

THE PERFECT LIFE  
IN  
EXPERIENCE AND DOCTRINE

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JAMES MUDGE

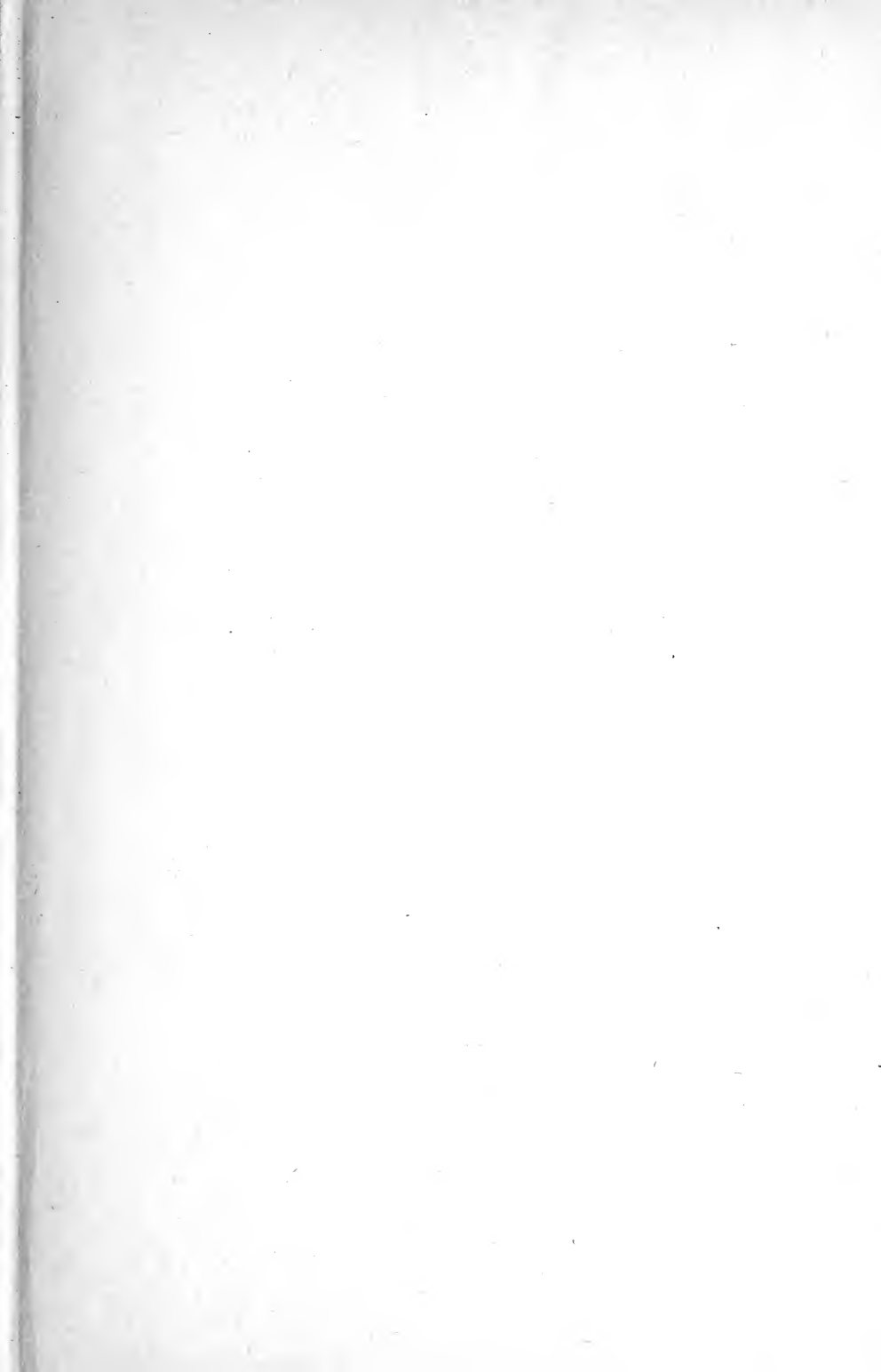


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**THE PERFECT LIFE**  
**IN EXPERIENCE AND DOCTRINE**

**A RESTATEMENT**

BY

**REV. JAMES MUDGE, D. D.**

WITH AN INTRODUCTION BY

**REV. WILLIAM F. WARREN, S. T. D., LL. D.**



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DEDICATED TO

Wilbur Fisk, Stephen Olin, Elijah Hedding,  
Alfred Cookman, Daniel Steele,

AND THE MULTITUDES MORE (INCLUDING MY OWN FATHER AND  
MOTHER) WHO, BY EXAMPLE AND PRECEPT, HAVE MADE  
OUR METHODISM RADIANT AND REDOLENT WITH  
THE FULL POWER AND SWEETNESS OF  
THE MORE ABUNDANT SPIR-  
ITUAL LIFE.





## INTRODUCTION.

It is good to see that the time has once more come round when the world of authors and of readers are interested in the persons who have had adventures with God. So far as Tolstoy, and William James, and Harold Begbie may have contributed to bring about the new relish, we will remember them with gratitude; so far as they have failed to exhaust the ideals and the fascinations of the highest Christian living, we will feel free, and even called upon, to continue our study of experience, and will continue to educe therefrom doctrine as sound and vital as we may be able. Meantime, in the present state of the public mind, a new work on "The Perfect Life in Experience and Doctrine" ought to be sure of a wide and warm welcome, not only in circles specifically religious, but also among all persons who approach the theme from the side of psychology, or of education, or of art, or of ethics, or of any other human interest.

## INTRODUCTION

The ideal of the perfect life is not stationary and changeless even in the sphere of Christian thought. The *Imitatio Christi* by Thomas à Kempis is utterly incapable of inspiring the aspirations and moulding the endeavors of the Christian hosts of this country as they should be inspired and moulded. Its ideal is outgrown. Taylor's "Holy Living" comes a little closer home to our generation, yet how feeble its actual influence anywhere to-day. Here, as elsewhere, Browning's words holds good:

"Progress is  
The law of life: man is not man as yet."

Until man is fully man, we must expect growth in all our ideals of human experience and human character. We must toil for it. Each generation should paint the supreme vision it has seen, and hand down to posterity the divinest summons it has been able to hear.

A prominent Rabbi of New York once wrote: "I have some knowledge of the perfect man, but I can not describe him, because it takes a perfect man to do it." Would he not have written more wisely had he said, "I have some

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knowledge of the perfect man; I can not describe him; but the more I try to do so, the more over-mastering is my determination to be like him?"

The author of the present treatise needs no introduction to the multitudes who in different countries have already made his acquaintance through the many books and papers which have proceeded from his pen. Such readers have found him an apostle of sweetness and light, and know what to expect. It is gratifying to know that an extensive list of these works has been made up by the publishers for announcement at the close of this volume. In those publications not a few points in the discussions here presented find appropriate and helpful supplementation. To those who have no knowledge of the author I take pleasure in stating that he possesses rare qualification for the task to which he has felt himself called. As a busy pastor, Conference secretary, journalist, missionary, book reviewer, convention promoter, and such like, he has been given no time to become a dreamy and unpractical mystic. As a lover of good society, he has never been

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tempted to spend his nights and days hidden away from his fellow-men. Believing with St. Paul that "all things" are ours, he has never seen any beauty of holiness in mere asceticism. For the rest of the story—well, let the pages which follow tell it.

A perfect book on a perfect life would, I suppose, be one picturing that life in such self-luminous truth and completeness and charm as to leave no need or place for the mention of views less true, complete, or charming. For such a book we shall have long to wait. Meantime the "restatement" of doctrine here commended to the reader strikes me as not only timely and profitable in a rare degree, but also as far more sound and Scriptural and accordant with the experience of the saintliest souls of all history than are any of the accounts or theories criticised therein. In my own ecclesiastical communion it ought to be particularly effective in promoting peace and mutual understanding and progress in every perfection to which we are summoned in Holy Writ, or in the daily monitions of the Comforter.

One of the good fruits which I am antici-

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pating from the reading of this study of the perfect life is a better comprehension on the part of Christian people of the inseparableness of the inward and the outward, the receptive and the communicative, the worshipful and the workful activities in such a life. The religious attainments, and even aspirations, of most people are one-sided. The contrast between the predominantly mystical and the predominantly practical was illustrated already in apostolic times in John and James, also in Mary and Martha of Bethany. In early and mediæval Church history various influences frightfully exaggerated this contrast. Whole classes and orders of men and women were set apart and housed for the lifelong cultivation of the one or the other of these opposing abnormalities. In restoring a better balanced and more Scriptural teaching none of the Reformers rendered a service equal to that of the Wesleys. The improvement is still going on. Even literature is demanding and helping to create characters of breadth and harmony. Whittier, red-hot abolitionist, yet serenest of seers, aided many a reader to combine active philanthropy and the

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vision of God. In like manner Richard Watson Gilder, reared in a Methodist home, thrilled all saints with his songs almost angelic, yet at God's other calls showed himself able and willing bravely to defend as a soldier his imperiled country, to elevate the editorial standards of the American magazines, and anon to serve with all patience as Chairman of the Commission for the Inspection and Betterment of the Tenement House System of New York City. It is a well-grounded hope that the future, at no distant date, may give us vast numbers of Christians of this broader type—men who can command armies or lead in the redemption of the slum, and yet all the while have within them hearts which are singing unto Christ, in the words of Gilder:

“I think no thought that is not Thine, no breath  
Of life I breathe beyond Thy sanctity;  
Thou art the voice that silence uttereth,  
And of all sound Thou art the sense. From Thee  
The music of my song, and what it saith  
Is but the beat of Thy heart, throbb'd through me.”

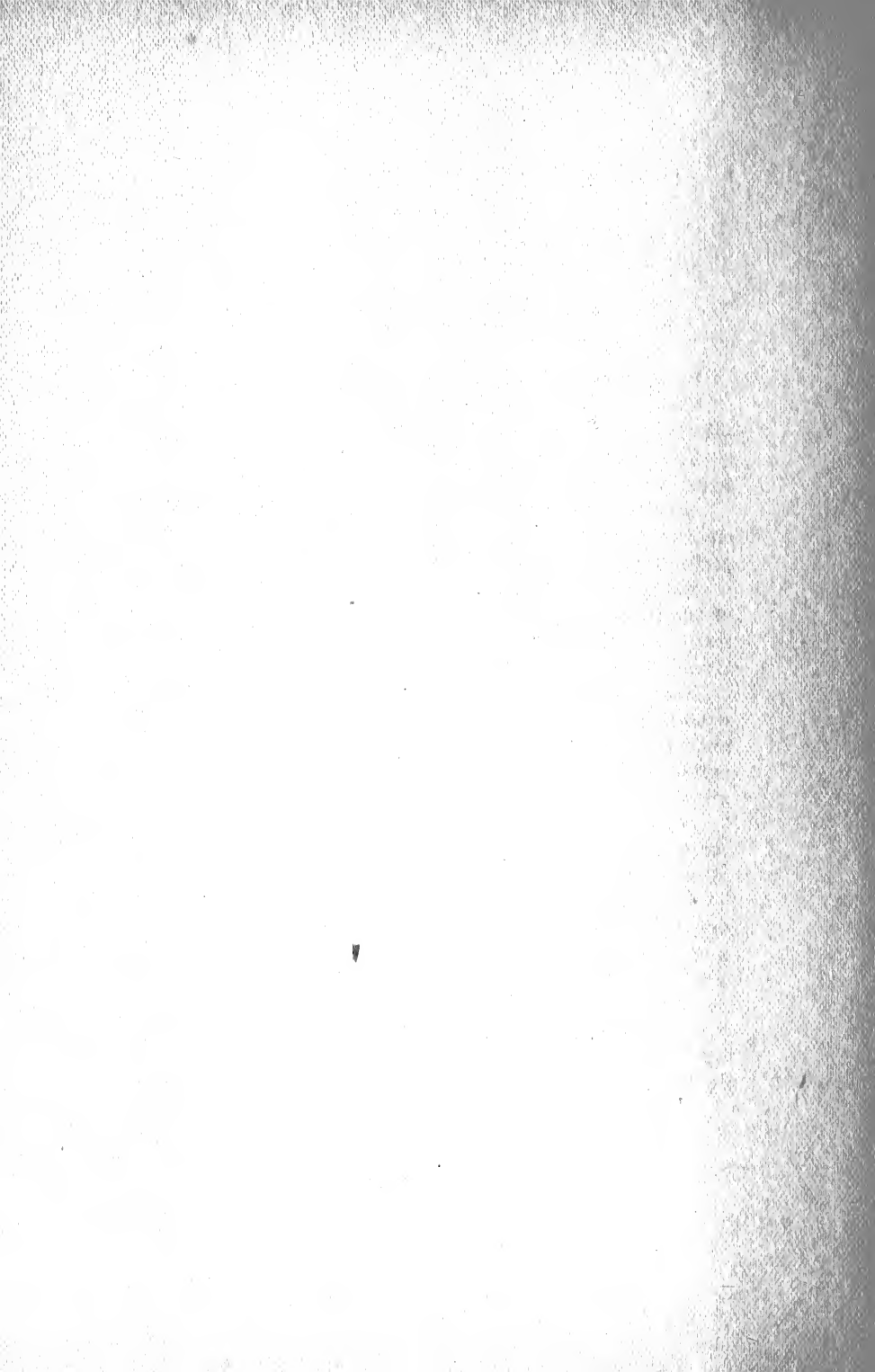
May the blessing of the Triune God attend this book, and may it long be an honored instru-

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ment in the perfecting of saints, and in advancing Christ's Kingdom towards its promised consummation.

WILLIAM FAIRFIELD WARREN, S. T. D.

*Boston University School of Theology.*





## TEXTUAL PRELUDE.

Be perfected.—2 Cor. 13: 11.

Every one when he is perfected shall be as his teacher.  
—Luke 6: 40.

Ye therefore shall be perfect as your Heavenly Father is perfect.—Matt. 5: 48.

Having, therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God.—2 Cor. 7: 1.

For the perfecting of the saints, unto the building up of the body of Christ, till we all attain unto a full grown man, unto the measure of the stature of the fullness of Christ.—Eph. 4: 12, 13.

Solid food is for full grown men, even those who by reason of use have their senses exercised to discern good and evil. Wherefore leaving the doctrine of the first principles of Christ let us press on unto perfection, or full growth.—Heb. 5: 14; 6: 1.

And the God of peace make you perfect in every good work to do His will, working in you that which is well pleasing in His sight, through Jesus Christ.—Heb. 13: 20, 21.

Brethren, I count not myself yet to have laid hold: but one thing I do, forgetting the things which are behind and stretching forward to the things which are before, I press on toward the goal unto the prize of the high calling of God in Christ Jesus.—Phil. 3: 13, 14.

I judge not mine own self. For I know nothing against myself, yet am I not hereby justified; He that judgeth me is the Lord.—1 Cor. 4: 3, 4.

And the God of peace Himself sanctify you wholly.—1 Thess. 5: 23.

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And the God of all grace, after that ye have suffered a little while, shall Himself perfect, stablish, strengthen you.—1 Peter 5: 10.

He is able to save to the uttermost them that draw near unto God through Him.—Heb. 7: 25.

Be ye transformed by the renewing of your mind, that ye may prove what is the good and acceptable and perfect will of God.—Rom. 12: 2.

We all with unveiled face, beholding as in a mirror the glory of the Lord, are transformed into the same image from glory to glory.—2 Cor. 3: 18.

Put on the new man that is being renewed unto knowledge, after the image of Him that created him.—Col. 3: 10.

As therefore ye received Christ Jesus the Lord, so walk in Him.—Col. 2: 6.

I pray that your love may abound yet more and more in knowledge and in all discernment, so that ye may distinguish the things that differ.—Phil. 1: 9, 10.

That ye may stand perfect and fully assured in all the will of God.—Col. 4: 12.

God is able to make all grace abound unto you, that ye, having always all sufficiency in everything, may abound unto every good work.—2 Cor. 9: 8.

My God shall supply every need of yours according to His riches in glory in Christ Jesus.—Phil. 4: 19.

The peace of God which passeth all understanding shall guard your hearts and your thoughts in Christ Jesus.—Phil. 4: 7.

Thou wilt keep him in perfect peace whose mind is stayed on Thee, because he trusteth in Thee.—Isa. 26: 3.

The path of the just is as the dawning light that shineth more and more unto the perfect day.—Prov. 4: 18.

Thanks be to God who giveth us the victory through our Lord Jesus Christ.—1 Cor. 15: 57.

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Does this book need an apology for appearing? A word of explanation at least may be in order. Moved by a feeling that something of the sort was, on many accounts, needed, I sent out last October an article entitled "Progressive Sanctification," and nearly all the Methodist papers, North and South, gave it publication. The responses, calling for a volume on the lines suggested, were very wide and enthusiastic. Among the letters of commendation received were many from our District and General Superintendents. One Bishop wrote, "I have read with care your article, and have much pleasure in heartily endorsing the views set forth: they seem to me safe and sane and Scriptural." Another Bishop wrote: "The thorough presentation of the Wesleyan doctrine of sanctification in the light of the universal experience of God's saints in all ages and Churches, and also in the light of modern psychology and modern Biblical

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scholarship, is a great desideratum. I consider your views sane and sound and in harmony with the best exposition of Biblical teaching and of actual experience." A third Bishop says: "I cordially approve; and hope you will prepare the little volume you have in mind; I am confident it would fulfill an important mission."

A fourth remarks: "I have read your clear and temperate statement, and totally agree with what you say. I wish the air might be cleared so that we who believe in the doctrine of perfect love could say so without fearing to be identified with what we do not believe." And still another Bishop says: "I wish to express with emphasis my appreciation of the sanity, strength, and stimulating value of your article. The removal of the discussion from the old fields represented by the worn-out terms is certainly a step in advance and a step upwards. There is no suggestion of the abnormal and extravagant in your expressions."

Several others of the Episcopal Board expressed themselves substantially to the same effect, with heartiest approval of the undertaking and confidence that great good would result.

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The "little volume" has accordingly been made ready, and is here offered to the Church for the sole purpose of promoting the very highest type of Christian experience, salvation to the uttermost; that which, when rightly set forth, is the crowning glory of Methodism, but when wrongly presented is one of the chief sources of variance. No one can be ignorant that there has been much of confusion and inconsistency connected with the ordinary treatment of the theme. It has come about mainly from the unskillful and unscriptural use of language. There seems to be very little real difference of opinion in the Church about these things. Nearly all the controversy has been over words, and because there has been woful lack of clear definitions. Whole octavos have been wasted in refuting what nobody holds, and proving what nobody doubts. Theological champions fight imaginary foes and are happy in imaginary victories. We have done our best to avoid this pitfall. If our book has any merit it will be due largely to extra care at this point. We have striven in this matter to see truth steadily and "see it whole:" to look at all sides of the

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subject without prejudice, perversity, or partisanship, avoiding half truths; to take a calm view, one characterized by common sense, and to render a plain account such as all might comprehend.

Whether the book will take its place as a standard, with general acclaim, remains to be seen. It will not, of course, suit all. But it will, we think, commend itself to those who are, on the one hand, loyal to the fundamentals of Methodism, and, on the other hand, are fully aware that the changes of thought and statement which one hundred and fifty years have brought make necessary some modifications at minor points in the old way of putting things. Many see distinctly that if the Church is not to suffer very greatly from the too prevalent distaste of this theme arising from its abuse, there must be a fresh presentation of it free from all cant, from stereotyped expressions and meaningless phrases that do not ring clear with a good, strong, definite purpose. There has been too much ambiguity and empty repetition of time-honored language, too much hiding behind misty figures of speech that gave out no certain

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significance, too much forgetfulness that modern psychology and exegesis have manifest rights, and have displaced many ancient modes of statement.

There has been at least an honest endeavor in these pages to combine the very best spirit of the past and the very best form of the present. They surely are not incompatible. With all due humility, but with confidence, the author feels warranted in saying, "I am not come to destroy, but to fulfill;" not to overthrow anything valuable that the fathers had, but, retaining scrupulously all that was essential with them, to give it a slightly different dress so that it might be more acceptable in the eyes of this generation.

The title-page speaks of "experience and doctrine." They are, of course, closely related. Christianity is not so much a system of doctrine as it is a way of life, the spirit of which is love. Yet the latter has the former for a basis, so that some attention must needs be paid to the former even by those whose interests are mainly with the latter. All intelligent minds crave consistency in their thinking, wish to be sure that their

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beliefs have a reasonable foundation, can be defended at the bar of sound judgment, and are in accord with the laws of the human intellect. There will be found, therefore, something of theology in the following chapters, but the putting of experience foremost, making it the sole theme of the first portion, will serve to show that our primary purpose is to promote the spiritual growth of our readers and of the Church in general. We have written, not for the captious and contentious, but for those who wish above all things to make progress in divine things. We have written, not for those who worship the fathers and deem any departure from their nomenclature a sin, but for those who prefer to live in the present and exercise their own minds with some degree of freedom. We believe there are many such in the Church who will welcome this book as that for which they have long waited. If, on reading it, they shall find anything still obscure to their minds, or any deficiency in the discussion, we shall be glad to hear from them; also if they have been especially benefited.

We have ventured as little as possible into



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the paths of speculation and controversy. Nor have we piled up quotations, leaning limply on others as though distrusting either ourselves or the truth. We do not especially appeal to authority, but leave what we have said to our readers' judgment, to make its way by weight of its intrinsic reasonableness. We make no parade of scholarship. References to other languages and to learned names might be easily multiplied, but the process does not commend itself to us. We write mainly in the interests of our intelligent laymen and the younger ministry, who have been so sorely perplexed by the condition in which this theme has been left, that they have felt disposed to give it the go-by altogether, much to their souls' loss.

We have gone on the principle that the works of God in the human heart are the best interpreters of His word, those least liable to be misunderstood. We have been very sparing in our use of passages of Scripture whose interpretation is disputed. It is easy to build up a very large doctrine on a very small textual foundation, but its prospects of permanence under such conditions are not encouraging. It does

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not seem to us the best way to arrive at truth. We have also striven, in the discussion, to remember that the concrete classification of living men is not by any means the same as their abstract classification in theological systems. Moral classes are forming rather than formed. The process is continually going on. Men are *being* saved or being lost, being sanctified or perfected, instead of reposing in some finished state.

The book is not a compilation, nor a mystification, nor a disputation and vituperation, but a sincere attempt to lift the Church up to higher ground, recalling it to the standard and practice of the fathers. We long for the awakening of the people to the full possibilities of grace divine. We have no quarrel whatever with those of different views. Such will no doubt help some whom we can not reach. And we can help some whom they repel. There is room for both. Why should we contend? We are all brethren, seeking the same thing. The land of Beulah is our object. Let us strive together to get to it in the shortest and quickest way.

“The Perfect Life” was chosen as the title

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out of many names that might have been used. It was meant to suggest that the book is for those who have an interest in steadfastly perfecting their life, who can not rest wholly satisfied so long as they are conscious that there is anything about them which might be improved, who have a thirst for all of godliness that is available and accessible. Can a genuine Christian in his right mind deliberately aim at anything else than perfection? We speak of a perfect *life* rather than of perfect love because the latter term, as we explain later on, has come in many quarters to stand for little more than a general good intention or an expression of kind feeling. It is vague and unduly emotional. We believe more thought should be given to the *life*. That love which does not take effect in the life and transform it through and through is not of the right sort. What is included in the term will appear as the reader proceeds. He is urged to read with thoughtful care, remembering that to misunderstand in so complex a theme is easy. He is also entreated to use withal much prayer for personal profiting that he may be brought by these pages into a larger

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and wealthier place of peace and power. If it shall be found that there is sufficient inspiration in this book to put aspiration into its perusers, its author will be exceeding glad.

It is a peculiar joy to me that Dr. William F. Warren, who has been at the head of our oldest theological school for more than forty years, at whose feet most delightedly and profitably I sat as a learner in those very earliest days of the school in Boston, and whose friendship I have prized ever since, should have consented to write the Introduction to this book, and thus in a measure be sponsor for it and for me to the public. There is no one whose approval I could more highly appreciate and no one whose word will carry more weight with the Methodist public.

JAMES MUDGE.

*Malden, Mass.*

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## CHAPTER ONE.

### THE AUTHOR'S EXPERIENCE.

#### FIFTY YEARS IN THE HIGHER PATH.

THE first question which a reader will naturally and legitimately ask, on taking up a book like this—a book whose design is to promote the highest type of Christian experience—is, What spiritual as well as intellectual qualifications has the writer for assuming to teach in so exceedingly profound and important a subject? The intellectual qualification, if it exists, will become manifest as the book goes on. The spiritual also can not altogether be hidden. Yet we feel that some definite statement on this point is due at the very beginning, because so much depends upon it. No teacher can impart what he has not learned. And on a theme like this the learning must be at first hand, at the feet of Jesus and in the secret place of the Most High. No mere theological

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and philosophical training, however extensive, will suffice. The reader will be justified in requiring something more, and his full confidence will not be commanded or deserved unless he is assured that the man who undertakes to guide him into the paths of perfect peace has himself walked therein for a good many years and is familiar with all their windings. Hence the author, braving any criticism that may accuse him of unseemliness in thus laying bare to the public gaze sacredly personal matters, and exemplifying what he believes to be a supreme duty in all whom God has blessed, testimony to His dealings, proceeds briefly to relate how the Lord has led him for over fifty years.

It was in September, 1856, that I stood up, a lad of twelve, in the large kitchen of an old-fashioned farm-house in the country—my grandfather's—where a prayer-meeting was being held, and quietly said that I purposed from that time on to lead a Christian life. It was in itself a very small thing, but it meant much to me. It had been preceded by no little thought as well as by good general habits, and was followed by a careful attendance on all

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the means of grace under the guidance of most godly parents. Such cases hardly ever prove ephemeral. Everything was in my favor. An ancestry of much more than common piety, reaching back to the first generation of Puritan settlers on these shores, and including Congregational deacons, together with the first member of the first Methodist Church in Massachusetts, as well as the first Methodist preacher raised up for Methodism on New England soil, no doubt aided considerably. Traditions of this sort have effect. Blood will tell. My father was a member of the New England Conference, together with two of his brothers and three more of my uncles. A most painstaking and judicious mother, herself wholly consecrated to God, gave me the utmost possible attention. How could I go astray! I pressed on. My thirteenth birthday, April 5, 1857, saw me at the altar of the First Methodist Episcopal Church in Lynn (the first also in Massachusetts, and the home of my ancestry) taking the solemn vows of Church membership. I faithfully attended to all Christian duties, was active in class and prayer meeting, and served as li-

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brarian in the large Sunday school. My joy in Jesus steadily increased as I came to know Him more. Before long, however, as I continued my school life and Church life, I fell into the indulgence of a few doubtful practices in reference to which my conscience was not wholly at ease. I seemed to be gradually slipping into an unsatisfactory state of more or less worldly conformity. There were clouds in the spiritual sky.

Happily I took alarm after a little, having been well trained, and my mind became greatly exercised on the subject of full salvation. I longed for a life of continual victory, peace, and power. So when I went, in August, 1860, to the annual camp meeting at Eastham on Cape Cod, as I had been accustomed to do for many years, it was with the earnest hope that I might receive this great blessing. But Monday evening, August 13th, the last night of the meeting, came without my having reached anything very definite. I had consecrated all, to the best of my ability, but nothing special seemed to come of it, and I knew not what to do next. I had a general idea that there must

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be some great struggle, and I thought that perhaps if I prayed hard enough some marvelous change would result. But the simple step of appropriating faith I failed to apprehend. A good brother, whom I shall always remember with gratitude, seeing me at the tent door that night and learning how I was situated, cleared up my difficulty with a few simple explanations, showing that I needed just to take God at His word without waiting for feeling or for any other evidence of the work performed than the plain declaration of the Lord who can not lie. This broke the last link that bound me to the old self. Silently and alone, as I bowed under the oak trees, I firmly made up my mind to believe God, and determined that for the future, relying entirely upon the strength which I felt could not fail to be given as I trusted Him, I would bear every cross and be a whole-souled Christian. The gift I craved was received. In the prayer meeting between nine and ten that night I modestly made known the stand I had taken, openly avowing that the blessing I had sought was now obtained. There was no sudden overpowering bliss, but a deep sweet peace,

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as of the conflict over and the harbor gained, gently stole into my soul.

That hour stands out as memorably in my experience as the one four years before when I took the first step. It was another turning point in my course. I made a new departure. I entered on a freer, richer, stronger life. It was an epoch of great significance for all the following days. I returned to the High School at Lynn a different individual. There was no more shirking of duty. The old condition of ambiguity and sinful weakness was over. I implicitly obeyed whatever I felt to be the orders of God, and I no longer stopped or dulled my ears lest I should hear too plainly some orders that might be disagreeable to the flesh. I was eager to know and do his good pleasure. I labored with my unconverted companions. I bore clear and frequent testimony to the full salvation with which God had so wonderfully refreshed and fortified my soul. At college (Middletown, Conn.) whither I went in 1861, I took a leading part in aggressive religious work and in promoting the highest spirituality. Unquestionably that camp meeting hour

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marked my entrance on the more excellent way, the higher path, which has gone on ever since shining more and more, each year without exception an improvement on its predecessors.

After the lapse of fifty years I am as much convinced as ever of the large importance of that epoch; and as much concerned as ever to promote similar epochs in the lives of others. But the experience of this half-century has made me fully aware that I did not obtain in 1860 what at that time I was led to suppose. Very soon indeed, both while at college and subsequently, I came to know that the work performed on that momentous night was not so deep and thorough as was imagined. I was conscious of feelings which looked so suspiciously like ambition, pride, discontent, selfishness that I could not be perfectly at ease about the matter. The theory in which I had been trained (the usual Methodist doctrine) taught that all these things had been entirely removed at the time of the second blessing, when I was considered to be entirely sanctified and made perfect in love, and that what I now felt were only infirmities, mistakes, and temptations. I

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tried to think them so, for, of course, it was not pleasant to feel that I was in error or was not as good as had been fancied. But when I was most candid and most thoroughly honest with myself the explanation failed to satisfy. In short I became more and more certain, as the years went on, that in my case at least (and it seemed to me that in the case of all others I met), after the special blessing or second change there was need of further consecrations from time to time deepening, extending, and perfecting the work. In other words, I felt and saw that the sanctification wrought at conversion and at the subsequent epoch was in both cases entire up to the light then given, and no further. Absolutely perfect light was not given either at one time or at the other; and hence as the light subsequently increased, a subsequent corresponding work in the heart remained to be done.

This discovery, which came only after long probing and much puzzling to adjust matters, was of immense value to me. I passed out from the era of conventionality, which would have meant stagnation, into the era of individuality,



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which opened the way to intelligent permanent advance. It was no longer sufficient for me to be told that such and such views, such and such modes of statement, were orthodox and regular, vouched for by the fathers and authenticated by the authorities of the Church. Let me have the exact and absolute truth, I cried. Those great ones, or those "supposed to be pillars," were but men after all, visibly marked with many deficiencies, working amid manifest limitations, and evidently very careful to follow in the beaten track. Their opinions are worth no more than the arguments by which they are supported, and those arguments at some points seem curiously weak. Since what satisfied them does not satisfy me, it looks as though God had graciously vouchsafed me a divine revelation, one which may prove to be of profit to others also. I must at least use my liberty in the gospel and make the attempt to hear what the Lord will say. The upshot was that I cast off some of the old formulas which increasingly, in my case, failed to commend themselves at the bar of clear reason, and found in a more rational setting of the doc-

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trine a most decided gain in practical growth. The faults that from time to time cropped out in daily living could now be frankly called by their right names, and common sense means used for their correction. A straight-jacket no longer cramped endeavor or prevented the most vigorous grappling with whatever defects showed their ugly heads. Hence progress was much more solid, and the efforts made showed good results.

May I be permitted to set down a few of these results? It seems a duty to share with others whatever one has reaped in the fields of grace. Not for one's self alone are God's favors accorded. There is much benefit oftentimes to fellow travelers, as well as glory to the great Giver, when any pilgrim along the highway to the Celestial City makes known the lessons that have come to him on the road, or rears on certain commanding and commemorative heights monuments of grateful praise. Such heights or peaks will, almost of necessity, occur. For, however prosperous and steady one's progress may be, there will come times when great gains are made in a brief period.

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An absolutely uniform movement of the mind for a long succession of years is hardly conceivable. Peculiar circumstances will arise that almost compel remarkable advances, or at least give occasion for such if properly improved.

One occasion of this sort came to me in 1873, when I was summoned to put aside once for all hopes, plans, and ambitions of an ordinary ministerial career and take up the work of a missionary to India. This required a very considerable deepening of the consecration, although that consecration had hitherto been supposed to be complete. But it is one thing to say, in the enthusiasm begotten by a rousing missionary address, or even in the quiet of one's study when contemplating it from a distance as an abstract proposition, I will give my life to the foreign field—to expatriation, to a perilous climate, to obscurity and hardship, to separation from friends and to close contact with the uncongenial;—it is quite another thing to say this when it means immediate inevitable departure, perhaps never to return, when the exalted purpose and sublime desire is straight-

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way to be turned into hard, cold, unromantic fact. So a more thorough-going surrender was made and accepted, with proportionate growth.

Life in the mission field, attended with keen trials as it necessarily is, proved to be a further aid in this wholesome process of giving up and coming down, thus lending additional depth and height to spirituality. In the absence of other helps, such as are common in a Christian country, a missionary is thrown very directly on God and led to cling with desperate eagerness to that "great Almighty hand that holds him in the desert land." Since other objects of desire fail and other aspirations are impossible now of fulfillment, the earnest soul is driven in upon itself and then driven mightily Godward. Shut out from other expansions it finds illimitable range on the side toward heaven, and deliberately lays its plans for the utmost attainable growth upward. There were, accordingly, in those years some clearly marked developments in larger likeness to Jesus, and some very rich outpourings of the Spirit.

In the latter part of 1875 there came to me a wonderful baptism, the glorious influence of

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which long lingered, and as I review the record entered in my journals my heart thrills again with the rapture then vouchsafed to me unworthy. An unspeakable longing filled my heart for the closest possible nearness to my Savior and a deadness to the world that should be indeed complete. Every conceivable step to this end I was ready and resolved to take. I was led to apprehend afresh that all things are ours, and that we have only to appropriate them by faith and walk off rich beyond any reckoning. My soul was as a watered garden, and delighted itself in fatness. My life flowed on in endless song, God's will the dearest thing in the universe to me. I seemed all the time in God's immediate presence, in intimate fellowship inexpressibly sweet. To serve Him otherwise than with exuberant gladness appeared impossible. There was a spirit of praise and a habit of peace in all things. I was overwhelmed with thoughts of Christ's wondrous love and condescending grace in thus calling *me* His beloved and letting *me* rest beneath His wings. I kept singing the doxology many times a day in the vain attempt to express my joy.

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My earthly vessel was more than filled with His glorious presence. My cup ran over. Everything suggested God and prompted to praise or prayer. There appeared to be soul union with Jesus, and resurrection life in power. The Scriptures took on new meanings, the old hymns new preciousness. Faith became daily more simple and easy and all-sufficient, bringing me closer to the source of strength. It was fun to live. I became wholly willing to do little, to do much, to do nothing, just as Providence might intimate. Patience for a time had its perfect work, and nothing had power to ruffle or perturb. Jesus all the day long was my joy and my song. I feasted on the will divine, basked in perpetual sunshine, and drew lessons of good from everything. The Holy Ghost was very real. And it was inexpressibly delightful to give to God, more blessed than to receive from Him. The shield of faith quenched every fiery dart. I understood Paul's word about glorying in tribulation and taking pleasure in distresses. I became very weak and very strong.

In 1879 there came another special revela-

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tion and appropriation of privilege. It was at the Dasahra Camp Meeting, which has been held in Lucknow annually, each October, from 1871 to the present time, and is always a season of power. The Lord wonderfully met me in the Church. I had been for some little time impressed by the great confidence that a few others had that Christ was speaking through them and the Holy Spirit was dwelling in them. This imparted to them an unusual freedom and force of utterance. It set me to thinking and praying. Thursday morning, as I knelt near the pulpit, it suddenly came to me that what I needed was greater simplicity, that I was warranted in taking by faith a full supply for absolutely every need, that this was secured to me in Christ and I could freely claim it from Him. I had before counted it presumption to suppose that anything *I* could do would amount to much (which was plain proof of too much thought about the I) had made a sort of virtue of this spurious humility that was really pride. Now I was able to take a much more positive tone, I was delivered from the hampering fetters of self-consciousness and enabled to let

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Christ pour His word of power through me. The fountains of the great deep were broken up, and the waters of refreshment for others that the Mighty One intended to furnish even by my lips were let loose in much larger degree. I saw that when I had fully committed myself to Him as His mouthpiece He could and would and did use me, of course, and the effect could not be otherwise than beneficent. So I had much greater liberty in consequence of this forward step.

But far more marked than this was a very marvelous baptism of love received at Shah-jehanpore in July, 1882, my last full year in India, after many weeks of special prayer and thought and several hours alone with God upon my knees in strong crying unto Him with tears. I had had some very bitter trials, owing to which a fuller disclosure was made to me than ever before as to certain remains of the self life needing further attention. I waited upon God in utmost renunciation and deepest desire, and at length the long prayed for victory over self in its subtlest forms arrived in such overwhelming measure that tears abounded and ut-



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terance was choked. It was a victory whose glory has never faded, and its hallowed influence abides to-day. It settled many troublesome questions, removed all that stood in the way of the best relations with people most unhappily constituted, relegated to God the whole business of judgment and punishment, left me nothing to do but to admire or to pity, and filled every avenue of my being with so sweet and precious a flood-tide of affection for all that earth was turned into heaven. I was made to see with entire clearness that I could not afford to have in my heart anything whatever (call it by no matter what plausible names) that was contrary to love and poisonous to peace; that I must put away absolutely all thoughts that would hinder, and cherish assiduously all thoughts that would help, the singing of this delightful bird of paradise. I could leave to the great Judge all questions of retribution for injuries and slights. My one and only business was simply to love all, giving them credit for good motives in spite of appearances, making ingenious excuses for them, fixing my mind on their good qualities and

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speaking of nothing else, sincerely compassionating those still in bondage to self and striving to help them, accepting heartily all opposition and disparagement as a Father's well planned appointment for my good, insisting that others love me full as much as I deserve, and earnestly endeavoring to deserve it more, esteeming others more highly in love for their works' sake, never taking offense, but keeping so full of God, so entirely satisfied with the infinite superiority of His great bestowments that nothing of a lower sort could have any power to disturb. These were the truths that took hold of me most profoundly and did not let go. They were from the Father of light and love. They made a most beneficent change in my life. I have been a better man ever since because of that morning beside my bed alone with my best Friend.

Since I have been back in America there have been several seasons of very marked advancement and uncommon uplift. One occurred in 1886, when for several months new possibilities of divine grace were discovered and most

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joyfully accepted; when the doing or bearing of the will of God furnished a rapturous delight that no words could in any way express; when the splendor and the beauty of that will was appreciated as never before; when to suffer with and for Christ was accounted the rarest privilege, and divine union of the closest sort was most blessedly realized. There was a dedication in a new sense to the positive pushing of the highest type of religion, to intensity in goodness, to louder praises and more boldness in the blessing of the holy name, to a more thorough sinking of self out of sight, and a more absolute contentment with Providence. Faith meant more, so that the unseen things were exceedingly real. Whole-heartedness in Christian living meant more, so that there was a prompter recognition of God's will in every smallest event, and a sweeter satisfaction in each of those manifestations of the will divine that the moments never fail to bring. There was a deeper and completer dedication to Him, a perfect reveling in His word, a sublime indifference to everything outside of His good

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pleasure, a praying without ceasing and a giving of thanks for absolutely all which made the days and months heavenly in the highest sense.

Perhaps space should not be taken to speak here of more than one other of these many "visions and revelations of the Lord" which have come with such abundant refreshment along my pilgrim pathway. In January, 1908, I experienced a very serious heart attack which threatened for a time to be fatal. This was followed in a few weeks by the decease of my dearly beloved wife, with whom I had walked in most blessed harmony for thirty-five years. And this was followed in a few weeks more by the close of my forty years in the pastorate. Surely this was a momentous combination of events; and God very greatly blessed it to my highest good. The cloud had more than a silver lining; it was suffused with the brightness of His presence and the cheer of His voice. There were no shadows; they fled before His smile, for He said, "Thou art My beloved son, in thee I am well pleased, thou hast glorified Me in the fires of purification." Sorrow touched by Him grew bright with more than rapture's ray. I felt

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willing to bear cheerfully for Him whatever He sent, even though it were ten times as hard. No storms were able to shake my inmost calm. The bitter was sweet, the medicine food. I dwelt in the border land of the Heavenly country in sight of the city celestial and the palace of the King which seemed to be very near.

It will be seen from this very imperfect sketch, which might be easily extended to manifold larger proportions, that my experience fully agrees with that of the Rev. Benjamin M. Adams of saintly memory, who took his triumphant flight to Heaven December 23, 1902, in his seventy-ninth year, and who was accustomed to say, "The souls of men get on toward God, as a rule, by a series of crises." I have related some of the more important crises by which I have been enabled to get on toward God. A multitude of smaller ones might readily be supplied. But the essential elements of the matter can be discerned from what has been given. In between these epochs or occasions of special blessing there have been quieter periods of steady onward movement. The high emotions were of necessity only for a season, gradually fading

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away into "the light of common day," and giving place to more equable progression. We could not endure constant living in the rarefied atmosphere of the loftiest peaks. Cataclysmic or paroxysmal states must be comparatively infrequent. Steadfast continuance in the ordinary means of grace and very diligent use of all available helps from day to day has been my mainstay. Nine-tenths of my growth has certainly been after this manner. There have been many marked upward steps, to be sure, many climbings or soarings, but the extended plains of level walking have been, after all, the main matter, so far at least as time is concerned. If there had not been faithfulness in the improvement of little opportunities the greater chances would have passed by unseen, or I should not have been in condition to make the best use of them. The staple of almost any healthy Christian experience, it seems to me, must be a quiet uneventful growth, very much like that which we see in the animal and vegetable world around us. I have certainly found it so in my own case. And yet without these

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unusual and marked seasons also how much poorer I should be.

The special methods that have been blessed to me for this daily and weekly growth it will be better to enlarge upon later in this volume. A few general reflections here may fitly conclude this opening chapter. O the marvelous goodness of God! Such a review leaves me lost in wonder, love, and praise. How few have had so protracted an experience of His love in its larger developments! Not many beginning so early have held on so long in an unbroken progress. That I have not made crooked paths or gone astray to follow some mirage has been wholly due to His mercy. Something more than human strength and natural goodness has been involved. A Divine Hand has upheld and led. How ample and special His care! He has preserved me from stumbling and kept my heart beating with a fixed purpose to serve Him well. He has enabled me to keep a straight course without stumbling for five and fifty years. Such protracted continuance was by no means in my thought at that far-away time when I

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started. I could not have counted on it, but it has come in the good providence of the kind Father. My advantages and opportunities have surely been exceeding great. Naught has been lacking to afford needful aid. Thanks be to God who has given me the victory!

Yet grief also comes in a little as a consequence of such review, grief that the victory has not been more complete and continuous. For, after all, the mistakes have been many, and the sins far too numerous. The apostle tells us that "whatsoever is not of faith is sin." A perfect faith, never lapsing or shrinking or faltering, would have produced at some points a different life from that which has gone on record. There has not been perfect patience or perfect self-control or perfect gentleness and meekness or perfect acceptance of the will of God at all times without lack of promptitude or heartiness. Indeed, in what direction has there been, taking the years through, an ideal attainment and exhibition of the highest, purest character? The flaws have been manifest and multitudinous. Compared with the perfect life in its sun-drenched brightness and immaculate



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whiteness, mine has been clouded and spotted and gray. Alas, alas, I could have done much better, no doubt. Conscience affirms it. Why did I not? O the discouraging persistency of natural type. O the small amount of improvement that seems to show itself after no end of hard work. The perfecting of character is very slow business. A foot near the last means as much as a mile towards the first. Try as hard as we like, we can not make ourselves over into an ideal combination composed of all the excellencies which we admire in those around us. There appear to be limitations exceedingly difficult if not impossible wholly to overcome. And yet we could doubtless overcome them more speedily were we in desperate earnest so to do. An intenser concentration of aim, a deeper realization of the importance of the things of the Spirit, a closer study of ways and means, a fiercer rebuke of the first promptings of the tempter—these, had I possessed them, would have made me a better man. But the past can not be recalled. Thank God, it is under the blood!

Besides gratitude and grief, it is possible

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and allowable, I think, to have a feeling of modified satisfaction in looking over a Christian life such as has been here outlined. It is the feeling that Paul had when he found himself able to declare near the close, "I have learned to be content," "I have kept the faith, there is a crown laid up." It is the feeling of every one who has run the Christian race with a good degree of faithfulness and success. One may adopt these words, I think, with all humility, without undue assumption of personal credit. Facts are facts. Truth is truth. We are not called upon to accuse ourselves falsely with morbid, insincere depreciation. If the life has been such, on the whole, as to reflect honor on the Master, if the stand for principle has been firm, activity in righteousness stamped with zeal, aspiration for highest holiness keen and constant, usefulness considerable, is there not here ground for no small satisfaction? If the sins, after all, have been those of ignorance, weakness, and surprise, quickly repented of, in no way deliberate or intentional, if the conscience has been clear, the walk circumspect, the

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record clean, surely there is plentiful cause for well-founded gratification, far more than in the contemplation of hoarded gold or worldly honor.

Blessed be His holy name forever! Amen, and Amen!

“Let one more attest:

I have seen God's hand through a life-time,  
And all was for best.”

ROBERT BROWNING.

## CHAPTER TWO.

### A FEW EXPERIENCES OF OTHERS.

WILBUR FISK—STEPHEN OLIN—ALFRED COOKMAN  
—DANIEL STEELE—ABSALOM B. EARLE—CHARLES  
G. FINNEY—DWIGHT L. MOODY—J. WILBUR CHAP-  
MAN—ASA MAHAN—THOMAS C. UPHAM.

WHILE God fulfills Himself and reveals Himself in divers fashions, manifoldly and multifariously, there is, nevertheless, a measurable uniformity in His manifestations. There are certain fixed principles of procedure, varied in their practical applications by changing circumstances and the peculiarities of personal temperament. To ascertain these principles by the inductive process a large collection of facts is necessary. A considerable number of particular cases being gathered and analyzed, certain general conclusions may be drawn from them with a fair degree of certainty. This is scientific. So far as there is exact observation, cor-

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rect interpretation, and rational explanation, satisfactory results may be looked for. Philosophy employs this method in the investigation and verification of principles. It seems to us to have a very important place in the ascertainment of the divine method of working on human hearts. Psychology has made much use of it in recent years with gratifying effects. A foundation of fact is thus afforded on which theories may be based more firmly than when they are wholly dependent on doubtful exegesis or ambiguous texts. We covet this solid certainty, but its acquisition is attended with difficulty. An exhaustive enumeration of incidents is no way possible. And very few reporters can accurately relate their own feelings under high excitement. Few have sufficient powers of introspection, or sufficient command of language, or a sufficiently unbiased mind. Their theories and prejudices largely color their accounts. They see and hear and feel what they have been taught to. They observe what they have been expecting. What they say is perhaps so clothed in conventional, artificial, and inapplicable figures of speech that

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no definite idea can be drawn from it. Rapturous emotion is evident, clear thought is absent. The testimony is well meant and to a certain degree interesting, but wholly without value for exact conclusions. The evidence of untrained minds who essay to glorify God by such narrations may be stimulating in a way, but is of no particular worth for substance of doctrine.

Hence in gathering two score experiences we have restricted ourselves to ministers of eminence and a few other educated people of large usefulness who could be trusted to tell the thing as it is and whose names would in themselves carry weight. Our hope is that this selection will commend itself to our readers as something much beyond the ordinary in the way of giving pointers on the path to perfection. We have not confined the names to Methodists, but have chosen them from many Churches, so that denominational bias might be, so far as possible, eliminated and a broader basis obtained for our examination and reflection. Men and women will be found, ministers and laymen, Presbyterians, Congregationalists, Baptists, Episcopalians, and Friends, as well as

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those of other communions, all united in spirit if not speaking quite the same language, and all giving witness to the power of God to save to the uttermost. If the reader can peruse these accounts (brief as they must of necessity be) unmoved, unstimulated by a desire to have something of the same joy, much of the same divine peace and victory, he is hardly fitted to go on with the succeeding chapters of this book. Those chapters will be the more attractive to him and the better understood by him in proportion as he enters heartily into the spirit of the condensed narratives that here follow.

We have put in our dedication the names of Wilbur Fisk, Stephen Olin, Elijah Hedding, Alfred Cookman, and Daniel Steele. The experience of Bishop Hedding is, unhappily, not obtainable, but he is known to have had a very satisfactory one on which, through over modesty perhaps, he said but little. But he preached at the Conferences memorable sermons that did much to arouse deeper interest in the subject among the ministers and settle their minds as to the true purport and validity of the Methodist doctrine. The other four wit-

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nesses above mentioned have left accounts from which we proceed to draw.

### WILBUR FISK.

Wilbur Fisk (1792-1839), first President of Wesleyan University, elected Bishop in 1836, had many high honors and a most useful life, but that life would have been sadly lacking and altogether different except for what came to him at Wellfleet Camp Meeting (predecessor of Eastham) August 13, 1819. He was then pastor at Charlestown, Mass. His mind had been deeply wrought upon in regard to the subject of holiness before going to the camp. Much was said about it there, and a sermon by Timothy Merritt on the baptism of the Holy Spirit strongly arrested his attention. He sought earnestly, with much prayer and no little struggle amounting to anguish, for fullness of love and victory over all sin. Some of the sisters were greatly exercised for him, and received the assurance that he would obtain what he needed. It was in Father Taylor's tent, Thursday morning, that deliverance came. Souls were being converted. "We rose to sing," writes Mr. Fisk;



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“I looked up to God, thanked Him for hearing prayer, and cried, ‘Lord, why not hear prayer for my soul?’ My strength began to fail me while I looked in faith. ‘Come Lord, and come now. Thou wilt come. Heaven opens, my Savior smiles. O glory to God! Help me, my brethren, to praise the Lord!’ The scene that was now open to my view I can never describe. I could say, ‘Lord, Thou knowest that I love Thee above everything.’ I was humbled in the dust that God should so bless such an undeserving soul.”

The Rev. Jotham Horton, who was present, writes: “The habits of philosophical investigation which Mr. Fisk’s previous education had induced made him exceedingly careful, lest the fruits of imagination under high devotional feeling or the effervescence of strong religious excitement should be substituted for the sanctifying influence of the Holy Ghost. He had just been engaged in vocal prayer, and one sentiment which he had devoutly expressed was that no influence save that of the Holy Spirit might give character to the devotion in which they were engaged. He was in the very act of guard-

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ing against strange fires and supplicating a holy baptism when, so overwhelming were the manifestations of the power of God, that he sank to the ground. When he had so far recovered his physical strength as to be taken to his own tent, there was held another season of holy communion. Being unable to stand he was supported by ministerial brethren. His language and whole appearance had something in them more than human, indicating that his soul then glowed with ardors of love allied to those of the angels." Mr. Merritt, looking on, remarked, "I never saw the power of God so displayed on earth." From this meeting Mr. Fisk dated his experience of perfect love. "God was pleased," he wrote a few days afterward to his sister, "to empty my soul of sin and fill it with love in the same moment."

His biographer, Dr. Prentice, says: "It is certain that the marvelous scenes at Wellfleet made a permanent change in Fisk's religious life. Before that he had passed through seasons when he doubted the fact of his acceptance with God, his personal interest in Christ, and even the truth of Christianity itself. He was

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delivered from such things forever at Wellfleet. From this time forth he never changed his estimate of the nature of the work of grace wrought in his soul at the camp meeting, nor was there anything in his spirit or speech or conduct, public or private, which ever led men associated with him to think his conception of that work a mistaken one. On the contrary, the testimony of all his associates in the various positions he filled was uniform and outspoken that he did live up even to the high standard he professed." Dr. Holdich, long associated with him at the university, writes: "From this time he has been heard to say that he never laid his head upon the pillow at night without feeling that if he never awaked in this world all would be well. Prior to this he was often subject to desponding, gloomy seasons: we heard him say long afterwards that he knew no gloomy hours, his mind was always serene and happy."

STEPHEN OLIN.

Stephen Olin (1797-1851), another great President of Wesleyan University, and one of the strongest men that American Methodism

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has produced, had a clear progressive experience in this matter. Dr. Abel Stevens thus relates the substance of a conversation with him at Boston in 1845. "I had," he remarked, "difficulties regarding our theological views of the doctrine of sanctification. I even joined the Conference with exceptions to it, and stated my objections when a candidate before the whole body. But I was admitted; the Conference expressing a hope that further inquiries would rectify my views. Years, however, passed without any modification of my opinions. But it pleased God to lead me on into the truth. My health failed; my official employments had to be abandoned; I lost my children, my wife died, and I was wandering over the world alone, with scarcely anything remaining but God. I lost my hold on all things else, and became, as it were, lost myself in God. My affections centered in Him. My will became absorbed in His. I sunk, as it were, into the blessing of perfect love, and found in my own consciousness the reality of the doctrine which I had theoretically doubted."

His biographer speaks of "four great land-

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marks of spiritual progress which he erected in his journal with the deepest solemnity and as in God's immediate presence." The first commemorated his conversion. The second, a fuller dedication on his birthday, March 2, 1840, when he began his perilous journey through the Sinaitic desert, and wrote in his journal: "This enterprise I especially commit to God, as I do myself unreservedly for time and eternity, through Jesus Christ." The fourth was on the borders of death, when God granted him a special vision of the heavenlies. The third was in 1842, after returning from abroad, "a good deal improved in spiritual things," as he says, "but strongly led by all that had happened to him of affliction and deliverance, to seek perfect conformity to His will." He was enabled to realize it to a greater extent than ever before. He writes in his journal: "I have endeavored to make a new and solemn offering of soul and body to Christ and am earnestly seeking for the experience of perfect love, for all the fullness of God. I here enter my solemn vow that I will from this hour, and through all my future life, make God's will the sovereign rule of my

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actions. I perpetually present before Him in living sacrifice my body and soul, my life and health, my humble talents and attainments, my influence and time and property, to be used only as a trust for which I am strictly accountable. I humbly pray for grace to keep this solemn pledge which I here record with great deliberation and under a deep sense of its import." There is evidence to show that this deeper dedication was fully accepted, and productive of the best results. Writing soon after, he says: "I never before experienced such rest in Christ, such calm, unshaken faith, such ready unswerving consent of the heart to the divine will." "I am happier than I ever was before. I find God present with me in a new sense. I rest in God. I am satisfied with Him. His will is mine. Mine is swallowed up in His. Christ is my all in all. Bless His holy name!" His biographer says: "From this time the doctrine of full redemption was very precious to him, and he looked with painful feelings upon anything calculated to bring it into disrepute, or lower the standard of piety which it implies."

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ALFRED COOKMAN.

Alfred Cookman (1828-1871) had a genius for religion; he was a spiritual seer, belonging to the highest royalty of earth, the seraphic. While preaching on the Attleboro circuit in Pennsylvania, before he was twenty, through the influence of Bishop Hamline, whose glowing experience in the line of heart purity is well known, he made a more intelligent, specific, and carefully complete surrender than had before been possible, thus inaugurating a new religious epoch and entering on the blessed rest of a decidedly higher life, counting himself, as he says, "wholly sanctified through the power of the Holy Ghost." "Peace, broad, deep, full, satisfying, sacred peace," he says, "was the immediate effect. O what blessed rest in Jesus! What a conscious union and constant communion with God, what increased power to do or suffer the will of the Father, what confidence in prayer, what joy in religious conversation, what illumination in the perusal of the sacred word, what increased unction in the performance of public duties!" After enjoying this for a short time

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he lost it, through grieving the Spirit of God at Conference by foolish joking, hilarious story telling, and tobacco smoking.

For some unexplained reason—lack of proper teaching probably—he allowed more than nine sad, crippled, and wasted years to elapse before he renewed his covenant. He did this July 16, 1856, giving up his tobacco and all doubtful indulgences, and entering into a wealthy place from which he never afterward consciously departed. From this time on full salvation was his distinctive theme, his abiding joy. We do not find, however, that he intermitted his endeavors after greater nearness to Christ. In 1862 his testimony was: “I have been able to say for years, I am saved through the blood of Jesus Christ. I have no doubt of my personal purity, but I want to be filled with the Spirit. I am hungering and thirsting after righteousness, and God is filling me. I have been too anxious for all the fullness at once: but I am willing to be filled as God may determine. I am climbing up. I do n’t leave my present standpoint, but I am climbing up, and wish to do so for ever and ever.” Again he said:



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“It is the especial desire of my heart that I may be filled with God. I am panting for more of God, more of His truth, more of His holiness, more of His power; I want the fullness of the blessing of the gospel of peace.” At a later date, 1871, shortly before his death he got yet clearer revelations as to the path of perfection, and said: “I used to maintain that the blood was sufficient, but I am coming to know that tribulation brings us to the blood that cleanseth. I have known for many years what it is to be washed in the blood of the Lamb: now I understand the full meaning of that verse, ‘These are they which came out of great tribulation,’ perfect or purified through suffering.” And not far from the same time he wrote: “Cleansed from sin let us go on, concerned to be without wrinkle of any such thing. After the washing or purifying there are other processes used by the power or Spirit of God in smoothing and adorning and perfecting our characters. We want to be presented faultless before the throne of God with exceeding joy.”

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DANIEL STEELE.

Daniel Steele (1824—), after a pastorate of twelve years in the New England Conference, and a professorship of eight years in Genesee College, Lima, N. Y., in November, 1870, under the ministry of Rev. A. B. Earle, evangelist, was led to see the great deficiency of his previous ministry and to seek with all earnestness for that “rest of faith in Jesus” which the evangelist so evidently possessed and preached, “the conscious and joyful presence of the Comforter” in his heart. He found, he says, as he examined the matter closely that his faith had “three points to master, the Comforter, for me, now. Upon the promise, ‘Verily, verily, I say unto you, whatsoever ye shall ask the Father in My name He will give it you,’ I ventured with an act of appropriating faith, claiming the Comforter as my right in the name of Jesus. For several hours I clung by naked faith. Suddenly I became conscious of a mysterious power exerting itself upon my sensibilities. My physical sensations, though not of a nervous temperament, in good health, alone and calm, were

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indescribable, as if an electric current were passing through my body with painless shocks, melting my whole being into a fiery stream of love. The Son of God stood before my spiritual eye in all His loveliness. This was November 17, 1870, the day most memorable to me. I now for the first time realized 'the unsearchable riches of Christ.' He seemed to say, 'I have come to stay.' Yet there was no uttered word, no phantasm or image. It was not a trance or vision. The affections were the sphere of this wonderful phenomenon, best described as 'the love of God shed abroad in the heart by the Holy Ghost.' I did not at first realize that this was entire sanctification. The positive part of my experience had eclipsed the negative, the elimination of the sin principle by the cleansing power of the Paraclete. But it was verily so. . . . In regard to the process of becoming established in holiness, I found this to be God's open secret, 'to walk by the same rule and to mind the same thing.' The rule is, faith in Christ ever increasing in strength, the conscience being trained to avoid not merely sinful and doubtful acts, but also those whose moral

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quality is beyond the reach of all ethical rules and known to be evil only by their effect in dimming the manifestation of Christ within. . . . I testify that it is possible for believers to be so filled with the Holy Ghost that they can live many years on the earth conscious every day of a meetness for the inheritance of the saints in light, and of no shrinking back, because of a felt need of further inward cleansing, from an instant translation into the society of the holy angels and into the presence of the holy God. This has been my daily experience since 1870."

ABSALOM BACKUS EARLE.

It would seem fitting to put next the experience of Mr. Earle, the Baptist evangelist through whom Dr. Steele entered into rest. It was in 1859, he records, that he began to feel an inexpressible longing for the fullness of Christ's love. He had been in the ministry a good while and seen multitudes brought to Christ, but he found something lacking in his peace and joy; it was not uninterrupted. After much waiting, and revolving the matter in his mind for a long time, he became satisfied that

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Christ had made provision for all His children to abide in the fullness of His love without one moment's interruption. He therefore deliberately resolved to obtain it at any sacrifice. He wrote out in a book, slowly and solemnly on his knees, a new consecration to Christ, asking for grace to enable him to carry out his vow. But it was a good while before peace came, before he obtained what he sought. His faith proved deficient and weak, he could not seem to believe the promise. But at length he began to see the way more clearly and to trust more fully. While in his room, alone, pleading for the fullness of Christ's love, all at once a sweet heavenly peace filled his soul. "I felt, I knew that I was accepted fully of Jesus. A calm, simple, childlike trust took possession of my whole being. For the first time in my life I had that rest which is more than peace, peace without fear. I seemed in a new world, my burden was gone, my cup was full, and Jesus was present with me. I felt that Jesus would hereafter keep me, that I should not have to help Him keep me, as I had been vainly trying to do, but could trust it all to Him, that now I had two hands

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instead of one to work with. There has not been one hour of conscious doubt or darkness since that time. Day and night the Savior seems by me. Preaching is a luxury. My success in leading souls to Jesus has been much greater than before. The Bible appears like a new book. All Christians are dearer to me than ever before. It is much easier now to resist temptation. I do not call it perfection, nor a sinless state, but the rest of faith, a calm, sweet resting all with Christ.”

### CHARLES G. FINNEY.

Three other evangelists, one before Mr. Earle's day, two since, may appropriately testify just here. Charles G. Finney (1792-1875) was the first President of Oberlin College, and also one of the greatest evangelists ever seen on this continent. In 1821 he had a very remarkable conversion, and, going to work straightway for Jesus, great revivals broke out under his preaching. After some fifteen years he became increasingly dissatisfied with his want of stability in faith and love, his weakness in the presence of temptation, and the difficulty

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he found in retaining complete hold of the divine strength. He began to see clearly that there was "an altogether higher and more stable form of Christian life attainable," that it was the privilege of all Christians to live without known sin or condemnation, and to have unbroken peace. During the early months of 1837 while at work in New York City "the Lord was pleased," he says, "to visit my soul with a great refreshing. After a season of great searching of heart He brought me, as He has often done, into a large place and gave me much of that divine sweetness of which President Edwards speaks as attained in his own experience."

This second work was followed six years later by one still greater. In 1843, while he was conducting a revival in Boston, the Lord gave his soul, he says, "a very thorough overhauling." He spent the days throughout the winter in little else than searching the Scriptures on the question of personal holiness and in praying. He had a great struggle to consecrate himself to God in a higher sense than he had ever before felt obligatory or possible. His wife was in feeble health and he found difficulty

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in giving her up unqualifiedly to God. But victory came at length. The infinitely blessed and perfect will of God was welcomed in all its length and breadth, followed by a most complete rest in that will. He says: "My mind settled into a perfect stillness. My confidence in God was perfect, my acceptance of His will was perfect, and my mind was as calm as heaven. At times I could not realize that I had ever before been truly in communion with God." A joyous freedom and buoyancy came to him that was new: also light on and delight in the word of God, a steadiness of faith and an overflowing love.

One other experience may be mentioned that carried him still deeper into God. A few years after this his beloved wife died, and, though without conscious resistance to God's will, as he thought, he fell into great sorrow that was almost overwhelming. But soon the Lord showed him that if he really loved her, not for himself but for her own sake and for God's sake, her happiness in the Lord would make him rejoice in her joy instead of mourning so selfishly. This produced an instantaneous change in his



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whole state of mind. From that moment sorrow on account of his loss was gone forever. He was able to enter into the very state of mind in which she was in heaven and to commune with her there, to participate in a profound, unbroken rest in the perfect will of God, the union with His will, which she was experiencing. Thus heavenly-mindedness and blessedness in the largest sense was his.

### DWIGHT LYMAN MOODY.

Dwight Lyman Moody (1837-1899), who had such glorious witness borne him, both by his works and by the words of those who best knew him, as one who lived for the glory of God and the spread of the gospel, got his first great quickening for labor at Chicago in 1860, a few years after his conversion in Boston. In the great Sunday school of which he was Superintendent there was a class of utterly frivolous girls. Their teacher was obliged to give up the class and leave the city under sentence of death, bleeding at the lungs. But he had a strong desire to win his class for Christ before he bade them good-bye. So he and Mr. Moody took a

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carriage and went from house to house, and at the end of ten days the last of the girls had yielded to the pleadings of their dying teacher. He had to leave the next day. So that evening Mr. Moody called the class together for a prayer meeting, and there, he says, "God kindled a fire in my soul that has never gone out. The height of my ambition had been to be a successful merchant, and if I had known that that meeting was going to take that ambition out of me I might not have gone. But how many times I have thanked God since for that meeting! As I went from it I said to myself, 'O God, let me die rather than lose the blessing I have received to-night.'" He did not lose it, but, on the contrary, added to it many others. Not all are recorded, but special mention is made in his biography of no less than five as the years went on.

One came on his first visit to Great Britain in 1867. There he heard words which, his son says, marked the beginning of a new era in his life. They were uttered by Mr. Henry Varley, and were as follows: "The world has yet to see what God will do with and for and in and by and through a man who is fully consecrated to

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Him." This was not true, for God had already shown through Wesley, as well as through others, what He could do with men entirely given up to His service. Nevertheless, it made a great impression on the mind of Mr. Moody. He reflected: "He did not say a great man, nor a learned man, nor a rich man, nor a wise man, nor an eloquent man, but simply a man. I am a man, and it lies with the man himself whether or not he will make that entire and full consecration. I will try my best to be that man." The impression was deepened by another remark made by Mr. Bewley, of Dublin, who inquired if he was "all O and O," meaning all out and out for Jesus. From that time forward, says the biographer, "the endeavor to be O and O for Christ was supreme."

It was not very long after this when another epoch in Mr. Moody's experience was marked by his intercourse with Henry Morehouse, whose acquaintance he made in Dublin and who came over to Chicago to preach for Mr. Moody in the Church he had there established, preaching for seven successive nights on the one text, "God so loved the world." A specially sweet

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baptism of love seems to have been the result.

Again in 1871 came a crisis which meant very much to him. An intense hunger and thirst for spiritual power was aroused in him by two women who used to attend his meetings and sit in the front seat. He could see by the expression on their faces that they were praying. They told him that they were praying for him, because he needed the power of the Spirit and an anointing for special service. They talked and prayed with him. He says: "There come a great hunger into my soul. I did not know what it was. I began to cry out as I never did before. I really felt that I did not want to live if I could not have this power for service." While he was in this mental and spiritual condition Chicago was laid in ashes by the big fire. He worked hard to repair the losses, but, he says: "My heart was not in the work of begging. I was crying all the time that God would fill me with His Spirit. Well, one day in the city of New York—O what a day!—I can not describe it, I seldom refer to it; it is almost too sacred an experience to name. I can only say

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that God revealed Himself to me and I had such an experience of His love that I had to ask Him to stay His hand. The blessing came upon me suddenly like a flash of lightning. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart. I went to preaching again. The sermons were not different: I did not present new truths, and yet hundreds were converted. I would not now be placed back where I was before that blessed experience if you should give me all the world—it would be as the small dust of the balance. Since then I have never lost assurance that I am walking in communion with God, and I have a joy in His service that sustains me and makes it easy work. I believe I was an older man then than I am now: I have been growing younger ever since. I used to be very tired when preaching three times a week; now I can preach five times a day and never get tired at all. I have done three times the work I did before, and it gets better and better every year. It is so easy to do a thing when love prompts you."

In the next year, 1872, he was in England

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again, and attended the Mildmay Conference in London. He thus records his impression of the Rev. William Pennefather, founder of Mildmay: "I well remember seeing the beloved Mr. Pennefather's face, illuminated as it were with heaven's light. I do n't think that I can recall a word that he said, but the whole atmosphere of the man breathed holiness, and I got then a lift and impetus in the Christian life that I have never lost, and I believe the impression will remain with me to my dying day. I thank God that I saw and spoke with that holy man: no one could see him without the consciousness that he lived in the presence of God."

One other special experience is given, which occurred much later—in 1892—when, on his voyage from England, he came very near being shipwrecked. He found himself in the face of that imminent peril, not as calm as he should have been, not wholly delivered from the fear of death. He writes: "It was the darkest hour of my life. I could not endure it. I must have relief, and relief came in prayer. God heard my cry and enabled me to say from the depth of my heart, 'Thy will be done.' Sweet peace

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came to my soul. Let it be Northfield or heaven, it made no difference now." He was delivered from all his fears and fell asleep almost immediately.

If the change that came to him in 1861 shall be denominated his second blessing, then it is clear that other and perhaps greater blessings, especially that in 1871, had to follow for the carrying on of the work of God in his soul, and that as late as 1892 there was still something to be done. We believe this to be God's usual way, revealing the need gradually as the soul is best able to bear it and to take advantage of the opportunities brought in sight. Most people do not seize these opportunities nor keep their hearts open to these calls. But Mr. Moody was so deeply desirous of the best things that he let slip no chance of spiritual gain. He could sincerely say with the Apostle Paul, "To me to live is Christ."

J. WILBUR CHAPMAN.

The Rev. J. Wilbur Chapman received his baptism in a very special way. He had become thoroughly discouraged in his work at Bethany,

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Church, Philadelphia, and was writing a letter of resignation, when something in a religious paper that the Rev. F. B. Meyer had written fell under his eye. It pertained to the important difference between our working for God and having God work in and through us. It proved a very effectual word. He saw where he had been making a mistake. He threw himself on his face and prayed, "O God, let it be no longer I working for Thee, but from this moment Thou working through me." The Holy Spirit came upon him, and his whole life was changed. He tore up his letter of resignation. He has been a different man ever since.

