

NYPL RESEARCH LIBRARIES



3 3433 08254527 2





AN  
Arnold







Digitized by the Internet Archive  
in 2007 with funding from  
Microsoft Corporation

THE NEW YORK  
PUBLIC LIBRARY  
ASTOR, LENOX  
TILDEN FOUNDATIONS



Eng<sup>d</sup> by Geo E Ferriss N York  
Photo by Randall

*J. M. Arnold*

SELECTIONS  
FROM THE AUTOBIOGRAPHY  
OF  
REV. J. M. ARNOLD, D. D.

AND FROM HIS EDITORIAL WRITINGS ON

THE DOCTRINE OF SANCTIFICATION.

---

*Compiled and Arranged by*  
M. A. BOUGHTON, Ph. B.

---

ANN ARBOR, MICH.:  
INDEX PUBLISHING HOUSE,  
1885.

m. 10. 13.

THE NEW YORK  
PUBLIC LIBRARY  
16156A  
ASTOR, LENOX AND  
TILDEN FOUNDATIONS  
K 1922 L

---

COPYRIGHTED

1885,

BY M. A. BOUGHTON.

---

NEW YORK  
1885

## P R E F A C E .

---

At the earnest solicitation of several ministerial friends, who knew and loved him who is the subject of this memoir, and who have expressed the conviction that a record of his life more complete than is furnished by the material otherwise available, would be an inspiration and blessing to themselves and others, and who have desired that some of his more important writings heretofore published should be put in a more permanent form than they were left, this work has been undertaken by one near by nature and association, who has entered upon it as a labor of love. Unusual facilities were at hand for such an undertaking, as he left "for the sole use and benefit of his children," a complete journal of his life down to the year 1882, supplemented by a diary of the last year and a half, which is rich in Christian experience, and in a rarely just estimate of his own life and character. The author claims nothing for herself but the furnishing of a thread upon which to unite these autobiographical selections, realizing, that, even with such facilities, the task has been inadequately executed. "For it requires a thorough acquaintance through observation, and a good knowledge of human aims and motives, correctly to sketch the portraiture of a human life. To give a just and clear outline, that every one shall distinctively recog-

---

nize, and which shall breathe the very spirit of the man, as a bust or statue represents his physical contour, or a painting his expression, is a difficult task. Then such a notice is presented to the criticism of the world, and encounters very diverse judgments. The personal friends expect and demand only the amiable and worthy side of the character and life, and to them in the first gush of sorrow, or in the mellow light of recollection, the virtues enlighten and beautify the whole. Then there is another class, who see the departed only in the light of his civil and social weight, and can place no suitable estimate upon the minor graces of character or the humble offices of life. Another class estimate every one in his relation to their own individual aims and interests, and to them, even death does not obliterate the petty collisions and competitions of life.”\*

It was the purpose of Mr. Arnold, to prepare for the press, within a year or two, a work on *The Higher Christian Life*, or, *The Doctrine of Sanctification*, and having left several articles, it has been thought advisable to print in this memorial volume, such as could be arranged for publication. It has been a delight to review in detail, his life, and to give to his more intimate friends, his best thoughts on a subject of such vital importance.

We trust that, by all who shall be benefited in any way in the perusal of his life, or these selected writings, this little volume will be accepted as a tribute to the memory of a beloved father, by his daughter,

M. A. BOUGHTON.

---

\*Diary,

*PART I.*

---

SELECTIONS FROM THE

*Autobiography and Diary.*





## CHAPTER I.

### CHILDHOOD.

In the village of Acra, one of those romantic hamlets which are scattered here and there among the blue Catskill mountains, and which lies a few miles from the Hudson river, on October 15, 1824, John Motte Arnold was born. No trace of his ancestry can be definitely found, more remote than his grandfather, Edward, a farmer in Dutchess Co., N. Y. On his mother's side there was trace of Dutch extraction; she, however, came from Vermont. His father, Joseph, was an old school Baptist minister, who owned a small farm, and preached to the churches in the vicinity, receiving but little for his services. He had eleven children. John was the youngest of five by his second wife. When John was a little over one year of age, his father died, leaving to the frail, dependent widow, nothing, but the care of a large family, an indomitable will, and a childlike dependence upon the widow's God. She kept the family together for two years, but was then compelled to scatter them, going herself with John to live with a brother. There, at three and a half years of age, he was sent to school, but he was more profited by the faithful and patient teachings of a devoted Christian mother, than by his school instruction. At five he attended Sunday school for the first time, running away from home to do so, as his clothing

