

THE ETHEL JARR PEACOCK

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READ, NO. ROS 1.



THE OLD PATHS OF SALVATION,

AS TAUGHT BY

REV. JOHN WESLEY

AND

HIS CO-LABORERS,

AND BY THE

METHODIST CHURCH

TO THE PRESENT TIME.

BY

REV. J. J. SMITH,

THE ETHEL CARR PEACOCK

Matris amori monumentum.

READING ROOM.

No. 1201

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CLINTON, KY.

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PREFACE.

Two years ago I was talking with Rev. S. K. Breeding about the confusion of the people generally on the subject of entire sanctification. We also talked of the doctrine; that it was plainly taught in the Methodist Standards, and knowing that many of the people could not buy the necessary books to inform themselves on this subject, we thought a cheap book, setting forth the plain teaching of the Church, with such other facts as might be helpful to the reader, would prove a blessing to many. With this in view, we have compiled the book, and send it out on its mission of love and good will to all.

J. J. SMITH.

Assisted by

S. K. BREEDING.



JUSTIFICATION AND ENTIRE SANCTIFICATION THE SAME?

To show that Mr. Wesley taught that we are justified before we are sanctified, read the following quotations:

NOT FULLY SAVED AT CONVERSION.

"Neither dare we affirm as some have done, that all this salvation is given at once. There is, indeed, an instantaneous, as well as a gradual, work of God in His children; and there wants not, we know, a cloud of witnesses who have received in one moment, either a clear sense of the forgiveness of their sins, or the abiding witness of the Holy Spirit. But we do not know a single instance, in any place, of persons receiving in one and the same moment, remission of sins, the abiding witness of the Spirit, and a new, and a clean heart. Knowing they are justified freely through faith in His blood, they have peace with God through Jesus Christ. . . . In this peace they remain for days, or weeks, or months, and commonly suppose they shall not know war any more; till some of their old enemies, their bosom sins, or the sin which did most easily beset them (perhaps anger or

desire), assault them again, and thrust sore at them that they may fall..... And now first do they see the ground of their heart, which God before would not disclose to them. lest the soul should fail before Him, and the spirit which he had made. Now they see all the hidden abominations there, the depths of pride, self-will, and hell; yet having the witness in themselves, 'thou art an heir of God, a joint heir with Christ, even in the midst of this fiery trial;' which continually heightens both the strong sense they then have of their inability to help themselves, and the inexpressible hunger they feel after a full renewal in His image, in righteousness and true holiness." Plain Account, pp. 22, 23.

THE SECOND BLESSING.

"Then God is mindful of the desire of them that fear Him, and gives them a single eye, and a pure heart; He stamps upon them His own image and superscription; He createth them anew in Christ Jesus; He cometh unto them with His Son and blessed Spirit, and, fixing His abode in their souls, bringeth them into the 'rest which remaineth for the people of God." Plain Account, p. 24.

"When does inward sanctification begin? In the moment a man is justified. (Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout.)

"Is this ordinarily given till a little before

death?

"It is not, to those who expect it no sooner." Plain Account, p. 32.

"In the year 1764, upon a review of the whole subject, I wrote down the sum of what had been observed in the following short propositions:

"(1) There is such a thing as perfection; for it is again and again mentioned in

Scripture.

"(2) It is not so early as justification; for justified persons are to go on unto perfection. Heb. vi: 1.

"(3) It is not so late as death; for St. Paul speaks of living men that were perfect. Phil. iii: 15." Plain Account, p. 103.

SERMON XIII.

ON SIN IN BELIEVERS.

"If any man be in Christ he is a new

creature. 2. Cor. v: 17.

I. "Is there then sin in him that is in Christ? Does sin remain in one that believes in Him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity; or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious christian; the resolving of which very nearly concerns both his present and eternal happiness.

2. "And yet I do not know that ever it was controverted in the primitive Church. Indeed, there was no room for disputing concerning it, as all christians were agreed. And so far as I have ever observed, the whole body of ancient christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are 'strong in the Lord and in the power of His might,' have need to 'wrestle with flesh and blood,' with an evil nature, as well as 'with principalities and powers.'

3. "And herein our own Church (as indeed in most points) exactly copies after the primitive; declaring in her ninth article, 'Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the spirit. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh is not subject to the law of God. And although there is no condemnation for them that believe, yet this

lust hath of itself the nature of sin.

4. "The same testimony is given by all other Churches; not only by the Greek and Romish Church, but by every Reformed Church in Europe, of whatever denomination. Indeed, some of these seem to carry the thing too far; so describing the corruption of the heart in a believer, as scarce to allow that he has dominion over it, but rather that he is in bondage thereto; and, by this means, they leave hardly any distinction between a believer and an unbeliever

5. "To avoid this extreme, many well-meaning men, particularly those under the direction of the late Count Zinzendorf, ran into another, affirming that all true believers are not only saved from the dominion of sin, but from the being of inward as well as outward sin, so that it no longer remains in them; and from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of nature is no more in those who believe in Christ.

6. "It is true that, when the Germans were pressed upon this head, they soon allowed (many of them at least), that 'sin did still remain in the flesh but not in the heart of a believer,' and after a time, when the absurdity of this was shown, they fairly gave up the point; allowing that sin did still remain, though

not reign, in him that is born of God.

7. "But the English who had received it from them (some directly, some at second or third hand), were not so easily prevailed upon to part with a favorite opinion; and even when the generality of them were convinced it was utterly indefensible, a few could not be persuaded to give it up, but maintain it to this day...

II. 3. "Is a justified or regenerate man freed from all sin as soon as he is justified? Is there then no sin in his heart?—nor ever after,

unless he fall from grace?

4. "We allow that the state of a justified person is inexpressibly great and glorious. He is born again, 'not of blood, nor of the flesh, nor of the will of man, but of God.' He is a

child of God, a member of Christ, an heir of the kingdom of heaven. 'The peace of God which passeth all understanding, keepeth his heart and mind in Christ Jesus.' His very body is the 'temple of the Holy Ghost,' and a habitation of God through the Spirit.' He is 'created anew in Christ Jesus': he is washed, he is sanctified. His heart is purified by faith; he is cleansed 'from the corruption that is in the world;' 'the love of God is shed abroad in his heart by the Holy Ghost which is given unto him.' And so long as he 'walketh in love,' (which he may always do) he worships God in spirit and truth. He keepeth the commandments of God, and doeth those things that are pleasing in His sight, so exercising himself as to 'have a conscience void of offense toward God, and toward men,' and he has power both over outward and inward sin, even from the moment he is justified.

III. 1. "But was he not then freed from all sin, so that there is no sin in his heart? I can not say this; I can not believe it; because St. Paul says the contrary. He is speaking to believers, and describing the state of believers in general, when he says, 'the flesh lusteth against the Spirit, and the Spirit against the flesh: these are contrary the one to the other.' Gal. v:17. Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate state there are two principles, 'contrary the one to the other.' 9. "It has been observed before, that the

opposite doctrine—that there is no sin in believers—is quite new in the Church of Christ; that was never heard of for seventeen hundred years; never, till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless, perhaps, in some of the wild, ranting Antinomians. And these likewise say and unsay, acknowledging there is sin in their flesh, although no sin in their heart. The sum of all this is: there are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul the flesh and the Spirit. Hence, although even babes in Christ are sanctified, yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet in a degree they are carnal."

SERMON XIV.—p. 208.

"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 shall 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; and 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; and if so, we must remain guilty till death, continually

deserving punishment.....

"From what has been said we may easily learn the mischievousness of that opinion,—that we are wholly sanctified when we are justified; that our hearts are then cleansed from all sin." (Page 212.)

The above extracts are carefully selected from Mr. Wesley's Plain Account of Christian Perfection, and his Sermons, in order to show the sincere inquirer after truth the matured deliverances of Mr. Wesley on this all-important subject: that men are justified before they are sanctified. And this truth is so clearly and forcibly taught by him that it admits of no controversy. In addition to what Mr. Wesley says, we give below a few quotations from Mr. Watson and other writers of early Methodism:

"We have already spoken of justification, adoption, regeneration and the witness of the Holy Spirit, and we now proceed to another as distinctly marked and as graciously promised in the Holy Scriptures. This is Entire Sanctification, or the perfected holiness of believers; and as this doctrine, in some of its respects, has been the subject of controversy, the Scriptural evidence must be appealed to and examined. Happily for us, a subject of so great importance is not involved in obscurity. That a distinction exists between a regenerate

state and a state of entire and perfected holiness will be generally allowed. Regeneration, we have seen, is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their epistles, set before them both in the prayers they offered in their behalf, and in the exhortations they administered, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues. Two passages only need be quoted to prove this: 1. Thess. v. 23, "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." 2. Cor. vii. 1: "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." In both of these passages deliverance from sin is the subject spoken of; and the praver in the one instance, and the exhortation in the other, goes to the extent of the entire sanctification of 'the soul,' and 'spirit,' as well as 'the flesh,' or 'body,' from all sin, by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of the heart, as well as that which expresses itself outwardly by the indulgence of the senses, which is called filthiness of the flesh." Watson's Institutes.

"Few are pardoned, because they do not feel and confess their sins; and few are sanctified and cleansed from all sin, because they do not feel and confess their own sore and the plague of their own hearts.... 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; it is the making one who is already a child of God more holy, that he may be more happy, more useful in the world, and bring more glory to his heavenly Father..... We are to come to God as well for an instantaneous and complete purification from all sin, as for an instantaneous pardon." (Clarke's Theology.)

What then is Entire Sanctification or Perfection?

As we have given in the first chapter such a clear statement of the difference between justification and entire sanctification, as taught by Mr. Wesley, the founder of Methodism, and Mr. Watson, the great theologian, and the learned Adam Clarke, D. D., we now propose to show what this sanctification is as taught by these same authors, and others that may be quoted.

1. Mr. Wesley says: "I have been the more large in these extracts, because, hence, it appears, beyond all possibility of exception, that to this day, both my brother an I maintained, (1.) That Christian perfection is that love of God and our neighbor, which implies

deliverance from all sin. (2.) That this is received merely by faith. (3.) That this is given instantaneously, in one moment. (4.) That we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation." Plain Account, p. 40.

"What is it to be sanctified?

"To be renewed in the image of God, 'in righteousness and true holiness.'

"What is implied in being a perfect Chris-

tian?

"The loving God with all our heart, and mind, and soul. Deut. vi: 5.

"Does this imply that all inward sin is

taken away?

- "Undoubtedly; or how can we be said to be saved from all our uncleannesses? (Ezek. xxxvi: 29.) Plain Account, pp. 31, 32.
- "But what is perfection? The word has various senses: here it means perfect love. It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. It is love 'rejoicing evermore, praying without ceasing, in everything giving thanks.'" Sermon 43., p. 238.
- 2. Rev. John Fletcher says: "It is the pure love of God and man shed abroad in the 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 in-

trusted 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 the 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."

- 5. 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 commandmends blameless." Theology, p. 211.
 - 6. Bishop 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.

- 7. Binney's 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."
- 8. 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.

When we wish to define Entire Sanctification by the authorities, or leading men in the Methodist Church, we have a great "cloud of witnessess." But we have only selected a few. We are sure that the reader will be pleased with the plain and satisfactory statements, by men whose piety and learning are without reproach.

How is Entire Sanctification Obtained &

Mr. Wesley in his Plain Account, p. 40, says: 1. "That Christian perfection is that

love of God and our neighbor, which implies deliverance from all sin. 2. That this is received merely by faith. 3. That it is given instantaneously, in one moment. 4. That we are to expect it, not at death, but every moment; that now is the accepted time, now

is the day of salvation.

"Is it gradual or instantaneous? Is this death to sin, and renewal in love, instantaneous or gradual? A man may be dying for some time; yet he does not, properly speaking, die, till the soul is separated from the body; and in that instant, he lives the life of eternity. In like manner, he may be dying to sin for some time; yet is not dead to sin, till sin is separated from his soul; and in that instant, he lives the full life of love. And as the change undergone, when the body dies, is of a different kind, and infinitely greater than any we had known before, yea, such as till then, it is impossible to conceive; so the change wrought, when the soul dies to sin, is of a different kind, and infinitely greater than any before, and that any can conceive, till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God; and will do so, not only till death, but to all eternity." Plain Account, p. 52.

"But do you believe we are sanctified by faith? We know you believe we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works? So it has been roundly and vehemently affirmed for these five and twenty

vears, but I have constantly declared just the contrary; and that in all manner of ways. I have continually testified in private and inpublic, that we are sanctified as well as justified by faith. And indeed one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. It is the condition: none is sanctified but he that believes, without faith no man is sanctified. And it is the only condition: this alone is sufficient for sanctification. Every one that believes is sanctified, whatever else he has or has not. In other words, no man is sanctified till he believes: every man, when he believes, is sanctified." Sermon 43, pp. 241-2.

"It is, thirdly, a divine evidence and conviction that he is willing to do it now. And why not? Is not a moment to him the same as a thousand years? He cannot want more time to accomplish whatever is his will. And he cannot want or stay for any more worthiness or fitness in the persons he is pleased to honor. We may therefore boldly say, at any point of time, 'now is the day of salvation'! 'To-day if ye will hear his voice, harden not your hearts, 'Behold, all things are now ready: come unto the marriage'! To this confidence God is both able and willing to sanctify us now, there needs to be added one more thing —a divine evidence and conviction that he doeth it. In that hour it is done: God says to the inmost soul, 'According to thy faith be it unto thee'! Then the soul is pure from every spot of sin; it is clean 'from all unrighteousness.' The believer then experiences of the deep meaning of those solemn words, '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.'

"'But does God work in the soul gradually or instantaneously'? Perhaps it may be gradually wrought in some; I mean in this sense,—they do not advert to the particular moment wherein sin ceases to be. But it is infinitely desirable, were it the will of God, that it should be done instantaneously; that the Lord should destroy sin 'by the breath of his mouth,' in a moment, in the twinkling of an eye. And so he generally does; a plain fact, of which there is evidence enough to satisfy any unprejudiced person. Then therefore look for it every moment. Look for it in the way above described, in all those good works whereunto thou art 'created anew in Christ Jesus'.... Look for it then 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 taink, I must first be or do thus or thus Then you are seeking it by works unto this day. If you seek it by faith, you may expect it as you are; and if as you are, then expect it now. It is of importance 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 of them is to deny them all; to allow one is to allow them all. Do you believe we are sanctified by faith? Be true then to your principle; and look for this blessing just as you are, neither better nor worse; as a poor sinner that has still nothing to pay, nothing to plead, but 'Christ died.' And if you look for it as you are, then expect it now. Stay for nothing. Why should you? Christ is ready; and He is all you want. He is waiting for you: He is at the door! Let your inmost soul cry out,

"Come in, come in, thou heavenly Guest! Nor hence again remove; But sup with me, and let the feast Be everlasting love."

Sermon 43, pp. 246-248.

Rev. John Fletcher says: "It is, I think, allowed on all sides, that we are saved, that is, sancified, 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.

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.

Dr. Nathan Bangs says: "Those who teach that we are gradually to grow into a state of sanctification, without ever experiencing an instantaneous change from imbred sin to holiness,—are to be repudiated as unsound—antiscriptural and anti-Wesleyan." Article in Guide, 1854.

We see from the writings of these Fathers in the Church, that they all taught the same thing. They all agree that we are justified before we are sanctified, and that sanctification is obtained instantaneously, by faith, the same as justification. We can say with Mr. Watson, "that this great doctrine is not left in obscurity." If the evidence of men was all we had to establish this doctrine we might well doubt; but the Holy Scriptures are so clear on this subject that we follow them as a "light that shineth in a dark place." Hence the earnest seeker must follow willingly and constantly this Guide. The Saviour says in John xiv: 15, 16, "If ye love me, keep my commandments. And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." Here He promises the Comforter to those that love Him and keep His commandments. He will pray the Father. What prayer did He offer for them? "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil. They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth." He does not want them taken out of the world, but kept from the evil (sin) of the world. What did He want the Father to do? Sanctify them through the truth, that is, through belief of the Word. We must believe He does it, because He says so. The disciples did believe, and on the day of Pentecost, while they were assembled in

one place, the promised Comforter came. The prayer of Christ was answered. What was embraced in the promise and prayer? The abiding Comforter and this sanctification. They were filled with the Holy Ghost. The will of God was wrought in them. It is now come to pass that His will is "done in earth as it is in heaven."

OBJECTIONS ANSWERED.

OBJECTIONS.

- (1). Rom. iii: 10. "There is none righteous."
- ANSWERS.
- (1). "Wilt thou destroy the righteous with the wicked." Gen. xviii: 23.

"Where were the righteous ever cut off." Job iv: 7.

"The righteous shall hold on his way." Job xvii: 9.

"I am righteous." Job xxxiv:

"I have not seen the righteous forsaken." Psa. xxxvii: 25.

"He that doeth righteousness is righteous." I. John iii: 7.

- (2) "There is none that doeth good." Psa. xiv: 3.
- (2). "Good and faithful servant." Matt. xxv: 21.

"Joseph was a good man and a just." Luke xxiii: 50.

"That they may see your good works." Matt. v: 16.

"A good man showeth favor." Psa. cxii: 5.

"Despisers of those that are good." II. Tim. iii. 3.

"In all things showing thyself a pattern of good works." Titus ii: 7.

OBJECTIONS.

"If they sin against thee, (for there is no man that sinneth not)" I. Kings viii: 46.

"If we say that we have no sin, we deceive ourselves, and the truth is not in us."
.... "If we say we have not sinned, we make him a liar, and his word is not in us." I. John i: 8 and 10.

ANSWERS.

"Sin is a reproach to any people." Prov. xiv: 34.

"The soul that sinneth, it shall die." Ezck. xviii: 4.

"Stand in awe and sin not." Psa. iv: 4.

"Go, and sin no more." John viii: 11.

"Awake to righteousness, and sin not." I Cor. xv: 34.

"Whosoever abideth in him sinneth not." I. John iii. 6.

"He that committeth sin is of the devil; . . . Whosoever is born of God doth not commit sin." I. John iii: 8 and 9.

"If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth: 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. . . . If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness." I. John i: 6, 7 and 9.

OBJECTIONS.

The seventh chapter of Romans teaches that all men are under bondage to sin, and can never be free from it in this life.

"But I am carnal sold under sin." Rom. vii. 14.

"Now then it is no more I that do it, but sin that dwelleth in me." Rom. vii. 17.

ANSWERS.

"But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became servants of righteousness. Rom. vi: 17 and 18.

Let not sin therefore reign in your mortal body, that ye should obey it in the lusts thereof... For sin shall not have dominion over you: for ye are not under the law, but under grace." Rom. vi: 12 and 14.

"For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death." Rom. viii. 2.

"O wretched man that I am! who shall deliver me from the body of this death?" Rom, vii. 24. "I thank God through Jesus Christ our Lord." Rom. vii. 25.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit." Rom. viii. 1.

OBJECTIONS.

"There is none perfect."

ANSWERS.

"Walk before me and be thou perfect." Gen. xvii: 1.

"Be ye therefore perfect."

Matt. v: 48.

"But let patience have her perfect work, that ye may be perfect and entire, wanting nothing." James i: 4.

"Thou shalt be perfect with the Lord thy God." Deut.xviii:

13.

"Mark the perfect man." Psa. xxxvii: 37.

"Howbeit we speak wisdom among them that are perfect." I. Cor. ii. 6.

"Let us, as many as be per-

fect. Phil. iii: 15.

"Noah was a just man, and perfect in his generations, and Noah walked with God.... And Noah did according unto all that the Lord commanded him." Gen. vi: 9 and vii: 5.

"There was a man in the land of Uz, whose name was Job; and that man was perfect and upright, and one that feared God, and eschewed evil. . . . In all this Job sinned not." Job.

i: 1 and 22.

"There was, in the days of Herod, the king of Judea, a certain priest named Zacharias, of the course of Abia: and his wife was of the daughters of Aaron, and her name was Elisabeth. And they were both righteous before God, walking in all the commandments and ordinances of the Lord, blameless." Luke i: 5 and 6.

The seventh chapter of Romans describes a man under the law, awakened by the law to a sense of his inward sin, or depravity, but finding no power in the law to deliver him. This inward sin hindered him from doing the things he would, and led him to cry out, "O wretched man that I am!" This is beautifully explained in Heb. x: 1-4. "For the law, having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offer year by year continually make the comers thereunto perfect . . . For it is not possible that the blood of bulls and of goats should take away sins." Hence we find the blood of sacrifice, under the law, was not sufficient, but when Paul saw the conquering Christ, he was delivered from bondage. "I thank God through Jesus Christ our Lord." Deliverance from all sin, through Christ, is plainly set forth in the sixth and eigth chapters of Romans. Let the people shout with a mighty shout, for Christ the Lord has come to "save his people from their sins."

Read the following from Dr. A. Clarke:

"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 to expect to be saved, while here below, into the fulness of the bless-

ing of the Gospel of Jesus. To all such my soul says, labor to show yourselves approved unto God; workmen that need not be ashamed. rightly dividing the Word of Truth; and the pleasure of the Lord prosper in your hands! Amen. Many employ that time in brooding and mourning over their impure hearts, which should be spent in prayer and faith before God, that their impurities might be washed away. In what a state of nonage are many members of the Christian Church! I am afraid that what some persons call their infirmities may rather be called their strengths; the prevailing and frequently ruling power of pride, anger, illwill etc.; for how few think evil tempers to be sins! The gentle term 'infirmity' softens down the iniquity; and as St. Paul, so great and so holy a man, say they, had his infirmities, how can they expect to be without theirs? These should know that they are in a dangerous error; that St. Paul means nothing of the kind; for he speaks of his sufferings, these alone. One word more: would not the grace and power of Christ appear more conspicuous in slaying a lion than in keeping him chained? In destroying sin, root and branch, and filling the soul with his own holiness, with love to God and man, with the mind, all the holy, heavenly tempers that were in himself, than in leaving these impure and unholy tempers ever to live, and often to reign, in the heart! The doctrine is discreditable to the Gospel, and wholly Anti-Christian.

"'If they sin against thee, for there is no

man that sinneth not,' 1. Kings viii: 46. On this verse we may observe that the second clause, as it is here translated, renders the supposition in the first clause entirely nugatory, for if there be no man that sinneth not it is useless to say, 'if they sin;' but this contradiction is taken away by reference to the original, which should be translated, 'If they shall sin against thee; or, 'should they sin against thee; for there is no man that may not sin; that is, there is no man impeccable; none infallible; none that is not liable to transgress. This is the true meaning of the phrase in various parts of the Bible, and so our translators have understood the original; for, even in the thirty-first verse of this chapter, they have translated yecheta, 'if a man tresspass,' which certainly implies he might or might not do it; and in this way they have translated the same word, 'If a soul sin,' in Lev. v:1; vi:2; 1. Sam. ii. 25; 2. Chron. vi: 22; and in several other places. The truth is, the Hebrew has no mood to express words in the permissive or optative way; but to express this sense, it uses the future tense of the conjugation kal. This text has been a wonderful stronghold for all who believe that there is no redemption from sin in this life; that no man can live without committing sin; and that we cannot be entirely freed from it till we die. 1. The text speaks no such doctrine: it only speaks of the possibility of every man sinning; and this must be true of a state of probation. 2. There is not another text in the divine records that is more to the purpose than this. 3. The doctrine is flatly in opposition to the design of the Gospel; for Jesus came to save his people from their sins, and to destroy the works of the devil.

4. It is a dangerous and destructive doctrine, and should be blotted out of every Christian's creed. There are too many who are seeking to excuse their crimes by all means in their power; and we need not embody their excuses in a creed, to complete their deception, by stating that their sins are unavoidable.

"The soul was made for God, and can never be united to him, nor be happy, till saved from sin. He who is saved from his sin, and united to God, possesses the utmost felicity that the human soul can enjoy, either in this or the

coming world.

"Where a soul is saved from all sin, it is capable of being fully employed in the work of the Lord: it is then, and not till then, fully

fitted for the Master's use.

"All who are taught of Christ are not only saved but their understandings are much improved. True religion, civilization, mental improvement, common sense, and orderly

behavior, go hand in hand.

"When the light of Christ dwells fully in the heart, it extends its influence to every thought, word, and action; and directs its possessor how he is to act in all places and circumstances.

"Our souls can never be truly happy till our wills be entirely subjected to, and become one with, the will of God. While there is an

empty, longing heart, there is a continual overflowing fountain of salvation. If we find, in any place, or at any time, that the oil ceases to flow, it is because there are no empty vessels there; no souls hungering and thirsting for righteousness. We find fault with the dispensations of God's mercy, and ask, 'Why were the former days better than these'? Were we as much in earnest for our salvation as our forefathers were for theirs, we should have equal supplies, and as much reason to sing aloud of divine mercy. 'Be ye holy,' saith the Lord, 'For I am holy.'" Theology, pp. 201, 202, 203.

HISTORICAL.

"In the year 1725, being in the twenty-third year of my age, I met with Bishop Taylor's "Rule and Exercises of Holy Living and Dying," in reading several parts of this book, I was exceedingly affected, that part in particular which relates to purity of intention. Instantly I resolved to dedicate all my life to God, all my thoughts and words, and actions; being thoroughly convinced, there was no medium; but that every part of my life (not some only) must either be a sacrifice to God, or myself, that is, in effect, to the devil. Can any serious person doubt of this, or find a medium between serving God and serving the devil? In the year 1726, I met with Kempis's 'Christian's 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. I saw, that giving even all my life to God (supposing it possible to do this, and go no farther) would profit me nothing, unless I gave my heart, yea, all my heart to him. I saw, that 'simplicity of intention, and purity of affection,' one design in all we speak or do, and one desire ruling all our tempers, are indeed 'the wings of the soul,' without which she can never ascend to the mount of God. A year or two after, Mr. Law's 'Christian Perfection' and 'Serious Call' were put into my hands. These convinced me, more than ever, of the absolute impossibility of being half a christian; and I determined, through His grace (the absolute necessity of which I was deeply sensible of)to be all devoted to God, to give him all my soul, my body, and my substance. Will any considerate man say, that this is carrying matters too far? Or that anything less is due to Him who has given himself for us, than to give Him ourselves, all we have, and all we are." Wesley's Plain Account.

"In the Conference of I765 Mr. Wesley asked the question: 'What was the rise of Methodism?' The following is the answer given: 'In 1729 my brother Charles and I, reading the Bible, saw we could not be saved without holiness; followed after it, and incited others so to do. In 1737 we saw that this holiness comes by faith. In 1738 we saw likewise that men are justified before they are sanctified; but still holiness was our object, inward and outward holiness. God then thrust us out to raise up a holy people.'

"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." Steven's History of Methodism, p. 270.

"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 the baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time." Bang's History of the Methodist Episcopal Church, p. 195.

"In 1766 Mr. Wesley wrote to his brother Charles: 'Insist everywhere on full salvation received now by faith. Press the instantaneous blessing.' In 1768 he wrote to the same: 'I am at my wit's end with regard to two things—the Church and Christian perfection. Unless you and I stand in the gap in good earnest, the Methodists will drop them both.'

Again, other people have asserted that Mr. Wesley himself never claimed the blessing. In reply we quote a letter written by him in 1771: "Many years since I saw that without holiness no man shall see the Lord. I began by following after it. Ten years after, God gave me a clearer view than I had had before how to obtain 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 witnesses."

"In 1761-63 he wrote to two of his preachers: 'You have over and over denied instantaneous sanctification, but I have known and taught it above these twenty years. I have continually testified for these five and twenty years, in private and public, that we are sanctified, as well as justified, by faith. It is the doctrine of St. Paul, St. James, St. Peter, and St. John, and no otherwise Mr. Wesley's than it is the doctrine of every one who preaches the pure and whole Gospel. I tell you as plain as I can speak where and when I found this. I found it in the oracles of God, in the Old and New Testaments, when I read them with no other view or desire than to save my own soul." Carradine's Sanctification. pp. 207-210.

Some say Mr. Wesley changed his views of Entire Sanctification, and in I784 when he prepared the Articles of Religion for the Methodists of the United States, he expunged the residue theory, or the Sanctification of believers after they are justified. If Mr. Wesley changed, the Articles of Religion as we have them in the Discipline of our Church does not so teach. Let us compare a few statements on this point, and find out what Mr. Wesley teaches:

The Ninth Article of the Church of England reads as follows: "Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the flesh is not subject to the law of God."

The Seventh Article in our Book of Discipline reads: "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but is the corruption of the nature of every man, that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil and that continually."

We see that the two Articles are the same in substance. Mr. Wesley taught in his sermon on "Sin in Believers," that the heresy of his day was, that no sin remains in the heart of the regenerate, and he writes the sermon to refute the erroneous doctrine of Zinzendorf and others.

One more fact needs to be settled that Mr. Wesley never changed; that his views after 1784 were the same as hitherto.

In his sermon "On the Discoveries of Faith," Vol. IV, p. 240, dated Yarm, June 11, 1788, he says:

"15. But many doubts and fears may still

remain, even in a child of God, while he is weak in faith; while he is in the number of those whom St. Paul terms 'babes in Christ.' But when his faith is strengthened, when he receives faith's abiding impression, realizing things to come; when he has received the abiding witness of the Spirit, doubts and fears vanish away. He then enjoys the plerophory, or 'full assurance of faith;' excluding all doubt, and all fear that hath torment.' To those whom he styles young men, St. John says, 'I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. These the apostle observes in the other verse, 'had the word of God abiding in them.' It may not improbably mean the pardoning word, the word which spake all their sins forgiven; in consequence of which they have the consciousness of the divine favor without any intermission. To these more especially we may apply the exhortation of the Apostle Paul: 'Leaving the first principles of the doctrines of Christ,' namely repentance and faith, 'let us go on unto perfection.' But in what sense are we to leave those principles? Not absolutely; for we are to retain both one and the other, the knowledge of ourselves, and the knowledge of God, unto our lives' end: but only comparatively; not fixing, as we did at first, our whole attention upon them; thinking and talking perpetually of nothing else, but either repentance or faith. But what is the perfection here spoken of? It is not only

a deliverance from doubts and fears, but from sin; from all inward as well as outward sin; from evil desires, and evil tempers, as well as from evil words and works. Yea, and it is not only a negative blessing, a deliverance from all evil dispositions, implied in that expression, 'I will circumcise thy heart;' but a positive one likewise; even the planting all good dispositions in their place; clearly implied in that other expression, 'to love the Lord your God with all your heart and with all your soul.' These are they to whom the apostle John gives the venerable title of fathers, who 'have known him that is from the beginning;' the eternal Three-One God. One of these expresses himself thus: 'I bear about with me an experimental verity and a plenitude of the presence of the ever-blessed Trinity.' And these who are fathers in Christ, generally, though I believe not always, enjoy the plero-phory, or 'full assurance of hope;' having no more doubt of reigning with him in glory, than if they already saw him coming in the clouds of heaven. But this does not prevent their continually increasing in the knowledge and love of God. While they 'rejoice evermore, pray without ceasing, and in everything give thanks,' they pray in particular, that they may never cease to watch, to deny themselves, to take up their cross daily, to fight the good tight of faith, and against the world, the devil, and their own manifold infirmities; till they are able to 'comprehend, with all saints, what is the length, and breadth, and height, and depth, and to know that love of Christ which passeth knowledge;' yea, to 'be filled with all the fulness of God.'"

In the sermon "On the Wedding Garment," Vol. IV. page 311, read:

"If you mean by that odd, uncouth question, 'In whose righteousness are you to stand at the last day?" For whose sake, or by whose merit, do you expect to enter into the glory of God? I answer, without the least hesitation, for the sake of Jesus Christ the righteous. It is through his merits alone that all believers are saved; that is, justified—saved from the guilt,—sanctified—saved from the nature, of sin; and glorified—taken into heaven." Madeley, March 26, 1790.

Sermon "On the Deceitfulness of Man's Heart" Halifax, April 21, 1790. Vol. IV. page 346.

"But is there no exception as to the wickedness of man's heart? Yes, in those that are born of God. 'He that is born of God keepeth himself, and that wicked one toucheth him not.' God has 'purified his heart by faith,' so that his wickedness is departed from him. 'Old things are passed away, all things' in him 'are become new.' So that his heart is no longer desparately wicked, but 'renewed in righteousness and true holiness.' Only let it be remembered, that the heart, even of a believer, is not wholly purified when he is

justified. Sin is then overcome, but is not rooted out; it is conquered, but not destroyed."

The reader will bear in mind, that what Mr. Wesley means by residue theory, is, that original sin is not entirely destroyed in regeneration; but is taken away subsequent to regeneration, and may be before death. We have given quotations from three sermons, written in 1790. Six years after he prepared and published the Articles of Religion for the American Societies: in which he teaches beyond all cavil, that sin remains in the believer after justification, and, until he is sanctified wholly. We further call your attention to the testimony of the General Conferences, Bishops, Discipline, Songs, Prayers, Vows, and Experiences, of our people from the beginning down to the present time.

The General Conference of 1824, said:

"Do we come to the people in the fulness of the blessing of peace? Do we insist on the witness of the Spirit and entire Sanctification through faith in Christ? Are we contented to have the doctrine of Christian holiness an article of our creed only, without becoming experimentally and practically acquainted with it? If Methodists give up the doctrine of entire sanctification or suffer it to become a dead letter, we are a fallen people. Holiness is the main cord that binds us together; relax

this, and you loosen the whole system. This will appear more evident if we call to mind the original design of Methodism. It was to raise up and preserve a holy people. This was the principal object which Mr. Wesley had in view. To this end all the doctrines believed and preached by the Methodists tend."

To this Address are attached the names of Bishops McKendree, Hedding, Soule, George, and Roberts.

In 1832 the General Conference issued a pastoral address to the Church, in which we find these words: "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 is justification. 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 to return to first principles? Is it not time that we throw off the inconsistency with which we are charged in regard to this matter? Only let all who have been born of the Spirit; and have tasted 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 character, as they are now with those which tell us of justification and the new birth."

The General Conference of 1840, says: "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."

In 1874, the bishops of the Methodist Episcopal Church, South, thus concluded their address to the General Conference:

"Extensive revivals of religion have crowned the labors of our preachers; and the life-giving energy of the Gospel, in the conversion of sinners and in the sanctification of believers, has been seldom more apparent amongst us. The boon of Wesleyan Methodism, as we received it from our fathers, has not been forfeited in our hands." Signed by

Bishops Paine, Pierce, Kavanaugh, Wightman, Marvin, Doggett, McTyeire and Keener.

In 1884, the Centennial Conference of American Methodism, which met in Baltimore, re-affirmed the faith of the entire Church in all its separate branches: "We remind you, brethren, that the mission of Methodism is to promote holiness. It is not a sentiment or emotion, but a principle inwrought in the heart, the culmination of God's work in us followed by a consecrated life. In all the borders of Methodism this doctrine is preached and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject."

Bishop Asbury wrote thus to a preacher:

"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!"

In his Journal he writes: "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."

Bishop Whatcoat: "After many sharp and painful conflicts, and many gracious visitations also, on the 28th 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 ever more, and in everything 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."—Wood's Perfect Love.

Bishop McKendree, in a letter to Bishop Asbury, describes his conversion; then adds: "Not long after Mr. Gibson preached a sermon on Sanctification, and I felt its weight. This led me more minutely to examine my heart. I found remaining corruption, embraced the doctrines of sanctification, and diligently sought the blessing it holds forth."

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, and under the influences of which I fell 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.

Notice the Seventh Article in our Book of

Discipline: "Original sin standeth not in the following of Adam (as the Palagians do vainly talk), but is the corruption of the nature of every man, that is naturally engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

Notice, now, the two-fold nature of sin as shown in the Twentieth Article: "The offering of Christ, once made, is that perfect redemption, propitiation, and satisfaction, for all the sins of the whole world, both *original* and *actual*."

Read the prayers offered for the candidates to be baptized, as given in the ritual:

"O merciful God, grant that the old Adam in these persons may be so buried, that the new man may be raised up in them.

"Grant that all carnal affections may die in them, and that all things belonging to the

Spirit may live and grow in them.

Thus, we see, the Church recognizes the doctrine of sin in believers.

Again, Ritual, page 274: "Brethren, I commend to your love and care these persons whom we this day recognize as members of the Church of Christ. Do all in your power to increase their faith, confirm their hope, and perfect them in love."

Every Methodist preacher, on being received into the Annual Conference, must answer the following questions:

"Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it?" Dicipline, page 90.

On page 327 of the Discipline, the preacher to be ordained Elder promises to defend this, with every other doctrine of the Methodist Church. Read the language:

"Will you be ready with all faithful diligence to banish and drive away all erroneous and strange doctrines contrary to God's word; and to use both public and private monitions and exhortations, as well to the sick as to the whole within your charge, as need shall require, and occasion shall be given? Ans. I will, the Lord being my helper."

In the Methodist Hymn Book, published in 1842, there are 77 hymns on Full Redemption; while there are 10 on Justification by Faith. In the last edition of our Hymn Book, the distinction between Justification and Entire Sanctification, is still adhered to. There are 44 hymns on Entire Sanctification.

Hymn 322, Edition of 1842:

"Savior of the sin-sick soul, Give me faith to make me whole; Finish thy great work of grace; Cut it short in righteousness.

"Speak the second time, 'Be cleam!'
Take away my inbred sin:
Every stumbling block remove;
Cast it out by perfect love."

Hymn 338, Edition of 1842:

"What! never speak one evil word? Or rash, or idle, or unkind? O how shall I, most gracious Lord, This mark of true perfection find?

"Thy sinless mind in me reveal;
Thy Spirits plenitude impart;
And all my spotless life shall tell
Th' abundance of thy loving heart.

"Forgive, and make my nature whole; My inbred malady remove; To perfect health restore my soul, To perfect holiness and love."

Hymn 343, reads:

"O Jesus! at thy feet we wait, Till thou shalt bid us rise; Restored to our unsinning state, To love's sweet paradise.

"Savior from sin, we thee receive, From all indwelling sin; Thy blood, we steadfastly believe, Shall make us throughly clean.

"Since thou would'st have us free from sin,
And pure as those above;
Make haste to bring thy nature in,
And perfect us in love!"

EXPERIENCES.

We give extracts from the following experiences:

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 indeed unto sin, and live unto God. He is my Prophet, Priest, and King; my indwelling holiness; my all in all." Journal of H. A. Rogers, p. 136.

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.

Rev. William Bramwell: "My soul was all wonder, love, and praise. It is now about 26 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.

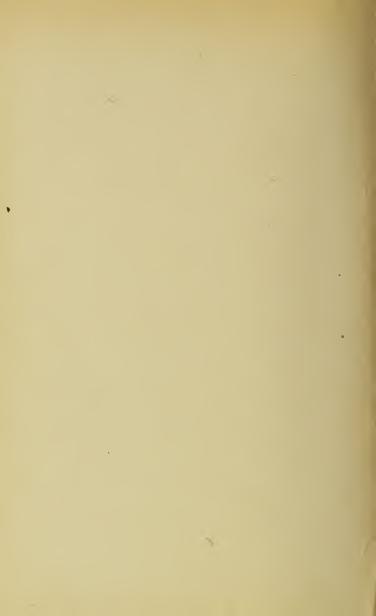
Dr. Daniel Steele: "Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone, and calm, were like those of electric sparks passing through my bosom with slight but painless shocks, melting 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.

"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.

Faithful is he that calleth you, who also

will do it." 1. Thess. v: 23, 24.





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