### ASA MAHAN.

Two others of the same denominational connections as the last three must be summoned to give their testimony. Asa Mahan (1799-1889), President of Oberlin College, soundly converted at seventeen, entered on the higher path at thirty-five, and walked therein before God in cloudless sunlight for fifty-five shining years. Two thousand souls were added to the Churches in the eighteen years before he knew God more



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perfectly. Outwardly he was all right during that period, but inwardly was conscious of much wrong. Through fear of death he was subject to bondage. He felt a lack of some essential qualifications for the highest functions of his sacred calling. He did not have perfect peace nor the "joy unspeakable," nor was he "more than conqueror." After some years of most diligent inquiry and prayer his eyes were opened to the way, and, he says: "I entered upon the faith life in its true and proper form. Then the twilight departed and the full sunlight flooded all." "Immediately after my entrance into the brightness of the divine rising I became blissfully conscious that all my propensities were, by divine grace, put under my absolute control, that I was no longer a groaning captive, but the Lord's free man—free and divinely empowered to employ all faculties and propensities, physical and mental, as instruments of righteousness in the divine service."

"In the inner life there has been during these fifty years not as formerly little or no conscious growth, but an increasing knowledge of my indwelling God and Savior, and a con-

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sciously growing meetness for the inheritance of the saints in light. Knowledge has a consciously transforming power, changing the moral being into the image of Christ." "My entrance into the higher life was attended by two important facts—a vast increase of effective power in preaching Christ to the impenitent, and the 'edification of the body of Christ' became the leading characteristic and luxury of my ministry." "At intervals my joy in God becomes so full and overflowing that it seems as if the great deep of the mind is being broken up. But my peace, quietness, and assurance know no interruption. My abiding place is the center of the sweet will of my God. Should I be asked, 'Have you not sinned during these many years?' my reply would be, 'I set up no such pretension as that.' This I do profess, however, that I find grace to serve Christ with a pure conscience. I have confidence toward God because my heart condemns me not."

THOMAS C. UPHAM.

Professor Thomas C. Upham (1799-1872), of Bowdoin College, was a prolific writer both of

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moral philosophy and spiritual culture, greatly benefiting multitudes by his devotional works. He knew well that science of godly living which he essayed to teach. Converted at Dartmouth College in 1815, he stumbled along in the usual way until 1839, when he was led to examine the subject of holiness as a matter of personal realization. He came to the conclusion that there was a duty and privilege there which he had not properly attended to; and that there was no need of waiting for deliverance, as he had been taught, until the point of death. Accordingly, he says: "I consecrated myself to God, body and spirit, deliberately, voluntarily, and forever. There was nothing said, nothing written. It was a simple volition, a calm unchangeable resolution of mind, a purpose silently, irrevocably made, such as any Christian is capable of making. But simple as it was I regard it as a crisis in my moral being. Two almost immediate and marked results followed. The one was an immediate removal of that sense of condemnation which had followed me for many years; the other was a greatly increased love and value for the Bible."

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A few months afterwards, visiting New York, he came in contact with some deeply pious Methodists, and was instructed in the way of faith as a sanctifying instrumentality. Thus he was led to cease walking by sensible experiences and commit everything into the hands of God. A large degree of victory ensued. He calls it "a great moral revolution. I was removed from the condition of a servant and adopted into that of a son. I had no ecstasy, but great and abiding peace and consolation." This was December 27th. Then followed a more specific and solemn consecration, written this time. Various other exercises of mind super-vened, for he moved carefully and thoroughly. But it was not until February 3d that full assurance came and he was able to say with sincerity and confidence, "I love my Heavenly Father with all my soul and with all my strength." "Aided by divine grace I have been able to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness, both then and ever since." He says: "It was a great and decisive mark. I was distinctly conscious when I reached it. My

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heart was now purified by the Holy Spirit and made right with God. It would be presumption to assert positively that I have never in any case, or for any length of time in the years since, yielded to the tempter's power. But I can testify that God has wonderfully preserved me. My spiritual life has been a new life. There is calm sunshine upon the soul. The praise of God is continually upon my lips."

"Forever in their Lord abiding,  
Who can their gladness tell?  
Within His love forever hiding  
They feel that all is well."

## CHAPTER THREE.

### STILL MORE EXPERIENCES.

GEORGE FOX—GEORGE MULLER—ADONIRAM JUDSON  
—HORACE BUSHNELL—BENJAMIN M. ADAMS—  
MRS. MARY FLETCHER—MISS FRANCES R. HAVER-  
GAL—MRS. CATHERINE BOOTH—MRS. MARY D.  
JAMES—MRS. HANNAH W. SMITH.

So IMPORTANT seems to us this contemplation of experience as a preliminary to the doctrinal portion of our little book, that we invite the reader who has enjoyed the ten illustrations of the previous chapter to look carefully at ten more which speak the same language.

#### GEORGE FOX.

In the journal of George Fox (1624-1690), founder of the Society of Friends, occurs this entry: "I knew Jesus, and He was very precious to my soul: but I found something in me which would not keep patient and kind. I did what I could to keep it down, but it was there.

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I besought Jesus to do something for me: and when I gave Him my will He came into my heart, and cast out all that would not be sweet, all that would not be kind, all that would not be patient: and then He shut the door." Verily there are many ways in which this great truth which we are trying to elucidate may be expressed; but it all comes to the same thing.

GEORGE MULLER.

George Muller (1805-1898), who was so marvelously useful in many ways for the greater part of the last century, as one item distributing eight million dollars which came to him solely in answer to prayer for the various institutions which God carried on through him, being asked the secret of his service said: "There was a day when I died, utterly died"—and as he spoke he bent lower and lower until he almost touched the floor—"died to George Muller, his opinions, preferences, tastes, and will: died to the world, its approval or censure: died to the approval or blame even of my brethren and friends; and since then I have sought only to show myself approved unto God." Just when this most sig-

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nificant death took place we find no account, but it is certain that from very near the beginning of his religious life, in 1825, he was unreservedly given up to God according to the measure of his light, and as the light, in response to his eager searching, constantly increased, he went very steadily forward. His loyalty to duty seemed to be ever complete.

### ADONIRAM JUDSON.

Adoniram Judson (1788-1850), that prince of missionaries, called to the foreign field in 1810, was from that time on so determined to please God and Him alone in everything that it is not easy to pick out any one particular year when he reached the great heights. Nothing but completest victory over every besetment and perfect union with Christ at all contented him. He stopped at nothing, however extreme, that seemed to give promise of furthering this great end. After the death of his wife, in 1826, and his only child not long after, he moved into a small cottage which he had built in the woods away from the haunts of men that he might devote himself undistractedly to learning the art



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of real communion with God. He was most thoroughly in earnest. He records in his diary his belief "in the doctrine of perfect sanctification attainable in this life." He derived much help from Madame Guyon's works, Kempis's "Imitation of Christ," William Law's "Christian Perfection," and the "Life of Payson." It was soon after being helped by them that he wrote to a brother missionary: "The land of Beulah lies beyond the Valley of the Shadow of Death. Many Christians spend all their days in a continual bustle doing good. They are too busy to find either the valley or Beulah. Let us die as soon as possible, and by whatever path God shall appoint. And when we are dead to the world and nature and self, we shall begin to live to God." He did thus die and thus live. During the rest of his days he had a loving trust in God under the most discouraging circumstances, and a supremely disinterested devotedness which he had not known before and which is very rarely seen anywhere.

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HORACE BUSHNELL.

Horace Bushnell (1802-1876), writing to his wife in 1861 from Clifton Springs, speaks of "another great stage in my heart's life." There were many such stages. His conversion was at nineteen. He was restored from backsliding ten years later while a very popular tutor at Yale College. In 1848 he had a very distinct uplift which his wife calls "the central point in his life." It was prepared for by the death of his beloved little boy. He became interested in the writings of Madam Guyon and Fenelon. "I believe," he said, "that there is a higher and fuller life that can be lived, and I set myself to attain it." The great possibilities of real Christianity unfolded themselves more and more to his conception as he studied the subject. On an early morning in February his wife awoke to hear that the light they had waited for more than they that watch for the morning, had arisen! "What have you seen?" she asked. He replied, "The gospel." It came to him as an inspiration, a revelation from the mind of God Himself. He calls it "an inward

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personal discovery of Christ." He immediately embodied his new experience in a sermon from the text, "Until Christ be formed in you."

"That he regarded this as a crisis in his spiritual life," writes his wife, "is evident from his not unfrequent reference to it among his Christian friends. Even as late as 1871, when we were alone one evening, the conversation led back to this familiar subject. In answer to a question he said: "I seemed to pass a boundary. I had never been very legal in my Christian life, but now I passed from those partial seeings, glimpses, and doubts into a clearer knowledge of God, and into His inspirations, which I have never wholly lost. The change was into faith—a sense of the freeness of God and the ease of approach to Him. Faith I found to be not the committing of one's thought in assent to any proposition, but the trusting of one's being to a Being, there to be rested, kept, guided, molded, governed, and possessed forever. It gives you God, fills you with God in immediate experimental knowledge, puts you in possession of all there is in Him, and allows you to be invested with His character itself."

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It was a very great change, as many indications show, making a new man of him, investing him with a divine panoply, opening his whole being to the light, and giving to his relations with God the warmth and glow of personal friendship, enabling him to "spiritually discern spiritual things."

### BENJAMIN M. ADAMS.

Benjamin M. Adams (1824-1902) was an exceedingly shining saint who loved the Lord with all his heart and gave his long life with uninterrupted devotion to the service of his Master. There was a time not very long after 1848, the date of his admission to the Methodist ministry, when, as he said, "Benjamin M. Adams died. It took me about six hours to get to the bottom of things that day." When questioned as to whether he had ever sinned, his reply was, "O yes, many a time very likely: I fail and have times of great humiliation before God; I am hot-blooded; but I have never stopped a second after I have had the conviction that I have grieved the Holy Spirit without hurrying to the blood of Jesus Christ."

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“The souls of men,” he said, “get on towards God, as a rule, by a series of crises.” This was evidently his own experience, as it has been of nearly all others who have made any large advancements. They have gone to what they thought was the bottom of things in their soul-searching and self-surrender, and achieved great victories; and then, as development has proceeded, they have found other deeper bottoms which needed attention, and reached other consequent exaltations.

He made no high pretensions, was not pledged to any particular set of terms or shibboleths. “I never have professed Christian holiness or being filled with the Spirit,” he said. He called himself just a seeker; but he declared, “I have found something that has made me gay.” He combined saintliness with sanity to an uncommon degree. He had both a burning heart and a discerning head. He gave a good deal of time to prayer, finding the closet a place of inspiration and recuperation. He was ever on the line of discovery, enthusiastic, fresh and vigorous of soul, loving yet manifestly masculine, cheerful, hopeful, dear to God

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and intimate with him, yet a man of affairs, carrying the divine presence ever out into the world which he did his best to make over after the pattern showed him in the mount.

### MRS. MARY FLETCHER.

It would be inexcusable not to include in this illustrious and illustrative list at least a few women. Mrs. Mary Fletcher (1739-1815) was the peer of any in spiritual attainment, taking high rank in the calendar of the deeply devoted. She had unusual advantages (among them the companionship and instruction of her saintly husband) and she improved them well. She combined in a marvelous degree the contemplative and the active life. She spent her abundant means almost wholly upon others. She had large mental powers and a well-balanced judgment, as well as great sweetness, maturity, and completeness of Christian character. Her standard of attainment was very high, and constantly advancing. She never accepted special terms as though they were the main thing, or were indeed of any particular importance. She was never satisfied with her-

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self or with what she had reached, but was always stretching on for something more.

During the great 1762 revival among the Methodist societies of London she entered into a wonderful peace, and had a very blessed experience of heart purity. She called it afterward "a low degree of pure love," and said of it at a subsequent period, when she knew more about the way, "The salvation I experienced at Hoxton was certainly a drop from the living fountain, but I had not then a full discovery of sin." She came to see, as so many others have done, that God reveals Himself, and ourselves, to us gradually as we are able to endure it, and what may seem complete at the time is afterwards shown to need much addition. Her conscience was extremely sensitive to little infractions of the perfect law, small departures from the closest possible walk with God, failures to keep the tongue in perfect order amid the hurrying distractions of busy days, touches of pride and tokens of impatience, and the remains of self in various forms. Her self-accusations, her longings for greater things were most frequent, and continued to

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the very close of her long life. The very last entry in her journal, September 27, 1815, runs to this effect: "I am filled with mercies, but I want to be filled with holiness. O show Thy lovely face. Draw me more close to Thyself. I wait for closer union. The Lord helps me wonderfully. O for entire holiness." This was the constant tenor of her soul for fifty years, with little variation or abatement.

Here are some of her expressions: "O Lord give me the power to keep every thought stayed on Thee." "I have not perfect union with God. I am determined never to rest short of it. I see I ought to receive everything that occurs more immediately from the hand of God." "It is perhaps a minute before I enter into the gracious design. I want such an habitual look to the Lord as shall enable me to receive humiliations as a hungry man does his food." "My spirit pants after God. I want a constant death of my own will. Lord, show me how to walk thus." "I abide in Christ. I am always accepted. I feel nothing contrary to love. Yet am far from what I ought to be." "I want so to put on the Lord Jesus that my God may



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look and love His image there. There is a closer communion which I have not. Lord, take away whatever stands between." "I am now in my sixty-fourth year, almost at the end of my race; and the great work of entire conformity to God is yet to be gained."

It never was gained in any such sense but that she felt there was more to follow, a more perfect oneness with the Savior possible, a deeper sinking into the ever blessed will of God, a stronger faith, a prompter recognition and heartier embracing of God's hand in all, a devotedness more adequate. She was a pattern not only of outward good works but of inward sanctity rarely equalled in all those early days of pristine Methodist power; but her eye was so firmly fixed on Jesus and the completest conceivable attainable approach to His spotless purity that all she had gained seemed hardly worth mentioning. Is not this the position most likely to yield the best results in character?

MISS FRANCES RIDLEY HAVERGAL.

Miss Havergal (1836-1879) owed her entrance upon the fullness of divine love to the

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reception, in November, 1873, of a penny tract entitled "All for Jesus." It arrested her attention. She wrote to the author, and in response to her letter he said a few words on the power of Jesus to keep those who abide in Him from falling, and on the continually present power of the blood to save, according to John 1:7, "Cleanseth." Joyfully she replied, "I see it all, and I have the blessing."

This surely was simple, but it made a very wonderful change. In her own words, "It lifted my whole life into sunshine; all which I had previously experienced was but as pale and passing April gleams compared with the fullness of summer glory." Henceforward her peace and joy flowed onwards, deepening and widening under the teaching of the Holy Ghost. Her surrender was never retracted, but it was constantly renewed and revised in the continual endeavor to keep the consecration full up to the ever-increasing light. Thus there was a very blessed and almost uninterrupted progress as she pressed toward the mark. She said, "There may be a fuller surrender, even long after a surrender has once or many times

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before been made." "One wants to have more and more light: one does not shrink from painful discoveries of evil because one so wants to have the unknown depths of it cleansed as well as what comes to the surface."

It was in this way that God carried on His work with her, by gradual disclosures as she was able to improve them. There were times when she felt that her watchfulness had not been quite perfect, that the eye of faith had wandered for a moment at least from Jesus, when there had been a less ready and hearty response than there should have been to some unexpected and trying requirement of the Master, when there was a less eager searching to know and pressing on to do the whole will of God than was possible, when through some remissness or rashness or half-unconscious self-seeking or evil-speaking or inward fretting the close communion had been a little clouded as He withdrew the perfect brightness of His shining, and some small spot or wrinkle had marred the snowy robe of complete righteousness. She could not always feel as sure as she wished that the temptation to spiritual pride had not

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met with some slight consent, and so partaken a little of the nature of sin. Her sensitive conscience and strict self-judgment led her, as it did Mrs. Fletcher, to set down several accusations of this sort against herself in the course of her correspondence.

She did not count herself to have reached perfection. She was ready to confess that the full continual draughts of shadowless communion which she believed possible she did not possess, and occasionally there were humbling revelations of failure in fullest consecration. It was not till August, 1878, that God showed her the inconsistency of a Christian's retaining a large amount of superfluous jewelry while the heathen were perishing for the gospel. And not till two or three months before her death did she take any decided stand, or do any work, for the cause of total abstinence.

But very rare and brief were the pauses in the triumphant onward march of her Christian character. She could write, "I do trust Him utterly and fully, as if I could not help trusting Him." "I have not one regret or quiver of longing for anything but what He appoints. He

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hath done all things well. How sure we are of that." "There seems no room for the word disappointment in the happy life of entire trust in Jesus and satisfaction with His perfect and glorious will." "Is it not delicious to know that He chooses every bit of our work, and orders every moment of our waiting? What a Master we have!" "I have not a fear, or a doubt, or a care, or a shadow of a shadow upon the sunshine of my heart. Every day brings some quite new cause for praise." I never feel eager even for usefulness now; it is happier to leave it all to Him, and I always pray, 'Use me, Lord, or not use me, just as Thou wilt.'" "Splendid to be so near the gates of Heaven; so beautiful to go," were among her last words.

### MRS. CATHERINE BOOTH

Mrs. Booth (1829-1890), mother of the Salvation Army, must be accounted one of the very foremost Christian workers of the nineteenth century. It was in 1861, sixteen years after a clear conversion, that her ardent soul, ever on the stretch for fuller conformity to the Di-

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vine will, began to struggle definitely for the specific attainment of the second blessing. She went through a fierce conflict before she could be entirely certain that everything was on the altar. Her faith was able at length to take hold with firmness, and the bars of unbelief that kept her from complete deliverance were burst. "From that moment," she says, "I have dared to reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord." Not much rapturous joy came, but perfect peace was given and she entered into a rest which remained.

Writing of it a little later she says, "When I made the surrender I did it whole heartedly, and ever since I have been like another being." Again she says: "As soon as I was ready to say with reference to giving up my husband to being an evangelist, 'Lord, if it kills me I will do it,' I entered into rest. I see more than ever that the religion that is pleasing to God consists in doing and enduring His will, rather than in good sentiments and feelings."

She was a mighty warrior for the truth and a marvelous winner of souls. Love con-

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trolled her wholly. She greatly resembled Jesus. Self was put last or lost to view; the Kingdom of God was ever first. Among the chosen few who follow the Lord fully and devote all their powers to saving their fellows she will ever take high rank. But she made no claim to be leading a perfect life. Who can when there is entire honesty? She writes at various times: "O, I continually come short. I want Madame Guyon's faith and self-renunciation. I do so deeply deplore my own failures compared with what I might have been. I wish I had always trusted and never been afraid. O for a faith that quails not before any of the 'whys' of feeling or reason or of the devil, but goes calmly on through the darkest Calvary unmoved. Pray for me."

MRS. MARY D. JAMES.

Mrs. James (1810-1883) had an experience in some ways very similar to that of Mrs. Booth. She had a rarely symmetrical Christian character, and led so beautiful a life, so constantly hid with Christ in God, that observers called it ideal. Soundly converted before she

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was eleven, when not much over twelve, being well instructed by a fully saved pastor, she was able to write in her diary: "Glory to God in the highest! He has heard my prayers, and this night my soul rejoices in that perfect love which casteth out fear. O how happy I am!" It seems to have been a very complete work so far as the necessarily imperfect light of the time extended. And she continually renewed her consecration as fuller knowledge was vouchsafed.

She wrote, late in life, "I am more and more persuaded that our advancement in holiness depends greatly upon the continual denying of self, and that in proportion as we crucify self and relinquish our own will, will the grace of God live and grow in us." She never professed to be "sinless" or "holy" or "perfect," her son and biographer says, but loved, on all occasions when she thought it would honor the Master, to confess that Jesus saved her completely and filled her with His love.

There was a constant reaching forward to a more and more intimate walk with the Master. She writes, "O, there is a fullness to which I



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have not yet attained, to which my soul aspires continually." "It is wonderful how self-will remains concealed sometimes, and we think it is gone and that we are all the Lord's, when suddenly something occurs to arouse the hidden enemy, and lo, he makes his appearance again and we are surprised to find he still lives." She fully understood that it is not possible until we are fully tested to know precisely where we are. "Suffering the loss of all things when realized," she wrote, "is very different from the mere contemplation of such a trial." At times she was obliged to confess that saying, "Thy will be done" in the face of great sorrows was harder than she had expected. "My poor heart had a struggle, but victory came very soon, and the song of praise was again on my lips." She went forward constantly, her closing years being her best. Her lifelong motto, "All for Jesus," came to mean at the last a very different thing from what it did at the first.

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MRS. HANNAH WHITALL SMITH.

Mrs. Smith (1832-1910), whose "The Christian's Secret of a Happy Life" and other books have been so wonderfully blessed to vast multitudes, knew well what she was writing about. Brought up in the Society of Friends and unmistakably converted at twenty-four, she had the usual period of inward conflict and intermittency of triumph, when her life was felt to be largely a failure. She writes: "I began to long after holiness. I began to groan under the bondage to sin in which I was still held. My whole heart panted after entire conformity to the will of God and unhindered communion with Him." In this time of need, 1863, she was led into the company of some who had a bright experience. When she asked them their secret, they replied, "It is simply in ceasing from all efforts of our own and in trusting the Lord to make us holy." This greatly astonished her, and it was some time before she could grasp this beautiful simplicity.

She still toiled on to make herself better in the way of legality and works. For a long

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time unbelief shut her out from the promised land. But by and by when explaining the way of salvation to a young man in great darkness about his sins she saw that the Lord was as worthy of her confidence as He was of that of the sinner for pardon. So the last barrier was broken down. "I trusted Him utterly and entirely. I took Him for my Savior from the daily power of sin with as naked a faith as I once took Him for my Savior from its guilt. I believed the truth that He was my practical sanctification as well as my justification, and that He not only could save me and would save me, but that He did. [The Lord Jesus Christ became my personal Savior and my soul found rest at last; and such a rest that no words can describe it—rest from all its legal strivings, rest from all its weary conflicts, rest from all its bitter failures. The secret of holiness was revealed to me, and that secret was Christ. Daily my faith grew and I was able to apprehend more and more of that for which I was apprehended of Christ Jesus. And according to my faith I have found it done unto me ever since. Not that there are no conflicts. Ah, no!

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But the battle is no longer mine, but Christ's. I have to keep a continual spirit of surrender and trust, and have tried to be obedient to the best light I knew. When I have failed it has been the result of either disobedience or lack of faith, and it has needed only a return to the place of perfect surrender and entire trust to restore my soul again to its place of rest. To say, 'Thy will be done' seems to me more and more the sweetest song of the soul. The deepest longings of my whole being are met and satisfied in God. He is enough."

And these twenty experiences, perhaps, are enough, although very many more might be added—Jonathan Edwards, Edward Payson, David Brainerd, Frederick William Faber, Frederick William Robertson, General Charles George Gordon, General Thomas J. Jackson, Prof. Henry Drummond, Hugh Price Hughes, and others of this sort. But it is not needful that we further multiply examples of God's abounding grace and somewhat varying methods. These thus mentioned are, of course, but a very small section of a very large host whose testimony would be substantially the same. We

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have culled and set down these that the hearts and minds of both the writer and the readers of this book may thus be the better prepared for the chapters that shall follow.

We will not, therefore, take any special pains just here to draw conclusions from them; save to say that a few things are very manifest. Amid much variety of temperament, denominational training, individual peculiarities of education, age, sex, etc., certain movements of the soul recur again and again. The truth is apprehended, hunger awakened, desire intensified, consecration effected, faith exercised, peace received, rich blessings enjoyed, and activities redoubled. These people were eminent for their good works, their great usefulness. They ascribe it largely to the wondrous grace of God wrought upon them and for them in the special way described. Without that they would have been very different. With that they were endowed with wealth untold.

It will be noticed that only a part of those mentioned were Methodists, rather a small part. And it must be confessed that not as many Methodists of high place have become in these

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later days popularly identified with this experience as might fairly be expected from our history, and as would be very desirable. There is doubtless a reason, which will in part appear as we go on. Whatsoever it be, we can but think our Church would be immeasurably the gainer if once more it should become common that those having the most extensive influence could and would speak out clearly and boldly as to their own personal possession of this larger grace. If our ecclesiastical, editorial, educational leaders would show a pronounced leadership in this matter also, how blessed and glorious would be the results!

## CHAPTER FOUR.

### THE LOWER AND THE HIGHER PATHS.

It is denied by some that any such division of the followers of Christ into two classes as is indicated in the above heading is justified by Scripture, reason, or experience. So far as experience goes it may be sufficient to refer to the narrations in the two previous chapters, where those who are amply qualified to bear witness, as every one must admit, declare that they passed, by a very distinct transition, from a lower to a higher plane of living, and found in it much larger power and enjoyment. And thousands upon thousands of others, a vast multitude, it is well known, give similar testimony, and bear out their words by their deeds in such manner that it would seem the veriest folly to question their assertion. They have no motive to deceive, nor is there any likeli-

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hood that they are deceived as to so simple a matter of consciousness. Here, then, is an ultimate fact which can not possibly be ignored or, by honest minds, disparaged. Its explanation in reason will be taken up later. A few words concerning the Scripture basis for it may be in place just here.

Full admission should be made that certain technical and theological terms, which have come into vogue in these later days to differentiate the more zealous or steadfast and the more languid or lukewarm sort of Christians, were not used in the first century records of the Church. This need not surprise or trouble us. Conditions then were very different, of course, in many ways from what they are now. Theological dogmas had not been so fully formulated. A variety of refinements in speech and distinctions in doctrine, found useful in modern times, were then unknown. Each age has its own categories of thought, its own forms of expression. Why should it be counted in any degree singular that those adopted in one period are not quite the same as those familiar to another? Why should we be expected to restrict



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ourselves, in this particular, to the usage of another day, or be confined to any stereotyped phrases? The same Holy Spirit is with us now that was with the people of God in former times, and will not fail to give to those who seek His aid words profitable for instruction in righteousness.

Nevertheless, we do see, in the letters of the Apostle Paul to the Churches which he established or superintended, a variety of indications, all perhaps which could be expected under the circumstances, that at least two pretty distinct classes among believers were present to his mind and were found within the circle of his observation. Attention may be called, for example, to a significant passage in 2 Timothy 2:20, 21, which reads thus: "Now in a great house there are not only vessels of gold and of silver, but also of wood and of earth; some unto honor and some unto dishonor. If a man therefore purge himself from these he shall be a vessel unto honor, sanctified and meet for the Master's use, prepared unto every good work." The meaning would seem to be, according to the context, that in the Church there

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were some persons corresponding to gold and silver, others corresponding to wood and earth, and if a man purified himself from youthful lusts and worldly desires, from profane babblings and iniquity in general of every kind, he would be "a vessel unto honor," equipped for service and "furnished completely unto every good work." Which is exactly the case to-day. Some do thus purge or purify themselves; others do not; making two well-defined classes.

Another passage of weight is in 1 Cor. 3:1-3, where the apostle is obliged to rebuke the converts of that Grecian city for their jealousies and strifes, their manifestations of considerable remaining carnality. They were but "babes in Christ," he said, not "spiritual" in any full or large sense, needing still a milk diet, not yet able to bear the solid food, the "wisdom" which it was his delight to speak "among them that are full grown." Similar to this are the words in Heb. 5:11-14, where the author complains that those to whom he writes are yet pupils or learners, and dull ones at that, when they ought by this time to be

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much further advanced, capable of teaching. He exhorts them to "press on," from the infantile or milk-drinking state unto "full growth" where they would be able to comprehend the deeper truths of salvation and impart them to others, "that ye be not sluggish, but imitators of them who through faith and patience inherit the promises" (6:1, 12). Here, then, are surely two classes, spiritual infants and spiritual adults, which are plentifully reproduced in the Churches of to-day.

There are traces also in Rom. 8; 2 Cor. 6, and Gal. 4—"As many as are led by the Spirit of God they are the sons of God," "Come ye out from among them and be ye separate, and touch no unclean thing, and ye shall be to me sons and daughters"—that there was in the apostle's mind a distinction between servants and sons, applying to many in the Church, the former having turned back more or less "to the weak and beggarly elements" of bondage, the Spirit no longer crying "Father" clearly in their hearts, or leading them out into the glorious liberty which was their rightful portion as "joint heirs with Christ."

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Much more might be made of this, we are persuaded, but we are not disposed to press the point unduly or strain it in the least. It does not seem to us to be a matter of primary importance whether Paul and other New Testament writers found it needful to emphasize in their peculiar circumstances a twofold or threefold distinction or classification among the disciples whom they were trying to instruct and stimulate. If we find the facts bear us out in making this distinction now, and it is proved to be a useful and convenient one, why need we search anxiously for a precedent thousands of years ago; any more than in some of our ecclesiastical regulations which we deem the modern Church fully competent to manage as it thinks best? Now, as in other days, wisdom is justified by her works. Sufficient warrant for a custom is found in its excellent fruits.

This whole matter of terms is one needing very careful consideration. We know of nothing that has wrought more serious harm to the spiritual life of the Church than the inaccuracy and indeed the utter recklessness which has so long prevailed in regard to this.

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Among the very greatest hindrances at the present time to an active campaign for highest holiness is the prejudice which has been aroused, somewhat warrantably, by the injudicious and incorrect use of language concerning the subject. This obstacle constantly rears itself directly across the path, and is a very formidable one. People of standing and of education have become unwilling to identify themselves publicly with a movement which has been so largely characterized by inconsistencies, contradictions, fanaticisms, distortions of Scripture, and perversities of speech. It may be that they have been over-sensitive about this, that they have not themselves taken the pains that they ought to rescue the glorious doctrine from abuse or misrepresentation, that they should have been bolder in asserting an intelligent leadership at this point, in rebuking evil and championing good, in breaking away from the past and striking out a better line of procedure. This is quite likely. But the fact remains that there has been, and still is, this barrier here of huge proportions. Whether it can be removed is still to be seen. We fear it will take a good

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while; it is, however, well worth not one effort alone, but many efforts.

It has been common with most writers on this theme either to profess openly an entire indifference to terms and definitions, or, at any rate, to exhibit such indifference in their practice. They have often said plainly that they made no distinction between one word and another. They have still oftener showed that they had taken no pains whatever to discriminate carefully in their expressions, that they regarded nice shades of meaning and accurate terminology as quite beside the purpose, or impossible, and at least not likely to be appreciated by those for whom they wrote. Let us not say that they themselves were quite often incapable of such appreciation, or would have found ruin to their theories had they attempted such discrimination. However this may be, the result most unfortunately has been a hodge-podge, a medley, a muddle, a mixture, a jumble, "confusion worse confounded," which it is a sore trial to read, and which has naturally alienated those most important to conciliate or influence. Some have read and been stumbled.

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Others have been so disgusted by the general impressions which have been conveyed that they have refused to read. And no one who has deeply at heart the promotion of the spirituality of the Church can be otherwise than exceedingly grieved at such an outcome and condition.

Some examples ought probably to be given here in this matter of wrong nomenclature. Although our primary purpose in this volume is by no means controversy or criticism, yet a little of the latter is often indispensable in clearing the way for truth. Let us look, then, at the word sanctification, one of the commonest employed. It is a Latin word, sanctify being the equivalent of the English, make holy. It is a Scripture word, and hence can hardly be cast aside altogether. It is also a theological word, and hence much mixed up with varying schools of thought and interpretation. It has gathered around it in the course of discussion a great variety of associations, some pleasant, some quite otherwise. It means one thing to one man, a very different thing to another. One esteems it a banner of beauty and

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peace, another esteems it a battleflag of dispute and contention. All of which would seem to show that it should be used sparingly, heedfully, with due regard to its origin, its Biblical connotations, and its practical suggestions; also, so far as possible, to avoid confusion and needless strife, with a single meaning.

This has by no means been done. It would almost look as though great pains had been taken to do just the opposite. For instance, even a cursory examination of the apostolic letters shows most clearly that the term the sanctified—together with its synonyms, holy ones and saints—is applied freely to those who are styled “brethren,” “believers,” “disciples,” and “the Church of God.” The two classes of words are put in habitual apposition, so as to leave no doubt whatever in the matter. Any one who will turn over the pages of his new Testament, especially with a Concordance, Greek or English, preferably the former, can easily satisfy himself as to this. There can be no possible honest difference of opinion about it. Easily consulted by all, for one thing, are the introductions to Paul’s epistles. They tell



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a perfectly plain story. The first letter to the Corinthians, for example, is addressed "unto the Church of God which is at Corinth, even them that are sanctified in Christ Jesus, called to be saints." The second letter is similarly addressed, "Unto the Church of God which is at Corinth, with all the saints which are in the whole of Achaia." Other inscriptions are, "To the saints which are at Ephesus and the faithful in Christ Jesus;" "To all the saints in Christ Jesus which are at Philippi;" "To the saints and faithful brethren in Christ which are at Colosse;" "To all that are in Rome, beloved of God, called to be saints."

A passage of great significance in fixing the meaning is 1 Cor. 6:11, where the apostle, writing to the Corinthian Church, says, "But ye were washed, but ye were sanctified, but ye were justified, in the name of the Lord Jesus Christ and in the Spirit of our God," making these three terms, as the connection shows, only different expressions or aspects of the work wrought upon them and for them when they passed out of the kingdom of darkness into the kingdom of light.

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Another decisive passage is Eph. 4:11-15, where the various Gospel agencies—apostles, prophets, evangelists, pastors, teachers—are said to be “for the perfecting of the saints (or holy ones) unto the work of ministering, unto the building up of the body of Christ; till we all attain . . . unto a full-grown man, unto the measure of the stature of the fullness of Christ; that we may be no longer children, but speaking truth in love, may grow up in all things into Him which is the head, even Christ.” “Saints” or holy ones, here, as in other places means nothing else but the body of Christ, that is, the Church, whose members are to be perfected or built up in knowledge and faith by the earnest labor of those appointed over them, until they shall have passed out of the children’s class into the full maturity of growth. It hardly seems needful further to multiply special examples. The usage is practically uniform.

All this means, of course, that if we base our use of the word at all upon the New Testament, as we would seem in honor bound to do, since Christian theology has its roots in the

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Christian Scriptures, we have no right to employ it exclusively for indicating an advanced stage of experience to which only a very small part of God's children attain. To do so would be to make scores of passages of Scripture meaningless or, what is worse, to give them a false meaning. Every principle of honesty and right reason demands that we employ the word in our current theological discussion in such a way as to promote, instead of preventing, a correct understanding of the Bible. Hence we are shut up to such a meaning of the term as will not exclude any of those who are members of God's family, washed in the blood of the Lamb, and entitled to the inheritance of the saved. The Bible position unquestionably is that all who are justified are also sanctified, but not entirely sanctified.