was so unsuitable that his mother had refused him permission to go. Though always truthful, and generally obedient, he would occasionally break over the bounds in some new mischief or exploration. At six years of age, he read well, and at seven, undertook to read the Bible through, which he did, with the exception of some genealogical and descriptive portions. "Had I then had access to good books of travel and history, I should have read them with great profit. But, instead of these, I had what was doubtless more salutary, the conversation of my mother, which was chiefly directed to religious instruction. I plied her with questions which often taxed her ability to the utmost. I recollect once when suffering extreme pain for several days, I asked her to reconcile the sufferings of men with the goodness of God, which she effectually did, so far as I was concerned, so that I never doubted afterward. God was a constant thought in my mind, and all nature was but a revelation of His presence and goodness. I prayed daily and fervently, and she prayed with me. She guarded me with vigilance, and it was necessary. Effectual was her counsel and warning, but her faith was severely tried and her heart almost broken by some of my youthful tendencies. At that time intoxicating liquors were in common use, and no sooner did I taste them, than a desire for them gained the mastery over me. Once I was brought home from a raising so drunk that I could not walk, and I distinctly recollect the peculiar sensation of the ground meeting me at every step. This tendency was never restrained till I took the pledge at nine years of age. On one

---

occasion I used profane language, and it was reported to mother. The lesson she gave me was such that I never but once did it again.”\*

At six his mother was compelled to seek another home, and being unable to keep him longer, on hearing of a family who desired to take a child, accepted, though reluctantly, the offer to bind him out. His new master proved anything but pleasant. It was *work* they wanted, and he was not equal to the demands placed upon him. He had always been a puny, delicate child, with but little prospect of attaining manhood, very pale, weakly, and afflicted with a persistent cough—a poor child from whom to expect much work. Another opportunity offered itself, which promised the longed-for reunion of mother and child, and for two years they were together, she receiving for her services as house-keeper six shillings per week and the privilege of sending her boy to school. This he attended regularly, and learned rapidly. But this happy state of affairs was terminated by the death of both the couple for whom she worked, and a separation took place which was final. “The loss of my mother was a serious matter to me. Never had parent and child been more closely bound together in religious, intellectual and kindly companionship. She had so thoroughly impressed my whole being that she was ever after a perpetual presence, judging all my thoughts and actions. But now I had begun to think for myself, and was happiest when I was alone. I attended church occasionally, but have no single recollection of anything said or done there.”

---

\*Journal.

The next five years were spent with an uncle, a farmer among the stones (always a fertile crop) on the mountain side. He was a man of moderate intelligence, irreligious, and very peculiar. Here he became general help for any and all kinds of work. The wife took some interest in him, and was not unkind, but the uncle regarded John as a totally depraved child, and spared no occasion of saying so. But he was allowed to attend school six months in the year for three years and the two succeeding winters. At school he was regarded as a troublesome scholar, and received frequent and severe whippings in which he took a heroic delight, bearing the most unmerciful floggings without any expression of pain. But these years, though full of mischief, were filled with everything in the line of reading which came in his way. Such books as *Life of Ann Judson*, *Murray's Reader*, *Johnson's Allegories*, *Addison's Writings*, *Thomson's Seasons*, *Pollock*, etc., were eagerly devoured, and a large proportion of their contents committed to memory before he was thirteen. *Arabian Nights* was a veritable fairyland of delight. The favorite punishment of a mild character generally inflicted upon him for any misdemeanor (and they were frequent) was banishment to the attic, where with a book, often purloined for the occasion, he buried himself in its contents and studied by what means he might secure a repetition of the "punishment." He never recollected having but half a day given to him for play, but he did not lack for amusement where he could make it. But in this period of his childhood he was developing in that religious firmness

which was to carry him unshaken through very severe conflicts in later life, though this was not apparent to those witnessing his pranks and irregularities. "Once I had a dream which deeply impressed me. I seemed in the forest, in a familiar spot, and God spoke to me, saying that he had heard my prayers, and that I should not be lost, but that all my family should become Christians before me, and finally I should be brought in. That spot was ever after sacred to me, and the vision lingered as a supernatural impression on my mind."\*

It remained for him to pass through the most corrupting influences before God should rescue him as a brand from the burning. He was during even these years thrown in with those who swore and drank, but at nine he took the pledge and ever after kept it, while but once was he allured into taking an oath. He had a love for Nature which commenced in early childhood and grew with advancing years. At six, he says, he could recollect lying on his back and gazing at the changing form of the light, fleecy clouds, endowing them with life, and representing different forms of animals, marshalled armies, or transformed into a flock of sheep, of which God was the shepherd. The mountains of his boyhood were like familiar acquaintances. Their grand and rugged outlines lay against the sky and seemed to him endowed with personality, witnesses of all his acts. The moon was to his childish vision a mysterious symbol, whose existence he longed to solve. "I have read and committed a great many poetic expressions of the moon's beauty, but none of them

---

\*Journal.

exceeds my early dreams of its loveliness. But my apprehension was most genuine and inspiring as I rambled alone in the forest, into the deep ravine, under cataracts and upon steep declivities. Here I seemed to find a real presence. I talked aloud to myself and felt perfectly happy. I was greatly interested in trees, plants and wild flowers. I do not, in fact, recollect to have seen any cultivated flowers or flowering shrubs during my childhood, but I think few persons gain a keen appreciation of Nature till some one interprets its beauty for them. I found a conscious, poetic sentiment in books. There are times when these impressions are awakened as by some shock of the imagination, and all that are hidden in the depths of the soul come to its surface. I went out to attend the funeral of one of our ministers once, and rose early, on a clear Sunday morning, and wandered alone along the stream while every object glistened with dew and the birds were singing their sweet carols. I became intoxicated with the scene and hardly knew whether I was in the body. This ecstasy continued for some time, a sort of dreamy bliss in rapport with Nature.”\*

---

\*Journal.

## CHAPTER II.

## YOUTH.

The home which he had for five years, was accidentally, but perhaps providentially, closed to him at thirteen. As a threat for some mischief plotted, his uncle told him he must seek another home, though secretly not intending to part with him. No sooner was the suggestion made than he acted upon it, and started out in the world to seek a living for himself. He found a stopping place with a farmer, who promised him a home and winter schooling for his summer's work and four dollars a month. But when the busy season on the farm was over, John was discharged, without pay, ragged and dirty. Another uncle, a few miles distant, was found, who was ignorant as a savage of all book knowledge, irreligious, vulgar, and a bachelor. His house was kept by a low Dutch woman, who had brought him up. She became a bad teacher for a docile pupil. She was excessively vulgar in conversation, had no respect for religion, and was a firm believer in witchcraft, stories of which she dealt out to an apt pupil with such simplicity and references to persons and places that were familiar, that he soon imbibed them as verities. Around him were associations of the most debasing kind. "The community was grossly immoral. I was

associated with those who were full of impure conversation, and some whose lives were correspondingly bad. How I escaped with no other harm than the memory of their vile talk, I can not imagine and hardly believe, but it is so. But I found some books and continued my study of nature, so that some of my most vivid impressions of its beauties and glories are dated there. I saw the grand old Catskills from a new point of view, and the clouds that crowned their peaks seemed to me like a robe of the Eternal. The bloom of the laurel filled the woods in the spring, and no sight of floral loveliness is more exquisite. But the impure atmosphere of that society has made me different through life than I otherwise should have been. It was not until past middle life that I was entirely freed from an occasional lapse into such conversation as I now abhor. The old lady smoked and required me to light her pipe, so that I became accustomed to the taste and effect of tobacco at thirteen years of age. The mass of crude superstitions I imbibed was enormous. I presume this has had much to do in rendering me skeptical, so that in later years I have gone to an extreme in rejecting all but the purely spiritual in Christianity.”\*

In the fall of 1839, when John was nearly fifteen years of age, his mother thought best to start for Michigan, as the rest of her children were already there, thinking, too, that it would be best for him, though the journey seemed a perilous undertaking. Coming by way of the Erie canal, they reached Detroit after a long and wearisome journey. Arrangements were made with a half brother to take John to work until of

---

\*Journal.

---

age, giving him winter schooling and one hundred dollars when twenty-one. He immediately settled down to hard work to improve more than one hundred acres of wild land. The country was entirely new, and everything in society and religion crude and unsettled. Wolves, hawks, bears, and plenty of rattlesnakes varied the monotony of stump pulling. It was his habit at first to attend the Baptist Church with the family, but he soon grew negligent, and the importunity of his friends, church-going people, made him more so. "I fell into the habit of spending my Sabbaths with some neighboring boys playing cards, and in other vices. Mother was not much with me, but she urged me to a different life. I gradually became skeptical, and almost reckless of God and duty. In September, 1841, I went with some neighboring boys to attend a camp-meeting, south of Romeo. We took a load of melons to sell, and our curiosity was very high to see the Methodist peculiarities, of which I had often heard. We had but just reached the ground, when a man told us we had no right to sell there, and ordered us away. We managed however, to close out our stock, and when night came, I joined the motley crew who came from all the surrounding country for sport. It was a night of unearthly tumult, so that no one could sleep, and at midnight those in charge of the meeting decided to hold a service. Rev. D. C. Jacokes, then in his early prime, was called to the stand, and, suiting his subject to his audience, preached on the miseries of the damned. With a profusion of Scripture imagery, with the most terrible earnestness, he rang out on the stillness of

midnight, the denunciation of Divine wrath upon the ungodly. When the invitation was given to come forward for prayers, I proposed to my companions to seek religion, but as they declined, I did not go. The morning of the Sabbath dawned upon a quiet, solemn assembly, and with others I gathered around the tents where the voice of family prayer rose like incense to heaven. It was to me the vista of eternity. I felt that I was without God, and my heart sank within me at the prospect of my future. I stayed until afternoon, when, as my pre-arranged time was up, I started for home. The journey was like a death march to me. My companions stopped at a lake to bathe, but, though a good swimmer, I did not dare to venture into the water. All was now changed in my views of life. For about six months I wrestled with conviction, sometimes trying to doubt a future life, and at others despairing of salvation, but constantly exercised upon the subject. After a protracted meeting, held near Romeo, had been in progress for a few days, I determined to attend and to hold myself honestly open to conviction. I went accordingly, and though at first tender, I soon grew hard under the appeals that were made, and with others turned the whole to ridicule. On Sabbath, March 20th, 1842, I was as indifferent and trifling as the most careless and hardened. I went in the morning full of merriment and mischief, and was disgusted to find that the preacher had arranged not to be present, and that an exhorter was to speak, but as he went on, a terrible weight of conviction rested upon me; it seemed that the last opportunity had come, and that God called me with

a voice of sovereign authority. When the invitation was given I staggered to the mourners' bench, and there, almost utterly oblivious to all that was said or done, I poured out my soul to God for pardon. I could not rise to speak, and when service closed went alone homeward. On the way I knelt in the fields to pray, and under the clear, starlit heavens, with open eyes, I looked up to the throne of the Eternal in earnest vocal prayer. When I arrived at home, I retired, but not to sleep. About eleven, while engaged in a struggle of prayer, a sudden peace filled my soul. My burden was gone, I was free. I felt that I loved God and all His creatures. I covenanted myself to Him for time and eternity, and sank to rest feeling that if I should die, all was well. I arose to behold a new world, and to delight in new thoughts and experiences. I was then engaged in teaching school, and found time to pray amid my duties with almost constant breath. In a few days I went ten miles to a quarterly meeting, where I bore testimony for Christ.

I decided to join the Methodist Church, a step which cost me much sacrifice. My friends were all Baptists, and I had been reared in Calvinistic views. They regarded it as an opprobrium to the family that I should become a Methodist. But this proved salutary to me. The church received me cordially, and I tried to be faithful, and began at once to exercise my Christian gifts. My six months' probation was completed, and the question of baptism was forced upon me. Out of deference to the family I chose immersion. From the moment of my conversion I had the conviction that I

was under Divine obligation to devote my life to the ministry, and I at once formed my plans accordingly. My education was not at all adequate to such an engagement, but I resolved to secure as thorough an education as possible. The years subsequent to my conversion were spent in the most earnest devotion to study. I had but few books, but I borrowed some and bought some, so that I kept steadily plodding on. I borrowed Dick's 'Christian Philosopher,' which I almost memorized, and fell in with Milton's 'Paradise Lost,' and found it a new world to me. Pollock's 'