penitent heart — a heart willing to part with all sin forever, and determined to do the will of God in all things.” — *Sermon at N. J. Conference.*

72. *What is the chief hinderance to the exercise of saving faith, when the heart has submitted to God ?*

Being governed by our feelings, or a desire to possess the *fruits* of faith before we *believe*. We want to go by *sense* and *feel* first. Many are more solicitous about *feeling* than faith. We want to see signs and wonders before we believe. We have no right to expect feeling, the *fruit* of faith, before we believe. We might just as well want to taste our food before we eat it.

It will never do to make a Saviour of our feelings. Many persons spend their time in vain efforts to force themselves into a right state of feeling. Feelings do not result from a direct effort to feel, but from true faith. If we would be saved, we must stop *quarreling* with our *feelings*, and trust all *now* and *forever* upon the immutable word of God, and we shall have just the right kind and the right amount of feeling. The purest faith is exercised in the absence of all feeling, and we are to take God at his word, and rely upon his truth, and give it the same confidence as though it were proclaimed from heaven by God himself in a voice of thunder.

The soul must *repose* on the fullness and efficacy of the atoning blood. It is leaning *there, singly, exclusively* there, that brings the cleansing power. True faith takes the promise, and rests on the infinite merit upon which the promise is based.

Rev. B. W. Gorham well says : “ The man who remembers how he sought the blessing of pardon, knows how to seek the blessing of purity ; namely, to look for it as something to be received at once by simple faith.” — *God's Method with Man*, p. 188.

73. *Why is it that many who desire holiness, and read, and pray, and resolve, and weep, and struggle, yet make but little progress?*

It is mainly because they refuse to comply with the conditions on which the blessing is suspended. One man sees that if he would be holy he must adopt a new system of benevolence. Another sees, as he approaches the clear light of perfect love, a probable call to the ministry, should he go forward. Another sees a large class of duties, hitherto neglected, which must be performed. A sister sees, if holiness is obtained and retained, she will have to conform to the simplicity of the gospel of Christ, and undergo a material change in her equipage and costume. Many cease to seek holiness when the knife of excision is put to the heart to amputate its idols. There is much *physical* depravity standing in the way as a hinderance. Entire sanctification includes a radical and universal purification of the entire man, soul and body. *Chastity* of body is an important part of entire sanctification. Sin is "filthiness;" it may be of the *flesh*, or of the *spirit*, as there are defilements of the body and of the mind. Many stumble in seeking Christian holiness, because of habits of uncleanness — physical indulgences, which are not put away. No man can be entirely sanctified while his body is an "instrument of unrighteousness" in any sense, privately or publicly. God never does for any one what he can do for himself. The putting away of all "filthiness of the flesh" is a part of entire sanctification which every one must perform for himself.

God requires a pure soul in a chaste body. The Christian's body is the temple of the Holy Ghost, and it is not to be profaned by prostitution to wicked uses, or filthy lusts. "If any man defile the temple of God, him will God destroy." Having made both body and soul, and redeemed both, he requires them kept pure and

devoted to his use. "Therefore glorify God in your body, and in your spirit, which are God's."

Many fail in seeking entire sanctification, because they do not sanctify their bodies, but touch, taste, and handle things unclean. A man who would be right with God, must be right with his body. Convictions, resolutions, and good desires are not enough, there must be actual abandonment of all physical, as well as moral iniquity. Then our whole nature, "spirit, soul, and body," will be "*without spot, or wrinkle, or any such thing.*"

74. *In what sense is faith the gift of God?*

Faith is the gift of God in nearly the same sense in which *seeing, walking, and eating* are the gift of God. These are the gift of God in such a sense that neither of them can be done without him, and yet he does neither of them for us. The *objects* of sight and the *power* to see, the *foundation* on which to walk and the *power* to walk, the *food* we eat and the *power* to eat, are all, in an important sense, from God. But the acts of seeing, of eating, and of walking, are our own. He neither sees, walks, nor eats for us; and yet *we can do neither without him*. Thus with faith. God gives *truth*, the *object* of faith, and the *ground* of faith, and the *power* to believe; but he believes for no one. While he *helps the believer*, the *act of believing* is purely the believer's, and is *voluntary*.

75. *In what sense does faith involve a voluntary exercise of the mind?*

In *attention, assent, and submission*. First, we are voluntary in giving proper *attention* to the truth, with its evidences; secondly, we are, in a measure, voluntary in giving *assent* and *credence* to apprehended truth; thirdly, we are voluntary in the *practical reception* of the truth,

and in *submission* to its claims, which involve *trust* and *reliance*.

The pivot upon which the salvation of the soul turns is its submission to the claims of truth. We are saved by the belief of the truth. Truth demands attention and submission. An intelligent, voluntary rejection of the perceived and admitted claims of truth, constitutes the most terribly damning sin which was ever committed. Unbelief is a voluntary rejection of truth. Faith is a voluntary submission to its claims. Faith and unbelief are the axles on which all real happiness or wretchedness revolves.

76. *Will you give Mr. Wesley's views of the faith that sanctifies?*

“But what is that faith whereby we are sanctified, saved from sin and perfected in love? This faith is a divine evidence or conviction —

“1. That God hath *promised* this sanctification in the Holy Scriptures.

“2. It is a divine evidence or conviction that what God hath promised he is *able* to perform.

“3. It is a divine evidence or conviction that he is *able* and *willing* to do it *now*.

“4. To this confidence that God is *able* and *willing* to sanctify us *now*, there needs to be added one thing more — a divine evidence or conviction that he *doth* it.” — *Sermons*, vol. i. p. 390.

77. *What is meant by simple, naked faith?*

By a *simple* faith is meant, taking God at his word without doubting or REASONING; and by *naked* faith is meant, faith independent of *all feeling*, and *stripped of every other dependence* but CHRIST ALONE. The holy Fletcher says, a naked faith is “a faith, *independent of all feelings*,” in a naked promise; bringing nothing with you but a careless, distracted, tossed, hardened heart, — just such a heart as you have got now.” Lady Maxwell

describes it thus: "I have often acted faith for sanctification, *in the absence of all feeling*; and it has always diffused an indescribable sweetness through my soul."

Mr. Fletcher illustrates it in the following way:

"As when you reckon with your creditor or with your host, and as, when you have paid all, you reckon yourselves free, so now reckon with God. Jesus has paid all; and he hath paid for thee — hath purchased thy pardon and holiness. Therefore it is now God's command, 'Reckon thyself dead unto sin;' and thou art alive unto God from this hour. Oh, begin, begin to reckon *now*; fear not; *believe*, BELIEVE, BELIEVE; and continue to *believe* every moment. So shalt thou continue free; for it is *retained*, as it is *received*, by faith alone." — *Journal of H. A. Rogers*, p. 137.

78. *May I come to Christ now, just as I am?*

Yes, precious soul, this very moment. May the Lord help you! You can make yourself *no better*. We can not save ourselves in *part* before coming to Christ. *Tears, groanings, resolutions, and lamentations* will make us no better, nor more worthy. "*Now* is the day of salvation;" *now* is the time you should believe. It is wrong not to believe. Say, Here, Lord, *I will, I do* believe; thou hast said *now*; *now* let it be. And *now* rest your soul on the all-atoning merit of Jesus.

Oh, happy state! who would not give up all to obtain it? What folly to be satisfied with the commencement of Christ's work, when an experience so sweet, so rich and full is our privilege! Oh that with a longing heart you may exclaim, —

"My soul breaks out in strong desire,
The perfect bliss to prove;
My longing heart is all on fire
To be dissolved in love." — *Chas. Wesley*.

79. *How may we know that our consecration is unre-served or entire?*

We may be as certain that we have devoted every thing to God of which we have present knowledge, as we are of any mental operation. A *knowledge* of what we possess is all we can give, as it is all our will commands, or over which it has power. We must *know* something of a thing before we can will anything in reference to it. If we consecrate everything of which *we have knowledge*, we meet the gracious requirements of God's law, and reach the full measure of our obligation.

If increasing light shall reveal more, the consecration already made covers it, and we have only to lay it on God's altar. If we give our *wills* to God to be governed by *his will* and the *light* he gives, we do by this act *give all* that free will controls. This is all that any finite spirit has to give, and is all that infinite love demands. We may know whether we do this or not. A child may know whether he is determined to obey his father in all things. Our inward consciousness may assure us, just as clearly as our eyes reveal the starry heavens, that our surrender is complete. The soul knows when it fully submits. The Holy Spirit that assists the soul in its full surrender, floods it with light, so that it cries out:

“Take my soul and body's powers;
 Take my memory, mind, and will;
 All my goods, and all my hours;
 All I know, and all I feel;
 All I think, or speak, or do;
 Take my heart, and make it new.”

80. *How may we know our consecration is accepted?*

This may be known by the positive word of God, by the witness of the Spirit, by the divine response to faith, and by self-evident intuition.

1. What God says *we know*. His word of promise is, "*I will receive you.*" Can anything be more positive?

2. In the light of the "*witness of the Spirit,*" we know it, just as we know that the sun shines when he is pouring his mid-day beams upon the world. "We have not received the spirit of the world, but that which is of God, that we *may know* the things freely given to us of God." Grace to fully submit to God is one of his free gifts, and a knowledge that he accepts our offering is another of his gifts.

3. Some of the *results*, and some items of the *divine response* to entire consecration, are *immediately* and *consciously realized*. In his lecture on "Conscience as the Foundation of the Religion of Science," Rev. Joseph Cook says:

"I assert that it is a fixed natural law that when you yield utterly to God, He streams into you, gives a new sense of His presence, and imparts a strength unknown before. Will you try such self-surrender, and then will you repeat the experiment as opportunity offers? I care not how often. . . . I affirm that in these billions of opportunities for experiments, in these ten thousand times ten thousand chances to test whether I am right or wrong, you will not find one chance failing to give you this verdict, that if you yield utterly to God, He will stream through you."

4. We may know it as we know the whole of a thing is greater than any of its parts, or that the whole of a thing is equal to the sum of all its parts. *To be wholly given to God, in the divine order, is to be accepted of God.* Do we need evidence that God is true? that he accepts that which is right and condemns that which is wrong? Can God do otherwise than accept the right and reject the wrong? "If thou doest well, shalt thou not be accepted of him?" The order of God, or laws of grace in spiritual things are as certain and reliable as in nature, and the *certitude* of religious things is just as

strong as in *physical* things. Christ himself says, "Every one that *asketh receiveth*." He does not merely say, he *shall* receive, but he *receiveth*. It is asserted as a *fact*, a *universal fact*, from which there can be no exception.

Rev. Dr. Lowry says: "To ask, then, is to receive. To seek is to find. Asking and receiving, seeking and finding, are coetaneous and inseparable events. It is like breathing and living, and living and breathing." — *Divine Life*, June, 1878.

It must be self-evident that God accepts that which is according to his will, (the divine order, or laws of grace are the practical expression of his will,) and that which is in harmony with infinite rectitude. "HAVE FAITH IN GOD."

Well might Rev. John Fletcher say:

"Be it I myself deceive,
Yet I must, I must believe."

There is a positive, divinely ordained connection between *consecration*, *evangelical faith*, and *actual salvation*. This is no imaginary phantom or dream, but a living fact, to which millions have given testimony after experimental demonstration.

81. *In what attitude towards God does entire consecration place the soul?*

In the attitude of an *obedient spirit*. In personal consecration to God, there is the vital principle, or germ of all obedience. Obedience is not so much in the *outward act* as in the *state* of the will. This is reasonable and scriptural. Submission, or consecration, has respect to the will, and is manifested in exterior action, and external action is the outcome of the *interior principle* of obedience. Hence all true obedience has prior existence in the human heart, *in an obedient spirit*. By self-abandonment to God, we come to the attitude of obedience, in which the soul asks, "Lord, what wilt thou have me to do?" — "Speak, Lord; thy servant

heareth." This submission implies a sweet complacency in God, and a desire and delight to do his will. This obedient spirit, or attitude of the will, with faith in Christ for purity, carries the whole train of the affections toward God, as, "with the heart, man *believeth unto righteousness.*" Hence the whole soul is brought under the saving virtue of Christ's blood.

While there is a distinction between consecration and faith, it must not be forgotten that they sustain a mutual and natural relation to each other. Submission is a fruit of faith. A belief in certain truths lies at the foundation of all consecration. Salvation from a disobedient attitude toward God, through submission, or the committal of all to God, is by faith; and very much of the faith which actually saves a man is called into exercise by a full surrender to God. How can man evince a fuller trust in God than by a solemn surrender of himself and all he has to him?

The acceptance of God's will, and the committal of the heart to Christ and to the admitted claims of truth, is the very essence of love, and is the substance and fulfilment of the law. Christ said, "This is the love of God, that ye keep his commandments;" and, "Love is the fulfilling of the law." Love to God is not a mere transient emotion, but a state of *will* and *affection*, and is inseparable from genuine faith. "*Faith which works by love and purifies the heart.*" Let it ever be remembered, that *love to God* is an abiding, general preference of the will, or a state of will underlying our whole moral activity, and determines all its particular acts to the one end of obeying and pleasing God. Love in the entirely sanctified soul becomes a *disposition*, or *character*.

82. *Is there a distinction between entire consecration and entire sanctification?*

There is; and the *act* of entire consecration should

not be confounded with the *fact* of entire sanctification. Submission to God, or entire consecration, *is our act*, with assisting grace. Entire sanctification *is God's work*, wrought in the soul. Sanctification follows consecration in point of time, as the offering is made before the sin-consuming power is received. Sanctification always includes consecration; but entire consecration does not necessarily include entire sanctification, — it *precedes* and *accompanies* it.

A Congregationalist, Rev. Dr. Upham, states this distinction thus: "I do not consider consecration and sanctification the same thing. Consecration is the incipient, the prerequisite act. It is the laying ourselves upon the altar; but it is not until God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true the one may immediately and almost instantaneously follow the other; and this will be the case when faith in God is perfect." To this Bishop Janes responds: "Amen. Never did uninspired man state the point more scripturally or with more clearness and force." — *Introduction to Pioneer Experiences.*

Dr. Fowler says: "There are two postulates taught by the advocates of the 'higher life,' as the essential conditions of its attainment, namely, entire *consecration*, and absolute faith in God's acceptance of the consecration." — *Editorial in Advocate.*

83. *What is the difference between the consecration previous to conversion and that previous to entire sanctification?*

They are essentially the same, each involving submission to God and the true spirit of obedience. But, while in principle they are the same, that which precedes entire sanctification is made with a *fuller and deeper sense* of the import of full submission to God. The *penitent*, seeking *pardon*, consecrates himself to the full extent of his discovery of truth and duty; but only with the light of a convicted sinner. The *believer*, seeking *purity*, re-

news this consecration, in view of the revelations which increasing light, time, and the word of God have made of his duty and moral deficiency.

84. *Is any particular standard of conviction necessary in seeking holiness?*

To believe in the doctrine of sanctification, and at the same time to know that you have not experienced it, and need it, is all that is necessary. Certainly, this is all that is necessary to commence seeking it; then, if deeper convictions are needful, they will be given in the improvement of present convictions. The object of *conviction* is to lead to *action*. "Knowledge is conviction;" and a clear perception of duty is all that a *rational* being should ask.

85. *Is the process of receiving full salvation the same in all cases?*

It is essentially the same: submission and faith. All is consecrated, and faith in Christ is exercised. In all cases there must be a practical recognition of divine authority, by unreserved submission to God, and appropriating faith in the merit and power of Christ. These are absolutely necessary to being sanctified wholly, body, soul, and spirit.

The links in the chain of God's order in human salvation are: 1st, *conviction*; 2d, *submission*; 3d, *faith*; 4th, the *work of the Spirit*.

This order must be seen to be natural, reasonable, and scriptural. If one of these links be wanting, the work must be defective. We may not always note these different steps, yet they are taken in every genuine sanctification. Their connection is so intimate, and the transition is so natural, and may be so rapid as not always to be noticeable by us; and we do not say that we must always note these steps and distinguish one from another.

The rapidity with which the mind may pass from *conviction* to the act of *consecration*, and to *faith*, and then realize that the *blood cleanses*, is probably the cause of the *confusion* which some minds experience in distinguishing between these several steps.

“The conditions on which God will do this work are fixed and unalterable,” says Rev. Benjamin T. Roberts. “God is not like some merchants, who will sell their goods to a reluctant customer at a lower price than to one who must have them; but, like the laws of nature, ‘without variableness or shadow of turning.’”—*Earnest Christian*, 1861.

86. *Is any certain amount of feeling or emotion necessary in seeking purity?*

The Bible presents no particular standard of *feeling* to which all must come. Our temperaments will have much to do with our feelings. It is not necessary that all should have the same amount of feeling, in order to seek either *justification* or *sanctification*. All must be brought, not to the same degree of *emotion*, but to entire *submission* to God, to the terms of salvation, and the consequences that may follow. We should never place too much dependence upon the mere matter of feeling. All the feelings which God requires are such as naturally and necessarily exist in connection with constant and entire consecration of every power to his service. Those mistake exceedingly who make direct efforts to produce feelings or emotions otherwise than those which naturally arise in the faithful discharge of duty.

87. *Do deep convictions for holiness sometimes obscure, for the time, the light of present justification?*

Doubtless this is often the case. It commonly happens that a Christian earnestly seeking full salvation, comes to the conclusion that he really has much less grace than he thought he had. Sometimes the person

seeking holiness will cast his confidence away altogether, and conclude he was deceived, and had never been born again. This is an error, and should be carefully guarded against. It is often the case that such find so much sin remaining in them, and the corruptions of their hearts, by being restrained and opposed, become so chaffed and apparent, that they do not perceive the evidence of the grace they have received.

88. *Are the convictions of the sinner seeking pardon, and of the believer seeking entire holiness, the same?*

They materially differ. The penitent sinner is convicted of *guilt*, of *condemnation*, of the divine displeasure, and his need of pardon. Those of the believer seeking purity, are convictions of *inward depravity*, *unlikeness to God*, and his need of *cleansing*. They produce *pain* and *shame*, but not condemnation.

Mr. Wesley says: "The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no *guilt*, no sense of *condemnation*, no consciousness of the *wrath of God*. It does not suppose any doubt of the favor of God, or any 'fear that hath torment.' It is properly a conviction, wrought by the Holy Ghost, of the *sin* which still *remains* in our heart; of the *carnal mind*, which 'does still *remain* (as our church speaks) even in them that are *regenerate*,' although it does no longer *reign*; it has not now *dominion* over them." — *Sermons*, vol. ii. p. 389.

89. *What are the fruits of conviction for the blessing of regeneration?*

A renunciation of sin; a confession of sin; an honest regret for sin; a turning from the vanities of the world; a resolute seeking of God; a strong anxiety to do his will, and prayer for pardon and salvation.

90. *What are the fruits of conviction for the blessing of perfect love?*

Deep self-abasement and humility of spirit; self-renunciation and submission to God; self-loathings, and hungerings and thirstings after righteousness; and a willingness to suffer any thing, be any thing, or do any thing to please God and obtain a pure heart.

Bishop Hedding says: "Though the Christian does not feel guilty for this depravity, as he would do if he had voluntarily broken the law of God, yet he is often grieved, and afflicted, and reprov'd at a sight of this sinfulness of his nature." — *Sermon before N. J. Con.*

91. *What are the usual exercises of mind in seeking holiness?*

They are directly the reverse of what many suppose. The process is a *humbling, sifting, searching, crucifying* one. When the believer begins to pray for holiness, instead of receiving at once a baptism of sweet heavenly fire and glory, the soul begins to see more and more of its own *vileness, deformity, and inward corruption*. God makes to the soul a more clear and painful discovery of remaining *impurity*. The soul has no more depravity now than it had before, but is becoming more thoroughly acquainted with itself. It has now a clearer view of the tendency in itself to evil, and of the fact that it is shut up to the grace of God for help. Hence it is that, when a believer begins to pray for purity, he appears to himself to *grow worse and worse*. This spiritual poverty and crucifixion is sometimes very distressing, but in the nature of the case, is a necessary process. At this point there is much danger of getting discouraged, and giving up; here many fail at the very threshold of success. "*Blessed are they that mourn, for they shall be comforted.*" "*Blessed are the poor in spirit, for theirs is the kingdom of heaven.*"

92. *In seeking holiness, is it important that prayer should be definite and discriminating?*

All indefiniteness is in the way of seeking purity. We seldom get *special* blessings by *indefinite* prayers.

We have ample authority for definiteness in prayer. David, who longed for inward purity, prayed, "Create in me a *clean* heart, O God." The Saviour prayed, "*Sanctify* them through thy truth." The Apostle prays, "The very God of peace *sanctify* you wholly," &c. These are specific prayers for the blessing of entire sanctification. Why should you not ask for the very blessing you need and desire? Why pray at *random*? When you want one thing of your fellow-men, you do not ask for another, nor for every thing. The very thing asked for is what you may expect to obtain. "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!"

Dr. George Peck says: "*We must fix our attention upon this one object.* This must be every thing to us. For the time, the hell we would be delivered from must be the hell of *inbred sin*; and the heaven we would obtain, the heaven of loving God alone." — *Christian Perfection*, p. 414.

93. *Should a clear evidence of justification precede the seeking of entire sanctification?*

This should usually be the case; but there may be exceptions, as in those persons who have lost their justification by *refusing to seek holiness*. We think such persons, in some instances, may regain the light of justification in connection with their entire sanctification. But God's usual order is, first the *light of justification*, and then the *work of entire sanctification*.

Many, we fear, who commence seeking entire sanctification in a *backslidden state*, on being blessed, conclude

they are in the possession of perfect love, when, in fact, they are only reclaimed backsliders. Such often bring reproach upon the cause of holiness. It is very desirable to start in the clear light of regeneration and justification to seek for the Canaan of perfect love.

94. *Will you give your views of Mark xi. 24? "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them."*

There has been some difference of opinion in regard to the meaning of this passage.

1. We do not presume this passage to teach that any blessing can be received *independently* of the *established conditions* of its bestowment.

2. No one believes it to teach that *faith* in the *fact* of receiving a blessing, is the *condition* of receiving it. Such faith would involve the absurdity of believing it *is done* and it *will be done*. The *effort* of *faith* is not to embrace the *fact* of receiving a blessing, so as to make the *belief* that we *receive*, the *condition* on which we receive.

3. This passage does not teach that any are to *believe* they *receive* without a *present, appropriating faith* in the merits of Christ.

4. It does not teach that any are to *believe* they *receive* without reasonable and proper cause for so doing. When a soul is clearly conscious of having complied with the terms of salvation, God's *promise* and *warrant* render safe and proper the belief that he *now accepts* and *saves*.

5. "Believe that ye receive them." When? Just *when* you comply with the conditions; not *before* you comply with them, and not *after* you *have complied* with them. You are not to believe that you *receive* them after you have *got them*, on the one hand, or *before* you obtain them, on the other.

6. "And ye shall receive them." When? Not *before* you believe, but just *when* you believe. "Believe that ye *receive*;" not *shall* receive, not *have* received; but that ye *receive just now*, while you are *believing*. "According to your *faith be it* unto you" is the established order of God; and evangelically *believing* and *receiving* are inseparably joined together, and *can not* be put asunder. As when the lungs breathe, the air is received, so believing is tantamount to receiving.

7. "Must I believe I receive the blessing just now without evidence that I now do receive it?" You are by no means to believe without evidence; but the evidences upon which your faith is to rest for the blessing now are the promise, faithfulness, and certainty of God's word, and not your *feelings* or *imagination*s, which may deceive you. You are to *believe* that you *receive* on the authority of Jesus Christ, you, on your part, having complied with the divinely appointed conditions.

8. The faith that *saves*, that *claims* the promise, that *relies on God's word*, must precede the consciousness or interior witness of possession. There can be no room for *saving faith* after visible or tangible manifestations, or after the blessing is received. It is a matter of knowledge then.

Mr. Fletcher says: "Beware of looking for any peace or joy *previous* to your believing; and let this be uppermost in your mind."

You say, "I do not *see* any evidence, I do not *feel* any evidence, that I receive the blessing." If you have *completely submitted* to God, you are to *believe*, and have no right to doubt God's word because of any absence of feeling. Your faith for salvation is not to rest upon *sight* or *feeling*. The Bible says faith is the *evidence* of things *not seen*. Faith in *feeling*, or in *seeing*, or in the *witness of the Spirit*, does not save; but faith, *simple, naked faith* in the *word* of God, does.

9. Seeing, feeling, and possessing the evidences of salvation must be subsequent to its reception. The blessing is conditioned on faith, and this faith must rest on the truth of God, as the evidences of possessing the blessing can not exist before the blessing is received.

10. Men are prone to live by *sense* rather than by *faith*, and are inclined to trust every thing and every body but God. This passage teaches the great and important duty of *purely trusting* and *believing* God.

Rev. W. McDonald says:—

“If I can not believe for entire sanctification until the evidence of its possession is clear, I can never believe for it; for the evidence of its possession must be subsequent to its possession, unless we receive the evidence first and the blessing afterward. The scriptural order is, *faith* first, the *blessing* next, and the *evidence* last. But with many it is the *evidence* first, the *blessing* next, and the *faith* last.

“This difficulty arises from confounding *faith* and *evidence*. That which assures us that the blessing is ours, is the evidence which God gives, the witness of the Spirit. And if we do not believe until this evidence is received, we shall never believe; for this evidence which we so much desire is conditioned on faith, which faith must be exercised before the blessing is received.” — *New Testament Standard*, p. 195.

Dr. True says: “You need not be afraid to *believe* that you *receive* while you pray; for according to the testimony of thousands, you will thereupon *receive the direct witness of the Spirit*. *This* is what you have hoped to *receive first* in order to believe; but it comes, if it comes at all, as the *confirmation* of your *faith*.” — *Article in the “Guide.”* Dean Alford’s rendering is: “All things that ye pray and ask for, *believe that ye have received*, and ye shall have them.”

SECTION IX.

THE EVIDENCES OF PERFECT LOVE.

95. *What is the character of the evidence of a state of entire sanctification?*

It is just as *strong, positive, and reliable* as can be given to substantiate any fact. Indeed it is the very strongest of all evidence.

1. The testimony of *consciousness*. This testimony we can no more doubt than we can doubt our existence. No testimony is more certain than this. By it we *know* we live and breathe, love or hate, sit or stand, or walk, and that we are joyful or sorrowful, happy or wretched. The sanctified soul may be as *clearly and fully conscious* of *purity* as the unsanctified is of *impurity*. While on the one hand pride, anger, unbelief, love of the world, are matters of positive consciousness, on the other hand love, peace, humility, patience, faith, are equally so. Indeed, conscience usually speaks louder and clearer in the *latter case* than in the *former*, because it has received more gracious energy. Sin *paralyzes*; grace *quickens*.

2. The testimony of God — “The witness of the Spirit.” This testimony is *divine, direct, and positive*. The Holy Ghost is the *witnessing* Spirit.

(1) He speaks first to the sinner’s heart. Every convicted sinner has the witness of the Spirit, testifying to his guilt, condemnation, and exposure to the displeasure of God.

(2) He speaks to every justified soul. Every truly

regenerated soul has, or may have, the witness of the Spirit, testifying that he is born of God, and in a state of justification.

(3) He speaks to every sanctified soul. Every truly sanctified soul has, or may have, the witness of the Spirit, testifying that the blood of Jesus Christ hath cleansed him from all sin. Now, while all this testimony is given by the infallible Spirit, the latter testimony is given under *more favorable circumstances*, and, consequently, is quite as *clear* and *strong*, if not more so, than either of the others.

We sum up this testimony as follows :

1. The convicted penitent sinner may *know* by the testimony of *his* spirit, and the *witness* of the *Holy Spirit*, that he is guilty and unsaved. This testimony is stronger and clearer than in the impenitent.

2. The justified soul may *know*, and be equally certain, by the testimony of *his* spirit and the *witness* of the *Holy Spirit*, that God has regenerated his nature, and pardoned his sins. This testimony is stronger and clearer than that of the convicted sinner.

3. The sanctified soul may *know* with equal certainty by *his* spirit, and the testimony of the *Holy Spirit*, that God has cleansed his heart from *all sin*. This testimony is still *clearer* and *stronger* than that of the merely regenerated. The inferential and corroborating evidences are equally as strong for the fully sanctified as in either of the other cases.

96. *Did Mr. Wesley teach that we may have the same evidence that we are sanctified that we have that we are justified?*

To the question, "But how do you know that you are sanctified, saved from your inbred corruption?" Mr. Wesley replies: "I can know it no otherwise than I know

that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.' We know it by the witness and by the fruit of the Spirit." — *Plain Account*, p. 118.

Bishop O. C. Baker says: "We have been accustomed to believe that our standard authors have presented the doctrine of Christian holiness *in a very perspicuous light*; and if they have never declared that it is the privilege of the sanctified believer to enjoy the *direct witness* of the Spirit, so far as their influence goes, it would check the panting soul from seeking after the direct evidence of internal purity. May God grant that we may know by happy experience that the doctrine is true, and that the pure in heart enjoy the comforting indwelling of the Holy Spirit, assuring us that sin in us is all destroyed." — *Letter in "Guide,"* 1844.

97. *Ought any one to believe that he is sanctified wholly before he has the witness of the Spirit?*

Mr. Wesley says: "None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit witnessing his entire sanctification *as clearly as his justification.*" — *Plain Account*, p. 79.

This position of Mr. Wesley is safe, and applicable as a general rule; and yet, perhaps, there may be some exceptions to it, as in those cases where God may be pleased to hold the soul for a season, after the work is done, to a *naked* faith in his word, before the Spirit's witness is given. If we do not mistake, this has been the experience of some of the clearest witnesses of perfect love. Perhaps the same may be true in some cases of justification.

98. *What is the witness of the Spirit?*

It is a sweet, inward persuasion of the Spirit, that God, for Christ's sake, has either pardoned my sins and regenerated my soul, or that the blood of Jesus Christ has cleansed it from all sin.

Mr. Wesley gives the following answer: "By the testimony of the Spirit I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God." — *Sermons*, vol. i. p. 94.

99. *Is the witness of the Spirit to regeneration and to entire sanctification different?*

They differ only in the facts to which the Spirit gives his testimony in the two cases. In the one case, it is a delightful and decisive persuasion that God has pardoned our sins and converted our souls. In the other, it is a delightful and decisive persuasion that the blood of Jesus Christ cleanseth us from all sin.

Bishop Foster says: "The difference of the Spirit's witness in the work of justification and entire sanctification is not in the manner so much as the thing which is witnessed to. It is given in much the same way; it is the same Spirit; the phenomena are much the same, but the testimony itself differs." — *Christian Purity*, p. 148.

100. *Is the evidence of sanctification, or the witness of the Spirit, always clear at first?*

"Indeed, the witness of sanctification is not always clear at first, (as neither is that of justification;) neither is it afterward always the same, but, like that of justification, sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former." — *Plain Account*, p. 119.

101. *Is it our privilege to possess the witness of the Spirit without any intermission?*

"Some have the testimony both of their justification and sanctification, without any intermission at all, which, I presume, more might have, did they walk humbly and closely with God." — Wesley's "*Plain Account*," p. 122.

102. *Is true evangelical faith usually accompanied with the witness of the Spirit?*

It is. When real faith is exercised, and the work of entire sanctification fully wrought, the witness of the Spirit may be expected, and it is usually *apprehended then with greater or less distinctness*. Although the witness of the Spirit is usually given in connection with saving faith, yet it may not always be distinctly apprehended *as such* at the time. It may please the Lord to withhold it *temporarily* sometimes, in order to teach important lessons, and discipline and test the faith of the believer. St. John says, "He that believeth on the Son of God hath the witness in himself."

103. *Can the witness of the Spirit be retained while any sin is committed or allowed?*

Mr. Wesley says: "It is inevitably destroyed, not only by the *commission* of any outward sin, or the *omission* of any known duty, but by giving way to any *inward sin*; in a word, by whatever *grieves* the Holy Spirit of God." — *Sermons*, vol. i. p. 94.

104. *Are there certain fruits which necessarily flow from a pure heart as evidence of holiness?*

"There are certain fruits which flow from sanctification, which must exist where the work itself exists, to assert it, and certain other and counter-fruits, which must necessarily exist where it does not, to declare its absence. Now, these fruits, if carefully considered, must constitute a most important branch of evidence in the case." — *Foster's Christian Purity*, p. 158.

The experience carries much of its evidence with it, so that the saved know it. They feel it, they confess it, and they diffuse it abroad in the *sweetness* of their spirit, and in the *purity* of their lives.

105. *By what fruit of the Spirit may we know that our hearts are cleansed from all sin?*

"By love, joy, peace, always abiding; by invariable long-

suffering, patience, resignation ; by gentleness, triumphing over all provocation ; by goodness, mildness, sweetness, tenderness of spirit ; by fidelity, simplicity, godly sincerity ; by meekness, calmness, and evenness of spirit." — *Plain Account*, p. 94.

Dr. Macknight says : " The fruit of the Spirit is *love* to God and man ; *joy* occasioned by that excellent affection ; *peace* with all men ; the *patient* bearing of injuries ; a *soft, sweet* manner of speaking ; a *beneficent* disposition ; *fidelity* to engagements, promises, and trusts ; *calmness* under provocation ; *temperance* in the use of meats and drinks."

106. *What are the fruits of inbred sin, and how does it manifest itself in the heart?*

The fruits of inbred sin are pride, anger, self-will, jealousy, covetousness, peevishness, impatience, hatred, variance, emulations, strife, envyings, unbelief, and such like. These do not *reign* in the justified believer, but keep up more or less of a warfare within the soul ; " the flesh lusteth against the Spirit, and the Spirit against the flesh ; and these are contrary the one to the other." Inbred sin manifests itself to the consciousness of the partially sanctified by clinging to the appetites and tendencies of the soul, and seeking and struggling for unlawful indulgence. Hence the risings of anger, pride, self-will, &c.

107. *Is the emotional experience in the moment of sanctification various?*

There is doubtless as great a variety as in justification and regeneration. Some are exercised in one way, some in another ; some have one class of emotions, and some another. Sometimes there is an *unusual illumination* of soul. Sometimes, a *sweet resting and sinking into Christ*. Sometimes great *joy* and *ecstasy*, though this is not the general experience. Sometimes there is an astonishing *increase of faith*, and *assurance that all sin is gone*. Sometimes an overwhelming sense of the *divine presence*.

Sometimes the cleansing energy comes in a *mighty torrent*, and sometimes in a *gentle breeze*. Glory to God! although there is a diversity of operation both with respect to the *divine* and *human* spirit, yet the blessed results are the same. Let us never mark out a way for God, but seek the cleansing power of the Holy Ghost, until it comes just as he is pleased to manifest it.

Let the prayer of your heart be, —

“Come as thou wilt — I that resign —
But O, my Jesus, come.”

Sanctified souls are inclined to name the blessing after their principal *sensations*, harmonizing with their emotional experience.

1. One person realizes principally a marked increase of faith, and he calls it “*the rest of faith*.”

2. Another is conscious of a deep, sweet resting in Christ, and he calls it “*resting in God*.”

3. Another is permeated with a sense of the divine presence, and filled with ecstatic raptures, and calls it “*the fullness of God*.”

4. Another feels his heart subdued, melted, refined, and filled with God, and calls it “*holiness*.”

5. Another realizes principally a river of sweet, holy love flowing through the soul, and he calls it “*perfect love*.”

6. Another is prostrated under the power of the refining and sin-killing Spirit, and calls it “*the baptism of the Holy Ghost*.”

7. And another realizes principally a heaven of sweetness in complete submission to God, and he calls it “*entire sanctification*.”

8. While another may feel clearly and strongly conscious of complete conformity to all the will of God, and calls it “*Christian perfection*.” If genuine, the work wrought in each case is essentially the same.

108. *Will Christian perfection make all persons act just alike, and appear to equal advantage?*

Christian perfection removes all sin, and makes the soul perfect in love; but it is no part of its office to destroy *personal distinctions* or *innocent peculiarities*. It will give a good, sincere, pure heart; and, other circumstances being equal, it will invariably impart, in all respects, real and manifest superiority. In the *essentials* of Christian character it will make any man superior to what he was without it.

109. *Will a state of entire sanctification clearly evidence itself by the absence of all sin?*

It will; and *any* sin, whether of *motive*, of *will*, of the *desires*, or of the *life*, negatives its existence. Men may know as surely that they are in a *sanctified state* as that they are in an *unsanctified state*, and may know it in the *same way*—by consciousness and by the testimony of God. Those who are *pure* in heart, and filled with the Holy Spirit, obey God *decidedly, constantly, unhesitatingly, unreservedly, cheerfully, and easily*: to such the will of God is supreme—the end of all controversy. The question of obedience is never raised, but is settled.

110. *Will entire sanctification enable me to pray, believe, and rejoice every moment, even in the severest trials?*

It will, doubtless, so far as it is naturally, or perhaps I should say *physically*, possible. While the soul may have seasons of heaviness, sore conflicts, and protracted trials, which are often very necessary, it may still possess a heaven of peace, and love, and light in its ocean depths. This enables the sanctified soul to pray, and believe, and rejoice, every moment, or to “rejoice evermore, pray without ceasing, and in every thing give thanks.”

“I worship thee, sweet will of God
 And all thy ways adore,
 And every day I live, I seem
 To love thee more and more.”

111. *Are deep grief and sorrow of soul incompatible with perfect love?*

They are not; and although grace in the depths of a sanctified heart secures abiding peace, light, and love, yet it does not exempt from occasions of grief and sore trial. It affords grace to endure all things, even joyfully, through the presence of God. The sanctified soul is never without comfort. It has in the fullest sense the “Comforter.”

Mr. Wesley says: “Nay, the mind itself may be deeply distressed, may be exceeding sorrowful, may be perplexed, and pressed down by heaviness and anguish, even to agony, *while the heart cleaves to God by perfect love, and the will is wholly resigned to him. Was it not so with the Son of God himself?*” — *Plain Account*, p. 73.

Mrs. Hester Ann Rogers says: “Satan suggested I ought not to have felt any grief; but the Lord teaches me I may *feel grief very sensibly and keenly, consistent with pure love and entire resignation.*”

We must let the idea of holiness stand *alone* in our minds — separate entirely from all accidents of joy or sorrow, or indeed any other state of the emotions. If the soul is now consciously disentangled from every sinful affinity, and in a state of present positive concurrence with the will of God, that is holiness.

The purest of men are sometimes in *heaviness* of spirit; they often wade through deep waters of affliction; sometimes they pass through fiery trials from *sickness*, or *poverty*, or from the *bereavement* of friends, and they may be grieved, depressed, and afflicted; but they are not without grace, and comfort in the Holy Ghost. The quiet of their spirit is untouched, and they are never destitute of peace.

112. *What is the rest which the sanctified soul enjoys?*

The Saviour says, "My peace I give unto you." "The work of righteousness [holiness] shall be peace, and the effect of righteousness quietness and assurance for ever."

1. It is not a state in which we do not sympathize with the joys and sorrows of others.

2. It is not a state of exemption from physical or mental suffering.

3. It is not a state of exemption from the Christian warfare, or a state of inglorious ease from labor and Christian duty.

4. It is a state of settled and complete satisfaction in God, he being "all in all" to the soul.

5. It is a state of rest from the former servitude to doubts, fears, and inbred sin.

6. It is a state of rest, in which the tumult of the heart has been hushed into calmness; and fear, and discord, and doubt have given place to quietness and assurance.

7. It is a state of deep and permanent quietude and assurance in respect to all our interests, temporal and eternal.

8. It is a state of sweet rest from all conflict between the will and the conscience. "The body of sin has been destroyed," and the soul has peace with itself—inward quietude. "It will feast your souls with such peace and joy in God (says Wesley) as will blot out the remembrance of everything that we called peace or joy before."

"Now rest, my long-divided heart;
Fixed on this blissful center, rest;
Nor ever from thy Lord depart—
With him of every good possessed."

113. *What are the natural and necessary indications of a pure heart?*

A pure heart differs vitally from an impure one in the

fact that its *expressions of goodness* are natural and spontaneous, the fruit of a gracious nature, and not *unnatural* and *forced*.

The Saviour says, "Ye shall know them by their fruits." The streams partake of the nature of the fountain. The heart gives character to the life by a law of necessity. It breathes itself through all our activities, and a pure heart will be indicated, —

1. By pure and holy conversation. "Out of the abundance of the heart the mouth speaketh." If the heart is right, the conversation will be *sweet, truthful, humble, heavenly, and holy*.

2. By opposition to all impurity. A pure heart loathes sin, and has no affinity for it. It shrinks from it instinctively as a worm would from a fire.

3. By watchfulness. The love of purity begets watchfulness against impurity. The pure heart is watchful *instinctively*.

4. By reluctance to mingle with the *gay, the vain, and the worldly*. It has no moral affinity for such society, and no taste for such associations. The charm of the world has been broken. The pure heart has tastes, motives, communings, and enjoyments totally dissimilar to the worldling.

This perfect love is a foretaste of the bliss of heaven. Thomas Moore refers to it:

"Go, wing thy flight from star to star,
From world to luminous world,
As far as the universe spreads its flaming wall,
Take all the pleasures of all the spheres,
And multiply each through endless years,
One minute of Heaven is worth them all!"

114. *Is it not very difficult to retain the clear light of full salvation?*

We answer, No. It is less difficult than to retain the

continuous light of justification and neglect full salvation. In order to retain justification, we have to live *obediently*, and that can be done more easily with a pure heart than with an impure one. All things considered, the *easiest* religious life is the fullest and least obstructed religious life. A little religion is more difficult to retain than a heart full. Full salvation includes *clear* light, a *submissive* will, *strong* faith, *nearness* to God, *intense* spiritual affinities, *worldly* charms broken, and *healthful* activities, all of which combine in making the religious life *natural* and *easy* by the grace of God.

A purely religious life is more of a sweet, divine charm than a tedious service, and more easy than difficult to the soul fully saved. The nearer we get to Christ, the more strongly we are attracted toward him, and the *difficulty* or *easiness* of a Christian life is as we follow Christ closely or afar off.

115. *Does entire sanctification secure the "full assurance of faith"?*

It does; and as we believe, the only grounds for "the full assurance of faith." It cuts the knots of doubt and uncertainty, and makes the evidences of Christian experience strong, and the path of duty plain.

Inbred sin — the discordant antagonism of grace in the partially purified heart — is fruitful of more darkness, doubts, and uncertainty than all other causes. The heart, when cleansed from all vile and degrading passions, such as leanings to pride, envy, jealousy, impatience, and unsanctified fear and uneasiness, has rest and abiding assurance. This assurance is greatly important. Massillon, the French bishop and pulpit orator, said: "You cannot serve God with pleasure, only when you serve him without reservation. From the moment you

make him entire master of your heart, hope, confidence, and joy will spring up in the depths of your soul."

"To be assured of our salvation," (said St. Augustine) "is no arrogant stoutness; it is faith; it is no pride; it is devotion. It is no presumption; it is God's promise." With this experience and assurance, we can say with Rev. James Brainard Taylor, "*I have been in the fountain and am clean;*" or, like Alfred Cookman, "*Alfred Cookman washed in the blood of the Lamb.*" Bishop Latimer said to Ridley, "When I have the assurance of faith, I am as bold as a lion. I can laugh at trouble. Without it, I am so fearful a spirit that I would run into a very mouse-hole." This assurance has been illustrated by saints in all ages. The martyrs, standing in this clear light, and gazing on the glories of Christ, forgot the fagots and fires kindling at their feet. St. Ignatius, Bishop of Antioch, a disciple of St. John the evangelist, was full of this assurance and of the Holy Ghost. His zeal was as quenchless as an angel's, and his faith triumphed over death in its most appalling forms. While the wild beasts were ready to be let loose upon him to tear him in pieces, he boldly declared to Trajan, the Roman emperor, "that he would rather die for Jesus Christ than rule to the ends of the earth."

Mary Dyer, who was hung in Boston, in 1660, for being a Quaker, was so filled with assurance, that on her way to the gallows she said:

"This is to me an hour of the greatest joy I could enjoy in this world. No eye can see, no ear can hear, no tongue can utter, and no heart can understand, the sweet incomes, or influence, and the refreshings of the Spirit of the Lord, which now I feel."

116. *Is an entirely sanctified state a blissful one?*

Holiness is bliss itself! — conscious purity — soul harmony! Supreme delight in God, and the object of its

delight always present. Loving God with all the heart and soul is the highest bliss of which our nature is capable. The pure heart can triumphantly say —

“ I love thee so, I know not how,
 My transports to control;
 Thy love is like a burning fire
 Within my very soul.”

In reading the gospels and epistles we are struck with the *joyousness, hope, and triumph*, mentioned of believers everywhere. The words which we see most frequently are “ *Love,*” “ *Joy,*” “ *Peace,*” “ *Praise,*” “ *Thanksgiving,*” “ *Joy unspeakable and full of Glory.*” The primitive church was a “ *royal priesthood,*” “ *a holy nation,*” going to Mount Zion with songs and triumph; and not a company of *weeping, doubting, fearing, trembling, groaning* professors.

O the blessedness of full communion with Christ, and his lovely image shining upon our hearts! Holiness secures a moral standpoint, where “ *Immanuel,*” “ *God with us,*” “ *The Rose of Sharon,*” “ *The Lily of the Valley,*” “ *the brightness of the Father’s glory,*” is clearly apprehended, and his charming glories are poured upon the soul. The life of Christ in the entirely sanctified, is a life of *love, pure, boundless, changeless love.* This experience once possessed and established in the soul, carries the *peace, the triumph, the serenity* of heaven with it. It has been beautifully said, “ The opening of the streets of heaven are upon the earth.” Even here we may enjoy many a sweet foretaste of coming bliss.

“ God is love,” — infinite love! Who can fathom it?

“ Yes, measure love, when thou canst tell
 The lands where seraphs have not trod,
 The heights of heaven, the depths of hell,
 And lay thy finite measuring rod
 On the infinitude of God.”

SECTION X.

THE PROFESSION OF PERFECT LOVE.

117. *Do the Scriptures authorize a confession of what God does for us?*

They do. David says, "Come and *hear*, all ye that fear God, and I will *declare* what he hath done for my soul." Jesus said to one whom he had healed, "Go home to thy friends, and *tell* them how *great things* the Lord hath done for thee, and had compassion on thee." Paul says, "If thou shalt *confess* with thy *mouth* the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness [holiness], and with the *mouth confession* is made unto salvation." In his Letter to Timothy, a young minister of the gospel, he says, that he, Timothy, "*professed* a good *profession* before many witnesses." The apostle exhorts the Hebrew brethren after this manner: "Let us hold fast our *profession*." David says, "Thy saints shall bless thee. *They shall speak of the glory of thy kingdom*, and *talk of thy power*, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom." Our Saviour repeatedly declared, "Whosoever shall *confess me before men*, him shall the Son of man also confess before the angels of God." No fear of man, nor false modesty, should seal our lips against an honest confession of perfect love.

118. *Does the Bible teach that Christians are God's witnesses?*

It does. "Ye are my *witnesses*, saith the Lord." "Ye

shall be *witnesses* unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth." Nearly all the Scripture characters gave their testimony to what God did for them—to their experience. St. Paul professes full salvation in Rom. xv. 29. "And I am sure that, when I come unto you, I shall come *in the fullness* of the blessing of the gospel of Christ." He says in the first chapter, that the gospel is "the power of God unto salvation." Then, if "the fullness of the blessing" means anything, it means *full salvation*. Notice his strong assertion—"I am sure," &c. Here is no doubt or uncertainty.

119. *Does the church generally recognize a profession of religion as a duty of believers?*

It does. A profession of religion is the acknowledged duty of all true Christians. It is recognized in all branches of the Protestant church. *Believing* with the *heart* and *confessing* with the *mouth*, stand closely connected; and "what God hath joined together," no man has a right to put asunder. The mouth must and will *speak*, when the heart believeth unto righteousness; for "of the *abundance* of the *heart* the *mouth speaketh*." The *belief* and *experience* of the heart, and the *confession* of the *mouth*, must go together. The *possession* of perfect love, and a desire for its *diffusion*, are inseparable, and this desire *prompts* to a *profession*.

Albert Barnes says, "that a *profession* of religion is, by St. Paul, made *as really* indispensable to salvation *as believing*." (*Notes on Rom.* x. 10.) Matthew Henry, the commentator, says: "What God has *wrought in your souls*, as well as for them, we must declare to others. . . . God's people should communicate their experience to teach others." The commentator Dr. Scott says: "Every servant of God is a witness for him; and they all can give such an account of what he has *wrought in them, shown to them, and done for them*, as to lead others to know, believe, and understand his power, truth, and love."

120. *To what is the Christian to give his testimony?*

A witness is to testify to what he *knows*. A Christian is to testify regarding his experience, "*the truth, the whole truth, and nothing but the truth.*" Any ambiguity or concealment by a witness, is a high offense against civil statutes, and an insult to any court of justice. Every court in the world would dismiss from the stand as an incompetent witness any one who could only affirm a *belief*, a *desire*, or a *hope* respecting the facts involved in his testimony.

He who witnesses for Christ must tell just what he *has done*. This is allowable by all in regard to justification and regeneration; why not in regard to sanctification? Why not declare *all* that God has done for us, just so far as there is clear evidence of its accomplishment, as well as to declare only a *part*? Must they withhold the *clearest* and *best* part of their testimony? Moses did not so understand our duty. He says, alluding to the law, the works, and the goodness of God, "Thou shalt *talk* of them when thou *sittest* in thine *house*, and when thou *walkest* by the *way*, and when thou *liest* down, and when thou *risest* up." Christians are to testify to their knowledge of *pardon*, *adoption*, *regeneration*, and *sanctification*; their evangelical experience being the base of their testimony.

121. *Will not the spirit, conversation, and example exhibit what grace has done, so as to exclude the necessity for a profession?*

These are important and indispensable, but are not the whole of our duty. If the sanctified soul can be excused on this ground from professing holiness, then the converted sinner can be excused on the same ground with equal propriety from any profession, and we should have no professors at all.

The outward life, however exemplary, is not a religious testimony; it can declare nothing definite as it respects its own origin, whether its visible excellencies are inborn and natural, or whether they are the results of self-culture, discipline, or self-control, while the heart may be full of pride, hatred, and unbelief; or whether they are the result of the atoning blood, and the power of grace. The life, if well ordered, may testify to the purity of your morals. It may prove you *honest, industrious, and neighborly*; but all these may exist without either justification or sanctification. Multitudes but partially sanctified desire to know if any have experienced deliverance from inbred sin, and would be encouraged to seek the blessing, by clear testimony, given in the spirit of holiness. The idea so prevalent "that people are to live their religion, and say as little about it as possible," is in direct conflict with the teaching and practice of Christ and the Apostles.

Dr. D. A. Whedon says: "It is to be feared that special danger lies hid in the idea that we are not to openly profess this grace, but to show it forth in the life. It is just the idea which the devil, the greatest foe of vital godliness, would have prevail, — it is the point at which some of his fiercest temptations are directed, and at which scores stumble and fall." — *Letter in N. C. Advocate.*

The pastoral address of the General Conference of 1832 presents the following upon the subject of holiness:

"Why then have we so few LIVING WITNESSES that 'the blood of Jesus Christ cleanseth from all sin'? Among *primitive* Methodists, the experience of this high attainment in religion may justly be said to have been COMMON; now a PROFESSION of it is rarely to be met with among us.

"Is it not time for us, in this matter at least, to return to first principles? Is it not time that we throw off the reproach of

inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit, and have tasted of the good word of God, *seek with the same ardor to be made perfect in love as they sought for the pardon of their sins*, and soon will our class meetings and love feasts be cheered by the *RELATION of EXPERIENCES of this high character, as they now are with those which tell of justification and the new birth*. And when this shall come to be the case, we may expect a *corresponding increase* in the amount of our Christian enjoyments, and in the *force of the religious influence* we shall exert over others."

In this we have the *true ring of primitive Methodism* — *plain, straightforward, simple Methodism*, just as it should be, and not as the *prejudices and customs* of the people would like to have it.

We do not design to take extreme ground in regard to the profession of perfect love, but to present truth and duty concerning it, as we understand them. We most firmly believe that an honest, humble, full confession of perfect love is *scriptural, Wesleyan, and honorable to God*.

122. *Should Christian labor and testimony go together?*

They should. After Pentecost, Peter and John went down to Samaria to labor for Christ, and "*testified and preached* the word of the Lord." Christ declared unto Paul, that He appeared unto him to make him "*a minister and a witness*." Here a distinction is made between preaching and witnessing, and that both are essential parts of ministerial duty. Paul often fell back upon his religious experience, and related it as simply and directly as possible, and published his experience to the world with its remarkable details, visions, power, and visit to the third heaven included. He says, "Christ liveth in me;" "I am crucified with Christ;" and, "Ye are my witnesses, and God also, how holily, and justly, and unblamably we behaved ourselves among you."

Christian experience belongs to the domain of experimental and spiritual demonstration. Christianity is submitted to all by the test of positive experience, and, for its reception and progress in the world, must depend upon the testimony of competent witnesses, who are to "*testify to the gospel of the grace of God.*"

123. *Does not so rich a grace deserve a humble, faithful, and grateful acknowledgment?*

If any man is under obligations of confession and profession, it is the entirely sanctified soul. If any man has a right to relate his experience, it is the man who has been cleansed by the blood of Jesus. And if the rehearsal of any religious experience be useful to the church, and pleasing to God, it must be that which is *clear and strong, deep, and thoroughly evangelical*. When the soul is baptized with the Holy Ghost, and sin is utterly destroyed, and love, pure, perfect love, fills the whole heart, there are the most solemn obligations of faithful testimony for God. Rev. William Bramwell wrote to a friend, "Live in purity of heart. Be saved from all sin, and DECLARE *this* at EVERY PROPER SEASON." And yet the vast mass of Christian professors, Bishop Thomson said, "are like the rivers emptying into the Arctic Sea, are frozen over at the mouth."

Dr. H. Bannister wrote in the *Advocate of Holiness* in 1875: "The Lord deliver his Church forever from the vice that would suppress his earnest, conscientious people from acknowledging the glorious work wrought by Divine grace in their hearts at any time and in any degree. What more unnatural and cruel than to suppress a great, human joy occasioned by the reception of grand earthly blessings."

124. *Can the witness of entire sanctification be retained without confession on suitable occasions?*

It cannot. To retain perfect love requires continued

obedience to all the will of God. Not to gratefully acknowledge his grace and work in us, is *disobedience*, and *grieves* his Holy Spirit. The united testimony of those clear in this experience has but one voice on this question.

1. Rev. William Bramwell says: "I think such a blessing can not be retained without professing it *at every fit opportunity*; for thus we glorify God, and with the mouth make confession unto salvation." — *Memoir*.

2. Rev. John Fletcher lost this grace *four or five times* by not *declaring it*. Please note his testimony:

"My dear brethren and sisters: God is here; I feel him in this place; but I would hide my face in the dust, because I have been ashamed to *declare* what he hath done for me. For many years I have grieved his Spirit; but I am deeply humbled, and he has again restored my soul. Last Wednesday evening he spoke to me by these words: 'Reckon yourselves therefore to be dead indeed unto sin, but alive unto God, through our Lord Jesus Christ.' I obeyed the voice of God; I now obey it; and I tell you all, to the praise of his love, *I am free from sin*. Yes, I rejoice to *declare it*, and to *bear witness* to the glory of his grace, that I am dead unto sin and alive unto God, through Jesus Christ, who is my Lord and King. *I received this blessing four or five times before, but I lost it by not observing the order of God*, who has told us, 'With the heart man believeth unto righteousness, and with the mouth *confession* is made unto salvation.' But the enemy offered his bait under various colors to *keep me from a PUBLIC DECLARATION of what my Lord had wrought*.

"When I first received this grace, Satan bid me *wait a while, till I saw more of the fruits*. I resolved to do so; but I soon began to doubt of the witness which before I had felt in my heart, and was in a little time sensible I had lost both.

"A second time, after receiving this salvation (with shame I confess it), I was kept from being *a witness for my Lord*, by the suggestion, 'Thou art a public character; the eyes of all are

upon thee ; and if, as before, by any means thou lose the blessing, it will be a dishonor to heart holiness,' &c. *I held my peace, and again forfeited the gift of God.*

“ At another time I was prevailed upon to hide it by reasoning, **HOW FEW EVEN OF THE CHILDREN OF GOD WILL RECEIVE THIS TESTIMONY!** many of them supposing every transgression of the Adamic law is sin ; and therefore if *I profess myself to be free from sin, all these will give my profession the lie ;* because I am not free in their sense ; I am not free from ignorance, mistakes, and various infirmities. I will therefore enjoy what God hath wrought in me, but *I will not say I am perfect in love.* Alas ! I soon found again, ‘ He that hideth his Lord’s talent, and improveth it not, from that unprofitable servant shall be taken away even what he hath.’

“ Now, my brethren, *you see my folly ;* I have confessed it in your presence ; and now I resolve before you all to confess my Master ; *I will confess him to all the world ; and I will declare unto you,* in the presence of the *holy Trinity,* I am now ‘ dead indeed unto sin.’ ” — *Journal of H. A. Rogers, pp. 134–137.*

We have no cause to believe that Mr. Fletcher ever lost the blessing after this decided public profession.

It was at that time that the holy Fletcher said to Mrs. Hester Ann Rogers, “ Will you, my sister, be one who shall spread the sacred flame ? Come, my friend, I will covenant with you ; we will join to magnify the Lord, and *bear our TESTIMONY* before *men and angels.* Will you ? ” Mrs. Rogers replied with flowing tears, “ *In the strength of Jesus, I will.* ” And she did, in public and in private, until her soul took its departure for heaven.

3. “ Experience shows (says Dr. D. A. Whedon) that the simple neglect of this duty is the point at which loss commences ; and if the neglect be continued, the results are most disastrous to the soul concerned.” — *Letter in N. C. Advocate.*

4. When Lady Maxwell was first sanctified she put off a public profession ; as a result she lost her evidence of *purity,* and became perplexed with doubts for a season. She was led to see

that her doubts were occasioned by her not humbly declaring what God had done for her soul, and she ever after stood as a faithful witness of full salvation. Her biographer says: "She was constrained to bear her steady, decided, consistent testimony that the bitter root of sin was destroyed."

5. Mrs. Phœbe Palmer says: "Now, though I well know that this blessing is the gift of God, through our Lord Jesus Christ, yet I fully believe if I had not yielded to my convictions relative to confession, I could not have retained it."

6. Rev. Asa Kent, late of the Providence Conference, says: "I have reason to believe, fifty-six years ago this month, the Lord took full possession of my heart, and filled me with pure love." He further adds: "It seemed too much for such a worm to confess, and I WAITED to see if the blessing remained; in this way I lost the witness." Then he says: "For seven years I had severe temptations and conflicts with the powers of darkness. After this seven years of wilderness life, the Lord renewed the assurance of his love in my heart, far beyond all I had ever known before." — Letter in "Guide."

7. Rev. B. W. Gorham says: "I have found that if I would remain clear in my witness of perfect love, I must be specific in my testimony; in the sober use of Scripture terms I must testify explicitly of what the Lord has done for me."

When, from any cause, our testimony is withheld, we having opportunity to acknowledge the grace and power of God, the Spirit is grieved, and we suffer loss; the witness becomes faint and blurred, and our experience becomes indefinite and doubtful. Those who withhold their testimony soon reach a condition where a truthful confession of perfect love is impossible.

125. *What good will be secured by confessing perfect love?*

1. A Christian testimony will obey and please God. "Ye are my witnesses, saith the Lord."

2. It will benefit the confessor. This is not questioned

in regard to regeneration; why should it be in regard to entire sanctification? Bishop Hamline says, the confession of holiness "promotes humility," "aids self-consecration," and "strengthens faith itself." James Caughey says: "The more frequently I spoke of this great blessing, confessing it, and urging others to press after it, the clearer my evidence became." Lady Maxwell says: "I am enabled to bear a more public and decided testimony for Christian perfection by my *lips* and *pen*, and I find that the Lord *owns me in it*, at least, so far as it *respects my own soul*." By a law of our nature, an experience, or a feeling *expressed*, is *increased*. Anger unexpressed, subsides; expressed, becomes fury. Love uttered is increased. Gratitude expressed glows with a warmer flame. Praise confined within the secret recesses of the heart, dies away; but when it finds utterance from the lips, it becomes a triumphant song. So it is with every feeling of our hearts. In accordance with this law, the relation of our experience improves it. To express our faith in Christ, increases our faith. God has so ordered things, that in communicating good to others we receive good ourselves.

3. It will benefit others. "Many shall hear it, and fear and trust in the Lord." This is never doubted in regard to justification, why should it be in regard to our complete cleansing? Bishop Jesse T. Peck says:

"This testimony, humbly and truthfully given, will move the hearts of others as nothing else can. We have seen even multitudes swayed and dissolved, and sinners awakened under its influences, as if the breath of God were in it."

Dr. Adam Clarke says: "It has been no small mercy to me, that in the course of my religious life I have met with many persons who *have professed* that the blood of Christ had saved them from all sin, and whose profession was maintained by an immaculate life." — *Theology*, p. 188.

“If an intelligent believer,” says Dr. Raymond, “whose spirit, manner of life, and conversation — whose character and conduct are in harmony with a profession of perfect love — should testify that he has the witness of the spirit, that he is cleansed from all unrighteousness, sanctified wholly, filled with all the fullness of God, there is no good reason why any one should doubt his testimony.” — *Systematic Theology*.

Millions of sinners have been led to seek Christ through the testimony of saints regarding their justification, and many, many thousands of partially sanctified believers have been encouraged to seek a fullness in Jesus, by the clear testimony of those who have experienced this fullness themselves. Let us not forget, “That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.” “*The humble shall hear thereof and be glad.*”

126. *Should holiness be professed before a promiscuous audience?*

There should be prudence and judgment exercised in this, as in all other Christian duties. In the confession of “perfect love,” the same prudence and judgment should be exercised as in the confession of justification, as to time, place, &c. Christ bade his disciples “cast not their pearls before swine,” intimating a proper discrimination with respect to circumstances and hearers. There may be seasons and occasions when it will be wise and useful to give testimony before all classes. But this profession, the same as that of justification, should usually be made among the pious, and in social meetings.

127. *What terms are best and safest in professing holiness?*

We are always safe in keeping close to the Bible. We may reasonably infer that the Holy Ghost has chosen the

best terms expressive of his own work. Bible terms are less likely to mislead people than those of our own selection. While we do not think there is any authority for shutting a man up to any particular form of expression, yet we have no right to ignore the inspired terms significant of this blessing. "Higher life," "life of faith," "more religion," "a deeper work of grace," and like phrases, are well enough in their place, but should not take the place of the deeply significant words of inspiration. God has named his own religion. "And a highway shall be there, and a way, and *it shall be CALLED, The way of HOLINESS*; the unclean shall not pass over it." "Why, then," asks Dr. Adam Clarke, "are there so many, even among sincere and godly ministers and people, who are so much opposed to the *terms*, and so much alarmed at the *profession*?"

128. *Should the profession be definite, and in terms which will not mislead?*

It should. We should not be so indefinite, or make choice of such terms as amount to an actual or virtual denial of the work, or a refusal to bear the responsibility of this "high and holy calling." It is the truth that we are to profess, the exact truth, in our experience.

Dr. Adam Clarke says: "This fitness, then, to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all true believers, under the name of *Christian perfection*. Had I a better name, one more energetic, one with a greater plenitude of meaning, one more worthy of the efficacy of the blood that bought our peace, and cleanseth from all unrighteousness, I would gladly adopt and use it." — *Christian Perfection*, p. 184.

129. *Do not some profess this experience in terms seriously objectionable?*

Very likely; as there is no Christian duty that has not been abused by inconsiderate, rash, and weak minds.

The same is true in the profession of justification. It can not be expected that the profession of holiness will be wholly free from exhibitions of human frailty. The world is full of *uncultivated, careless, rash, inconsiderate, and impetuous* men, and the profession of holiness, like all other Christian duties, is liable to abuse from them. Unwise *professions* of holiness, however, argue no more against its profession, than the *abuse* of *prayer* argues against the duty of *prayer*.

There are some who profess holiness carelessly, and use objectionable and unguarded terms. These, in most cases, are those whose life and spirit present but a sorry idea of Christian holiness. Such persons sometimes say, "I am perfect," "I am pure," "I have not committed a sin for so long." These things ought to be true, and may be true; but their careless utterance by some of the professed friends of holiness has done much to injure this precious doctrine, and bring its profession into disrepute. It was so in Mr. Wesley's day, and it is so in our day.

130. *Is not the profession of holiness, assumed by some, as of itself evidence of spiritual pride?*

Rev. Charles G. Finney says: "It seems next to impossible, with the present views of the church, that an individual should really attain to this state, and profess to live without known sin, in a manner so humble as not of course to be suspected of enormous spiritual pride. This consideration has been a snare to some who have hesitated, and even neglected to declare what God had done for their souls, lest they should be accused of spiritual pride. And this has been a serious injury to their piety." — *Letter to Preachers*.

131. *Does not the profession of perfect love as a distinct blessing tend to produce jealousy and discord among brethren?*

It does not among *Christians*. A confession of entire

sanctification in suitable words, in a proper manner and place, and in the right spirit, will produce no jealousy or discord among *real* Christians. It may among a class of backsliders, and dead or doubtful professors. These, of course, would *writhe under* both the *possession* and *confession* of this grace.

Mr. Wesley says: "Nor does any thing under heaven more quicken the *desires* of those who are justified, than to converse with those whom they believe to have *experienced a still higher salvation.*" — Vol. vi. p. 502.

132. *Did Mr. Wesley encourage the profession of Perfect Love?*

He did. We will give you a number of quotations from his journal and letters bearing upon this question.

1. "One reason why those who are saved from sin should freely *declare it* to believers is, because nothing is a stronger incitement to them to seek after the same blessing. And we ought, by *every possible means*, to *press every serious believer* to forget the things which are behind, and with *all earnestness* go on to *perfection.*" — Vol. vii. p. 50.

2. "You can never speak too strongly or explicitly upon the head of Christian perfection. If you speak only *faintly* and *indirectly*, none will be offended and none profited. But if you *speak out*, although some will probably be angry, yet others will soon find the power of God unto salvation." — Vol. vii. p. 254.

3. "It requires a great degree of watchfulness to retain the perfect love of God; and *one great means of retaining it*, is *frankly to declare what God has given you*, and earnestly to exhort *all the believers you meet with to follow after full salvation.*" — Vol. ii. p. 13.

4. "At the love feast Mr. C. related the manner how God perfected him in love — *a testimony which is always attended with a peculiar blessing.*" — Vol. iv. p. 458.

5. "By silence he might avoid many *crosses* which will naturally and necessarily ensue if he *simply declare*, even among believers, what God has wrought in his soul. If, therefore, such

a one were to *confer* with *flesh* and *blood*, he would be *entirely silent*. But this *could not be done with a clear conscience*, for undoubtedly he ought to speak." — Vol. vi. p. 502.

6. "Undoubtedly it would be a cross to *declare what God has done for your soul*; nay, and afterward Satan would accuse you on the account, telling you, 'You did it out of pride.' Yea, and some of your *sisters would blame you*, and perhaps put the same construction upon it. Nevertheless, if you do it with a single eye it will be *well pleasing to God*." — Vol. vii. p. 103.

7. "In the evening I spoke to those at Manchester who believed that God had *cleansed* their hearts. They were *sixty-three* in number, to about sixty of whom I could not find there was any reasonable objection." — Vol. vii. p. 381.

8. "A few *witnesses* of pure love remain there still, but several are gone to Abraham's bosom. Encourage those in Macclesfield who enjoy it to *speak explicitly what they do experience*; and to go on till they know all that 'love of God that passeth knowledge.'" — *Letter to H. Ann Rogers*.

9. Mrs. Hester Ann Rogers says: "Mr. Wesley came to Macclesfield, and I saw and conversed with him for the first time. He behaved to me with parental tenderness, and greatly rejoiced in the Lord's goodness to my soul; encouraged me to hold fast *and to declare what the Lord had wrought*." — *Journal*.

10. "For about three years he [Joseph Norbury] has *humbly and boldly testified* that God had saved him from *all sin*." — Vol. ii. p. 297.

11. He writes to his brother Charles, who was about to visit Macclesfield, where there were a large number of witnesses of holiness: "I believe you will rather encourage them to *speak humbly and modestly*, the words of truth and soberness. Let your knowledge *direct*, not *quench*, the fire. *That has been done too much already*." See Vol. ii. p. 130-133.

Not a word of *opposition* to the profession of full salvation can be found in any of Mr. Wesley's writings. His rules of *prudence* in regard to the profession of holiness, given in his "Plain Account," are all good, and we

believe are usually observed by the professors and friends of holiness.

133. *Did Mr. Wesley profess Christian perfection?*

He did. Any minister who speaks of entire sanctification as Mr. Wesley did, is regarded as a professor of holiness. He says:

“You have over and over denied instantaneous sanctification to me; but *I have known* and taught it above these twenty years.” — Vol. iv. p. 140.

“Many years since, I saw that without holiness no man shall see the Lord. I began by following after it and inciting all with whom I had any intercourse to do the same. Ten years after, God gave me a clearer view than I had before of the way how to attain it, namely, by faith in the Son of God. And immediately *I declared* to all, ‘*We are saved from sin, we are made holy by faith.*’ This *I testified in private, in public, in print,* and God confirmed it by *a thousand witnessses.*” — Vol. vii. p. 38.

This was written in 1771. In 1744, nearly thirty years before, he writes:

“In the evening, while I was reading prayers at Snowsfield, I found such light and strength as I never remember to have had before. I saw every thought as well as action or word, just as it was rising in my heart, and whether it was right before God, or tainted with pride or selfishness.”

“I waked the next morning, by the grace of God, in the same spirit; and about eight, being with two or three that believed in Jesus, I felt such an awe, and tender sense of the presence of God, as *greatly confirmed me therein*; so that God was before me all the day long. I sought and found Him in every place; and could truly say, when I lay down at night, ‘*now I have lived a day.*’” — Vol. iii. p. 324.

Those who say Mr. Wesley did not profess perfect love, do so because he does not, as they claim, state it in his Journals. We admit Mr. Wesley seldom recorded his *personal religious experience* in his Journals, and yet we have as much regarding his experience of sanctifi-

cation as of justification. The most he says about his justification was that at Aldersgate, when he felt "his heart strangely warmed." This is often quoted respecting his justification, while the foregoing is both as *clear*, and as *definite* respecting his sanctification. There is just as much propriety, in the light of his Journals, in asserting that he did not profess justification, as that he did not profess entire sanctification.

134. *Did Mr. Wesley find opposition in the church to the profession of holiness?*

He did, and asks the following question :

"But is there no way to prevent these crosses which usually fall on those who *speak of being thus saved?*" He replies, "It seems they cannot be prevented altogether while so much of nature remains even in believers. But something might be done if the preacher in every place would: (1) Talk freely with all who speak thus; and, (2) *Labor to prevent the unjust or unkind treatment of those in favor of whom there is reasonable proof.*"—*Plain Account*, p. 71.

Happy, happy would it have been for the church or God, if every Methodist minister had followed this advice of the great founder of Methodism. But, alas! how many, instead of laboring to help and protect those who have professed Christian holiness, have sided with their opposers, and labored to put down the profession of holiness in the church!

St. John, the lovely and sweet-spirited apostle, was banished to the isle of Patmos "for the word of the Lord, and the *testimony* of Jesus Christ." When Stephen, filled with the blessed Holy Spirit, gave his testimony and *stated what he saw and heard*, the Jews could not endure it, but "cried out with a loud voice, and stopped their ears and ran upon him with one accord, and cast him out of the city and stoned him." If the apostles and

martyrs had only held their peace, kept quiet, and *lived their religion* only, they might have saved their heads.

Satan has always stirred up the fiercest opposition to positive Christian testimony, and the most cruel and bitter persecutions Christians have ever suffered have been for witnessing to a knowledge of Christ and His most gracious work. Madam Guyon was shut up in the French Bastile four years, because she taught the doctrine and experience of justification and sanctification by faith.

It is not strange that Satan should oppose Christian testimony, for St. John says this great accuser of the brethren is overcome "by the blood of the Lamb, and by the *word of their testimony.*"

William Bramwell writes as follows to a young preacher: "*Live in it, talk about it, preach it, and enforce it with all patience, with all kindness; and if you do this, hell, the world, and numbers among the Methodists, — yea, some leaders, if not preachers, — will, in some artful way, seek to hinder your success.*" — *Memoir.*

135. *Is there not a want of harmony in Mr. Wesley's teaching on this subject at successive periods?*

There is, between his early and abandoned views, and his mature and established views.

Mr. Wesley's mind underwent some changes concerning Christian perfection during his early ministry. He had occasion to modify some expressions, and change his opinions somewhat several times before he became fully established in the doctrine. There was a great revival of holiness about 1760, and we have no reason to believe that his views changed at all after that time. He died in 1791.

Mr. Wesley was a *humble* man, and never afraid to retract when he saw that he had made a mistake; but he did not suppose that a hundred years afterward men

would quote his earliest views, instead of his mature—his “*latest and coolest thoughts.*” This some have done who have written ably in defense of Christian perfection, and make him support positions which he, during many years openly abandoned as untenable.

If Mr. Wesley had some misgivings in reference to preaching and professing holiness during his early ministry, there was a change in his mind, and in his more *mature* opinion urged the importance of both, without any misgivings, during many years. It is a common thing for those unfriendly to the cause of holiness to quote Mr. Wesley's *early* and *abandoned views*, which conflict somewhat with his *mature* and *most reliable ones*.

136. *Were the experience and profession of holiness common in the early days of Methodism?*

They were. We have records of *professions of perfect love* in all the journals of the old Methodists. They all speak of *witnesses of regeneration*, and also of *sanctification*. Indeed, the golden pot of Methodist biography is brimful of the *manna of sanctified experience*.

The pastoral address of the General Conference in 1832 says: “Among *primitive* Methodists the experience of this high attainment in religion may justly be said to have been COMMON; now a PROFESSION of it is rarely to be met with among us.”

I will give you a few brief extracts from the journals of several of the early preachers and members:—

1. Mr. Wesley: “In London alone I found *six hundred and fifty-two* members of our society who were exceedingly clear in their experience, and whose *testimony* I could see no reason to doubt.” — *Sermons*, vol. ii. p. 223.

Many quotations might be given from Mr. Wesley's journal, showing that a multitude of persons *professed sanctification* under his labors, in all parts of England and Ireland.

2. Mrs. Hester Ann Rogers: "After Mr. Fletcher [the saintly John Fletcher] ceased to speak, about *thirty* WITNESSED for Jesus that they, through grace, were *dead indeed unto sin.*" . . . "In the band *thirty* witnessed that they were 'dead indeed unto sin, and alive unto God through Jesus Christ.'" — *Journal*, pp. 138, 148.

3. William Bramwell: "The work continued almost in every meeting, and sixty persons in and about Dewsberry received sanctification, and walked in that liberty."

4. William Carvosso: "The *testimonies* borne to the reality and blessedness of the doctrine and experience of purity of heart exceeded every thing of the kind I had before witnessed." . . . "In all my pilgrimage I have never known so many *clear testimonies* of the power of God to save from all sin, as I have of late." — *Memoir*.

5. Bishop Asbury says: "I think we ought modestly to tell what we feel *to the fullest*. For two years past, amidst innumerable trials, I have enjoyed almost *inexpressible sensations*. Our *Pentecost* is come in some places for *sanctification*. I have good reason to believe that upon the eastern shore *four thousand* have been converted since the 1st of May last, and **ONE THOUSAND SANCTIFIED.**" — *Journal*.

6. Benjamin Abbott: "In the love feast the people *spoke* the clearest of justification and sanctification, in *point of distinction* between them, of any I have heard in these parts. About *thirty* had *professed* sanctification from the time I went on the circuit till then." — *Life of Abbott*.

Rev. Henry Boehm gives an account of the work of God in the days of Asbury, — in the following statements, taken from his diary: "There were one hundred and forty-six converted and seventy-six sanctified during the day." . . . "During the meeting there were reported thirteen hundred and twenty-one conversions and nine hundred and sixteen sanctifications." . . . "At sunset they reported three hundred and thirty-nine conversions and one hundred and twenty-two sanctifications." . . . "There were eleven hundred conversions and nine hundred and sixteen sanctifications."

Here we have the work of God plainly stated in the

old Methodist way, by the venerable Father Boehm, the sainted centenarian of American Methodism, who was an eye-witness and participator in the meetings he reports. It is no wonder that Bishop Asbury wrote in his journal, "*Our day of Pentecost has fully come.*"

From the diaries, journals, magazines, biographies, and histories of Methodism during a hundred years past, *several thousand* such quotations might be given.

137. *Is there not danger of professing this blessing when it is not possessed?*

There may be some danger of it, but not any more, if as much, as there is in regard to justification. We think there is more danger of not acknowledging all that God does for us, than of professing more than he has really wrought in us. While some may have professed this blessing when destitute of it, many have doubtless lost it through a neglect of its acknowledgment. Better a few mistakes than *universal silence*. Better that a few should sincerely profess what they are mistaken in believing that they enjoy, than that no one should profess it lest he should possibly be mistaken.

138. *At what points is caution necessary in the profession of perfect love?*

1. It may be professed too soon, before it is really attained. In this case a profession is disastrous both to the confessor and to the cause. But in avoiding this extreme, do not run to the other, as, in view of the opposition in the church to the profession of holiness, there is much more danger that you will not profess it soon enough, than that you will profess it too soon.

2. It may be confessed with too little humility of manner. All carelessness should be avoided in the profession of holiness. It is your duty, and for your spiritual interest, to acknowledge all the grace received; but it

should be done with deep humility of mind. To do it otherwise is as intrinsically perilous as not to confess it at all. The profession should be in a *humble, meek, loving, Christ-exalting, and self-abasing spirit*. Every thing that savors of self-congratulation, or of personal consequence, or of vainglorious boasting, is seriously objectionable. The spirit of perfect love is just the spirit that should characterize its profession.

3. It may be done with too much self-confidence, or with self-seeking. And self-seeking is one of the most subtle snares of the human soul. We need to guard this point with great care, and seek constant help from Christ against it. There is danger of self-seeking even in professing sanctification. We are to seek Christ in all things.

4. It may be done with too much reliance upon the mere profession as a means of retaining holiness. While it is one of the means (and we think an indispensable one) for the retainment of entire sanctification, it should not be put in the place of Christ, who alone can keep the soul in the perfect love of God. We are to **ABIDE IN CHRIST**. Professing is beneficial to the sanctified soul only as it tends to obey and please Christ, and leads the soul to trust the more implicitly in him. The soul should never rest for salvation on any thing itself has done or may do, instead of resting on Christ.

Let your profession be *seasonable, truthful, humble, and to the glory of God*, and never *rely upon it*, and it will be *pleasing to God, useful to the church, and a blessing to yourself*.

SECTION XI.

WITNESSES OF PERFECT LOVE.

139. *Will you give some testimonies from those who have enjoyed perfect love?*

We give a few brief extracts from many thousands who have confessed this grace; these are selected from the various Christian denominations of this country and Europe, and are scattered through two or three centuries.

1. Rev. John Fletcher: "I will *confess* him to *all* the world; and I declare unto you, in the presence of God, the *holy Trinity*, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying;' but I profess unto you, I am *dead* unto *sin*, and alive unto God. He is my *Prophet*, *Priest*, and *King*; my indwelling holiness; *my all in all*."—*Journal of H. A. Rogers*, p. 136.

John Fletcher was an English Episcopal preacher and vicar of Madely, and one of the most saintly men that ever lived. Mr. Wesley said at his funeral: "A man so inwardly and outwardly devoted to God, so unblamable a character in every respect, I have not found in Europe or America; nor do I expect to find another such on this side of eternity."

2. Bishop Hamline: "All at once, I felt as though a hand not feeble, but omnipotent, not of wrath, but of love, were laid on my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and to *diffuse all through and through it a holy, sin-consuming energy*. As it passed downward, my heart as well as my head was conscious of the presence of this soul-cleansing energy, under the influences of which I felt

to the floor, and, in the joyful surprise of the moment, cried out in a loud voice. . . . For a few minutes, the deep of God's love swallowed me up; all its waves and billows rolled over me."—*Guide to Holiness*, 1855.

Bishop Hamline, for many years an honored and useful bishop in the Methodist Episcopal church, gave great prominence to the doctrine and experience of Christian perfection. He professed it before many witnesses.

3. Dr. Thomas C. Upham: "I was distinctly conscious when I reached it. . . . I was then redeemed by a mighty power, and *filled with the blessing of perfect love.*" . . . "I was never able before that time to say, with sincerity and confidence, that I loved my heavenly Father with all my strength. But, aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since. There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation. But I was distinctly conscious when I reached it." — *Guide to Holiness*.

Prof. Upham was a Congregationalist, and for many years connected with Bowdoin College, as a professor of Mental and Moral Philosophy. He was a pure and beautiful writer, and has left the church several able works on this subject.

4. Mrs. Thomas C. Upham: "But I had come to the Bible to *receive and believe it all*, and my eyes fastened on the promise of our Saviour, 'Blessed are they that do hunger and thirst after righteousness, for they shall be filled.' Blessed, sweet promise! my heart swells with emotion while I repeat it. While pleading this promise, kneeling before God with the words upon my lips, I felt a sweet *assurance* that my prayer was heard; *a sensible peace* entered into my soul."

This Christian lady was the wife of Prof. Upham.

5. Rev. Joseph Benson: "My soul was, as it were, *led into God*, and satiated with his goodness. He so strengthened my faith as to perfectly banish all my *doubts and fears*, and so *filled* me with *humble, peaceful love*, that I could and did devote my

soul and body, and health and strength, to his glory and service. . . . Oh, what a change hath God wrought in me! Glory be to God! I am indeed put in possession of a *new nature*. . . . Over and over again, with infinite sweetness, did I dedicate myself to God." — *Biography*, p. 55.

Mr. Benson was an English Wesleyan preacher and commentator.

6. Rev. James B. Taylor: "I am ready to *testify* to the world, that the Lord has blessed my soul beyond my highest expectations. People may call this blessing by what name they please, — 'faith of assurance,' 'holiness,' 'perfect love,' 'sanctification.' It makes no difference with me whether they give it a name or no name; it contains a blessed reality, and, thanks to my heavenly Father, it is my privilege to enjoy it; it is yours also, and the privilege of all, to enjoy the same, and to go beyond any thing that I have ever yet experienced." . . . "Some, I expect, are a little disaffected to think *I profess the doctrine of perfect love*. They do not understand, because they *have not experienced it*." — *Letter in the hands of Rev. A. McLean*.

