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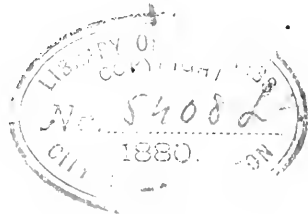
A BRIEF DISCUSSION

OF THE

DOCTRINE OF SANCTIFICATION.

BY

D. R. M'ANALLY.

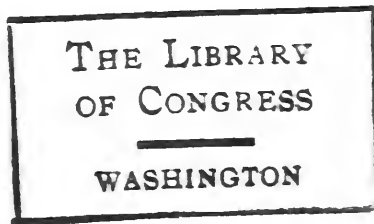


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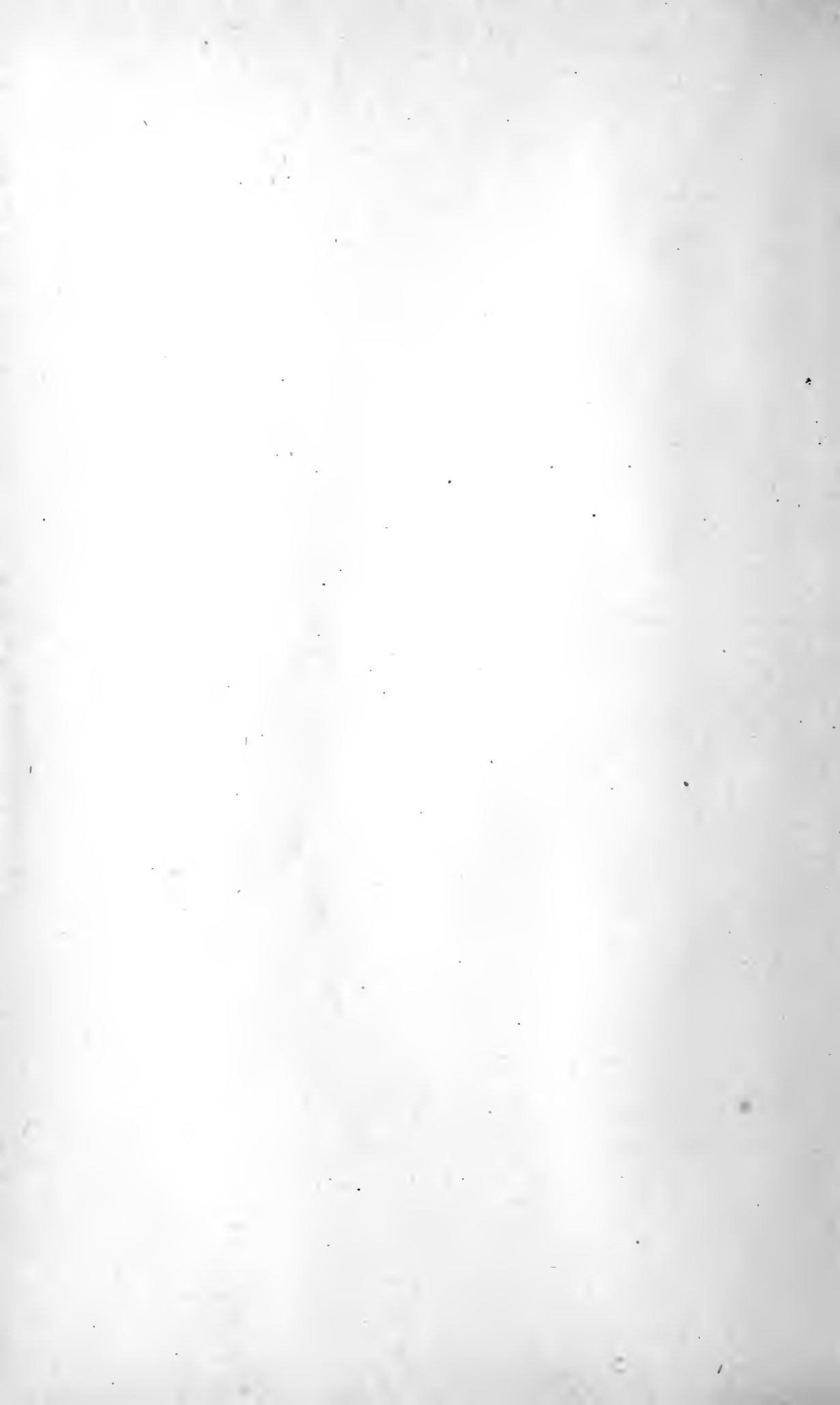
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TO THE READER.

The matter here presented for your consideration, was published in the columns of the St. Louis *Christian Advocate* in the latter part of 1876, headed by the following

PREFACE.

However singular it may appear, it is nevertheless true, that I write this not as the editor of this paper, and publish it not as the voice of the paper—not as an expression of the views entertained by the Church, nor yet as an exponent of the doctrines held and taught by the ministers in those Conferences who have honored the paper by avowing it to be their organ. This avowal, made by a majority amounting almost to unanimity of so large a number of ministers, has devolved increased responsibilities on the editor, in accordance with which he should be more than ever careful to adhere strictly and rigidly to Methodistic doctrines, discipline and usages, lest he compromise those who have committed to him the management of their official organ. This can readily be understood, and by many it will be appreciated as it deserves.

I have been solicited again and again, and importuned by brethren whose opinions I respect and whose wishes I regard, to discuss in this paper, the doctrine of Christian holiness, sanctification or Christian perfection—these terms being used interchangeably. If I consent and assume the task, I must discuss the subject as I *understand it*. None will expect anything else. But my understanding of it may, and perhaps does, differ from that of others; hence I prefer to write and publish rather as

a correspondent than as editor of this paper, thereby assuming all the responsibility, and neither directly nor indirectly implicating any one else.

It will be noticed that in the matter as presented here repetitions occur in different chapters. This is due to the fact that those chapters were published at different times, and such repetitions were then necessary to keep the subject properly before the reader's mind. Other and pressing engagements have prevented the re-writing and re-arranging the matter, hence it is presented here as it originally appeared, with only a few verbal changes.

At some future period it may be revised, some additions made, and the whole presented under a different arrangement. D. R. M'A.

ST. LOUIS, February, 1880.

THE DOCTRINE OF SANCTIFICATION.

Chapter First.

INTRODUCTORY.

“CHRISTIAN thoroughness or completeness is a subject deeply interesting to all who believe God's word and desire to walk in its light.”

No one will deny this, and yet there are questions connected with the subject which we cannot evade even in our thoughts, much less in our discussions. The Christian is touched by it at many points, and wide fields, both doctrinal and experimental, open out in almost every direction.

The Methodist Churches hold, and have always professed to hold, the doctrine of “Christian perfection.” And yet there has never been entire unanimity as to what this perfection was, precisely in what it consisted, or exactly how or when it was to be attained. Whether it were a peculiar *state* or condition, a something *in itself*, as separate from other things, to be regarded and sought after as such, or whether it were a growth and maturity of some pre-existing state or condition, are questions not yet definitely and satisfactorily settled in the minds of the people. Much has been written on the subject, and still almost every year we have an additional volume or two with an indefinite number of treatises explaining, elaborating and enforcing it. It

is held as a doctrine of the Church, is occasionally discussed in set discourses, and directly or indirectly alluded to in almost every sermon we hear. And yet how few profess it. Among the ministers perhaps not more than one in fifty; among the members, not more it may be than one in five hundred, taking the whole number into the account. John Wesley never professed it. In the sixty-fourth year of his age, and the forty-second of his ministry, he published a letter declaring, "I have told all the world I am not perfect. I have not attained the character I draw;" yet who wrote more, or more explicitly on the subject than he? Bishop Asbury, who in toils, sufferings and labors abundant, equaled Wesley and exceeded any of his successors, never professed it. Bishop Hedding, by whom the present writer was ordained to the ministry, and who, perhaps, lived as blameless as any man of modern times, never professed it. He approached the grave by lingering disease, was always calm and joyful in the faith and hope of the gospel and in full view of death, yet though often importuned to profess sanctification, he never did it. Among our chief shepherds from 1784 down to the present, it is doubtful if any one of them except Bishop Hamline, ever made such a profession. There have been thousands of our people who lived as exemplary and blameless lives and died as quietly, as peacefully, as triumphantly as men or women ever did, who never made such profession. There are thousands now alive whose conduct and conversation are upright and unimpeachable, whose intelligence, honesty, and piety none question, yet they make no such profession. And among those who do make this profession, the most rigid scrutiny will fail to detect evidence of greater intelligence, quicker sensibilities, more enlightened conscience, clearer moral perceptions or more uniform consistency than are manifested by many others around them.

Now, in view of all these facts, for facts they are, is it

not perfectly clear that there is something wrong? If our doctrine be true, our experience and practice are at fault; and if our experience and practice be sound and correct, our doctrine is at fault. One or the other must be admitted to be wrong. They cannot both be right. They are contradictory, and though both might be wrong, both cannot be right; hence the importance and seriousness of the discussion.

Let us try to look at the subject in all the aspects in which it has been presented.

Among Methodists, John Wesley in his teachings has been, and to a large extent still is, the great guiding star on this subject. His expositions of Scripture have been generally accepted and his views regarded as correct. Let us, therefore, carefully inquire what those were as set forth in his own writings.

In a sermon on "The New Birth," and speaking directly of the new birth, or regeneration, which in that place he uses in the same sense, he says:

This (the new birth) is a part of sanctification, not the whole. It is the gate to it, the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins, and thenceforward we are gradually to 'grow up in Him who is our Head.' This expression of the apostle's admirably illustrates the difference between one and the other, and farther points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a very short time; afterwards he gradually and slowly grows until he attains the stature of a man. In like manner a child is born of God in a short time, not in a moment. But it is by slow degrees that he afterwards grows up to the measure of the full stature of Christ. The same relation, therefore, that there is between our natural birth and our growth, there is also between our new birth and our sanctification." (Wesley's Works, vol. I, page 406.)

Again, in a sermon on "Christian Perfection," and speaking of perfection, he says:

"Indeed it is only another term for holiness. They are two names for the same thing. Thus every one that is holy is, in the Scripture

sense, perfect. Yet we may lastly observe, that neither in this respect is there absolute perfection on earth. There is no *perfection of degrees*, as it is termed; none which does not admit of a continual increase. So that how much soever any man has attained, or in how high degree soever he is perfect, he still hath need to 'grow in grace,' and daily to advance in the knowledge and love of God his Savior." (Wesley's Works, vol. I, p. 358.)

Once more: At a public Conference held in London in August, 1770, and referring to the doings of a previous Conference held in 1744, he (Wesley) and other members of the Conference affirmatively answered the following proposition, and accepted it as part of their creed:

"Does not talking of a justified or sanctified *state* tend to mislead men? almost naturally leading them to trust in what was done in one moment? Whereas we are every hour and every moment pleasing or displeasing to God, *according to our works*; according to the whole of our inward temper and outward behavior."

Now, all this is plain enough. It commends itself to both our common sense and inner consciousness, and if Mr. Wesley and his followers had stopped at this, there might have been little or no difficulty. But they did not, as we shall see by and by, and it is that which is to come after this that makes the difficulty.

This is easily understood. "The same relation," says he, "which there is between our natural birth and growth, there is also between our new birth and our sanctification."

Very good. Here is a babe. We speak of its physical being and call it perfect. It has all the parts, powers, functions and susceptibilities of a babe—it is a perfect babe. By proper care and nutriment, in conformity to the laws governing its physical being, it grows, develops, reaches boyhood, and is a perfect boy. Pursuing the same general course, and still living in obedience to the law of his physical nature, he grows to manhood and is a perfect man. But observe, he does not do this "by fits and starts." He does not *leap* from babyhood to boyhood, nor from boy-

hood to manhood. Nor does he take his nourishment at irregular and uncertain periods. It is not once a month or once in the week that he is fed, but day by day does he attend to his dieting, his clothing, his shelter, and whatever else is necessary to the promotion and perpetuation of health, carefully avoiding that which is pernicious, and seeking after and using only that which is believed to be for good. Thus he grows, develops and strengthens. The boy was more than the babe, the man was more than the boy, yet the babe and the boy were, as babe and boy, as perfect as the man was perfect as a man. Then, if it be true that there is the same relation between our new birth and our sanctification, as between our natural birth and growth, Mr. Wesley was perfectly right in saying there were "no perfection of degrees," and also perfectly right when he and his preachers said "the talking of a justified or sanctified *state* tends to mislead men, almost naturally leading them to trust in what was done in a moment; whereas, we are every moment pleasing or displeasing to God, according to our works, according to the whole of our inward tempers and our outward behavior."

So far we get on quite smoothly. But there are other views to be taken of Mr. Wesley's teaching. Other things are found in his works which point, or seem to point, in a direction different from all this. These, too, must be considered, and when it is done we will endeavor to come on down to the present, calling by the way on those who have discussed the subject, and thus endeavor to ascertain exactly, or as nearly so as possible, what our writers have taught, and if we should fail to reconcile these writers, one with another, or to reconcile them with themselves individually, the reader may attribute that failure either to the character of these utterances or the lack of ability on the part of the present writer, just as may seem good in his own eyes.

Chapter Second.

INTRODUCTORY AND HISTORICAL VIEW—CONTINUED.

IN the first chapter there are presented some extracts from Mr. Wesley's works, expressing the views he at one time held and promulged. We come now to consider him as related to another aspect of the case—one in which he is listening and giving credence to the experience of divers persons who professed to have been instantaneously sanctified. This began in 1744 or 1745, when, as he states, two persons came to him in London, desiring to give an account of their experience. "It appeared," he says, "exceedingly strange, but different from any thing I had heard before, but exactly similar to the account (he had just given) of sanctification." The "next year," he continues, "two or three more persons at Bristol, and two or three at Kingswood, coming to me severally, gave me exactly the same account of their experience." A few years later he desired all those in London who made the same profession to meet him. They, or many of them, did so. He examined them closely, and whatever may have been his opinion as to the character of the work they professed to have been wrought in them, he was satisfied they did not deceive themselves. He then goes on to say :

"In the years 1760, 1761 and 1762 their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of these myself; and in London alone I found six hun-

dred and fifty-two members of our society who were exceedingly clear in their experience, and whose testimony I could see no reason to doubt. I believe no year has passed since that time wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another; as 'the wind bloweth where it listeth;' and every one of these (after the most careful inquiry I have not found one 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 with 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 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 cannot but believe that sanctification is commonly, if not always, an *instantaneous* work." (Sermon on Patience.)

It will be readily perceived this is a very different view from that expressed in the extracts given in the first chapter, nor are the views altogether in harmony one with the other.

It was in 1733 that he first openly proclaimed his views on Christian perfection. It was done in a sermon before the University, on the "circumcision of the heart." Six years afterward he repeated those views perhaps more accurately in the sermon on "Christian perfection," and in a letter written in 1756, he refers to that latter sermon and says it contained his coolest and latest thoughts on that subject. The reader will please keep these dates in mind, as they may serve an important purpose hereafter.

In 1758 some of the preachers began to give Christian perfection a more prominent place in their sermons, and some of them went off into extravagances, depreciating justification, and declaring that all who were not entirely sanctified were under the curse of God. These errors Wesley repudiated in a published letter. But the work had been begun and it went on during the years mentioned in the extract above.

What was the result? First, in his annual visit to Lon-

don in 1765, he found that about two-thirds of the whole number had ceased to profess sanctification ; and in 1770 he wrote of those who professed to have obtained it, "hardly one in thirty retained it," and adds, of the hundreds who had been partakers of the blessing he doubted "whether twenty are now as holy and happy as they were." No doubt he did all he could to correct the errors into which many of his people had fallen, and prevent the sad results which followed, but the tide of feeling swept on. Maxfield and Bell formed new societies and denounced Wesley as incapable of teaching them anything. Maxfield carried off some two hundred members, formed an independent congregation to which he ministered till his death. Bell turned prophet, but finding his predictions did not prove true, abandoned his religion, turned politician and died an infidel.

It was long before the societies recovered from the shock thus produced, and great indeed was the perplexity and distress of Wesley. It was during these trials that he wrote his sermon on "the sin of believers," and to appreciate that sermon properly it must be considered in reference to these circumstances.

But now let us inquire if it be probable that the hundreds alluded to in the extract above were not simply converted, born anew, and by mistaking the character of the work wrought in them, were led to a realization of these sad results. Hope the reader will not be startled. I believe in sanctification, in holiness, in Christian perfection, and in due time will tell plainly what I think they consist in. But for the present let us calmly pursue the inquiry suggested. And to help us on we will first take Mr. Wesley's account of the change effected by regeneration, as given in the same sermon which contained the extract above. The account is as follows :

"And there is as great a change wrought in our souls when we are born of the Spirit as was wrought in our bodies when we were born of

a woman. There is in that hour a general change from inward sin to inward holiness. The love of the creature is changed to the love of the Creator; the love of the world to the love of God. Earthly desires, the desire of the flesh, the desire of the eyes and the pride of life are in that instant changed by the mighty power of God into heavenly desires. The whirlwind of our will is stopped in its mad career and sinks down into the will of God. Pride and haughtiness subside into lowliness of heart, as do anger, with all turbulent and unruly passions, into calmness, meekness and gentleness. In a word, the earthly, sensual, devilish mind gives place to the mind that was in Christ Jesus.’

Now take that definition—that view of the changes wrought by the new birth, look at it carefully, study it closely, and then say if you think it uncharitable to suppose that those persons alluded to in the first extract might have attained to no other state than this, and then mistaking the real nature and character of the work that had been wrought in them, professing something of which perhaps they had no very definite idea, thus neglected the “gift that was in them,” and so sadly fell away from the profession they had made.

Of course, I assert nothing, nor pretend to judge another man’s servant; but is not this one of the most charitable solutions we can find for the very singular things that unquestionably occurred? And may it not have been the same with very many persons since that time? They were awakened, they were anxious seekers after salvation, they were honest and sincere. According to their faith so was their enjoyment. Sometimes hoping, sometimes fearing. Now calm and trustful, now doubting and desponding, until by some influences from without or within they were led to a more entire and thorough consecration of themselves to God, exercising meanwhile a livelier faith in the merits of Christ, casting themselves solely on those merits, they came to a full, clear, conscious and satisfactory realization of their acceptance with God. And then what? Having desired to be Christians, having sought to be

acceptable to God, having had some comfort in his service, but not having felt this before, and hearing much said about sanctification as a higher and better state of Christian life, is it at all strange they should under those circumstances mistake the true character of the work that had been wrought in them, and claim to have been sanctified when in reality they had only received the fulness of the Spirit of adoption? Is it asked "how can one have any comfort in the service of God before he is born again?" Let the question be in abeyance for the present, the answer will be given in due time.

Now observe: It is not asserted that the suggestions above were actually carried out, not asserted that the suppositions were facts. The subject is one of great delicacy, and should be handled with the greatest tenderness, lest we should "offend one of the little ones that believe in Christ;" but it is again asked if there be a more charitable or reasonable way of accounting for the singular phenomenon to which reference has been made—of accounting for the fact that from 1759 to 1762 six hundred persons in London alone should have professed to have been *instantaneously* sanctified, and then in 1765 two-thirds, or four hundred out of the six, had ceased to profess it, and of those who did continue the profession "hardly one in thirty retained it" in 1770! A most singular history indeed. Look at it again. Six hundred persons in London professed instantaneous sanctification. A short time afterward four hundred of them had abandoned the profession, then of the two hundred that continued the profession not more than half a dozen (one in thirty) retained "the blessing." And still worse, "of the hundreds," says Mr. Wesley, "who had been partakers of the blessing," he doubted if "twenty were now as holy and happy as they were." This was a most sad state of things, and no wonder Mr. Wesley so painfully asked, "shall we defend this perfection, or shall we give it up?"

Now, from the extracts published in the first chapter, and from the first extract in this, it is plain that Mr. Wesley at different times entertained different views on this subject. To be satisfied of this, read the first extract in this chapter, then read the following: "When we begin to believe then sanctification begins. And as faith increases holiness increases till we are created anew." (Works, vol. 5, p. 197.) "When does sanctification begin? In the moment we are justified. The seed of every virtue is then sown in the soul. From that time the believer *gradually* dies to sin and grows in grace. Yet sin remains in him, yea, the seed of all sin, till he is sanctified throughout in spirit, soul and body." (Ibid. p. 210.)

I have taken the liberty to italicize the word "gradually" in the above that particular attention might be called to it. It is true, we can more readily reconcile these extracts with the one first given in this chapter than we can reconcile that (the first) with the one given in the first chapter.

Another thought. The last sentence in the extract above contains the foundation stone on which the whole superstructure of Mr. Wesley's teachings on the subject of sanctification rests; and I hope it will not be regarded as presumptuous in one even as little known and imperfect as is the present writer to inquire into the character and solidity of that same foundation stone. A task I propose to undertake, but not now, as it will require one or two more chapters to dispose of the historical part of the subject.

Chapter Third.

HISTORICAL VIEW.—CONTINUED.

One great difficulty met by every close student of Mr Wesley's writings is his apparent failure to keep up a clear and well defined distinction between the experimental work of regeneration, as he defines it, and the work of sanctification as defined and set forth in the same writings. I say apparent failure, for such it must appear to all who look at it attentively, though it may be *only* apparent and not real. I also refer to the experimental, because in the purely theoretical he perhaps is sufficiently clear.

Now, to appreciate the force of this, it is only necessary to note a few extracts, in which he speaks of the one and then of the other. And first, in speaking of a justified person, he says :

“We allow that the state of a justified person is inexpressibly great and glorious. He is born again, ‘not of blood, nor of flesh, nor of the will of man, but of God.’ He is a child of God, a member of Christ and 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 a temple of the Holy Ghost, and the 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 which are pleasing in his sight; so exercising himself as to have a conscience void of offense toward God and man, and he has power both over outward and inward sin, even from the moment he is justified.”
(Wesley's Works, Vol. 1, No. 109.)

It is certain that in the above the writer refers only to a justified person, but in all sincerity it is respectfully asked what more could be predicated of one whom he elsewhere designates as sanctified.

On the same page, and only ten lines below where the above quotation ends, he says: "When he (St. Paul), writes to the believers at Corinth, to those who were *sanctified* in Christ Jesus (1 Cor., 1, 2), he says, 'I brethren, could not speak unto you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal, for whereas there is among you envying and strife, are ye not carnal?'" Here the apostle speaks of believers, whom he styles as brethren in Christ, and whom he designates as "sanctified in Christ Jesus," etc. It is plain, therefore, that in this place the term "sanctified" is either used in a sense different from that in which it is now commonly understood, that is, in the sense of entire holiness, or there is some mistake in its common use. Perhaps the mystery may be solved by and by.

Take now what he says in the sermon on the New Birth, and published in the first chapter :

"This (the new birth) is a part of sanctification, not the whole. It is the gate to it—the entrance into it. When we are born again, then our sanctification, our inward and outward holiness, begins, and thenceforward we are gradually to 'grow up in him who is our Head.' This expression of the apostles admirably illustrates the difference between one and the other, and farther points out the exact analogy there is between natural and spiritual things. A child is born of a woman in a moment, or at least in a very short time; afterwards he gradually and slowly grows until he attains the stature of a man. In like manner a child is born of God in a short time, not in a moment. But it is by slow degrees that he afterwards grows up to the measure of the full stature of Christ. The same relation, therefore, that there is between our natural birth and our growth, there is also between our new birth and our sanctification." (Wesley's Works, vol. 1, page 406.)

Add to this what he said in the sermon on Patience, and copied in the second chapter :

“And there is as great a change wrought in our souls when we are born of the Spirit as was wrought in our bodies when we were born of a woman. There is in that hour a general change from inward sin to inward holiness. The love of the creature is changed to the love of the Creator; the love of the world to the love of God. Earthly desires, the desire of the flesh, the desire of the eyes and the pride of life, are in that instant changed by the mighty power of God into heavenly desires. The whirlwind of our will is stopped in its mad career and sinks down into the will of God. Pride and haughtiness subside into lowliness of heart, as do anger, with all turbulent and unruly passions, into calmness, meekness and gentleness. In a word, the earthly, sensual, devilish mind, gives place to the mind that was in Christ Jesus.”

Study those three extracts carefully, and see what more he makes of what he styles sanctification, except an enlargement, strengthening and increase of the “mind of Christ,” which he asserts is in every regenerate soul.

One quotation more: In the sermon on the “Marks of the New Birth” (vol. 1, p. 155), and speaking of faith as one of the marks, he says. “An immediate and constant fruit of this faith whereby we are born of God, a fruit which we can in no wise be separated from it, no not for an hour, is power over sin—power over outward sin of every kind; over every evil, word and work; * * and over inward sin; for it purifieth the heart from every unholy desire and temper.” What more is claimed for sanctification? Yet this is given as a mark of the new birth.

Let these quotations suffice for setting forth his views of the New Birth, or regeneration, terms which he evidently often uses interchangeably, and let us proceed to inquire what he means by sanctification.

In his sermon on “Circumcision of the Heart,” preached first in 1733, and after revision repeated in 1740, and in answer to the inquiry, in what does the circumcision of the heart consist? he says:

“It is that habitual disposition of soul, which in the sacred writings is termed holiness, and which directly implies the being cleansed from sin, from all filthiness, both of flesh and spirit, and by consequence the

being endowed with those virtues which were also in Christ Jesus, the being so renewed in the spirit of our mind as to be perfect as our Father in heaven is perfect."

Again, in the sermon on "Perfection," and describing what is meant by it, he says :

"It is the loving the Lord his God with all his heart and with all his soul, and with all his mind. This is the sum of Christian perfection, it is all comprised in that one word, "love." The first branch of it is the love of God, and as he that loves God loves his brother also, it is inseparably connected with the second, 'Thou shalt love thy neighbor as thyself.' Thou shalt love every man as thy own soul, as Christ loved us. On these two commandments hang all the law and all the prophets, these contain the whole of Christian perfection. * * * Perfection is another name for universal holiness, inward and outward righteousness; holiness of life arising from holiness of heart."

Compare these with the views expressed in regard to the new birth and see how difficult it is to perceive any clear and well defined distinction between them.

Again, in the same sermon, he says :

"In conformity, therefore, both to the doctrine of St. John and to the whole tenor of the New Testament, we fix this conclusion, *a Christian is so far perfect as not to commit sin.*"

Now, when we attempt to compare his views of the new birth with those on sanctification, we find that in many respects he predicates the same qualities and results both of the one and of the other. This was to have been expected. But some of the qualities and results so predicated would seem to identify the work referred to as one and the same. Of Christian perfection he says, "perfect as not to commit sin," of regeneration he declares substantially the same. Both enable the possessor to live so as not to commit sin, both give power over outward and inward sin; and to live so as not to commit sin, he declares to be the privilege "of every Christian, though but a babe in Christ." And it must be remembered that he expressly defines sin to

be "*voluntary transgression of a known law.*" Both these characters, the regenerate and the sanctified, are tempted—both have power to overcome.

In the sermon on "Patience" he says of the renewed man, "In the same proportion as he grows in faith he grows in holiness, he increases in love, lowliness, meekness, in every part of the image of God, till it pleases God, after he is thoroughly convinced of inbred sin, of the total corruption of his nature to take it all away, to purify his heart and cleanse it from all unrighteousness. * * Till this universal change was wrought in his soul all his holiness was *mixed*. He was humble, but not entirely, his humility was mixed with pride; he was meek, but his meekness was frequently interrupted by anger, etc."

Again, in his sermon on "Sin in believers," he says :

"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."

Here, then, we seem to have the distinction which he made between regeneration and sanctification. The latter being a higher state attained after a man has been "thoroughly convinced of inbred sin, of the total corruption of his nature."

Now, the present writer ventures the suggestion that the apparent want of clearness that characterizes Mr. Wesley's teachings at different times on this subject, and the difficulty of reconciling one part with another, may be accounted for on the supposition that he, being a churchman and subscribing heartily to the thirty-nine articles, endeavored to reconcile his doctrines with the ninth article, which is as follows :

"Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the fault and 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 is of his own nature inclined to evil, so that the flesh lusteth always contrary to the spirit; and therefore in every person born into this world it deserveth God's wrath and damnation. And this infection of nature doth remain, yea, in them that are regenerated, whereby the lust of the flesh, which some do expound the wisdom, some sensuality, some the affection, some the desire of the flesh, is not subject to the law of God. And although there is no condemnation for them that believe and are baptized, yet the apostle doth confess that concupiscence and lust hath of itself the nature of sin."

Unless I greatly mistake, right there in the words, "this infection of nature doth remain, yea, in them that are regenerate," is to be found the ground work on which was erected the theory of sanctification, as taught by Mr. Wesley and others. That was the beginning. Believing that to be true it was easy to see that some work of grace additional to that of regeneration, as defined by him, was important, nay indispensable, to salvation. Hence that additional work was supposed to be that alluded to in the Bible by the terms—perfect, perfection, and sanctification. If we extend our inquiries a little farther we will find good reason to believe that the idea and doctrine of Purgatory had a similar origin. Once admit all that is taught in this ninth article to be true, admit this "infection doth remain in them that are regenerate," and admit further that "it deserveth God's wrath and damnation," and the grave question will very naturally arise, "how are we to be rid of it?" Hence the resort to the doctrine of purgatory, or rejecting this, then to the doctrine of a separate and distinct work of grace in the heart, called sanctification, or by some other equivalent term. Both these views are the legitimate offshoots of the same root, the same psychological view, and if the root be sound and the view correct, then one or the other of these results must be accepted. But is the root sound? *That*, in this connection, is the question of

questions. Mr. Wesley, during most of his life, accepted it as true, and yet when he abridged the thirty-nine articles for the use of the societies in America, he left it out, thus indicating that his opinions had been changed, and if so he continued to advocate the superstructure after he had removed the base. He believed and taught this doctrine of the ninth article as he believed and taught the doctrine of baptismal regeneration; and that he afterwards discarded both, we may be satisfied, although the proofs thereof are rather indirect and circumstantial than direct and positive.

Now, from what has been presented, we reach the conclusion: 1. That at one time Mr. Wesley taught a gradual and progressive sanctification. 2. At another time he believed and taught that it was an instantaneous work, or a work performed instantaneously. 3. That it is difficult, if not impossible, to gain an idea of any clear and satisfactory distinction made and carried out by him between regeneration and sanctification, taking his own definition of both. 4. To get at the matter properly, it is necessary to inquire into the soundness of the doctrine of the famous ninth article, which of course opens a very wide field. But "we shall see what we shall see."

Chapter Fourth.

THE DOCTRINE OF SANCTIFICATION AS TAUGHT BY FOLLOWERS OF MR. WESLEY.

LATE in life, in the time of his old age, Mr. Wesley said, "I have left many errors behind me in my works, which it is now too late for me to correct, and which, therefore, I leave to be corrected by my followers." He was so intensely devoted to *religion* that he gave but little time, and perhaps but little thought, to the science of theology. He formulated no confession of faith until he prepared the Twenty-four Articles of Religion for the use of the American Societies. He traveled much, wrote much, preached much, and was confessedly not only an active, diligent, faithful and useful man, but also an earnest inquirer after truth, and as Mr. Tyerman has shown, and as any close observer may see, he at different periods of his life, and that too on subjects of first importance, occupied positions diametrically opposite to each other. This was true in regard to the doctrine of baptismal regeneration, the doctrine of Christian perfection and some others. Few or none of his followers have ever attempted to correct the errors to which he alluded in the statement quoted above. Some have followed him in one particular, some in another, hence there has not been that uniformity in their teaching there would have been had all adopted the twenty-four articles, which really constitute one of the most, if not the most, perfect and complete confessions of faith to be found among all the writings of uninspired men. In this I refer to the original twenty-four articles; the one added by the American Meth-

odists cannot, in strictness, be regarded as an article of Christian faith applicable to all Christians.

In the last chapter on this subject the suggestion was made that Mr. Wesley's views in regard to Christian perfection or sanctification may have been, and most likely were shaped, to some extent at least, by the doctrine of the ninth article of the Church of England, which article he, during the greater part of his life, most steadfastly believed. He believed "original sin is the corruption of the nature of every man, and that this infection of nature doth remain, yea, in them that are regenerated, etc." And although he left this out when he prepared the Twenty-four Articles for the American Societies, thereby indicating that he had changed his opinions either as to its truth or its importance, we have not found more than one or two of his followers who have written on the subject at all that did not either openly or tacitly proceed on this very ground—this assumption that "This infection of nature doth remain in them that are regenerated." Sometimes it is spoken of as "depravity," oftener as "inbred sin," whatever that may be, but the leading idea is the same. We have with some care looked over the works of Merritt, Bangs, Peck, Hamline, Foster, Curry, Mattison and others of this country, as well as the works of not a few who lived beyond the waters, and so far as we can see or judge, not one of these great and good men have been able to maintain a clear and practical distinction between those who are supposed to be simply regenerate, and those who are accounted to be freed from depravity or "inbred sin." The only distinction that is clear, and likely to be satisfactory, is such as might be made between the babe and the boy, or the boy and the man. They all, or nearly all, set out with the assumption that our sanctification begins with our regeneration but does not end with it, and then proceed upon the assumption of "the remains of sin," of "depravity or inbred sin,

still existing, and to be removed by sanctification. Rev. R. S., now Bishop Foster, may be regarded as speaking for the whole class when he says :

“Believers are not by virtue of the new birth entirely free from sin, either as it respects the inward taint or outward occasional act.” (Christian Purity, 2d edition, p. 107.)

Here before me is a book bearing the imprint of the Southern Methodist Publishing House, on the 40th page of which is the following :

“Our sanctification, therefore, begins in our regeneration, but does not end with it. Regeneration is an instantaneous work—it admits of no degrees, of no progression. We cannot be partially regenerate—we either are or are not born again.”

Here it is easily perceived the author uses the term “regenerate” and “born again,” as denoting one and the same thing.

Again, on page 41, we read :

“In the new birth all the principles of a holy nature are implanted in the soul, but they must take root downward and bring forth fruit upward ; and this cannot be done to perfection until every root of bitterness is extracted by sanctifying grace.” (Summers on Holiness.)

This is like putting good sound seeds in a weedy garden, they “must take root downward and bring forth fruit upward,” but it cannot be done to perfection until every noxious weed and root is extracted. In such a case it may well be asked, where then is the regenerate, the *renewed*, the new-born garden ?