It is precisely the same with the words holy and holiness, the Saxon equivalents of saintly and saintliness. "Holiness" is constantly linked with such terms as "godliness" and "righteousness," and is used interchangeably with them. See Luke 1:5; Eph. 4:24; 2 Peter 3:11. We are bidden to "follow peace with

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all men and holiness ('the sanctification' the R. V. puts it) without which no man shall see the Lord." We are to be established in holiness (1 Thess. 3:13), we are to "perfect holiness in the fear of God" (2 Cor. 7:1); and an expression substantially the same is that in 1 Thess. 5:23, "the very God of peace sanctify you wholly." Both these last texts, it is clear, assume that the Thessalonian and Corinthian converts, in spite of their many faults and their manifest immaturity, were, by the very fact of their Christian standing, their new birth of the Holy Ghost, possessors of holiness, or persons already sanctified, and were expected to set themselves to go on toward a perfection or entirety not yet reached.

One with difficulty sees how even a tyrō, the proverbial "wayfaring man," could go astray on so plain a path. Nevertheless, for some reason or other—let us hope a good reason, right in its purpose, however mistaken and mischievous in its consequences—it has come to be the settled habit in Methodism, a habit which began at the very start and has continued to the present day, to ignore all this

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and employ the words "sanctification" and "holiness" as indicating a very advanced state of grace, something altogether distinct from that possessed by the mass of believers, however truly they are children of God and born from above. Even where there has been a forced and rare acknowledgment that these words ought not to be used for such an advanced state without the qualifying adjectives "entire" or "perfect," there has been almost immediately a total ignoring of the acknowledgment, and a systematic repetition of the offense without apology or care. From such tactics, such larcenous appropriation by a special class in the Church of a word belonging to the whole Church, there could be but one result. The special class has taken possession of a great body of texts not belonging to it, and the Church as a whole has immensely suffered from the loss of these texts, while a very precious doctrine has been mangled almost beyond recognition, put into false relations with other truth and brought into disrepute with many who otherwise would be its friends. Of the propriety or honesty of such tactics it would seem

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there could be but one opinion, and that a very adverse one.

Examples of the bad practice of misusing these words could be given from standard Methodist writers, even those most highly esteemed, *ad hominem* and *ad nauseam*, almost without number were there any profit in such a procedure; and the Methodist writers have been followed, alas, by the Methodist public in these usages of speech. But it is needless to quote when everybody can supply the instances for himself. Perhaps it is also needless to inquire the reason for this custom whose evil consequences have been so manifest. One can but suspect there is something more at the bottom of it than mere convenience and preference of the shorter to the longer phrase. Has there not been a more or less conscious feeling that "entire" and "perfect" did not really belong as designations to the lives of those who had made this forward or upward step, that they were only after all normal Christians of the New Testament pattern, in no proper sense of the term to be counted perfect, but only determined to follow the Lord fully as best they knew? It

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had been easier, less scandal-bringing, less offensive, less absurd, to declare themselves holy and sanctified (which they really were, of course) than to profess that they were perfectly holy and entirely sanctified, which they clearly were not. Hence the substitution of the simple words, with some increase, perhaps, of personal satisfaction and consistency, but with sad results to the consistency of the doctrine. There will be no possibility of either placing the doctrine on a right foundation or of effectually promoting the practical experience until there is a better adjustment of the terminology.\*

It is very evident, then, that "justified" and "sanctified" will never do to designate those in the two distinct stages of the Christian life, for both words apply to all who are converted. I have put at the head of this chapter the words "lower and higher paths," not as being the only ones suitable for such designation, but as

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\*It seems to be very hard for the unthinking to discriminate between giving up a term and giving up the thing for which, in their minds, that term has stood. They know only their own language (and but a small portion of that) and can not see that a rose by any other name would smell as sweet and be the same. So one has to have much patience at this point, and declare with almost endless repetition that, in saying all true believers in Christ are Scripturally holy, one does not mean that they are perfectly holy or that there is no such thing as a second change very desirable.

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being unobjectionable, somewhat Wesleyan, and sufficiently appropriate. Like all other terms they will need definition or description. It may be well, as a preliminary to this, briefly to summarize or review the course which the soul takes in its upward movement.

The infant, as soon as it finds itself or comes to consciousness at all, is aware of certain appetencies which clamor for gratification. They pertain to his physical being, and are necessary for his sustenance. He does not at first know but that they may be gratified at will under all circumstances. No fault pertains to him for their fullest indulgence. They thus get into a way of such indulgence very early, before any intimation can come to him that they will have need sometimes to be checked or denied. This habit of indulgence is also strengthened, we fairly infer, from inherited ancestral traits, his forebears from time immemorial having been much given to letting their appetites and passions have large license. So he comes into the world at a double disadvantage, in that his lower nature gets the start of the higher, and is furthermore unduly empowered against that



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higher by the fact that those who are responsible for his being did not take all the pains they should to keep the higher on top. Thus handicapped for the moral race, when conscience begins to assert itself, when reason finds a voice, he is very sure to disregard these better voices, at least for a season and to a certain extent. We call this sin.\*

That abnormal and disordered condition of the child's being which comes to him by inheritance we call depravity. This will be more or less developed according to circumstances. In other words, some will begin life at a greater disadvantage than others because of more wicked ancestry. But it will be their misfortune, not their fault. No guilt attaches to us because of what some one else has done, because of something which we could not help. Nor is it ever best or strictly proper to connect

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\*It will be observed that in this book we speak very sparingly if at all about sin in the abstract or sin personified. We deem it not a little dangerous so to do, and liable to breed confusion. It seems to us better to speak of sins and sinning, keeping the word to this active sense, and not mixing it up with that state of the soul which is properly called depravity. Sin begins with the misuse of freedom; begins now just where it must have begun in the life of the race. There is a nature capable of temptation, there is an appeal of the tempter to that nature, and there is a yielding of the will to that temptation, or a preference of self-indulgence to the will of God. This is sin.

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the word sin with this inherited depravity. It has been, indeed, called by ancient theologians "inbred sin" and "original sin," but that was in the time when men were supposed to be, in some mysterious way, actually guilty because of what their forefathers did. The old terms have no pertinency now, and are only a stumbling block which should be rigidly ruled out. They will not be used in this book.

Depravity will need to be used not a little, but it should be clearly understood that we mean by it, not wickedness or moral degeneracy or sinful corruption, but that perversion of our nature, that derangement and disorder of its parts, whereby the bias is unduly toward self-gratification. There is not the equilibrium so much to be desired, and which we may suppose there would have been had our ancestors never sinned. Through the incoming of sin the passions and appetites obtained a predominance which they did not before possess and were not entitled to have, so that there is an evil strain imparted to the common stream of life, a predisposition to wrong. Powerful tendencies to evil, that is to the undue gratification of self,

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became involved, and, following the regular law of natural descent whereby like begets like, became hereditary. Thus we inherit an organization somewhat abnormal or irregular.

By depravity, let it be further noted, we designate not so much a state as a tendency, present in some degree in all men, varying in intensity according to the various stages of progress in the Christian life. It is an inheritance of evil reaching back to the remotest past and making itself felt in every age. All theologians recognize it, and every individual is affected by it throughout his life. It is the result of a very long course of wrong action, the application to moral conduct and condition of the law of habit and inheritance. The deterioration resulting from past persistence in evil affects all sides of human nature, even the physical and intellectual. The propensities are blunted, the feelings lose their sensitiveness, and the will is weakened so there is not the prompt response to the call of duty, the enthusiasm for goodness, the quick recognition of right, which there should be.

At first, of course, this depravity is rudi-

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mentary and germinal. The infant is hardly more than a cluster of receptive capacities and active impulses, a bunch of animal propensities, without any moral character whatever. He differs from the mere animal, or from other animals, in that he has a latent capacity for such character, a constitution that, when developed, will lay hold of moral distinctions and make moral choices. And this moral constitution, while certainly not sinful, is just as certainly wrong, or wrung, or twisted, or unhinged, so that it will inevitably show a bent toward sin when the opportunity arises. No fault or guilt, that is no personal sin, (be it well noted) accrues until the child, arriving at years of accountability, voluntarily yields to the pressure of this tendency and transgresses some known commandment of God or dictate of right. It is not the presence of the appetencies or impulses inciting to evil which brings condemnation, but either a deliberate cherishing of the incitement or a failure to make effort for the removal or lessening of the presence after conviction has been wrought that it may and should be removed or lessened.

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Sooner or later the child, having come to know good and evil, to know something of the love of God and the bliss, or at least the reasonableness and rightfulness, the safety and peace, of obeying Him decides, we will suppose, to be His. This occurs usually in the years of adolescence,\* in the early teens, and we call the change that takes place conversion or regeneration. By this we mean that the new life of love divine, life in fellowship with God, is initiated, and made more or less predominant. Regeneration may be defined as such an invigoration of the moral faculties as enables the soul to control all its tendencies to selfish gratification so that it can overcome all temptation, and thus keep from sinning against God. The whole nature is affected for good: the sensibilities are quickened toward God, the intellect is illuminated as to righteousness, the will is energized for duty; the stream of tendency toward evil is checked by the strong counteracting influence of the new principle which now becomes the

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\*It is undoubtedly true that a child may and sometimes does, at a much earlier age, under Christian environments and wise nurture in a godly home, respond to the gentle influences of the Holy Spirit, accept Christ as soon as known, and thus never come into a state of conscious antagonism to God. But this is exceptional (more so than it ought to be) and need not be dwelt upon here.

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governing one. The internal disarrangement and disorder is to some degree repaired, the balance partially restored. No new elements are added to the soul: none of the old ones are subtracted or extracted. There is a larger approach to harmony among them, through the re-enforcement of the powers that should control, and the weakening of those that rebelled against rightful authority. The spiritual part now holds in subjection the animal part, so that sin no longer has dominion over us, no longer reigns, making us to obey the lusts thereof. We are made free from the rule of sin, becoming "servants of righteousness," "servants to God," as the apostle so well explains in Romans 6, saying, "Our old man was crucified with Him that the body of sin might be done away, so that we should no longer be in bondage to sin." In other words the trend of our life is radically changed, the movement is reversed. The supreme influence is now heavenly instead of earthly, the preponderant tendencies are toward God and righteousness.\*

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\*The definition of conversion given by Prof. William James in his "Varieties of Religious Experience," is worth noting: "The process—gradual or sudden—whereby the self hitherto divided and

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There is thus a radical change called the new birth, but, as we have intimated, it greatly differs in extent and strength in individuals. Every one must have noticed the fact. Every one may not have inquired for the cause. Why is not the same effect produced in every case, since it is the same Divine agent who operates? Can His work ever be anything else than perfect? Yes, it can, and must, when He has to work in co-operation with man. At least the joint result of the divine and human labor (the conversion, broadly taken, is just that) will be imperfect, so long as the human factor is imperfect. If God were the single agent concerned, then no doubt all sinful self would be driven out, and the perfect image of Christ formed within. But such agent He is not. His method of salvation for men, since they are responsible beings endowed with freedom of will and put in charge of their own destiny, requires in all its parts their active agency. Hence God is limited and restricted by the imperfect capacities and powers of the human factor with

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consciously wrong, inferior, and unhappy, becomes unified, consciously superior and happy, in consequence of its firmer hold upon religious realities."

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whom, as well as upon whom, He works. God is not able to do what He would like for man because of the latter's weakness and disability, so long as man's co-operation is less than absolutely perfect.

This disability greatly varies in different persons, and from this fact arises the great variety of results obtained at conversion. Some are more greatly changed than others, not, of course, because they have a more powerful Saviour, but because they prove more responsive to His power, and are more successful in adjusting themselves to the conditions of His grace. Those conditions are repentance and faith, or surrender and trust, springing out of the apprehension of the personal love of God. Some do this far more clearly and fully than others, and the effect produced corresponds. If the sinner's powers were such that he could perfectly apprehend the love of God, even as Christ did, then he would become a perfect representative of Christ at once. The celestial influences would so continually and mightily flood his entire being that he would have no more trouble with sin and self; the old derangement would be



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at an end, the perfect balance of powers would be restored, and heavenly harmony would reign.

But the sinner can not do this. He has no power sufficient for the perfect apprehension of what the Father longs to bestow. So God has to content Himself with imparting what the sinner is able to receive. It may be little, it may be much; in no case is it all. The penitent soul means well and does well, as well as it can or knows how. Otherwise it would not be accepted. But because of its necessarily imperfect enlightenment its consecration and faith are imperfect, and the corresponding empowerment must be imperfect. We are so made that God is obliged to proceed in this gradual way with us, leading us along step by step as we are able to bear it, and able to give an intelligent co-operation of our own will to the work of grace. Where a person, through exceptional advantages, is fitted to receive full gospel enlightenment by the Divine Spirit, and that enlightenment is followed by a correspondingly thorough consecration, faith easily grasps large things, and a greater work is done than where these conditions are not met. But in no case is an abso-

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lutely completed work done, for the simple reason that in no case can there possibly be an absolutely completed enlightenment, together with an absolutely completed apprehension of the divine love, or an absolutely completed surrender and trust.

We have already shown that according to Scripture, as well as reason, every regenerated sōul is sanctified, that there are no unholy children of God. Regeneration is a finished work, done once for all by divine power. The figure used (as well as other considerations) shuts us up to that conclusion. Sanctification is a progressive work. It covers all the progress of the divine life toward perfection. It is something which may be repeated again and again, each succeeding time bringing us into closer relation to Christ, giving us a larger measure of the divine image. While regeneration is the awakening of the life of holy love in the soul, sanctification is the carrying on of this life, the permeating of the entire person with the principles introduced at conversion, their steady development and practical application. Sanctification has been well defined

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as "that continuous operation of the Holy Spirit by which the holy disposition imparted in regeneration is maintained and strengthened." The process of restoring the soul to the image of God which began at the new birth goes right on in the normal Christian, and this going on is sanctification. It never becomes a past experience, for it is continuous; it has many degrees, each of them advancing the soul nearer the goal. In regeneration the governing principle of the soul is made right, love divine becomes dominant, but there still remain rebellious and disturbing tendencies not wholly subdued. Hence the conflict between the two opposing principles or two natures. In this conflict the Christian is enabled by increasing faith to make a fuller and fuller appropriation of Christ, and as the life of Christ increases, the self-life or depravity decreases. At regeneration the power of sin's disease is broken; the advance of sanctification is the progress of the cure toward absolutely perfect health or wholeness or holiness. It is the bringing of the conversion attitude down to date, the bringing of ever newer, more recently discovered regions

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of thought and feeling and action under the complete sway of Christ.

One has entered, then, we will suppose, on this new life in Christ—a state which may be designated as that of conversion, adoption, regeneration, or sanctification with equal propriety, according as different aspects or elements of it are more particularly in view. He has given himself to the Lord as best he knew how, and purposes to walk in His ways and be a loyal subject of King Jesus, fighting evil within and without, and keeping from sin. He is more or less successful in this effort according to the means used, the earnestness exhibited, the watchfulness and prayerfulness maintained. He will live without blame or guilt so long as he retains without interruption the attitude toward God that he had when his sins were forgiven and he was received into the Divine Family, the attitude of complete surrender or consecration up to light. This is the only normal Christian life, according to the New Testament standard. Nothing else is there regarded as genuine or worthy of the name. There may and must be definite and uniform victory over

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evil. "Whoso abideth in Him sinneth not." The Christian life unquestionably starts out on this high level—nothing kept back so far as known, and power received by faith to overcome temptation. Provision is fully made for its remaining there, with justification undiminished and entire freedom from condemnation.

But somehow, as men enter practical life and encounter the fierce assaults of the adversary, as the world, the flesh, and the devil make their combined attack, there is almost always sooner or later, usually before long, a dropping down to some degree below the original level. The full consecration up to light is not preserved. For the light is continually increasing, and unless there is continual progress there is a relative backsliding. New revelation of God's will are made day by day. Experience teaches, observation teaches, the Bible teaches, the pulpit teaches, the prayer-meeting teaches, affliction teaches. Men come to know more and more, all the while, the requirements of God's law and the inclusions of God's service. It is their business, their duty, their privilege to know more. If they do not

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know more, that very fact indicates a falling out of full acceptance. And so, too, if they fail to live up to this increasing light they fall out. There is no doubt but that they do almost always if not quite always fail. It is the common course. It may be doubted if there is any one who has not for a little at least come into this condition, been conscious of more or less swerving from the right and yielding to the evil. He does not so deliberately sin as to forfeit wholly his standing in sonship, but there are some, perhaps many, little sins growing out of lessened watchfulness or culpable ignorance or permitted, blameworthy weakness; growing out of his inexperience, his ignorance of the ways of Satan, the natural bent of his former habits, and the unsteadiness of his own partially disciplined will; these grieve the Holy Spirit and bring him into some condemnation.

When this condition of relative backsliding, failure to keep up with the advancing light, dropping down from the pristine level of perfect loyalty, begins to be fully realized, brought to the attention sharply, perhaps by some greater than usual deflection or aberration, a

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crisis is apt to occur. The parting of the ways appears. The lower path and the higher path get defined with much clearness. There is an awakening, perhaps with a start, to the real condition of things, the unsatisfactory, mortifying condition. There is seen to be danger and disgrace. Conscience accuses. Christ's love makes appeal. The world attracts. The question of conformity to the one or the other immediately and urgently presents itself. The fight is fairly on.

It is easy to see why the lower path of worldly conformity and spiritual weakness obtains or retains by far the larger number, why the great mass of Church members, and—shall we say?—ministers also, elect to walk therein. The natural indolence of human nature is, of course, wholly on that side. It is only the minority of people in any walk of life that press to the front, that are capable of persistent painstaking, that show great earnestness and diligence, that have ambitions for the high places. The disposition of the majority is to take things easily wherever possible, where they are not pushed on by some strong, constrain-

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ing necessity. This operates especially in spiritual things, for there seems in the eyes of most no necessity for extraordinary endeavors. One has to be rather singular to make them, and this acts as a deterrent, for most people much prefer to swim with the current and be like their neighbors. They have no great amount of independence; they dread the stigma of oddity and queerness, they are not made to be leaders, they follow with the multitude. Lack of clear instruction and edifying example from superiors in the pulpit and elsewhere has also not a little to do with the general indifference. Needless opprobrium has been cast upon the theme and the way by the terms which have been used in connection with the doctrine (as we have already indicated), the dissensions that have arisen around it, and the practices that in some quarters have unhappily attended it. From all these causes, and others that might be mentioned, the lower path is the popular one.

But the higher path is the Christlike one. Let this be thoroughly understood. It has an attraction of its own for those nobler natures



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who want to be like Jesus, who can not think it right to tender God a divided service, can not be content to receive anything but the best which religion has to offer. It is "the more excellent way" of love which St. Paul so beautifully describes. It is the full assurance of faith and of hope. There is in it a deeper satisfaction, a larger bliss, a more abiding peace, a fuller contentment, a sweeter rest than can be found on the lower levels. It imparts courage in the face of danger, tranquillity in commotion, independence of the world, indifference towards earthly possessions and positions, cheerfulness in view of the future triumph over every foe. Those in this path find duty turned into delight; they have an enthusiastic attachment to the Master, which He cordially reciprocates; they sing at their tasks because He is so close to them as they toil; they are not dependent on circumstances and worldly amusements for their pleasure. Their obedience is not a matter of calculation or hesitation. They have settled it once for all that every command is to be promptly heeded. They find nothing too small to be of importance in the

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glad service of their King, nothing too hard to be welcomed for the sake of Him who appoints it. Constant and intimate is their fellowship with God and their glad recognition of His glorious presence. They live in sunshine, they are cheery, they take their religion with relish. They find an ever increasing conformity to the divine will, an ever increasing fondness for prayer, and they draw water with joy out of all the wells of salvation.

The existence of the two paths or stages or states thus in a general way indicated will not, we think, be questioned. Nor as to the mode of passage from one to the other is there any need of lengthy description. "As ye received Christ Jesus the Lord, so walk in Him" (Col. 2:6) is an apostolic direction that fits in here very well. The same methods which brought one through the first crisis to the glad attainment of a place in God's family will (properly expanded, intensified, suited to the altered conditions) bring one through the second crisis or change to the inner circle of that family. Just as there has to be repentance and faith, or submission and trust, at the first, so

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these same conditions appear now. Only now there being much larger knowledge, everything takes on an added thoroughness or intensity.

The repentance for sin must go deeper, must include the many transgressions that have been involved in living, perhaps for many years, with a Christian profession on the lips while there was not a thoroughly consistent Christian practice, while there was a living below acknowledged privilege and refusing many admitted or suspected duties. These sins may not be to the outward eye so great as those before put away, but to the sensitive conscience illuminated by light from the cross they will glare most accusingly and heinously. Consecration to the Lord can now be a great deal more detailed and complete, covering a multitude of things not clearly apprehended at the outset. The territory of the heart and life was in a sense all made over to God originally; but it has now been better explored, its resources are more fully known, and hence a renewed transference of the title deeds has much more significance. The unreserved, intelligent, irrevocable surrender af-

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ter the daily discipline has revealed what this really betokens, carries far greater weight with God and with one's own soul. The trust that follows based on this deeper, broader dedication, the acceptance of God's assurance that He accepts that which is given, that He receives the penitent offerer who is at the same time the offering, inaugurating a new and more tender relation, and fully empowering Him for all the service to which he will be called, will be of precisely the same nature as that which first ushered in the brightness of the gospel day to the seeking suppliant for pardon. The steps taken must be the same as in the beginning, because that which is now gained is only a larger degree of that obtained at the first, and God's ways with the soul are always in substance the same.

But God's ways, while substantially the same, since He does not change, are not stereotyped and rigid, but modified so far as to adapt themselves to the differing phases of human nature. We believe the crisis method above outlined (sometimes called cataclysmic or paroxysmal) is the usual or normal process under

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the circumstances of average humanity, and hence the one to be generally emphasized. But we fully recognize that in this second crisis, as in the first at conversion, there is a quieter way taken by some. Owing to their temperament or their training they open out to God steadily, almost imperceptively, much as the bud grows into the flower, or the full day comes out of darkness through slow accretions of morning light. Such will have no definite date that they can quote for the first deliverance or the second, since there has been no marked or striking epoch in their case, not so much one great decision as a number of smaller, less noticeable decisions. But if they give unmistakable proof that either by the one way or the other they have obtained the thing desired, if they clearly show the life, surely the main point is met. There are many noble souls, exhibiting the fruit of the Spirit in rich maturity, who can not point to any one occasion when a decisive struggle took place, any turning point of startling transition. But it seems to us—and we have studied the matter very thoroughly—that this is exceptional, that the best

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results, taking the whole Church into account, are obtained by making a specialty of the crisis (even as in getting souls introduced into the Kingdom) and pressing believers to the point of definite decision as to whether they will leave the lower path where they are walking in weakness invites their laggard feet and abounds in power.

'A happy lot must sure be his—  
The lord, not slave, of things—  
Who values life by what it is,  
And not by what it brings.'

## CHAPTER FIVE.

### PRESSING ON TOWARD THE GOAL.

WHEN, either by the sudden or the slower method, the higher path has been entered upon a very important question arises, namely, what was the degree of change wrought in the soul by the Divine power in answer to the cry of faith; in other words, how much of its depravity was removed or cancelled? We have already explained that at conversion the results accruing were exceedingly various, according to the degree of co-operation with the Spirit of truth which the seeker was able to give, but in no case was all depravity taken away because of the limitations and disabilities of the human factor. We must say precisely the same in regard to this second deliverance. It is simply another step forward in the same direction as the first, and conditioned in the same way on the comparative fullness of enlightenment in

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the mind, the thoroughness of the dedication, and the strength of the faith. All these latter, though much completer than at the first, still come short of perfection, and the result corresponds. The very same reasons which made it impossible for God to remove all depravity at conversion make it equally impossible for Him to do this at the second transformation. This simple fact, so strangely overlooked by many, is the key to the situation so far as the understanding of the correct doctrine is concerned. If it were a matter wholly of God's power, as some imply or state, dependent solely on His ability and willingness to do the work, then indeed would that work be done at regeneration, for the soul at that time puts itself completely into God's hands as best it knows how to be dealt with as He pleases. The soul can be no more willing to be saved at any subsequent time than it was then; and God, of course, can be no more able to save, no more powerful. There was only a partial knowledge at that time of what it would mean to be the Lord's, enough to make a start with, but no more; hence, in accordance with God's rule



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of working, there could be only a partial empowerment against evil. The knowledge is still only in part, and the effective consecration strictly accords. It is easy to *say*, whether at conversion or subsequently, "I give to God all I know and all I don't know," but that is not really doing it. It is only going through an empty form. For it is not possible to give with thorough effectiveness and fullness of achievement that which is only a vague shadowy entity, not yet clearly come into consciousness. We may declare our purpose to give whenever it shall be made known to us, and that has value, but it can not be the same as the actual gift. It does not appear that in this life at least we can ever be sure that we know either ourselves or God's requirements with absolute completeness, a completeness of knowledge that can not be increased. And if this be the case then it must be true, since sanctification is dependent upon consecration as well as upon faith, that there is a sense in which that sanctification is not absolutely complete in this life. In other words, depravity is not entirely cancelled, the work of the devil in and upon us is not wholly

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destroyed, until we have passed out of the body.\*

Let it be carefully borne in mind what depravity. We have referred to it as a disordered or perverted condition of our powers, coming to us in part by inheritance, and in nearly all cases more or less increased by our own evil choices, a condition where our appetites and passions have obtained undue strength as against reason and conscience, making it much more difficult for us to resist temptation than it should be. The whole man, physical, mental, and spiritual, has been affected by this moral malady. The body is not what it would have been but for sin. The lower

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\*Many who have received the second blessing declare with great positiveness that they *know* the work to be absolutely complete within them, because they can *feel* nothing of inbred sin or nothing contrary to love. But a very little reflection suffices to show how delusive is this test. Consciousness is not capable of any affirmation as to the quiescent states of the soul, those operations or conditions which psychology locates in the sub-conscious region, where the Holy Spirit is supposed largely to do His work. Moreover, can a comparatively ignorant or uninstructed person, unused to scientific self-measurement and close analysis and unfamiliar probably with any theological terms of precision, discriminate with exactness as to the accurate measure of strength which his tendencies toward self-gratification ought to have and compare them correctly with the measure of strength which they do have? Is there any way in which he can authoritatively pronounce on so recondite a matter or tell whether or not his temptations find a little more response within him than they would normally, or in Jesus, awoken? We should say not.

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powers and cravings, through over-indulgence, make demands not easy to withstand. These powers being rooted and seated in the animal organs, those are somewhat altered. The blood runs more fiercely, the heart and brain work less wholesomely, the nerves are at least a little discordant. The condition of the system thus affected by transgressions past and present, becomes in turn the cause or occasion of further transgression. There is, as every one knows, a most intimate relation between the mind and body. Nothing touches the one without touching also the other. The physical impairment means that intellect, sensibilities, and will are also to some extent impaired. And these latter can in no degree deteriorate without making an impression upon the former. Every disease has certain specific mental effects, readily traceable, as all physicians know. This is most clearly seen in such marked maladies as dyspepsia, which produces depression, and consumption, which produces hopefulness. But other diseases also affect us in less manifest ways. And no one is perfectly free from all disease or in a state of absolutely perfect health.

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All abnormal physical states, however slight, are accompanied by more or less abnormal mental states, up to pronounced insanity or the total overthrow of reason, which is but the result of violated laws of health. And these abnormal states have a direct religious bearing. So there is a physical basis to the spiritual life. It has been truly said, "A man thinks well, loves well, prays well because of the red running of his blood." In the words of Paul, "That is not first which is spiritual, but that which is natural; and then that which is spiritual."

Depravity, then, has a very wide sweep. It is because of it, because of the damage, moral and spiritual, which the race has suffered that we cut so poor a figure upon the scene of action, that we have so many weaknesses and make so many blunders. Our manifold infirmities, as well as our multiplied iniquities, spring from this source, with this difference, however, that the latter are charged against us directly, and the former only in so far as we have had power to diminish or destroy them.

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If we understand depravity as thus comprehensive,\* as including whatever differentiates us from the perfect man, whatever separates us from the whole image of God or from having all the mind that was in Christ, we shall see that there are excellent grounds for claiming that it is not likely to be removed either at the second deliverance or any subsequent one. Its total removal or absence would mean that there was perfect harmony or equilibrium among the various powers of the human system, none having undue strength or asking more than their normal indulgence, that there was no longer any faintest trace of rebellion on the part of the lower against the higher, that the unreasoning instincts, impulses, and passions of the man being reduced to their proper proportions, act in complete subordination to the judgment and obey the smallest monitions of conscience, so that with a due degree of

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\*Attention may well be called somewhat sharply and repeatedly to the fact that if this broad meaning of the term depravity (the only true meaning, or at least the most suitable meaning, as we look at it) be kept clearly, closely in mind, most of the current discussions and differences as to the extent of the work wrought in response to faith come to an end at once. A little care in definition saves nine-tenths of the trouble and shows that there is much more real agreement than usually appears.

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watchfulness their perfect control is easy. In such a case they could no longer be described as evil tendencies or even tendencies to evil, but only tendencies to moderate wholesome gratification, still capable, of course, of passing beyond bounds, but not insisting with unseemly clamor on so doing, and not likely so to do. There would be no longer a bias in the wrong direction, that having been fully counteracted and replaced by a habit of obedience.

All this being kept in mind, the second great step upward in the Christian pilgrim's advance heavenward will be neither exaggerated nor minimized, but seen for what it is, a large accession of strength, an immensely valuable empowerment, but not one precluding still more of the same, an installment, not a finality. A large benefit will come from this perception. There will be no longer offensive declarations and empyrean professions not borne out by facts, nor possible so to be. These spring almost always from ignorance and a careless or indiscriminate use of terms whose true significance is in no degree comprehended. There is usually a good meaning behind them and a

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right purpose, on account of which they are excused by those who are in sympathy with their design. But all who hear are not thus in sympathy, and thus great harm is done. In view of this harm we suggest that too much care can hardly be exercised on this point, that while the work of God is by no means to be concealed, but rather displayed on all proper occasions that He may be glorified, there are various ways of doing it. Some things that are lawful and in a sense truthful may not be expedient or minister to edification. Our liberty should not become, if we can help it, a stumbling block to the weak. Our ministration should not be blamed through the needless giving of offense. These are apostolic injunctions. There is commonly no necessity that we use large words or set phrases, particularly if such words and phrases have become symbols of partisan warfare or shibboleths that smack of unseemly divisions, censorious judgments, and unscriptural distinctions. If due thought be given it, simple expressions may surely be chosen which will be far more likely to convey the exact facts and have helpful influence.

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Another very large benefit arising from a careful discrimination as to what is gained by the second step or epoch will be a clearer opening of the way for advance to still other needed steps or epochs. The type of teaching which has been too prevalent in this matter has made such a finality at the second step as to hinder further progress very seriously. It has not intended so to do. It has indeed sometimes tried to guard against this. But by the necessities of the case and the infelicities of its terminology this has been the inevitable effect. It has claimed that sanctification was entire, not simply entire up to light or knowledge, as was the precise fact, but absolutely complete, so that there could be no further sanctification, but only a very indefinite and hardly intelligible "growth." The damage done by this has been incalculable. More, perhaps, than any other one thing has it checked the advance of Christ's chosen ones and dissipated their endeavors. Instead of comprehending the blessed fact that they were to walk by the same rule and mind the same thing as heretofore, pushing forward on the upward track by the same means, they



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have got the idea that since everything conceivable was now consecrated and sanctified, and all depravity, all selfishness (not merely all that had been discerned, but absolutely all) was removed, there could, of course, never be anything more of this sort to do, and there was nothing in particular henceforth to aim at. The consequence has been (not always, but too frequently) that there was a settling down with overmuch self-satisfaction and complacency, not to say spiritual pride, as though everything desirable or doable was now done. The results have been deplorable in the extreme. Vast numbers, not having any sufficient incentive or proper directions about going onward, have speedily gone backward, have lost what they had received, and brought more or less obloquy upon the experience, more rather than less when they have most mistakenly continued the profession after the practice had fallen off. The doctrine has greatly suffered from this unhappy condition of affairs. It suffered thus originally in Wesley's time, when nearly all lost the blessing received in the great revival of 1762, but this sad fact did not seem to teach the great leader

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that there was any flaw in his theory; and it has gone on so suffering ever since. Does it not show that the work is not usually grounded in calm reason, and that the philosophy underlying it is not clearly apprehended; that it is a matter too largely of vague feeling and temporary ebullition, with nothing about it by which to hold fast? It seems so to us.

The higher path having now been entered upon, with a duly tempered and properly modest conception of achievements thus far reached and a perpetual forward look strongly encouraged, the next thing is to get a clear view of the mark or goal it is hoped eventually to attain, and to make wise choice of the means or methods of getting on. Shall we call the goal "perfection?" Many have done so; and abstractly that might seem appropriate, for it has an inspiring sound. What can there be so beautiful, what can there be beyond it? But the word when carefully examined is seen to be much encumbered by ambiguity. It can be taken, has been taken, in different senses; and it is not easy to tell exactly what it means when applied to Christian experience. There have

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been many attempts at defining or describing it which need not here be quoted, for none of them seem very satisfactory, and when compared they are seen to be contradictory, only serving to leave the subject in a mist. The explanation, of course, is that there are various kinds of perfection; and neither the Biblical writers nor those of more modern times have restricted themselves to treating one kind only. It is frequently taken as a synonym for maturity, to indicate that a man is fully grown or firmly established in upright character, of high moral excellence and uncommon integrity. This is the general use of the word in Scripture, as any one can see who examines the passages.\*

This meaning of the term is loose, vague, wholly inexact, hence of no special value in theology and very certain to fail us if much be expected of it. It has no definite bounds,

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\*Here are a few out of many: "Noah was a righteous man and perfect in his generations."—Gen. 6:9. "Job, a perfect and an upright man, one that feareth God and turneth away from evil."—Job 1:8. "Mark the perfect man and behold the upright."—Ps. 37:37. "The God of all grace, after that ye have suffered a while, perfect, stablish, strengthen you."—1 Peter 5:4. "Let us, as many as are perfect, be thus minded."—Phil. 3:15. "Solid food is for full-grown men (margin "perfect")—Heb. 5:14. "Let us press on unto perfection" (margin "full growth").—Heb. 6:1. American Revised Version, as throughout this book.

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begins everywhere and ends nowhere. Just when is maturity reached? Just what does maturity cover? A good deal of knowledge and practice of course is implied. It is evident that time is required for ripening. But fruit when ripe begins to decay, and children when grown up stop growing; whereas in the normal Christian experience there is neither decay nor stopping. So the figure is but partially applicable and pretty sure to mislead. When we are told that Christian perfection is maturity we are left entirely in the dark as to most of the fundamental questions that surround the subject; we are told nothing as to its relation to law or to depravity or to love. It is better, then, not to use the word now in this sense.

Perhaps it is better not to use it commonly in any sense, since it requires such a deal of explaining. But if it must be used because of a certain attractiveness and long association, there are two meanings, it should be noted, which have theological exactness, a lower and a higher. There is a relative or comparative perfection, and there is an absolute or superlative perfection. He is relatively perfect who

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is delivered from the practice of sin, that is, from the habit of disobedience to God or deviation from duty, from that which grieves the Spirit and defiles or defies the conscience. He has, accordingly, no guilt or blameworthiness; he is free from condemnation; he has made the Divine will, so far as known, his own; he fulfills all the law which at present is binding upon him, and hence may be called, in a very intelligible and wholly proper sense, sinless. It is a perfection which pertains to every child of God once at least in his life, namely, at the moment when he becomes such a child. For it is universally agreed that a person can not have his sins forgiven and be adopted into the Divine Family without making a surrender that is fully commensurate with his knowledge, without giving himself up to God the best he knows how. His consecration must be complete so far as light is granted him. If anything is willfully kept back, if there is any conscious disloyalty in his heart, he will not be accepted. He must be thoroughly willing to do everything that God bids him, and so far as it is a present bidding, he must immediately do it. This is the in-

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variable condition of justification. The young convert is in full and perfect favor with his new found Father, and retains this undiminished sense of approbation so long as he presses steadily on, answering promptly and completely to every accession of light. And he regains this full and perfect favor when, after losing it through failure thus to press on, as is almost always the case, he faces the situation frankly, confesses his derelictions, makes a new deeper dedication, and exercises the appropriating faith. We have described the process, terming it a step up to a higher path or a second deliverance. Such a one may in a fairly fitting sense be styled relatively perfect; he has perfect sincerity or purity of intention, a thorough-going goodness of will.

The perfection here described is called relative because it has strict relation to knowledge—that is, to the knowledge of God's law or will, and what its requirements concerning us are. This knowledge may be little or large. In the case of most young converts it is probably very small. In the case of those who have been years in the way it is much larger, al-

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though not as large as it might be. This does not matter, so far as the full performance of present duty is concerned, for what one does not know and can not now know is not duty. Thorough loyalty and the carrying out of all orders received meets all demands. Such a one will, of course, love God with all his present powers, for this also is a part of present duty and is the soul's sufficient prompter to complete obedience. He will love God with heart and soul and mind and strength, to the full extent of which he is now capable. His affections will not be divided, his allegiance will be unshared by anything below the supreme throne. All selfishness or evil that is discerned or recognized to be such by our poorly developed powers, injured by our inheritance as well as by our personal transgressions, will be resolutely refrained from. Nothing consciously contrary to love will be cherished. All that we ought to do and nothing that we ought not to do will be done. And we shall be all that we ought and nothing that we ought not. Such a man is perfect in the lower sense. And there is certainly a propriety in styling perfect him

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who has such power from above that he maintains a state of undiminished fullness of acceptance with God, a state of gracious guiltlessness or freedom from condemnation. He has attained the normal completeness of his class or kind; the normal qualities of the normal Christian are possessed by him in suitable, satisfactory fullness.

But there is a very great difference between this man who is perfect in a merely relative or comparative sense, and the man who is perfect superlatively. The latter is delivered not merely from all sin but from all depravity, which is an entirely different thing. He is delivered not merely from such selfishness as his weakened powers may be able to discern, but from all selfishness of every sort as the infinitely wise God sees it. His love is not merely with the enfeebled powers which he may happen to have just now as he is, battered and bruised, deranged and disordered by sin, but with powers from which the disorder has wholly departed, so that he is fitted to fulfill completely, in the largest sense, the object for which he was created. He has recovered the whole image



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of God, he has all the mind that was in Christ, and he walks uniformly as Christ walked. This is a perfection of a distinctly higher order than the other. There is no reason for supposing, as we have already explained, that it is gained at the second stage, or indeed absolutely at any subsequent stage in our earthly progress.\*

The goal is complete Christlikeness, "the measure of the stature of the fullness of Christ." Surely it can be nothing less, nothing more. And surely he who knows what he is talking about, he who is entirely sane, will not deliberately claim to have reached this goal. He will be content to get a little nearer to it each day. He will also be intent on doing

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\*As to our progress on the other side, of course our actual knowledge is very small. But there are probabilities. It does not seem likely that death involves or works any sudden or complete change in our condition. The life to come (at least until the event foreshadowed in 1 Cor. 15:24-28, "Then cometh the end," etc.) is only the continuing and completing of that begun here. The principles by which it is regulated can not differ essentially from those which govern our present experience. There must be progress and service there, as here. We shall still assimilate spiritual truth, still get nearer to the Master. People must enter that other world in the state in which they leave this world. There is no evidence in Scripture or elsewhere that in the moment of death God does anything momentous for the soul. We shall still go on approximating the absolute holiness of God under the same Fatherly care and guidance that we have enjoyed here, disciplined further, perhaps, by some of the same instrumentalities which helped us here, ever enlarging in our capacities to apprehend and serve Him whom we shall see with ever clearer vision. Faith, hope, and love will abide, will last on.

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just that thing. The goal will in one sense recede as he draws nearer to it. The ideal will advance, the standard grow greater all the time. As we climb one peak a new one not before seen, a little higher one, pushes itself up ahead. To be entirely like Jesus will mean more to us this year than it did last, and it will mean more next year than it does this. We shall see more and more clearly as we go on that, however largely we have been saved, there is a still larger salvation opening before us. The better a man becomes the more distinctly he perceives what he ought to be, and the less he is satisfied with what he is. His powers of discrimination in matters whose moral nature is doubtful—referred to by the author of the Epistle of the Hebrews where he speaks of those who “by reason of use have their senses exercised to discern good and evil” (5:14)—have a practically unlimited capacity of improvement. There is a continual elevation of the ethical and spiritual standard as one goes on. The child in intelligence and spiritual experience, whether ten years or forty years old, knows very little of the nicer distinctions and

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finer points in morals. The first principles or rudiments of Christianity are all that he is acquainted with. Milk, and not solid food, has been his diet. He is conceited without knowing it. He is obstinate and willful, but calls it by an entirely different and much more honorable name. He is full of faults plain to the more discerning eye of the better instructed, but he is wholly ignorant of them, perhaps even considers them virtues and so makes no effort whatever for their removal. He is thus a reproach and an offense, doing much harm, though very likely deeming himself a "pattern of good works." If his eyes become open to the true state of the case, or if he begins even to suspect his deficiencies, he will set himself to studying things and will commence to grow in a way before impossible. His moral discernment will become keener and keener, and he will recognize more and more matters in his past life as not being in accordance with the standard of perfect righteousness, though hitherto he has thought them right. And, as he goes on, many of the thoughts and feelings and actions which, even now, with his present increased light, seem

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to call for no change, will begin to show their defects under the more powerful illumination to which they will be subjected.

There is another particular also in which there lies before us, as long as we are in the flesh, an endless opportunity for progress. We mean the promptness and heartiness with which we assent to or welcome the will of God. We are correct—are we not?—in thinking that an angel or a redeemed spirit above unites with the Divine will more swiftly, eagerly, absolutely than does any one here below; so that the prayer that God's will may be done in us as in heaven is one always appropriate for the ripest earthly believer, one which he does not outgrow. Must it not also be said that the failure to render this perfectly prompt and hearty obedience, even though our purpose is never so good, indicates some remaining disorder in our powers, shows that perfect harmony there is not yet quite restored? There is probably some slight lack of perfect watchfulness, some over-occupation with self, so that we do not recognize the will of God, coming in unexpected shapes, as quickly as we might. Hence, being for a

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small or large moment in doubt what is His will, there is a flaw in the perfect promptness with which it is seized. It is impossible to believe that depravity is all gone as long as there is a chance for improvement in the promptness and heartiness with which God's will is known and done, for this is only another way of saying that there is a chance for improvement in our empowerment for service. There would seem to be, so far at least as this life is concerned, a possibility of unlimited and perpetual growth in both these directions.

May it not, then, be fairly said that we ought to spend our life in hopeful efforts to make the ever progressive real come nearer and nearer to the ever progressive ideal, which must ever elude our grasp and yet toward which we must ever reach out? It would be a misfortune if the real ever actually overtook the ideal, and an equal misfortune for us ever to give up trying to overtake it. Story, the sculptor, when asked which of his works he valued the most, replied, "My next." It is said of another artist, that on finishing a painting he burst into tears and explained to the wondering inquirer

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that he had fully reached his ideal and could never do better. In a similar spirit we are to understand Luther's saying, "He who is a Christian is no Christian." Also Oliver Cromwell's inscription in his Bible, "He who ceases to be better ceases to be good." Unless we are still pursuing goodness we are not really good; unless we are on the way to the higher kind of perfection we can not be truly enjoying perfection of the lower sort.

We have perhaps sufficiently indicated the two kinds of perfection—the lower and the higher, deliverance from the commission of sin and deliverance from the remains of depravity; blamelessness and faultlessness, sinlessness and Christliness ("every one that is perfect shall be as his Master," Luke 6:40)—but, as we said before, it is difficult to use the word with much satisfaction or frequency in ordinary circumstances because of its varied meanings and the impossibility of being readily understood. It seems to us wiser not to talk about perfect Christians, perfect in this double kind of way, but rather to speak of the loyal Christian and the ideal Christian. The former would be per-

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fect in the lower sense, faithful to his present light; the latter would be perfect in the higher sense, wholly Christlike.

Before proceeding to describe the ideal Christian more completely in another chapter, it may be well to set down here very briefly a few directions as to the best methods of pressing on toward the goal; for this will surely be a prominent subject of inquiry by every one who has entered the higher path. What topic can have keener interest for the devout heart? And such, we may suppose, is he who reads these lines. What more essential than to lose no moment of time in this great enterprise? How important not to waste any energy or take any wrong turning in the journey. The science of saintliness is worthy of all study. Only as the spirit and the understanding also are brought into play can we serve God with highest acceptableness. The arts of holy living should be continually practiced. Here are some of them:

1. Be very much in prayer. Whoever wants to be uncommonly good must pray with uncommon fervor and frequency. He must pray, not

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chiefly to get things but for the purpose of communion. His prayer will be mainly a meditative, assimilative process. It will be a steadfast, prolonged holding up of his soul to the great Sun of Righteousness, that upon him, as upon a sensitive plate, may be stamped the image divine. It will mean recollectedness of spirit and the staying of the mind on God so that His presence will be perpetually realized. It will burst forth at odd moments and fill up the intervals of other occupations. It will be counted a rare pleasure and a priceless privilege, the delight of the days and the solace of the nights.

2. Read the best books; the Bible, of course, primarily, but not that alone. There are others that we can almost as little afford to neglect. The masters in spiritual things, who, while they have drawn their nutriment largely from the Scripture, have put it into forms more closely adapted to modern life, who have applied all the powers of their being to ferreting out the secrets of holiness and happiness, who have communed with the Lord so closely that He has whispered to them matters not generally known



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—these fervent and foremost saints have put themselves on record for our instruction, and we should be extremely unwise did we begrudge the expenditure either of time or money in availing ourselves of their help.

3. Pick company with all carefulness. Associations of the right sort when one talks, as well as one reads, are essential and invaluable. The living men and women that we move among must be those that will help, not hinder, in our quest for holier attainment. Christian fellowship is very important and very sweet. We must make much of it, for we inevitably become like those with whom we mingle. Mix as often as possible with those whose hearts are set on Christlikeness. Ask them questions, listen to their experience, look into their faces, and catch the blessed contagion of their uplifted spirits.

4. Be familiar with the best hymns and spiritual songs. They contain much help. It is well to pick out a few of the very richest and finest of these and repeat them daily, or nightly, drawing from them new food and strength with each repetition. Or use one for a whole week

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until it is fully committed and absorbed, then select another for the following week. The soul should pour itself forth in praise, availing itself of the forms which other minds have struck out at their highest pitch of inspiration. The combined tides of poetry and melody will sweep the spirit on and up over every sort of obstacle. A hymn is a wing, and when matched with suitable music it mightily aids the soul to soar.

5. Use the pen or pencil as a means of concentrating attention, provoking thought, formulating purpose, and preserving valuable reflections. Reading in this way has double benefit. Truth is thus held vividly before the mind until it sinks deep into the soul and profoundly affects the life. Self-examination also—a thing which can by no means be dispensed with, although it may be carried too far, and is not unattended with danger—is aided by writing.

6. Cultivate a devout habit of speech, and avoid those careless and current expressions which shut out the active agency of God from affairs, whether it be with reference to the weather or the changes too frequently attributed to “luck,” “chance,” and “fortune,” good

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or bad. God may and should be honored continually with our lips. It is a pity to lose any opportunity for thus doing, and for testifying that our Father rules in all the affairs of men. "Take the name of Jesus with you," and let it sound forth continually.

7. Behold God's hand in everything, taking all from Him, doing all for Him. Deal directly with Him at all times, not with subordinate agents and secondary instrumentalities. He who heartily accepts the blessed will of the Heavenly Father which comes to us each moment through events, has mastered the secret of a perfectly happy life. He knows that God reigns, and feels that all is well. He finds his pleasure in the will of God, and finds the will of God in all events. He thus has independence of circumstances, and enjoyment under all conditions. Thus he sings and is content, sure that all in love is meant.

8. Be in dead earnest after the best. Do not be content with being simply a little better. Put first things first. Do not shilly-shally. Intensity is demanded. Let there be enthusiasm in this calling if anywhere. Resolve to have a

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burning heart, a dedicated soul, a shining face, an open hand, a fire-proof faith, an unfaltering trust, and a sublime devotion to the highest ideals.

9. Follow the Spirit's promptings promptly. Listen to His gentle voice with all possible eagerness. Hush whatever clamor of earthliness might deaden the soul. Cultivate sensitiveness to the whispers of the Divine Friend. Have a heart swift to obey. Do not delay or wait to be spoken to by God a second time. Buy up the opportunity quickly, that you may be a successful merchant in sacred matters, and daily dearer to Christ.

10. Insist always on a warmer and warmer devotion to Christ, which means a lessened attachment to the world. The sweetest and most precious thing we can possess is a close personal friendship with the Savior. It may be cherished and increased from week to week, until the expressions of fond endearment that once perhaps seemed over-hot find full response in our soul. Only when the simple words, "Jesus is mine," mean more and more to us day by day, only when He is taking an ever

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larger place in our life, coming into closer relations with us, being better understood and more deeply loved all the time, can we be sure that we are really growing and getting on toward the goal.

“All common things, each day’s events,  
That with the day begin and end,  
Our pleasures and our discontents,  
Are rounds by which we may ascend.”

## CHAPTER SIX.

### THE IDEAL CHRISTIAN.

It is plain that the ideal Christian will possess and exhibit a great deal more than loyalty. The element of knowledge enters very extensively into his make-up. It is good, with the loyal Christian, to mean well: it is better, with the ideal Christian, to do well. It is not always remembered that there is a double standard of rectitude, one for the action as well as one for the actor. The moral character of the actor is decided by his intention. The moral quality of the action is decided by its consequences. While actions are right or wrong, persons alone can be innocent or guilty, holy or sinful. They are such according as they do or refuse to do their duties, the good which is within their power. This distinction is of the utmost consequence, for, if properly observed, it would carry a torch through much of the darkness that has en-

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shrouded the whole subject of Christian perfection.

The standard of absolute and abstract right, the ideal standard, is the same the wide universe through and for all time. The standard of concrete personal duty changes from day to day, and for each individual. In other words, there are certain acts or courses of conduct which are according to the mind of God, and for the highest well-being of creation. They are such as God Himself, with His perfect knowledge, would do, and which He must of necessity be best pleased to have done by others. These actions are said to have absolute rightness or conformity to the ideal. And in this sense every action, no matter how small, has a moral quality, a certain measure of conformity or disconformity to the unchanging law of God. There is, then, such a thing as morally perfect conduct. God has a will or law with reference to actions as well as persons. To satisfy that law is to satisfy the ethical nature of God, His sense of what is just and right and beautiful and good; and only one set of actions will do this. But He will be satisfied with persons, so

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far as not condemning them goes, when they do the best they can under present circumstances, and with all their limitations.

To put it a little differently, there is a real or material rectitude, grounded in the nature of God, which is permanent, and has objective entity entirely independent of all personal considerations; this is sometimes called "objective holiness." There is also a rightness of form which is entirely subjective and dependent wholly on the will or motive of the agent: this is sometimes called "subjective holiness." A man may be in right volitional relations who is not altogether in right ethical or rational relations. A right or innocent actor may do a wrong action. His mistakes may be condoned because of his unavoidable ignorance; but his deeds are not to be justified as having been in themselves best. He may have done the best he knew or could know; but his knowledge may have been so very small that great harm resulted. He may have followed his convictions of duty, sincerely thinking he was doing service acceptable to heaven, and thus be free from condemnation for what he did; while at the



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same time he entirely misconceived what was in the mind of God.

It is a duty to be always formally or intentionally right and to have just as much of material or absolute rightness as possible. It is our business to come as near to the ideal each moment as may be within our power. Good intentions are not enough to constitute a perfect character in the highest sense of the term, such as we should set before ourselves and others for a model. The man of low mentality, small sympathy, and dense ignorance, a dolt, a dunce, a boor, an imbecile, a savage, however good his intentions, can have but little likeness to Christ, but little loveliness of life, or genuine usefulness. It is not sufficient for all purposes that we be formally right or true to our convictions of duty, whatever those may be. We must also, to be ideal, be really or materially right, that is, in harmony with reality and its laws. He, then, who simply does the best he knows may be doing a great many wrong things; that is, he may fail to do the things that are called for by the circumstances in which he is put: the things which would be followed by the best conse-

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quences measured by the good of all concerned: the things which accord with God's perfect will and which Jesus, the perfect man, would do in his place. He will not get good results from his life, any more than the blundering farmer will get good crops, or the uninstructed, unpracticed mechanic will turn out a good job. He may be saved himself, "so as through fire;" but he shall suffer loss, and his work, not abiding the test, shall be burned. The child that tries to help its mother in sewing, but through lack of skill only makes a botch, may win a smile or a caress because the bungling attempt sprang from love; but the work will have to be picked out, the garment possibly has been spoiled, and the child for many a year will not be classed as a perfect seamstress. In the same way a child can not be a perfect Christian in the higher sense of that term. Christianity has positive contents, just as farming or tailoring has. It is made up of certain virtues, which virtues were perfectly exemplified in the Founder of the religion, Jesus Christ; and a perfect Christian in the fullest sense is one who perfectly exhibits these virtues.

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In the light of this explanation it will be easier to understand why the frequently used (and by many considered entirely simple) term "perfect love" is ambiguous and susceptible of two significations. Its meaning varies according as we take it in the wider or narrower implication, as real or only formal, with or without perfect knowledge. It would seem clear that love is closely conditioned upon knowledge, that a man can not love that of which he knows nothing, can not love deeply that of which he knows little, and, in short, other things being equal, he will love in proportion to the knowledge. It is our privilege and duty to increase in love and holiness and faith, as we increase in knowledge of the object worthy to be loved and trusted, nor can there be an increase of the former without an increase of the latter. Significant is the marginal rendering (which seems the more correct) of Col. 1:10, "increasing by the knowledge of God." Knowledge of God is like the dew and rain which nourishes the growth of the plant. In proportion as our knowledge, ever increasing, approximates a perfect apprehension, not merely of the letter of

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the law, but of its practical application to the endlessly diversified and complicated events of life, of God's holy law which demands the absolute right in thought, word, and deed, in that proportion we approach a perfection which is not simply formal but real, a perfection of the action as well as of the intention. So long as the perfection of our service is marred by errors of judgment and other defects arising from imperfect knowledge, even if the intent is all right, we can not be fully satisfied that we have reached the highest goal, the real perfection.

Love surely includes, it is important to remember, those practical manifestations of it which we term patience, humility, gentleness, and the other fruits of the Spirit. The apostle calls love "the bond of perfectness." He well says: "Love suffereth long, and is kind: love envieth not: love vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not its own, is not provoked; beareth all things, believeth all things, hopeth all things, endureth all things." Here petulance, envy, boasting, conceit, selfishness of every kind, un-

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belief, reckoning up one's wrongs, and all sorts of unbecoming behaviour are ruled out from the province of love. And no smallest part of them, taken in any of their collocations and complicated applications, can be allowed to exist or intrude where love is not only formally but really perfect.

It will readily be seen what a considerable amount of knowledge is here included. And how shallow it is to talk of "perfect love" in its wider, deeper meaning, as though it were something which a child or very young person might possess. Unseemly or unbecoming behavior in the heterogeneous, multifarious circumstances of daily life is not a small or simple thing. Nor do many people seem to know just what pride is. Good authorities opine that it is pride not only to ascribe anything we have to ourselves unduly, but to think we have what we really have not, to think we have more knowledge, virtue, or ability than we actually possess, to think more highly of ourselves at some point than we ought. How can a young person, then, who has not had much opportunity for measuring and adjusting himself in a va-

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riety of positions, be wholly free from pride? Or how can he have learned perfect contentment, that which took St. Paul, we judge, nearly all his long life to master? Or how can he even comprehend the wide reaches of the grace of perfect simplicity which touches motive, so that he is actuated in all his dealings and doings merely by love to God and a desire for His praise, only one end and aim in everything attempted, all referred absolutely to God's approval and that alone? The same pointed questions might be asked with reference to perfect patience, perfect meekness, perfect gentleness, perfect prayerfulness, perfect watchfulness, perfect trustfulness, perfect temperance, that is, self-control or balance—all of which are parts of love. They are surely not for the undeveloped and immature. They imply much more knowledge and discipline than are possible where there is but slight experience.

The full scope of love, it is evident, can only be understood by examining the many virtues properly included in it. We glibly pronounce the word, but we have to break it up into its component parts, and look at its large variety

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of applications before we can feel that we really know it. Its all-inclusiveness escapes us and it resolves itself into a mere vague good intention unless we reflect. It is important also to remember that love abides in the will rather than in the feeling. Its distinctive mark consists in a steady purpose to please and to serve. The essential test of discipleship is ethical and volitional, not emotional. Emotional effervescence subsides; intellectual and moral consecration abides. The attitude of the will is without doubt the essential central thing. The will is primal in religion; for religion is a series of right choices beginning with deliberate self-surrender. The only positive evil is an evil or perverted will; the only absolute good is a good will. Willing is the main thing. It is altogether different from wishing. The latter is a mere transient excitement, a pining or a mild panting. The former is a permanent pressure, the driving force of a steam engine.

Maturity, then, of the largest sort, would certainly seem to be a component part of the ideal Christian. But maturity, as we indicated in the last chapter, from its general looseness

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and ambiguity is a very unsatisfactory term. The changes have been often rung upon it, as contrasted with purity, in a way not conducive to clearness of thought. When partial purity is discriminated from perfect purity, as it always ought to be in the same way as partial sanctification is from entire sanctification, it will be seen that the possession of the latter taken absolutely is impossible without much maturity, much knowledge. Purity and maturity are inextricably interlocked, just as love and knowledge are, both susceptible of many degrees, with no exact significance, and unless discrimination is observed their relations will not be at all understood, nor any benefit derived from their use. It is probably better to let these terms alone.

Many writers on this theme, who do not see far into it, insist that a man may be perfect in love while very imperfect in the qualities or manifestations of love; that he may have a perfect subjective or internal purification, while his outward life is far from perfect, and his Christian graces are very immature. They declare that a person who unquestionably shows



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imperfect control of tongue or temper, imperfect patience, humility, meekness, gentleness, contentment, prayerfulness, etc., has nevertheless perfect love. We can not agree with them. Assuredly they overlook the fact that all these qualities of a perfect character are but parts of love, and parts that can in no wise be separated from the whole. We separate them in thought, simply for convenience of consideration, precisely in the same way that we assign special names—"Arctic," "Atlantic," "Pacific," "Indian"—to the different parts of the one great ocean, the undivided body of water which covers three-fourths of the globe, whose billows join in all latitudes with no sign of separation.

Even so, there is but one divine element—love. Patience is love suffering; meekness is love enduring provocation; patience is love reposing or love producing harmony with environment; humility is love estimating its claims; joy is love exulting; charity is love sitting in judgment; politeness is love in society; and so on. Love embraces everything. This is why getting more religion is only getting more love, why there can be nothing higher than love; why,

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as Wesley says, "Love is the one kind of holiness existing in different degrees in various believers;" and if we are seeking anything but more love we are seeking amiss. Whatever defect there may be then in any of these divisions or departments or developments of love, is a real defect in love itself. There can be no perfection in the latter which does not show itself throughout the former. The very vagueness of the word love, taken in a merely general way, and not separated into its component parts which have a closer application to daily life, lends itself readily to delusion; and directing the attention to one or more of the parts, such as are most practical, is an excellent way of detecting the deception. Love, being an emotion, is best tested or measured by that to which it moves us, by something which comes out clearer into the light of day as a matter of moment-by-moment obedience to the will of God. It is quite convenient and comfortable for a person to say when charged with certain derelictions, "I feel nothing but love; but on account of my physical and mental infirmities I am not able to manifest my feelings." Is not such a

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person very much on a par with the child who, when questioned at school, replies, "I know, but I can not tell?" The trouble with the child is that he does not really and clearly know. He only thinks he knows; he has only a vague, dim, and misty half-knowledge, which of course refuses to shape itself into a definite form of words. The endeavor to put his cloudy conception into articulate speech is the very test needed to reveal its cloudiness, which before was suspected but now is sure. Just so it is with the claim that our love is all right, while our exhibition or manifestation of it somehow fails. The latter must be accepted as the test of the former.

Love is shown by its fruits. The only way we can really know the state of the heart is to watch its outcome. If the outward is only relatively or partially perfect, the proper conclusion to draw is that the inward also is only relatively or partially perfect. A partially perfect life means a partially perfect love. If, for example, something that looks like pride is seen in a man's demeanor, if there is too much self-assertion and self-confidence, if there is an as-

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sumption of leadership for which there is no sufficient foundation of well-attested ability, does not this plainly show that an over-fondness for self really has place in his heart, that there is a lack of proper love to the others with whom a comparison has been made so much more to their disadvantage than it ought to have been? Would they have been thus wronged in the estimate had they been perfectly loved? In the same way, if there is impatience in a person's conduct, if irritation or petulance is shown in tone or manner, it appears that pure and perfect love is not in active exercise at that moment. If it were it would sweep away these uncomfortable agitations; it would prevent the formation of such feelings; it would make impossible even for a second anything like animosity toward the person or thing that, by interfering with our plans or crossing our will or frustrating our purposes, has disturbed the equanimity of our mind. And so we might proceed with the other qualities. When closely analyzed we believe that any experience or manifestation of such traits as we have mentioned will be found to imply some lack of love, that

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is, of love in active exercise then and there. But it is only as it is in activity, when the conditions calling for it exist, that we can rightly infer its probable existence.

Clearly then it would be better to say—not “I have perfect love of the highest quality which, through my mental and physical imperfections I am unable to manifest”—but, “Because of my mental and physical imperfections, my love must also be in some respects imperfect, and be called perfect love only in that lower, inferior sense which suffices to keep me from condemnation, because keeping me from sin.” To claim anything else is to fall into the same pit of absurdity which involves those believers in the healing of sickness by faith alone who stoutly maintain that the cure of their bodily ailments is complete, while the symptoms all remain unchanged. “Simply ignore them and press forward, claiming the reality at the back of and below the symptoms,” is the cry of the faith healers; “count them only so many infirmities and steadily believe that the life of Jesus is there just the same, working out the great restoration.” Sensible people

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count this, in the case of the faith doctors, as absurd fanaticism and bare-faced presumption, the all-sufficient cause of so many pseudo-cures which result in physical relapse and spiritual despair. We find a complete parallel in the case of great numbers who profess just as loudly and positively to be wholly cured of all those sinful habits of the soul which constitute about what we mean by depravity, although the symptoms of that moral malady, as shown in the tongue and temper of daily life, appear to be but little changed. In the matter of both spiritual and physical healing it is the height of unreason to claim for the interior anything which does not, with a fair degree of promptness, show itself on the exterior. This is a looking not at the things which are seen but at the things which are unseen, which was not contemplated in the apostle's exhortation.

The Christian who is ideal both in the end reached and the method of reaching it, both in the outcome and the process, may be quite easily described in words, but can not be seen in actual flesh and blood to-day. His course would be something like the following: As a little child,

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under the nurture of the Spirit, he would eagerly receive such rudimentary principles of redemption as his budding powers were fitted to apprehend, would respond to the love of God as fast as it came into his view. Recognizing from the start the rightful claims of the Heavenly Father, he would be always in the Kingdom of Heaven and need no conversion. As fast as fuller light came to him with ripening years he would give complete consent thereto, and with no drawing back would dedicate all his powers to the service of the Lord. There would be no place anywhere for any sort of epochal or paroxysmal experience, for he would go uniformly straight on developing from one degree of goodness to another, from grace to grace, from glory to glory. He would choose right at every opportunity for choice all along the line of growth, without vacillation or hesitation. In other words, he would never sin. There has been, of course, but one such life; some nineteen hundred years ago, in Palestine.

The usual way is very different. We have indicated it perhaps with sufficient distinctness in the previous chapter. Sin comes in, leading

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up to a crisis of sorrow therefor, and of turning from it to God. Then after a period of perfect loyalty to the new Master, which theoretically might have continued without break, but probably never does in actual life, there come other sins, smaller than those before, less heinous and outbreaking but needing to be put away, and, not being promptly put away in each instance or avoided at their inception, they accumulate until there is call for another crisis wherein the soul turns again with deepened love to God and experiences a second change, a larger deliverance, into greater freedom and power. Then, as a rule, the history here repeats itself, probably more than once. This doubly saved man might, no doubt, go straight on from this point with a perfectly uniform growth ever after, promptly, infallibly meeting every demand of conscience, responding perfectly to every scintillation of advancing light, throwing himself with the utmost energy into pressing forward with all possible rapidity, leaving no chance of improvement or of doing good unused, yielding in no smallest degree to any temptation, never dwelling on it for a moment or pro-



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longing at all the inevitable, incipient desires for pleasant but forbidden things, repelling every suggestion of Satan with the utmost possible instantaneousness; escaping all blame-worthy blunders, all that could be avoided by the keenest watchfulness, the greatest concentration of purpose, and the largest attainable information; and cancelling day by day whatever minute remains of depravity might be brought into his consciousness. This is a theoretical possibility; and would leave no place for any further crisis or epoch. But it is hardly in human nature to do it. We question if it ever has been done. On the contrary, as before, these slight sins, still slighter now than previously—but undoubtedly sins, “not of faith,” avoidable infractions of the law—begin to occur at intervals, after the exuberant emotion has subsided and when new conditions bring new, keener testings not anticipated. Not much attention, perhaps, is paid to them. They are decidedly not in the program as usually laid out. They are contrary to expectation. They are awkward to interpret. It has been supposed that such

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things were absolutely past forever. So they are soothingly called infirmities, mistakes, errors of judgment, mere temptations, to which everybody is liable. Thus they are explained away or overlooked. But this does not improve them or cause them to vanish. On the contrary it is apt to lull conscience to sleep, and prevent any proper measures for real relief. So matters go on probably for years, the life unsatisfactory when judged by the perfect standard, which comes more and more into view, and progress very slow or altogether stopped.

Well for such a one if he receives right instruction, and is brought up to still another crisis or epoch which, being managed as were those before, sets him into a higher place and teaches him the true way of mounting still further. He should be made to understand that the second change or blessing or deliverance received, which he mistakenly thought a finality was only an incident, a very important one to be sure, but after all only an incident, just as was the first change, in the great ongoing life of the Christian, that life which should be a perpetual forward march from the beginning point

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of conversion to the glorious consummation in the skies. And he should learn that it did not necessarily bring him into a very advanced state of grace. It renewed his loyalty, his perfect loyalty which he had at the start, but from which he had insensibly, unintentionally fallen away. Beginning again now a perfectly loyal Christian on a higher plane of knowledge and getting a much more intelligent grip on the method of procedure to be used for healthy growth, he is to press on toward the glorious ideal of complete Christlikeness which he sees looming up with ever increasing clearness and beckoning him ever on.

This onward going, so far as it is healthy and normal, will be characterized by intense desire to know ever more and more what are the possibilities of divine grace or of Christian achievements in this life and to realize them increasingly in the daily walk. A thoroughly earnest Christian, perceiving that the absolute ideal of an entirely Christlike life is out of the question, sets himself with all eagerness to prove just what is the uttermost salvation attainable, just what are the limits of growth to

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a mere human being hampered by ordinary flesh and blood, just what is the highest degree of perfection to be reached here. This, of course, means, in the first place, study; and in the second place, a progressive mastery of all that is involved in faultless character or the perfect life. It means loving and serving God each moment with all present powers together with a persistent effort to increase those powers, to know Him better and so be able to do more for Him. How can we know the mind and will of the Master unless we apply our mind to it? How can we carry out indefinitely the content or result of our thinking without the very greatest painstaking, ever new inventions, as it were, for the promotion of largest purity? This is the divinely appointed way. Saintliness is both a science and an art, something to be learned, something to be practiced, something in which only much labor will make really perfect.

Let us look, then, a bit before closing this chapter at some of the traits or qualities which will stamp him who is far on in Christian living, and is steadily climbing the ultimate

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heights of being. For one thing, he will recognize, will be forced to recognize, that more and more exact conformity to the will divine is the chief mark of Christian growth. This must be so since the final goal is perfect union with the divine will or oneness with God. The sooner one learns that religion resides in the will chiefly, and not simply or mainly in the feelings, in the volitions rather than in the affections, the better for his progress. Rightness of will is a more intelligible and effective phrase than purity of heart. It is true that we are commanded to love; but the very fact we are *commanded* shows that the kind of love meant is not a mere emotion, (for this latter is not subject to command), but a volition which we are fully able to put forth. The will is the executive of our composite being, and stands primarily for the total man; it is on the throne, holds the scepter, gives the orders, and in turn receives them from the higher power. The supreme end of our creation is to make us, by free, persistent, habitual choice, one with our Creator, so that we will what He wills; and this includes loving what He loves, hating what He

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hates, and choosing what He chooses, for the will enters into all these things. We shall do, when this state is reached, as He would do if He were in our place; so that we may fairly be said to represent Him and reproduce Him; He lives and feels and acts and thinks in us. It is our life task to get as closely as possible and as rapidly as possible to this ideal. He is in the right place, he and only he, who makes the will of God the only rule of his life, he with whom pure love governs and pervades all his thoughts, feelings, words, actions, and prompts every volition without the slightest exception; he who neither feels nor exhibits any temper that does not perfectly reflect the image of Christ.

The clear-thinking, spiritual athlete, one through whom the divine life freely expresses itself, will also recognize that God's will becomes known to us in actual life by the things which it orders or permits to happen. And hence our business, if we aspire to high godliness, is to unite promptly and heartily with all events. There is no other path to perfect peace than this one of joyful acceptance of

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whatever God sees fit to send in little things as in large, in so-called afflictions as well as in so-called blessings. On this basis everything which befalls us comes from God for our good, is a godsend, a providence. The loving Father takes nothing from any of His children but in order to give them something better in its stead. He who assumes this position has a sure, safe basis for implicit, unfaltering trust in the Lord, which is at once most reasonable and most blessed, grounded in good sense and leading to unalloyed felicity. It is based on straight, solid science and irrefutable philosophy (for both of these teach that God is the source of all motion in the physical universe), while at the same time it is abundantly buttressed by the Scriptures, and bears the soul on to irrepressible exultation. It in no way affords countenance to pantheism, fatalism, or Calvinism. It does not imply that God in any way sanctions sin; for sin, strictly speaking, is wholly in the wrong volition, wholly within where God has no control. It does not prevent us from striking the strongest possible blows against what we deem to be evil; for it is clearly a part of

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God's will concerning us that we be active in putting down whatever is doing harm, while we are passive in our reception of whatever comes to us as an accomplished fact in spite of our endeavors to make it different.\*

A life on these lines is not disquieted or disappointed, not troubled or terrified, knows not what it is to doubt, has "nothing to wish or to fear." Being wrapped up in the will which always comes to pass, whose transcendent beauty and surpassing excellence it increasingly adores, perfectly indifferent to everything else, how can it know anything but satisfaction from moment to moment? As Faber, one of the past masters in these things, so well says:

"I have no cares, O blessed Will!  
For all my cares are Thine;  
I live in triumph, Lord, for Thou  
Hast made Thy triumphs mine.

He always wins who sides with God,  
To him no chance is lost;  
God's will is sweetest to him when  
It triumphs at His cost.

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\*Whoever is interested in a fuller discussion of this profound, yet most practical subject of Divine Providence, will find it in a volume called "The Life Ecstatic," published by the American Tract Society.



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Ill that He blesses is our good,  
And unblest good is ill;  
And all is right that seems most wrong,  
If it be His sweet Will!"

Such a one, so far as he has attained to perfectness of faith—a faith that is fully assured, unfaltering, fire-proof, unshakable by the tempest's might, defiant of all foes and woes, fearless, firm, and immutably fixed in God—will find every moment and every spot filled with God, filled with the love and power and wisdom of the Heavenly Father, will have a complete and permanent realization of the intimate personal presence of the Savior, so that there is habitual communion with Him, and nothing can occur but what is improved and applied for spiritual profit, compelled to bring more of His likeness.

This faith, joined with fullness of love, will show itself in a marvellous religious buoyancy, in a brightly beaming face, stamped with exhilaration and ecstasy, sparkling with happy thoughts, flaming with joy in Jesus, lighted with sweetness by an unselfish longing for the welfare of others, radiant with good will to all as one who possesses a glad secret that all

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ought to know—a face where the bugles blow, the bands play, the bells ring, the banners of true gladness show, and all heaven pours its hallelujahs through the features. There is a very close connection between holiness and happiness; the highest life is the happiest.

Heavenly-mindedness belongs of right to such a one, for the divine presence realized in the largest degree is heaven. He lives “in the heavenlies,” sits there with Christ, blessed with all spiritual blessings in Him, all things put under his feet, as one who tastes “the exceeding greatness of His power toward us who believe,” (Eph. 1:3, 19-23; 2:6). He “tastes e’en here the hallowed bliss of an eternal home.” Having no slightest controversy with God at any point and dwelling in His presence constantly, he is of paradise possessed, he has that “inheritance of the saints in light,” where there is no darkness at all, no night, no tears, no death. Such stand day and night in His presence. They sing to Him and serve Him and see His face. For such a one heaven is not simply or chiefly a glorious prospect, it is a present aspect. It has more than dawned upon

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him; it has poured into his soul "the light that never was on sea or land;" it has given him to be attended by that vision splendid which naught can cause to fade away into the light of common day.

A life such as we are attempting to describe, on the mountains of God, has peculiar relations to temptation. The assaults of the adversary have changed in their direction and in the reception they meet. So far as they are recognized as being from the evil one they have no attraction. "Temptations lose their power when Thou art nigh." And since He is always thus nigh, on these heights of divine glory, Satan is rebuffed with ease whenever He plainly appears. The bias toward evil being now so nearly straightened out or reversed, there is very little trouble in holding the sensibilities and susceptibilities in perfect control by reason and conscience. The only danger is lest the evil presented with superhuman subtlety and wrapped in thick disguises be not recognized at once for what it is, and so through lack, perhaps, of absolutely perfect watchfulness, there comes to be some slight tampering with what

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taints. The subtlest, most dangerous temptations are incitements to take the less perfect but more pleasing of two ways to reach a right end. As a rule, this hero of a hundred successful fights, skillful in detecting the first approach of ill, is now "more than a conqueror," and has no need to struggle, but calmly monarchs the scene, supreme ruler of all circumstances.

This life, once more, is marked by a red-hot enthusiasm for Jesus, is filled with the incomparable preciousness and sweetness of that wondrous name. It is fairly on fire with love for Him. It cries, "None but Christ."

"Not I, but Christ be honored, loved, exalted,  
Not I, but Christ be seen, be known, be heard,  
Not I, but Christ in every look and action,  
Not I, but Christ in every thought and word."

Although "once it was the blessing, now it is the Lord," the Blessor. Once it was His gifts, now it is Himself. Once we sought to help Him, now we let Him use us. Once we wanted power, now is it the Mighty One who alone sufficeth. We seek to do all *in* Christ, in vital union with His strength, *for* Christ, out of love to Him, *unto* Christ, as seeing Him in the per-

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sons to whom we minister, and *as* Christ, whom we represent since He is in us and we are He, or at least His own brothers.

Praise the Lord that this supremely beautiful life, marked by an ever greater and more rapid approximation to the matchless image of the Savior, may indeed be ours! It may, if there be an overmastering passion for the divine glory, a deep enthusiasm for goodness, and for an entirely consistent walk. It may, if we keep on the line of discovery determined to find out for ourselves all that the saints in Scripture or out of it have found out for themselves. It will, if we prize it enough, and take the right steps to reach it. We shall thus become companions of the order of salvation, knights of the Holy Ghost, belonging to the highest royalty, the seraphic, nay the divine!

## CHAPTER SEVEN.

### METHODISM'S DISTINCTIVE MISSION.

THE increasing sentiment for Christian union in these days puts denominationalism to the task of self-justification. The petty sects, which still seem multiplying, grow exceedingly ridiculous, and even the larger branches of Christ's one Church feel challenged to show cause for their separate existence. What is Methodism's reason for being? The Episcopal Address at the beginning of our book of Discipline has from time immemorial contained this statement: "We believe that God's design in raising up the Methodist Episcopal Church in America was to aid largely in evangelizing the continent, and to spread Scriptural holiness over these lands." In the Historical Statement which follows it are quoted the words of John and Charles Wesley in regard to the rise of Methodism in England that "God thrust them

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out to raise a holy people." This fully accords with all the known facts, and will not be questioned by any. The disgracefully low condition of religion in England stirred the heart of Wesley and his associates, moving them to a determined endeavor to bring about a different state of things. It was not a new organization they were after; that came incidentally. It was not even a new doctrine, so much as a new emphasis on the practical experience of the fullness of divine grace. Mr. Wesley, writing to Robert Carr Brackenbury, Esq., in 1790, not long before he died, with regard to "full sanctification," said: "This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly He appears to have raised us up." At an earlier time he wrote to Freeborn Garrettson: "The more explicitly and strongly you press all believers to aspire after full sanctification as attainable now by simple faith, the more the whole work of God will prosper." A vast number of similar words confirming this, from Wesley and early Methodist writers, are on record and hardly need detain

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us here. They go to show most conclusively that inward and outward holiness of a high order, in all its branches and applications, was explicitly, strongly, constantly preached, and was considered the key to success. It is a fair inference that in the opinion of the founders this was that which mainly made the Methodists different from other religious communions.

It was originally the same in this country. Bishop Asbury writes: "I am divinely impressed with a charge to preach sanctification in every sermon." Bishop Whatcoat was pre-eminent for this, as one who knew him well testifies: "Holiness was his constant theme. He did indeed walk in the light of God's countenance, enjoying the blessing of perfect love more than forty years." Bishop McKendree wrote to Summerfield, urging him "to insist much on full salvation, a salvation from all sin unto all holiness, and build up the Church herein." The biographer of Bishop George says: "Holiness of heart and life, as inculcated by Mr. Wesley and his coadjutors, was his constant theme in public and in private." Dr. Bangs,



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in his history of the Methodist Episcopal Church, speaking of the preachers of early Methodism in these parts, remarks: "The doctrine more especially urged upon believers was that of sanctification or holiness of heart and life; this was pressed upon them as their present privilege depending for its accomplishment now on the faithfulness of God who had promised to do it. It was this baptism of the Holy Ghost which fired and filled the hearts of God's ministers at that time."

Dr. John McClintock, than whom no one was better qualified to speak on the subject, in his Centenary Address at New York, in 1866, gave this opinion: "Knowing exactly what I say, and taking the full responsibility of it, I repeat, we are the only Church in history, from the apostles' time until now, that has put forth as its very elemental thought the great central, pervading idea of the whole book of God from the beginning to the end—the holiness of the human soul, heart, mind, and will. It may be called fanaticism; but, dear friends, this is our *mission*. If we keep to that the next century is ours; if we keep to that the triumphs of the

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next century shall throw those that are past far in the shade. There is our mission, there is our glory, there is our power, and there shall be the ground of our triumph. God keep us true!"

The various Episcopal or Pastoral Addresses at many General Conferences tell the same story. A few quotations may be sufficient to indicate the general tenor. One in 1824, to which are affixed the names of Bishops McKendree, Hedding, Soule, George, and Roberts, says: "Do we come to the people in the fullness of the blessing of the gospel of peace? Do we insist on the witness of the Spirit and entire sanctification through faith in Christ? Are we contented to have the doctrine of Christian holiness an article of our faith only, without becoming experimentally acquainted with it; or are we pressing after it as the prize of our high calling in Christ Jesus? If Methodists give up this doctrine of entire sanctification or suffer it to become a dead letter we are a fallen people. It is this that inflames and diffuses life, arouses to action, prompts to perseverance and urges the soul forward in every holy exercise and useful work. If the Methodists lose sight

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of this doctrine they fall by their own weight. Their success in gaining numbers will be the cause of their dissolution. Holiness is the main cord that binds us together—relax this and you lose the whole system.”

In 1832, the Pastoral Address includes the following: “When we speak of holiness we mean that state in which God is loved with all the heart and served with all the power. This, as Methodists we have said, is the privilege of the Christian in this life. And we have further said that this privilege may be secured instantaneously by an act of faith, as in justification. Why then have we so few living witnesses that the blood of Jesus Christ cleanseth? Among primitive Methodists the experience of this high attainment in religion may justly be said to have been common. Now a profession of it is rarely to be met with among us. Is it not time to return to first principles? Is it not time to throw off the inconsistency with which we are charged in this matter? Only let all who have been born of the Spirit seek with the same ardor to be made perfect in love as they sought for the pardon of their sins, and soon will our

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class-meetings and love-feasts be cheered by the relation of experiences of this character as they now are with those which tell of justification and the new birth.”

Similarly in 1840 we have this: “The doctrine of entire sanctification constitutes the leading feature of original Methodism. But let us not suppose it enough to have it in our standards; let us labor to have the experience and the power of it in our lives. Be assured, brethren, that if our influence and usefulness as a religious community depends upon one thing more than any other, it is upon our carrying out the great doctrine of sanctification in our life and conversation. When we fail to do this, then shall we lose our pre-eminence; and the halo of glory which surrounded the head and lit up the path of our sainted fathers will have departed from their unworthy sons. O brethren, let our motto be, ‘Holiness to the Lord.’ ”

The Centennial Conference of American Methodism which met in Baltimore, in 1884, reaffirmed the faith of the Church, using the following language: “We remind you, brethren-

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ren, that the mission of the Methodists is to promote holiness. This end and aim enters into all our organic life. Holiness is the fullness of life, the crown of the soul, the joy and strength of the Church. It is not a sentiment or an emotion, but a principle inwrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism this doctrine is preached and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject. Our founders rightly interpreted the mind of the Spirit, and gave us the truth as it is in Jesus. Let us not turn from them to follow strange light, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then in the steady line of consecrated living go on to perfection."

In 1888 the Bishops say: "In all of our Conferences we have urged upon the ministry increasing attention to the doctrine and experience of Christian Perfection as taught in our standards and have done this conscientiously, believing that in large measure the effi-

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ciency of Methodism in evangelical work depends on adherence to the testimony she has always given to the belief that holiness is the privilege of all God's people on the earth. Methodism is rooted and grounded in this faith, and we accept it as our providential mission to 'spread Scriptural holiness over these lands.' "

In 1896 they declare: "Our great anxiety is to care for and intensify the spiritual life of the Church. All our sufficiency is of God. How to increase His abiding and control in the life and heart must be our constant study. We and we alone can make our Church anything more than one organization among a thousand others. We and we alone can make it a great agency of God for conquering this world for Christ."

In 1908 they say: "Until there is a fuller acceptance of the doctrine of perfected love as the privilege of the believer in this life we can not feel it to be our duty to always stay out of communities sufficiently occupied as to numbers but not as to testimony."

Thus the latest utterances, no less than the many earlier ones, bear witness to the fact

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that we have as Methodists a special mission to which, in the judgment of our chief pastors, we need to be more thoroughly awake than we customarily are. We have no monopoly of it in these days, and there is some danger that we are losing our leadership in the matter. Those trained in other communions have become enamored of the beauty of this high experience and bid fair to excel in its advocacy those who should have showed them the way. It is at least true that the books on this subject which have had the widest circulation in late years and have done the most to tone up the spiritual life of the Churches have come from non-Methodists;—such books as Mrs. H. W. Smith's "The Christian's Secret of a Happy Life," R. P. Smith's "Walking in the Light" and "Holiness through Faith," John McNeill's "The Spirit-Filled Life," Miss Smiley's "The Fullness of Blessing," Mahan's "Baptism with the Holy Ghost," the works of Andrew Murray, D. L. Moody, and S. D. Gordon. It is also true that for a good while now there has been an ominous silence on this subject in our leading pulpits and in most of

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our camp meetings, in our Church papers, in our great Conventions and Conferences, and in most of the channels of our connectional life. In a series of twelve volumes published a few years ago by the Book Concern, embodying the deliverance of leading Methodist preachers, selected by themselves, out of one hundred sermons not one was upon this theme. It is very seldom that it is given right of way in any large assembly or representative gathering. In short, there are many indications that something is the matter, and that if Methodism is to fulfill her distinctive mission there should be a new departure forthwith.

The need of this new departure is emphasized in more than one direction. There has been of late not a little inquiry and discussion as to the reasons for our small increase of membership in recent years. Various theories have been put forth, hinging for the most part on doctrine and polity. We do not believe the cause of our comparative inefficiency lies mainly there. It seems to us that we must look chiefly to the low state of spiritual life in our Churches, to the paralysis of spiritual power and the



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prevalence of the worldly or lukewarm element that will not endure sound doctrine as to what the genuine following of Christ means. We are persuaded that the desired change in our statistics would come if there should be from our altars a concerted and persistent urging upon the people of their duty to be in a very decided and definite sense all the Lord's. It stands to reason that in a religious organization unless there is a deep interest in religion, in the things of the Spirit, not much real progress can be made. It is popular to emphasize evangelism, and this, of course, is very important. But it is only half the battle. Fully as indispensable, lying back of evangelism, because giving the consecration which leads up to it and the character which makes the word of appeal weighty, is the campaign for larger personal holiness. To get believers fully saved means quite as much to the Church as to get outsiders brought in. How can Christians talk very impressively to the unconverted when conscious that they themselves are unwilling to measure up to their privileges and answer the call which God is making upon them? If a

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full measure of attention were given to this matter by pastors and people, what victories would come! The breath of a new, diviner life would blow over the dry bones; they would stand up as living men ranked in battle array; they would march triumphantly against the foe; there would be results of the most cheering, Christ-honoring sort. And there is nothing else that can accomplish this.

What is the trouble? Why can not this be done? It never was done as much as it should have been, or as was desirable. There was always a backwardness on the part of many, a turning from the cross, a spirit of compromise. That, no doubt, must be expected to a certain extent in every age. It seems to be inherent in human nature. Not all have sufficient determination or energy or independence or courage to mount the heights. Not all have enough discernment to perceive the genuine values of things, to see what is really worth while. Not all have those inward appetencies and affinities which turn them strongly toward the blessed life, which lead them to respond fervently to the divine call. Some are easily

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satisfied with a restricted measure of goodness, too easily we may think, but it is not for us to judge their qualifications and responsibilities; we do not know them well enough, we overestimate, perhaps, the little that has been given them and so do not make enough allowance for the little outcome. We must not expect a great deal from some people, or perhaps from most people. It is not likely that God expects a great deal from them.

But while this frank admission must in reason be made, it must also be said that a very much larger proportion of the Church than now manifest interest in full salvation might and should be drawn into it. And one great cause why they are not, would certainly seem to be the needless odium that has become attached to it through the blunders and bad management of most of its advocates. It will have been noticed by the reader that in the Episcopal Addresses quoted above a certain set of terms are used such as "entire sanctification," "holiness," "Christian perfection," "perfected in love." And in that put forth in 1852 the people are specifically exhorted to "adhere closely to

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the ancient nomenclature" and not to change even the phraseology employed in the writings of Wesley and Fletcher, nor let them be "superseded by more recent writers on the subject." In consequence of all this, and from other causes, it has come about that the old phraseology has been tenaciously insisted upon, made a matter of partisan loyalty and denominational consistency, and has grown to be the worst kind of a stumbling-block and barrier in the path of the spiritual progress of the Church. These traditional and more or less artificial phrases have not been carefully defined, and have gathered about them implications which made their use exceedingly offensive and practically impossible to a very large class of the most judicious and earnestly religious minds. Until this hindrance is removed the doctrine so important and precious to Methodists will not get the hearing it deserves, or command the suffrages of those who otherwise would be its friends.

It is high time there was a close inquiry as to just what is really essential and what is accidental and quite unimportant in the set-

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ting forth of this great truth, this glorious doctrine which from the beginning has stood so close to the center of Methodism's peculiar message and largest effectiveness. May there not be a statement which shall preserve and safeguard all that is of primary consequence and, by lopping off extraneous matters, secure that these fundamental ones shall have the emphasis they so much need and deserve? It seems so to us. We are very sure that the real strength of Methodism has not consisted in idle and fruitless speculations as to whether a person was made perfectly holy, by the exertion of Divine power, "in the article of death" as it was called, in the exact moment of the severance of the soul from the body, or a few moments before; or whether the word sin could properly and strictly be applied to the infirmities and defects that come from our disordered body and mind; or whether there was a direct unintelligible witness of the Spirit to the instantaneous, mysterious extraction of what were queerly called the "roots of bitterness" supposed to be imbedded somewhere in the depths of one's being. No, these theological

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quiddities and quibbles are matters which might well be left in abeyance or dismissed wholly as unprofitable conjectures well calculated to breed endless and needless discussion full of perplexity to the simple-hearted seeker after the uttermost salvation.

The strength of Methodism has lain, as we look at it, in its insistence that Christians, now, by an immediate act of faith, a distinct second work of grace, should come into a new relation with God characterized by a passionate, all-consuming love for Him, a loyalty that straight-way obeys every known command, and a power that makes victory over all temptation easy as well as service in His cause effective and delightful. That which has differentiated Methodism from other Churches, and still does so in great measure, has been and is the fact it emphasized a second change or deliverance or conversion, as distinct as the first, closely corresponding to the first, brought about in the same way by God's Spirit in response to consecration and faith, and doing for the believer very much what that did for the sinner, putting him on a higher plane where he had a wider

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outlook, a deeper peace, and was very much nearer to the Lord. It is at this point most surely that Methodism has won her main triumph and done her greatest service to the world. Other Churches have furnished isolated examples of great saints, perfected through suffering and stamped with an inextinguishable longing for full conformity to the whole image of God. Other Churches have presented a high standard of Christian attainment, certain "counsels of perfection" which have been made very alluring. But ours is the only Church that has made central in its system this conception of a Christian life of entire devotedness, reached not as the result of long toiling, through good works, as it were, but suddenly as the answer of God to the faith that claims his promises in the present tense. Methodism has laid its emphasis here, on the practicability of this experience as an instantaneous attainment, and its absolute necessity for highest usefulness and enjoyment. It has pressed this home, when at its best, with all urgency and with many delightful consequences. The drawback has been (what a pity!) that because of some in-

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felicities and mistakes of statement, because of failures to discriminate as to just what could be obtained in a moment and what must await extended practice, because of the unwise, erroneous terms employed, it has had to spend a good deal of its time in checking the extravagances that have come about and rebuking the fanaticisms that have so plentifully sprung up.

If this be so, if Methodism stands pre-eminently for this higher life of perfect loyalty as the one normal regular consistent Christian life worthy of the name, to be rightfully demanded and expected of its people now, to be grasped by an instantaneous act of present faith and attended by God's Spirit empowering for service, then Methodism is untrue to its mission, not when it changes its nomenclature to adapt it to modern ways of thinking, not when it lops off and leaves out this or that non-essential which has been proved to be unsupported by clear reason or soundly interpreted Scripture, but when it gives up or slurs over the appeal for an immediate committal of all to God, a committal so accompanied by an ap-



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propriating faith that it shall be followed by a distinct, definite epoch-making renewal of the inward man, marking a changed attitude of the soul toward all questions of duty and a fullness of the Spirit's power before unknown. With this appeal left out, Methodism becomes an essentially different thing. With this appeal retained, there may be many minor modifications which so far from weakening its force shall greatly strengthen it.

It should be specified that this inward renewal or transformation is not a finality, precluding further progress in this line, but is an installment making further progress much easier than it is; not "the culmination of God's work in us," or the absolute consummation and completion of all sanctifying processes, but a step upward, to be followed by other such steps as God may subsequently show are needed. The little phrase, "up to light," is all that is needed to safeguard the whole matter. They who reject this because it was not used by the fathers are imperiling a great deal for the sake of a very little, are failing to grasp the kernel of the matter and allowing themselves to be en-

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tangled in the shells and husks. It is because of the insistence on these outworn details that a disgust has arisen with many, leading them impatiently to thrust away the whole thing. Surely it is wiser to give a rest to the old polemic with Calvinism as to the exact meaning of sin, and the exact time when all depravity is removed, and other such non-essential matters. They are not worth the labor which has been expended upon them; at least they are not worth continuing at this day. The important point is that the Church or the Christian believer shall be all the Lord's just now, consecrated and sanctified up to the full measure of present consciousness and pledged to press on as rapidly as possible to still further conquests over evil, free from all known sin and ever open to further enlightenment as to duty, further revealings of the possibilities of growth.

Here, then, we may and should take our stand at any cost. If there be opposition to this, as there will be from those who do not wish to be obliged to face embarrassing questions as to worldly amusements, or business irregularities, or indulgencies of appetite and

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temper and covetousness, such opposition must be firmly met and shown up in its true colors. It will not be opposition that can any longer hide behind plausible or defensible objections to the mode of presentation, to a false psychology, or to the use of Scripture words in unscriptural meanings. Ignorant people will no doubt still talk glibly about that which they do not understand. The erratic and misguided will still attach themselves to this glorious truth and bring discredit upon it. Inconsistent conduct on the part of some loud professors, who do not, perhaps, after all, mean to profess what their language naturally conveys, will still be a stumbling-block, disinclining some others even to appear to be at all mixed up in the matter. But all this may be put aside as incidental to the struggle of any great truth for proper recognition, something to be naturally expected and that need not have weight. While with the one hand Methodist leaders are obliged to repress disorders and correct misapprehensions, with the other hand they surely may beckon forward the hosts under their care, may put to their lips the trumpet that shall

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summon the Church to arise and march. There is pressing need of such a battle note, such a clarion call. If it could sound through all our borders, clear and loud and long, in words that would carry conviction without awakening needless criticism or confusion, a benefit would be conferred upon Methodism directly, and upon the whole Israel of God indirectly, that no one can measure. It would transform the Church into a conquering legion, an overwhelming force, by which the armies of the aliens would be shattered. We trust the time may soon come when this both can and will be done.

In spite of all that has been done in this direction by other denominations, in spite of their large approach to us and our large approach to them, Methodism has yet a peculiar responsibility to this theme. Her history counts for much. The traditions of other days can not be overlooked. The fathers speak to us from their graves. The old-time religion is the one thing that will save us from the demoralization of prosperity which is somewhat upon us, from the worldliness and decay which seriously threaten. Only as the spirit which

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was so prominently stamped upon the Church of that former day is predominant now can we take the world for Christ. With that spirit, joined to our increased wealth and education and other advantages, we could sweep everything before us. Surely we may have their red-hot earnestness, their boldness, their thorough-going devotion, their heroic endurance, their sublime endeavors, their fearless proclamation of the power of God to save from all sin. Let "Holiness to the Lord," in no narrow or partisan or technical sense, but in its largest inclusions and deepest infusions of spiritual might, be kept broadly inscribed on our banners. Let us make very prominent our profound conviction that, in addition to the rudimentary holiness common to all believers and without which no man can see the Lord, there is a higher holiness to be obtained by those believers who thoroughly repent of the sins which they have committed since conversion, to be obtained by faith at any time when they are ready intelligently, unreservedly, and irrevocably to give up all which the Spirit shows them of sinful self, to be obtained the sooner

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the better since great enjoyment and great effectiveness for service depend upon it; and in addition to this higher there is a highest holiness, still further on, awaiting much larger increments of knowledge and the necessary discipline of suffering and long practice which life as it continues will not fail to bring. In this way shall we maintain the lead on this great subject which belongs to us by right. In this way, grasping all the good that was in the past while keeping clear of its deficiencies, retaining the burning heart without the wild fire, the zeal combined with larger knowledge, the old substance of doctrine in newer dress, we shall reach the largest and most permanent success.

## CHAPTER EIGHT.

### SOME INTERESTING QUESTIONS.

A VARIETY of minor topics having very intimate practical relations with the general subject under scrutiny it has not been found convenient to treat in the previous chapters, or if they have been touched upon it has been but slightly and incidentally. Hence it seems well just here to present, in that catechetical form which promotes distinctness and compactness of thought, a number of inquiries which have been more or less matters of debate in Methodist circles and publications for many years. We make no pretensions to the infallible settlement of them, but we have given them much attention, and, as St. Paul says, we think that we also have the Spirit of God. At any rate our discussion would not be complete were these points omitted.

1. *How far should we accentuate "the sec-*

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*and blessing?*” So far as the term goes, it is not perhaps the best. It lies open at least to the objection of giving undue prominence to the emotional side of the great experience, and it is sometimes remarked with propriety that we should fix our thought on the Blesser rather than on the blessing. This is true. The increasingly appreciated, apprehended, and appropriated Christ is the one source of our progress and of our victories. Nevertheless, in all effective, triumphant Christianity feeling has a large place. Methodists of all people can not afford to depreciate or suppress emotion. Even St. Paul, with his clear logical intellect, had times when the revelations of divine grace were overwhelming, when it seemed to him that he had been caught up into Paradise and had been listening to unutterable things. The Scriptures have much to say about “the blessing of the Lord,” “showers of blessing,” “the fullness of the blessing.” So this term does not seem to us particularly objectionable. But there are plenty of other words meaning substantially the same thing which may be used



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if one prefers. We may speak of a second rest, a second conversion, a second deliverance from sin, a second change, a second distinct work of grace, a second crisis or epoch or transformation. John Wesley frequently used the term "second blessing." Charles Wesley sings, "Let us find that second rest." It is an old Methodist phrase. If the associations with it in some quarters have come to be offensive, it need not be pressed. No one term should be exclusively employed, lest undue significance should become attached to it. But we deeply feel that the fact behind the phrase—a distinct acquirement subsequent to regeneration, similar to that, and as properly called second as that is first—can hardly be made too much of if the Church is to be lifted out of the fog of low desires into the sunlight of glad communion, with a clear path leading up the heights. The second blessing or change is needed to deliver from a second-rate type of religion. Methodism can not rightly fulfill its mission without putting great stress on this marked accession of holy love, this divine deepening

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of the soul's inner life that sweeps it clear from all conscious or half-conscious disloyalty to its Lord.

2. *What is "making a hobby of holiness?"* For holiness in its larger meaning, that is godliness, one can scarcely have too deep a passion. Yet even pure and undefiled religion may be pressed on the attention of the careless unseasonably and in a way to repel rather than attract. Still more is this the case when a person devotes himself to a special doctrinal presentation of the subject and emphasizes disproportionately certain non-essential technicalities or controversial aspects of the theme, when particular terms or shibboleths are elevated into an importance not belonging to them and persistently thrust forward at all times with an air of infallibility and pugnacity, as though nothing else was worth thinking or talking about and no other view was possible. This course has done great harm. One must be broad as well as intense, must have judgment as well as zeal, must be guided by reason as well as emotion. Yet it should also be recognized that the taunt of hobby ridding is often made un-

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justly by those living half-heartedly, who wish to quiet their conscience and stifle conviction. To mention high godliness at all is to mention it too often for some who wish to be let alone in their indulgence of questionable practices. Nothing is cheaper and meaner than a sneer. There is no argument in it. There is, on the whole, far too little rather than too much emphasizing of full salvation.

3. *How definitely should we make a "profession" of high attainments?* A frank and clear confession or avowal at proper times and places of what God has done for us is surely in order. We are witnesses for Christ. There can be no doubt that a plain, straight-forward relation of experience, in all honesty and humility, has often been the means of doing great good. It need hardly be said that strict truthfulness should be observed and propriety not violated. False modesty, which is not true humility, covers up a great deal of light of which God's world and work have need. Let this big bushel be removed that the light may shine and the Lord be glorified. There is no necessity for using great swelling words or objectionable

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and incomprehensible expressions. We are apostolically directed to give no occasion of stumbling in anything that our ministration be not blamed, and to take heed lest our liberty become a stumbling-block to the weak. There are some things lawful that are not expedient and that edify not. We should study with care our forms of expression. We should use no cant. But to let our mouth be stopped for no reason is quite a different matter, and does much harm both to ourselves and others. Ministers especially should set an example in this thing. It is their duty and privilege to take the lead in their Churches and let no one of their members go beyond them in goodness or in devotion to true holiness, and to head off factions by maintaining their spiritual supremacy. While talk is not salvation, it has close relation to it, and is fully as important in its connection with the second work as with the first or conversion. Talk is sometimes called cheap, but silence, when speaking was a duty, has cost many people dear, bringing them heavy loss.

4. *What propriety is there in the phrase*

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“*made perfect in love?*” Very little indeed at the present time. It over-emphasizes the divine factor and ignores the human. We know that God does not make or create character, whether of the highest or the lowest sort. It is the result of the concurrent action of many forces, a combination of the divine and human elements. God can not make us perfect either in love or in anything else which requires the co-operation of our own will. If it be said that this co-operation is taken for granted, even then the expression is faulty. We have shown in a previous chapter that perfection in love implies a great deal more than is commonly conceived by those who use the term so glibly and superficially, implies no less than a perfection in all the elements and aspects and manifestations of love, such as are delineated, for example, in 1 Cor. 13, a godlike perfection, since God is love, a perfection which very few, with full apprehension of their words, would for a moment think of claiming. Who would dare stand up and declare, I was at such a time by divine power instantaneously made perfect in love, in patience, in humility, in unselfishness

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(including all its subtler, less commonly comprehended forms), in self-control, in meekness, in trust, so that I have not for many years failed at all in any of these things? It would seem that only a very ignorant and very conceited man could do this. Yet our young ministers are required at the bar of the Conference to declare without equivocation or mental reservation that they expect to have this magical and impossible transformation wrought upon them. If it be said that it means to them something entirely different and of no particular importance, something each man can understand as he pleases, then it seems to us that to ask it at such a solemn moment is trifling with the occasion, is unfair both to the questioner and to the questioned, and is wholly indefensible. It seems to us more than time that this Disciplinary question was radically changed or omitted.

5. *Just what can be obtained at once from God in answer to faith?* The word instantaneous has an important place in Methodism's position as to the processes of salvation. We have always believed in sudden conversions, in a

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quick conscious transition from darkness to light, quick in its culmination although preceded perhaps by very considerable preparation. Justification by *faith* has seemed to us to imply this, for faith is a definite laying hold of God's promises in some particular instant, a momentary act or operation of the mind. And, since sanctification is equally a work of grace conditioned on *faith*, that especially epochal part of sanctification which takes place at the second crisis is wrought in the instant that faith sees its privilege and claims the promise. There is a definite moment, fiery, convulsive oftentimes, when the soul decisively turns with loathing from all known evil and with the whole strength of its nature adheres conclusively to God. In that moment there is an apprehension and appropriation of Christ to such an increased degree as marvelously to invigorate and strengthen the moral faculties so that the rebellious and disturbing tendencies of the inner nature not wholly subdued at regeneration are much further made right, proportionately to the light given and the faith the person is thereby enabled to exercise. In

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other words, the predominance of holy love, or the life divine, is very greatly increased, enough so as to inaugurate a shining era in experience and signally change the character. It is one of the great hours of life when, usually with a shock of feeling, one is lifted out of the ruts of old habit and the soul is thrilled with a new undreamed-of liberty which puts a new aspect on existence.

6. *Just what in Christian experience or attainment necessarily requires time?* The acquisition of knowledge. And so much depends on increased knowledge that this specification includes a great deal. The author of Hebrews reminds us (5:14) that the senses are exercised to discern good and evil "by reason of use." St. Paul (Col. 1:10, margin) speaks of our "increasing by the knowledge of God." We love God in proportion as we know Him. A perfect love without perfect knowledge is not possible. Until we are acquainted with God's requirements we can not intelligently and effectively comply with them. Both our sin and our consecration have the closest possible connection with knowledge, the sin being aggra-



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vated by it and the consecration aggrandized. Low attainments in Christian knowledge mean a feeble, faltering, and partly carnal life. A man with low powers of moral discrimination, however fervent his feeling and sincere his purpose, will be a very imperfect, unsatisfactory Christian. The suffering and discipline of life have a very important part in the perfecting of character, in its sweetening and solidification. The improvement of many, if not most, people in this particular as they grow older is very noticeable. Nothing but long practice can make us perfect in the quick recognition of God's will as shown in events and the immediate acceptance of it as best. The bringing of the whole nature (thoughts, desires, affections) into complete harmony with the universe which the Spirit of God actuates, is not a matter to be finished in a hurry or done with a jump. The thorough renewing of the inward springs of life, the reducing to perfect harmony of the entire kingdom of the soul in its remotest outlying districts, the identifying of the moral personality with the ever receding and enlarging ideal, the substituting of right habits for

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wrong in all departments of one's being as larger light on what this covers streams in—all this requires time, and must be worked at as long as we live.

7. *Must we be "emptied" before we can be "filled?"* There is a certain amount of plausibility in the figure looked at from one point of view, since consecration must precede faith. But more carefully considered, the figure is seen to be essentially incorrect and misleading. As a matter of fact the negative and positive works go on simultaneously in the soul. The destructive and reconstructive processes proceed side by side. Just as far as one dies unto sin he lives unto God. Just as far as one puts off the old man he puts on the new man. More light always implies less darkness, more knowledge less ignorance, more wisdom less folly, more strength less weakness, more beauty less ugliness, more love less selfishness. In the same way more of the grace or favor of God implies less in us which is contrary to God's nature—that is, less depravity. There can be no vacuum in the soul. As we are emptied of evil we are filled with righteousness. The spiritual man

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comes to life as the natural man goes to death. As self goes out Christ comes in; and it is the indwelling Spirit of Christ which increasingly pushes self out and works the gradual transformation. The divine life developed conquers sin. There can be no instant when we or any of our powers are simply neutral, neither in favor nor disfavor with God. We must be at all times either one thing or another, and at no two moments are we in precisely the same state. The decrease of depravity or sinfulness, and the increase of holiness keep always even pace. They are not really two things, but one and the same thing looked at from different sides, like the decrease of darkness and the increase of light. A man is not absolutely free from all depravity, all the inevitable consequences of sin, until he is absolutely established in the largest development of every Christian grace and entirely conformed to all the will of God. One implies the other. Ever increasing purity means ever increasing perfection.

8. *In what sense can we lead a "perfect life?"* Only in what may be called a Pickwickian sense, merely technical or constructive, a

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restricted, accommodated sense. We have a perfect Savior, who will do all that is possible for our complete salvation, but we can not perfectly avail ourselves of His infinite power, or become personally perfect. We may be perfectly loyal to Him, true to the best we know, and this is much, for it brings freedom from condemnation; but perfection in practice of life is another thing, implying so much of knowledge and wisdom and confirmed habits of the highest type, that it would seem only those would claim it who rush in where angels fear to tread. Perfection in the sense of completely realizing the Christian ideal, is not for us. Nor perfection in the sense of completely fulfilling that moral law of God which remains unchanged as the standard of absolute, abstract right, a transcription of the divine nature, an expression of the divine mind, of the holiness of God, although not now is its perfect keeping the method or meritorious ground of salvation. Christ, with whom we link ourselves by faith, now satisfies those demands of the law which are beyond our present powers, making up our deficiency so far as that deficiency is an abso-

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lute necessity of our crippled state. Our part is the perfect fulfillment of our immediate personal duty, the discharge of our present responsibility before God. And with this we may well be content. It, of course, implies getting just as much of the perfect life as we can.

9. *Is there more than one kind of holiness or love?* This is a very important question, on the right answer to which much depends. Our answer is that there is but one kind of holiness, one kind of love, one kind of faith or trust in God (just as there is but one kind of depravity), all susceptible of very many degrees. The quality is the same, though the quantity may be more or less. The quality of the *man* changes when he is more completely delivered from the alloy of evil in his nature, more fully possessed by love, but the quality of the gold, or of the love, in him does not change whatever its quantity. At regeneration there is a predominant degree of holiness, when his nature is renewed in love, and as he apprehends his larger privilege there is a larger degree of the same holiness. The patience of the least advanced believer is not so constantly or

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uniformly in exercise as that of the more fully developed Christian, but what there is of it is of the same nature, the bearing of provocation without disturbance or the suffering without complaint. All the work of God upon the human heart is of the same sort or nature or kind, a freeing from fetters, a strengthening of the superior elements in their fight with the inferior, a restoring more or less fully of the lost image. The stages or steps or epochs reached mark larger degrees of precisely the same divine life which increasingly takes possession of the soul, expelling the old life. The progress of the Christian, then, is plainly a matter of degrees; and there is no perfection of degrees, none which does not admit of still further increase. But whatever the degree of love, the love itself, divine love, a portion of God's very nature, is always the same, pure and perfect, expelling fear to the degree in which it prevails or becomes established. Every man has this perfect love (qualitatively, not quantitatively) who is a real Christian. And a careful study of the context or connection of the passages where this term "perfect love" appears

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in 1 John will show that the apostle used it in this qualitative sense. A clear comprehension of the point in this paragraph wonderfully simplifies matters, makes the Christian life one from beginning to end, does away with much confusion, prevents much wrong classification.

10. *What is the state before God of those Christians who refuse the higher path or turn back from treading it?* We are not in the place of God to be able to give authoritative answer to this, we are not on the judgment seat, but we may venture an opinion. The New Testament, while presenting a high standard in its precepts and prayers, recognizes as disciples and believers those who are very faulty and in part carnal. There is a normal Christian life, one fully worthy of the name, but those falling even very considerably below it are still counted as having a legitimate part in Jesus. There is a lower *Christian* life. Such as follow it are *being saved*, are the children of God (or at least His servants) although not in the fullest favor or acceptance, not entirely pleasing in His sight.

It will not do to deny a considerable vitality

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and value to the lower path. Although the admission is fraught with some danger, it is nevertheless true that there are sins which do not forfeit our standing in God. Although the whole personality is more or less involved in every sinful act, it need not be in a fatal and final way. Indeed, it is very rarely that any single act embodies and exhausts the entire personality. That would be a sin unto death. The will may sin, *must* participate to constitute an action sin, but the central personality, the series of volitions, the ruling habit, the character of the man, is not given up to evil, has not chosen evil as its good. Sin may have captured certain volitions, but not the whole personality that exerts the volition, so as to own the man. There is something in the man deeper than his sin, and that something sets Godward. The ruling will is the will of God, however certain impulses escape its control and certain volitions run counter to the general tide.

There may be much excuse (how much God only knows) for those in this lower path, in their inborn sluggishness of disposition, their unpropitious surroundings, their ignorance and



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dullness of mind, their incapacity of various kinds. They are, perhaps, not capable of sustained excellence or lofty aspirations. Or their eyes are strangely holden to the more excellent way; their ears have not heard the call for entire separation from the world, they see no need of it. Their degree of condemnation for this will depend on their opportunities for knowing and doing better. But decisive condemnation, the ruling out from the list of the redeemed, comes only when there is a decisive clear-eyed rejection of acknowledged duty. Those in the lower path lack the power and peace and deliverance from doubt and fear and care which those in the higher have. They go on foot instead of on wings, make slower progress, have fewer visions of God. Their religious life being feeble, there is more danger of its stopping altogether. If they are half asleep they may sink away into a fatal drowsiness. They are a drag on the wheels of the chariot of salvation, of little use compared with what they might be, and with little reward awaiting them. But we do well to be careful how we pass censure or apply sharp prods.

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Drawing is much better than driving, stroking than striking or stinging.

11. *Is there a difference between sins and infirmities?* There certainly is. Sins are guilty, responsible transgressions of the moral law, such as the transgressor knew he could and therefore should have avoided. Innocent or wholly unintentional and unavoidable transgressions of this law are not sins, but simply infirmities. Actions which from the divine standpoint are wrong, but which we do without guilt because we do the best we can under the circumstances, are infirmities. We regret them, we strive to make them as few as possible, but we can never rid ourselves of them while in the flesh. They are inseparable from humanity in its present condition, inevitable concomitants of a more or less diseased body and a more or less enfeebled mind. We regret them, these failures to reach the ideal standard of perfect righteousness and flawless beauty of character, because we are thus compelled to present to the eyes of our Divine Friend a less pleasant sight than we would like to do, and are hampered in our powers of usefulness. It must be somewhat

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painful to God to see any of the effects of sin. He can not look with perfect satisfaction on any of the works of the devil. He can be perfectly pleased only with real rectitude in distinction from that conduct which is only rightly intended.

But we must exercise great caution here. What are softly called infirmities and involuntary transgressions, as a matter of fact quite often involve minute volitions escaping from us because of what is really moral weakness and carelessness. If so, they are not simply infirmities but sins, sins of surprise and partial ignorance, comparatively unimportant, but nevertheless sins. They spring from remaining depravity, from something less than absolutely perfect self-control of our appetencies and susceptibilities. It is our business to come as near to the ideal each moment as may be within our power. It is a sin to fail to keep as perfectly as we might the perfect law; also to fail to press forward with the utmost possible rapidity toward the goal of entire freedom from depravity. If through greater concentration of purpose, more steadfast attention,

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keener watchfulness and closer application of mind to the presence of God—all, no doubt, within the compass of our powers—we might have escaped making a certain blunder, then is that blunder more or less blameworthy, and we can not wipe our mouths complacently and say we have not sinned for such and such a length of time. Avoidable errors in judgment, due to lack of perfect watchfulness or lack of attainable information, are sins requiring repentance and forgiveness. Ignorance must not be made a cloak for carelessness. Ignorance is often blameworthy; and the same may be said of conceit, obstinacy, and fanaticism. It is a sin to live even for a moment below our privileges and the highest possibilities of grace in our particular case. It is a sin to have been at any point less useful than we might; or to have made less progress in divine things than light and opportunity warranted. It is a sin to have our tendencies toward sin at any point or in any way stronger than they need to be. It is a sin to lose any opportunity to do a kindly act, to omit any beneficent deed which we could have accomplished. It is a sin to be actuated

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in any degree by improper motives. "Whatsoever is not of faith is sin." "To him, therefore, that knoweth to do good and doeth it not, to him it is sin."

Hence for the holiest to pray daily, "Lord, forgive me my trespasses" is eminently fit, since no one but God can surely determine whether trespasses, or in other words, sins, have been that day committed. Who can be sure that his peace is as deep, and his love as strong all through the day as it might and should be? Who can measure the utmost capability of his spirit for love to God and man, and be sure that that capability is completely filled, be sure that there is no deficiency in the ardor or purity of his affection? Who is able to penetrate all the unseen depths and secret places of his soul? How can one be sure whether the suggestions of Satan have been repelled with the utmost possible instantaneousness and vehemence, or whether, owing to some still remaining slightly morbid state of the sensibilities, there has been a dalliance with them that was not necessary and hence was blameworthy? That a person is conscious of no transgression

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counts for but little. No one is a proper judge in his own case. Our conclusion, therefore, is that while there are infirmities—such as slowness of intellect, weakness of memory, frailty of body, without any moral quality whatsoever, most of what we are accustomed, pleasantly and soothingly, to term infirmities, on a closer inspection, and by stricter, more accurate judgment, would have to be termed sins.

12. *May a clear distinction be made between sins and temptations?* Undoubtedly. Temptation is only another word for the excitement produced in the mind, or the feelings aroused, in the presence of an object liked but unlawful, instinctively desired but authoritatively forbidden. This excitement is innocent and necessary. Tendencies to gratification, blindly impulsive, without reference to the moral quality of the action to which they urge, our natural propensities must always have, and hence they will always call for watchfulness and self-denial. Even if the sinful self, or selfishness, is entirely gone, there would remain an innocent self, or self-love, giving occasion for self-denial; that is, there will be pain in the path of duty, lay-

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ing a person open to temptation, as it did in the case of the Savior.

Temptation passes into sin just when the desire commences to pass from its incipient, involuntary stage to the completed and voluntary, just when the desire for the object or course of action seen to be contrary to God's law begins to be cherished even though but slightly, or is retained instead of being thrust vigorously away. Just when a man, having within him a drawing toward a certain thing, and perceiving also that it is not right under the circumstances to possess or pursue that thing, does nevertheless yield a little to the drawing or neglect to oppose or repel it, just then he begins to sin. To use the language of St. James (1:14, 15), "Each man is tempted when he is drawn away by his own lust (or desire) and enticed; then the lust when it hath conceived (or come to full fruition by obtaining the consent of the will, the deciding factor) beareth sin."

The line between temptation and sin, it will be perceived, is a very delicate one, and the assertion that it has not been passed for such and

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such lengths of time ought to be made only with great caution. There is a border land, somewhat vague and indeterminate between temptation and sin, which should lead to humility and carefulness in professions. Strong temptations are by no means proofs of great grace, as has been sometimes strangely stated. They are rather the contrary. Each victory makes the next easier. The power of habit comes in to help. So does the increase of knowledge and love and faith. The degree of ease and readiness with which we overcome temptation and avoid sin is an accurate test of our spiritual progress. The ripest saints are practically exempt from temptation; they have learned the secret of God's presence; are so recollected that they very rarely miss any indication of God's will, however slight; are so quick to recognize, by their vigilant and trained moral sense, the right or wrong of every incitement or suggestion that they are very seldom even for a moment misled; and have so deep an abhorrence of sin or anything approaching it that no sooner is it recognized than the whole



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force of their being, with resolute promptitude, fiercely thrusts it away.

13. *Is there a difference between being baptized with the Holy Ghost and being filled with the Holy Ghost?* We think so. There seems ground for it both in Scripture and in experience. A careful consideration of the many passages involved,\* which need not be quoted here, shows that all full-fledged believers who had been properly instructed in the meaning of Christian baptism and discipleship received the Holy Ghost when they accepted Christ. They were said, in the earlier days when the new dispensation was being inaugurated and the prophecy and work of the Baptist was fresh in men's thoughts, to be *baptized* with the Holy Ghost. Later other forms of expression were used, such as anointing, sealing, the earnest, the indwelling of the Spirit. They all referred to the same thing. The meaning is that the Holy Spirit took possession of the souls that were made over to Him in voluntary surrender, gave

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\* Acts 1:5; 2:4; 4:31; 6:3; 7:55; 10:47; 19:2; Rom. 8:11, 15; 1 Cor. 2:12; 3:16; 6:19; 2 Cor. 1:22; 5:5; Eph. 1:13, 14; 2:19-22; 4:30; 1 John 2:20, 27.

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them a joyful token that they were now new creatures and adopted into the Divine Family. All that He received were baptized by Him.

But when the apostle says to the Ephesians, whom he had already called (4:30) "sealed in the Holy Spirit," "Be ye filled with the Spirit" (5:18), it appears like an exhortation for them to get something more than the initiatory imparting. And when various persons—Jesus, John the Baptist, Zaccheus, Elizabeth, Peter, Paul, Stephen, Barnabas—are said to be full of, or filled with, the Holy Ghost, with which fullness, wisdom, faith, power, goodness to a marked degree, and speaking the word with boldness, are linked, we can not resist the conclusion that these people had an extraordinary endowment which, either for the time being or permanently, made them unusually effective in service. It is the same now. All true Christians, being born from above, have a measure of the Spirit so that He dwells in them to some degree, but there is an additional fullness which comes to those who earnestly seek it and comply with the conditions. This fullness varies. The word

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has many degrees of completeness. It is rarely used in an exact or absolute way. The more of us He has, the more of Him we have. In one sense Pentecost can not be repeated, for the Spirit has come into the world to stay, and certainly no one need wait ten days for His anointing. But in another sense each one may have a personal Pentecost, when the Spirit's presence becomes a deeper reality to him, and he is filled with God so far as utmost capacity now exists, and especially fitted or anointed for large service.

14. *Is there a direct witness of the Holy Spirit to the attainment of Christian perfection?* Assuredly not. How can there be? Where is the promise that the Holy Spirit will communicate intellectual propositions to the mind, or make a miraculous revelation to individuals as to recondite points in theology, such as the total destruction of depravity in the sub-conscious regions of the soul? The Spirit imparts great peace and joy which may be taken as an evidence of God's acceptance, but in the total absence of Scripture authorization we have no right to interpret this feeling

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as proof that all depravity is gone. If this be once allowed, all sorts of extravagant interpretations of feeling may follow and the door is open wide for every kind of foolish fanaticism to which devout but ignorant and unbalanced minds are so liable. It has worked thus at this point notoriously. Great numbers, though plainly lacking in the fruits of perfect love, defy reproof by the easy assertion that God tells them they have perfect love in their heart whatever their life may appear to be. Many have claimed the witness of the Spirit to the approaching end of the world, and to many other chimeras or absurdities. Few things have done more harm than this groundless and unscriptural assumption that we have the infallible backing of the God of all truth for whatever private theological interpretation we may choose to put on our emotions.\*

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\*Practically all modern Methodist theologians of the first rank take this position—Drs. W. B. Pope, J. A. Beet, D. D. Whedon, John Miley, H. C. Sheldon, Olin A. Curtis, W. F. Tillet, etc., etc. Dr. Whedon said: "The Spirit testifies solely to this one fact—our being children of God. This special testimony can not be quoted for other facts than our sonship." Dr. Sheldon says: "While the Scriptures teach that the Holy Spirit testifies to sonship, they do not teach that he testifies to perfection in sonship. Only by revelation from an omniscient source can one know that there is no remnant of sinful tendency beneath consciousness." Many other similar quotations might be made, but it does not seem necessary. The matter is too plain for controversy.

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15. *How can we know that we are fully saved?* By the fruits produced through the Holy Spirit's abiding in our hearts and lives. The amount of our power against temptation, as has been already said, the ease with which the assault is repelled, is a very good test of our spiritual condition. So is our peace under circumstances that would naturally disquiet, our love of those who are not especially lovable, our triumph over trying conditions, our constant possession of the spirit of prayer. Our consciousness testifies to a certain extent, though it can, of course, say nothing as to the quiescent states of the soul, or the sub-conscious region. If by full salvation we mean anything pertaining to this hidden realm, there is no way to be absolutely certain about it. If we mean saved from all voluntary violations of God's known law, brought into complete loyalty, then we may be reasonably sure of such a condition when a considerable period of time has failed to afford any test which we did not meet. This is assurance enough for the practical working of life, for filling our hearts with joy unspeakable and hallowed glee. If there is a future

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severer test awaiting us, one that will show some hitherto unsuspected defect in our consecration, we need not be troubled about that. "Sufficient unto the day is the evil thereof." When another day comes we shall be ready to meet it.

16. *Are the terms "cleansing," "purification," and such like, helpful or otherwise?* Otherwise. It is a figurative expression not adapted to the present conditions of psychology and sure to mislead. A great variety of metaphors underlie religious speech. They must be taken for what they really mean, so far as we can find that out; it is not always the same as what they seem to say. Our task is to discover or invent those metaphors which best express the thought, and to change them from time to time when there is danger of their contaminating or confusing the sense, or when the conditions which gave rise to them have radically altered. Nothing could be more natural or appropriate for the disciples of Jesus, who were brought up as Jews and steeped in the associations drawn from the bloody sacrifices which, through the preparatory ages, pointed forward

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to the Lamb slain on Calvary as a propitiation for the sins of the world, who trod the reeking temple courts and participated in the paschal ceremonies, than to employ the figure of blood cleansing to signify the change wrought by the Holy Spirit, when through faith in the saving efficacy of Christ's death, sinners were delivered from their sins. But this figure has ceased to be helpful now, for we have no such associations with blood, and the idea of something being literally or physically taken away from the soul, which the figure so strongly suggests, is wholly wrong. Instead of "cleansing" we think it much better to use empowerment or invigoration for the effect of God's in-coming to the heart of man. It meets the requirements of modern philosophy every way better, and puts the thought of the inspired writers in guise more intelligible to us of the present day. It is a proper part of the process of translation to substitute a modern English idiom for the ancient Jewish one. We can not see how any one should rightly object to it. Purity of heart in our present-day speech means simply rightness of will. What was formerly thought puri-

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fication of the heart we would better term rectification of the will. This line of nomenclature will lead us out of the fog at many points and prove of very great practical value.

17. *Is the term "root of bitterness" a proper one?* Not in the meaning put upon it in certain modern discussions and publications. It is a Biblical figure of speech found in Heb. 12:15, 16. But taken wholly out of its connection and used as a detached expression, it has been made to bear a meaning entirely foreign to that manifestly intended by its author and fraught with no little harm. It is there used in apposition with "any man that falleth short of the grace of God, any fornicator or profane person as Esau;" and unquestionably refers to a bitter or evil-minded individual, a disturber of the peace who is to be separated from the congregation. It has no connection whatever, not the remotest, with the remaining depravity in the human heart. To give it this wrong turn leads one to think of something to be dug out, extirpated, eradicated, which, of course, would imply that sin had infused a foreign substance into man's being or added



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some extraneous matter. This is not so. What took place was a distortion or derangement, a disturbance of the equilibrium, a different combination of the same things, a change in the relative order of strength. What is needed is a putting down of the rebellion—this figure suits the case very well. There must be more and more subduing, controlling, regulating, subjecting. The increasing degree of ease with which the control of the lower propensities by the higher faculties is exercised marks the increasing departure or removal of depravity. No integral part of our human nature is taken away, but there is a reconstruction or rearrangement of the powers whereby harmony and order is restored.

18. *What is the relation of sanctification to growth?* The two words have the closest possible affiliation, in that they both cover the entire course of the Christian life from beginning to end. The Christian must be always growing, and as he grows he progresses in sanctification. The conditions of the one are the conditions of the other. Every step of advancement in divine things lifts the soul into a higher

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holiness, that is, brings it nearer to God. If a person grows in the grace and knowledge of the Lord Christ he is getting rid continually of some of the depravity which has hitherto clung to him and put him out of grace, he is more closely approximating an absolute harmonization of all his powers or a complete restoration to the whole image of God. We are speaking of spiritual growth, which is, of course, quite different from mere mental or physical growth. A person might increase in either of these latter directions without increasing in the former. The mere enlargement of a man's intellectual powers by education would not enlarge his holiness. A man is made better, be his powers large or small, when the proportion of those powers dedicated to God increases.

By far the greater part of the Christian's growth comes after the second deliverance rather than before. And his growth is much more rapid then. The very fact of his having made the strenuous effort necessary to procure the change in question betokens a deep earnestness of soul which is not likely to stop short

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of the largest attainable things. It indicates that he is resolved to make religion his one business, and when a man reaches that everything is possible to him, the way is open, obstructions are removed, the goal, however distant, is kept in plain sight.

Growth is not uniform, any more in a man than in a tree. In some single months there is more growth than in all the rest of the year besides. Through the rest of the year there is solidification, without which the green timber would be useless. The period of growth when the woody fiber is quietly deposited between the bark and the trunk occupies, we are told, from four to six weeks in May and June. Even so, there are special times when the soul makes extraordinary progress, takes a great step upward, a step for which much that went before prepared, and which must be followed, for the best and most abiding results, by a great deal of careful discipline or solidification, which consists largely in the rectification of the habits. This latter, as well as the former, is a sort of growth, but with a difference. Our sanctification can not proceed in regular and unbroken

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course because we are constitutionally unable to use the means appointed with exact and uniform procedure. Faith will sometimes flag. Energy dies down. Attention becomes distracted. Watchfulness wavers. The eye turns aside from its mark. A single hour may do much toward releasing the soul from some old bondage, and opening the way for mightier operations of the Holy Spirit. And the growth or progress or sanctification, whether slow or rapid, whether uniform or by a series of crises, is equally, it hardly need be said, effected by the Divine Spirit co-operating with the human.

19. *Why should we be fully saved?* Any attitude toward God but that of entire loyalty, a consecration brought sharply up to the furthest, latest limit of light or knowledge as to duty, is wholly unworthy of the Christian and exceedingly dangerous. Jesus said, "Whosoever he be of you that renounceth not all that he hath, he can not be My disciple" (Luke 10:27). And many other such plain declarations and commands there be. There is probably no doubt in any mind that God requires an undivided service; He could not do otherwise.

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And that which He requires He stands ready to empower us to do. The provisions are ample. His grace and strength are sufficient, are available, are urged upon us. We should be fully saved because any other course, any holding back, any doubtful indulgence, any permitted ambiguity in our position, greatly detracts from both usefulness and happiness. To be "a vessel unto honor and meet for the Master's use," is a very great thing, but well within our reach if we set our hearts upon it. How the Church is hampered and hobbled by the unfaithfulness and inconsistencies of its members. How little of aggressiveness there can be in any Christian who feels all the time that conscience is not at rest, and that even men of the world condemn him. Such a one can not be thoroughly happy. He can know little of the deep enjoyment, the unruffled peace, the unbroken trust and freedom from anxiety that are the glorious lot of those who have committed themselves entirely to the Savior's keeping and know that all is well. With them the danger of backsliding is reduced to a minimum, for since they are going full speed ahead obstacles that other-

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wise would be serious are dashed from their path without trouble. All motives indeed combine to incite us to take the higher path—God's commands, our Savior's love, the Master's glory, the prosperity of the Church, gratitude for God's mercy, our own happiness, safety, and usefulness, increased comfort here and enhanced reward hereafter.

20. *Why are there so few who seem to be, or claim to be, fully saved?* Those who are making an earnest effort to follow the Lord fully, who are faithful to every duty, ready for every good word and work, blameless in thought and deed, steadfast, immovable, always abounding in the work of the Lord, prompt in action, kindly in speech, generous in giving, charitable in judgment—do not indeed appear to be numerous or to constitute a large proportion of the Church membership. We have already indicated that natural difficulties account for it in part. God, we are disposed to think, does not expect a great deal of some people. Where little is given little is required. Nevertheless, it is undoubtedly true that nearly all could be better than they are, and if they could they should. One

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reason for their little interest in the higher path is the opprobrium and odium which has gathered around it, particularly in some circles and sections, by reason of the false or unfortunate teaching about it which has prevailed, together with the extravagances, eccentricities, and inconsistencies of its professors. This has had more influence than it ought, has been seized upon as an excuse when it was not strictly a reason, just as many outside the Church cast up the same things against its members. Some real ground for it, however, there has been. It seems to us that if the matter is presented on the lines laid down in this book this difficulty will be mainly obviated, and this glorious doctrine will have a better chance to take the place it deserves to have in all our Churches. The worldly element in the Church will always oppose anything that makes them uncomfortable, and there will always be something of a cross involved in coming out from the majority; but this need not and should not be aggravated by unreasonable, indefensible presentations of the truth.

21. *What general counsels and directions*

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*may be added?* Be honest, above all—honest in the interpretation of Scripture, not twisting the passage out of its natural meaning as indicated in the context in order to make it seem to support a doctrine; honest in confessing transgressions, not covering them up or glozing them over in the interests of a theory or of supposed consistency; honest with opponents, making whatever concessions the facts call for and truth demands. Be candid and sincere at all costs. Be real. Abominate all that is artificial and fictitious. The doctrine has greatly suffered in our Church at this point.

Be obedient. To go where God wants us to go, to stay where He wants us to stay, to say what He wants us to say, to be what He wants us to be, admirably sums up requirements and leaves little to be desired. If we obey Him the first time He speaks, and are perfectly pliable in His hands, we shall find that He is leading us out into a wonderful life of conformity to Himself and satisfaction with His orders. The directions come one step at a time, and only as we yield ourselves implicitly to His guidance



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moment by moment can we make swift progress.

Do not over-emphasize emotions and frames, for it is faith, not feeling, on which we must rely. But, on the other hand, do not belittle or stifle emotion. It is possible and worth while to cultivate it. We need its stimulus and its consolation. The singing of hymns, or their committal to memory for the purpose of repetition if we can not sing, is an important help. A good warm prayer-meeting imparts strength. Our hearts should burn within us by the way while Jesus speaks to us and opens to us the Scripture. The cup of our gratitude may well run over as we think of what He has done for us. A glow of love to Christ is fitting, nay is inevitable, for those who realize the glorious personal friendship of the Savior, and this glow may well show itself in face and language.

Take great care about terms and forms of expression. Have we said too much about this? It is not a small matter, for heedlessness about it greatly hinders the work of God. Why should

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we needlessly give offense, and convey to many a meaning which we had not at all in our mind? We can be definite and distinct in our testimony without being belligerent and controversial. We must attract and not repel so far as possible. Nearly all the trouble that has come to be connected with this doctrine in our Church has come from the wrong use of certain words, the traditional use, in no way essential or demanded by principle. Wisdom and the best interests of Methodism demand a change.

The main thing is to get absolutely right with God, so far as we know what that is or can compass it, and to do so at once. Believe for full salvation, a salvation commensurable with advancing light and suitable for one who has been many years in the way. Secure it somehow. Make haste about it. Be not lost in the fogs and mists of indefiniteness. Lay hold of whatever present duty and privilege God makes plain. Get it, but do not imagine that everything has been got, that there never can be any fuller consecration, any ampler inflow of the life of Jesus, any more perfect su-

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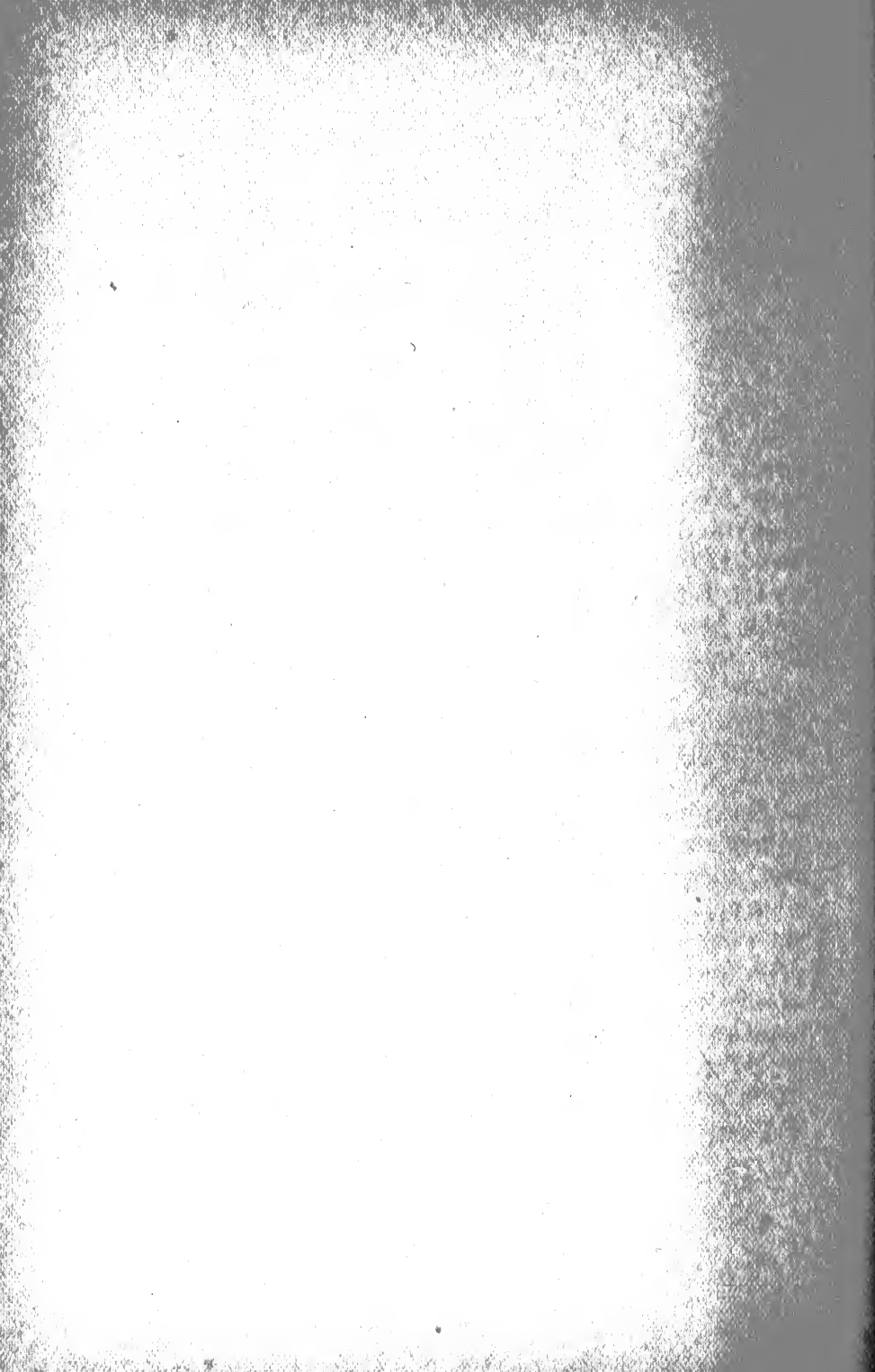
premacv of the Spirit, any more complete control of the flesh and its weaknesses. Get it, but do not exaggerate it, or cherish false hopes concerning it, lest there be disappointment and loss, as there has been in many, many cases. Get it, but do not think it sets you on a pinnacle whence you can look down on others who may not have it or may have received it in a different way and call it by another name; do not think you are so far advanced that you can not learn from others, from many who are not in your precise circle. Get it, but do not condemn others for not getting it; we can not judge of their responsibilities and qualifications; we are not all made alike. Getting it means getting a stronger grasp on Christ, a clearer vision of the Savior's face, a closer walk with God; means being more sensitive to the Spirit's whisper, more tender with the erring, more eager to save the lost, more self-denying, more humble, more ambitious in spiritual lines, more zealous, more like Jesus. Is this not well worth while? Is there anything else to be prized in comparison with it?

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Reader, you may have it. Do not delay. May the Spirit of God so apply to your heart the truths taught in these pages that a wonderful uplift may be yours, filling the future with a radiance of bliss such as you had not hitherto thought possible to mortals.

“Whether we climb, whether we plod,  
Space for one task the scant years lend,  
To choose some path that leads to God,  
And keep it to the end.”

## APPENDIX



## APPENDIX

THOSE who have read the preceding eight chapters will be able to judge how far we have carried out the promise of the preface to present a clear, simple, straight-forward, reasonable statement concerning this subject which has so long been a source of strife in Methodism, and yet which lies so near to the foundation of its best life. They will see in what respects this presentation differs from, and in what respects it agrees with, that which has been more usually made. It will be perceived for one thing that we have dealt very sparingly indeed with quotations, not paying very much heed to so-called authorities. This course has been followed, not from any lack of proper respect, we trust, to our predecessors (we have high regard for some of them), but from a desire that the reader should use his own mind, as we have done ourselves, unbiased by eminent names, and from a wish to save space. Perhaps a few brief extracts now, however, when they will not interrupt the argument or distract the reader's attention, may serve with some as confirmation that we have told the truth.

## APPENDIX

Dr. Joseph Agar Beet, the leading commentator and theologian of the English Wesleyan Church, has put out two small volumes—"Holiness as Understood by the Writers of the Bible," and "Holiness Symbolic and Real"—within the last few years. They are so fully in accord with our own views, long previously adopted, that we take special pleasure in giving two extracts from them.

"This deliverance [from all sin by the death of Christ] does not imply the annihilation of the inward tendency to sin, so that we shall no longer find it in us as a force against which we have to watch and to contend. For, if Christ by His own presence and power in our hearts gives us complete and constant victory over the hostile force within us, so that it no longer consciously molds our acts or words or thoughts, we are already saved from all polluting power of sin. A tendency to evil which is every moment trodden under foot will cause us no spiritual shame. Such victory the words of 1 John 1:7 certainly announce; and, I think, nothing more. Then will 'the peace of God guard our thoughts' (Phil. 4:7) that they go not astray. Then are we (1 Pet. 1:5) 'guarded in the power of God though faith,' and (Rom. 6:11) 'dead to sin;' for evil can not obtain our consent and thus soil our conscience, even though it come with the accumulated force of habit; and through the death of Christ our old



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life of sin has altogether ceased. This complete and abiding victory over all sin in thought, word, or deed, marks, I venture to believe, a stage of the Christian life higher than justification and sufficiently definite to be an object of thought and faith. The discovery that by faith Jesus saves us now by His power from all sin, has been an era in the spiritual life of thousands. It may be suitably called Full Salvation. But, although day by day as we trample them under foot the inward forces of evil become weaker, and by their increasing weakness reveal our spiritual growth, yet I do not find anywhere in the Bible reason to believe that they may now by our faith or at any future time in our lives be entirely annihilated. . . . In more ways than one Christian purity admits of infinite growth; and for more reasons than one it admits of no finality. Not only do we experience a progressive weakening of the evil forces within us, but even the confidence with which we grasp the promise of purity and obtain its fulfillment dawns in most cases gradually and may increase without limit. And increasing faith is accompanied by victory more and more complete. Moreover, our deliverance from sin is in proportion to our consciousness of sin; and therefore in proportion to the clearness of our spiritual light and our nearness to the Light of Men. Consequently as, day by day, we rise nearer to Christ we discover in

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ourselves subtle elements of sin unsuspected before. And we find by glorious experience that each newly discovered stain the blood of Jesus washes away. In these senses, then, Christian purity admits of infinite growth. For I can find no hint in the Bible of a degree of spiritual life in which increasing light will not reveal in us elements of evil unseen before, and I can not conceive such. Consequently Christian purity admits of no finality. But since Christ is ever ready to save us now from all conscious defilement, we may speak of it as offered to us in a certain and very blessed completeness.\*

“The language quoted above [‘the blood of Jesus cleanses from all sin’] does not necessarily imply annihilation of all inherited tendencies to evil or of the influence of formed habits of sin; for these do not defile unless yielded to. Consequently a felt tendency to evil trampled under foot by the power of God is not inconsistent with the purity described above. So Christ, though dead to sin, is ever from His throne carrying on war against it. These passages teach plainly complete victory over every temptation to sin, a victory gained for us by the death of Christ. For we can not be dead to sin while we are led astray and polluted by it. But if as each temptation

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\*“Holiness as Understood by the Writers of the Bible,” 1894. Pages 65 and 66.

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rises, it is overcome, even though we be conscious of its presence as a conquered enemy ever ready to rebel and, therefore, an abiding danger, then are we kept by the power of God both cleansed from sin and dead to sin. This distinction is of utmost practical importance. For many who have ventured to accept the full salvation promised in the Gospel have been disappointed to find the old tendencies to evil, perhaps after a period of apparent quiescence, again asserting themselves and endeavoring to regain their lost power; and thus occasioning fresh conflict with a foe supposed to be dead. The disappointment is needless. If we abide in faith and thus abide in God, each temptation will be followed by victory. And each victory will weaken the power of our adversary; and will reveal the impregnability of the fortress in which we have taken refuge. Such habits can be eradicated only as they had been formed, viz: by a course of action." . . . "From all this we learn that the New Life in Christ is designed by God to be sustained progress in knowledge and faith, each helping the other, and in the development of character; on the other hand, along this upward path we have found definite points of advance, each marking a new era and leading up to still further and more rapid progress."\*

In fullest accord with this may be cited some

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\*"Holiness Symbolic and Real," 1910. Pages 110, 111, 128.

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of our best Methodist theological writers on this side of the water. We quote four (all we have room for) who stand for very many others no whit inferior.

Listen to Dr. D. D. Whedon. He says: "Our inherent depravity is not entirely removed by regeneration until the regeneration is completed at the resurrection." "Then for the first moment the impairment we, one and all, have derived from Adam and sin shall be completely repaired." "We think it accords with Wesleyan Theology to say, that the amissibility of even the most entire sanctification in our probationary life is based in a residue of our hereditary moral debility. Just because it is part of the great racial impairment waiting the great racial repairment. And just because also it is such a correlation of the soul with temptation, belonging to our nature inherited from the fall, as leaves us, as Mr. Wesley repeatedly states, inferior to Adamic perfection. Whatever inferiority we possess below unfallen Adam must be part of the loss we have suffered from fallen Adam."\*

Hear Dr. Miner Raymond: "Entire sanctification is not salvation from all the inherited effects of the first transgression; it is a complete salvation, but not complete in the sense of being a full restoration to original right-

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\* "Statements Theological and Critical," page 320. "Methodist Quarterly Review," July, 1874, page 492.

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eousness. . . . The inherited effects of the fall, as to man's physical nature, will not be entirely removed until the resurrection from the dead; nor will all the inherited effects of the fall as to man's intellectual nature be removed entirely until the saint is glorified in Heaven; and as man's moral and religious natures are conditioned directly upon his physical and intellectual natures and indirectly upon his earthly surroundings, it is reasonable to infer that some traces of the inherited results of the first sin will remain in these latter natures till man is released from the conditions and limitations of his earthly state and is, body, soul, and spirit, prepared for and admitted to his heavenly estate. . . . Traces of the fall remain in man's physical, intellectual, moral, and religious natures till glorification in heaven removes them."\*

Bishop Foster similarly speaks: "By common consent a damage has come to the soul by sin that in some respects is irreparable while it remains in the body." "An ethically perfect soul is one which perfectly knows its law and perfectly obeys it—a soul whose intellect unerringly discerns between things which ought to be and those which ought not to be; a soul delicately sensitive to slightest approach of evil or wrong; a soul whose affections are so regulated that only the things are loved which

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\*"Systematic Theology," Vol. II, pages 381-383.

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ought to be loved, and whose desires do not covet things that are discerned to be wrong; a soul that supremely loves God, and revolts at whatever would displease Him; a soul rightly affected toward the welfare of all other sentient existences, and loving other souls as it loves itself; a soul whose will is unfalteringly determined to all righteousness, and against all unrighteousness; a soul that with eager delight chooses both to do and to suffer all that it ought to do and suffer, and promptly refuses to do everything that it ought not to do every moment of its existence, with perfect freedom and full consciousness of power to the opposite, and in all possible temptations to the opposite. It is perfectly obvious that this ideal has never been reached by but one man on the earth. It was reached by Jesus of Nazareth." "There are no ideally perfect souls on earth, and never will be." "There is no Christian soul, whatever its attainments in grace, that does not feel that it has not exhausted the possibilities of grace."\*

Here are a few words from Bishop S. M. Merrill: "Some hold that redemption will lift us to the height from which man fell; but that consummation will require resurrection power. . . . None of us look for sinless perfection in this life. . . . While we may live in such intimate companionship with the Holy One that

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\* "Philosophy of Christian Experience," pages 150, 139, 151, 152.

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we shall not willfully commit sin we shall be so encompassed with the limitations of our understanding and the infirmities of our being that the word sinless will not apply to our highest possible development." "So long as we live we shall be doing things that ought not to be done, and leaving undone things that ought to be done. Nor will all our mistakes be innocent. Many of them will or may be harmful to ourselves and others. In some we shall be blameworthy. More attention, warmer love, less selfishness—all possible—would have saved the wrong inflicted. We shall therefore always need forgiveness."\*

Perhaps in addition to these words from modern authors of note it may be well to give some sentences from Wesley's much praised "Plain Account of Christian Perfection." The great Methodist founder says: "We can not avoid sometimes thinking wrong till this corruptible shall have put on incorruption." "A mistake in opinion may occasion mistake in practice. Every such mistake is a transgression of the perfect law. I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from our mortality." "It is as natural for a man to mistake as to breathe, and he can no more live without the

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\* "Aspects of Christian Experience," pages 227-230.

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one than the other; consequently no man is able to perform the service which the Adamic law requires. And no man is obliged to perform it." (Pp. 63, 64, 67, 108.)

We have cited Wesley with some reluctance because we are well aware that he can also be cited with equal cogency on the other side, and because of his manifest inconsistencies, as well as the remoteness of the time in which he wrote. On these accounts his words can not now have very much weight with the judicious. We agree with Professor W. F. Tillett, Dean of the Theological Faculty in Vanderbilt University, who says: "If Wesley's sermons are set up as a system of Christian doctrine it must be conceded that they are in many respects inadequate, inharmonious, unsatisfactory, perplexing, open to criticism. To set him before the world as a theologian and as an authority in doctrine is to do him a great wrong, and subject him to needless criticism. He has suffered greatly in this way at the hands of his friends. But he is the best friend of Wesley who, seeing where his true greatness lies, sets him forth, not as the model and authoritative theologian, but as the spiritual preacher and the great religious leader. If one should take up John Wesley's writings and examine them as if they were a systematic theology to find a logical and self-consistent treatment of the doctrine of holiness, it would not be surprising if he should reach



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the conclusion that it is practically impossible to reconcile Wesley with himself, owing to the fact that his writings contain here and there statements and views that are incapable of being harmonized with statements and views found elsewhere in his writings. He claimed that these writings, gathered together and republished later in life without alteration, were self-consistent. And they were self-consistent *as he read them*, and saw everywhere pervading them the spirit that was passionately pursuing the perfect life. But entire dogmatic and theological self-consistency and harmony—they are not there. And all the proof that is needed to justify this assertion is to point to the endless discussions that have been going on for a hundred years over the Methodist doctrine of Christian Perfection as set forth in the writings of John Wesley. A careful student of Wesleyan theology will find that there are two distinct and fundamentally different views of Christian perfection that are merged together in Wesley's writings.'\*\*

Professor Curtis, of Drew Theological Seminary, has some remarks of similar purport: "I have found no way of harmonizing all of Wesley's statements at this point; and I am inclined to think that he never entirely cleared up his own thinking concerning the nature and scope of sin. At first I believed that a path out of this

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\*\* "Personal Salvation," pages 512-514.

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seeming inconsistency might be found by means of an exact chronology, but a severer examination of all his writings forced me to give up even that hope. . . . Wesley can give no fundamental answer to the question, What becomes of the wrong disposition? for the simple reason that he was all mixed up in his psychology. I am not one of these courageous men who dare to say that John Wesley had at the bottom of his thinking a consistent psychology. My opinion rather is that he was a very crude realist, but usually restless under that unspeakable curse, and trying to break away without ever being fully able to accomplish his purpose.”\*

A volume called “Growth in Holiness,” issued by the present writer sixteen years ago (and still selling by the Methodist Book Concern) was set upon with the utmost animosity by those who neglected to pause long enough before denouncing it to ascertain what it actually taught. Its positions were substantially the same as those in this book, and those positions came forth from the whirlwind of articles and volumes by which they were so virulently assailed without being overthrown in a single instance, or shaken in the slightest degree. No valid ground was found in reason or Scripture against any one of them, which was, of course, the reason for the abuse so plentifully bestowed upon the author. That volume performed a

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\*“The Christian Faith,” pages 378, 388.

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service, it seems to us, fully demanded then, which does not need to be repeated now. Those against whose harmful teaching it was considerably directed have, nearly all, passed on to another world, and have left no successors of similar prominence. The atmosphere has changed and cleared. Hence we have been very glad in this volume to give more space to positive constructive work, the previous task of demolition having been so largely accomplished. "Growth in Holiness" will still remain useful for those who need to be shown the glaring and harmful unsatisfactoriness of most former Methodist teachings on this subject. The ground sometimes has to be cleared of obstructions before a new edifice can safely be reared.

The evils which resulted from the old methods, and against which "Growth in Holiness" was a vigorous protest, still to some degree remain, particularly in special sections of the Church and country where a certain class of "holiness" papers circulate, and violent advocates of those views are abroad. There is a certain fanaticism which ever lurks at the door of devout ignorance. Fanaticism is the fruit of strong emotions and a vigorous will, accompanied by a narrow intellectual outlook and the disparagement of reason. There are extravagances which naturally pertain to unbalanced minds not sufficiently steadied by wide reading and deep thinking, minds only capable of con-

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fused emotionalism. The evils which abound in such circles, and which such men propagate, Bishop Foster summarizes in a trenchant sentence worth reprinting: "That there are tendencies to over-profession, separation, spiritual egotism, pride, antinomianism, a freeing from the common law of duty, schism of the body of Christ, uncharitable judging of others, setting up a censorship over the pulpit, self-assertion and overweening confidence, a depreciation of the ordinary means of grace, fanaticism, no one who is observant can doubt."\* He mildly, euphemistically calls them "tendencies." But they are actualities, greatly to be deplored, and following inevitably from the teachings referred to. They did so in Wesley's day; they have done so ever since. The only way to prevent them is to correct the teachings from which they spring. The spiritual pride and censoriousness, for example, which is so disgusting and offensive, naturally attaches to the delusion that they have been at a stroke delivered from all that depravity or remains of the fleshly mind which others have to put up with as long as they live, so that their piety is different in kind, not simply in degree, from that of others, and they have an infallible witness of the Holy Spirit to the fact of their great exaltation. The outrageous and unwarrantable perversions of Scripture so repugnant to all people of honesty

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\*"Philosophy of Christian Perfection," page 173.

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and intelligence come necessarily from the fact that Scripture as rightly interpreted by grammar and lexicon does not lend sanction to the vagaries of this special theory. The schismatical leaning and assumed necessity for a separation of the pure from the impure have resulted, in the past decade or two, in the formation of several small bodies basing their membership mainly on this doctrine, but we have not observed that their success, in any important sense of that word, has been commensurate with their expectations or largely superior to that of those Churches from which they came out.

Those Churches are composed, with reference to this subject, we take it, of three classes: 1. The indifferent, the great mass of more or less worldly, nominal Christians, content with a low state of grace, seeing no need for anything more, not ambitious for any close walk with God. Some of them stand ready to become bitter opponents of holiness if they are pushed too hard about it, and told it is their duty to be other than they are. 2. The partisan, who are sticklers for a shibboleth, narrow, conceited fanatics, with no conception that there is a difference in the meaning of words, no understanding that the very spirit which they show is enough to condemn them. This is not a large class, but it is very noisy and pugnacious, and while doing some good does also no

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little harm, chiefly in that it deters many, for fear of being classed with them, from coming out decidedly on the side of full salvation. 3. The earnestly and reasonably religious who combine common sense and deep devotion, who are on the stretch for more godliness, but are not bound up with any special set of terms. They are consecrated to the Lord quite fully, and are seeking for larger light, better service. They are the main hope of the Church, and we believe are steadily increasing. This book is designed to make their numbers larger.

An edifying extract from Dr. Adoniram Judson Gordon's "Ministry of the Spirit" suitably comes in here. He says: "It is possible that one may experience a great crisis in his spiritual life, in which there is such a total surrender of self to God and such an infilling of the Spirit that he is freed from the bondage of sinful appetites and habits, and enabled to have constant victory over self instead of suffering constant defeat. If the doctrine of sinless perfection is a heresy, the doctrine of contentment with sinful imperfection is a greater heresy. It is not an edifying spectacle to see a Christian worldling throw stones at a Christian perfectionist."

It surely is not. Nor can the perfectionist either do much at the stone throwing business with any great degree of profit or credit. There has been too much of it on both sides. Both

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have been to blame; the perfectionist for his failure effectually to reproduce Christ while making a profession which justified expectation of high things; the worldling for his failure even to attempt such reproduction, and for his shameful complacency with a life that in no way resembled the Master's. We can not afford to be in either of these classes, either the first or the second indicated above. The third is the only one that the Savior can wholly approve.

This book, of course, will not be in favor with either class of extremists, with the carnally-minded and lukewarm, worldly professors who so largely fill our Churches, or with the hobbyists whose minds are bound up in a certain narrow round of phrases which we have seen fit to discard. But we hope that the third class mentioned above, who combine reason and devotion, may find it greatly helpful, a clarifier of thought and an intensifier of piety. To their care we commit this which may perhaps with some reason be called a new "plain account of Christian perfection."

It will be sufficiently evident, we think, to those who have perused this book that its main contentions are: 1. No complete sanctification at the new birth; 2. A place for large benefit from a second, subsequent, distinct work of further sanctification; 3. No absolutely complete sanctification at this second epoch, or at

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any of the other epochs which may follow; 4. Perpetual progress, as long as we live, toward the full realization of the ethical ideal or entire likeness to Christ.

From this statement it will be manifest, we hope, that we have no quarrel with the main lines of Wesleyan theology on this subject, that we are entirely orthodox as regards everything really essential. It ought also to be clear just what must be done by those who may wish to controvert this volume. They must set themselves to prove that the ordinary Christian believer is completely sanctified in the largest and fullest sense of the term at conversion, needing nothing further but ordinary growth. Or they must devote their energies to formulating an argument that all depravity in the fullest comprehensiveness of that term, defined as we define it, is removed at the second deliverance, or if not then at some other similar crisis that comes later. Few, if any, will care to claim that everything is done at first. Some will think that the integrity and vitality of Methodist doctrine demands that all which remains of depravity after conversion be removed ("extirpated," "eradicated," they like to call it) at the second stroke. But if they will strictly define their terms and logically adhere to them, we think they will come out just where we have. What is the use of contending for a word? We have no interest in such logomachy. If our opponents are sure



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the old phrases are clearer, more effective, better for the spiritual life of the Church, then, of course, they must adhere to them. We will not blame them or have any quarrel with them. Let them go their way and help those who prefer their mode of statement. It is their privilege and duty. We will do the same. But we do not think it too much to ask that they read this book with some little care before attacking it, if they feel that they must attack it, and get its positions correctly in their mind before attempting to overthrow them. This was so rarely, if ever, done by those attacking the other book that we feel such a caution to be necessary. We protest in advance against further unchristian treatment of that sort. We declare ourselves, what we hope this book shows, an intense lover of holiness in all senses of the word, and of the Methodist Episcopal Church in which for many generations our ancestors have had an honored place.

We trust our readers will conclude that the theory which this volume has outlined does not lead one into metaphysical bogs unfathomable, or raise points of doubtful philosophy and recondite, obsolete theology. It steers clear, we think, of distracting, belligerent dogmatics and uncharitable, unprofitable controversy. It affords no standing ground for partisanship, cliquism, or schismatical proclivities. It is unassailable, unmistakable, strategic, clear, con-

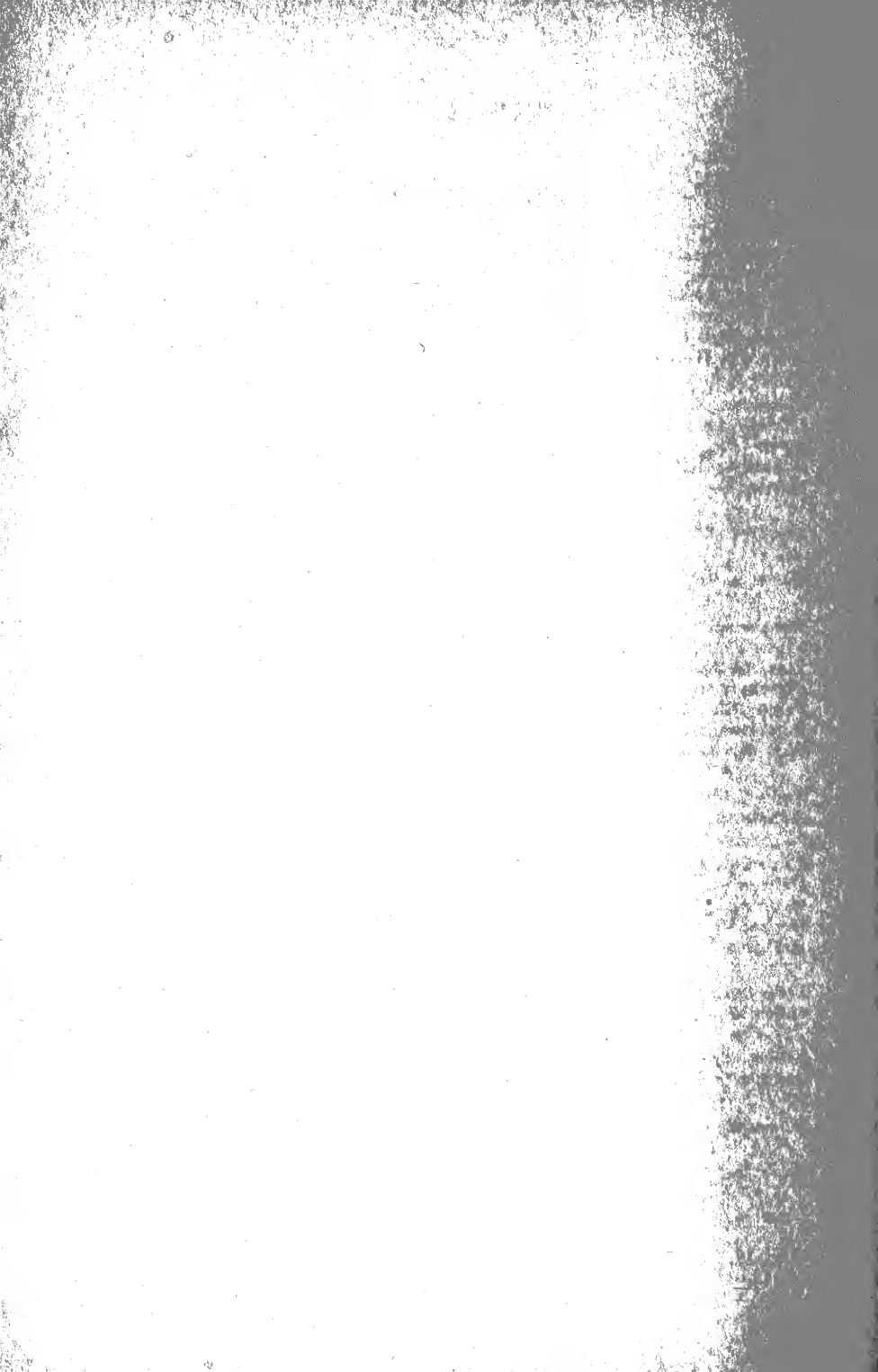
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clusive. It is sufficiently Wesleyan to secure all the benefits which the Church has found in the ordinary holiness movement. It is sufficiently catholic to unite under its banner all genuine believers in Jesus, all deeply earnest souls who are hungering for the closest possible walk with God. It leaves in the background certain incomprehensible, speculative quiddities in no way important or productive of the best results, but which have, on the contrary, led to much evil. It gives free scope for a thoroughly reasonable, simple, Scriptural propaganda such as we have not had for a long while, and can not have under the more usual teachings, but which the Church tremendously needs. It lays the emphasis on a right will and a constant growth. It makes the Christian life one from beginning to end, as the Bible does, one in kind but subject to ever-increasing degrees of knowledge, which, when followed by corresponding consecration, open the way for ever-increasing degrees of purification or empowerment. It makes the whole mind and image of the Master the specific goal toward which we constantly press, and to which we steadily approximate. It embodies a wholesome holiness, a sensible sanctification, a practical Christian perfection, something which can be preached in our Churches without embarrassment or embitterment, without fear or friction, and something approved by the most critical philosophical

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thought. It is a continuous rather than a consummated sanctification, not an absolute finality at any point, but exerting an immense stimulation at all points. If adopted it will inaugurate a higher type of religion among us, and will contribute vastly to the spiritual prosperity of the Church, bringing back much of the old-time power.

May God grant this for His Name's sake.  
Amen and Amen.

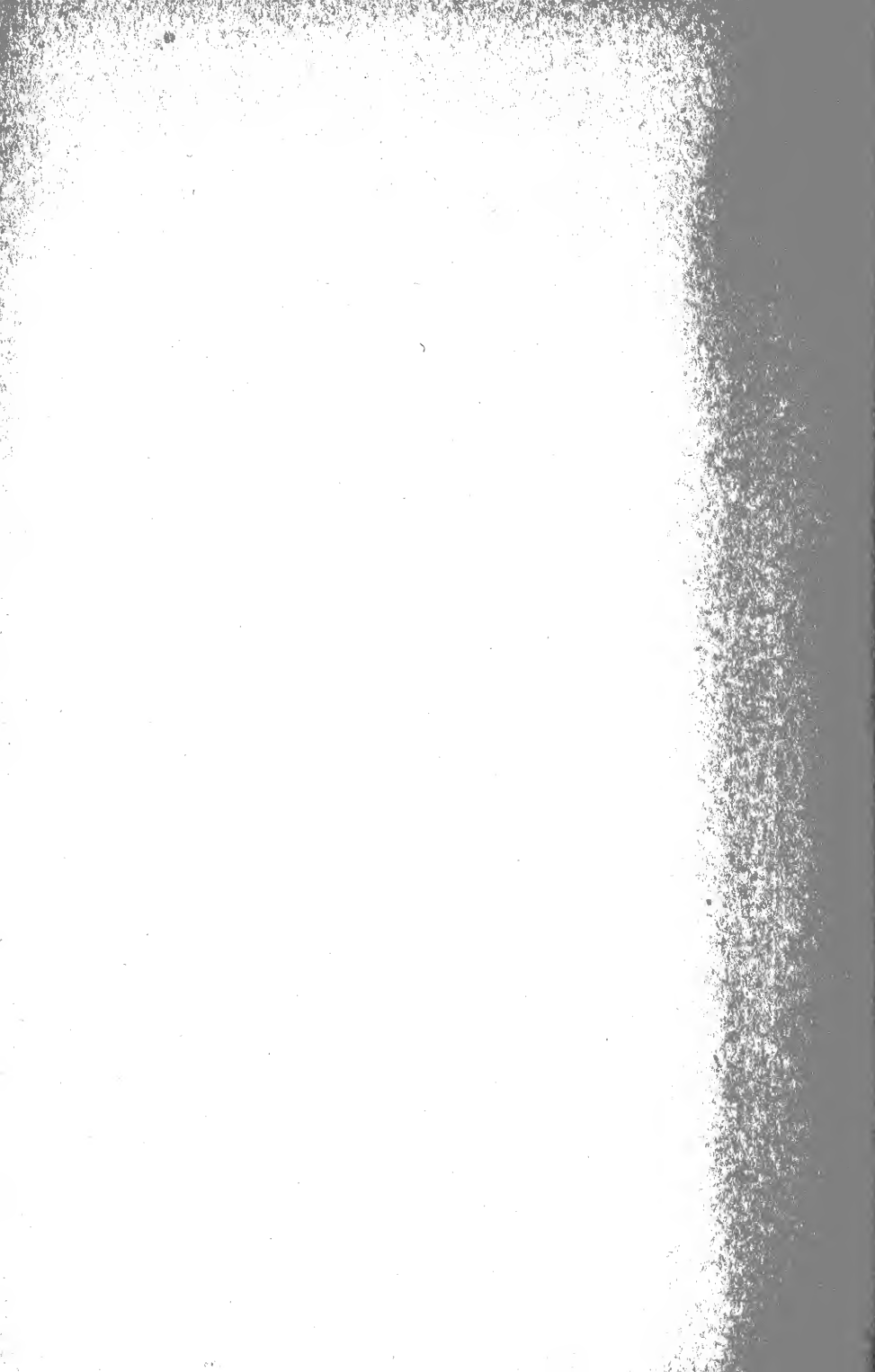


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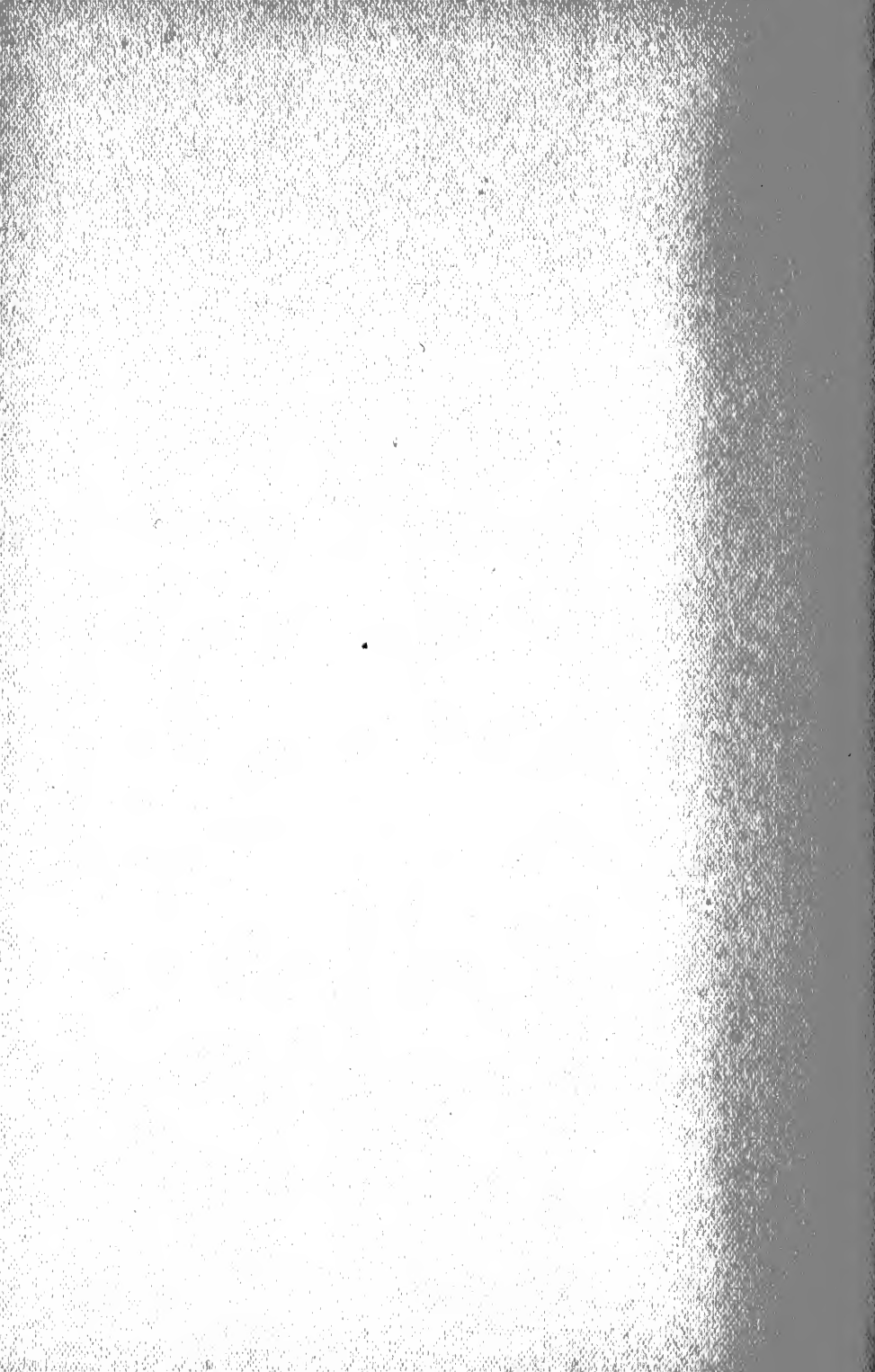




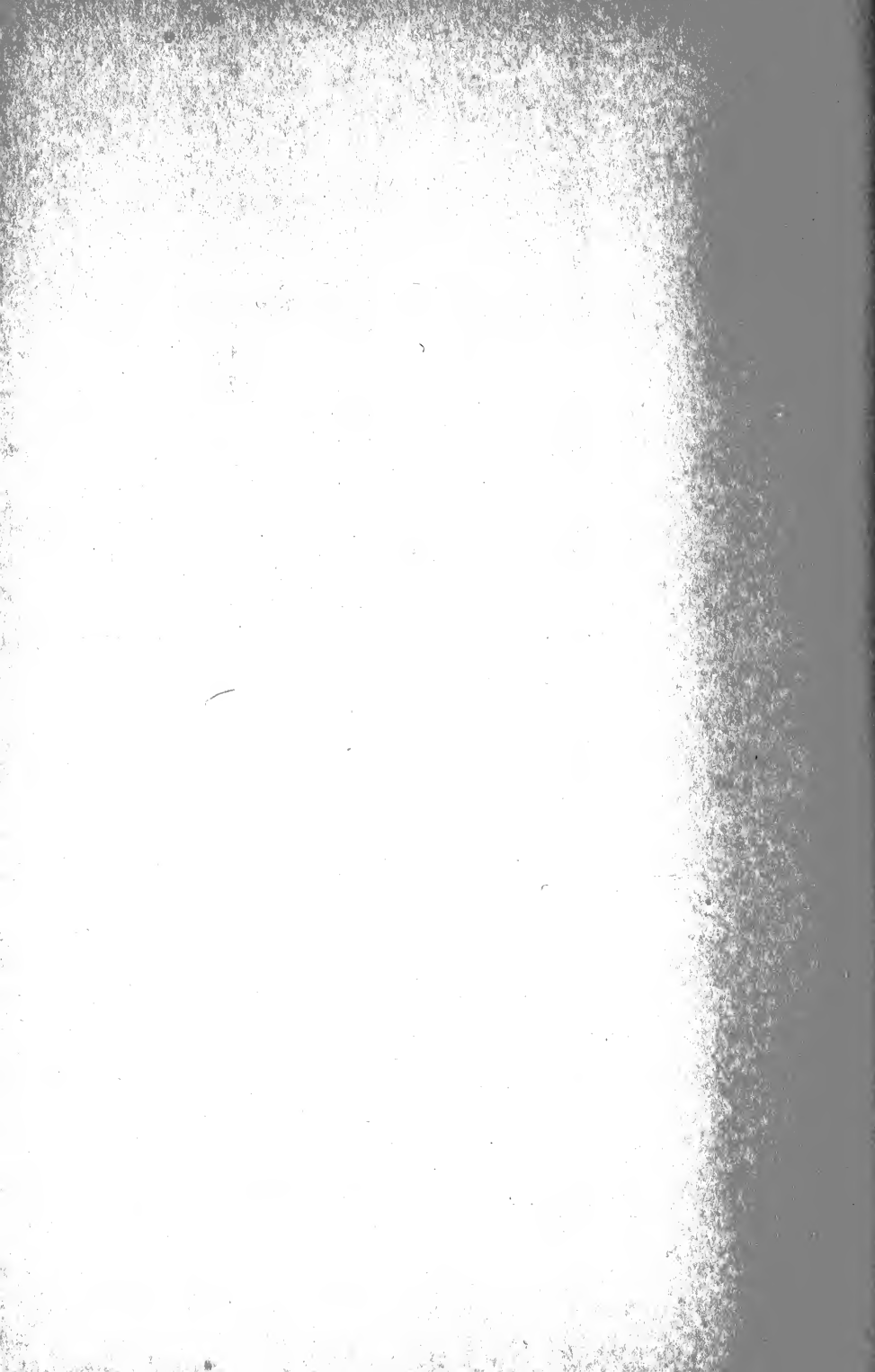














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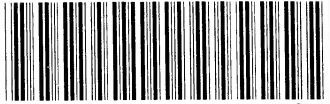
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