James B. Taylor was one of the brightest and most beautiful examples of holiness which has ever adorned the Presbyterian Church. He lived and died in holy triumph.

7. William Carvosso: "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went 'through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole.' I then received the full witness of the Spirit that the blood of Jesus had *cleansed me from all sin*. I cried out, 'This is what I wanted. I have now got a new heart.' I was emptied of self and sin, and filled with God." — *Memoir*, p. 36.

William Carvosso was a class-leader for over fifty years in the Wesleyan church in England, and led many hundreds into the enjoyment of perfect love.

8. Dr. Wilbur Fisk. Rev. Dr. Holdich says: "On the 10th day of August, 1819, at a camp-meeting at Wellfleet on

Cape Cod, Dr. Fisk became deeply sensible of his want of full conformity to the Christian standard. He sought earnestly unto God, through the atoning sacrifice, and in the course of the meeting he obtained the 'perfect love that casteth out fear.' He lay with two other ministers three hours in a tent, prostrated under the power of God. Soon after he writes to Rev. Phineas Peck: 'O my brother, I could write pages on this subject (Perfect Love), but I must forbear. I thank God that I ever saw this day. I love our Church better than ever. . . . I want to see you more than ever, and all my friends in Vermont. Oh, encourage them to go on. Let holiness of heart be your motto. My dear brother, will you preach it, in the desk, in the class, and from house to house?'—See "*Eminent Dead*," by Stevens, p. 328.

Dr. Fisk was one of the early presidents of Wesleyan University. He possessed a mind of rare symmetry, and was one of the most beautiful characters in the Christian church. He lived and died, loved and honored, as a ripe scholar, a useful minister, and a pure man.

9. Dr. Sheridan Baker: "Now the way of faith opened to my spiritual vision with such clearness that I definitely made the reckoning and unequivocally declared the fact. This was followed immediately by a flooding of love and heavenly sweetness, which I have no language to describe. I was now fully persuaded of my entire sanctification. The attitude of my soul is now that of complete, unreserved, and eternal surrender to God. Self, property, and everything pertaining to me, have gone out of my heart into my hands, and are held in trust and used for the glory of God. I find my highest delight in talking, preaching, writing, and contributing of the means in my hands, to spread this wonderful doctrine and experience. Just now I feel, with almost unendurable sweetness, the bliss of the purified. Hallelujah!"—*Divine Life, March*, 1879.

Dr. Baker is a minister in the Methodist Episcopal Church, is an able writer, devoted to God, and beloved by all who know him.

10. Mrs. Phœbe Palmer: "I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance

that *I was wholly sanctified* throughout *body, soul, and spirit*. Oh, with what triumph did my soul expatiate on the infinitude of the atonement. I saw its unbounded efficacy as sufficient to cleanse a world of sinners, and present them faultless before the throne. I felt that I was enabled to *plunge and lose myself in this ocean of purity*: yes,

‘Plunged in the Godhead’s deepest sea,
And lost in love’s immensity.’”

Mrs. Palmer was the Hester Ann Rogers of American Methodism, and did more to spread this experience than any other woman in this country. She believed it, and published it; she professed it, and her spirit and life were fragrant with its sweetness and power.

11. Bishop R. S. Foster: “Here again the Spirit seemed to lead me into the inmost sanctuary of my soul,—into those chambers where I had before discovered such defilement, and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away, that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as I ever had been of my conversion. . . . What a wonderful deliverance the Lord has wrought. Ought not I to praise him? Ought not I to publish this great salvation? What a rest he hath found for my soul! A rest of naked, simple faith. To him be glory for ever. Amen.”—*Guide*, 1850.

Bishop Foster is one of the loved and honored chief pastors of the Methodist Episcopal Church, and has one of the finest and most cultivated minds in the church. Soon after his rich experience of this grace in 1849, he wrote “Christian Purity.” His experience, given in detail, may be found in the “Advocate of Holiness” for March, 1872.

12. Madam Guyon:—

“A little bird am I,
Shut from the fields of air,
And in my cage I sit and sing

To him who placed me there, —
Well pleased a prisoner to be,
Because, my God, it pleaseth thee.

Naught have I else to do;
I sing the whole day long;
And he whom most I love to please
Doth listen to my song.
He caught and bound my wandering wing,
And still he bends to hear me sing.

My cage confines me round;
Abroad I cannot fly;
But though my wing is closely bound,
My heart 's at liberty.
My prison walls can not control
The flight, the freedom of the soul.

Oh! it is good to soar,
These bolts and bars above,
To him whose purpose I adore,
Whose providence I love,
And in thy mighty will I find
The joy, the freedom of the mind."

Madam Guyon was clear in this experience, receiving it by faith; and for professing and teaching justification and sanctification, was imprisoned in the French Bastille for four years. While in prison she penned the beautiful lines we have given. So deep and blissful was her religious experience, she declared: "*The very stones of my prison appear like rubies in my eyes.*"

13. Dr. Adam Clarke: "I regarded nothing, not even life itself, in comparison of having my heart *cleansed from all sin*; and began to seek it with full purpose of heart." . . . "Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, *I found a change wrought in my soul*, which I endeavored, through grace, to maintain amid the grievous temptations and accusations of the subtle foe."

Dr. Clarke was the great Wesleyan commentator, and one of the most learned men of his day. He sought and obtained a pure heart in the twenty-second year of his

life. His testimony is taken from a letter written to Mr. Wesley. He was led to seek this grace by a local preacher who enjoyed it.

14. Rev. Alfred Cookman: "The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! What an abiding experience of purity through the blood of the Lamb!"—*Pioneer Experiences*, p. 80.

Alfred Cookman was a minister of the Methodist Episcopal Church, a son of the lamented George B. Cookman, and was one of the purest and most lovely Christians of this century. He was led into this experience by Bishop Hamline, and perfect love became the joy and theme of his life. For years he preached and professed it, and died in holy triumph, exclaiming: "*I am sweeping through the gates washed in the blood of the Lamb.*" Bishop Foster said at his funeral: "The most sacred man I have ever known, is he who is enshrined in that casket."

15. Mrs. Hester Ann Rogers: "I was deeply penetrated with his presence, and stood as if unable to move, and was insensible to all around me. While thus lost in communion with my Saviour, he spake those words to my heart: 'All that I have is thine. I am Jesus, in whom dwells all the fullness of the Godhead bodily. I am thine. My Spirit is thine. My Father is thine. They love thee as I love thee. The whole Deity is thine. He even now overshadows thee. He now covers thee with a cloud of his presence.' All this was so realized to my soul in a manner I can not explain, that I sunk down motionless, being unable to sustain the *weight* of his glorious presence and *fullness of love.*"—*Journal*.

Mrs. Rogers was the wife of an English Wesleyan preacher, and was regarded as one of the most devoted

and lovely Christians of her day. Her experience and letters have passed through many editions, and reached nearly a hundred thousand copies.

16. Dr. Edward Payson: "Were I to adopt the figurative language of Bunyan, I might date this letter from the land of Beulah, of which I have been for some weeks a happy resident. The Sun of righteousness has been gradually drawing nearer and nearer, appearing larger and brighter as he approached, and now he fills the whole hemisphere, pouring forth a flood of glory, in which I seem to float like an insect in the beams of the sun, exulting, yet almost trembling, while I gaze upon this excessive brightness, and wondering with unutterable wonder why God should deign thus to shine upon a sinful worm."— *Encyclopedia of R. Knowledge.*

Dr. Payson was a Congregational minister in the city of Portland, Me., and possessed of rare intellectual powers, and profound and flaming devotion to God.

17. Dr. Stephen Olin: "I have never felt my evidence more clear. I am at least a full believer in our higher doctrines in regard to Christian attainments; and *I sometimes say to my intimate friends that I have great comfort in believing that I have been made a partaker of this grace.* Doubtless God's will is even our sanctification; and we offend no less against our highest interests than against his most gracious designs when we rest below the best attainable position in religion."— *Letter to his brother, published by Dr. Stevens.*

Dr. Olin was President of Wesleyan University, and possessed one of the profoundest minds of his age. A correspondent to the "Christian Advocate and Journal" from New England said, in speaking of Dr. Olin, that he arose in a general class-meeting, in the presence of many visitors and friends of the college alumni and students, and said "he desired to make known the fact that he experienced, and was conscious of enjoying daily and hourly, the blessing of perfect love."

18. Rev. William Bramwell: "My soul was all *wonder, love, and praise*. It is now about twenty-six years ago; *I have walked in this liberty ever since*. Glory be to God! I have been kept by his power. By faith I stand. . . . I then *declared to the people* what God had done for my soul; and *I have done so on every proper occasion since that time, believing it to be a duty.*"—*Life of Bramwell*.

William Bramwell was one of Mr. Wesley's preachers, and was instrumental in the conversion and sanctification of thousands of souls.

19. Bishop Asbury: "I live in *patience, in purity, and in the perfect love of God.*" . . . "God is my portion; he fills me with pure spiritual life. My heart is melted into holy love, and altogether devoted to my Lord." . . . "I think we ought modestly to tell what we feel to the fullest."—*Journal*.

Francis Asbury was one of the first bishops of the Methodist Church, and was truly an apostolic, self-sacrificing, holy man.

Rev. I. Simmons: "In an instant my soul touched the blood of Jesus. I said, 'He does save;' and as I said it, a holy stillness pervaded my being. A warm glow spread over my heart, at first like the rising of the morning, then increasing in brightness and beauty till my whole frame shook under it. I could not move, but my lips broke forth the praises of my soul, and it seemed as if every seraph was helping me cry, 'O the precious blood of Jesus!' From that time, the earlier years of my Christian life have appeared like the outer court of the temple. I am living in the central glory. My theme now is, a perfect rest of faith in a present Saviour. Glory be to God!"—*Guide*, 1870.

I. Simmons is a useful and able minister of the Methodist Church, and member of the N. Y. East. Con.

20. Dr. Daniel Steele: "Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were like those of electric sparks

passing through my bosom with slight but painless shocks, melting my hard heart into a fiery stream of love. Christ became so unspeakably precious, that I instantly dropped all earthly good, — reputation, property, friends, family, everything, in the twinkling of an eye; and my soul cried out:

‘None but Christ to me be given,
None but Christ in earth or heaven.’”

Advocate of Holiness, 1870.

Dr. Steele is well known as the author of “Love Enthroned,” “Mile-Stone Papers,” and a commentary on several parts of the Bible. He is regarded as one of the ripest biblical scholars of the day. He has written perhaps as much on this subject, during the past ten years, as any man in the church.

21. Bishop Whatcoat: “After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. *Suddenly I was stripped of all but love.* And in this happy state, rejoicing evermore, and in every thing giving thanks, I continued some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day.” — *Lost Chapters of Methodism.*

Bishop Whatcoat was one of the early bishops of the Methodist Church. Bishop Simpson says of his consecration to the Episcopacy, that “holy hands were never laid on a holier head.”

22. Rev. B. W. Gorham: “All vain ambition, all distracting solicitude, all pride and self-will, and all fear, whether of future disgrace, or of poverty, or death, were gone; and from that time my spirit has constantly and consciously rested in the bosom of infinite love. It has been a heaven of purity and peace.” — *Guide to Holiness.*

B. W. Gorham has been a useful minister at the altars of Methodism for over forty years, and has led thousands into the sweetness of *perfect love*. He has written much

on this subject, and all his writings are clear, searching, and helpful.

23. Lady Maxwell: "I *rest* in him; I *dwell* in him. Sinking into him, I lose myself, and prove a life of fellowship with Deity so divinely sweet I would not relinquish it for a thousand worlds. It is indeed a narrow path; but love levels every mountain, makes all easy.

'O love divine, how sweet thou art!'

"When I look back, I rejoice to see what I am saved from; when I look forward, it is all pure expanse of unbounded love. Surely the heaven of heavens is love." — *Life of Lady Maxwell*.

Lady Maxwell enjoyed and professed perfect love for nearly thirty years. She was led to Christ by Mr. Wesley, and enjoyed his acquaintance during twenty-seven years.

24. Dr. E. M. Levy: "I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountain of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life." — *Advocate of Holiness*, 1872.

Dr. Levy is pastor of the Berean Baptist Church in Philadelphia, Pennsylvania, and for years has been a witness of perfect love.

25. Dr. Francis Hodgson: "January 1, 1874. The last year has been an eventful one to me. It has been a year of sanctified trials and of advanced and blessed attainments. It stands out prominent among the years of my Christian life. I bless God for it. It includes a day memorable among all other days of my ministry, Thursday, July 31st, when God most graciously and sweetly cleansed me from all unrighteousness, and baptized me with the Holy Ghost as never before. To God be all the glory for ever." — *Letter to "Advocate of Holiness,"* February, 1874.

Dr. Hodgson was well known among American theo-

logians as an able divine. He sought and obtained perfect love at the Landisville National Camp-meeting, at the time above stated, and walked in its clear light until his death.

26. Dr. George Peck: "An indescribable change passed through all the avenues of my spirit. God seemed to be there in the glory of his grace. I melted like wax in the presence of the Lord. I sank into nothing. Christ was all, elevated upon the throne of his holiness. In the fullness of my joy I wept aloud, and gave glory to God in the highest. I went on my way exulting in God, the holy and adorable God, whose glory I now saw as never before." — *Life and Times*.

Dr. Peck was formerly editor of the "Advocate and Journal" and of the "Quarterly Review," and the author of several works, including "Christian Perfection," which for clearness of doctrinal statement and strength of argument has few, if any, superiors.

27. Mrs. President Edwards: "I can not find language to express how *certain* the everlasting love of God appeared; the everlasting mountains and hills were but shadows to it. My safety, and happiness, and eternal enjoyment of God's immutable love seemed as durable and unchangeable as God himself. Melted and overcome by the sweetness of this assurance, I fell into a great flow of tears, and could not forbear weeping aloud. The presence of God was so near and so real that I seemed scarcely conscious of anything else.

"In the house of God, so conscious was I of the joyful presence of the Holy Spirit, that I could *scarcely refrain* from *leaping with transports of joy*. My soul was *filled* and *overwhelmed* with *light*, and *love*, and *joy* in the Holy Ghost, and seemed just ready to go away from the body. . . . This exaltation of soul subsided into a *heavenly calm* and a *rest* of soul *in God*, which was even sweeter than what preceded it."

Mrs. Edwards was the wife of Jonathan Edwards, and was a Presbyterian. In 1742 she sought and

obtained what she called "the full assurance of faith," and what Methodists call "perfect love," or "entire sanctification." She gives her experience quite extendedly, and a *stronger, clearer, and more glowing* profession of "perfect love" cannot be found on record.

28. Dr. F. G. Hibbard: "I was alone in the field one beautiful day in early spring. The sky clear, the sun glorious, the happy birds and all nature, quick and springing into life, were but the symbols of my soul's experience. It was a glorious day within and without. I can never forget that day. I shall never enjoy a happier until I walk the fields of paradise. . . . 'What is it that you want?' seemed to be asked me. 'I want victory over all known sin.' 'Have you not got it?' 'Yes,' I replied. 'What else?' 'I want power to perform all the known will of God.' 'Have you not got it?' 'Yes, praise God!' 'What else do you want?' 'I want to love God with all my soul.' 'Do you not?' 'Yes; glory to God!' 'Well, have you not, then, received the blessing you have asked for?' And my bursting heart answered, 'Yes, I have. Blessed be God, my prayers are answered; I will not doubt!' And never from that hour have I doubted for one moment the reality of the work there attested. That was the 'beginning of years' to my soul." — *Guide to Holiness*, April, 1867.

Dr. Hibbard is well known; he was formerly editor of the "N. C. Advocate," is the author of "Hibbard on the Psalms," and several other works. He is loved and honored, and regarded as one of the most accurate theologians in the Methodist Church.

29. Rev. J. S. Inskip: "I call heaven and earth to witness that I now declare I will be henceforth wholly and forever the Lord's. Seeing that I had thus given myself in an 'everlasting covenant' to the Lord, and had, so far as I could, come out and separated myself unto God, my faith gathered strength, and 'looking unto Jesus,' I exclaimed with rapture perfectly unutterable, '*I am, O Lord, wholly and forever thine.*' The bliss—the peace—the triumph of that hour will never be forgotten.

Then, indeed, I felt the joy of the Lord was my strength. A new phase of spiritual life seemed revealed to me, and I went forward in the path of duty with alacrity and vigor such as I had never known before."—*Pioneer Experiences*, p. 56.

Rev. J. S. Inskip is well known as a useful minister of the Methodist Episcopal Church, and has been the honored president of the "National Association for the Promotion of Holiness," from its organization.

30. President Charles G. Finney: "Here I lost that great struggle in which I had been engaged for so long a time, and began to preach to the congregation in accordance with this new and enlarged experience." . . . "Of course my mind was too full of the subject to preach anything except a full and present salvation in the Lord Jesus Christ. At this time it seemed as if my soul was wedded to Christ in a sense in which I had never had any thought or conception of before."—*Autobiography*.

President Finney was long at the head of Oberlin College, and one of the most devoted and useful of men. He gave repeated and lengthy accounts of his experience, and wrote much on this subject.

31. Rev. David Stoner: "My heart was *softened*, and *warmed*, and *filled*; my prayer was turned into praises, and I could do nothing but shout, 'Glory be to God!' I feel nothing contrary to love. I want to be every moment filled with God. Whether I hold or not, I am sure that God took *full possession* of my heart on the 14th of July."—*Life of Stoner*.

Glory to God! he held on, and his able biographers, Messrs. Hannah and Dawson, of the British Conference, state, "From this time the public labors of Mr. Stoner were crowned with more visible and extensive success."

32. Rev. William Hunter: "My soul was filled with such faith as I never felt before. My love to Christ was like fire, and I had such views of him as my life, my portion, my all, as swallowed me up. And oh, how I longed to be with him! A change passed upon all the powers of my soul. I may say with humility,

it was as though I was emptied of all evil and filled with heaven and God."

William Hunter was one of Mr. Wesley's most useful preachers who led hundreds of souls into the cleansing fountain.

"A cloud of witnesses," of living, intelligent, competent "witnesses," have testified to their own happy experience of perfect love; and what is all the negative experience in the universe compared to this? They have borne witness to this delightful state of grace through a long succession of years; they have done it in prosperity and in adversity, in sickness and in health, living and dying, and there is no law, authority, or power, in heaven, earth, or hell, that can impeach their testimony.

These witnesses of Perfect Love might be greatly augmented if the limits of this volume would allow. Those we have given have been connected with the various branches of the Protestant church of God, and yet they all essentially accord with the Wesleyan views of perfect love. Some of them are among the clearest cases of entire sanctification on record.

Let these testimonies stimulate us to seek after the same grace, and to give all diligence to make our calling and election sure.

SECTION XII.

REASONS WHY EVERY CHRISTIAN SHOULD BE ENTIRELY SANCTIFIED.

140. *Why should every Christian possess perfect love?*

1. Because, without it, we can neither *do*, nor *be* all that God commands. His greatest and iterated command is, "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." We certainly cannot love God with *all* our heart, while indwelling sin remains in it. He commands us to "rejoice evermore," to "love our enemies," to "pray without ceasing, and in everything give thanks," to "reckon ourselves dead indeed unto sin," to "be clothed with humility," to "be filled with the spirit," and to "be holy," all of which is impossible without a pure heart. The commands enjoining holiness are just as *numerous, positive, and imperative* as in the Bible.

2. Because without entire sanctification it is impossible to be *free from indwelling sin*, the rudiments of the "carnal mind," which is enmity against God. These disturbing, discordant elements — "roots of bitterness" — will spring up and trouble us. The death of the "old man," the "body of sin," by *crucifixion, mortification, or destruction*, is imperative. It is commanded: "Mortify, therefore, your members, which are upon the earth." "That our old man is crucified with him, that the body of sin might be destroyed." Then grace will purify

every thought, and regulate every desire, and sweeten every disposition.

3. Because, without it, the remaining evils of our un-sanctified hearts will often *prevail* in our passions and propensities, and our Christian characters will be marred and defective. While any forces remain in the heart, antagonistic to grace, the Christian is not fully prepared for the *conflicts* and *race* before him. Our privilege and duty are clearly seen in the declaration: "Christ also loved the church, and gave himself for it, that he might sanctify it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blame."

4. Because, if our hearts are not *cleansed* from *inbred sin*, the work of grace will be so *interrupted* and *obstructed* by it, that we cannot become "*rooted and grounded in love.*" No man can become *thoroughly settled and established*, like a tree whose roots strike deep and extend without obstruction in every direction, while his heart remains uncleansed.

"That ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God."

5. Because, without Christian purity our growth in grace will be *obstructed and unsteady*. Christian purity secures the best possible ground for rapid growth in love, knowledge, and power. While only partly saved, like ancient Israel, our Christian life will be unsteady, and we shall take a zigzag course in the wilderness, subject to all the workings and dangers of "indwelling sin." "Let us lay aside every weight, and the (inbred) sin, which doth so easily beset us, and let us

run with patience (steadiness) the race that is set before us."

6. Because, without entire sanctification our knowledge of personal salvation is necessarily *superficial*, as we know only in part. Without an experimental knowledge, we cannot know personally that "The blood of Jesus Christ his Son cleanseth us from all sin." Some things can be known only by experience. The pure in heart have the "witness of the Spirit," and a consciousness of full salvation. "If any man will *do his will*, he shall know of the doctrine."

7. Because, without holiness we cannot be free from *distressing convictions of moral deficiency*—that we are not what we ought to be, in view of the *possibilities and necessities* of the Christian life. Christ has said, "Unto whomsoever much is given, of him shall be much required;" and, "That servant, which knew his Lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes."

8. Because, without purity our communion with God will inevitably be *intermittent*. None but the pure in heart are free from the disturbing antagonisms to grace. Inbred sin interrupts communion with God. It is only the pure in heart who have constant fellowship with the Father, the Son, and the Holy Ghost.

"What fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what agreement hath the temple of God with idols? for ye are the temple of the living God."

9. Because, without perfect love we cannot be entirely saved from *tormenting, slavish, un sanctified fear*. "Perfect love (alone) casteth out fear;" and he that is not in possession of this grace has some "fear that hath torment." "God is love; and he that dwelleth in love dwelleth in God, and God in him. Herein is our love

made perfect, that we may have boldness in the day of judgment. There is no fear in love. *He that feareth is not made perfect in love.*"

10. Because, without perfect love we cannot enter fully *into gospel rest*, and possess undisturbed peace of mind. Purity alone can secure soul rest — freedom from all the disquieting and jarring discords of indwelling sin. "We, which have believed, do enter into rest." In this rest the tumult of the heart is hushed in peace. "The work of righteousness (holiness) shall be peace, and the effect of righteousness, *quietness and assurance forever.*"

11. Because, *purity* is essential to "*full assurance of faith,*" and a *continuous* witness of justification. Inbred sin darkens our spiritual vision, often obscures the clear light of justification, and is fruitful of *darkness, doubts, and fears*. Conscious confidence in Christ and a conscious neglect of privilege and duty cannot coexist in our hearts. Clear light and the witness of the Spirit cannot be steadily retained without *possessing or seeking* full conformity to all the will of God. "Ye are my friends," said Jesus, "*if you do whatsoever I command you.*"

12. Because it is the end and aim of the whole Christian system. Holiness is the grand object and aim of the gospel economy. For this purpose Christ died, the Holy Scriptures were given, the means of grace instituted, and the work and agency of the Holy Ghost furnished. "And *holiness* without which no man shall see the Lord."

13. Because, if not sought there is the utmost danger of backsliding. Not to go forward is to go back, and "*end in the flesh.*" There is no standing still in a religious life. Israel could not stay on the borders of the promised land; they had either to go over, or measure their steps back into the wilderness.

14. Because, without entire sanctification we cannot occupy the *best vantage-ground* to resist temptation and achieve complete victory over Satan. Holiness involves all the elements of stability and strength, and affords power in the hour of trial, and great moral endurance in the conflicts of life. It secures *the safest possible condition of probation*: "Be strong in the Lord and in the power of His might. Put on the whole armor of God, that we may be able to stand against the wiles of the devil." Christian holiness would save us from many annoyances and difficulties of life. It would lift us above them. If the eagle were to fly low along the ground, every man might aim a dart at it, but when it soars into the clouds, it is above every arrow's reach. So they that are fully saved, "mount up with wings as eagles; they shall run and not be weary; and they shall walk and not faint."

15. Because, without perfect love we cannot possess that full measure of *religious joy* and healthful happiness which God has provided for us, and which our nature and circumstances require. The enjoyments of the entirely sanctified heart are *full, purely religious, and divine*.

When our blessed Redeemer stood and cried at the Jewish feast, "If any man thirst, let him come unto me and drink," He called upon all to come and drink at the fountain of *his own infinite felicity*. "These things have I spoken unto you, that *my joy* might remain in you, and that your joy might be *full*." This completes the climax. *Halleluia!*

16. Because, without entire sanctification we cannot reach the *maximum* of our spiritual power, or attain our greatest usefulness. Other circumstances being equal, God always graduates the Christian's influence by his purity. *Love and purity* are the strongest elements of

moral power, and he who has them is invincible. Proportionately to our purity, God and good men will love us, and in the same proportion we shall have influence with God and with men. "If a man therefore purge himself from these (inward defilements), he shall be a vessel unto honor, *sanctified*, and meet for the Master's use, and *prepared unto every good work.*"

17. Because, perfect love is the most pleasing *expression of gratitude* to God for his infinite goodness. When we were in our sins, he convicted, pardoned, and regenerated our unworthy soul. Should we not be as entire now in the service of God as we were in the service of the devil? We are under infinite obligations of love and praise to God. He has given us his *Son*, his *Truth*, and his *Spirit*. He has provided for us a *seat in heaven*, a *robe of righteousness*, a *harp of gold*, a *crown of glory*, and a *special place in the center of his eternal love*. "That where I am there ye may be also."

18. Because, God is holy — *essentially, absolutely, unchangeably, and transcendently* HOLY. He infinitely loves holiness, and infinitely hates sin. He delights only in that which possesses his own nature, and bears his own image. He is the infinite *model* and *source* of holiness, and desires that all his creatures should be holy. Because it is written, "Be ye yourselves also holy."—*Alford*.

19. Because, holiness has *intrinsic excellence* and *glory* in itself. It brings a whole *constellation of virtues* into a single heart — perfect love, perfect faith, perfect humility, perfect patience, and perfect purity. Here are riches and honors, like the source whence they emanate, glorious as heaven and lasting as eternity. These graces constitute the richest adornment of our nature. The garments of holiness are for *glory* and *beauty*. John Bunyan declared, "The ornament and beauty of this lower

world, next to God and his works, are the men and women who sparkle and shine in the beauty of holiness."

20. Because, the interest of the Redeemer's kingdom demands it. We cannot glorify God fully without it. The lives of Christians are to be the practical exponents of the holy principles of Christ's spiritual kingdom. "Ye are the light of the world." Millions of sinners are perishing for want of a holy ministry and membership. For the want of entire sanctification, multitudes in both the ministry and membership do but little for God and the salvation of souls. Of Barnabas it is written: "He was a good man, and full of the Holy Ghost and of faith; and much people were added unto the Lord."

If then, dear reader, without entire sanctification we are subjects of indwelling sin, which is unfriendly to our religious life — struggles for ascendancy — disturbs our peace — obscures our spiritual vision — is the instrument of sore temptation — mars our Christian character — interrupts our communion with God — cripples our efforts to do good — occupies a place in our hearts which should be possessed by the Holy Spirit — obstructs our growth in grace — renders our service to God but partial — begets doubts and fears — hinders usefulness, and produces distressing convictions of moral deficiency, *how can we neglect its extermination with impunity?* "This is the will of God even your sanctification." It is His will both *permissively* and *authoritatively*. Can we resist God's will with impunity?

Bishop Foster beautifully says: "Motives to holiness! where shall we not go to find them? What direction shall we take to elude them? Are they not everywhere? Do they not come down from the heavens, and spring up from the earth? Do we not feel them within, and behold them without us? Is there any thing that has a voice that does not preach it? Nay, do not even mute and dumb things urge it with silent but persuasive

eloquence? What is heaven but an eternal monument of its glory? What is hell but a terrible and endless declaration of its necessity? The happiness of the former and the anguish of the latter equally impress it upon the hearts of thoughtless mortals. Indeed, turn where we will, whether to time or eternity, to the throne or the abyss, a million arguments commend it to us, a million voices urge it upon us." — *Christian Purity*, p. 184.

Reader, we are approaching a holy God, a holy heaven, and a company of saints and angels who cry: "Holy, holy, holy is the Lord God Almighty; heaven and earth are full of his glory."

141. *Is not death a sanctifier?*

It would seem that many believe so. This may not be said in words, but actions speak louder than words. The greater part of believers defer their sanctification until death, while death itself has no more to do with the believer's *sanctification* than with his *justification*.

1. The Bible nowhere states or intimates that *death sanctifies* the soul. It nowhere exhorts Christians to rely upon death for their sanctification. Christ and the Apostles placed no reliance upon death for that purpose.

2. While the sacred writers speak often of the *means*, the *agencies*, and the *time* of sanctification, they never name death as its means, its agent, or its time.

3. If death sanctifies the soul, then it, at least, is partially our Saviour; and thus the *effect* of sin (for "death is by sin") becomes the means of finally destroying it; that is, the effect of a cause can re-act upon its cause, and destroy it.

4. Death, in its very nature and circumstances, is entirely unpropitious for the work of sanctification. If sanctification, as the Bible teaches, involves *human agency*, the *free, intelligent action* of the mind, "sancti-

fied by faith," "through the truth," death is no process of cleansing the soul.

5. If death sanctifies the soul, then the work is removed from the ground of moral agency, and we have no responsibility in the matter. This would nullify all the precepts requiring our agency to obtain personal holiness. That we have a personal responsibility in our sanctification is clear.

6. In so far as we can see, there is not a shadow of evidence that dissolving the connection between the *soul* and *body* will produce any effect upon the character or moral condition of the soul. The change produced by death is in our physical state and mode of being, and a mere physical change of state cannot relieve the soul of its pride, unbelief, selfishness, and corrupt lusts. Change of character is God's work, and is by grace, through faith, by moral means.

7. Many appear to believe the old pagan dogma that the body is the seat of sin, and that depravity pertains only to the body, and that when the body dies, as the soul leaves the body it will be free from depravity. That the body is degenerated, and possessed of deranged appetites and propensities, making it "an instrument of unrighteousness," is admitted; but Christian sanctification has less regard to the body than to the soul, which is the seat of inbred sin. The carnal mind, or *selfishness*, pride, anger, covetousness, impatience, hatred, and all filthiness of the spirit, belong to the *soul* and not to the *body*.

142. *If none are saved without entire sanctification, what becomes of those who deny this doctrine?*

1. God will permit nothing unholy to enter heaven. "Without which (holiness) no man shall see the Lord." This declares that purity (a certain moral quality) is

requisite to admission into heaven. The "pure in heart" alone "shall see God." Before men leave this world they must be purified and made perfectly holy, or they can have no place in the kingdom of God. God has no two sets of conditions for believers; all are to be cleansed from all sin by the blood of Christ, either *before* or *at death*.

2. Justification and regeneration do not supersede entire sanctification, which is a *full* preparation and the only preparation for heaven. A state of *continued* justification, in the gracious order of God, includes the assurance of entire sanctification. All justified souls are God's children, are heirs of eternal life, and have a title to heaven, and cannot fail of their inheritance if they do not forfeit their justification by apostasy. All men will be saved who die in a justified state before God, as all such are children of God by *adoption*, are absolved from the guilt of *actual sin* by *pardon*, and are free from any *voluntary* antagonism to holiness. Sudden death to such finds them covered with the covenant of grace, similar to the dying infant, which entitles them to the merits of Christ and heaven. Justified believers, in the event of their *sudden death*, stand in the same relation to God that infants do, and He (not death) perfects that which is lacking in them. Infants are justified, but they are not entirely sanctified. Dying infants go to heaven, but not without first being entirely sanctified, not by death, but by the blood of Christ.

3. A justified state implies an *obedient spirit*, and every one who maintains his justification is following after holiness, and his holiness or entire sanctification has begun. Every justified believer is partially sanctified, and has only to fully trust Jesus to be entirely sanctified; and all *persevering* believers will obtain this grace before death, inasmuch as the promise of eternal life carries

with it the pledge on God's part to bestow all needed grace. (Eph. v. 27; Phil. i. 6; Jude, 24.)

4. Although many Christians seem to deny this doctrine, they do, in fact, admit it virtually, if devoted to God. All true Christians have longings after it, and in different phraseology allow in substance what we claim for the entirely sanctified. Some, we believe, in all the several denominations have obtained what we claim as holiness, and, as already stated, all believers who are faithful unto death, so trust in Christ and renounce self that he makes them perfect in love and takes them home to heaven. They might have experienced it many years before, and lived as well as died in its possession, had they been properly instructed.

Thousands of believers would obtain perfect love if ministers more generally understood the doctrine, enjoyed the experience, and faithfully preached and lived it themselves. It is not essentially necessary that all persons use our phraseology, or that they have a very minute theoretical knowledge of the doctrine, in order to its experimental knowledge. But whatever our views or expressions on the theory of holiness, only those who die in possession of *purity* can enter the heavenly city.

“It is most absurd to suppose,” says Dr. George Peck, “that a justified soul can be lost, without having forfeited his justification by backsliding.”— *Christian Perfection*, p. 28.

Dr. John Dempster says: “While it is true that no believer is lost, and that none with impurity is saved, it is equally true that no one retains his justification, and dies without sanctification. Apostasy or purity is the only possible alternative after regeneration.”— *Sermon at Biblical Institute*.

143. *What course do most professors of religion pursue in regard to holiness?*

Like the ancient Israelites, instead of going directly

to Canaan, they take a zigzag course of wandering in the wilderness. Their *unbelief* and *disobedience* prevent their entering the spiritual Canaan, and subject them to the necessity of a return to Egypt, or to ceaseless wanderings in the wilderness, almost in sight of the beautiful hills of that land, which flows with milk and honey. It was only twelve days' journey from Horeb to Canaan. Mr. Wesley tells of believers who passed into Canaan, "some *ten* days, some *seven*, some *four*, and some *three* days" after they were delivered from the bondage of the devil.

144. *What are the results of this course on the part of the Church?*

The results are similar to those which befell the ancient Israelites. With their refusal to obey God, and go into Canaan, their backslidings and troubles commenced.

1. The ten *cowardly, unbelieving, rebellious* spies were struck dead on the spot. And may the Lord have mercy on those ministers, who, following the example of the ten unbelieving spies, bring up an evil report from the land. Even some ministers who have been through the land, and have tasted of its precious fruits, have gone back into the wilderness, and have ceased to urge the people to go over. It is to be feared, when Jesus comes, such ministers will be found wanting.

2. The Israelites were ordered back into the wilderness; Christians begin to backslide when they feel it their duty, and see it their privilege, to seek holiness, and refuse to do it. As Israel could not stay on the borders of the promised land and not go over, so believers will backslide if they do not go on unto perfection.

3. Sin changed the countenance of God toward the Israelites, and put them under a *terrible discipline*. The

same is strikingly true of those who know their duty in regard to seeking holiness, and do it not.

4. The Israelites were forsaken of God, defeated by their enemies, visited by destroying angels, by fiery serpents, leprosy, plagues, and earthquakes. They murmured, rebelled, and became cowardly, licentious, idolatrous, and a merciful God only knows what not. The carcasses of three millions of them fell in what was to them a *howling wilderness*. Analogous to all this are the terrible spiritual results of a refusal, on the part of the church, to go on to perfection. Among these results are, being forsaken of God, defeat in spiritual conflict, fiery trials, doubts, fears, and cowardice, coldness and moral stupor, worldliness, licentiousness, and idolatry. These things are fearfully prevalent in the various churches of Christendom.

SECTION XIII.

MINISTERS SHOULD BE ENTIRELY SANCTIFIED.

145. *Is it not vastly important that ministers of Christ be entirely sanctified to God?*

It is. Hence, in our ordination service, each minister declares that he is "groaning after it," and expects to "be made perfect in love." Holiness is the chief element of efficiency in the ministry. Talents, learning, and eloquence without it are "as sounding brass and a tinkling cymbal." Without it the minister can neither live, nor preach, nor labor as he should. There is a *clearness*, a *strength*, a *fullness*, an *energy*, and an *unction* needed in the sacred office impossible without entire holiness. It would be infinitely better for the church and the world, if every *partially* sanctified minister would suspend all effort in other directions till, "with strong crying and tears," he receive the cleansing baptism of the Holy Ghost.

After the disciples received their great commission, they were *repeatedly commanded* to tarry in the city of Jerusalem until they received *power from on high*. Although they had been under the immediate tuition of the *Master* himself (which was better than any theological school in the world), yet they were not prepared for their work without "*the promise of the Father*" — *the endowment of power*.

"Perfect love casteth out fear," and ministers need it in order to faithfulness to all classes, saints or sinners, in or out of the church of God. Perfect love makes fear-

less ministers. It enables them to labor in the strength of God with perfect freedom from all fear of the *rich*, the *influential*, or the *wicked* of their congregations. In the light and power of the Holy Ghost, the manner of their preaching is, "*warning every man and teaching every man*;" the matter of their preaching is, "*Christ in you the hope of glory*;" and the end of their preaching is, "*that they might present every man perfect in Christ Jesus.*"

Ministers have duties, trials, and temptations peculiar to themselves, and need this grace to give them constant and complete victory over all their foes, and keep them firm in the path of duty. Nothing but the power and dominion of grace in a pure heart, can save any man from being affected in his ministerial work by his *pocket-book*, his *reputation*, or the *frowns*, the *smiles*, or *praise of men*. It requires a pure heart and perfect love to be dead to all these things and keep our "eye single," and our "whole body full of light."

Brethren, the importance of our work, its difficulties, and the fearful responsibilities involved, all demand the best possible moral preparation. As ministers of our Lord Jesus Christ, we should be sanctified wholly, to a man, so as to stand in united solid phalanx against the combined powers of earth and hell. How Charles Wesley expresses this!—

"Stand then in his great might,
With all his strength endued;
But take to *arm* you for the fight
The *panoply* of God.

"Indissolubly joined,
To battle all proceed;
But arm yourselves with all the mind
That was in Christ our head."

What glorious havoc such a body of ministers would make in tearing down Satan's kingdom, and winning vic-

ories for Jesus! Their constant triumphs would fill heaven with joy, and hell with consternation. The great want of the church, the world, and the times, is a ministry *filled with the fire, love, and power* of the Holy Ghost — *true, invincible, holy men of God.*

Rev. Charles G. Finney says: "To me it seems very manifest that the great difference in ministers, in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments as in the measure of the Holy Ghost which they enjoy.

"A thousand times as much stress ought to be laid upon this part of a thorough preparation for the ministry as has been. Until it is felt, acknowledged, and proclaimed upon the house-tops, rung through our halls of science, and sounded forth in our theological seminaries, that this is altogether an indispensable part of the preparation for the work of the ministry, we talk in vain and at random when we talk of the necessity of a thorough preparation and course of training."

"I must confess that I am alarmed, grieved, and distressed beyond expression, when *so much stress* is laid upon the necessity of mere human learning, and *so little* upon the necessity of the *baptism of the Holy Ghost.*"

"Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in *sanctifying* the Church nor in *converting* the world."— *Letter in Oberlin Evangelist.*

Bishop Hedding says, in his address to the N. J. Conference: "It is as important that you (ministers) should experience this holy work, as it is that the sinners to whom you preach should be converted."

146. *Can a minister successfully preach perfect love without the experience himself?*

He cannot *as clearly*, nor *as successfully* as with the experience. He may, and should preach it, as well as he can, while he may not be clear in the experience; he

may present the theory correctly, and may lead some to its enjoyment, but not as he might with the light and power of the grace in his own soul. Without the experience, no man can urge believers to obey God in all things, to be holy, and love Him with all the heart, without the reproving thought, "*Physician, heal thyself.*" How can we skillfully pilot others through a channel filled with shoals and dangers, into the haven of Perfect Love, which we have never traversed ourselves? If ministers would successfully lead the children of God into the spiritual Canaan, they must first go themselves and taste the sweets of that land "*flowing with milk and honey.*" Christ said: "*The shepherd goeth before the flock, and leadeth them.*" How can we expect to send the people ahead of us? If we know the way better than they do, should not our superior knowledge be accompanied by a superior life? Have not the people a right to expect it? Oh, let us go before them, and be able to say, *Follow us, even as we follow Christ.*

1. Bishop Peck says: "How can her ministers thoroughly and effectually 'show the house of Jacob her iniquities, and God's people their sins,' and lead them to the cleansing blood, while they are themselves neither made 'perfect in love,' nor 'groaning after it.' The cause of such lamentable weakness in these Heaven-sanctioned efforts stands out as clear as the sun. Many of us, to whose charge the work is solemnly committed, are sanctified but in part; and with deep solicitude, but strict fidelity, we must add, some of us *seem content to remain so.*"—*Central Idea*, p. 128.

2. President Mahan writes: "I must myself be led by the Great Shepherd into the 'green pastures, and beside the still waters,' before I could lead the flock of God into the same blissful regions."