According to Foster, the seeds might be considered to be in one part of the garden and the weeds in another—else the weeds simply cut down, with the roots left to sprout and grow again on the first opportunity.

In both these cases the doctrine of the ninth article is

easily detected—"the infection remaining in them that are regenerated."

To get properly, and if possible, satisfactorily at this matter, attention is asked to a few questions bearing directly upon it.

1. Do the terms "regenerate" and "new birth" mean the same thing? Nearly or quite all these writers use them interchangeably—are they right in so doing? Is there no difference between *regenerate* and born again? Does regenerate from, *re-genero*—to generate, produce or form anew, from *genere* (generate) to beget, to produce, procreate—mean the same as *born* again, or new birth? Let the reader think of it seriously and answer for himself.

2. In a theological sense, and taken in its proper and widest significance, does not regeneration, as a work of the Spirit, embrace *all* the work of the Holy Spirit in man, from the very first operation, on through various stages, including even the resurrection, till the man has been *reproduced*, formed anew, and stands forth as when first created?

3. "We either are, or are not, born again;" and when born again are we born in whole or in part only, or are we born with moral deformities as moral monsters? When born again, we are *in* Christ Jesus; if in Christ Jesus we are *new creatures*, or a new creation. New in whole, or new in part only? Which?

4. When our blessed Lord was on earth tabernacling among men, and the impotent came to him with faith in his power and willingness to heal—did he open only one eye of the blind, unstop only one ear of the deaf, give strength to only one leg of the lame, or heal the lepers only in part, or did he make them "every whit whole?" When from the bed on which most likely she had died, he raised the daughter of Jairus, or the widow's son from the bier on which he was being carried to burial, or Lazarus after he had lain four days in the grave, was it to a partial or a vigor-

ous life that he raised them? Were not all these works complete, and can we suppose Christ's power over spiritual death is less complete than over natural death, or why should the inner salvation be less thorough than the outer, or the outer work more complete than the inner? Was not the same faith that secured the opening of one eye, or one ear, sufficient to secure the opening of both? And will not the faith that brings salvation to the soul at all, be sufficient to bring full salvation according to the capacity of the recipient; or in a word, may one have faith enough to be only partially, and not completely, converted in the Bible sense of that term? These are serious questions, that deserve to be seriously considered. I am well aware of the answers that have been given, and will likely be repeated again and again, but am also deeply impressed with the conviction that these answers are given in accordance with certain psychological views, which cannot be successfully defended. These views will pass under review hereafter.

But further: If at the new birth a residue of depravity or "inbred sin" be left in us, for what purpose is it left? Can a satisfactory answer be found? Surely he who half cleanses the heart can make it wholly clean, and all we know of his character would lead us to expect he would complete the work at once, while every reason which calls for the removal of a part calls for the removal of all. Must the babe in Christ start in his heavenward flight on a broken wing, or is it said of him as it was said of Lazarus, "loose him and let him go?"

From every consideration bearing upon the case I am forced to conclude that the new-born babe in Christ is a perfect babe; has a love perfect in its nature, and as perfect or full in its measure as his capacity will allow, and thenceafter may grow to perfect manhood in Christ Jesus. But if this residue, or inbred sin, theory is pressed upon us we must be permitted to ask for plain and positive scripture

proofs to support it. This is fair. It is what we have a right to do, and what we ought to do. It is too grave a matter, and involves too much either to be passed over slightly or received or rejected on the mere say so of man. It is not Scripture proof of the doctrine of sanctification or Christian perfection that is asked for. We have abundant proof in the Bible that God's people must be sanctified; must be holy and perfect, as those terms are used in the Bible, but what is asked for is scripture proof that the sanctification required by the Scriptures is to take away a residue of sin—of inbred sin—left in the soul at the time of its birth to Christ and remaining in it until removed by that additional and specific work called sanctification. That is the point on which proof is asked, and asked in full view of all the texts that have been quoted to sustain the assertion. Let any man carefully and critically examine those texts, and I greatly mistake if he do not reach the conclusion that they are not only susceptible of a different construction, but that a different construction is more consistent with the context, and with the general tenor of God's word.

But it is argued that we must admit the existence of this "inbred" "indwelling" sin or contradict Christian Experience. No. The varied changes in Christian experience may be accounted for without any such admission. At least so thinks the present writer, and so he will undertake to show. If successful in the effort then we must look for some other basis for the doctrine of sanctification, which doctrine, as now generally taught, rests on the idea of "inbred" or indwelling sin "in those who are regenerate," the very same basis on which rests the idea of purgatory, both being founded on the notion of incompleteness in the work of the new birth.

And now in closing this chapter I repeat in substance a question to which serious attention is asked.

Does the first and great commandment *exclude* all loves except that for the "Lord our God," or does it *include* other loves, but subordinating them to our love to God? If the latter, then the command "Thou shalt love the Lord thy God with all thy heart," etc., really means that the leading, controlling, governing affections and powers of heart and mind be devoted to him, and all other love subordinated to this, and in that case it may be asked can a man be really an adopted child of God without feeling a deeper and stronger love to Him than to any or all things else?

Finally, if any one say "I feel—am conscious of indwell-sin," let him pray for deliverance, and turn to the next chapter.

Chapter Fifth.

“INBRED SIN”—DEPRAVITY—CONVERSION, OR THE NEW BIRTH.

THERE are but few questions in dogmatic theology about which there has been more discussion, or a greater variety of opinion, than about the moral or spiritual condition and relations of man in the first stages of his earthly existence. By some he is regarded as impure, sinful and deserving eternal damnation; and by others looked upon as pure and spotless as the white paper on which I now write, and ready to receive any or every impression, either good or bad, that may be sought to be made upon him. One insists that he is totally depraved, while the other contends that, in regard to good or evil, he is entirely neutral, and no more inclined to the one than to the other, consequently may as easily be led in a good as in a bad way. These are the extremes, and between them there is almost every possible shade of opinion.

The following may be sketched as representative views, formulated by different bodies of professed Christians:

“The doctrine of the Catholic Church,” says Moehler, “on original sin, is extremely simple, and may be reduced to the following propositions: Adam, by sin, lost his original justice and holiness; drew down on himself, by his disobedience, the displeasure and judgments of the Almighty, incurred the penalty of death, and thus in all his parts—in his body as well as soul—became strangely deteriorated. Thus his sinful condition is transmitted to all his posterity, as descended from him, entailing the consequence

that man is of himself incapable—even with the aid of the most perfect ethical law offered to him from without (not excepting even the one in the Old Covenant)—to act in a manner agreeable to God, or in any other way to be justified before Him, save only by the merits of Jesus Christ."

The Heidelberg Catechism has the following :

"Ques. 7. Whence, then, proceeds this depravity of human nature ?

"Ans. From the fall and disobedience of our first parents, Adam and Eve, in Paradise ; hence our nature is become so corrupt that we are all conceived and born in sin."

"Ques. 8. Are we, then, so corrupt that we are wholly incapable of doing any good, and inclining to all evil ?

"Ans. Indeed we are ; except we are regenerated by the Spirit of God."

The Westminster divines formulated their views on the subject in the following language :

"1. Our first parents, being seduced by the subtlety and temptation of Satan, sinned in eating the forbidden fruit. This, their sin, God was pleased, according to His wise and holy counsel, to permit, having purposed to order it to His own glory.

"2. By this sin they fell from their original righteousness and communion with God, and so became dead in sin, and wholly dejected in all the faculties and parts of soul and body.

"3. They, being the root of all mankind, the guilt of this sin was imputed, and the same death in sin and corrupted nature conveyed to all their posterity, descending from them by ordinary generation.

"4. From this original corruption, whereby we are utterly indisposed, disabled and made opposite to all good, and wholly inclined to all evil, do proceed all transgressions.

"5. This corruption of nature during this life doth re-

main in those that are regenerated; and though it be, through Christ, pardoned and mortified, yet both itself and all the motions thereof are truly and properly sin.

“6. Every sin, both original and actual, being a transgression of the law of God, and contrary thereunto, doth, in its own nature, bring guilt upon the sinner, whereby he is bound over to the wrath of God and curse of the law, and so made subject to death, with all miseries, temporal, spiritual and eternal.”

These, taken in connection with the Ninth Article of the Church of England, which is also in the Creed of the Protestant Episcopal Church of the United States, and with the Fifth Article of the Methodist churches, may be regarded as fairly representing the views of all the leading Christian denominations. The 9th and 5th Articles alluded to have heretofore been presented, and the difference between them pointed out, and need not be repeated here.

It is noticeable that both the Episcopalians and the Assembly or Westminster divines hold that “this infection or corruption of nature doth remain in them that are regenerate,” and both maintain that “it hath in itself the nature of sin—doth in its own nature bring guilt upon the sinner, and bind him over to the wrath of God and the curse of the law..’

Let us now see how far, if at all, these views may be harmonized. The extremes have been stated. It may be well to restate them; and there is no intention to make invidious distinctions when it is said of the New England Congregationalists that they fairly represent one extreme view, in that they describe man as “dead in sin and wholly defiled in all the faculties and parts of his soul and body.”

The New England Unitarians represent the other extreme when they present man, not as dead nor as “dead-sick, but naturally in health sufficient, with proper diet and exercise, to develop into perfection.”

Let us look closely at these two extremes, and, if possible, ascertain the basis on which they respectively rest.

If the fall of man mean anything, it means a complete alienation from God. Having fallen, then, if left entirely to himself, man would never have made a right choice nor performed a holy act. “The race,” says Dr. Bellows, “whose progenitor began his career in an act of deliberate rebellion, would not do otherwise than fly from bad to worse.”

Now, then, considering man as fallen and completely alienated from God, the source of all good, and also considering him *separately* from the promise of a Redeemer, and separately from every part and parcel of a redemptory scheme, it must be admitted that the views of all that school represented by the Congregationalists, are correct—must be admitted that man “is dead in sin and wholly defiled in all the faculties and parts of his soul and body.” Such must be his condition in a state of complete alienation from God.

But that is not the light in which to consider man as he now is. He is a fallen being, but he is also a *redeemed* being; and whatever of good, either to body, mind, or pure spirit, he enjoys, “comes down from the Father of Lights through the righteousness, mediation and merits of the Redeemer.” Hence, as that Redeemer died for all, and was that “light that lighteth every man that cometh into the world,” the probability is there is not now, nor ever was, a redeemed man on earth in whom there was not, at some period of his probationary life, some good, some spiritual good, if you please, which was the gift of God. It may have been no more than an impulse, an aspiration, or a desire towards, or for, that which is high, holy and good; yet, much or little, strong or weak, manifesting itself in this way or in that, *whatever* of good comes to man comes from God, and comes through the merits of the “only begotten

Son" whom God gave as man's Redeemer. Then, if a measure of spiritual good is given to every man, every man may become a co-worker with that spirit of good; and while God works in him "to will and to do of his good pleasure," he, man, may "work out his salvation with fear and trembling." So, right here, you see, comes in the doctrine referred to as represented by the Unitarians. If we refer to man as left by the fall, and without a Redeemer, the Congregationalist is right. If we refer to man as endowed by certain unmerited and special favors of divine grace through the merits of Christ, the Unitarian is right. The Old School Calvinist says "man has no right ability;" and *in the state superinduced by the fall*, this is true. The New School Calvinist affirms that "man can fulfill God's requirements;" and, in view of the gracious ability which God bestows, this is true.

However it may appear to others, to the mind of the present writer this is a plain, natural and satisfactory explanation of the difference between the parties in regard to the subject of depravity.

But you ask, what has this to do with the doctrine of sanctification? The answer is, much, every way. If we would thoroughly understand a structure, it is needful not only to understand its form and the nature of the materials of which it is composed, but the foundation on which it rests as well; and to get at the foundation, the views here expressed in regard to "original sin," "depravity," "inbred sin," or whatever else you may please to term it, are presented. And taking these views, we may thence proceed, with an effort, to find a satisfactory answer to the question, "When, in a scriptural sense, a man is converted, regenerated, born again, what is done for him—what change is wrought in or upon him?" We may then assume that, in every true Christian, there is a dual nature, or two natures—one designated in the Scriptures as the *flesh*, the other as

the *spirit*: that these are opposed one to the other, and lust or strive one against the other; that between these two natures is the great battle of Christian life; and that in the full triumph of the latter over the former is found the Christian's perfectibility.

Regarding the question of depravity in the light presented let us proceed to a consideration of the question. When a man is converted, regenerated or born again in the Scriptural sense of those terms, what is done for him? What change has been wrought, and what part of the nature is most or most directly affected thereby?

Considered in their etymological significance, we all know what these words mean. We all know that “convert,” from *converto*, signifies, as a verb, to change from one substance or from one condition to another, and may refer to a man's mental or moral condition, or to his thoughts and feelings, or to his outward conduct and manner of life; and as a noun conversion means substantially the same.

We also know that regenerate signifies to generate again or anew, and that generate, from *genero*, means to beget, to procreate, to produce or to propagate; hence regenerate is to do this again or anew. All this is plain enough, and if we stick closely to the proper meaning of words we are not likely to encounter serious difficulty.

The phrase, born again or new birth, conveys its own meaning too clearly to require definition, and as there is no natural birth without natural generation, so we may infer there is no supernatural birth without supernatural generation; and in both cases the generation is supposed to precede the birth. If this be so, then our writers have confused their readers by confounding things which are really different in the order of precedence, if not different in nature as well.

As was previously suggested, regeneration in its widest and full significance, embraces the entirety of the work of

grace wrought in man from the first divine illuminations to the final triumph over the guilt, dominion, power and effects of sin, until, in a word, man has, through grace, been *re-made* and stands forth redeemed and saved from all sin and from all the effects of sin. This, of course, will include the resurrection of both soul and body. The one was dead to God and has been made alive by the quickening Spirit; the other must die and be raised again, as Christ, the first fruits, was raised.

But to get the matter more directly and more satisfactorily before us, it may be well to remark that when we examine the Scriptures carefully, and carefully compare one part with another, we find ourselves authorized to look upon Christian life in a trifold manifestation. Not three lives, but a threefold manifestation of one Christian life. These are the life practical, the life intellectual and the life purely spiritual or mystic. The practical, so far as it relates to the individual alone, is the lowest form of Christian life that is raised above the mere susceptibilities of sense and resting on the active powers. It shows what a man does. The life intellectual is an advance, and one step at least above the practical. It rests in the thinking powers and illustrates *what a man is*. The close thinker will perceive the difference between these and learn to estimate the two according to their relative value.

But still there is another and a higher form of Christian life, which may be designated as the life mystical, purely spiritual or religious. It rests in those susceptibilities, emotional, intellectual and moral, which men experience toward the unseen source of power and goodness, and manifests itself in the exercise of special religious feelings and intuitions. These being drawn toward, united to, and exercised with the spirit of the great Father of all, in conformity with the redemptory scheme and the gospel plan, constitute the highest form of Christian life. To this all other forms are subordinate, and by this they are regulated.

And here let it be particularly noted, that this form of Christian life never exists but in connection with the second and first; while the second and first may, and often do exist without this. Still, however correct and unblamable among men the life practical and the life intellectual may appear, they do but simulate, and not constitute the true Christian. The true and real Christian is constituted by the life purely spiritual, or what the Master terms the "eternal life," which he declares to be possessed by them who believe on him. This life existing, the other forms follow as necessary consequents and dependents.

Attention is now asked to another remark in the same connection. This mystic or purely spiritual life is a life *begotten in us* by the Holy Ghost. Pause and consider this well. A life *begotten in us*. A life *begotten in us*. In our intellectual powers? In our pathematic sensibilities, such as our instincts, appetites, propensities and affections? In our moral sensibilities or in our volitions? These are all involved and all more or less affected, but there is something more than all these; something behind and below them all, and, in plain English, this something is known as *I—me*. While to denote the possessions of the possessor "*I or me*," the terms "*my—mine*" are used; hence we say *my* thoughts, *my* feelings, *my* desires, volitions, etc., in all of which we recognize the undefined and indefinable *ego* or *I*. Now, unless the writer misjudges, it is this *ego* or *I* on which the Holy Spirit operates and in which it begets this spiritual, mystic or "eternal life," and none but the Spirit of the great Creator, who knoweth what is in man, can *directly* reach this *ego*. If it be contended that the Spirit reaches the *ego* through or by means of the perceptions, sensations, intellections, volitions and affections, that may be admitted, and yet it remains true, that perceptions, sensations, etc., differ from the power or susceptibility on which they rest, and from which they proceed. The power

or susceptibility is in the *ego*, and when exercised in this way or that, the exercise or manifestation is called perception, sensation, etc., and we know these perceptions, sensations, volitions, etc., may, and often do change without any cognizable change in the *ego* itself. But if the *ego* be changed, a corresponding change in all these will follow as a legitimate consequent.

So far as I can understand the writings of Bishop Butler and a number of the leading writers among the Methodists and others, they either directly or indirectly teach that what religion does for us here, is to readjust and restore a disordered moral constitution. That it does this, there is no doubt, but how is it done?

If the views expressed in regard to regeneration be correct, then the very first influences of the Spirit of God on the spirit of man are part and parcel in the operations or regenerating grace. These influences bring light and excite moral emotions, accompanied by the feelings of moral obligation, enabling the man to perceive and feel "there's danger and ruin here; there's peace and safety there. I *ought* to be thus or to do this." "I ought not to be thus, nor to do that." The man is quickened, awakened and, as we commonly use the word in this connection, he is convicted. With the spiritual influence that quickens, awakens, convicts—there is an investment of spiritual power—power to will and to do according to God's good pleasure. But he who is quickened is not *dead*; he who is awakened is not asleep. There is light, there is power—power to obey the promptings of the Holy Spirit and follow his teachings—power to repent, believe and be saved. Where these are there must be life—regenerating life. It may be as life in the chrysalis, or as life *in utero*. It may be very feeble, so feeble as scarcely to be cognizable, nevertheless it is *life*. Cherish it agreeably to the requisitions of the gospel and the teachings of God's word,

and it strengthens, becomes more active, and the soul in connection with, and under the guidance and strength of the Holy Spirit, “travails in pain” and is born again. The *ego* has been reached, acted upon, and changed by the power of God. He is born into a life of *liberty*. What that life is, in its essence, we cannot tell. No more can we tell what is the life of the vegetable or of the mere animal. We can reduce either to its elemental principles, and tabulate those elements as so much of this and so much of that, but in neither case is there a residuum we call life. Yet we know there was there what we call life, and by internal consciousness we may know as certainly, and more so, that eternal life has been begotten *in us* by the power of the Holy Ghost. Now this eternal life is perfect in its nature and perfect in its degree, according to the capacity and faith of the recipient, but it does not therefore follow that the avenues through which it manifests itself are perfect. The *ego* has been born again—the birth was complete—the life with which and unto which it has been born is perfect, but the avenues through which that life is to act and manifest itself have been perverted, darkened, benumbed, deadened. These avenues are the natural, intellectual and sensitive powers; the intellect, with all its capabilities and its susceptibilities; with all the pathematic and all the moral sensibilities. Their perversions must be corrected, their numbness and deadness quickened into healthful activity. The understanding must be enlightened, the judgment corrected, the will controlled, and all the appetites, propensities and affections put and kept under proper restraint, so that there may be a just equipoise and harmonization between the intellectual, sensitive and volitive powers of the *ego*, that the intellect may clearly perceive all the relations of the man—the moral sense keenly feel all his obligations, the judgment readily approve, the will embrace, and the affections cleave only to that which is right, and

pure, and good ; all, all, acting and continually acting without inharmony, discord or a jarring note. Then to put the world within us, in harmony with the world without us ; so that the intellective, sensitive and volitive powers should exactly correspond to that in the outer world by which they should be impressed ; to do all this, and do it completely, would be to place man's nature exactly where it was when the great Creator pronounced it very good. And this, embracing also the body, is what we understand to be the full work of regeneration.

Here comes in that warfare to which St. Paul so often alludes and which he so graphically describes, wherein the flesh lusteth against the spirit and the spirit against the flesh. Here come what John Wesley called the two natures that were in every converted man—one known as the *flesh* the other as the *spirit*, contending one against the other. Here come in both the new and the old man of whom St. Paul has so much to say, and a proper estimate of these two natures might greatly assist us in our estimates both of ourselves and of others.

The Christian is to be viewed in two aspects—as a child of God, and as a child of Adam. As by natural descent and natural birth he is a child of Adam, so by spiritual generation and spiritual birth he is a child of God. He is born of God, and is as truly a child of God as he is a child of Adam, and as by natural birth he inherits the nature of Adam, so by a spiritual birth he becomes a partaker of the divine nature ; hence, as John Wesley remarks (Vol. 1, p. 115), “ 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 ; but in a degree they are carnal.”

Now where is this carnality ? Not in the new spiritual

life evidently. Then it must be in that other principle alluded to, called nature, or the flesh. If it be there, as there it must be, then in what does it consist other than in the perversion, darkening, benumbing and enfeebling of those functions by which, and those avenues through which the new life must manifest itself. This new life is pure, and its possessor is sanctified to the extent in which it exists. There is in it nothing impure or unsanctified. It is in irreconcilable antagonism with all impurity and unholy-ness; hence, all that is impure or unholy in the Christian man, must be in the *flesh* and not in the *spirit*—in the old Adam and not in the new man who has been *created* anew in Christ Jesus; or, as Wesley remarks (Vol. I, p. 109) when speaking of a justified person:

“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.”

All this is true, but it is all evidently spoken of the new life that is in the justified person, and in the very next paragraph reference is made to the *flesh* that lusteth against the spirit, and the one being directly contrary to the other. They are essentially and eternally distinct. The old nature is not subject to the law of God, neither can be; hence we suppose it to have been under a realization of this truth that Paul said, in view of attaining to the resurrection of the dead: “Not as though I had already attained, either were already perfect, * * * but this one thing I do, forgetting those things what are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus.” He recognized the antagonistic character of

the natures within him, and hoped through the power of an endless life to attain a resurrection from the dead effects of all sin. But it is clear from the context he did not expect to attain unto this resurrection all of a sudden. He did not expect to attain it by a leap. On the contrary, suiting the means to the end, he let the past bury the past, while he would "reach forward" and press onward toward "the mark." He would keep the end in view, and hope to reach it by a constant and faithful use of the means which lead thereto.

This suggests the means necessary to be used in order to maintain, cherish and develop the purely spiritual life or nature, in opposition to the life or nature that is carnal.

And, first, let it be stated and remembered, that in order to healthful, profitable action, there must always be something definite before the mind. The intellective powers must perceive, and the volitions go out after that which is to be attained, and ordinarily the earnestness, strength and persistence of the efforts at attainment will exactly correspond to the clearness of the perception and strength of the volition. This perception includes both the end and the means by which that end is attained. Now let the perception be clear, distinct and correct, and the volition strong, then as a legitimate consequent and natural result the efforts toward attainment will correspond with that clearness and strength. They will be put forth intelligently, energetically, and, as a general thing, successfully. The men know what they are about. They see the end before them; they see the means that lead to that end, and by using the one they reasonably expect to reach the other.

What is thus true as a general principle, is equally true and applicable in the formation of Christian character or the cultivation of Christian life. The men who till the land or build our houses, or construct our machinery, or write our dramas, or execute our finest paintings, or compose our

best music, all have their ideals, and their works correspond with the character of those ideals. If their ideals be imperfect, low or coarse, their performances will be of like character. On the contrary, if they be pure, high, refined and complete, their performances will be like them. It is true their tastes may, and perhaps generally do, exceed their powers of execution, as these powers rarely or never go beyond their ideals or exceed their tastes. All this applies to Christians as well as to others. They must have their ideals and follow them, and the same general principle that applies in this respect to others applies also to them. If their ideal as to Christian character be the sum of the doctrines, discipline, usages and services of the Church, then they may become very good churchmen, but at the same time their churchism may overslaugh their religion and they become dead branches and separated from the living vine. If their ideal should be certain men or women around them, they will then very soon be categorized with those who, "measuring themselves by themselves, and comparing themselves among themselves, are not wise." They will follow their ideals, nor will they rise above them. Then what is the true Christian ideal? A question of vast importance, and happily we are not left to grope in darkness for an answer. Christ said to Peter, and through him to all Christians, "*Follow thou me.*" These three short words embrace the entirety of our holy religion as to its doctrines, its experience and its practice. "Follow thou me." "Embrace and be governed by my teachings or doctrines, imbibe my spirit, copy my character, and tread in my footsteps." There it is, and that is all of it; hence Christ and Christ only is the true Christian ideal, and the work of the Christian is to follow HIM. To ask and learn what did He teach. What spirit did He manifest. What traits of moral character did He exhibit, and what course of conduct did

He pursue. This is the Christian's ideal, and this the Christian's work. But will he overtake and equal that ideal? No; for while Jesus was "very man," and while he was the only specimen of humanity that ever lived and died on earth without the guilt and stain of sin, He was also the God-man. In him dwelt the fullness of the God-head bodily; and though we follow him never so closely, he as the ideal will ever be in advance, inviting and leading us on, on, on!

But mark! Through him come spiritual light and knowledge, and the nearer we come to him the more we are illumined; the more we are illumined the more plainly do we see ourselves, the better do we know ourselves; the more deeply conscious we are of our weaknesses, imperfections and dependence, and the more appreciative we are of His merits, His atoning sacrifice, and His mediation and advocacy. And especially the nearer we come to Him the more clearly do we perceive what Paul calls the *sinfulness* of sin, and the more clearly we perceive this and the better we understand its nature, the more regretful we are that we were ever under the guilt of sin or polluted by its stains; and the more this knowledge abounds in us the more we are lost to self and the greater is our exaltation of Him who is our righteousness, sanctification and redemption; hence the more closely we follow Him the more completely does he become to us "*all in all.*"

Still further: The more closely we follow him, and the nearer we come to the light, the more brightly does that light shine on our pathway, and the more brightly it shines the more plainly do we see the way; the more plainly do we perceive the dangers that beset that way and the inviting little by-ways that lead off from it; the more clearly we see these the greater our safety and the more easy and rapid our journey along the bright and shining path itself.

Still more: The more closely we follow Christ in all the

particulars embraced in that command, the more does our sanctification increase and abound. The more easy are our conquests over “the old man with his deeds,” who has been crucified but is not yet dead, only conquered, overcome, kept under, and awaiting his doom when the work of regeneration has been completed and humanity stands forth fully and gloriously regenerated and freed from all the effects of sin as well as from its guilt and dominion—stands forth as when it came from the hand of its great Creator, and possibly even more noble and glorious, as then it will not only be the work of creation but the work of redemption as well.

Finally : In view of all this, and it is true, if you hear one say that he is as good as he ought to be, or as he could have been, set it down that such an one is either deceived in himself or is trying to deceive others. No man is so good as he might have been, and perhaps there is no intelligent, honest man that will say he comes up to his own standard and estimate of moral requirement. His perceptions and appreciations of moral duty are in advance of his powers of execution. Men are responsible not only for what they now are, and can do, but responsible for all they might have been, and been able to do had they always lived as they should have done. This they did not do ; hence their constant need now of the atoning merits of Christ ; hence also the appropriateness of the declaration,

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

And hence the glorious privilege of every true believer to be able to say :

“Every moment, Lord, I have
The merit of thy death.”

Chapter Sixth.

SUMMARY.

IF any one carefully read the preceding chapters, and reflects closely on the points and facts presented, he will be likely to reach the following conclusions:

1. That at different periods in his life John Wesley taught different and antagonistic theories on the subject. This is undeniable; and his followers, especially those of them who preferred to have him do their thinking rather than examine and think for themselves, some have espoused his views as expressed at one time; others espoused those expressed at another time. Hence there has never been entire unanimity between them.

2. That neither he nor any of his followers who embraced and maintained his later views, that is, that sanctification was a work separate and distinct from that which they termed regeneration or the new birth, and was generally, if not always, an instantaneous work, have ever presented a clear, logical or scriptural distinction between what they termed regeneration and sanctification. The most we can make of what they have written is, that the one is an advanced stage of the other, but no clear and satisfactory distinction either as to their nature, character, extent or results. While this is the case with the teachers, of course the learners must and will be more or less beclouded.

3. That this doctrine of sanctification as a work distinct from regeneration, or the new birth—phrases they often use interchangeably—rests upon the unproven and unprovable declaration of the 9th Article of the Church of Eng-

land, that "original sin is the corruption of the nature of every man, and this infection of nature doth remain, yea, in them that are regenerated."

This same view in regard to "infection of nature" is held and taught by the doctors of the Catholic Church; and while Mr. Wesley's latter-day followers look for deliverance through instantaneous sanctification, the Catholic doctor looks for deliverance through a purgatory; both views are offshoots from the same parent stock. And it may not be out of place to add that this view of the "infection of nature" is very closely connected with the doctrine of baptismal regeneration—a doctrine Wesley himself believed and taught (see Works, vol. vi, pp. 14, 15; sec. 2, P. 1). "The *guilt* of original sin taken away by baptism, the infection remaining." That is the view, the whole of which grows out of a dangerous psychological error.

And, then, as this "residue" theory lies at the very foundation, and, indeed, constitutes the foundation on which rests the doctrine of sanctification as modernly taught, it is directly in place to call for the proof of that theory. Give us the proof that "corruption doth still inhere" in the nature of that man who is in Christ Jesus, and consequently, according to the deduction of the apostle, is a "*new creature*," or, very properly rendered, "a new creation"—created anew in Christ Jesus. Is he created anew, in whole or in part only? "In part only," saith this basic doctrine of modern sanctificationists. But Paul did not say so. He said, "Old things have passed away; behold! *all* things are become new." No; not quite all, replies this remaining corruption theory; for "this infection of nature doth remain, yea, in them that are regenerated."

Now, the question is, can one be in Christ Jesus in the sense in which Paul uses that phrase (2 Cor. 5-17), and yet not be "regenerated?" If so, then we may possibly har-

monize these views ; but if not, then this remaining corruption theory and the apostle's deduction are irreconcilable.

If there is one single passage of Scripture which directly asserts that one born of God, and in a normal condition as a new born soul, still has a degree of depravity in him, where is that passage ? Produce it, and we will submissively bow to it, and in good faith accept its teachings.

Mr. Wesley—and we do not find any who have at all improved upon what he set forth on this subject in his sermon “On Sin in Believers” (Works, Vol. 1, p. 108)—quotes and enlarges upon a number of texts which he regarded as bearing on this subject, but to what extent they support this theory a little careful examination will show.

He sets out by declaring (p. 109) “the state of a justified person as inexpressibly great and glorious. He is born again. He is a child of God. * * * * He is *washed*, he is *sanctified* (italics his own). His heart is purified ; he is cleansed from the corruption that is in the world ; the love of God is shed abroad in his heart. And so long as he walketh in love—which he may always do—he hath power over both outward and inward sin, even from the moment he is justified.”

All this we steadfastly believe ; and what more could be expected ? What more has been promised ? The spiritual struggles and conflicts the Christian experiences are easily accounted for by reference to that duality of nature spoken of in a former chapter—a duality Wesley acknowledged when he said, “from the moment of his conversion there are two natures in man—one called the spirit, and the other termed the flesh ; these are contrary to, and ever warring against, each other.” And a far greater than Wesley taught the same doctrine. This doctrine properly presented will explain the whole matter. As the new life “begotten in us” is cherished according to the laws of spiritual life, it

strengthens, and as it strengthens its power over the flesh increases. So that it becomes less and less difficult for one to keep his body in subjection. And the work of regeneration, taken in its most extensive sense, beginning with the first illumining of "that light which lighteth every man that cometh into the world," and in its processes including awakening, conviction, repentance, faith, the new birth, adoption, sanctification and redemption, culminates in the *re-creation* of man to, and perhaps beyond, the state in which he was first formed. Then the wisdom, power and goodness of the Creator were manifest in the creation or generation; but in the *re-generation* they will shine forth, in connection with the wonderfully glorious processes of the redemptory scheme.

But to return. Mr. Wesley was not content to leave the justified man in the condition described in the extract above, but notwithstanding all that is there said, he insists that such an one is *not* freed from all sin. The celebrated 9th Article had taught it, and he was a rigid churchman, and must accept the teaching. Hence, in the sermon alluded to, he quotes eleven passages to support his views, a part of which may be now passed under review.

He first quotes Gal. v. 17: "The flesh lusteth against the spirit, and the spirit against the flesh: These are contrary, the one to the other."

Very well. On the principle of the dual nature in believers this may be easily explained; but what has it to do with the question of "remaining corruption?"

Mr. W. says that in this the apostle is speaking to believers, and describing the state of believers in general. Suppose he was, then his words would go much farther in the dual theory than that of the "remaining corruption." But Paul's very first remark to the Galatians in this epistle is, "I marvel that ye are so soon removed from him that called you into the grace of Christ." He calls them

“foolish Galatians,” and tells them that in seeking to be justified by the law they are fallen from grace. Not all, however, for in chap. vi. 1 he says, “Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one.” So, instead of “describing the state of believers in general,” he was writing to a church, part of whom were formalists, part legalists, and part truly spiritual. But we see nothing in the text quoted, nor in any other part of the epistle, that establishes the “remaining corruption” theory.

He next quotes 1 Cor. iii. 1-3: “I, brethren, could not speak with you as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal: for whereas there is among you envyings and strife are ye not carnal?”

In reference to this our first remark is, that in chapter i, verse 2, Paul addressed “the Church of God which is at Corinth, to them that are sanctified in Christ Jesus.” Again, chap. vi. ii, he says of them, “Ye are washed, ye are sanctified.” And now were they carnal, and in the modern acceptation of the term, sanctified at the same time? If so, what and where was the good of their sanctification? Or,

2. Were some of them carnal and others in a sanctified state? If so, then should we not infer that the envying and strife were on the part of the carnal only; but in neither case have we any support for “the residue” theory.

Paul rebuked the erring, not those of whom this same sermon says “have power over outward and inward sin, even from the moment they are justified.”

Unless the writer greatly mistakes the true note was struck when in the same sermon the author said:

“Indeed, this grand point, that there are two contrary principles, nature and grace, the flesh and the spirit, runs through all the epistles of St. Paul, yea, through all the Holy Scriptures.”

That is so; and it is the work of the spirit to control the

flesh. As long as we are in this world, so long do we have instincts, appetites, propensities and affections that pertain to this life only; and to eradicate them, were it possible, would be to dehumanize ourselves. So long as we are capable of suffering hunger or thirst, so long are we liable to eat or drink to excess. So long as we are capable of resentment, so long are we liable to anger. The same is true of any and of all our pathematic sensibilities. These are parts and parcels of ourselves. They must abide with us while we live, and in our fallen state are ever liable to irregular or excessive indulgence, and the power of grace or the spirit of the Holy One only can keep them under due and proper subjection, and direct them always to proper ends. We cannot understand how these appetites, etc., could exist without carrying with them a continued *liability* to irregular exercise or unlawful indulgence; and to suppose that the "life begotten in us" destroys either this liability or the natural appetite is to suppose that which is alike contrary to philosophy, fact and human experience. Both the thing and its liabilities remain; and though the spirit may so abound as to hold the flesh in complete and constant subjection, hold it on the Cross in a state of crucifixion, it does not exterminate nor destroy it. And this, perhaps, is the highest attainable state on earth wherein all the mental and sensitive powers of the man are brought and kept continually under the influence and control of the purely spiritual.

In the sermon under notice other references are made, but they are no nearer establishing the "remaining corruption" theory than those already examined. There are no passages of Scripture that sustain it. At least we find none. On the contrary, we find the general tenor of the Scriptures in regard to the new birth to be such as not to be easily, if at all, reconciled with the idea that partial depravity or corruption is the normal condition of the

regenerate. It would occupy too much space to quote here all the texts bearing on the subject, but respectfully refer the reader to 2 Cor. v. 17, 18; Rom. vi. 18 and 22; Eph. iv. 22-24; Col. iii. 9, 10, and others of like character.

And now let the reader be reminded, and keep in mind, that unless this doctrine of the 9th Article, that "the corruption of nature doth remain in them that are regenerate," be sustained by the testimony of the Scriptures, then the doctrine of sanctification, *as it is commonly understood and taught*, must go with it. The first is the base, the other the superstructure; and if the 9th Article doctrine can be proven, why then let it be done.

Chapter Seventh.

1. SANCTIFICATION. 2. SANCTIFY. 3. SANCTIFIED. 4.
SANCTIFIETH.

THESE words may be found in the Holy Scriptures. They mean something. What is it? The first occurs four times in the New Testament. The second occurs in both the Old and New Testaments—in all, sixty-five times. The third occurs also in both the Old and the New—in all, fifty-two times. The fourth is found in the New Testament four times.

There may possibly have been a mistake in the computation. There *may be* a few more or a few less than the numbers given, but the count may be accepted as nearly or quite correct.

The first, “sanctification,” occurs in 1 Cor. i. 30, where it is said, “Christ is of God, made unto us sanctification.” 1 Thess iv. 3: “This is the will of God, even your sanctification.” Again, in verse 4: “Every one of you should know how to possess his vessel in sanctification and honor.” In 2 Thess. ii. 13, it is said: “God hath from the beginning chosen you to salvation through sanctification of the spirit and belief of the truth.” And nearly the same in 1 Pet. i. 2.

The word *sanctify* occurs, according to count fifty-nine times in the Old and six times in the New Testament; while the participle *sanctified* occurs in the Old Testament thirty-seven times, and in the New fifteen times.

The fourth, “*sanctifieth*,” occurs four times in the New Testament. The first and second times it is used with

reference to the altar and the gift. The third time it is used thus: "Both he that sanctifieth and they who are sanctified are all of one." And the fourth use is in regard to the blood of bulls and goats, sanctifieth, etc., Heb. ix. 13.

The other two forms of the word occur here and there, in various parts of the Bible, and are evidently used not only in divers connections, but in quite different acceptations as well. We read of the people being required to sanctify themselves, of vessels being sanctified, of husbands being sanctified by their wives, or of wives by their husbands—of things being sanctified by the word of God and by prayer—of days being sanctified, &c., &c. Hence, to obtain the sense in which the words are used is matter of very great importance. Careful attention is therefore asked to what here follows, both in regard to the definitions and to the references made.

We take the word sanctified as a verb transitive, and remark—

1. When it is used in reference to the Divine Being, it signifies to separate and appoint anything to a holy and religious use. God sanctified the seventh day; the first born were sanctified; and so of the tabernacle, the temple, the priests, the altars, the sacrifices, were sanctified under the law.

2. To cleanse from the pollution of sin, to free one from the dominion of sin, and to invest with the principle of holiness, as in 1 Cor. vi. 11: "And such were some of you; but ye are washed, ye are sanctified."

3. It means to manifest the glory and vindicate the honor of God from the blasphemies of the wicked. Ezek. xxxvi. 23. The Lord was sanctified in the people after they had striven at the waters of Meribah. Num. xx. 13.

4. To free the creature from the curse that sin has brought upon it, and make it fit for a holy use. Hence 1 Tim. iv. 5: "The creature is sanctified by the word of God and prayer."

5. To separate, ordain and appoint the Messiah as King of the Church. John x. 36.

Thus far, when the word is used in reference to God. There may be other significations in which it is used, but these are all we at present remember.

But to sanctify is also spoken of in reference to man, in which cases it signifies—

1. To purify and be in a proper condition to appear before the Lord and partake of holy things. Exodus xix, 10. 11. 22.

2. To prepare. "Sanctify yourselves against to-morrow and ye shall eat flesh." Num. xi. 18; also Josh. iii, 5.

3. To praise God, to acknowledge His majesty, to worship Him, and endeavor to make Him known; as, Sanctify the Lord of Hosts himself, and let Him be your fear." Isa. viii. 13. "I will be sanctified through them that come nigh me." Lev. x. 3.

In this case also there may be other significations in which the word is used, but these are sufficient for the present purpose.

Now, it is suggested that all the significations in which the word is used in the Bible may be arraigned under or included in the four heads following:

1. To separate and set apart some things or persons from a common to a holy use, as the tabernacle, the vessels, the altar, the priests, etc.

2. To employ a thing in religious and holy exercises, in the public and private worship of God, and the celebration of His works. In this sense, as well as in the former, the seventh day is sanctified.

3. To make persons holy who were before impure and defiled; and this is the sense of the word in those passages where the chosen of God are spoken of as sanctified.

4. It signifies to confess, and celebrate that which was holy before; and so it is to be understood in all those places where God is said to be sanctified.

There it is. Few or none will question the correctness of the definition. But we may go a step farther, and say that, as a general, if not a universal, thing, the word may be regarded as denoting either a setting apart from a common to a holy use, or the making holy that which was before polluted and unclean. In this sense, and as applied to persons, it is to be accepted as denoting—

1. That those persons are separated and set apart exclusively for the service of God; that they have indeed “renounced the devil and all his works, the vain pomp and glory of the world, with all covetous desires of the same, and the carnal desires of the flesh,” and have inwardly and determinedly avowed “they will not follow or be led by them.” How much is expressed by all this can be properly understood and appreciated only by such as calmly, deliberately, patiently and prayerfully consider the full import of the words used. In this sense, men are separated from the world, consecrated to God’s service, solemnly pledged to be and to do whatever He requires of them, and constantly to war against all they have renounced.

2. The making holy or clean that which was before polluted or unclean, or the cleansing and purifying the sinner from the guilt, dominion and pollution of sin. The guilt of sin is taken away in justification; the dominion over sin is attained by the investment and maintenance of the hidden or purely spiritual life; and the pollution of sin is removed by “the washing of regeneration and the renewing of the Holy Ghost.”

Thus far, all is plain enough. But we do not yet find that separate and distinct work of grace, superadded to justification and the New Birth, which men in modern times call sanctification. Where is it? What is it? The Catechism of our Church teaches that our sanctification is begun in our regeneration, and, “being begun, we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness.”

Very well. What more could we expect, or could be expected of us, than to “live in the exercise of inward and outward holiness?” Is it possible we should do more than this? “Inward and outward holiness” are very comprehensive terms. What is there in the line or range of holiness they do not embrace? Can you think of anything good in man, or to man, that is outside their legitimate limits? You will all agree that this “*power* to grow and live” is always proportionate to the obedience, faith and necessities of the recipient; and what more is or can be required?

But the catechism goes on, and, in answer to the question, “What is entire satisfaction?” says:

“The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.”

Here, then, is the definition. Let us take the liberty carefully to examine it:

1. It says sanctification is a *state*—that *state*. John Wesley and all his preachers in the Conference of 1744 said: “Talking of a justified or sanctified *state* tends to mislead men, almost naturally leading them to trust in what was done in a moment, whereas we are every hour and every moment pleasing or displeasing to God, according to our works—according to the whole of our inward tempers and our outward behavior.” This is easily reconciled with the first quotation from the Catechism; but let him, who can, reconcile it with the second. Which shall we accept?

2. In this definition of “entire sanctification,” there are the marks of that unproven doctrine of the 9th Article, asserting, “This infection doth remain, yea, in them that are regenerated.” This lies at the base of all such teaching as that of the definition above. Let the foundation be established, and then the superstructure will be accepted.

3. Let us judge of this “*state*” by the results which are said to follow. The *state* is that of “being entirely cleansed

from sin ;” the results, “so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves.”

Now, let it be observed that the results of this sanctified state, as they are here set forth, are not confined, nor do they relate exclusively, to the love of God. They include the love of our neighbor; and it is fair to assume they also include other loves, such as parental, filial, conjugal, and Christian love one for another. All these are commanded in the Scriptures, and therefore may be looked for in the “entirely cleansed” or sanctified persons, as well as in ordinary Christians. It is, then, clear that, whatever may be meant by “thou shalt love the Lord thy God with all thy heart,” etc., it is *not* meant that we shall have no love for any other being. This much is clear. But as our relations and obligations to God involve, comprehend and *transcend* all other relations and obligations, it is fair and legitimate to infer the meaning to be that He shall be first honored, revered, loved and obeyed, while all other love and obedience shall be subordinate to His superior claims. That is to say: we shall love him before and above all things else, and our love to Him shall control all our love to others. Now, if this be so—if this be the import of the command—we may ask the following plain question: Can a man love God at all—in the Scriptural sense of the word, can he be a real christian, unless he love God superiorly to all things else? Does the Father of All accept a secondary or subordinate love from any? If so, how shall we interpret the command, “Thou shalt have no other Gods before me?”

Again: Do we not, by a law of our nature, worship that we love best? and if we have a love stronger than that for God, do we not in our hearts worship the object of that strong love, and, if so, are we not spiritual idolaters? If we love the world, we worship the world; if we love

self, we worship self; and if we love God, we worship God; but "no man can serve two masters." "Where the treasure is, there will the heart be also." While we would not, for any consideration, offend one of the little ones that believe in Christ, we respectfully suggest to all the propriety of closely and prayerfully inquiring whether they have ever been truly converted? or, if so, whether they have maintained and developed the spiritual life begotten in them? Ask the modern perfectionists what they mean by sanctification or Christian perfection, and they will likely reply, "Perfect in love"—not in knowledge nor in wisdom, but love. Let us see. We go to Lake Superior, fill a cup with the water; does not the water in that cup partake of all the essential properties and characteristics of water as certainly and as fully as that in all the lake? Are not the component parts of a single drop the same as the component parts of all the rest? "Yes; but we mean perfect in degree, not in nature." The cup is full, the lake is full; and are not both perfect in degree? How will you estimate degree in such cases, except by capacity? and if each be filled according to its capacity, how can we go beyond? We cannot make a lake of the cup, nor a cup of the lake? Paul prays that Christians may "know the love of Christ which passeth knowledge," intimating, we suppose, that they might know the nature of that love while its extent and fullness were beyond the region of their grasp; and yet the amount of this knowledge each gains will be proportionate to his faith and obedience.