3. "Whatever is our level in Christian life," says Dr. Lovick Pierce, "will be the level of our general membership. If we are

not after entire sanctification, so neither will our members be.”—*Sermon before Gen. Con.*

4. Dr. George Peck says: “How important is a holy ministry! Well was the injunction given, ‘*Be ye clean that bear the vessels of the Lord!*’ The church will scarcely take a higher stand in religion than that which is occupied by the ministry. *And the ministry will lead the flock on in paths of peace and holiness in the same proportion in which they are themselves possessed of the spirit of holiness.*” — *Christian Perfection*, p. 422.

5. Before Rev. Henry Smith enjoyed the blessing, he preached it merely because it was in his creed. He says in a letter to Bishop Asbury: “When you, sir, was enforcing the necessity of preaching sanctification, ‘not in a commonplace way, but to feel the importance of it,’ it sunk deep into my heart; for I knew I had been guilty of preaching sanctification *merely because it was in my creed.*”

After the Lord cleansed his heart, he writes to Bishop Asbury the following: “Glory be to God in the highest, I am unspeakably happy. The half respecting perfect love has never been told me. Oh, how I long for all Christians, Christian ministers in particular, to be made partakers of perfect love! . . . Oh, if all our preachers enjoyed perfect love, how they would scatter the holy fire through the cities, towns, and country! Our enemies themselves would be constrained to call the Methodists the holy people, the redeemed of the Lord. *The Lord grant you great success in STIRRING UP THE PREACHERS TO SEEK AFTER HOLINESS.*”

6. Rev. B. W. Gorham well says: “What a man is to teach he must have. If it be to teach mathematics, he must be a mathematician; if it be to teach botany, he must be a botanist; if it be Greek, he must get Greek; and if we are to teach holiness, we must first have holiness. . . . An oculist must not have sore eyes. The man who treats rheumatics must not limp. He must not go about with a chronic cough who sells ‘a sure cure for consumption.’” — *God’s Method with Man*, p. 176.

The experience of this blessing furnishes the power and impulse to preach it. Such a minister can preach

holiness, and say: "We speak that which we do know, and testify that which we have seen." With such, there will be no apologizing for delaying to preach on the subject; but the holy fire burning within will flame out, and holiness will be preached and offered to all who "hunger and thirst after righteousness." The doctrine and experience will come out of a sanctified man as spontaneously as sweetness comes out of a rose, or as water bubbles up from a living fountain.

147. *Why is there so little preaching upon this subject?*

Undoubtedly it is because so few of the ministry enjoy it themselves.

Bishop Peck says: "But there are reasons why holiness is not more faithfully preached. It is hard to raise the *stream* higher than the *fountain*. It is hard to preach what we have never experienced, and the fear of the reproach, 'Physician, heal thyself,' we doubt not, hinders many of us from charging home upon the members of the churches their remaining corruptions, their neglect of 'the blood' that 'cleanseth from all sin,' and their exposure to apostasy and final ruin in consequence.

"Every command to the disciples of Christ uttered by us from the word of God, 'Be ye holy,' would condemn us; every promise urged for the encouragement of seekers for the blessing, would excite the inquiry, *Why does not the preacher lay hold of the promises?* Alas! how many have been deterred from preaching a present, rich, and full salvation, by the terrors which these interrogatories have inspired!

"We can thus see how it is that we have so little preaching on the subject of holiness. The *want of experience* renders it *unpleasant* to do it, and *hard to do it truthfully and effectually.*"—*Central Idea*, p. 376.

SECTION XIV.

HOLINESS MUST BE PREACHED.

148. *Should the doctrine, experience, and practice of Christian Holiness be preached frequently?*

This subject should receive (as it demands) great prominence in all our ministerial labors. While it should not be the *only topic* in our pulpit ministrations, it should be a *prominent one*. The apostle Paul states the great object of an established Christian ministry to be "*for the perfecting of the saints.*" In regard to his own labors, he says: "We warn every man, and teach every man, . . . that we may present every man *perfect* in Christ Jesus." The minister of Christ should give the doctrine and practice of holiness the same prominence the Bible gives it.

1. Bishop Foster says: "It breathes in the prophecy, thunders in the law, murmurs in the narrative, whispers in the promises, supplicates in the prayers, sparkles in the poetry, resounds in the songs, speaks in the types, glows in the imagery, voices in the language, and burns in the spirit of the whole scheme, from the alpha to the omega, from its beginning to its end. Holiness! holiness needed, holiness required, holiness offered, holiness attainable, holiness a present duty, a present privilege, a present enjoyment, — is the progress and completeness of its wondrous theme!" — *Christian Purity*, p. 80.

2. The Discipline, on the matter and manner of preaching, is very explicit. It reads: "Let us strongly and closely insist upon inward and outward *holiness* in *all its branches.*"

This insisting upon "inward and outward holiness in all its branches" is to be *constant* — "TO DO THIS, IN SOME MEASURE, IN EVERY SERMON." — *Dis.*, p. 86.

3. Rev. John Wesley says: "Therefore let *all* our preachers make a point to *preach* of perfection to believers *constantly, strongly, explicitly.*" . . . "*I doubt not we are not explicit enough in speaking on full sanctification, either in public or private.*" — Vol. vi. p. 529.

"I am afraid Christian perfection will be forgotten. Encourage Richard Blackwell and Mr. Colley to *speak plainly.* A general faintness in this respect has fallen on the whole kingdom. Sometimes I seem almost weary of *striving* against the *stream* of both *preachers* and *people.*"

"I hope he is not ashamed to preach full salvation, receivable now, by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore, he is constantly stirring up both his own children and the weak children of God, against it." — *Letter to Mrs. Bennis, 1771.*

"I wish, when opportunity serves, you would encourage him (Isaac Brown): 1. To preach Christian perfection constantly, strongly, and explicitly. 2. Explicitly to assert and prove that it may be received now; and 3. (which indeed is implied therein) That it is to be received by simple faith." — *Letter to Miss Ritchie, 1782.*

4. Dr. Adam Clarke says: "If the Methodists give up preaching entire sanctification they will soon lose their glory." . . . "This fitness, then, to appear before God, and thorough preparation for eternal glory, *is what I plead for, pray for, and heartily recommend to all true believers, under the name of Christian perfection.*"

"Let all those who retain the apostolic doctrine, that the blood of Christ cleanseth from all sin in this life, *press every believer to go on to perfection, and expect to be saved, while here below, into the fullness of the blessing of the gospel of Christ.*" — *Theology, p. 201.*

5. Bishop Peck says: "The duty of ministers is plain: to set the whole work of grace upon the heart, constantly and plainly, before the people; . . . to hold out, with the clearness of light, to the Israel of God, everywhere, the glorious privilege of *perfect love, and urge it; not as all the gospel, but the grand*

result sought in the gospel; not merely as a privilege and a probability, but as a *duty*, as an attainment, which we are in danger of missing, and which is indispensable to our ultimate preservation in the favor of God, and our introduction into heaven."— *Central Idea*, p. 66.

6. Bishop Foster says: "Let the pulpit *experience* and teach this glorious privilege as it deserves to be taught, and great evil will be obviated."— *Christian Purity*, p. 277.

7. Dr. Stephen Olin writes: "I trust the day is near when our church will bear a clearer *testimony* on this subject. *It was the peculiarity of early Methodism*. . . . I do not for a moment allow myself to doubt that the great plan of redemption provides for a perfect work here below. I can take no view of the gospel which tolerates lower views. *I can not PREACH the gospel in any other light.*"

8. Bishop Asbury wrote to the Rev. Henry Smith, and closed his letter as follows: "Night comes on, and I will close with saying, '*Preach sanctification, directly and indirectly, in every sermon.*'" He wrote to another, "O purity! O Christian perfection! O sanctification! It is heaven below to feel all sin removed. *Preach it*, whether they will hear or forbear. **PREACH IT.**"

9. Bishop McKendree wrote the following to the eloquent Summerfield: "But superior to all these, I trust you will ever keep in view, in *all your ministrations*, the great design which we believe God intended to accomplish in the world, in making us a 'people that were not a people,'—I mean the knowledge, not only of a *free* and a *present*, but also a *full salvation*; in other words, a salvation *from all sin* unto *all holiness.*"

"**INSIST MUCH ON THIS**; build up the churches *herein*, and *proclaim aloud*, that 'without holiness no man shall see the Lord;' under the guidance of the *Spirit of holiness*, this doctrine will be acknowledged of God: 'signs will follow them that believe' and press after this uttermost salvation, and our people will bear the mark of their high calling — become a holy nation, a peculiar people."

10. "The only really *effective* method of preaching it," says

Dr. L. R. Dunn, "is from the standpoint of experience, and with the spirit of the gentle and loving Jesus. Methodist preachers, to be consistent, must preach it." — *Address at Holiness Conference.*

11. The Rev. George Pickering, after fifty years in the ministry, in his semi-centennial sermon, exhorts brethren to "*preach to the people the blessed doctrine of holiness;*" adding, "This is the *only thing* that will hold the Methodist church together." When on his dying-bed, being visited by all the ministers of Boston, grasping the hand of the brother who was acting as spokesman for the whole, he exclaimed, "Tell—oh, tell the brethren to preach Christ and him crucified, an all-able, all-powerful, all-willing, all-ready Saviour, a present Saviour, saving now. Preach, 'Now is the accepted time, now is the day of salvation.' Oh, tell them to *preach holiness.* Holiness is the principal thing. *Preach holiness, HOLINESS, HOLINESS! God help you to preach holiness.*" Thus ended the dying charge of that holy man, George Pickering, of the New England Conference. — *Stevens*: "*Eminent Dead,*" p. 328.

149. *Did Mr. Wesley preach often upon the subject of holiness?*

We think he did, and for the following reasons:

1. Mr. Wesley was a consistent man, and it can not be supposed that he would in *conference*, in *private*, and by *letter*, *urge* and *press* his preachers to preach *constantly*, *strongly*, and *explicitly* on the subject, while he himself did not set them an example to be followed.

2. Mr. Wesley says, in his *Plain Account*, p. 88: "If I were convinced that none in England had attained what has been so clearly and strongly preached by such a *number of preachers*, in *so many places*, and for so long a time, I should be clearly convinced that we had all mistaken the meaning of those Scriptures."

3. In the journals of Dr. Adam Clarke, Bramwell, Carvosso, Mrs. Hester Ann Rogers, and Lady Maxwell, where a great number of Mr. Wesley's sermons and texts are noticed, you will find a large proportion of

them are on the subject of full salvation or perfection. More than one half of the hymns composed by Mr. Wesley were upon the subject of holiness.

The fact that but few of his published sermons are devoted specifically to the subject of Christian perfection does not argue against his preaching much upon it. The sermons which he published were designed to present a general survey of Christian theology. There are more of them, however, devoted *specifically* to the subject of holiness than to any other one topic.

Let it be remembered that we have but about one hundred and forty of his sermons; while he preached over seven hundred times a year during his ministry, and in his lifetime over forty-two thousand sermons.

150. *Is there not a serious lack on the part of the ministry in preaching on this subject?*

1. The special work of the Methodist ministry, is "to spread scriptural holiness over these lands." We are compelled to believe there is much less prominence given to this subject by our ministers than there should be. There is a serious neglect among us in not adhering to the *matured advice* of our great founder under God. "Therefore *all* our preachers should make a *point* of preaching *perfection*, to *believers* CONSTANTLY, STRONGLY, and EXPLICITLY; and ALL believers should mind this *one thing*, and *continually agonize for it*." This direction was given by Mr. Wesley in his mature years, and after an experience in the gospel ministry *unequaled* since the days of the apostles.

2. Bishop Peck says: "Alas! the truth can not be denied. The great privilege and duty of present salvation from all sin is omitted in so large a number of sermons as to leave many in doubt whether there be any such gospel, and grievously to discourage and mislead those whose spirits pant for full redemption."—*Central Idea*, p. 113.

How true in many places, at this day, the declaration of Mr. Wesley at one period of his ministry: "I find *almost all* our preachers, in every circuit, have done with Christian perfection. They say they believe it; but they *never preach it, or not once in a quarter.*"

151. *Is the doctrine and experience of holiness the great peculiarity of Methodism?*

It was strikingly so in early Methodism, and is claimed to be so now by our leading writers.

1. Mr. Wesley said: "It is the grand *depositum* which God has given to the people called Methodists; and *chiefly to propagate this*, it appears, God raised them up." . . . "We believe that God's design in raising up the preachers called Methodist in America was to reform the continent, and *spread scriptural holiness over these lands.*" — *Methodist Discipline*.

2. Dr. J. V. Watson says: "Holiness! it is the ark of the Lord among our doctrinal ideas. . . . It is the very essence of our spiritual life, the *vital artery* of our *whole system*. It is the *central sun* around which the satellites all revolve in harmony, rejoicing in its broad, warm, genial, life-imparting smile. O for holiness individually in the membership! O for a holy ministry! Together they make an omnipotent church." — *Helps to Revivals*, p. 222.

3. Dr. George Peck says, in his able and standard work on Christian Perfection: "The doctrine of *entire sanctification*, as a distinct work wrought in the soul by the Holy Ghost, is the *great distinguishing doctrine* of Methodism. This given up, and we have little left which we do not hold in common with other evangelical denominations." — *Christian Perfection*, p. 363.

4. Rev. William Arthur, of the English Wesleyan Church, said in a London address recently: "Methodism was not in its original life more marked by seeking justification by faith, than by seeking sanctification by faith." . . . "On us Methodists the past and the present join to lay an obligation even greater than that which rests on all our beloved brethren of other branches of the living vine, in regard to the doctrine and practice of holiness."

152. *Did the early Methodist preachers in this country make holiness a prominent item in their ministry?*

They did, and preached it *clearly* and *powerfully* all through the land; such men as Bishop Asbury, Bishop McKendree, Bishop George, Bishop Hedding, Bishop Whatcoat, Jesse Lee, George Pickering, Billy Hibbard, Freeborn Garretson, Benjamin Abbott, and hundreds of others proclaimed this blessed doctrine. Dr. Olin says, "Preaching holiness was a *peculiarity of early Methodism.*"

Dr. Bangs says, in his History of the Methodist Episcopal Church: "The doctrine more especially urged upon believers [in early Methodism] was that of *sanctification* or *holiness* of heart and life, and this was *pressed* upon them as their *present* privilege, depending for its accomplishment *now* on the faithfulness of God, who had promised to do it. It was this baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time."

Rev. Asa Kent, of the New England Conference, said in the *Guide* thirty years ago: "*I think the preachers fifty or sixty years ago* (that is, eighty years ago), were generally more particular in explaining the doctrine of holiness of heart, and more *earnestly urged* the necessity of going on unto perfection, than is the case among us at the present time."

153. *Is it wise to use the phrase "second blessing"?*

We can see no objection to its use, nor any great demand for its use. It has been in use among Methodists for over a hundred years, as Mr. Wesley and the early Methodists frequently used it. Mr. Wesley writes thus: "It is exceedingly certain that God did give you the *second blessing, properly so called.*" . . . "One found peace, and one found the *second blessing.*" — Vol. vii. p. 45.

Charles Wesley put it into his hymns, and without caviling over it, millions have sung for a century:

“ Give us, Lord, this *second rest*.”
 “ Speak the *second time*, be clean.”
 “ Let me gain that second rest.”

Even the calvinistic Augustus Toplady wrote :

“ Let the water and the blood,
 From thy wounded side which flowed,
 Be of sin the *double cure*,
 Save from wrath, and make me pure.”

Sin is of two kinds, *wrong acts*, and *wrong states*, as a “ transgression of law,” and as a *defilement* or “ *unrighteousness*.” Salvation has a double or twofold aspect: *pardon* and *purity*, *justification* and *sanctification*. “ Being justified by faith, we have peace with God.” “ The blood of Jesus Christ, his Son, cleanseth us from all sin.”

Pardon applies to *guilty actions*, and cleansing to polluted states. “ If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.” Pardon, as we see in this scripture, precedes the cleansing. The two blessings are presented in the declaration: “ Who forgiveth all thine iniquities; who healeth all thy diseases.” It is also set forth in the great prophetic declaration: “ In that day there shall be a fountain opened to the house of David and to the inhabitants of Jerusalem *for sin*, and *for uncleanness*.” This twofold blessing runs all through the scriptures, and is taught by precept, promise, and history. Ancient Israel typified them in crossing the Red Sea, and the Jordan; in leaving Egypt, and in entering Canaan.

Rev. B. W. Gorham says: “ The attainment of heart purity is, and must be held to be, a *distinct epoch* in the Christian life. It is *the point* up to which all grace received performs the office of saving, and beyond which it performs the office of endowing.”—*God's Method with Man*, p. 248.

St. Paul asserts in Rom. xv. 29, his possession of "*the fullness of the blessing*;" which must mean more than simply "*the blessing*," just as "*entire sanctification*" means more than "*sanctification*," "*perfect love*" more than "*love*," "*full assurance of faith*" more than "*faith*," and full salvation, more than salvation.

The apostle also teaches this "second grace" in 2 Cor. i. 15: "And in this confidence I was minded to come unto you before that you might have a *second benefit*," (margin, "*second grace*.") The original word, *Barin*, here translated "*benefit*," is translated "*grace*" one hundred and thirty-one times in the New Testament, and is never rendered "*benefit*," only in this single instance, and then is corrected by inserting "*grace*" in the margin. Here the inspired apostle uses the very form of expression used by teachers of distinctive holiness, and which is so distasteful to some people. McKnight translates it: "That ye might have a second gift of the Spirit as soon as possible." AMEN!

To those who make sarcastic flings at the use of this term to express perfect love, we commend the following from the address of Rev. Dr. Pope at the British Conference:

"I have sometimes very delicately scrupled at this, that, and the other expression, and I have wondered whether it is right to speak of a 'second blessing;' and I have taken a text in which our Saviour takes a blind man and partially restores him his sight, and then, holding the man up before us for a little while, that we may study his state, which is a great advance upon what it was, that we may watch him in this state of struggle between sin and the flesh. He touches him again, and he sees every man clearly. In the face of that text, and in the face of the experience of multitudes of our fathers, in the face of the testimonies of multitudes now living, and in the face of the deep instinct, the hope and desire of my own unworthy heart, I will never again write against the phraseology referred to."

154. *Is it wise to make holiness a specialty in the church and in Christian effort?*

1. It is. The Bible makes it a *specialty*. It is the grand objective point of the whole Christian system — the center where all the lines of truth meet. The *commands, promises, invitations, exhortations, and counsels* all run to this “central idea” of Christianity.

Bishop Foster says: “It is the truth glowing all over, welling all through, revelation; the glorious truth which sparkles and whispers, and sings and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer. The great central truth of the system.” — *Christian Purity*, p. 80.

We hardly need say, in harmony with this, that Christian perfection, or “perfecting the saints,” is a specialty in Methodist theology and history. Why, then, may it not be pushed to the front, or why should it be deemed contraband in our meetings and church work?

2. The *expediency* of making it a *specialty* is seen in its importance, and in its essential relation to the whole work of God. (See Section XVI.) When this prospers, every other interest of religion prospers; and when this is neglected, all other interests suffer, and none other can compensate for it. Making a specialty of this doctrine and experience, more than any other cause, produces all manner of precious fruit, both in heart and life; hence, in its highest gospel form, holiness ought to be the specialty of the whole church.

3. To make it a specialty, or give it prominence, does not involve the neglect of other truths, as many seem to suppose. There can be no true presentation of holiness, without presenting its correlated truths in the Gospel. A moment's thought will show that human depravity, the atonement, the work of the Spirit, faith, obedience, and the conversion of sinners, all stand intimately related to it.

4. This is the most common and popular form of objection to efforts for the spread of holiness in the church and world. This opposition stands against *distinctively* teaching it, or giving it prominence by word or pen. Making holiness a specialty, of course, involves presenting it *distinctly*, *distinctively*, and *persistently*, and this is the main point of the objection. Mr. Wesley said: "Let all our preachers make a point (specialty) to preach Christian perfection to believers *constantly*, *strongly*, *explicitly*." — *Plain Account*, p. 169.

5. No one excels, except he makes his pursuit, for the time, a specialty. College and seminary professors understand this, for in teaching it is deemed essential. Why should "perfect love," as a specialty, be an exception. "Love" is declared to be "the fulfilling of the law," and love out of a pure heart the end of the commandment.

6. The cry of "fanaticism," "extravagance," "division," and "secession," as against making this subject a specialty, is rather too wholesale, and too common to frighten intelligent, thinking people. These have been the staple so long with infidels, worldly men, and cavaliers, it is unseemly for those who call themselves Christians to adopt them.

7. The assertion that those who make this subject a specialty become "*narrow*," and are "*men of one idea*," is not disparaging to any man's character. If a man has an idea large enough to take in all other true ideas, he has no occasion to abandon it, nor need he fear being made "*narrow*" by it. One idea, and that a good one, is better than no ideas at all, or than a number of very poor ones. Holiness is the grandest and most comprehensive idea in the universe.

8. The world is indebted to men of one idea for its inventions, its discoveries, and its great moral and religious reformations.

Columbus was a man of one idea, and he discovered a new world. John Wesley resolved to be "a man of one Book," and "a man of one work." What has been the result? St. Paul proclaimed his devotion to one idea. "*This one thing I do.*" "For I determined not to know any thing among you, save Jesus Christ and him crucified." "Teaching every man, in all wisdom, that we may present *every man perfect in Christ Jesus.*" Was the apostle wise?

Newton, Herschel, Shakspeare, Howard, Luther, Fulton, Morse, Edison, and Longfellow, were all *specialists*. Were they "narrow," and lacking in *breadth* because of their several, one great idea?

9. The Methodist Church has always had her *specialists*. Do they become "*narrow*"? Did Dr. Durbin become narrow because he made the missionary cause a specialty for more than a score of years? And how in regard to Drs. Whedon, Curry, Vincent, and Kynett? On the other hand, who believes that the Missionary Society, Sabbath School, Church Extension, and Quarterly Review, have suffered in their interests because these men have made them specialties?

Suppose, now, that some make, in study and effort, the grand "central idea of Christianity" a *specialty*, and devote themselves *fully* and *intensely* to the work of "perfecting the saints," or spreading holiness through the church, will that belittle them, make them "*narrow*," or be out of harmony with the policy of the church which makes a large use of *specialists* as book agents, presiding elders, bishops, editors, secretaries, presidents of colleges, &c.? *Where do we look for the deepest penetration, or the highest skill? Where?*

155. *Did Mr. Wesley organize special societies and meetings for the promotion of holiness, and attend them himself?*

He did. This is stated distinctly and repeatedly in his

journals. He alludes to their organization, to his attendance, and to their results in scores of instances. In many places he organized these societies himself; he called them the "Select Society," or "Select Band." He attended them in numerous places, and gives items concerning them in a multitude of cases. Declarations like the following are common in his journal: "I met the *Select Band*." "Afterward I met the *Select Society*." "I joined again the *Select Society*." "I met at noon, *as usual*, those who believe they are saved from all sin." "Met *Select Society* and talked with twelve of them."

As to the origin of these Select Societies, see Works, vol. v. pp. 184, 185.

Dr. Stevens, in his Church History, vol. ii. p. 458, says: "Mr. Wesley established meetings for penitents and backsliders, and *select societies* for persons who were especially interested in the subject of Christian perfection." Mr. Tyreman says: "The select societies were taken from the bands, and were composed of those who seemed to walk in the light of God's countenance."—*Tyreman*, vol. i. p. 444.

156. *Is there to some extent a spirit of opposition in the Methodist Church to the doctrine, experience, and profession of sanctification?*

The doctrine, as an item of Methodist theology, is generally received. But it is quite generally believed by those who have obtained the grace, and who confess it, and endeavor to advocate and vindicate it, that there is more opposition in the church to it than many are willing to allow. In so far as any man has the remains of indwelling sin in him, he has opposition to holiness within him. We heard a minister say not long since that "*he found something in himself that kicks against holiness.*" We did not doubt it, carnal nature always "*kicks against holiness.*" When men are opposed to holiness it is because holiness is opposed to them. This

is the philosophy of the fact that the presentation of holiness provokes latent repugnance to the subject in the regenerate.

The same was true in Mr. Wesley's day; some of his preachers and members would not receive the doctrine, and he was often at his wit's end in keeping them from dropping it altogether.

We can not avoid the conviction that in our own loved communion there are some, in both the ministry and laity, who discard Mr. Wesley's views altogether. Many who profess to believe the doctrine, and who neglect to seek it, will oppose and reject it when its claims are *urged* and *pressed* home upon them. As long as it is left in the standards, in our book-cases, or as long as it is only preached as an item of the Methodist creed, in an *indefinite* and *general aspect*, it meets with but little opposition. But when it is *urged home upon believers* as a *present duty* and *privilege* to be *sought now* and *not to be neglected*,—in many of our churches it is met with *stern opposition* in both the ministry and membership.

Dr. H. Bannister says: "Christian holiness, though required of all, is the most opposed of all things. Sad to say, it is opposed by good men. It always was so."—*Advocate of Holiness*, 1875.

The doctrine of regeneration may be *so* presented as not to lead one sinner a year to seek it, and so as never to *trouble* sinners concerning it. The doctrine of holiness may be *so presented* as to stir up no opposition against it on the one hand, nor lead any believers to seek it on the other.

There is too much foundation even in our day for the following from Dr. A. Clarke: "But most who call themselves Christians hate the doctrine of holiness; never hear it inculcated without pain; and the principal part of their studies, and those

of their pastors, is to find out with how little holiness they can rationally expect to enter into the kingdom of heaven."—*Theology*, p. 203.

157. *Is there any opposition in the ministry to putting this subject in the foreground and giving it prominence?*

There is, and always has been. During a hundred years past, those who have *confessed* and *preached* perfect love, and urged believers partially sanctified to press after "the fullness of the blessing of the gospel of Christ," have *seen* opposition and *suffered* from it.

Dr. John P. Brooks says: "Notoriously, there are ministers not a few, who are the authorized expounders of doctrine in the denominations for which they speak, who steadily and purposely ignore the subject of holiness in their pulpit ministrations. . . . There are pulpits, and many of them, from which holiness is declaimed against; from some of them, misrepresented; from others, berated; from still others, calumniated."—*Address at Holiness Conference*.

Mr. Wesley wrote to Dr. Adam Clarke:

"Dear Adam: The account you send me of the continuance of the great work of God in Jersey gives me great satisfaction. To retain the grace of God is much more than to gain it: hardly one in three does this. And this should be strongly and explicitly urged on all who have tasted of perfect love. If we can prove that any of our local preachers or leaders, either directly or indirectly, speak against it, let him be a local preacher or leader no longer. I doubt whether he should continue in the society. Because he that could speak thus in our congregations can not be an honest man."

The British Wesleyan Conference, in order to preserve its societies from heresies and erroneous doctrines, in 1807, resolved, that "No person shall on any account be permitted to retain any official situation in our societies who holds opinions contrary to the total depravity of human nature . . . and Christian holiness, as believed by the Methodists."

158. *Is it not claimed that the opposition is in regard to the measures adopted, rather than to the doctrine or experience?*

It is so claimed to some extent; but those who make objections to the measures adopted almost invariably do not claim to possess perfect love themselves, and manifest no sympathy for *instantaneous* sanctification, or any *special meetings*, or *direct means* for its promotion. They rarely preach upon the subject *specifically*, and when they do, they either labor to fault those who teach and profess this grace, or to throw the whole subject into vague and indefinite generalities. Their treatment of the doctrine and experience is the same as those ministers in churches that reject instantaneous sanctification altogether, and only teach growth and Christian culture. The results are precisely the same: none are led into the clear light and experience of perfect love, and whole churches become prejudiced against instantaneous sanctification.

159. *Should we not ASSUME, that there is no opposition to the spread of this doctrine and experience?*

We should not. To *assume* that there is no opposition to it, is to assume what *is not true*, and what is very generally known not to be true. "To be forewarned is to be forearmed," and there is an opposition, strong and persistent, that every faithful worker in this regard has to encounter. To refuse to look at difficulties and dangers that environ us is not courage, but folly and cowardice.

We should not unduly magnify this opposition, nor dwell much upon it. We should not give it too much attention, nor attach very much importance to it. We are to work as though there were no opposition, and not talk too much about it, so as to let it hinder us. It is especially important that we do not allow it to engender

bitterness in our minds, which is the most dangerous item. This should be carefully guarded against, as the many little annoyances and frictions from this source, are calculated to sour or embitter the spirit of those constantly subject to them.

160. *How is this opposition usually manifested?*

By *misrepresentations, false accusations, and by taunts and sneers* at those who give it prominence.

There is no doctrine of revealed religion that has suffered more misrepresentation than this blessed doctrine of perfect love. There is rarely an article written against it, that states it fairly, or that does not more or less misrepresent the teachings of its special advocates.

The sneers and taunts, "*He is one of the sanctified ones,*" "*He makes a hobby of Holiness,*" and the like, are so common, and so fruitful of evil, as to demand attention.

That some go to an unwarrantable extreme in regard to the subject of Christian holiness, we admit, and it is a source of grief to all the true friends of holiness. Untimely and unintelligent efforts are injurious to any cause. Nevertheless, where there is one thus chargeable in regard to this subject, there are fifty who fail to seek this grace, and live beneath their privilege and duty.

1. To make a *hobby* of holiness is both rational and scriptural. Noah Webster defines a hobby; "Any favorite object of pursuit." "That which a person pursues with zeal or delight." In the sense of Mr. Webster's definition, every Christian should make a *hobby of holiness*. But this is far from the sense in which it is used by these accusers. In its proper sense it would be a *commendation* rather than a *taunt*.

2. To say a man makes holiness a hobby, is the same as saying he makes a hobby of religion, for entire sancti-

fication or holiness is religion in *full gospel measure*. Those who accuse their brethren of making a hobby of holiness do not mean this, and they should say what they mean. They deny making any thrusts at holiness, and say they are not opposed to it. "Out of thine own mouth will I judge thee." (Luke xix. 22.)

3. These accusations breathe a spirit of opposition to the discipline of the church. The discipline says: "Let your MOTTO be HOLINESS TO THE LORD." This is to the point, and is good authority. The bishops of the Methodist Episcopal Church say: "We believe that God's design in raising up the preachers called Methodists, in America, was to reform the continent, and spread *scriptural holiness* over these lands." This has been subscribed by all our bishops, from Asbury down to the last one elected.

4. These accusations are indicative of a heart unfriendly to the Wesleyan and Bible doctrine of entire sanctification as a distinct blessing to be received subsequently to regeneration. Any man who preaches this doctrine "*constantly, strongly, and explicitly,*" as Mr. Wesley directs, will incur these taunting accusations from the opposers of this doctrine.

Dr. W. F. Warren, president of the Boston University, said in his address before the Boston Preachers' Meeting: "If there is any sin next to the blasphemy of the Holy Ghost, it is the making fun of his work in the sanctification of a human soul."

Bishop Foster rebukes this conduct: "There can be no excuse for sneers and epithets, and for an uncharitable spirit which is but too apparent. It is far from creditable to the piety of a Christian minister, when he can so far forget himself as to seem to want sympathy with sanctity, or with the souls which seem to be aspiring after it." — *Christian Purity*, p. 279.

5. These railing accusations come from those not

walking in the light of perfect love, and whose religious experience is *indefinite* and *uncertain*, and who manifest no special desire for a better experience.

6. This mode of opposition serves to quiet the convictions of many who are dissatisfied with their spiritual condition, and feel the need of a clean heart. The mad-dog cry of *hobbyism* has frightened multitudes of timid souls from the pursuit of holiness.

7. These accusations are now made mainly by persons within the pale of the Methodist church itself. The time was when the early Methodist preachers had plenty of this kind of treatment from *without*. They were accused of making a hobby of "*free grace*," and of "*full salvation*," by the opponents of those doctrines in other churches. Now, while that kind of opposition from abroad has ceased, we have an abundance of it at home.

Christian holiness and its friends have sufficient opposition in the depraved hearts of the unconverted, and in those who reject the doctrine altogether, without an ambush fire of this kind from their professed friends.

Dr. H. Bannister says: "The animus of such offense, however, seems too like that exhibited in flings and taunts at all religious people." — *Advocate of Holiness*, 1875.

We ask, in the language of John Wesley: "Why have the preachers of it been hooted at like mad dogs, even by men that fear God, nay, and by some of their own children, some whom they, under God, have begotten through the gospel?" — *Plain Account*, p. 170.

Dr. Abel Stevens says: "Ministers who *profess* and *preach* holiness have to encounter *suspicion*, *denunciation*, *theological* and *ecclesiastical ostracism*." And he asks, "Is it not time that this thing was not only abandoned, but regarded with *shame* and *penitence*?"

8. How would such accusations sound from the lips of

John Fletcher, or William Bramwell, or John Nelson, &c. from that great and good man, John Wesley? who said: "*Therefore ALL our preachers should make a POINT of preaching PERFECTION to believers CONSTANTLY, STRONGLY, and EXPLICITLY; and ALL believers should mind this one thing, and constantly agonize for it.*"

Whoever read or heard of Wesley or Fletcher accusing or reproving anybody for making a hobby of holiness? Wesley said to all his preachers, "*Let your MOTTO be, HOLINESS TO THE LORD.*" He declared holiness "*the peculiar doctrine committed to our trust;*" and for this he suffered the greatest opprobrium.

Mr. Wesley never accused even George Bell of making a hobby of holiness. He reproved Bell and others for mischievous extravagances, but never for making a hobby of perfect love.

9. These *scoffing accusations* prevent the subject of entire sanctification from receiving the attention and prominence in ministerial labor its interests demand. Our preachers know, if they follow the advice of Mr. Wesley, and the directions given in the Discipline, and give this subject prominence (and they cannot enjoy it without), they will be accused of being "*sanctificationists,*" and of "*riding the hobby of holiness.*" Many are not willing to trust their *ministerial reputation* with the advocacy of this doctrine. Our ministers know also, that some of our churches have been so poisoned and prejudiced, that they will not have a preacher who is known to profess and preach it.

10. Odium is no weapon for theological controversy. Throwing smut and mud helps no man to God, and furthers no good cause. Christian men should have too much conscience and honor to use odium as a battering-ram to break down truth, or a scarecrow to keep people from an open avowal of gospel privilege and duty.

These *unbrotherly* accusations help on this condition of things; hence, the attention we have given them as evils, as only evils, and that continually.

Mr. Wesley wrote: "I hope brother C. is not ashamed to *preach full salvation, receivable now by faith*. This is the word which God will always bless, and which the DEVIL PECULIARLY HATES; therefore he is constantly stirring up both his own children and the weak children of God against it."

There is a class of temporizing, self-indulgent, tobacco-using men in some of our pulpits, who neither believe in, preach, nor enjoy much religion; these are ready to utter such accusations against any who profess or preach Christian holiness, and these manifest and shameful facts are neither *palliated* nor *concealed* by their stale cry of "Croaker!" against wholly consecrated persons who weep over the desolations of Zion.

Should we address any such, we ask: If you neglect your duty — do not seek or enjoy this grace, and fail to lead the church to seek and obtain it; ought you to find fault with and hinder those who are keeping their ordination vows, following the Discipline, and are trying to do the very best they can to lead the hungry thousands in the church into the clearer light and deeper experience of perfect love?

The Bible gives prominence to the subject of holiness. All the standards of Methodism, the Discipline, and the Hymn Book, give prominence to it. Why, then, is it censurable for a minister to give it prominence in pulpit and pastoral labor? It is undeniable that multitudes in our ministry but seldom preach a sermon *specifically* on the subject of holiness, notwithstanding thousands in the church are but partially sanctified, and the church is suffering for the want of purity and power.

161. *Is it not often objected to professors of holiness that they indulge in censoriousness?*

It is, and it always will be, so long as there are so many *worldly, formal, backslidden* professors in the church. No man can successfully wage a campaign against the *formalism* or *deadness* which hides itself under the pretense of *dignity* and *decency* without appearing to be censorious. We do not deny that some may have given an occasion for this objection; but let any Christian, in the ministry or laity, do his whole duty to the church and the world in their present state — let him speak *to* them and *of* them as they *really are* — and he will of course incur the charge of censoriousness. Who suffered more of this than Mr. Wesley?

Rev. Charles G. Finney says: “Entire sanctification implies the doing of all our duty. But to do all our duty we must rebuke sin in high places and in low places. Can this be done with all needed severity without, in many cases, giving offense, and incurring the charge of censoriousness? No, it is impossible; and to maintain the contrary would be to impeach the wisdom and holiness of Jesus Christ himself.”

With some people it is a common thing if a brother has not “charity” enough to apologize for sin and cover up the “works of the devil,” to charge him with “censoriousness,” “sour godliness,” &c. There can be no holiness which has no rebuke for sin, or opposition to Satan. Look at the Great Exemplar — the Son of God. The Spirit of God and the spirit of the world can never harmonize; they are perfect antagonisms.

162. *Are there two kinds of holiness among men, one a sweet, loving, peaceful holiness, and the other a fighting one?*

Holiness is the same in *kind* in God, angels, and men. It invariably secures *peace, meekness, and love as sweet as heaven*. But these very elements make men hate the

devil, and *oppose sin with all their might*. Perfect love makes its possessor as *meek* as a *lamb* and as *bold* as a *lion*. While it inspires *love* and *gentleness*, it teaches an uncompromising opposition to all unrighteousness. It makes its possessor a *burning, shining, loving, fighting, conquering* soldier of Christ.

They said the meek and lowly Jesus had a devil. John Wesley was accused incessantly, for years, of being *heady, willful, self-conceited, censorious, and bigoted*. He could be led by a hair in the right direction, but the combined powers of earth and hell could not move him an inch contrary to his honest convictions of duty.

If standing up straight for God, loving all he loves, hating all he hates, and opposing all sin, either in or out of the church, constitutes a fighting Christian, we hope to live and die one.

163. *Who are the most virulent opposers of entire sanctification?*

Those professors who have received the most light on the subject, and have been frequently convicted of their need of it, and yet have failed to seek it. There is a large class of such persons who have been a long series of years in the church, and yet have no experimental knowledge of entire sanctification as a blessing distinct from regeneration. As might be expected, (a result of not seeking holiness,) many of these have become cold, indifferent, and backslidden. These are the persons generally in the church who oppose entire sanctification.

Mr. Wesley said: "Those who love God with all their heart must expect much *opposition from professors* who have gone on for *twenty years* in an *old BEATEN TRACK*, and fancy they are *wiser* than all the world. **THESE ALWAYS OPPOSE THE WORK OF SANCTIFICATION MOST.**" — *H. A. Rogers' Journal*, p. 177.

If Mr. Wesley had cause to utter this in his day, what

would be his language were he to visit the formal, proud, popular churches of this time, in hundreds of which there is not a single witness of entire sanctification?

164. *Who are the best friends of the church?*

Those who have most of the Spirit of Christ, and who, under God, do most to lead *sinner*s to seek *pardon*, and *believer*s to seek *purity*. He who loves the church most, other circumstances being equal, will do the most for her, and will watch over her *purity*, *usefulness*, and *interests* with the deepest godly jealousy. Her true friends will never heal the hurt of the daughters of her people slightly.

To be *faithful* to the church, and point out her *duties*, her *faults*, and her *dangers*, is one of the strongest evidences of love for her. "He who tells me *my faults* is *my friend*." To faithfully point out the *duties*, *defects*, and *sins* of the church, is very far from "stabbing," "bleeding," or "abusing" the church, as some appear to believe.

A time-serving, temporizing man, who seeks more to please men and make the church popular with the *world*, than he does to lead *sinner*s to God and *believer*s on to holiness, is very far from being the *best friend* of the church. And the minister who maintains a *strict fidelity* to God, and who, like Wesley and his coadjutors, deals *faithfully*, though kindly, with the *church* and the *world*, and gives *sin* of every kind, either *in* or *out* of the church, *no quarter*, is very far from being an enemy of the church.

The worst enemies of the church are some within her own pale. A compromising, self-seeking, worldly-minded, backslidden minister will do more to *run down her piety*, *kill off her converts*, and *scatter spiritual desolation through all her borders*, than all her enemies from without combined.

SECTION XV.

HOLINESS IDENTIFIED WITH THE PROMOTION OF THE
GENERAL WORK OF GOD.

165. *Is the general work of God identified with the preaching and the promotion of holiness?*

It is in every respect. This must be so in the very nature of the case, and it cannot be permanently promoted in any other way. We give the following authorities on this question:

1. Mr. Wesley says: "I examined the society at Bristol, and was surprised to find fifty members fewer than I left in it last October. One reason is, *Christian perfection* has been *little insisted on*; and wherever this is not done, be the preachers ever so eloquent, there is little increase, either in number or in the grace of the hearers."—*Works*, vol. iv. p. 220.

"I preached at Bradford, where the people are all alive. Many here have lately experienced the great salvation, and their zeal has been a general blessing. Indeed, this I always observe, *wherever a work of sanctification breaks out, the whole work of God prospers*. Some are convinced of sin, others justified, and all stirred up to greater earnestness for salvation."—Vol. iv. p. 437.

"I found the plain reason why the work of God had gained no ground in this [Launceston] circuit in all the year. *The preachers had given up the Methodist testimony*. Either they did not speak of perfection at all (*the peculiar doctrine committed to our trust*), or they spoke of it only in GENERAL TERMS, *without urging the believers to go on unto perfection, and to expect it every moment*. And *wherever this is not done, the work of God does not prosper*."—Vol. iv. p. 459.

“Here began that glorious work of sanctification which had been nearly at a stand for twenty years. But from time to time it spread; and wherever the work of sanctification increased, *the whole work of God increased in all its branches.*” — Vol. vii. p. 376.

“The more I converse with the believers in Cornwall, the more I am convinced that they have sustained great loss for want of hearing the doctrine of Christian perfection clearly and strongly enforced. *I see, wherever this is not done, the believers grow dead and cold.* Nor can this be prevented but by keeping up in them an hourly expectation of being perfected in love.” — Vol. iv. p. 137.

“Where Christian perfection is not strongly and explicitly preached, there is seldom any remarkable blessing from God; and consequently little addition to the society, and little life in the members of it. Therefore if Jacob Rowell is grown faint, and says but little about it, do *you* supply his lack of service. *Speak, and spare not.* Let not regard for any man induce you to betray the truth of God. *Till you press the believers to expect full salvation now, you must not look for any revival.*” — Vol. vi. p. 721.

These declarations come from a minister of Christ, whose life, labors, and usefulness have not been equaled since the days of the apostles, and whom Macaulay declared “The greatest church organizer of the last thousand years.” Dean Stanley said, in his address at St. Paul’s, “*It is no disrespect to say that no one has arisen in the Methodist society equal to their great founder, John Wesley.*”

2. Dr. Lovick Pierce, in his sermon before the General Conference of the Methodist Church, South, said: “Just so far as our church has ceased to believe in entire sanctification, and to seek after it as the only phase of religion, revealed to us in the New Testament edition of it, that saves us from all sin, just so far we are a corrupted and a God-forsaken church, and it is useless to try to sustain ourselves by eulogies or what we have been.” — *Sermon.*

3. Dr. Olin says: "For nearly the last half century little has been said about it in this country. Now the doctrine is reviving again. *With it will come many blessings — great power and grace.*"

4. Bishop McKendree said to Summerfield: "Never forget that no doctrine which we have ever preached has been more owned by the Head of the Church; and I doubt not the success of your mission may mainly depend upon your zealously holding forth this great salvation." — *Letter to Summerfield.*

5. Rev. William Bramwell writes to Mr. Sigston: "But I am certain the doctrine of ENTIRE SANCTIFICATION is upon the decline; and if it is not enforced, there will follow a declension in the work among the people. I do not see how this is to be restored among us; because the greater part of the persons in authority, arising from *riches, &c.*, are much averse to this in their minds. And as the number of such authorities increases, the doctrine will decrease; and this from fear of displeasing such authorities. Here the glory is departing, and, I fear, will depart. We have to pray that the number of those may be increased who *boldly, as at THE FIRST*, declare the whole counsel of God." — *Life of Bramwell.*

6. Dr. Stevens, in his "History of Methodism," says of the early Methodist preachers: "Every one of them, at his reception into the traveling ministry, avowed his belief in the doctrine, and that he was 'groaning' after, if he had not already attained, this exalted grace. *Perhaps no single fact affords a better explanation of the marvelous success of Methodism.*

"Wesley observed and declared that wherever it was preached revivals usually prevailed. 'It is,' he said, 'the grand depositum which God has given to the people called Methodist, and chiefly to propagate this, it appears, God raised them up. Their mission was not to form a religious party, but to spread holiness over these lands.' The doctrine of personal sanctification was, in fine, the great potential idea of Methodism. . . . These holy men, in making an entire public sacrifice of themselves, did so as a part of an entire consecration to God, *for the purpose of their own entire sanctification*, as well as their usefulness to others." — *History of Methodism*, vol. ii. p. 406.

7. Rev. William Arthur says, in an address in London: "The doctrine of holiness is opening the way for that of conversion, and that of conversion preparing subjects for that of holiness; and both knock at the door of all Methodists, saying, This is your work."

8. Rev. L. Tyreman, author of "Life and Times of Wesley," says, in a letter to E. C. Estes, Esq.: "All who are acquainted with Methodist history are well aware that Methodism has always prospered most when the doctrine of entire sanctification has been most popular."

9. Bishop Soule writes to Rev. Timothy Merritt in 1841: "It should be an occasion of gratitude and joy to the whole 'household of faith' this blessed doctrine of scriptural holiness is reviving in the churches, — that Christians and Christian ministers of different denominations are waking up to this great concern."

10. "The calm voice of history will persistently declare," says Rev. Alexander McLean, "that when from within the denomination, this doctrine and experience was assailed by argument or innuendo; or by its being placed in a light so false as to make it repellent, the spiritual and temporal interests of the church correspondently suffered." — *Address at Holiness Conference.*

11. The following is from the pastoral address of the General Conference of 1840:

"The doctrine of *entire sanctification* constitutes a leading feature of *original Methodism*. But let us not suppose it enough to have it in our standards; let us labor to have the *experience* and the *power* of it in our hearts. Be assured, brethren, that if our *influence* and *usefulness*, as a religious community, depend upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we *fail to do this*, then shall we lose our *pre-eminence*; and the *halo of glory which surrounded the heads and lit up the path of our sainted fathers, will have departed from their unworthy sons*. O brethren, let your motto be, 'HOLINESS TO THE LORD.'"

SECTION XVI.

RESULTS OF NOT SEEKING HOLINESS.

166. *What are the results of neglecting to seek holiness?*

1. *It affords fearful advantage to Satan, our great enemy*

He comes to enslave the soul with *fear*, to inflate it with *pride*, to inspire it with the *love of the world*, to inflame its *lusts*, to excite *anger*, to *obscure* the path of duty, and induce *rebellion* against God. In the soul but partially sanctified Satan finds some *tendency*, more or less, to unbelief, to fear, to pride, to covetousness, to lust, and, indeed, to every sin. The seed of all sin is yet in the heart. What a fearful advantage is thus allowed to the enemy!

“But of all the foes we meet,
None so oft mislead our feet—
None betray us into sin,
Like the foes that dwell within.”

2. *It is the occasion of frequent defeat in spiritual conflicts.*

Sinning and repenting, rising and falling, are prominent characteristics of those who refuse to seek the blessing of holiness. How truthfully does this familiar stanza describe the lives of multitudes of converted men!—

“Here I repent and sin again;
Now I revive, and now am slain—
Slain with that same unhappy dart
Which, oh, too often wounds my heart.”

“We are compelled to declare,” says Bishop Peck, “in our honest judgment, there are few cases of only partial sanctification in which every single day does not make bitter work for repentance.

. . . How many, through the influence of remaining depravity, have been betrayed into *angry passions*, into *vanity*, *pride*, and *unbridled lusts* ! How many have gradually yielded to the suggestions of an evil heart, and found at length that their strength was lost, their confidence gone, their Saviour grieved, and their souls brought into bitter condemnation !”—*Central Idea*, p. 122.

3. *It is the origin of those grievous apostasies which have dishonored the church and ruined souls.*

1. “ Can there be any question of this ? Who, that believes in the possibility of either temporary or final apostasy, could suggest a mode of backsliding more effectual, more inevitable, than to allow the sinful propensities of our nature to remain undisturbed — to disobey the great law of progress, which is revealed as sacredly binding upon every converted man ? ” — *Central Idea*, p. 124.

2. Dr. George Peck says: “ Leaving ‘ first principles,’ and going on to perfection, is the only way to be secure against final and total apostasy. . . . If, then, we do not wish to end in the flesh, to fall from grace, to lose our first love, to be deprived of the talent committed to us, to have the candlestick removed out of its place, and finally to be cast into outer darkness, we must leave the things which are behind, and go forward to those which are before. . . . It is our *only security against utter apostasy, the dismal gulf of infidelity, and the pit of hell.*”

“ If we resist or neglect it, we are guilty of *disobedience* ; we contract *guilt*, and come into *condemnation*. What, then, is the condition of those Christians who do not seek at all the entire sanctification which God requires ? Are they *doing the will of God* ? Let all concerned lay their hand upon their heart, and decide this question according to truth and evidence.”

“ But what I do mean is, that those Christians who *do not seek, and seek* CONSTANTLY, for an *entirely sanctified nature*, FALL INTO CONDEMNATION. And I may add that this *condemnation* must be removed by *pardon*, upon *repentance*, or it will finally ‘ *drown the soul in destruction and perdition.*’ ” — *Christian Perfection*, pp. 16, 23, 419.

3. Rev. Timothy Merritt says : “ If Christians would not backslide, and bring a reproach upon the cause of Christ, they must go on to perfection. There is no medium between going forward and drawing back. As soon as any one *ceases to press forward*, he *declines* in spiritual life.” — *Christian Manual*.

4. Professor Finney says : “ No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God who can acquiesce in a state of sin, and who is satisfied and contented that he is not holy as God is holy.”

5. Mr. Wesley’s views are presented by Dr. Peck as follows : “ We must either be in possession of this high state of grace, or be *pressing after it*, if we would retain the favor of God, and be certain of heaven.”

6. Dr. Doddridge says : “ To allow yourself deliberately to sit down satisfied with any *imperfect* attainments in religion, and to look upon a more confirmed and improved state of it as what you do not desire, nay, as *what you secretly resolve that you will not pursue*, is one of the most fatal signs we can well imagine that you are an entire stranger to the first principles of it.” — *Rise and Progress*, chap. 20.

7. President Mahan gives you his views on this subject, in his work on Christian Perfection, thus : “ We are also prepared to account for a melancholy fact which characterizes different stages of the experience of the great mass of Christians. From the evangelical simplicity of their first love they pass into a state of *legal bondage* ; and, after a fruitless struggle of vain resolutions with ‘ the world, the flesh, and the devil,’ they appear to descend into a kind of *Antinomian death*.” — *Christian Perfection*, p. 100.

8. “ Here backsliding often commences. He who fights against sin, and overcomes it, will soon be convicted that it is his duty and his privilege to seek a clean heart. Let him hesitate to do it, and he does not remain where he was before. He has taken back part of the consecration which he made. His power is gone. He is under condemnation.” — *Rev. B. T. Roberts : Editorial in Earnest Christian*.

We are fully convinced that a neglect on the part

of regenerated souls to seek entire sanctification, is a more fruitful occasion of losing the witness of justification, and of backsliding, than all other causes combined. Indeed, it includes, virtually, all other causes. The witness of a justified state can no more be retained without seeking holiness, than a witness of entire sanctification or holiness can be retained without a further and constant growth in grace and knowledge of the truth.

The very conditions upon which a state of justification is retained inevitably lead to Christian purity. The same is true of the conditions of retaining a state of perfect love — they are those by which the soul is to grow and mature in holiness. A violation of the conditions of increase and growth in holiness forfeits the state of holiness itself. The way for a regenerated soul to obtain the blessing of perfect love, is to abide closely by the conditions of retaining his justification. If he does, he will soon, very soon, bathe in the fountain, and come out pure through the blood of the Lamb.

The converted soul cannot retain the clear light of justification long without a knowledge of its need of being cleansed from heartfelt impurity, of unreserved submission to God, and trust in the blood of Christ for full redemption. Glory to God! In this way millions have obtained the perfect love of Christ.

4. *Many good men think the church is sadly backslidden on account of this neglect.*

1. Bishop Peck asks: “Is it not true that the large majority of real Christians are yet without it? — that, in consequence of its neglect, the church is *loaded with a body of death filled with backsliders*, and comparatively powerless for the great purpose to which she is ordained of Heaven? . . .

“How many thousands have been slain by harbored inward foes, which have seemed to be harmless! *What a mass of backsliders there are now in the Church, for the very reason that they*

have been satisfied without going on unto perfection!" — *Central Idea*, p. 315.

2. President Mahan says: "We see the reason of the aspect of *living death* which the church now presents to the world. It is simply this: she is in a state of unbelief in respect to the *nature and extent of the provisions and promises of divine grace.*" — *Christian Perfection*, p. 51.

3. Bishop Foster says: "To say that the church is now living, and from the time of the beginning has been living, beneath her privilege, below her mission, would certainly be but a mild and moderate, though humiliating, utterance of the conviction of Christendom." — *Christian Purity*, p. 25.

5. *A neglect to seek holiness causes a spirit of opposition to holiness.*

It is usually the case that persons who have been repeatedly convicted of their need of holiness, and of their duty to seek it, and have refused to do it, or have put forth at times some slight efforts to obtain it, and then relapsed into indifference upon the subject, become its worst enemies. They become displeased with those who faithfully preach it, and dislike to hear it personally professed. This is the natural result of neglected duty, and of grieving the Holy Spirit. They become opposed to holiness because holiness is opposed to them. Sinners who pursue a similar course in regard to regeneration, experience similar results.

167. *If I lose the blessing, must I tell others of it?*

Usually this would be very improper. It would weaken the feeble-minded, and stagger those who are seeking. Fly directly to Christ. Take him again by simple faith as a present Saviour. Cry, Lord, here I am; I repent; I give up all; I am fully thine. Thou art my Saviour; I will, I do believe. You might tell an intimate friend or two; they would help you by their prayers.

SECTION XVII.

TRIALS OF THE ENTIRELY SANCTIFIED.

168. *Are trials and tribulations peculiar to the Christian life?*

They are. Christianity is an antagonism to this wicked world. It always has been, and always will be. The more deep and thorough our piety, the more we are unlike the world, and the stronger its antagonism to us. Human depravity induces a dislike in wicked men to those who are holy, as their presence and sight is a rebuke to them. Bad men hate good men, though it is done against the gainsaying evidence of their own conscience. It is not true to fact or history that wicked men must love good men. The servant is not above his Lord; and in this world we shall have tribulation. This is not our paradise. We may have the smile of God, the peace of God, the grace of God, and the love and joy of God in this world, but not freedom from *opposition, persecution, and tribulation.*

There are a few things the Christian should not have long out of mind.

1. That all God's saints, in all ages, under all dispensations, and in all countries, have been the subjects of severe trials and tribulations. In this respect there have been comparatively no exceptions. Any man that has no religious trials, has no religion to be tried. If a man is of the world, he is no saint, and of course the world will love its own.

2. Tribulation, to a faithful soul, is no occasion for

doubt or unbelief. "Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing had happened unto you."

3. We should never permit Satan to induce fretfulness in us, when passing through tribulation. Fretting is sinful, and should never be indulged, and Christ can save us from the very inclination to fret. *Blessed be His name!*

4. Our trials are our most valuable blessings. "Our light affliction, which is but for a moment, worketh for us a far more and exceeding and eternal weight of glory." In view of this, let us praise the Lord, and, like the apostle, "*glory in tribulation.*" Of nothing else under the heavens is it said, that it shall work out for us "*a far more exceeding and eternal weight of glory.*" *Halleluiah!* Let Satan do his worst.

5. Our trials are the greatest of our earthly safeguards. We are more in danger from *flattery, adulation,* and *popularity,* than from trials and tribulation. The love of esteem and popularity is one of the strongest passions of the human heart, and is working havoc in the Church of Christ.

6. The more severe or fiery our trials, the more rapidly they carry forward the ends of moral discipline. The hotter the furnace, the sooner its work, and the more effectually is it done. A certain amount of searching, crucifying trial every child of God must pass through. It makes little difference who heats the furnace, or how hot it is, if "the form of the fourth" is in the midst. If we are hated, and despised, and rejected of men, for other reasons than any wrongs of our own, let us not be disheartened, as though some strange thing had happened unto us, "*but glorify God on this behalf.*"

7. Our Lord Jesus Christ passed through the white-hot furnace of tribulation, and presents an example for

our imitation. He suffered all manner of tribulation, and was tempted in all points like as we are. "He was despised and rejected of men," — was spit upon, and endured all manner of bitter, vile, and cruel treatment. He bore it all meekly — leaving us an example of meekness, endurance, and patience. O blessed Christ! let it be our glory and our joy to follow the beautiful example thou hast set!

169. *What trials are peculiar to those entirely sanctified?*

1. They are frequently tempted to withhold a *confession* of the blessing. (See Question 124.) Messrs. Bramwell, Stoner, Carvosso, Mrs. Hester Ann Rogers, Rev. Asa Kent, and a multitude of others, have been severely tempted in this regard.

2. Their *faith* will be subject to severe trials. Faith is the direct point of union between the sanctified soul and Christ. This vital point will be early and artfully assailed. They are tempted to doubt whether they are sanctified wholly. Mr. Wesley says: "We find there is very frequently a kind of wilderness state, not only after justification, but even after deliverance from sin. The most frequent cause of this second darkness or distress, I believe, is evil reasoning. If this be the cause, is there any way to regain that deliverance but by resuming your confidence?"

3. Their *charity* will be tried. Charity is one of the chief fruits of perfect love, which fill the Christian heart in entire sanctification, yet this very charity is subject to severe trials. *Indifference, ignorance, and opposition* to holiness in professors of religion will try their Christian charity. Bishop Peck says, "There is opposition to holiness of which its professors must become the direct objects."

4. Their *patience* will be tried. In this world of sin

this Christian grace must be severely tried. The *rashness* of friends and the *violence* of foes will *attack* it. Enfeebled and irritable nerves will try it. Unreasonable provocations from friends or enemies will try it. A thousand nameless ills will put it to a thorough test. Oh, how needful the inspired direction, "In your patience possess ye your souls!"

5. Their Christian *firmness* will be tried. The world is no friend to holiness; and multitudes, even in the church, through *ignorance* and *prejudice*, or the want of *salvation*, are unfriendly to holiness as a blessing *distinct* from regeneration, and will oppose any who *preach* or *profess* it. The wholly sanctified will have their firmness tried by *neglect*, *indifference*, *opposition*, and *persecution*. How many have entered the path of holiness, and, for the want of firmness, have finally abandoned it! There is a powerful opposition to holiness in the world, and to some extent in the church; and this opposition the friends of holiness must encounter. Just in proportion as Christians dissent from the *fashionable sins* of the world, and *lifeless formalism* in the church, they will provoke opposition. "Many shall be *purified*, and *made white*, and *tried*."

6. Their *fidelity* to God and man will be tried. They are in danger of *compromising* with the *world*, and of losing their *aversion* to sin. Christians are to bear a decided and unflinching testimony against all sin, wherever it may be found, either *in* or *out* of the church.

Bishop Peck says: "To give even an implied approval or consent to the *indifference* or *opposition* of the church or individual, to the experience and spread of holiness, would bring evil upon your own conscience which you would be unable to bear."—*Central Idea*, p. 308.

Every trial of the Christian tests his character, and

helps him to ascertain how much moral integrity, or real solid worth he has.

170. *What are the best helps to growth in grace?*

“The best helps to growth in grace are the ill usage, the affronts, and the crosses which befall us.” — *Wesley*.

A greater than Wesley says: “For which cause we faint not; but though our outward man perish, yet the inward man is renewed day by day. For our light affliction, which is but for a moment, worketh for us a *far more exceeding and ETERNAL WEIGHT OF GLORY*.” Therefore, “If any man *suffer as a Christian*, let him not be *ashamed*; but let him *glorify God on this behalf*.”

Man may trouble and distress me,
 'Twill but drive me to Thy breast;
 Life with trials hard may press me,
 Heaven will bring me sweeter rest.
 Oh! 'tis not in grief to harm me
 While Thy love is left to me;
 Oh! 'twere not in joy to charm me,
 Were that joy unmixed with Thee. — *H. F. Lyte*.

SECTION XVIII.

HOW A STATE OF ENTIRE SANCTIFICATION MAY BE RETAINED.

171. *How may a state of entire sanctification be retained?*

There are many who once enjoyed the blessing of perfect love who have now lost it. Some have received it several times, and, after all, are now without it. The conditions of *retaining* perfect love, like the conditions of retaining justification, are the same as those by which it was *obtained*; namely, a *complete submission* of the soul to God, and *simple faith* in Christ for *present* salvation. This submission and faith, graduated by increasing light and grace, must continue through life if perfect love be retained. To retain this grace;—

1. *You must maintain a continuous, entire consecration—a complete self-abandonment to God.* “*The altar sanctifieth the gift;*” and it is only when our all is upon the altar of consecration that we can be in a state of sanctification. No part of the price can ever be taken back if we would retain the *witness of perfect love*. Your consecration must continue complete, corresponding with increasing light, through all your life; and you will have occasion to watch yourself, and guard this point thoroughly. Keep yourself, your all, submitted to God.

2. *To retain full salvation, you must continue to believe.* “The just shall live by faith.” We are “kept by the power of God, through faith, unto salvation.” As soon as people cease to believe, they lose the blessing; for “we *stand* by faith.” Sanctified Paul said: “The life

which I now live in the flesh, I live by the faith of the Son of God." Faith is the vital bond between the renovated soul and God; and by it we are to *abide in Christ*, as the branch abides in the vine.

3. *To retain the witness of the Spirit, and continue in the light of purity, you must confess it.*

"For with the heart man believeth unto *righteousness*, and with the mouth *confession* is made unto salvation." The fear of man often hinders people from this duty. This fear, which brings a snare, must be overcome. Many have resisted the Holy Spirit when they ought to have confessed the blessing; and in this way have lost it. Confessing entire sanctification does not exalt self; it humbles the soul, and gives glory to God. The call for clear witnesses and specific testimony for holiness, is more imperative in some places than in others, as in many places the witnesses for perfect love are very scarce and greatly needed. (See Section X.)

4. *You must live constantly in the spirit of self-denial.*

We must deny ourselves of everything sinful, and also of everything doubtful. "And he that doubteth is damned [condemned] if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Thousands have fallen by lawful things. It is not expedient for a sanctified soul to indulge in every gratification which is not *expressly* forbidden in Scripture. We are to "*abstain from all appearance of evil.*"

5. *You must live in the spirit of watchfulness.*

Watch over your heart, and keep it "with all diligence." Watch over your *lips*, and be jealous of your tongue, and guard against a light and trifling spirit, by which multitudes have fallen into darkness and ruin. Watch for seasons of prayer and special communion with God. Watch for opportunities of doing and for receiving good. Watch against the allurements of the world,

and against everything that is *sensual*, and has a tendency to lull the soul to sleep. Watch against temptations, and resist them in a moment—steadfast in the faith. “*Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.*”

6. *You must be faithful to the teachings and drawings of the Holy Spirit.*

“For as many as are led by the Spirit of God, they are the sons of God.” We must follow the Spirit of God, let consequences be what they may. The Holy Spirit will remind you of duty; you must instantly obey. The Spirit is very easily grieved, and you must promptly attend to all his teachings, or you may in a moment forfeit full redemption. His chosen emblem is the tender dove, and it will take its flight if its gentle monitions be not heeded.

The Spirit teaches and guides mainly by *illumination*, and little by *impressions*. He throws light upon *nature* and *providence*, but *especially* upon the *Scriptures* and our *minds*, illuminating the sacred page and our path, leading us to truth and duty. His teaching always accords with the word, hence we are not to look for *dreams*, *visions*, or *impressions*; these may have served their purpose in the earlier and darker dispensation. We have now, the *voice* of the Spirit—the Bible. No measure of the Spirit can supersede the written word. We should never assume “*wisdom above what is written.*”

7. *You must read the Holy Scriptures daily.*

The word of God is the voice of the Spirit. It is grieved when the truth is neglected or disobeyed. The Bible is soul-food. Perfect love will require nourishment daily. If you do not feed it with Bible truth it will die. Holiness furnishes a strong appetite for spiritual aliment. Those who have been the clearest in per-

fect love are those who have paid the greatest attention and deference to the word of God. The Bible is a *well of living water*. You will need to draw water daily out of this well of salvation; you can never drink it dry. The Bible is your *chart* and *compass*, and you will have occasion to examine it daily.

8. *To retain the blessing of perfect love, you must constantly aim at growing in grace.*

There is no standing still in religion. If we are not advancing we are retrograding. Many people have lost the witness of the Spirit by not pressing after a greater fullness. Christian holiness secures the best possible preparation for growth in grace; and there are heights and depths, and lengths, and breadths of the love of God, to which we must be constantly aspiring. If we do not press after them, we shall be likely to go backward and lose what we have before attained.

John Wesley wrote to Adam Clarke: "Last week I had an excellent letter from Mrs. Pawson, a *glorious witness of full salvation*, showing how *impossible* it is to *retain pure love without growing* therein."

9. *You must live constantly under a sense of the presence of God.*

Always remember, "*Thou, God, seest me!*" You are watched and seen every moment by an eye a million times keener than the eyes of angels — the infinite eye of the all-seeing God. If you knew that a legion of angels were watching you every moment, how careful you would be to act aright! Remember you are always in God's immediate presence.

10. *You must lead a life of prayer.*

You must be a man of prayer. Pray early in the morning, and, if possible, remain some time on your knees with God. This will prepare you for the day.

Pray *often*, and then prayer will become a *delight*. Stay with God in prayer — stay until he *melts* you, and then stay when you are melted, and plead with him, and he will answer, and you will be *transformed, renewed, and strengthened*.

11. *You must labor faithfully for the salvation of sinners.*

It is the nature of perfect love to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will *cool into apathy and indifference*, and you will lose the evidence of entire sanctification altogether. When your heart yearns over sinners, go to God and pray; then go to sinners with manly sympathy, and you will find it an excellent means of grace to your soul. *It will be a holy oil that will anoint you.* You must also seek to lead saints into this grace.

Mr. Wesley says: “One great means of retaining what God has given, is to labor to bring others into this grace, and to *profess it to all mankind.*”

12. *To retain it, you must oppose sin of every name and kind, without any compromise.*

Like your Lord, you are to show it no quarter, at any time, or anywhere, either in or out of the church. In respect to sin and holiness, it is eternally true that “*No man can serve two masters.*” You must know no *exceptions*, either in *high* places or in *low*, in *great* things or *little* things, among *enemies* or *friends*. Your duty is plain — “**ABSTAIN FROM ALL APPEARANCE OF EVIL.**”

SECTION XIX.

OBJECTIONS TO CHRISTIAN HOLINESS.

172. *Will you reply to the following objections to entire holiness?*

1. "If all sin were expelled from the heart, the Christian warfare would cease."

When the heart is pure, Satan is not chained in hell, and a pure heart may have war with outside enemies, both *offensive* and *defensive*. After all sin is expelled from the heart, we shall have a warfare to *KEEP it out*. It is a mistake to suppose that the Christian warfare is confined to *inward, bosom foes*. The world is our enemy. We can "*war a good warfare*," although no enemy has a residence in the heart. England and France were at war with each other for years, without England invading France, or France invading England. Desperate battles were fought on the lines, and on the seas. Satan goeth about "as a roaring lion," whom we are "to resist steadfast in the faith." Our blessed Saviour was entirely free from sin, but he had a warfare, and was tempted in all points, like as we are, and yet without sin. "The servant is not above his Lord."

2. "*You teach that men can live without sin.*"

St. Paul says: "Awake to righteousness, and sin not." David says: "Stand in awe, and sin not." St. John says: "He that committeth sin is of the devil;" that is, he who *knowingly, voluntarily, and habitually* sins, is a child of the devil, and not a Christian. Again he says: "He that is born of God doth not commit sin." He who

commits sin falls from grace, and becomes dead in trespasses and sins. St. Paul says: "God forbid that we should continue in sin." To commit sin, is to "*continue in sin.*" God *hates* sin, *forbids* sin, and in the light of gospel provision expects us to live without sin. "*The soul that sinneth it shall die.*"

3. "*If any were entirely sanctified, they would immediately die and go to heaven.*"

If this is sincere, will the objector tell us how much sin is necessary to *keep us alive*? and how much holiness we can possess without *endangering our lives*? According to this, the more wicked a man is the more likely he is to live, while the Bible teaches that "the wicked shall not live out half his days." Where does the Bible teach that men can live no longer, when they are cleansed from all sin, so as to love God with all their hearts? Is perfect love a poisonous and killing thing? It is generally believed that this poor, wicked world is suffering for want of *holy men and women*, more than any other world to which they can be transferred. If as soon as a man becomes holy he must die and go to heaven, this world is truly in a pitiable condition.

4. "*If a soul is entirely sanctified, it no longer needs the blood of Christ.*"

Our Lord says, "I am the vine, ye are the branches;" and, "The branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me." "If a man abide not in me, he is cast forth as a (severed) branch, and is withered." This objection implies, that the branch has no longer any need of being connected with the vine, because *it bears much fruit*. It takes the same power that saves, to keep. The same light that expels darkness from a room, keeps it expelled. If a man should tell you, we have no need of the sun now that it is daylight, his argument would be precisely parallel to this objection. (See question 28.)

5. "If a man is entirely sanctified, I cannot see any chance for further improvement."

In answer to this objection see question 37.

Dr. D. A. Whedon says: "There is, and can be no subsequent experience of a distinct change, for restoration to the image of God is complete. There is development and growth, but no specially marked gradations. Heretofore the work of the Spirit has affected the *quality* of the love; henceforth it increases the *quantity*. The love is now pure, and future growth gives more and more pure love, — the measure of it will depend upon the soul's capacity." — *N. C. Advocate*, 1862.

Rev. B. W. Gorham says: "Growth in grace is mostly subsequent to the obtainment of purity of heart." . . . "Now when grace has cleansed the heart, the salvation of the subject is perfected — completed. And that heart can not be more than simply clean. But can not grace, that performed the work of purifying that heart, still work within to enrich and endow it with new measures of love, light, and power?" — *God's Method with Man*, p. 157.

6. "This doctrine leads to pride."

That cannot be, as *perfect humility* is an *essential* part of it. When it can be shown that health leads to sickness, strength to weakness, light to darkness, wealth to poverty, or virtue to vice, then, in the nature of things, this objection may be true. No Christian (other circumstances being equal) has so clear and correct views of original and acquired depravity, of actual sin, of his dependence on Christ, and of his *numberless weaknesses* and *infirmities* as he who is made perfect in love.

These more than any other, sensibly feel their unworthiness, and that salvation is by grace. Pride would sever their union with Christ, plunge them into darkness and doubt at once; hence, they in spirit *lie* in the dust, at the feet of the Lord Jesus. While Christ has done

great things for them whereof they are glad, yet they say, "By the grace of God I am what I am;" and, "What have I that I have not received?"

Can it be that seeking to be humble, and being humble, is the way to become proud? or that spiritual poverty, lowliness, and meekness tend to self-importance? If so, the more religion one has the greater danger of his losing it; hence, the less religion we have, the better.

If Christians are in danger of spiritual pride, that danger is greatest to those who have the least religion, otherwise the less religion we have the safer we are.

The plain truth is, the life will answer to the heart as the streams to the fountain, the fruit to the tree. Make the tree good and the fruit will be good. Cleanse the fountain, and the streams will be sweet. Christ said, "The good man out of the good treasure of his heart bringeth forth good things, and the evil man out of the evil treasure, evil things." Hence, to secure a "clean" or "pure heart," is not the path to pride or self-importance.

Dr. Steele answers this objection: "As well might you ask whether a man would not lift up his head haughtily when his neck has been broken." . . . "When it is demonstrated that men must drink a little whiskey daily in order to be temperate, steal a trifling amount every day in order to be honest, tell a few fibs every twenty-four hours in order to be truthful, and occasionally violate the seventh commandment that they may maintain purity, then we will sit down and soberly answer this objection." — *Love Enthroned*, p. 73.

7. "*It leads to fanaticism.*"

That there have been fanatics who have believed and advocated this doctrine, we admit; but we do not admit that Christian holiness either made them fanatics, or tends to fanaticism.

It is said that one or two persons, among the many

thousands who have attended Mr. Moody's meetings, have become insane ; but who believes that Mr. Moody's teachings lead to insanity, and stays from his meetings on that account? A student at Cornell University recently became insane and committed suicide ; but what parent believes that education tends to insanity, and refuses to educate his son lest he become insane ?

If it be true that entire devotion to God, and a heart full of religion, tend to fanaticism, then Christianity is self-destructive, and the more we have, the worse we are off. If to come out from the world, and lead a self-denying life, striving to obey, love, and please God in all things, be fanaticism, then the Bible requires us all to be fanatics, and the churches ought to be full of them.

The *worst* and the most *common* religious fanatics, are those who expect the end without the means, — who expect the blessing of God *without seeking it*, — who are expecting heaven without securing either a *title* to it, or a *preparation* for it. God has joined the end and the means together, and it is fatally fanatical to expect pardon and heaven without *repentance, faith, and holiness*.

8. "*It sets aside repentance.*"

No, indeed ! Perfect Christians have a deeper abhorrence of sin, more pungent conviction of their former depravity and guilt before God, and greater holy shame and grief over their present defects, than any other class of Christians. They have shortcomings, but not such as the unholy are guilty of, — they do not neglect any known duty, or do anything which they believe will be displeasing to God ; but short-sightedness, infirmities of body, and defective knowledge, all involve *involuntary* failures, entirely consistent with pure intentions and perfect love to God. Purity of heart involves a *tender conscience, spiritual poverty, and perfect repentance*.

SECTION XX.

OBJECTIONS TO SEEKING PERFECT LOVE.

173. *What course do many professors of religion pursue in regard to Christian holiness?*

They pursue much the same course in respect to it, that sinners do in respect to *justification*; they neglect it, and endeavor to justify themselves in so doing by various excuses. There is a striking similarity in the excuses presented by the impenitent for not seeking religion, and those made by professors for not seeking holiness.

174. *What are they, and what is your reply to them?*

1. *"I am not clear in my views of Christian holiness."*

You are clear that God *requires* it; that he has made *provision* for it; that he *promises* it; that *you need* it, and that the Church needs it. The sinner presents the same excuse, "I am not clear in my views of religion," as a reason for his neglect of seeking regeneration. You say to the sinner, what we say to you, — he has sufficient light in regard to religion to see that it is both a duty and a privilege to seek it. The Christian with the light of justifying grace, can see that he ought to be cleansed from all sin, so as to love God with all his heart. "If any man will do his will," says Christ, "he shall know of the doctrine."

2. *"I regard entire sanctification a great blessing, too great for me to obtain."*

If it is too great for you to obtain, it is too great for God to require of you. That it is a great thing we gladly admit. You have a *great Saviour*. He died to secure great results, and can "save to the *uttermost*." He says, "All things are possible to him that believeth." *Will you believe the Lord Jesus Christ?* Can he lie, or did he ever deceive anybody? Unbelievers present this excuse for not seeking religion—"It is a great thing to be a Christian." You tell them the provisions of the gospel are ample, mighty, divine. *Are they?*

3. "*If I attempt to seek holiness, I am fearful I shall fail.*"

You need not fail. If you do, it will be your own fault. The Bible encourages no such idea; and that should be the rule of our *faith* and *practice*, and not our *imagination*. Holiness is sought by consecration, prayer, and faith. Will not such efforts to secure a pure heart be attended with happy results upon Christian life and character, even though there be a failure to obtain the clear witness of entire sanctification? The impenitent make the same excuse about seeking religion. The reply made to them will answer this objection.

4. "*I have known persons who professed holiness to do things which are wrong, and thereby gave no evidence of holiness.*"

This we do not deny; though you may misjudge or lack charity. Admitting it to be true, is it not a reason why *you* should be entirely sanctified, and so "let your light shine" as to disabuse the minds of men regarding this precious doctrine? This is the standing objection of wicked men against seeking salvation. Do you justify sinners in neglecting Christ, because so many professors give no evidence of being saved? St. Paul says, "Happy is he that condemneth not himself in that thing which he alloweth."

5. "Some have obtained it and lost it, and I fear I should lose it."

Is the fact that *good* men have lost *grace* and become *vicious*, a reason why *bad* men should not *seek grace* and become *good*? The excuse, "I should not be able to live religion if I had it," is common among sinners. It takes no more *grace* to keep men saved than it does to save them; and St. Paul asserts, "*My grace is sufficient,*" and God "*is able to make all grace abound toward you.*"

6. "If I seek holiness I shall have to change some items of my business, and give up some of my habits."

If your business or your habits are wrong, you will have to give them up or lose your soul. If honest in this objection, you are not in a *justified state*, and consequently have no religion at all. You cannot frequent the theater, circus, horse-race, and parlor-dance, and retain any religion at all. Those paths are the *broad way to destruction*. A justified state cannot be retained an hour while things are done known to be wrong. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin;" "He that committeth sin is of the devil." The sinner makes the same excuse; would you tell him he could obtain religion and *not give up all*? There is a wile of Satan in this objection which is alarming.

7. "If I were entirely sanctified, I should be obliged to do many duties from which I now excuse myself."

If honest in this excuse, you have no reason to regard yourself a Christian. A Christian is a man who *loves* and *obeys* God. What right have you to choose to do a *part* of God's will, and refuse to do a *part*? "Not every one that saith unto me, Lord! Lord! shall enter into the kingdom of heaven, but he that *doeth the will* of my Father which is in heaven." (See question 4.) No man could obtain pardon with this excuse in his heart, nor can justification be retained with such a state of mind.

8. *"If I obtain holiness, and live a holy life, I shall have enemies."*

Well, suppose you do. The man who has no enemies has very little character; as he who has not sufficient pluck and virtue to make some enemies in this world, is about next to nobody. Our ideal of virtue and manliness, is one who has decision and a fearless love for what is right, regardless of any opposition he may encounter. The man who loves virtue, and has the will and principle to vindicate it, must expect enemies; but this will be good for him. The strong tree that defies the wind, is more deeply rooted and fastened in the soil by every blast it encounters. A good man never knows how much there is of him, or how much Christ has done for him, until he has confronted and braved enemies. All the enemies that a holy life provokes, will serve a good purpose in the wisdom and power of God, though no thanks to the devil who brings it about.

9. *"If I were entirely sanctified, lived in that state and confessed it, I would be singular, and be subject to observation and talk."*

People talk about you now. Your coldness, indifference, dwarfishness, and unhappy representation of Christianity is seen and talked about. If one must be observed and talked about, would you not rather people would talk about your devotion to God, holy singularity and religious enthusiasm, than to talk as they now do? Christians are a "peculiar people;" they are to be "separate from the world," and are to let their light shine, like a city on a hill which cannot be hid. Men cannot be *public sinners*, and then become *private saints*. This is what sinners would like, but God has no *private saints*.

10. *"The inconsistencies of some who have professed holiness, have prejudiced my mind against it."*

What! have you let the folly of mortals prejudice your mind against HOLINESS?—against that which is *godlike*, and the most lovely and excellent of all the moral elements in the universe—against that which cost the blood of God's only Son—against that which constitutes the only preparation for the society of angels and of God? Is this not evidence of *depravity* that needs the cleansing blood of Christ? Unbelievers who meet with one hypocrite in the church, often come to think that most professors are hypocrites. This objection indicates a similar regard for those who profess perfect love. What have the faults or sins of men to do with your obligations to yourself, to the world, to the church, and to God?

175. *Is it harmful to wear needless adornment, such as jewelry and costly array?*

It is; and for the following reasons:—

1. It is forbidden in the Scriptures.

“In like manner, also, that women adorn themselves in *modest apparel*, with *shamefacedness* and sobriety, *not* with braided hair, or *gold*, or *pearls*, or *costly array*, but (which *becometh* women *professing* godliness) with good works.” “Whose *adorning*, *let it not be that outward adorning* of *plaiting the hair*, and of *wearing of gold*, or putting on of *apparel*.” “If any man love the world, the love of the Father is not in him. For all that is in the world, the *lust of the flesh*, and the *lust of the eyes*, and the *pride of life*, is not of the Father, but of the world.” “And be not *conformed to this world*, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.” (1 Peter iii. 3; 1 Tim. ii. 9; 1 John ii. 16; Rom. xii. 2.)

2. Such things cannot be put on “in the name of the Lord Jesus,” nor worn for “the glory of God.”

The *command* of God is, "Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks unto God and the Father by him." Can any one put on needless jewelry in the name of the Lord Jesus, and give thanks to God for it? "Whatsoever ye do, do it *heartily, as to the Lord, and not unto men.*"

3. It is a violation of the Discipline of the church.

"We should by all means insist on the rules concerning dress. This is no time to encourage superfluity in dress. Therefore let all our people be exhorted to conform to the spirit of the apostolic precept, not to adorn themselves 'with gold, or pearls, or costly array.'" (1 Tim. ii. 9.) — *Discipline*, sec. 8.

4. It conflicts with the solemn vows made at *conversion, baptism*, and around the *table of the Lord*.

"*Question.* Dost thou renounce the devil and *all his works*, the *vain pomp* and glory of the world, with all covetous desires of the same, so that thou *wilt not follow or be led by them?* *Answer.* I renounce them all." — *Discipline*, p. 247.

5. It contradicts the Christian profession.

Christians profess that they are "not of the world;" that they are "pilgrims and strangers;" that they are "crucified unto the world, and the world unto them;" that they are "dead, indeed, unto sin, but alive unto God;" that they have no fellowship with the "unfruitful works of darkness;" and that they are not "conformed to this world, but transformed by the renewing of" the mind. The wearing of needless adornments, and "costly array," in effect, contradicts all this.

6. These adornments are both a *sign*, and a *fruit of pride*.

A lady once asked a clergyman "whether he considered such a practice as an evidence of pride." He replied with as much philosophy as point, "Sheep never

appear in wolves' clothing, and he that wears the wolf's skin is a wolf." Neither beauty, modesty, usefulness, nor happiness demand them. They *chill* the *sympathies*, *degrade* the mind, and indicate either a vitiated taste, a shallow mind, or a vain and corrupt heart.

7. Needless adornments squander means which God has given for better purposes, and for which he will hold every one to a strict accountability. Christians are *stewards*, and have nothing, *absolutely nothing*, in their own right.

8. Adornments serve to engender *pride*, excite unhalloved passions, and love for the gilded trifles of a depraved world. They not only cultivate and develop the passion for display, but excite envy, jealousy, evil speaking, covetousness, hypocrisy, hatred, and discontent.

9. Christians should be models of *neatness*, *economy*, and *plainness*, and not conform to the irrational and sinful customs of corrupt humanity. "Thou shalt not follow the multitude to do evil." This evil is a distinguishing mark of the multitudes who throng the broad way to destruction.

10. They lead to extravagance, dishonesty, and dissipation, and consume a vast amount of precious time. They pervert the judgment, and foster habits of self-indulgence, which eat out all spiritual vitality in thousands of professing Christians. Tertullian said: "Clothe yourselves with the *silk* of *piety*, with the *satin* of *sanctity*, with the *purple* of *modesty*, so shall you have God himself to be your suitor."

11. It furnishes the world with an argument against Christianity.

The world know how Christians ought to live. They can see a sad inconsistency in Christians decorating themselves with the extravagant trappings of modern

fashion. They know the exterior of many professing Christians brands their profession with hypocrisy.

Christians should so dress as to show that their minds are occupied with nobler objects. Their external appearance should evince *gravity, simplicity, decency, and modesty*. They should dress neatly, plainly, and suitably to persons professing godliness. Dr. Adam Clarke says: "Were religion out of the question, common sense would say, Be decent, be moderate and modest." We by no means claim that plainness in dress and freedom from needless adornment constitute a Christian, but the Methodist Church is in great danger of drifting away from her primitive simplicity, spirituality, and power, and of becoming conformed to the world.

12. We give the following from Mr. Wesley's sermon on dress, in conclusion:—

"I call heaven and earth to witness this day, that it is not my fault. The trumpet has not 'given an uncertain sound' for *nearly fifty years last past*. O God, thou knowest I have borne a clear and a faithful testimony. In *print, in preaching, in meeting the societies*, I have not shunned to declare the whole counsel of God. I am therefore clear of the blood of those who will not hear; it lies upon their own heads.

"I conjure you all who have any regard for me, show me before I go hence, that I have not labored, even in this respect, in vain for near HALF A CENTURY."

176. *Is the use of tobacco to be condemned?*

It is; and for the following reasons:—

1. We are divinely commanded to "deny ourselves," to "keep the body under," to "abstain from all appearance of evil," and to "cleanse ourselves from *all filthiness* of the *flesh* and spirit." The Christian's body is a "temple of the Holy Ghost," and he has no right to pollute it with any thing *filthy* or *poisonous*.

2. It is an *unseemly, uncleanly, unnatural, unnecessary, unhealthy, and unpleasant* habit.

It pollutes the very earth and atmosphere of America, habituating our young men early and effectually to bow down their necks to the grievous yoke of the *world, the flesh, and the devil.*

3. Its general accompaniments are anything but good. It is usually associated with whiskey, low groggeries, profanity, and all manner of rowdyism. Virtue and cleanliness are natural associates; so also are vice and filth. Take as an illustration a car filled with *smoke* and pools of *saliva*, rushing through space at the rate of forty miles an hour. Some author says, "A smoking-car is a hell upon wheels." What a scene! A sty, a car for "animals that chew the cud," where they may *smoke, chew, and spit*, and have none to molest or make them afraid!

Rev. Daniel Wise, in alluding to the slipshod piety of the day, says: "The road to heaven is to be traveled in railway cars, with ample accommodations for the world, the flesh, and the devil, in suitable portions of the train."—"*Easy-chair Piety, in the Guide.*"

How would St. Paul, or St. John, or the devout Wesley, or the saintly Fletcher, have appeared in a smoking-car with a tobacco-box in his pocket, and a pipe or cigar in his mouth?

4. The general voice of the deeply pious has ever been against it as a *filthy, degrading, wicked* practice. Resolutions condemning it as a *filthy and pernicious, degrading and poisonous* narcotic, have been passed by nearly all our Annual Conferences, and by most of the religious bodies of Christendom. The General Conference of the Methodist Episcopal Church at its last session in 1876, passed the following resolutions:

"*Resolved, 1st, That we advise all our ministers and members to abstain from the use of tobacco as injurious to both body and soul.*"

“*Resolved*, 2d, That we recommend to the Annual Conferences to require candidates for admission to be free from the habit, as hurtful to their acceptability and usefulness among our people.”—*Journal*, 1876.

5. It is attended with an *enormous, needless* expense. The annual production of this *filthy* and contemptible weed is estimated by an English writer at over 4,000,000,000 pounds. This is nearly all *smoked, chewed, or snuffed*. The tobacco bill of Europe and America would feed their entire population. Hundreds of thousands are paying four or five times as much as they give for all benevolent purposes, for this miserable weed which is said to be eaten by only three beings in existence — the tobacco worm, the *most filthy* of all insects; the rock-goat of Africa, the *most fetid* of all the animal creation; and by *man*, made in the image of his Creator. *What a manifestation of the dignity of human nature!* Five hundred millions of the race bow to this filthy tyrant. We shall have to wait patiently for the millennium some time yet.

6. It cannot be used to the glory of God. There can be no *utility* nor *virtue* in using this nauseating and disgusting weed, for which no man has a natural taste till he creates an artificial one, and then becomes enslaved to it for life. How can any person call into existence an appetite for a *filthy, poisonous, disgusting* weed, when he knows that the appetite once formed will have greater power over him than any other? No Christian, having formed the appetite, can gratify it to the glory of God. “Let not sin, therefore, reign in your mortal body, that ye should obey it in the lusts thereof.” How can a Christian, by practice and example, lure others on into this filthy, expensive, unhealthy appetite with impunity? “*Ye are the light of the world.*” He is a carnal man who does it, even though he claim to be a min-

ister of Jesus Christ. "They that are Christ's have crucified the flesh with the affections and lusts."

Does it glorify God for a man to make his breath and his person *nauseating* and *disgusting* to all who meet him, and to fill the air with tobacco-smoke for others to breathe, or to spit tobacco juice about for decent people to look at and walk in? Or do such people belong to that class "*whose god is their belly, whose glory is their shame, and whose end is destruction*"?

We heard a sweet little boy, standing among some larger boys, who were spitting their tobacco juice on the sidewalk, say, "*My father is a Methodist minister, BUT HE CHAWS TOBACCO.*" What an example! The Lord save that dear little boy from his father's curse—the grievous yoke of the flesh and the devil. Just before Bishop Ames died, we heard him advise the colored preachers of the Washington Conference not to use tobacco. He said "*it is wicked to do so.*" We wondered if it were more wicked for *colored preachers* to use tobacco, *than white ones.*

A Methodist exhorter and class-leader came up to the writer one day, with the tobacco spittle running down each corner of his mouth, and said, "Brother, I am going in for sanctification." Of course we said, "*Brother, begin right in your mouth.*"

We recently heard a venerable doctor of divinity say, in the presence of thirty or more ministers, "*Brethren, it is a mean, contemptible, filthy habit,*" and yet that dear brother is a most inveterate *tobacco eater, smoker, and spitter.* How he could indulge in such a "*mean, contemptible, and filthy habit,*" and keep a good conscience, he may know, — we do not.

How sensible men can feel comfortable while seeing those conversing with them, turn their faces to avoid their disgusting breath, is inexplicable. Can it be that

they think making themselves a nuisance is for the glory of God? We write plainly; this is a serious subject. Thousands of little boys — *puny, sickly, nervous* little boys — in all our cities and towns, are *chewing, spitting,* and are *smoking* every old stub they can pick up or get hold of. When their parents, or their ministers, chew or smoke, it helps them amazingly. Reader, if you can pursue this course to the glory of God, pursue it; but if not, at the peril of your soul, let not this unnatural appetite and lust be paramount to the authority of God.

7. We conclude this unpleasant subject with the following from Dr. Adam Clarke, LL.D., F.S.A.: —

(1) “Every medical man knows well that the saliva which is so copiously drained off by the infamous quid and the scandalous pipe is the first and greatest agent which nature employs in digesting the food.

(2) “A single drop of the chemical oil of tobacco, being put on the tongue of a cat, produced violent convulsions, and killed her in the space of one minute. A thread dipped in the same oil, and drawn through a wound made by a needle in an animal, killed it in the space of seven minutes.

(3) “That it is *sinful* to use it as most do I have no doubt, if destroying the constitution, and vilely squandering away the time and money which God has given for other purposes, may be termed ‘sinful.’ Can any who call themselves Christians vindicate their conduct in this respect?

(4) “The impiety manifested by several in the use of this herb, merits the most cutting reproof. When many of the tobacco consumers get into trouble, or under any cross or affliction, instead of looking to God for support, the pipe, the snuff-box, or the twist is applied to with quadruple earnestness; so that four times (I might say, in some cases, ten times) the usual quantity is consumed on such occasions. What a comfort is this weed in time of sorrow! What a support in time of trouble! In a word, what a god!

(5) “I am sorry to have it to say that this idle, disgraceful cus-

tom prevails much at present among ministers of most denominations. Can such persons preach against needless self-indulgence, destruction of time, or waste of money?

(6) "The loss of time in this shameful work is a serious evil. I have known some who, strange to tell, have smoked three or four hours in the day, by their own confession; and others who have spent six hours in the same employment. How can such persons answer for this at the bar of God?"

(7) "Consider how disagreeable your custom is to those who do not follow it. An atmosphere of tobacco effluvium surrounds you whithersoever you go. Every article about you smells of it—your apartments, your clothes, and even your very breath.

(8) "To those who are not yet incorporated with the fashionable company of tobacco consumers I would say, 'Never enter.' To those who are entered, I would say, 'Desist, *first*, for the sake of your *health*, which must be materially injured, if not destroyed, by it; *secondly*, for the sake of your *property*, which, if you are a poor man, must be considerably impaired by it; *thirdly*, for the sake of your *time*, a large portion of which is irreparably lost, particularly in smoking; *fourthly*, for the sake of your *friends*, who can not fail to be pained in your company, for the reasons before assigned; *lastly*, for the sake of your *soul*. Do you not think that God will visit you for your loss of time, waste of money, and needless self-indulgence?" — *Theology*, p. 405.

177. *Has the world ever regarded the Bible standard of religion as otherwise than fanatical?*

It has not; this blind and wicked world has always accounted religion as madness and frenzy. The apostles were called "babblers" and "fools," and said to be "mad," "drunk," and "beside themselves." Christ was accused of being possessed of devils. Luther was styled a heretic. Wesley, Whitefield, and their coadjutors, were called fools, fanatics, and enthusiasts.

The verdict of an English jury was: "We find and present Charles Wesley to be a person of ill fame, a vagabond, and a common disturber of his Majesty's peace, and we pray he may be transported."

Rev. William Burkitt says: "Wicked and carnal men account and represent the holy servants of God as a sort of madmen. Workings of grace are sometimes so far *above reason* that they seem to be *without reason*. There are several acts of holiness which the profane world esteem as madness; as eminent self-denial, great seriousness in religion, their burning zeal, their holy singularity, their fervor of devotion, their patience and meekness under sufferings and reproaches. All these acts of holiness represent the saints as madmen to a carnal man."

178. *What was the fate of those who presented Christianity in its primitive, unsullied purity?*

To pave the way for a work of blood, this ungodly world cruelly murdered God's innocent and lovely Son — drove him out of the world.

1. Matthew is supposed to have suffered martyrdom by the sword at a city in Ethiopia.

2. Mark was dragged through the streets of Alexandria, in Egypt, until he expired.

3. Luke was hanged upon an olive-tree in Greece.

4. John was put into a caldron of boiling oil, at Rome, and escaped death. He afterward died a natural death at Ephesus in Asia.

5. James the Great, after suffering great persecution, was beheaded at Jerusalem.

6. James the Less was thrown from a pinnacle, or wing of the temple, and then beaten to death with a fuller's club.

7. Philip was hanged up against a pillar at Hierapolis, a city of Phrygia.

8. Bartholomew was flayed alive by the command of a barbarous king.

9. Andrew was bound to a cross, where he preached to the people till he expired.

10. Thomas was run through the body by a lance near Malabar, in the East Indies.

11. Jude was shot to death with arrows.

12. Simon Zelotes was crucified in Persia.

13. Matthias was first stoned, and afterward beheaded.

14. Peter was crucified with his head downward.

15. Paul, the last and chief of the apostles, also died by violence. He was beheaded at Rome.

179. *What is real fanaticism?*

It is expecting *results* without the use of *proper means*. God has joined the end and the means together, and it is fatally fanatical to expect *pardon, holiness, and heaven*, without *prayer, repentance, faith, and obedience*.

Fanaticism is being governed by *imagination*, rather than by *judgment*. It proceeds from a satanical or deceived heart, and is often accompanied with a blind, extravagant zeal. It is usually impregnated with *error, bigotry, and party rage*. This is fanaticism; the devil is its progenitor; and those who imagine they are Christians when they are not, are its worst subjects.

180. *Does the Bible countenance shouting and praising the Lord with a loud voice?*

The Bible says: "Let the inhabitants of the rock sing, let them SHOUT from the top of the mountains." "And *all* the people SHOUTED with a *great* shout when they praised the Lord, because the foundation of the house of the Lord was laid. . . . When the foundation of this house was laid before their eyes, many *wept* with a loud voice, and many *shouted aloud* for joy; so that the people could not discern the noise of the *shout of joy* from the *noise* of the weeping of the people; for the *people shouted* with a LOUD SHOUT, and the *noise* was heard *afar off*."

"For the whole multitude of the disciples began to praise God with a loud voice." "If these should hold their peace, the *stones* would immediately *cry out*." "Oh, *clap your hands, all ye people; shout* unto God with the voice of triumph."

Some of our modern lovers of good order may not like

this, but it is authority from headquarters. God says: "Let the villages that Kedar doth inhabit *lift up their voices.*" And, "Let them shout from the top of the mountains." He does not say when these poor sons of the desert shall hear the joyful news of the Saviour's life, death, and resurrection, and get their wandering feet on the Rock of Ages; but he gives permission when it does take place, and their hearts begin to dilate with love to the Lord Jesus, *to shout.* We do not advocate the idea that all Christians must shout, or be demonstrative. We only say what God says: "*Let the inhabitants of the rock shout.*" Why not? Soldiers, sailors, and politicians shout, and the angels shout, and why may not the joyous Christian praise God aloud? Has he no occasion for personal demonstration?

There is a beautiful variety in the natural world,—mountains and valleys, the gentle breeze and the sweeping tornado, sunbeams and the flashes of lightning, the singing of birds and the rolling of thunder.

There is just as great a variety in the spiritual world. When the grace of God fills some hearts, it will show its power by shouts of victory. Some *weep* with gladness, some *laugh* with delight, and some feel so *quiet* they hardly want to breathe. There is a great variety of operations by the same Spirit, and all our conventionalities must give way to the will and order of God.

A striking and beautiful variety is seen in the effects of the miracles of Christ and of the apostles. Blind Bartimeus, after he was healed, followed Jesus giving *glory to God.* Simon Peter's wife's mother, after she was healed, went about her *domestic duties.* The man who lived in the tombs, possessed of the devil, after he was healed, *sat down* at Jesus' feet, clothed and in his right mind. At the transfiguration of Christ, Peter and John *fell on their faces,* and declared it was good for

them to be there. After the poor cripple, lying at the gate called Beautiful, was healed, he *leaped* and *praised* God. Peter did not reprove him nor stop him, but he let him try his new strength; he had been a poor cripple all his life.

181. *Does the Bible countenance responses in religious worship?*

It does. "And Ezra blessed the Lord, the great God. And ALL the PEOPLE answered, *Amen, AMEN.*" "Blessed be the Lord God of Israel from everlasting to everlasting; and *let all the people say AMEN.*" "How shall he that occupieth the room of the unlearned say, *Amen*, at thy giving of thanks, seeing he understandeth not what thou sayest?"

St. John declares he heard them shouting and responding in heaven, "saying, *Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might* be unto our God forever and ever. *Amen.*" Whatever is done in heaven must be in good *taste* and in proper *order*.

182. *Does the Bible countenance physical prostration, and what may appear to carnal men as confusion?*

Paul and Silas were charged with turning the world upside down, and we presume they did not deny the charge. When God met Abraham, and made the great promise to him, "*Abraham fell on his face and laughed.*" Although he "*fell on his face and laughed,*" yet the apostle says, "He staggered not at the promise of God through unbelief, but was strong in faith, giving *glory* to God."

The Psalmist says: "When the Lord turned again the captivity of Zion, we were like them that *dream*. Then was our *mouth filled with laughter*, and our *tongue with singing.*"

When Moses and Aaron drew near and stood before the

Lord, and the glory of the Lord appeared unto all the people, "*all the people shouted and fell upon their faces.*"

Job "rent his mantle, and shaved his head, and fell down upon the ground and worshiped." This was doubtless regarded as *wild worship*; yet there was none like him in all the earth — "a *perfect* and an upright man."

Peter fell down at Jesus' feet (Luke v. 8); the Grecian woman did the same; Mary, also, the sister of Lazarus, fell down at the feet of the blessed Jesus. When the Lord met Paul on his way to Damascus, he lost his *strength*, and lay prostrate on the earth, crying, trembling, and astonished, saying, "Lord, what wilt thou have me to do?"

The redeemed fall prostrate before the throne in heaven, and worship God with loud voices, like the sound of many waters and of mighty thunderings.

183. *Are bodily prostrations and physical exercises any part of religion?*

They are not; but they often accompany the mighty outpouring of the Spirit and work of God.

President Charles G. Finney says: "It is very plain that bodily prostrations and agitations are no part of religion. But it is just as plain that these may be the *natural effect* of discoveries of religious truth. Several instances of bodily prostration and agitations are recorded in the Bible as the result of such discoveries.

"As I have said, they are no part of religion, but they are very natural effects of a very high degree of religious affections and emotions. Nor is it true, as some seem to suppose, that none but what are called nervous people are affected in this way. But it is also true that there is enough in religious truth, if clearly discovered to the mind by the Holy Ghost, to wilt down the bodily frame of the strongest man on earth. ¹²¹ is it at all wonderful that the infinitely solemn, impor-

tant, and awful things of eternity, when clearly brought home to the minds of men, should produce great tremblings, and quakings, and agitations, and prostrations of body, with ‘groanings that can not be uttered’? Nay, verily, it is not at all strange. But the only wonder is, that mankind are not a hundred or a thousand times more affected in this way than they really are.”

President Jonathan Edwards, for learning, and piety, and philosophical accumen, has had few superiors in this country. His ministry was blessed with one of the mightiest outpourings of the Holy Spirit that has ever taken place on this continent.

In speaking of it, he says: “It was a *very frequent* thing to see a house full of *outcries, faintings, convulsions, and such like*, both with *distress* and with *admiration and joy*. There were some instances of persons *lying in a sort of trance* [what the old Methodists called having the power], remaining for perhaps a whole twenty-four hours motionless, and with their senses locked up, but in the mean time under strong imaginations, as though they went to heaven, and had there a vision of glorious and delightful objects.

“It is remarkable, considering in what a *multitude of instances*, and to how *great a degree*, the *frame of the body* has been *overpowered* of late, that persons’ lives have, notwithstanding, been preserved. These things did not begin,” he says, in his day. “They are not new in their kind, but are things of the same nature as have been found and *well approved* of in the church of God before, from time to time.”

He says, in speaking of a revival in Scotland in 1625, that “it was then a frequent thing for many to be so extraordinarily seized with terror in the hearing of the word, by the Spirit of God convincing them of sin, that they fell down, and were carried out of the church, who afterward proved most solid and lively Christians. Many in Ireland, in time of a great outpouring of the Spirit there in 1628, were so *filled with divine comforts*, and a sense of God, that they had but little use of either meat, drink, or sleep, and professed that they did not feel the need thereof.”

President Edwards states, "that wherever these most appear, there is *always* the *greatest* and *deepest* work."

Like John Wesley, President Edwards, President Finney, Christmas Evans, J. B. Finley, and George Whitefield, we should countenance all *genuine* spiritual demonstrations, however extraordinary, such as prostrations, cries of terror, and shouts of praise. We refer the reader to Bangs' and Stevens' "Histories of the Methodist Episcopal Church," to the preaching of Wesley, Fletcher, Whitefield, Bramwell, Abbott, Asbury, and Lee, and to almost all our books of biography.

184. *Is it right to pray for bodily exercises?*

We think it dangerous to either desire, expect, or pray for any physical demonstrations. It is our duty to pray for the mighty cleansing power of the Holy Spirit, and let God work in his own way. If physical exercises accompany the baptism of the Spirit, well; if not, they should not be sought.

185. *What is our safeguard against delusions and imaginations?*

The *Bible*. This is our only standard of doctrine and experience. We are to be Bible Christians. We should keep close to the word of God, and never suppose that any measure of the Holy Spirit obtainable in this world will supersede the teachings of the blessed Bible. God's revealed word is the voice of the Spirit; and the more completely our hearts are filled, subdued, and kept in the Spirit, the more perfectly we shall understand the Bible, and be able to live according to its letter and spirit.

186. *Should the sanctified soul seek, expect, or desire any thing beyond more holiness — as gifts, new revelations, &c.?*

By no means. The heart *full of love* has already found "a more excellent way" than these.

Mr. Wesley says: "The very desire of 'growing in grace' may sometimes be an inlet of *enthusiasm*. As it continually leads us to seek new grace, it may lead us unawares to seek *something else new*, besides *new degrees* of love to God and man. So it has led some to seek and fancy they had received gifts of a *new kind*, after a new heart.

"Another ground of these and a thousand mistakes is, the not considering deeply that *love is the highest gift of God* — *humble, gentle, patient love*; that all *visions, revelations, manifestations* whatever, are *little things* compared to *love*; and that all the gifts above mentioned are either the same with, or infinitely inferior to it.

"It is well you should be thoroughly sensible of this — the heaven of heavens is love. *There is nothing higher in religion* — there is, in effect, nothing else. If you look for any thing but more love, you are looking wide of the mark — *you are getting out of the royal way*.

"And when you are asking others, 'Have you received this or that blessing?' if you mean any thing but *more love, you mean wrong*; you are leading them *out of the way*, and putting them upon a *false scent*. Settle it, then, in your heart, that from the moment God has saved you from all sin, you are to aim at nothing more, but more of that love described in the thirteenth of the Corinthians. You can go no higher than this, till you are carried into Abraham's bosom.

"I say again, Beware of *enthusiasm*; such as the imagining you have the gift of prophesying, or of discerning of spirits, which I do not believe one of you has; no, nor ever had yet." — *Plain Account*, pp. 140, 141.

SECTION XXI.

ADVICE TO THOSE PROFESSING PERFECT LOVE.

187. *What advice would you give those professing holiness?*

1. Keep up a daily, or rather a perpetual, devotement of all to God. Search and surrender, and re-search and surrender again, and keep every vestige of self upon the altar under the consuming, sin-destroying flame. Entire sanctification cannot continue without continued submission to God. "*Submit yourselves, therefore, to God.*"

2. Remember the life of the Christian is a life of faith. We are *justified* by faith, *sanctified* by faith, and must *stand* by faith. There must be a continuous faith. Faith, in the entirely sanctified, becomes in a sense a state of mind — *a habit of the soul*. We must give up all idea of resisting temptation, or of acceptably performing any service for Christ, by the mere force of our own resolutions. This is to be your victory, "even your faith." "*The life which I now live in the flesh, I live by the faith of the Son of God.*"

3. You must acquire the habit of living by the minute. Take care of the present moment. Trust God *now*; do God's will *now*; do not offend God *now*. You are to act for the future; but act by the minute. "*Be careful for nothing; but in every thing, by prayer and supplication, with thanksgiving, let your requests be made known unto God.*"

4. Live in the constant use of all the ordinary and instituted means of grace — public and private prayer,

meditation, searching the Scriptures, and the sacrament. *"They that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles; they shall run, and not be weary; and they shall walk, and not faint."*

5. Do everything in the name of the Lord Jesus, and to the glory of God. The Saviour expects you to eat, drink, dress, spend your time, talents, and property, and transact your business, with reference to the same objects for which you pray, read your Bible, and worship God. *"Whether, therefore, ye eat, or drink, or whatsoever ye do, do all to the glory of God."*

6. Avoid sinful *lightness* and *levity* on the one hand, or *moroseness* on the other. Be cheerful, but not frivolous and vain; sorrowful, but not sour or gloomy. Maintain the dignity, the purity, and the sanctity of the Christian character. *"Be sober, grave, temperate, sound in faith and charity."*

7. Cultivate the deepest humility and reverence in your approaches and addresses to God. Never allow yourself to use light or irreverent expressions of God, or of his great work, however joyful or ecstatic you may be. You are "a temple of the Holy Ghost;" therefore be careful, and walk softly before God. *"I am the almighty God; walk before me, and be thou perfect."*

8. Study the Bible. Be a Bible Christian in *theory*, in *experience*, and in *practice*. Make your *honesty*, *justice*, *veracity*, and *self-denial* harmonize with the teaching of the Bible. Avoid seeking, or encouraging others to seek any mystical experience not explicitly taught in the Bible. Be satisfied with increasing love, power, and communion with God, and avoid all those mystical and unscriptural isms, which have wrought disastrously against the doctrine of holiness. *"Search the Scriptures; for in them ye think ye have eternal life."*

9. Redeem your time. Imitate the example of Christ:

rise early in the morning, and while others are slumbering, pray, "search the Scriptures," and commune *with God*. Make every day and hour tell upon your best interests and the cause of God; "*redeeming the time, because the days are evil.*"

10. Acquire the habit of constant watchfulness against sin. The tempter is vigilant and insidious, ever on the alert, and full of artifice. In an unguarded moment you may lose what has cost you years of toil, and what you may never be able to regain. "*Therefore let us not sleep, as do others; but let us watch and be sober.*"

11. You must absolutely refuse to comply with temptation, under any circumstances, or to any degree. In the strength of God you must say No to the tempter every time. In the fiercest temptation, a resolute No, and a *single look to CHRIST*, will overcome the wicked one. Be careful and distinguish between temptation and sin. (See questions 41, 42.)

(1) A sinful impression, or suggestion, resisted till it disappears, is temptation, and only temptation — not sin.

(2) A sinful suggestion, courted or tolerated, or at length complied with, is sin. "*RESIST the devil, and he will flee from you.*"

12. Endeavor to preserve a perfect consistency between your *profession* and *practice*. Your profession will raise reasonable expectations which you must meet and vindicate by your life and the "fruit of the Spirit." Be exemplary in all things, especially in small matters, and "abstain from all appearance of evil." Mr. Wesley says, "He that neglects little things shall fall *little by little.*" "*I beseech you that ye walk WORTHY of the vocation wherewith ye are called.*"

13. Be careful how you consider *impulses* and *impressions* as the teachings of the Spirit. We are to be "led by the Spirit," but it is principally by its illuminations.

The man who is led by the Spirit is filled, not with impulses and impressions, but with light. At least, never allow any impulse to lead you to any course not in perfect harmony with the Bible, enlightened reason, and the providence of God.

Mr. Wesley says: "Some charge their own *imagination*s, on the will of God, and that not written, but impressed on their hearts. If these impressions be received as the rule of action, instead of the *written word*, I know nothing so wicked or absurd but that we may fall into, and that without remedy." "*When he, the Spirit of truth, is come, he shall guide you unto all truth.*"

14. Read the best writers on Christian holiness. We mention Messrs. Wesley, Fletcher, and Clarke, Bishops Peck and Foster, Drs. Steele, Peck, McDonald, Mahan, Boardman and Finney. But the Bible should be *first, last, and always*. "*Give attendance to reading, to exhortation, to doctrine.*"

15. Do not let the adversary lead you to dwell upon some *one subject*, to the exclusion of others, such as *faith, dress, pride, worldliness, masonry, &c.* Aim at symmetry of character, and give each item its proper attention. Make no hobby of any single item in particular, but of a symmetrical holiness in general. The Bible has no hobby but "*holiness without which no man shall see the Lord.*"

16. Be careful and not *underestimate* or *disparage* justification and regeneration. This is unwittingly done sometimes, in speaking of sanctification, and is fruitful of injurious results. It is a *great* and *glorious* thing to become a child of God, and an heir of eternal life. Pardon, adoption, and regeneration constitute the principal items of personal salvation; they are inseparable from, and indispensable to entire sanctification. In speaking of perfect love we should never minify the great foundation upon which the whole Christian character and life

rest. "Walking in all the commandments and ordinances of the Lord blameless."

17. Avoid an unwarrantable extreme in allowing this one subject to become *entirely absorbing*. The following are some of the indications of this extreme:

(1) A *disrelish* for any other theme, or the accessories of holiness.

(2) A *desire to avoid hearing* those discourses which dwell upon other Bible topics.

(3) A *conscious aversion* to that experience which falls short of the highest gospel standard.

(4) A *distrust in the religion* of those who make no *special* efforts for the promotion of holiness.

(5) Feelings of *inaptitude* and *disqualification* for labor that aims directly for the conversion of souls. "That ye might walk worthy of the Lord unto all pleasing, being fruitful in EVERY GOOD WORK, and increasing in the knowledge of God."

18. In the confession of holiness avoid all *ostentation*, *display*, and *affectation*. Let your testimony be artless, simple, easy; let it exalt Christ, and humble you. Cultivate a sense of unworthiness, and let every thought, and look, and word partake of the spirit of lowliness. "Let your speech be always with grace seasoned with salt, that ye may know how ye ought to answer every man."

19. Do not seek to be *conspicuous*. Seek no prominence because of your learning, talents, piety, person, or possessions. Avoid all display; keep a single eye. Your great business is to glorify God. Let your *dress* administer to your *comfort*, *convenience*, *decency*, and *modesty*. "Be clothed with humility; for God resisteth the proud, and giveth grace to the humble."

20. On the other hand, do not (through a desire to avoid being conspicuous) neglect to "stand up for Jesus." Wesley says: "Your holiness will make you

as conspicuous as the sun in the midst of heaven." While on the one hand you are not to *seek* it, on the other, do not think you can *avoid* it. "Ye are the light of the world." A holy, active, zealous lover of God and man will be seen of men. Stand up for God; speak, pray, and live to please him. "*Let us go forth, therefore, unto him without the camp, bearing his reproach.*"

21. Avoid all evil speaking. Never talk about the faults of an absent person. We are encompassed by this sin on every side, and are in great danger of being carried away by the torrent. Watch over your lips, and "*Speak evil of no man.*" "*Speak not evil one of another, brethren.*"

22. Do not allow yourself to talk much about the *opposition* you meet with from ministers and Christians. Never pray for yourself or others as if you or they were persecuted, especially not in public. Do not suffer your mind to dwell upon the opposition you meet with, lest you should be "*overcome of evil.*" "*Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report, if there be any virtue, and if there be any praise, think on these things.*"

23. Avoid a censorious, fault-finding spirit. This will sour and ruin your soul. You may *grieve*, but never *fret*. You may *sorrow* over the condition of things, but do not *scold*. While you must be plain, truthful, and searching, yet be patient, kind, and forbearing. "*Warn them that are unruly; comfort the feeble-minded; support the weak; be patient toward all men*"

24. Be careful to treat with the utmost kindness those who have not obtained this rich experience. Do not fall out with them on account of their dullness to learn or their slowness to believe, and unwillingness to seek holiness. Avoid all tartness of expression, and all undue

severity, even though they should contradict and cavil. Rev. B. T. Roberts well says, "A bold, positive, dogmatic manner does not at all become the followers of Him who was meek and lowly of heart." "*We, then, that are strong, ought to bear the infirmities of the weak, and not to please ourselves.*"

25. Do not separate yourself from those who are in the dark respecting this glorious experience. Stay in the church, and "let your light shine." If you stand up for Jesus, and *confess* and *urge holiness* in some of our popular, proud, formal, and fashionable churches, you may find but little sympathy, and may have to stand alone. No matter; according to your day so shall your strength be. Do your whole duty in the church with meekness and wisdom; if you are excluded, let not the responsibility be yours. "*He that endureth to the end shall be saved.*"

26. Avoid controversy. Few persons can engage in it without sooner or later getting into a bad spirit. Avoid becoming excited and getting into a scolding and vociferous manner of speaking. "*The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth.*"

27. Make your whole spirit and life a practical exemplification of personal holiness. It is said that after Benjamin Franklin failed, by all his philosophical arguments, to convince the farmers of his day that plaster enriched the soil, he took some plaster and formed it into a sentence by the road-side. The wheat grew up through those letters about twice as rank and green as the other wheat, and the farmers could read for months, in letters of living green, "THIS HAS BEEN PLASTERED."

SECTION XXII.

HOLINESS CONSIDERED HISTORICALLY.

188. *Where has the doctrine of Christian perfection been in the past history of the church that we seem only to hear of it now?*

The implication of this question is not the fact in the case. This doctrine is not new. It is as old as the Bible, and some parts of the Bible are nearly four thousand years old. It is taught and enforced in the moral law given at Sinai to the Israelites. When Abraham was ninety years old, the Lord appeared unto him, and said, "I am the Almighty God; walk before me, and be thou perfect." This is proof that this doctrine was inculcated four hundred years before the giving of the law.

This doctrine has always existed in the church with more or less clearness. That the Apostolic Fathers, Martyrs, and primitive Christians believed in, and walked in the light of this grace, is very evident. They lived and died abiding in Christ, under the cleansing blood of the atonement. It was this grace that gave them their great success, and afforded them sustaining power in the jaws of death. Ignatius, bishop of Antioch, who was given to the wild beasts at Rome when one hundred and seven years of age, said, "I thank thee, O Lord, that thou hast vouchsafed to honor me with a perfect love towards thee."

The primitive Christians received Christ and his word in such searching thoroughness and fullness, as to disarm

death of its terrors in its most sudden, violent, or tormenting forms; they were ready to go and meet their Lord. When threatenings were sent to Chrysostom from the hand of the Empress, he replied, "*Go tell Eudoxia that I fear nothing but sin.*"

Irenæus taught that those were perfect "who present soul, body, and spirit faultless to the Lord. Therefore those are perfect who have the spirit and perseverance of God, and have preserved their souls and bodies without fault."

Clement, in his Epistle to the Ephesians, says: "Ye see, then, beloved, how great and wonderful a thing love is, and that no words can declare its perfection. Let us beseech Christ that we may live in love unblamable."

Macarius taught the doctrine more clearly than any of the Fathers. Of our duty and privilege, he says: "It is *perfect purity from sin*, freedom from all shameful lusts and passions, and the assumption of perfect virtue; that is, the purification of the heart by the plenary and experimental communion of the perfect and divine Spirit."

189. *Did the general church abide in this simple way of faith in Christ, and in his power to save to the uttermost?*

No; if she had, we believe the world would have been converted long ago, and the eleven hundred years — the long night of the dark ages — would never have given birth to Mohammedanism, Arianism, and Greek and Roman Catholicism. The *mystery of iniquity*, which the apostles declared had begun to work in their day, developed itself in one corruption after another in the church, even from the first century; so that in the third and fourth centuries there were many human devices to supplant simple faith in Christ.

In the third century, cotemporary with the early corruptions of the Roman Church, in her alliance with the Emperor Constantine, a branch of the Western Church

broke away from its fellowship with Popery, and fled to the mountains of Piedmont, to enjoy the unrestrained liberty of worshiping Christ in *scriptural purity* and *simplicity*. There, until the present time, this ancient church of the Vaudois has remained, and the gates of hell have not prevailed against her in her many persecutions of fire and sword by the bloody Church of Rome.

They kept their residence in the Waldensian mountains, and valleys of the Alps, and of the Pyrenees, where age after age they found an asylum from the tyranny of Popery. They have kept their testimony pure in the word of God, and their doctrine and discipline have been preserved from the time of the primitive martyrs, and they are now the principal regenerators of Italy. They hailed with joy the early Hussite reformation and the great reformation under Luther, having kept alive the Scripture doctrine of *justification by faith*, and *sanctification by the Holy Ghost*.

Their faith in the pure word of God, and their evangelical experience, sustained them through centuries of darkness and persecution. Their apostolic origin, perpetuity, general orthodoxy, evangelical simplicity, and sanctity of character, have been repeatedly admitted by the Church of Rome herself, although they have been the objects of her most cruel persecutions for more than a thousand years.

It was among their descendants, the *Moravians*, that Mr. Wesley found this doctrine, which had been kept as a lamp of celestial fire in their experience. Count Zinzendorf told Mr. Wesley: "For ten years I have not done my own will in any thing, great or small. My own will is hell to me."

190. *Did not the doctrine of Christian perfection originate with Mr. Wesley and the Methodist Church?*

By no means. The outlines of this doctrine and ex-

perience, as we have seen, can be culled from the writings of the best divines from the time of Christ. Mr. Wesley and his coadjutors taught it as they found it in the Bible and experienced it in their own hearts. The essential elements of the Wesleyan doctrine have been developed from the earliest ages of the church in proportion as vital Christianity has prevailed. Every great evangelist since the apostles, who has made his mark on his age, has taught the doctrine with more or less distinctness. In all the great reformations, this doctrine and ~~ex~~perience was broached, but it was not the time for its full representation and spread, as the church was not clear in her justification, and was struggling with the innovations and corruptions of Popery.

In France, in 1620, it was taught by Molinos, who suffered imprisonment and death for this scriptural truth. It was then called *mysticism*, or *Quietism*. Archbishop Fenelon, a French bishop, taught the experience in all its essential items, though he mixed with it much of error and human merit. Any man who could cry out, as he did, "O Lord, take my heart, for I cannot give it; and when thou hast it, oh, keep it, for I cannot keep it for thee; and save me in spite of myself, for Jesus Christ's sake," can not drift very far from the truth.

Madam Guyon was clear in the experience, and for her devotion to God and his truth was imprisoned in the French Bastile for four years.

George Fox, the founder of the society called Friends, taught that it was the privilege of Christians to be fully saved from sin, and was imprisoned and greatly persecuted for teaching and professing Christian holiness nearly a hundred years before the Wesleys began to preach it.

Samuel Rutherford, more than two hundred years ago, said: "Christ is more to be loved for giving us sanctifi-

cation than justification. It is in some respects greater love in him to sanctify than to justify, for he maketh us more like himself in his own essential portraiture and image in sanctification."

In the ritual of the Protestant Episcopal church we have the following: "Cleanse the thoughts of our hearts by the inspiration of the Holy Spirit, that we may *perfectly love thee*, and worthily magnify thy holy name, through Jesus Christ our Lord." . . . "Vouchsafe to *keep us this day without sin*, and grant thy people grace to withstand the temptations of the world, the flesh, and the devil, and *with pure hearts* and minds to follow thee."

No Christian in the world would hesitate to offer these prayers, and yet they are perfectly accordant with the doctrine of Christian perfection, and a perpetual indorsement of this doctrine in the most solemn spiritual services of that church.

191. *How was Mr. Wesley led to receive and teach the doctrine?*

He says: "In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's 'Rules and Exercises of Holy Living and Dying.' I instantly resolved to dedicate all my life to God, all my thoughts, and words, and actions."

Bishop Taylor was an eminent prelate in the English Episcopal Church.

"In the following year, 1726," he says, "I met with Kempis' 'Christian Pattern.' The nature and extent of inward religion, the religion of the heart, now appeared to me in a stronger light than ever it had done before."

Thomas Kempis was an Augustine monk, distinguished for his apostolic simplicity and purity. His "Christian Pattern" has been translated into all modern languages, and published in more than a thousand editions.

“A year or two after,” he says, “Mr. Law’s ‘Christian Perfection,’ and ‘Serious Call,’ were put into my hands. These convinced me more than ever of the impossibility of being half a Christian.” At this time Mr. Wesley became determined to be all the Lord’s, to give him his soul, his body, and his substance.

William Law was a divine of the Church of England, and his “Serious Call to a Holy Life” was pronounced by Drs. Johnson and Gibbons as one of the most powerful works on devotion in the English language. The great soul of Wesley communed with these eminent men of God, and their writings had much to do in moulding his remarkable character. “In 1729,” he says, “I began not only to read, but to study the Bible, as the one, the only standard of truth, and the only model of pure religion.”

Dr. Stevens, in his History of Methodism, says: “The holy club was formed at Oxford in 1729, for the sanctification of its members. The Wesleys there sought purification, and Whitefield joined them for that purpose.”

These divinely prepared instrumentalities in connection with association with the Moravians gradually led Mr. Wesley into the clear *light* and *truth* of this blessed *doctrine* and *experience*, and he felt divinely called to spread it through all lands. He thus became the great evangelist of Christian perfection.

Alexander Knox said, in the North British Review: “In John Wesley’s view of Christian Perfection are combined in substance all the sublime morality of the Greek Fathers, the spirituality of the mystics, and the divine philosophy of our favorite Platonists. Macarius, Fenelon, Lucus, and all their respective classes, have been consulted and digested by him; and his ideas are essentially theirs.”

Mr. Wesley’s *call*, and his *day* were *extraordinary*. At that time God raised up three *extraordinary* men, of

whom it may be said, "Their sound went forth into all the earth, and their words unto the ends of the world." There was John Wesley to *formulate* the doctrine and *preach* it, Charles Wesley to put it into *poetry* and *sing* it, and John Fletcher to refute those who wrote against it. They scattered this truth all over England and the United Kingdom, and the fruit thereof shakes to-day like Lebanon.

192. *What was the chief characteristic of original Methodism?*

Christian Perfection was, and has always been, the peculiar and distinctive doctrine of Methodism, the leading and central truth in her doctrinal teachings. As already noticed, it had been held before with different degrees of clearness by numerous individuals, but it had never been the distinguishing principle of any branch of the church. It was formulated by Mr. Wesley, and has been declared, from the commencement, to be "the depositum committed to the people called Methodist," and that God's design in raising up our church "was to spread scriptural holiness over these lands."

We admit Christian holiness should not be regarded as the doctrine of a sect, but the crowning doctrine of the Bible, yet it has been this which has mainly distinguished Methodism, and warranted the encomium of Dr. Chalmers: "*Methodism is Christianity in earnest.*"

To confirm this I will quote from Dr. Warren, of Boston University, and Dr. John McClintock, two of the leading minds of the Church.

Dr. Warren says: "In Luther's mind, justification by faith was the central idea of Christianity, and in Calvin's the decree was the central idea. But Methodism, in respect to its inmost spirit and essence, is a viewing of Christianity from the standpoint of Christian perfection, or perfect love. In Mr. Wesley's experience, the struggle was for entire sanctification; and so, in

the study of the doctrines of the Bible, he looked at them all from the higher stage of religious consciousness, and perfect love became the formal principle of his theology." — *Introduction to Theology.*

In his Centenary Address, Dr. John McClintock says: "Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only Church in history, from the Apostles' time until now, that has put forth as its very elemental thought the great, central, pervading idea of the whole book of God from the beginning to the end — the holiness of the human soul, heart, mind, and will. Go through all the confessions, of all the churches, and you will find this in no other. It may be called fanaticism, but that, dear friends, is our mission." . . . "There is our glory. There is our power, and there shall be our triumph."

193. *How did this doctrine stand related to original American Methodism?*

The same as it did to English Methodism. It was the grand theme preached, and urged upon believers by the leading minds of the American Methodist Church, and a large number of both preachers and people enjoyed the experience. No inconsiderable proportion of our early ministers enjoyed and professed this grace; among these were Bishop Coke, Bishop Asbury, Bishop George, Bishop McKendree, Bishop Hamline, Drs. Olin, Bangs, Fisk; Revs. Merritt, Garrettson, and a great multitude of mighty men of God.

As in England, during the life of Mr. Wesley there were special seasons of the revival of the preaching and experience of this doctrine, so at different periods during the century of American Methodism, this experience has had its prominent seasons of revival, and then it has waned and the love of many waxed cold.

Soon after our war with England there was a mighty outpouring of the Spirit, and thousands of believers entered into the rest of perfect love. At that period Bishop Asbury wrote in his journal: "Our pentecost has come

for sanctification. I have good reason to believe, that upon the eastern shore of Maryland four thousand have been converted since the first of May, and a thousand sanctified." Rev. Henry Bøehm gives an account of some of the work at this time, in his diary. (See question 136.)

The work at that period was under the labors of Bishops Asbury, McKendree, George, and Jesse Lee, Freeborn Garrettson, Benjamin Abbott, and Peter Van-ness.

Some forty years ago there began a revival of this work extending through New England, New York city, and especially through western New York, led on by Bishop Hamline, Dr. George Peck, Dr. F. G. Hibbard, Dr. John Dempster, Dr. Nathan Bangs, Dr. William Reddy, Dr. Jesse F. Peck, Dr. Thomas C. Upham, Rev. B. W. Gorham, Rev. B. T. Roberts, Rev. William McDonald, and especially by Mrs. Phoebe Palmer.

Under these devoted leaders the work gradually spread through the church, and the subject received more attention than during many years previously. Dr. Stephen Olin, president of Wesleyan University, alluding to the work at that time, said: "For nearly the last half century, little has been said about it in this country. Now the doctrine is reviving again. With it will come many blessings, great power and grace."

During this period it was extensively written upon, and special meetings for its promotion were started in several of our chief cities, and many entered into the experience. Mrs. Phoebe Palmer was an honored instrument in the hands of God in promoting this work. During forty years, a special service has been held each week at her residence in New York, and Christians of all lands and all sects have visited this meeting, and been led into the King's highway of perfect love.

She and her devoted husband traveled extensively in Canada, in England, and all through our own country, teaching the doctrine of full redemption through faith in the blood of Christ; and God made her an evangelist of light and love to thousands and tens of thousands on both sides of the Atlantic. She gave constant prominence to this experience, and her spirit was fragrant with its *sweetness* and *power*. She believed it, and published it. She enjoyed it, and professed it, and lived and died in its inspiring triumphs, while others now enter into her labors.

She wrote more upon the subject than any other female writer in the church, and the light of eternity alone will fully reveal her success in leading sinners to Christ and saints to the cleansing fountain.

During this period Rev. Charles G. Finney, president of Oberlin College, and Professor Mahan, of the Congregational Church, experienced this grace, taught it to their theological students, and wrote much upon the subject. For years Oberlin College sent out but few young men to the ministry who did not either profess or believe in this doctrine. Although President Finney mixed the doctrine with some new-school Calvinistic sentiments, yet in the great essentials he harmonized with the Wesleyan view.

194. *What is the object of the National Camp-meeting Association, and how does it stand related to this doctrine?*

This association has for its special object the promotion of Christian holiness. It was providentially called into existence in 1867, at the close of our late civil war. The work of this association constitutes an important item in the *revival* and *spread* of this doctrine. Never, perhaps, since the days of primitive Christianity, has there been a more general manifestation of the spirit

and power of God to purify human hearts and save sinners than at the services of this association.

The organization is composed of some twenty ministers and laymen, and has held forty-four national camp-meetings, distributed through fifteen states of the Union, besides tabernacle meetings held on both shores of the continent. Through this instrumentality, an interest has been awakened on the subject deeper and more general than ever before. The great gatherings at *Vineland, Manheim, Round Lake, Oakington, Des Plains, Hamilton, Urbana, Moundsville, Landisville, Cedar Rapids, Wesley Grove, Clear Lake, Old Orchard, Sacramento, Salt Lake, and San Francisco*, will never be forgotten.

These names are embalmed with sacred remembrance of the marvelous power of God in the hearts of many thousands. Through this instrumentality, during the past ten years, a multitude of the membership of our churches have been quickened in their religious life, and many of our ablest ministers have been entirely sanctified, and become advocates of this special doctrine of the Bible and Methodism. The comparatively low religious life of the whole American Protestant Church at the close of the war felt the impulse, and has been benefited by this revival of Christian holiness. In "The Abiding Comforter," Rev. Anthony Atwood says: "This association has done a service for all the churches of every name, as well as led many thousands from the way of sin to a life of piety."

The doctrinal teachings of this association are nothing *new*, or *strange*; its members, with only one or two exceptions, are all members of the Methodist Episcopal Church, and hold no more, nor less, than the doctrines taught by the standard authorities of the church—Wesley, Fletcher, Watson, Clarke, Benson, Foster, and Peck, all of whom recognize Christian perfection as the distin-

guishing doctrine of Methodism. The association has aimed only at pushing this *doctrine* and *experience*, as taught by the church, to the front, and giving it the prominence which its importance and its relations to the general work of God demand.

Dr. Fowler, editor of the *Christian Advocate*, says: "The advocates of the higher life have a legitimate idea, and it is producing a marvelous and most salutary effect, not only in this country, but in England, Scotland, Germany, and France. We bid them God speed. They are rendering familiar, outside the pale of Methodism, a great truth which Fletcher taught, and also lived, a hundred years ago, and which Wesley pronounced the '*grand depositum of Methodism*, — that for which, he believed, Methodism was chiefly raised up." — *Editorial in Advocate*.

The great Head of the church has set his seal of approbation upon their labors, and the results have been marked and hopeful. A general impulse has been given to the work, and a large number of state, conference, and local associations, for the promotion of holiness, have been formed; and special meetings in its interests have multiplied, so that they are now held in all our cities, large towns, and in many villages throughout the country. Nor are these meetings confined to our own denomination, but are attended by members of other churches. Union camp-meetings, union conferences, and conventions have been held in its interests, in both this country and in Europe. In England and Germany, conventions have been held, at which, in some instances, a thousand ministers of all denominations have been present, sitting together in delightful Christian fellowship and brotherly love. Our eyes have seen Presbyterian, Baptist, Congregational, Lutheran, and Methodist ministers and bishops all present, and united in sweet harmony at great meetings for the promotion of holiness.

Dr. H. Bannister, writing of the results of this association, for the Advocate of Holiness in 1875, says: "During almost fifty years' connection with Wesley's communion, I have never seen such an apparent growth of the spirit of holiness manifest in the humble, exemplary lives of God's people as at the present time. I believe that agencies, instituted of set purpose in the name of the God of truth and holiness, to effect this growth, have not wrought in vain. Though no partisan in their behalf, I have rejoiced in them all." . . . "Its banners are now floating in almost every breeze. The conscience of the Church on this duty has been quickened, and our ministry generally have come to see the subject in a clearer light, and to urge the duty with greater intensity of interest."

Within the past few years there has arisen a literature on this subject, in the form of *books, magazines, papers, and tracts*, such as the church has never possessed before. The *hymnic, biographic, didactic, and periodic* literature devoted to Christian purity is now more abundant than that devoted to any other item of Christian doctrine; and much of this has been created and guided by the best and purest minds in the church.

195. *Do not the formation of associations, and holding special meetings for the promotion of holiness, tend to division in the church?*

No. This has been asserted over and over again, but never proved. We wish to meet this question squarely. No legitimate efforts to promote holiness tend to *division among Christians*. The direct opposite of this is true. Sin *alienates and divides*; holiness *unites and binds* together, and constitutes the strongest bond of union in the church of God. Any other union in the church is but a rope of sand.

Holding special meetings for the promotion of holiness, and pressing it upon the attention of the church by associations, organized only for mutual co-operation in such

work, will create division *only where it ought to* — among *dead, worldly* professors, who attend *theaters, parlor dances, festivals, places of amusement, and play euchre*, and yet belong to the church, and desire to run it on the line of their *spirit and lives*. Proud, fashionable, and worldly people in the church, annoyed by those deeply devoted to God, have made this cry from the days of Wesley.

Bishop Foster well says: "We cannot doubt that in many, perhaps most instances, they have been driven to separate and class efforts, from the indifference and coldness of the body of their brethren, and in many instances of the pastors. The cure of the evil must be sought and found, not in surrendering the doctrine or experience, but in a general movement of the sacramental host to higher experience." — *Christian Purity*, p. 276.

Rev. Dr. Stevens, in his *History of Methodism*, says: "The professors of sanctification were generally distinguished more than other Methodists as 'calm and sober-minded.' Quietness without 'quietism' became a characteristic of them as a class, and among preachers and people, they were considered by Wesley to be his most prudent, most reliable coadjutors." — *History*, vol. i. p. 405.

We maintain that the *fruit* of these *organizations and meetings*, and of this *doctrine and experience*, after more than one hundred years of trial, has proved good. The late Bishop Thomson said in the *N. Y. Advocate*: "It is not saying too much to aver that they (the professors and advocates of this doctrine) form the most loving, spiritual, and effective membership in the churches to which they belong."

These very persons (connected with these associations) constitute no inconsiderable part of the attendants and workers in our prayer, class, and revival meetings. Facts are stubborn things, and William Pitt once said in the British Parliament, "*One fact is worth a thousand arguments.*"

The facts that we present are these :

1. It cannot be shown that these associations or meetings have ever divided the church.

2. The Protestant Church has never been so much united as during the past ten years, and yet the doctrine of holiness has never received as much attention by all denominations as during that time.

3. As to the Methodist Church, she was never more united in all her connectional interests and work. She has increased more during the past ten years than during any decade of her existence — more than double any other decade. Her total increase in ten years has been 4,024 ordained itinerant ministers, 4,501 local preachers, and 635,101 in her lay membership. She has built 4,974 churches, at an expense of over \$51,000,000.

Her increase alone in ten years is more than double the whole Congregational Church, nearly three times the membership of the Episcopal Church, and six times that of the Reformed Dutch Church, and about equal to the whole membership of the Presbyterian Church of this country.

We do not mention these facts boastfully, but in vindication of the practical efficiency of Christian holiness as the great unifying and evangelizing power of Methodism. And yet not half as much has been accomplished, as would have been, if the church more generally had put away her sins, come up to her privilege, and there had been less fault-finding with the measures and efforts put forth to promote Christian holiness.

The ministry of the Methodist Church cannot afford to *ignore* this doctrine, to *antagonize* it, to *tone* it down, or *emasculate* it. The history of Methodism is a diary of Christian holiness, cutting its way through the icy walls of a nominal Christianity; and he who would rob it of its clear and specific testimony on this subject, or hinder

its best efforts for advancement, is an unworthy successor of the Wesleys.

196. *Is the work and experience of holiness making progress in the church?*

It is. One needs but an honest look, to be convinced of the interest and deepening conviction on this subject in the churches, both of this country and Protestant Europe. Coldness, formality, and spiritual death are seen to be inadequate to meet the encroachments of the world, and contend with the *greed and fraud, intemperance, impurities, riots, sabbath desecration, and bold skepticism* so fearfully prevalent. More attention is now given to the circulation of books and periodicals, devoted to its promotion, and the attention of the church is more generally directed to its claims and importance. The number of those in the ministry who enjoy it, and *faithfully preach* it, is increasing constantly, and 'the *witnesses of perfect love* in the membership are augmenting from year to year.

But it must be remembered there is much yet to be done, as vast multitudes of our people never read the excellent books and periodicals furnished by the church on this subject. Many of our preachers do not enjoy perfect love; some seldom preach it; and, painful as is the admission, some discard Mr. Wesley's views altogether. Many, *very many*, of our members are living without an experimental knowledge of its saving power and blessedness. Some, we fear, are content to remain so.

While, then, we rejoice, and give thanks to God for what has been, and for what is being done, we should be incited to pray and labor to secure a more extensive and general work of perfect love through our entire ministry and membership.

SECTION XXIII.

MISCELLANEOUS.

197. *What was the distinguishing characteristic of the great Wesleyan reformation?*

“The Wesleyan reformation was eminently a movement in favor of holiness. The true doctrine of Christian perfection was, perhaps, more *clearly taught* and *powerfully enforced* than at any former time since the days of primitive purity. And while the *great mass of converts* made it their *aim*, *large numbers* passed on to the *actual experience* and living demonstration of the power of Christ to cleanse from all sin. And mark the result: ‘No weapon formed against them could prevail.’ From the feeblest beginnings, without wealth, without power, in the midst of the most violent persecutions, they have moved on in a career of usefulness unparalleled since the days of the apostles.” — *Bishop Peck: Central Idea*, p. 26.

198. *Is not the church subject to many and great dangers?*

She is; and in view of it needs holiness as a coat of mail and a strong tower, to secure her safety. She has frightful dangers in her outward prosperity. She has dangers in her accumulation of wealth and numbers, and in her increasing popular and secular power; and unless her purity and moral power are kept *clear* and *strong*, she will inevitably meet with sad and deplorable reverses.

The Methodist Church is in great danger of drifting away from her primitive *simplicity*, *spirituality*, and *healthful discipline*. It is believed by many that while she is increasing in numbers and becoming *wealthy* and

popular, there are sad and unmistakable evidences that in many places she is losing her original *zeal, sacrificing spirit*, and *spiritual power*.

When the Methodist Church, or any other church, relies for her success upon any thing, but deep, vital, and practical godliness, she will inevitably fail in accomplishing her great mission. Numbers, wealth, learning, position, or popularity, can never supply the place of *piety*. This is indispensable, and it must be *first, last, and always*.

Were Mr. Wesley to leave his mansion near the throne, and visit the Methodist churches of America, we fear he would have occasion to cry out, in many places, in the language of the venerable Asbury, who, just before he died, preached in Baltimore, at the Eutaw-Street Church, with great plainness of speech; and after expressing his fears that the Baltimoreans were departing from the *simplicity of Methodism*, he raised his voice and cried aloud, "Come back! COME BACK!! COME BACK!!!"

These are times of peril and danger to Christians. "Satan himself is transformed into an angel of light." It is not as easy now to serve God faithfully as many appear to suppose. The path of duty is being obscured in many ways. Efforts to popularize Christianity, by driving Christian morality to the very bounds of evil, are constantly put forth. Worldly compromise is on the increase. The great problem of the age appears to be, not how to be Christ-like; not how to bring the human heart into complete conformity with the heart and life of Christ; but how may we conform to the world, and not lose our hope nor our Christian reputation? How much like the world may we live, and still maintain a profession of friendship for Christ and a hope of heaven?

Efforts to work out this problem are having a terrible influence upon the practical and experimental Chris-

tianity of this age. Such is its moulding power upon the sentiments and practice of a large portion of professing Christians, that they bear only a slight resemblance to the sentiments, practices, and experience of the apostolic church. Hence the way to heaven, instead of becoming more plain and easy, as men have sought to make it, has been rendered vastly more perilous. The difficulties in the way of a truly godly life are not less than formerly, but in some respects are on the increase. This, to the really wise and deeply spiritual, is becoming more and more apparent. We live in an age of deep, insidious, satanic operation.

Many of the most spiritual duties and exercises of true religion, such as closet devotion, self-examination, self-abasement, and penitential sorrow before God, have, with many, become old-fashioned and obsolete; while precisely those parts of worship and items of truth are retained which serve to excite and amuse the sensibilities and play upon the surface of the emotions without stirring up the muddy, putrid depths of the heart's corruption. We have plenty of sentimental music and sentimental preaching. We have a brilliant display of rhetoric, descanting upon whatever is *magnificent*, and *entertaining*; while there is a scarcity of *fearless, uncompromising, honest-souled men*, who "cry aloud and spare not," and lift up their voice like a trumpet to "show Jacob their transgressions and Israel their sins."

There is a want of men who fearlessly apply the great law of God, and the law of love, to all the vices of the age, and the time-serving, worldly tendencies of the church. These are not the dreams of a morbid fancy, or the suggestions of an uncharitable judgment; would they were either, rather than the painful truth. We are aware there are many precious exceptions — many thousands who are true to God, and are ready to meet and

bear a baptism of blood, if need be, for the cause of Christ; but still facts enough are before our eyes to prompt, press, and push the questions: How many professed Christians participate with the ungodly in vain amusements? How many follow, and how many even lead in extravagant equipage and worldly follies? How many do business on principles which will not bear the light of Bible morality? "LOVE THY NEIGHBOR AS THYSELF."

Or, to come to the fountain-head of these streams, how many are utter strangers to real communion with God? How many in all our churches are without the witness of the Spirit to their Divine acceptance? Has not the love of Christ in many — alas! in very many — waxed grievously cold? How many never go to any religious meeting, except to a sermon on the Sabbath, and not even to that if the preacher is a plain, faithful man?

A little further back still: How many will not endure plain dealing in the pulpit, or a faithful rebuke of their sins, and will neither employ nor sit under a preacher whose heart is really set on their repentance and holy life? And further back still: How many even of the ministry fearfully conform to these demands, and are ready to preach smooth things and palatable things, however low the spiritual life of the church may degenerate? These things seen all about us lie with oppressive weight upon our heart. It must be seen the world is yet far from being in sympathy with Christ, or in allegiance to His scepter. Truly, "*in the last days perilous times shall come.*"

199. *Is it wrong to seek the good opinion of our fellow-men?*

A modified desire for the good opinions of our fellow-men, within given bounds, is constitutional, and may not

be wrong, nor displeasing to God: but to *seek* and *receive* the honor and favor of men, rather than that of God, indicates spiritual blindness and contempt for God. Pride, vanity, and self-love are the ruin of millions. What was true in the days of Christ and the apostles, is true now: "If I yet pleased (wicked) men, I should not be the servant of Christ." Our Saviour asked: "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" The honor which cometh from men is their praise, flattery, and commendation; the honor which cometh from God is His approbation and pleasure toward them who do His will.

Seeking honor of men, *impiously*, is indicated, —

1. When men are more anxious about their *reputation* in the sight of men, than about their *character* in the sight of God; as when they wink at, ignore, or modify unpopular truths, and avoid unpleasant duties to please men. Such "love the praise of men, more than the praise of God."

2. When the principal inquiry is, what is the public mind, or what will please men, rather than what is pleasing to God, caring more for the favor of man than for the will of God.

3. When men are influenced more by the *opinions* of men than by the *will of God*; as when men regulate their lives, activities, dress, and habits more to please men than to please God. Many people appear to live on human praise.

4. When men are unduly affected by the *applause* or the *censure* of men. St. Paul said: "It is a small thing for me to be judged by man's judgment." Oh that all could say as much!

5. When men seek connection with those families, churches, societies, and individuals which will increase

their popularity with men, rather than their usefulness and the favor of God. Many popular churches are crowded, while others are decimated, suffering, and dying for want of the very men and women who go away to the rich popular churches. The result is, many churches are deprived of needed help, while a few have consolidated wealth to promote church aristocracy and self-aggrandizement.

6. This impious state is indicated when men allow themselves to practice secret sins, which they would be ashamed of before men; having more fear of the censure of men than the displeasure of God.

The great evil of this state of mind is seen in the declaration of Christ: "How can ye believe, which receive honor one of another, and seek not the honor which cometh from God only?" This question of Christ implies the strongest form of negation. Worldly attachments, seeking honors, pride, and ambition exclude faith. They render it impossible. Faith commits the will and whole soul to God, and implies a supreme regard for God's views, authority, and pleasure. Self-love, ambition, and seeking earthly honors exclude this. Seeking the applause of men, cherishes and gratifies human depravity at the expense of divine displeasure. It is gross idolatry. To seek self-gratification, by allowing our minds to be influenced more by the pleasure and fear of men than by the will and pleasure of God, is a great moral wrong, and as common as it is great.

Many seem to regard this as a very little fault, while it is a state of mind excluding Christian character. How can a man be a Christian who has more respect for the esteem of men than of God? "Friendship with the world is enmity with God." The world is no more friendly to God now than it was when the apostle wrote, "*Come out from among them, and be ye separate.*" Turning

away from God, and hauling up to the wind of popular favor, indicates apostasy, or no religion at all. Any man who chooses to place God lower in his esteem than his fellow-mortals, has no right to complain of injustice when left to the unbelief and death resulting from such wickedness.

“The fear of man bringeth a snare;” and the desire to please man and escape public odium for godliness has overthrown many a professed Christian. Holy men can no more escape public odium than Christ could. Is the servant above his Lord? Has the carnality of wicked men changed? Can we be more wise and prudent than our Lord? He said: “Woe unto you when all men shall speak well of you.”

Oh, then, let us cease from men; cease to regard men before God, and cease to allow human opinions to control our conduct. The Lord deliver us from the fear of men, or of public sentiment in all matters of conscience and duty. Let no odium heaped upon the doctrine of Christian sanctification move us an inch. There should be carefulness, and wisdom, and we should not recklessly or needlessly excite opposition or odium; do the best we can, and there will be plenty of it, without careless provocation on our part. Let us seek the approbation of God first, last, and always, and leave all results with him.

200. *How is a worldly, compromising spirit manifested?*

In many ways, some of which are the following:—

1. In efforts to popularize Christianity with the world, and seeking to increase her influence in that way.

2. In efforts to lower the Bible standard of piety, in order to make it less repulsive to the minds of carnal men.

3. In efforts to *regulate* sin, instead of *opposing* and *prohibiting* it.

4. In acts which *pander* to the vices of wicked men, or which *countenance*, directly or indirectly, the commission of sin.

5. In the abandonment of Bible terms, in the relation of religious experience, in order to please men.

6. In the *polishing* and *softening* of those truths which God has left *rough* and *hard*.

7. In depending for the prosperity of the church upon her wealth and popularity, or upon the learning, talents, and eloquence of her ministers, rather than upon the baptism of the Holy Ghost, and a solid, high tone of piety in her ministry and membership.

201. *Are the spirit of holiness and the spirit of the world antagonistic?*

They are. Virtue and vice, truth and error, light and darkness, are not more so. The Spirit of God and the spirit of the world can never harmonize. Sin is an offensive, abominable thing, which God hates, and "the carnal mind is enmity against God." There is no sympathy between sin and holiness, and no medium ground for any one to occupy. Jesus said: "No man can serve two masters." "He that is not with me is against me, and he that gathereth not with me scattereth abroad."

The two grand divisions with respect to moral character, the "saint" and the "sinner," the "believer" and the "unbeliever," the "righteous" and the "wicked," the "just" and the "unjust," the "godly" and the "ungodly," are as emphatically true to their names and natures now as they ever have been.

God *can never compromise* with *wicked* men, and by *nature*, and of *necessity*, *wicked* men have *no sympathy for God*. God, in infinite mercy, has instituted a way of salvation by which wicked men may be redeemed *from sin*, but *never in sin*. Those whom God has saved *hate sin* and *love holiness*. A state of salvation involves sym-

pathy with God, and a state of sin involves sympathy with the world.

This is the reason why reform always involves conflict and war. Luther found it so. John Knox was in a constant conflict. Wesley was bitterly opposed not only by outsiders, but by dead, formal church-members. Whitefield, Edwards, Finney, Haven, and all aggressive reformers, have fought their way through opposition. Wicked men want to be let alone. A man freezing to death does not like to be disturbed.

The more fully the children of God are possessed of the Spirit of Christ, the more vigorous is their contest with the world; and *vice versa*. The opposition between Christians and men of the world can never cease. "Marvel not," said Jesus, "if the world hate you; it hated me before it hated you." "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you."

Martin Luther said: "I find it impossible to avoid offending guilty men; for there is no way of avoiding it but by our silence, or their patience: and silent we cannot be, because of God's commands; and patient they cannot be, because of their guilt."

202. *How did the apostle Paul magnify his apostleship in this warfare?*

He tells us that he approved himself in all things as a minister of God — in "afflictions," "distresses," "stripes," "imprisonments," "tumults," "labors," "watchings," "fastings," "long-sufferings," "dishonor," "evil report," "unknown," "dying," "chastened," "sorrowful," "possessing nothing," "in labors more abundant, in stripes above measure, in prisons more frequent, in deaths oft."

He received of the Jews, at five different times, "forty stripes save one;" "thrice he was beaten with rods;" "once stoned;" "thrice he suffered shipwreck;" "a night

and a day he was in the deep ; ” “ journeys often ; ” “ in perils of water,” “ of robbers,” “ of his own countrymen,” “ of the heathen,” “ in the city,” “ in the sea,” and “ among false brethren.” He was “ weary,” “ painful,” “ hungry,” “ thirsty,” “ cold and naked.”

Reader, here you have a brief epitome of the labor, sufferings, and sacrifices of the chief of the apostles.

203. *Is the baptism of the Holy Ghost, or being filled with the Spirit, the blessing of holiness ?*

It includes it. To be “ *full* of the Holy Ghost,” “ *full* of faith and the Holy Ghost,” “ *full* of faith and power,” and to be “ *filled* with all the *fullness* of God,” is to possess full salvation, or perfect love. To be “ filled with all the fullness of God,” is, however, much more than merely to be sanctified ; it involves enlargement and growth in love, power, and holiness.

The disciples, before the Pentecost, were Christians. They had been chosen out of the world ; they were the servants and companions of Christ ; they had preached Jesus and the resurrection ; they had cast out devils, and they loved the Saviour, and had denied themselves, taken up their cross, and had followed him.

But they were not entirely sanctified. The Saviour found it necessary at times to reprove them for unbelief, instability, selfishness, a worldly, secular spirit, a retaliating spirit, and a cowardly and vacillating spirit. He saw their unsanctified hearts, and prayed that they might be sanctified through the truth, and become one with himself and the Father. Before his ascension he directed them to return to Jerusalem and hold a prayer-meeting, with the assurance that he would send the “ promise of the Father ” — the baptism of the Holy Ghost — upon them. He had predicted during his ministry, that some of his hearers should not taste death until the kingdom of God came with power. That kingdom came with power

on the morning of Pentecost, and consisted in “*righteousness, peace, and joy in the HOLY GHOST.*”

The one hundred and twenty gathered in the upper room “were all *filled* with the Holy Ghost.” That baptism, doubtless, sanctified every one of them. It took all the unbelief out of Thomas. It prepared Stephen for martyrdom. It completely cured Peter, so that he never cowed before the enemies of the Lord, or cursed, or swore, or denied his Lord again. He lived a hero, and died a martyr. He was crucified with his head downward, because he chose not to die like his Lord.

Every one of the one hundred and twenty, was made as firm as an iron pillar strong; and, although the little band found themselves launched forth upon the mightiest enterprise ever undertaken by mortals, and opposed at every step by wicked men and devils, yet we never hear of a single instance of apostasy among them.

The power which fell on them diffused itself on every hand, and Peter’s first sermon was a perfect thunder-clap from end to end, and created a general cry for mercy, so that three thousand souls were converted before night.

That the disciples were all sanctified at the day of Pentecost, is taught by nearly all the authorities and standards of Methodism.

Bishop Peck says: “The *special* outpouring of the *Holy Ghost* is alone a baptism of *holiness*; the holiness of the church is defective; therefore the great want of the church is a baptism of the *Holy Ghost.*”

204. *Can those entirely sanctified lose that grace, and still retain a justified relation to God?*

Bishop Foster says: “Not every thing that would mar a perfectly holy character would destroy the filial relation of the believer; as that relation subsisted prior to entire sanctification, so it may remain when that state is marred — ceases. Or the loss

of entire sanctification may be attended, or immediately followed, by acts which also utterly destroy the earlier and inferior blessing of justification." — *Christian Purity*, p. 171.

A modern writer gives the following on this question: "Perhaps it is possible for one so to lose his hold of faith on the great sanctifying agent and the fullness of the atonement, as to become destitute of the positive fruits of holiness, without falling under condemnation; but when sanctification, both *positive* and *negative*, is wholly lost, justification is lost also. That is, when impurity is again admitted into the heart, it is admitted by some act which brings condemnation. As condemnation and justification can not exist at the same time in reference to the same individual, it is plain that all who have fallen under condemnation have lost their justified state, as one of these states necessarily excludes the other."

205. *Why need we seek holiness if we can die safe in a justified state?*

An able writer well says: "Those cases in which justified persons would die safe are those in which there has not been time to advance to this higher state, or the subject has not been presented in a way to give a sense of its importance. Those who have had time granted them, and are convinced of the necessity of a clean heart, will not retain their justification, unless, according to their ability, they walk in the light that is given them. And here, let it be understood, is a point of immense importance.

"If any one having the evidence of justification, and yet convinced of his inward corruptions and the divine claim upon him to love God with all the heart, should refuse to meet that claim, though the complete provisions and promises of the gospel were fully set before him, he would forfeit his justification by grieving the Holy Spirit, and neglecting this 'great salvation.'"

Mr. Fletcher says: "So long as a Christian believer *sincerely presses after* Christian perfection, *he is safe*, because he is in the *way of duty*; and, were he to die at midnight, before midnight God would certainly bring him to Christian perfection, or bring Christian perfection to him." — *Last Check*, p. 622.

“All who are justified,” says Rev. J. S. Inskip, “and retain their justification, will undoubtedly be saved. It should, however, be remembered, that justification can only be maintained by going on to entire sanctification.” — *Methods of Promoting Perfect Love*, p. 10.

John Fletcher says, “Philip Doddridge and Archbishop Leighton doubted whether those who do not sincerely aspire after perfection have saving grace.” A justified soul can not be lost if it do not fall; but it is in great danger of falling if holiness is not constantly sought. (See Section XV.)

“Did sin only affect the legal relations of the sinner,” says Bishop D. W. Clarke, “pardon or justification only would be necessary to salvation. But it *defiles, pollutes* the soul; it perverts all its powers. Therefore sanctification is as essential to salvation as justification.” — *Beauty of Holiness*, May, 1857.

Rev. Albert Barnes says: “The unceasing and steady aim of every Christian should be perfection.” . . . “No man can be a Christian who does not sincerely desire it, and who does not constantly aim at it. No man is a friend of God, who can acquiesce in a state of sin, and who is satisfied and contented that he is not as holy as God is holy.” . . . “If any man is conscious that the idea of being made at once perfectly holy would be unpleasant or painful, he may set it down as certain evidence that he is a stranger to religion.” — *Notes*, 2 Cor. vii. 1.

206. *How can a perfect Christian “grieve the Holy Spirit of God”?*

1. “By such conversation as is not profitable, not to the use of edifying, not apt to minister grace to the hearers.
2. “By relapsing into bitterness or want of kindness.
3. “By wrath, lasting displeasure, or want of tender-heartedness.
4. “By anger, however soon it is over; want of instantly forgiving one another.
5. “By clamor or brawling, loud, harsh, rough speaking.

6. "By evil speaking, whispering, tale-bearing; needlessly mentioning the fault of an absent person, though in ever so soft a manner." — Wesley.

207. *Is not the fact that many persons lose perfect love several times before they become established therein, against the seeking of it?*

It is at least no more so than the same fact in regard to justification is against the seeking of that blessing. It is a common thing for converts to lose the witness of justification many times before they become fully established therein. There is, however, no necessity of losing either; and we think there is much less danger of losing perfect love (other circumstances being equal) than justification.

Doubtless, if the light of justification were more *general*, and more *clear* in the church, converts would be less likely to lose their justification during their early experience; and if the blessing of perfect love were more generally sought and obtained by the ministry and membership, and more clearly and faithfully preached and exemplified in the pulpit, those who seek and obtain it, would be less likely to lose it during their early experience.

Is it any wonder if a person lose the witness of perfect love, if he be located where he finds but little sympathy for it, and where he does not hear more than a sermon or two a year on the subject, and those made up of *indefinite generalities*, such as are usually preached by those who do not enjoy it, or are not earnestly seeking it? Those possessing perfect love need encouragement and the "bread of life" from the pulpit as well as others.

The principal reason why many lose the clear light and experience of purity, is for the want of practical sympathy and wholesome instruction from the pulpit. The best of God's children have a right to expect encourage-

ment and help from the pulpit in this most precious experience. That there is a vast amount of seriously defective and contradictory teaching on this subject, is beyond question.

The pulpit is the main place for the presentation of gospel truth; but the diluted, confused, and anti-evangelical notions to which many of our congregations are obliged to listen as *gospel preaching*, is a sickening shame. It is not surprising, in view of the instructions given, that some lose the blessing of perfect love, when whole churches are starving spiritually for want of the bread of life. It is a deplorable fact, unwelcome as may be the statement, that many Christian people are withering and sinking under pulpit teaching composed largely of short intellectual essays — scientific, metaphysical, and speculative — full of almost everything except plain gospel truth. It has become a serious question how long the church of God can live on such pulpit matter. It certainly is not the "*bread of life*," such as is given to nourish, strengthen, and establish the sons and daughters of the Lord Almighty.

It is believed by many of the most devoted and thoughtful Christians, that unless there be a change in this regard, and more gospel truth preached, the church will suffer deplorable reverses. Unless our bishops, presiding elders, and chief ministers take a more decided stand against the course pursued by some of our over smart young ministers, who lead off in this kind of pulpit instruction, and reject and ignore much of experimental godliness, in a few years this matter will be utterly unmanageable, if it be not already. Instead of petting, magnifying their importance, and hastening these precocious young men into city churches; and then transferring them from city to city to gratify worldly, popular churches, who desire any thing preached to them rather

than plain gospel truth; they should be sent out into circuits with good, practical preachers, to learn how to get sinners converted and saints sanctified.

These, very largely, are the men who discard the precious doctrine of Christian holiness as taught by the great and good Wesley, the devoted and gifted Fletcher, and the learned and evangelical Clarke and Watson; and who substitute for it culture, development, nobility, and manhood, and leave the whole subject of holiness confused and indefinite, making nothing clear, scriptural, or practical; and we are sorry to add, often ridiculing and making light of perfect love as taught by those great and good men.

Let sympathy in the church become as general in its favor as it is for justification, and let clear witnesses for entire sanctification become as numerous in the ministry and membership as they should be, and you will hear of but few losing the blessing.

208. *Does God sometimes afflict his children in order to lead them to seek holiness?*

Dr. Stephen Olin writes: "I had difficulties respecting our own theoretical views of the doctrine — perfect love. I even joined the Conference with exceptions to it, and stated my objections when a candidate before the whole body. But I was admitted, the Conference expressing the hope that further inquiries would rectify my views.

"Years, however, passed without any modification of my opinions. But it pleased God to lead me into the truth. My health failed, my official employments had to be abandoned, I lost my children, my wife died, and I was wandering over the world alone, with scarcely any thing remaining but God. I lost my hold on all things else, and became, as it were, lost myself in God. My affections centered in him. My will became absorbed in his. I sunk, as it were, into the blessing of *perfect love*, and found in my own consciousness the reality of the doctrine which I had theoretically doubted." — *Guide to Holiness*, Oct. 1857.

209. *What relation does saving faith sustain to truth?*

It is inseparably connected with it. Saving faith is a practical reception of saving truth, by *submission* to its claims. Divine truth demands *attention* and *apprehension*, *assent* and *submission*, and also *trust* and *confidence*. Saving faith involves *voluntary attention* to truth with its evidence, and *submission* or *obedience* to the claims of truth. Saving faith is clearly a proper object of requirement, and is essentially and intrinsically virtuous. It actually embraces and directs all the moral energies of the soul in the path of obedience; hence, it is said, "He that believeth shall be saved."

An intelligent, voluntary rejection of the admitted claim of truth (as we have before stated) constitutes the most terribly damning sin which was ever committed; hence, it is said again and again, "He that believeth not shall be damned." *Submission* to the claims of truth constitutes the vital point in saving faith; and rebellion against the claims of truth is the deadly point of unbelief; upon this point hinges our eternal all. It constitutes the very *axle* of *obedience* or *disobedience*, on which all the happiness or misery of the universe revolves. All *virtue* or *vice* begins at this point.

210. *Is it vitally important that men have correct views of truth?*

It is; as saving truth is inseparable from salvation. Religious truth sustains the same relation to the soul that food does to the body. Truth received becomes "the power of God unto salvation;" rejected, it becomes "a savor of death unto death." The doctrines of revelation are the life of the soul; the foundation of all experimental and practical religion. "As a man thinketh so is he." Opinions influence conduct, they are the seeds of actions. In the nature of things, religious doc-

trine must be the base of religion, and a correct Christian creed the foundation of a vigorous and intelligent piety.

All the great truths of the Bible, revealed for our reception, constitute the reasons and the source of every trait of character and course of life which God requires; any one of them rejected or perverted affects human character and destiny. A building without a foundation would not be a greater anomaly than a religious life without doctrinal knowledge as its base. The duties of religion are inseparable from religious truth, and all its experimental realities are through the "belief of the truth." The Holy Spirit employs *divine truth* in the work of personal salvation. "Sanctify them through thy truth."

The assertion, "It makes no difference what a man believes, if he is only sincere," is about as absurd as to say it makes no difference what a man eats, if he only likes it. The former is as ruinous to the human soul as the latter would be to the human body. Error is as ruinous and deadly to the soul as poison is to the body. The difference is, one is a moral, and the other a physical poison.

We may know the truth, and are responsible for knowing it, and are not only responsible for what we do know, but for what we may know and ought to know.

Willful, voluntary ignorance, being avoidable and not necessary, is inexcusable, and imposes guilt upon its subjects. Those "who refuse to come to a knowledge of the truth," and "choose darkness rather than light, because their deeds are evil," are answerable to God. There never was a proposition more contrary to fact, than that mankind can not but believe as they do. If ignorance were *involuntary* and *necessary*, and if *volition* had nothing to do with the *conditions* of knowledge and belief,

then it might be true. Every man is *voluntary* in giving, or in refusing his attention to truth and its evidences; and this is the main condition of either knowing or of being ignorant of the truth.

Rev. John Fletcher says: “*Truth* is spiritual *substance*, and a *lie* is spiritual *shadow*. Truth is spiritual *light*, and a lie spiritual *darkness*. Truth is the root of all virtue, and a lie is the root of all vice. Truth is the celestial tincture that makes spirits good, and a lie is the infernal tincture that makes them evil.”—*Checks*, vol. i. p. 529.

211. *What class of people most commonly believe in, and seek full salvation?*

The great mass of Christian people have always been more from the humble walks of life, than from the higher classes, the elevated ranks of life. This is true regarding those who seek and possess full salvation. Divine grace has been most displayed in reforming and purifying the lives of the *common people*. True virtue or excellence, sincerity and amiability, honesty and purity, are usually found most in humble life.

God is no respecter of persons, and there is no royal way to his favor, or to heaven. Human distinctions are mainly confined to man and to this world, and human depravity has much to do with them. Some people judge of religion by those who embrace it, and are ever asking, “*Have any of the rulers believed on him?*” forgetting that the religion of our Lord Jesus Christ, to a great extent, has always been rejected by the rulers of this world, by rich, popular, and worldly people.

A life of mortification, self-denial, and humility does not comport with the *notions* and *inclinations* of those who have their portion in this life. Godliness conflicts with pride, dignity, self-importance, and love of applause. People in high life find it difficult to avoid placing

too high an estimate upon their noble birth, rank, or wealth, so as not to *over-estimate* themselves, and *under-estimate* others. St. Paul says: "Not many wise men after the flesh, not many mighty, not many noble are called." Such find salvation very difficult; they are so inclined to self-importance, and so impatient under restraint. Because they are great in some things, and usually those things the least important, they imagine they are great and wise in all things. This is a very common mistake. Most great men are only so in some things, while in other things they are on a level with, or even below mediocrity.

It has been no uncommon thing for the proud and haughty to oppose Christian holiness, and ridicule its friends and advocates as poor and ignorant, weak and credulous. Pride and contempt, standing in the way of candor, argument, and truth, have kept many a man from salvation. Many look down with contempt upon the deluded friends of holiness, and overlook the fact that God has great regard for the common people, the teachable, and the humble, and out of this class has always selected most of his chosen instruments and favored people. "Hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which he hath promised to them that love him?" It is very natural that the blessed doctrine and experience of perfect love should have its full share of opposition and cold indifference from those occupying positions of prominence and influence, or from those who wallow in wealth and forget God. This has always been so, and in the nature of the case is not strange.

No Christian truth or experience depends for its success on human wisdom or greatness, and the work and influence of Christian sanctification is not dependent on any class of men, high or low, great or small, rich or

poor. Any religious system built upon human power, wisdom, or wealth, will be confounded and brought to naught. It is only safe to trust in God.

The foolish *toadyism* developing in some of our churches over some supposed *great ones*, is sickening to all sensible peoplè. This foolishness appears to be growing among us, affording amusement and disgust to some of our more sensible neighbors. The truth of God is adapted to all classes, and entire sanctification, correctly understood, commends itself to the most profound intellects as well as to the common mass of ordinary people.

While it is no *virtue* to be poor and despised, nor a *sin* to be rich and honored, yet very few of those *honored the most*, and *worth the most*, are *the most worthy*. Those possessed of rank, wealth, and honor, are usually satisfied with rank, wealth, and honor, and do not feel their need of Christ and holiness. They are surrounded with objects which flatter their vanity, which minister to their pride, and which throw them into the circle of worldly pleasure. Well might the Saviour declare: "A rich man shall hardly enter into the kingdom of heaven."

212. *Is it proper for Christians to be governed by the laws of fashion?*

Certainly not; it is very improper. Fashion is a godless tyrant, and is blighting to everything religious. There is scarcely anything that retards the progress of Christianity more than the fashionable folly and pride fostered in many churches. This withering curse, with its desolating and paralyzing influence, is seen in almost every portion of the Church; not merely in the ranks of the membership, but also in the ministry and their families its blight is very perceptible.

The whole drift of fashion is away from godliness and the simplicity of the Bible. One has only to open his

eyes to see how the votaries of fashion are steadily veering from the path of the Scriptures. A fashionable congregation is almost invariably cold, formal, and irreligious, and drifting further and further from evangelical faith and holiness. And any minister who refuses to drift in with the sympathies and practices of such congregations will be filed off with the "*fogies*," and his place filled with "*young America*." To escape this calamity, it is to be feared, many who call themselves ministers of Christ have pandered to the caprice of fashionable, worldly churches; and have married worldly, fashionable women, decked in the height of fashion. When the minister swings a gold ring on his finger in the pulpit, and his wife sits before him in the height of *flowers*, *flummery*, and *jewelry*, of course things move on gayly, and all the fashionables are delighted.

1. That the law of fashion is in many respects wrong, and in others an outrageous tyrant, we presume most good people will admit. Fashion lords it over *reason*, *common sense*, and *good taste*, with the most reckless tramp and iron sway. Some of the fashions are perfectly outlandish monstrosities.

2. The law of fashion is a fruitful source of fraud and vice in people desirous of conforming to the fashions without the means of doing it. These artificial wants press men tenfold more than all the legitimate necessities of life.

3. The law of fashion is a great evil, in that it consumes a vast amount of *time*, *labor*, and *money*, which ought to be devoted to the salvation of our race. Man is a steward and carries most tremendous responsibilities. What right has any Christian, with the vows of God and the claims of a godly life upon him, to spend his time, his money, or his talents following the changing fashions? It is impossible to follow the fashions of this world, and

at the same time fully obey God. Is it not time for the church to awake to her duty, and assert her freedom from her impious bondage to the goddess of fashion?

213. *Are worldly amusements sinful?*

All those amusements that cannot be sought or used in the name of the Lord, or to the glory of God, are sinful, and are *insipid* and *corrupting* to devout minds. Amusements are usually corrupting. No Christian needs them, or desires them; he has more important things to engage his time and attention. No reasonable man sacrifices the more important thing for the less; and amusements are the least important, and are generally injurious to morals and spirituality. They bring religion into unworthy and debasing alliances, and cripple the aggressive power of the Church. The late Archbishop Spaulding, of the Roman Catholic Church, told Dr. J. M. King, of New York, that "the confessional revealed the fact that nineteen women out of twenty who had fallen from virtue, dated the first step in the downward career to dancing parties."

The Lord has made ample provision for the healthful happiness of his children, in the gift of the Holy Ghost, the *Comforter*, and therefore they do not need amusements, such as *dancing*, games, theaters, and the like, which worldly people seek.

"Let worldly minds the world pursue,
It has no charms for me;
Once I admired its trifles too,
But grace has set me free."

It is a fearfully ominous fact, that multitudes of professing Christians appear to be entirely destitute of religious joy; forgetting that "*the joy of the Lord*" is inseparable from a truly religious life. Pardon, reconciliation, life, love, purity, peace, and hope constitute the very essence of godliness. They are also elements of religious

joy, and their absence negatives a positively religious life. Thousands of people who claim to be Christians are scrambling after dress, money, and pleasure, running to concerts, shows, theaters, and parties of pleasure, while the closet, the prayer service, and God are neglected. From all such pleasure-loving, wretched, muttering, grumbling professors, who disparage and misrepresent religion, we feel like saying in the manner of the Episcopal Prayer Book — “*Good Lord deliver us.*” On this question see Eph. v. 15, 16; 1 Cor. x. 31; Col. iii. 17; Titus ii. 12; 1 Pet. v. 8.

214. *Are Fairs, Festivals, Tableaux, or Theatricals proper means of raising money for church purposes?*

No. They are decidedly wrong, and a disgrace to Christianity. Modern religious theaters, fairs, and festivals, with their whole programme of grab-bags, post-offices, fish-ponds, lotteries, games, and dancing, under church sanction, are a shame and a curse, and should be abandoned by the whole Church as belonging to the world, the flesh, and the devil. It may be said of many churches, in this regard, “*Ye are cursed with a curse.*” God wants no money raised by such means to carry on his work. The finances of the Christian Church should be conducted on Christian principles, with common sense, purity, and honor. A careful observation during a ministry of thirty years, has convinced us that these modes of raising money are fruitful of evil, and should be abandoned.

Among the things enumerated by Dr. J. P. Brooks, as a hindrance to the work of sanctification, he says: “Church parties, festivals, lotteries, raffles, Sabbath concerts, tableau representations, pantomimic actings, dramatic personations, &c., &c., might head the catalogue of these more devilish than doubtful devices.” — *Address at Holiness Conference.*

215. *How are entirely sanctified souls to be distinguished from those not entirely sanctified?*

In the outward life there is no marked difference, as the distinction is not so much in the outer life as in the inner life and experience. The distinction being one of *moral condition* and not so much in outward life and acts, we are not to look for too much in that respect. The justified and regenerate should live just as correctly in outward conduct as those entirely sanctified. Purity of heart is manifested by being more deeply humble; by greater simplicity and sweetness of spirit; by greater strength of faith, and by living more "soberly, righteously, and godly in this present world;" in short, by being more like Christ.

216. *What has become of indwelling sin, in those entirely sanctified?*

It has not only been conquered, as is the case with all regenerate souls, but has been exterminated. In the entirely sanctified soul inbred sin is not merely suppressed, or conquered, but is cast out. The soul is cleansed, and when the devil comes he finds nothing in it but what is in harmony with God — the "*evil treasure*" having been expelled. The Saviour said, "Satan cometh and hath nothing in me;" and, "As he is, so are we in this world."

217. *What is it to be made "partakers of the divine nature"?*

It is to be made partakers of his holiness, and to become morally like God. It is being created anew in Christ Jesus, in righteousness and true holiness, so as to bear the divine image and possess the Holy Spirit.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."

This is the only sense in which any intelligent being can be a partaker of the divine nature. "But he," says

the apostle, "for our profit, that we might be partakers of his holiness." To be "partakers of his holiness," is the same as to be "partakers of the divine nature."

218. *If we are made partakers of the divine nature, and become like God, do we not become gods?*

No more than one ray of light makes the sun. A ray of light is *like* the sun, and yet it is not the sun. One drop of water is not the ocean, and yet it is *like* the ocean. The *quality* is the same. The Christian may be *like* God, and not God, as a drop is *like* the ocean, and yet *not* the ocean.

219. *What are the fruits of conviction for the need of pardon?*

A renunciation of sin; a confession of sin; an honest regret for sin; a turning from the vanities of the world; a resolute seeking of God; a strong anxiety to do his will, and prayer for pardon and salvation.

220. *What are the fruits of conviction for the need of purity?*

Deep self-abasement and humility of spirit; self-renunciation and submission to God; self-loathings, and hungering and thirsting after righteousness; and a willingness to suffer anything, be anything, or do anything to please God, and obtain a pure heart.

221. *Should the regeneration of sinners and the sanctification of believers go on together?*

Such we believe to be the true order of God. Salvation must come out of Zion. The church is to obtain and impart life. The sanctification of believers in the church, and the conversion of sinners out of it, should go on simultaneously. Mr. Wesley said, for each believer sanctified ten sinners would be converted. Nothing adds such power to a revival as to have believers sanctified while sinners are being converted.

The best, easiest, and the most extensive and lasting revivals are those which commence with the "perfecting of the saints." Such reformations move easily and powerfully, and go deep and thorough in saving souls. This was true of the powerful and extensive revivals under the labors of Wesley, Bramwell, Hunter, Carvosso, Stoner, Abbott, Hibbard, Garrettson, Caughey, Finney, and Mrs. Phœbe Palmer.

The sanctification of believers constitutes the best possible preparation the church can possess for the reception of converts to her bosom. It is to be feared many, very many, genuine converts have been ruined by uniting with *cold*, *worldly*, and *unsanctified* churches. The church of God carries a fearful responsibility in this matter.

222. *Should the sanctification of believers be a prominent item in our grove and camp-meeting services?*

It should; for the following among other reasons:—

1. Labor for the "perfecting of the saints" is proper anywhere, and especially where there is a general convocation of them.

2. It is one of the two grand objects of such meetings. They are appointed for the special benefit of the church and the impenitent—the sanctification of believers and the conversion of sinners. The two works should go on simultaneously.

3. Such meetings afford a very favorable opportunity for seeking perfect love. The absence of worldly care, the consecutive and protracted religious services, the powerful and pointed preaching, the rehearsal of rich and varied religious experience, the heavenly and gracious influences, and all the delightful exercises of a good camp-meeting, are peculiarly favorable to the seeking of holiness.

4. The sanctification of believers furnishes the best

possible preparation to labor for the conversion of sinners. One of the first and great objects of all believers is to obtain a thorough preparation for efficient labor for God. Believers should be always ready to labor for God; and if they are not, they should get ready before going to camp-meeting, but this is very far from being the case. So long as it remains *manifestly* true that the *majority* of believers who attend our feast of tabernacles are but partially sanctified, and but ill prepared to work efficiently for God, it will be proper and important to give the subject of perfect love due prominence.

To commence the labors of a meeting of this kind *directly* and *principally* for the conversion of a few scattered sinners, who may be on the ground during preaching hours, while there are hundreds of unsanctified believers present, who ought to be led into the Canaan of perfect love, is to go aside from the order of God, grieve the Holy Spirit, and block the car of salvation.

The *results* of a good camp-meeting are to be looked for more in our various fields of labor after the meeting than in the conversion of a few sinners during the meeting. The conversion of a hundred souls on the ground, we admit, is a *great* and *desirable* work; but we maintain, to have the *foundation* laid deep and solid (in the sanctification of believers by the baptism of the Holy Ghost) for revivals all over the surrounding country, resulting in the conversion of *hundreds* of souls, is a *much greater* work, and likely to be much more permanent.

The very way to secure the conversion of sinners on the camp-ground, or anywhere else, is for believers to humble themselves at the feet of Jesus, and seek the perfect love of God, which *always secures the convicting, regenerating* power of the HOLY GHOST.

223. *How much ought I to fast?*

Your body is the "temple of the Holy Ghost," and you are to *govern* it, but not to *injure* it. You should *fast* enough to make it a means of grace, but not so much as to make it an instrument of temptation. The state of your health will help you to decide this question.

224. *Does the Lord ever heal the body supernaturally in answer to prayer?*

He does. While "the age of miracles is past," in so far as attesting the divinity of the gospel, it is not past as it respects *Divine interposition* and *supernatural* power in answer to prayer. The rationalist and skeptic may doubt and cavil, while the devoted Christian believes and knows that God answers prayer. We believe in special interpositions of providence and prayer cures.

1. The Scripture warrant for prayer is as boundless as *human necessity*, and the limits of prayer are only the Divine wisdom and will. (See Exod. xv. 26; Exod. xxiii. 25; Matt. xxi. 22; John xv. 7; Ps. ciii. 3; James v. 15; 1 John v. 14; Matt. vii. 11; Luke xi. 9.)

2. Healing the body is nothing new or novel in the Christian church. In all ages, thousands of believers have been cured in answer to prayer, and multitudes now, all through the church, can testify to what they *know* in this regard; though but a small part of these cases are ever made public.

3. If the Lord can cure the soul, he can heal the body — the greater implies the less. To heal and save a sin-ruined soul is a much greater work than to heal a diseased body. In thousands and thousands of instances God has destroyed vicious appetites, broken vicious habits, and saved the licentious, the drunkard, the tobacco eater, and those addicted to the use of opium,

morphine, and other ruinous narcotics. If God can wrench these powerful appetites out of a man, as he has done in millions, he can heal the sick when it is his good pleasure to do so. Praise the Lord! *We know in regard to this question.*

Safety against fanaticism is found in the nature of true prayer. Prayer is "the offering up of our desires to God for things agreeable to his will, in the name and through the mediation of Jesus Christ, by the help of the Holy Spirit, with a confession of our sins and a thankful acknowledgment of our mercies."

"Have faith in God." "All things are possible to him that believeth." Our greatest danger is not from *superstition* or *fanaticism*, but from *skepticism*.

Rev. B. T. Roberts gives the following important items of caution on this subject: —

"1. Do not make a hobby of healing. Anything in a religious meeting is an injury that diverts the attention of the people from salvation.

"2. If God gives you light on this subject, walk in it yourself, but do not feel impatient with others who do not see it as you do.

"3. If God is pleased to answer prayer in the healing of any that are diseased, and they, in the fullness of their gratitude, feel constrained to speak of it to his glory, do not feel alarmed, as though the cause of religion had received a terrible shock."—*Earnest Christian*, July, 1862.

225. *What evidences indicate the guidance of the Holy Spirit?*

1. A clearer view of the truth. The Holy Spirit is to teach men, and lead them into the truth.

2. An increased quickness and power of conscience, and an increasing activity of the moral sense. No man who has a sleepy conscience, or a dull moral sense, is guided by the Spirit.

3. An increasing calmness and peace in all the natural sensibilities, producing quietness of mind.

4. An increasing light in the providential dealings of God. This will be seen daily and increasingly.

5. An increasing sentiment of propriety, decency, and good sense, such as modesty, courteousness, and gentleness of manner. The Holy Ghost makes a gentleman.

6. An increasing tendency to glorify God. The end of all things is to glorify God, and especially so in religious things.

7. An increasing gentleness and sweetness of disposition and conversation.

8. An increasing desire to please God, and that desire less mixed with other desires.

“We must not throw away the doctrine of the leading of God’s Spirit,” says Rev. B. T. Roberts, “because it is abused. But let us seek to understand it. God will give us wisdom if we humbly implore it. Let us come to him for it. Let us follow the Lord fully. *‘As many as are led by the Spirit of God, these are the sons of God.’*” — *Editorial in Earnest Christian.*

226. *What evidences indicate advancement in holiness?*

1. An increasing comfort and delight in the holy Scriptures.

2. An increasing interest in prayer, and an increasing spirit of prayer.

3. An increasing desire for the holiness of others.

4. A more heart-searching sense of the value of time.

5. Less desire to hear, see, and know for mere curiosity.

6. A growing inclination against magnifying the faults and weaknesses of others, when obliged to speak of their characters.

7. A greater readiness to speak freely to those who do not enjoy religion, and to backward professors of religion.

8. More disposition to glory in reproach for Christ's sake, and suffer, if need be, for him.

9. An increasing tenderness of conscience, and being more scrupulously conscientious.

10. Less affected by changes of place and circumstances.

11. A sweeter enjoyment of the holy Sabbath, and the services of the sanctuary.

12. An increasing love for the searching means of grace.

227. *What is the grand secret of holy living?*

It is to *obtain* and *retain* the *perpetual presence, fullness, and illumination* of the Holy Ghost. "He shall abide with you for ever."

1. He will *subdue* your lusts and propensities. "Walk in the Spirit, and ye shall not fulfill the lusts of the flesh."

2. He will impart *liberty*. "Where the Spirit of the Lord is, there is liberty."

3. He *reveals* the things of Christ. "He shall receive of mine and show it unto you." "He shall testify of me."

4. He presents the *truth* of God and the things of God to the mind. "The sword of the Spirit is the word of God." "Even so the things of God knoweth no man, but the Spirit of God." "But God hath revealed them unto us by his Spirit."

5. He imparts *light* and *wisdom*. "He will guide you into all truth."

6. He *sustains* in the hour of *affliction*. "I will not leave you comfortless." "I will send the Comforter."

7. He imparts the *virtues* of a *holy character*. "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance."

8. He gives the *witness* of adoption and salvation. "The Spirit beareth witness with our spirit, that we are the children of God."

9. He imparts the divine *image* — the *heavenly signet* — to the soul. “Ye are sealed with the Holy Spirit of promise.”

10. He is the *source* and *author* of all *love* to God. “The love of God is shed abroad in our hearts by the Holy Ghost which is given unto us.”

11. He is the source of *strength* and *success*. “Not by might, nor by power, but by my Spirit, saith the Lord of hosts.”

12. His presence and work make the soul a temple, sacred to the service of God. “Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are.”

Be careful, my dear reader, and not grieve the Spirit, but “work out your own salvation with fear and trembling; for it is GOD which worketh in you, both to will and to do of his own good pleasure.”

“Come, Holy Ghost, all-quickenings fire,
Come, and in me delight to rest;
Drawn by the lure of strong desire,
Oh, come, and consecrate my breast.
The temple of my soul prepare,
And fix thy sacred presence there.”— *Chas. Wesley.*

Will the reader examine his heart by the following interrogations, and see whether he can respond *affirmatively* to them?

1. Do I find that I love God, *constantly* and *increasingly*, and desire to love him more and more?

2. Am I conscious of nothing in my heart that is opposed to God?

3. Is my heart inclined towards God, and am I looking up to God to know more and more of him, and to see more and more of him in all things?

4. Do I find in my heart a desire to return good for evil to everybody?

5. Do I find a secret pleasure and willingness in my heart to do all the known will of God?

6. Have I a greater fear of displeasing God than all others?

7. Have I a love to all Christians, and especially to those the most devoted and Christlike?

8. Is my heart grieved when I see any of the commands of God broken?

9. Do I find a willingness to give God all the glory for any good that is in me, and for any good I do?

10. Have I a constant love for secret duties and communion with God?

11. Am I kept by the power of God from all sinful lusts of the flesh, and from knowingly offending against the law of love?

If, dear reader, you can conscientiously respond in the *affirmative* to these interrogations, you have cause to rejoice in God, your Saviour, and magnify his holy name. If you can not, you should give immediate attention to your submission to God, and to faith in the cleansing blood of the Redeemer.

“Jesus, full of love divine,
I am thine and thou art mine;
Never shall the altar-fire,
Kindled on my heart, expire.”

SECTION XXIV.

THE AUTHOR'S EXPERIENCE.

228. *Will you relate your experience of regeneration, and of entire sanctification?*

I will. The Saviour's precious love constrains me to testify to his gracious dealings with my soul at every suitable opportunity.

Mr. Fletcher says: "When you are solemnly called upon to bear *testimony* to the *truth*, and to *say* what *great things* God has done for you, it would be *cowardice* or *false prudence* not to do it with humility."

It pleased the Lord to call me in early life to seek pardon and converting grace. At ten years of age I first tasted the joys of a Saviour's love. I remember as early as then to have realized a sweet satisfaction and delight in prayer and effort to obey God. At the age of thirteen I joined the Methodist Episcopal Church. Through the blessing and grace of God, I have found a home ever since in the church of my early choice.

During the first five or six years of my experience, I was often perplexed and distressed with doubts in regard to the reality of my conversion; arising from my inability to fix upon the precise time when the change was wrought. I would often see people powerfully converted, and hear them tell of the place and the time of their conversion. The tempter would then whisper in my ear, "You can not tell *when* you were converted, and you never had those *deep convictions* or those marked exercises in religious experience of which many speak."

From this source I had much trouble, and at times, for several years, found it exceedingly difficult to hold fast my confidence. After many and severe trials on this point, the Lord enabled me to settle the matter; and, a thousand thanks to his blessed name, many years have passed since I have doubted for a moment the verity of my early conversion. The Lord removed my doubts by showing me that to know the *precise time* of my conversion was of little importance; while the great question for me to settle was, "Have I the *evidence* that I am *now converted*?"

From this time until September 7, 1858, I maintained a steady purpose to obey God, received many spiritual refreshings from the presence of the Lord, and suffered but few doubts in regard to my justification and membership in the family of God.

During this period I was often convicted of remaining corruption of heart and of my need of purity. I desired to be a decided Christian and a useful member of the church; but was often conscious of deep-rooted inward evils and tendencies in my heart unfriendly to godliness. My bosom-foes troubled me more than all my foes from without. They struggled for the ascendancy. They marred my peace. They obscured my spiritual vision. They were the instruments of severe temptation. They interrupted my communion with God. They crippled my efforts to do good. They invariably sided with Satan. They occupied a place in my heart which I knew should be possessed by the Holy Spirit. They were the greatest obstacles to my growth in grace, and rendered my service to God but partial.

I was often more strongly convicted of my need of inward purity than I ever had been of my need of pardon. God showed me the importance and the necessity of holiness as clear as a sunbeam. I seldom studied

the Bible without conviction of my fault in not coming up to the Scripture standard of salvation.

I never read Mr. Wesley's "Plain Account," nor the standards of Methodism on the subject of holiness, nor the memoirs of Fletcher, Bramwell, Carvosso, or Stoner, without deep conviction on the subject, and more or less effort for its attainment. I often commenced seeking holiness, but at no time made any marked progress; for as I read and prayed, some duty was presented which I was unwilling to perform, and so I relapsed into indifference.

I was often led to see my need of purity while studying for the ministry with Rev. William Hill, of Cambridgeport, Vt. Brother Hill was an able Presbyterian minister, and for a number of years pastor of a Presbyterian church in Newburg, N. Y. He was convicted of his need of entire sanctification, and obtained it at a meeting for the promotion of holiness at Mrs. Palmer's in New York city. He lived it, professed it, and preached it, and for so doing was expelled from the Hudson River Presbytery, in April, 1844. Rev. Henry Belden was expelled at the same time for the same cause. They united with the Congregational church. Brother Hill died in holy triumph at Bristol, Conn., July 31, 1851, in the thirty-seventh year of his age.

The society and influence of that holy man were a great blessing to me. I bowed with him in prayer in his study more than a hundred times, and held sweet communion with God. Those seasons of devotion still linger in my memory as among the most precious hours of my early ministry.

Being so often convicted of my need of perfect love, and failing to obtain it, I, after a while, like many others, became somewhat skeptical in regard to the Wesleyan doctrine of entire sanctification, as a *distinct* work, sub-

sequent to regeneration. (See Section IV. of this book.) I held no clear or definite ideas in regard to the blessing of perfect love, but thought of it, and taught it, as only a deeper work of grace, or a little more religion. I taught, as many now do, a gradual growth into holiness, and threw the whole matter into indefiniteness and vague generalities. I expected to grow into holiness somehow, somewhere, and at some time, but knew not how, nor where, nor when. I urged believers to seek a deeper work of grace, and to get more religion, but seldom said to them, "Be ye *holy*," "This is the will of God, even your *sanctification*," or, seek "*perfect love*."

I became somewhat prejudiced against the Bible terms "*sanctification*," "*holiness*," and "*perfection*," and disliked very much to hear persons use them in speaking of their experience; and opposed the profession of holiness as a blessing distinct from regeneration. I became prejudiced against the special advocates of holiness; and at camp-meetings and in other places discouraged and opposed direct efforts for its promotion. If a pious brother exhorted the preachers to seek sanctification, or the members to put away worldliness, tobacco and gaudy attire, and seek holiness, I was distressed in spirit, and disposed to find fault.

During a number of years, this was about my state of mind upon this subject. And let me here record, that while hundreds of sinners were converted to God, I do not recollect that a single believer was entirely sanctified under my labors during the first nine years of my ministry, to September 7, 1858. Let me further add, during this time I was grieved, from year to year, by seeing what might astonish hell, and fill heaven with lamentation — company after company of young converts walking into partially backslidden, unsanctified churches, first to wonder, then for a while to be grieved, but finally to add another layer to the backslidden stratification.

In May, 1858, I was appointed to Court Street Church, Binghamton, and went there much prejudiced against the professors of holiness in that church; and they were, doubtless, prejudiced against me, as they had cause to believe I would oppose them. I soon found in my pastoral visitations, that where those persons lived who professed the blessing of holiness, there I felt the most of divine influence and power, and realized a liberty in prayer, and an access to God in those families, which I did not elsewhere.

Let me remark, while I was prejudiced against holiness as a *distinct* blessing, and against its *special* advocates, I did desire and believe in a deep, thorough, vital piety, and was ready to sympathize with it wherever I found it. I had attended prayer and class meetings but few times before I saw clearly that there were those in that society whose experience and piety possessed a *richness*, *depth*, and *power* which I had not; and that I was preaching to some who enjoyed more religion than their pastor.

The better I became acquainted with them, the more I was convinced of this, and the more deeply I became convicted of my remaining depravity and need of being cleansed in the blood of Christ. I also became convinced that those professors of holiness were Wesleyan in their faith, experience, and practice, while I had drifted away somewhat from the Bible and Wesleyan theory of Christian perfection.

Through the entire summer of 1858 I was seeking holiness, but kept the matter to myself. During this time none of the professors of holiness said any thing to me on the subject, but, as I have learned since, were praying for me night and day. God only knew the severe struggles I had that long summer, during many hours of which I lay on my face in my study, begging Jesus to

cleanse my poor, unsanctified heart; and yet was unwilling to make a public avowal of my feelings, or to ask the prayers of God's people for my sanctification.

The Binghamton district camp-meeting commenced that year the 1st day of September, and about eighty of the members of my charge attended it with me. During six days of the meeting, the sanctification of my soul was before my mind constantly, and yet I neither urged others to seek it, nor intimated to any one my convictions and struggles on the subject. Six days of such deep humiliation, severe distress, and hard struggles I never endured before.

A number of the members present from my charge had once enjoyed this grace, and had lost it. Some who professed to enjoy it were becoming silent upon the subject. With but very few exceptions, we, as a church, were practically staving off and ignoring the doctrine and duty of entire sanctification. The Lord was evidently displeased with us, and so shut us up that our prayer-meetings, in our large society tent, literally ran out. The brethren and sisters became afflicted with themselves, and afflicted with each other. Some of them were even tempted to strike their tents and go home.

On the last day of the meeting, a few minutes before preaching, a faithful member of the church came to me weeping, and said, "Brother Wood, there is no use in trying to dodge this question. You know your duty. If you will lead the way, and define your position as a seeker of entire sanctification, you will find that many of the members of your charge have a mind to do the same." The Lord had so humbled my heart that I was willing to do any thing to obtain relief. After a few moments' reflection I replied, "Immediately after preaching I will appoint a meeting in our tent on the subject of

holiness, and will ask the prayers of the church for my own soul."

Glory be to God! the Rubicon was passed. The moment of decision was the moment of triumph. In an instant I felt a giving away in my heart, so sensible and powerful, that it appeared physical rather than spiritual; a moment after I felt an indescribable sweetness permeating my entire being. It was a sweetness as real and as sensible to my soul as ever the sweetest honey to my taste. I immediately walked up into the stand. Just as the preacher gave out his text, — Eccl. xii. 13, "Let us hear the conclusion of the whole matter," &c., — the baptism of fire and power came upon me.

For me to describe what I then realized is utterly impossible. It was such as I need not attempt to describe to those who have felt and tasted it, and such as I can not describe to the comprehension of those whose hearts have never realized it. I was conscious that Jesus had me in his arms, and that the Heaven of heavens was streaming through and through my soul in such beams of light and overwhelming love and glory, as can never be uttered. *The half can never be told!*

It was like marching through the gates of the city to the bosom of Jesus, and taking a full draught from the river of life.

Halleluia! Glory! glory! I have cause to shout over the work of that precious hour.

It was a memorable era in the history of my probation, a glorious epoch in my religious experience — *never*, NEVER to be forgotten. Jesus there and then — all glory to his blessed name! — sweetly, completely, and most powerfully sanctified my soul and body to himself. He *melted, cleansed, filled, and thrilled* my feeble, unworthy soul with holy, sin-consuming power.

Glory be to God! Perfect love is the *richest*, the

sweetest, and the *purest* love this side of Paradise. Angels have nothing better. Well may the poet sing, —

“ Oh, for this love let rocks and hills
Their lasting silence break,
And all harmonious human tongues
The Saviour's praises speak! ”

I had always been much prejudiced against persons losing their strength; consequently, as might be expected, when the Holy Ghost came upon me in the stand, surrounded by some thirty preachers and three thousand people, it was God's order to take control of both body and soul, and swallow me up in the great deep of his presence and power.

After about three hours I regained sufficient strength to walk to the tent, and we commenced a meeting for the promotion of holiness. I told my church my purpose to ask their prayers as a seeker of holiness, but that Jesus had forestalled my design by accepting my soul the moment I consented to stand up for holiness, and was willing to be anything or do anything to obtain it.

A willingness to humble myself, and take a decided stand for holiness, and face opposition to it in the church, and take the odium of being an advocate of holiness in Binghamton, where that doctrine had been trailing in the dust for years, constituted the turning-point with me. After I reached that point of complete submission, I had no consciousness of making any special effort in believing; my whole being seemed simply, and without effort, to be borne away to Jesus.

Our meeting continued all night; and such a night I never experienced. A large number of my leading members commenced seeking holiness; and about every half hour during that whole night the glorious power of God came down from the upper ocean in streams as sweet as heaven. At times it was unspeakable, and al-

most unendurable. It was *oppressively* sweet — a *weight of glory*.

Every time the power of God came, one or more souls entered the land of Beulah, the Canaan of perfect love. Some shouted, some laughed, some wept, and a large number lay prostrate from three to five hours, beyond the power of shouting or weeping. Halleluiah to the great God! those present will never forget that night of refining and sanctifying power.

What I received at the time Jesus sanctified my soul was only a drop in the bucket compared to what it has since pleased him to impart. From that hour the deep and solid communion of my soul with God, and the rich baptisms of love and power, have been “unspeakable, and full of glory.”

“Oh, matchless bliss of perfect love!
 It lifts me up to things above;
 It bears on eagles' wings;
 It gives my ravished soul a feast,
 And makes me here a constant guest,
 With Jesus, priests, and kings.”

At times I have had an overwhelming sense of the Divine presence, and a sacred unction has pervaded my whole being. Especially this has been my experience while called to defend this glorious salvation. Oh, how God has stood by and helped me in vindicating the doctrine and experience of holiness! I have often felt if there were but one man in the world to stand up for holiness, in God's name I would be that man. So long as I can move my tongue or pen I must testify to this sweet constraining love of Christ.

There was a divine fragrance and sweetness imparted to my soul when the Saviour cleansed and filled it with pure love, that has ever remained with me, and I trust it ever will. I make a record of this to the glory of

God. Glory, honor, and eternal praise be to his blessed name, forever and ever! His own arm hath brought salvation to my feeble, helpless soul. And I do love the Lord my God with all my heart, soul, and strength. Yet I am nothing, and Jesus is my all. Sweet portion! Oh, the blessedness of this inward, spiritual kingdom! Oh, the depths of solid peace my soul has felt! It has often been

“A sacred awe which dares not move,
And all the silent heaven of love.”

To know that God is mine; to feel that he dwells in my heart, rules my will, my affections, my desires; to know that he loves me ten thousand times better than I love him, — oh, what solid bliss is this!

As I now look back over the twenty-one beautiful years since that eventful hour,

“Oh, how can words with equal warmth
The gratitude declare
That glows within my ravished heart!
But thou canst read it there.”

During these consecrated years I have had time, and every variety of circumstances, to test the genuineness of my submission and the saving power of God, and I am constrained to say, I *know* “the blood of Jesus Christ his Son cleanseth from all sin.” I state it with the most profound conviction of its truth, as well as of my own *weakness* and *unworthiness*. Oh, that I could describe my feelings of gratitude and love as I review the amazing grace and power of God! Truly,

“I stand all bewildered with wonder,
And gaze on an ocean of love;
While over its waves to my spirit,
Comes peace like a heavenly dove.”

In the purified soul, the flow of love is *deeper* and *steadier* than ever before. It breathes an atmosphere of

purity, and is conscious that its entire inner being has been cleansed, and harmonized by Christ himself. Some one has beautifully said, "This pure love is the same in its *nature, sweetness, and power*, whether it be in David on the hill of Zion, Moses in the wilderness, or Paul in Athens. The same in the seraphic Fletcher at Madely, in Wesley in London, in Fenelon at St. Sulpitius, or Madam Guyon in the Bastile. Like its author, it is forever the same, in all lands, whether on the banks of the Po, the Thames, or the Tiber, — in London, in Jerusalem, or in New York. Whether possessed amid the grandeur and beauty of the Alps, in the cottages of the Waldensian mountains, or scattered along the more beautiful rivers, and over the broader plains of our own loved America. Names, sects, parties have no power to change it. It is the same under all forms of government and in every dispensation; it is the image and likeness of God, the 'kingdom of God within you,' '*righteousness, peace, and joy in the Holy Ghost.*'"

It is the richest gift of God to man. It sweetens the bitter cup of life, and lessens its sorrows; it smooths the rough places over which we travel, and lightens the valley of the shadow of death. It will go with us to the last. It will bless us while living, bless us when dying, and then melt away in the light of heaven forever.

Nothing but love can enter heaven. Pure love is the key that will unlock the pearly gates, and give us a right to the tree of life that is in the midst of the Paradise of God.

Some of the precious results of the cleansing power of Jesus in my soul have been: —

1. A sacred nearness to God my Saviour. The distance between God and my soul has appeared annihilated, and the glory and presence of divinity have often appeared like a flood of sunlight, surrounding, penetrating,

and pervading my whole being. Glory be to God that even the most unworthy may be "brought nigh by the blood of Christ."

2. A sense of indescribable sweetness in Christ. The fact that he is "the rose of Sharon;" "the lily of the valley;" "the brightness of his [the Father's] glory," and "altogether lovely," has at times so penetrated my soul as to thrill and fill it with ecstatic rapture. How lovely has the dear Saviour appeared to my soul, and how strong the attraction my heart has felt toward him! How I love him!

"When on my new-fledged wings I rise,
To tread those shores beyond the skies,
What object first shall strike my eyes?
And where shall I begin my joys?
I'll run through every golden street,
And ask each blissful soul I meet,
Where is the God, whose praise you sing?
Oh, lead a stranger to your King."

Often his glory has shone upon my soul without a cloud. No language can describe the blessedness and sweetness of this state.

3. A deep, realizing sense of spiritual things. Bible truth has appeared transformed into solid realities. The doctrines of the gospel have become to me tangible facts, and my soul has triumphed in them as eternal *verities*.

4. A surprising richness and fullness of meaning in the Scriptures, which I had not before realized. Many portions of the word, which I had hitherto but little understood, now appeared full of meaning, and exceedingly precious. The following passages have been applied many times to my soul with great power: "And I will pray the Father, and he shall give you another Comforter, that he may *abide with you forever*; even the Spirit of truth, whom the world can not receive, because it seeth him not, neither knoweth him; *but ye know him,*

for he dwelleth with you, and shall be in you." . . . "If a man love me, he will keep my words; and my Father will love him, and *we will come unto him, and make our abode with him.*" . . . "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." . . . "*Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world.* There is no fear in love; but perfect love casteth out fear, because fear hath torment. *He that feareth is not made perfect in love.*"

5. A triumph over temptation more complete and habitual. When Satan comes he finds the sympathies and affinities of my soul strongly against him; hence he receives no favorable response. Before, I often found elements in my heart siding with the tempter, and felt that all was not right within. There appeared to be an aching void, or a place in my soul which grace had never reached; but since Jesus sent the refining fire through and through my poor heart, I have been sweetly assured that grace has permeated every faculty and fibre of my being, and scattered light, love, and saving power through every part. Oh, the beauty, the loveliness, the sweetness of heart-purity!

6. A great increase in spiritual power. This I have realized in my closet devotions, in my pastoral duties, and especially in the ministrations of the blessed truth. Blessed be the Lord, I have learned by experience that men may receive the Holy Ghost in *measure* limited only by their *capacity to receive*, and feeble *ability to endure*. God could easily bless men beyond the power of the body to endure and live, if he were disposed to take them to heaven in that way.

This increase of power has delivered me from all slavish fear of man, or of future evil. It has given me such

love to the Saviour and to his glorious gospel as to make all my duties sweet and delightful. Truly, "Her ways are ways of pleasantness, and all her paths are peace."

7. A clear and distinct witness of purity through the blood of Jesus. The testimony of the Holy Spirit, and of my own spirit, to the entire sanctification of my soul, has been more clear and convincing than any I ever had of my regeneration; although I had no doubt of that for years before the Lord extirpated inbred sin from my soul. "Meridian evidence puts doubt to flight."

8. A disposition to tell the blessed story of Christ, and his "great salvation." O for a thousand seraph tongues to publish the glad tidings to perishing men!

Dear reader, I wish I could tell you how clear and sweet the light of purity has shown through the very depths of my soul, the complete satisfaction I have realized since I obtained this pearl of great price! But it can never be told! Its fullness, its richness, and its sweetness can never be expressed. You can know it only by experience, and this is your solemn duty and most exalted privilege. Will you not seek it? Will you not begin now? A holy life is the happiest life, the easiest life, and the safest life you can live. Be persuaded to settle the matter at once, and begin now to seek for purity, and never yield the struggle until you obtain the glorious victory.

The struggle may be severe, but victory will be yours, if you only persevere. When you have once become *fully decided* that you will never cease *consecrating, praying, and believing* until you have obtained the blessing, you will have surmounted your greatest difficulty, and it will not be long before the streams of pure love will flow through the depths of your soul.

But, in seeking for this priceless blessing, do not

attempt to measure yourself by any thing *peculiar* in the experience of the writer, or of any other person. (See Section IX., question 107.) The Bible is our only rule of *faith* and *practice*. There are various operations of the Spirit in effecting the same work in the human heart.

In this narrative of my religious experience I have endeavored to give a simple statement of facts, regardless of what mistaken good men or wicked men may think or say. I would as soon deny God as to flee before the offense of the cross, or quail under the reproach of Christ. Like Peter and John, I "can not but speak the things which I have seen and heard." I fully believe, to continue in the enjoyment of perfect love, I must confess the whole, and take the consequences. Call it delusion who may; a blessed reality it is to my soul. I know it; I feel it; I have proved it, and I *must* declare it; and, in the nature of things, I shall be jealous of my own testimony if it does not stir up the devil.

During the earlier years of my religious experience, I feared lest I should profess too much, or more than I possessed; but since the Saviour cleansed and filled my soul with perfect love; I have had no fears in that regard. The intense sweetness, the superior excellence, and the divine glory of the perfect love of Jesus can never be exaggerated, nor, indeed, fully described. Thousands in the church of God, who have received this baptism of *love* and *power*, can testify that the most glowing description any mortal can give of it, falls infinitely short of the reality. When any soul can truthfully say with Mrs. President Edwards: "*My soul is filled and overwhelmed with light, and love, and joy in the Holy Ghost,*" there is no danger of exaggeration.

With the blessed *doctrine* and *experience* of *purity*, I am more and more impressed, charmed, and satisfied. Under its quickening power and light, I am amazed,

humbled, and delighted. O, that I may enjoy it more fully, live it more perfectly, and preach and teach it more clearly, and in every way, by *tongue*, and *pen*, and *life*, do more for its promotion! I expect to preach it as long as I preach any thing, and when I cease preaching it, expect to be in heaven. In looking over these twenty-one years, I see much to humble me in the dust.

I might have written much more in regard to my weakness, unworthiness, and imperfections, and would have done so, had I supposed it would honor Christ more than to write about the fullness of his grace, and the riches of his love. I have tried with all humility to look to God for guidance, and have felt his blessing resting upon me while writing.

My experience is not my own; and it is in the hope that my humble testimony to the *fullness* and *freeness* of the grace bestowed upon me, the most unworthy, may encourage and lead others to avail themselves of this fullness in Jesus, that I record my experience of the perfect love of Christ. I have given but a brief and imperfect sketch, a mere outline, of the mercies that the Lord has heaped upon his poor servant. *To him be all the glory.*

Dear Christian reader, seek holiness. At all hazards seek it. Expect no rest until your soul is made "free indeed" in the blood of Jesus. When once you have tasted the blessedness of purity, you will never be able to be sufficiently thankful that you were induced to seek it. If you do not seek it, the period is not distant when you will never be able to forgive yourself for the neglect.

And now, "I commend you to God, and to the word of his grace, which is able to build you up, and give you an inheritance among all them which are *sanctified.*"

CONCLUSION.



IN conclusion, dear reader, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your heart by faith; that you, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that you might be filled with all the fullness of God. Now unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the church by Christ Jesus throughout all ages, world without end." And "the God of peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen."





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