"Oh, but I feel I am not holy as I should be, or ought to be." Very likely you do; and perhaps you have been seeking for some real or supposed *state* or condition, when you should have been every hour and every moment seeking then and there to please God, both in your inward tempers and outward behavior. Perhaps that is or has been the difficulty with you. Or, it may have been that,

disregarding the apostolic teaching in regard to the two natures or principles, the flesh and the spirit, you have cherished one for awhile, and then the other awhile. Or, it may have been that you lived pretty much after the flesh during eight or ten months of the year, and then, "in the revival season," spent one or two months trying to recover from the backslidings of the other ten. If, in either respect, this has been your course, no wonder you feel as you do. It is not at all strange. The wonder is you do not feel worse.

Please turn back to the chapters, on this part of the subject, read attentively, and see if you do not find that which will exactly apply to your case.

One chapter more will include what it is proposed to say further on this subject; and the reader will please bear in mind that the views expressed are those of an individual. He may be in error, but can sincerely adopt the language of Pope, in his Universal Prayer:

"If I am right, Thy Grace impart,
Still in the right to stay;
If I am wrong, O teach my heart
To find the better way."

Chapter Eighth.

CONCLUSION.

In the previous chapters it was intimated again and again that indistinctness, indefiniteness, confusion and error in doctrine resulted from using the words regeneration, justification and new birth interchangeably. That is, the using the one for the other, as though they meant the same thing. Many of our best writers when they define these terms are plain and satisfactory, but in their general writings they fail to conform to their own definitions, and there begins the confusion.

Whenever these points were directly alluded to in these chapters, it was with the understanding on the part of the writer :

First—That regeneration in its proper and most comprehensive sense; that is, the re-producing or re-creating of man under the redemptory scheme, began with the first spiritual illuminings of that light that lighteth every man that cometh into the world, the first influences of the Spirit of the Great Unseen upon the spirit of man, and includes in its processes awakening to a sense of guilt and danger, conviction for sin, repentance, faith, justification, the new birth, sanctification, and terminates in glorification. Christ came “to destroy the works of the devil.” “The last enemy that shall be destroyed is death;” hence until sin, and all the effects of sin, including death itself, are all destroyed, man is not completely regenerated—not entirely re-produced or re-made.

Secondly—It has been contended that the hidden, mystic

Christian life is a *life begotten in us* by the Holy Ghost. A life *begotten*, not imparted, not implanted in the common acceptance of those words but *generated*, and as generation precedes birth naturally, so regeneration in a certain yet important sense precedes the *new* birth. Before natural birth there is a degree of life, so there is a degree of life before spiritual birth. To be sure, this life may be extinguished either before or after the new birth, but that depends not on the life itself, but on the recipient, who may or may not cherish it as required by the nature of the life, and by the laws which govern it. But the awakening of the soul to a sense of sin and danger, or the conviction for sin, is as truly the work of the Holy Spirit as is the new birth, and is part and parcel of the regenerating process.

As best the present writer can understand Bishop Butler and the large class of writers who agree with him, they teach that the most that religion does for us here, is to restore a disordered moral constitution. This it does unquestionably. But how? By a new life begotten within us, and then cherished, maintained and developed agreeably to the plan of the gospel of Christ—a new life which, like all other life, has its laws and is governed by them.

Thirdly—It has been maintained that just in proportion as this purely spiritual life existed in men, in that proportion or degree were they sanctified—that is set apart and cleansed for the service of God. This is the “Spirit,” and is always pure and holy in itself, and always at war with the “flesh”—the one lusting or striving against the other.

The medical profession claim to have discovered a cure for ulcers by a process they term “supplantation.” As we understand it, it is this: They take a small piece of pure, healthy flesh from the person afflicted with the ulcer, or from another person, and place it right in the midst of the diseased part, where it soon exerts a healing and transforming influence which continues until new flesh is formed and

the festering ulcer disappears. Whether this be so or not it may illustrate the idea advanced. The new life begotten is in the midsts of moral ulceration, moral putridity. It is in the *midst*, in the *ego*, the *I*, the *me*, and its nature, office and work is to exercise a transforming influence until "the whole lump is leavened"—until all that is meant by *my* thoughts *my* feelings, *my* will, *my* desires, etc., are brought under its controlling influence; while the degree and strength of the life will depend upon the faith and obedience of the recipient.

Fourthly.—It has been maintained that this life is not stationary, that it strengthens or weakens, lives or dies accordingly as the proper nutriment is or is not supplied it. That there is no degree of holiness the soul can attain in this world that does not admit of increase and advancement. If one fall under the delusion that he has attained a state from which there is no advancement, he will soon find his soul withering, its energies repressed and the holy oil gone from the lamp, leaving nothing but a profitless profession. To meet the longings and deep aspirations of the soul, the merciful and wise Creator has set forth an eternity of progression in holiness and bliss, and the more holy a man becomes, the more intense, earnest and quenchless is his desire for its increase in his soul. The higher the soul rises in holiness the more earnest are its out-reachings after still greater heights and the more fixed and determined are its upward struggles. This seems to be an unvarying law in the divine economy.

On the other hand, if the desire for holiness be weak, irregular, feeble and varying, it may be set down, that there is a very low state of grace, or else there is in the heart no life of holiness at all. So true and so important is this, that it becomes every professed follower of Christ to inquire with all diligence and in all sincerity and earnestness, "Am I longing after holiness? Am I conscious of my

imperfections, of my unlikeness to Christ, and do I sink into nothingness and self-abasement before him? Am I ever fleeing to the fountain of redemption seeking grace and power of the Holy Spirit? Does my soul always cry, 'Nearer my God to thee?'

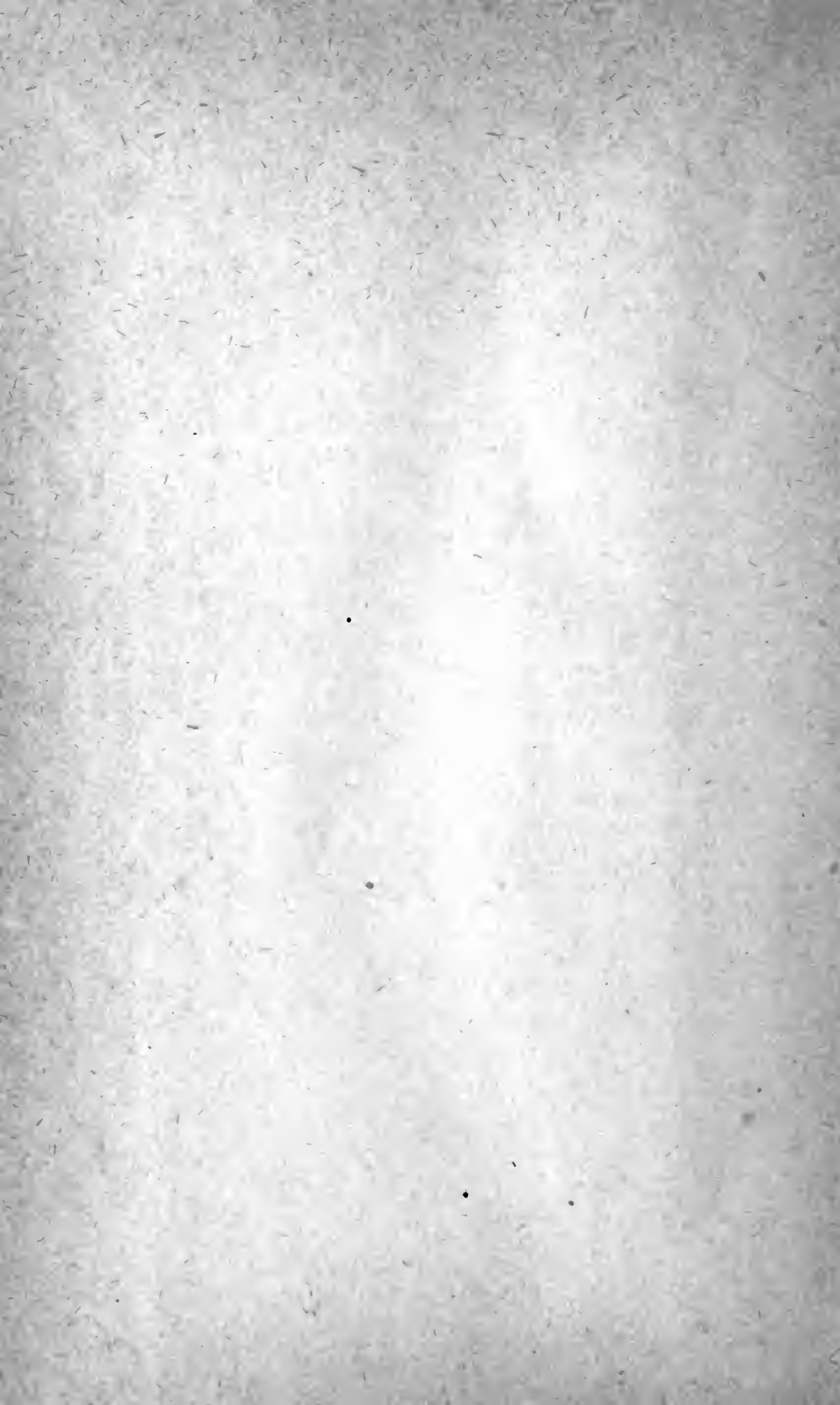
If this be not the case, then there is danger, serious, fearful danger, and it is exceedingly appropriate to say, "Awake thou that sleepest."

As Bishop Huntington has well said, "All the outward glory and beauty of the Hebrew worship which the Lord commanded Moses, has vanished into the eternal splendors of the gospel and been fulfilled in Christ. What teaching has it left? What other than this, that we are to engrave *our* 'holiness to the Lord,' first on the heart, and then on all the heart goes out into, through the brain and the hand." And to this we add the language to Bishop Lee: "Holiness is not a vague abstraction, a visionary ideal, nor something too sublime for mortals, but the carrying out in life the principles of our faith. It is not gloom, austerity, asceticism, the hair cloth and the cell, nor entire absorbedness in divine contemplation and adoring raptures, but the formation in us of the mind which was in Christ Jesus."

And now a word in conclusion. Christian man, as long as you are in flesh, so long may you expect the flesh to antagonize the spirit. So long as you have appetites, propensities and affections that pertain only to this life, so long will they need to be kept under, for there will always be more or less danger of their being indulged either in a wrong direction or to an unlawful extent; so long, therefore, will you have need "to watch and pray lest you enter into temptation." The great battle ground of the Christian life is in your own breast; but as surely as you do your duty, as surely as you are faithful, so surely will the spirit prevail over the flesh, and all will be safe. Then with the

Apostle Paul, count not yourself as already perfect, but follow after, forgetting the things that are behind ; press toward the mark for the prize of the high calling of God in Christ Jesus.

But to you who walk in darkness, having no light, and yet feel more or less keenly the weight of your sins, and feel some desire, however faint and feeble, to flee the wrath to come and be saved from your sins, permit me to say, these desires were "kindled by reclaiming grace." They are the beginnings of the regenerating process in your heart. Cherish them as you would cherish your dearest treasure. They are as tender plants among many rank, noxious weeds. Much attention, with great care and diligence, will be required to keep them alive, and yet your ALL depends on your bestowing that attention and care upon them. Turn your thoughts, your feelings and your purposes away from their opposites and turn to them. "Cease to do evil, learn to do well. Let the wicked forsake his way and the unrighteous man his thoughts, and let him return unto the Lord and he will have mercy upon him, and to our God, for he will abundantly pardon." "Him that cometh to me," saith Christ, "shall in no wise be cast out." Make the trial honestly, earnestly, persistently, and see if it be not so.



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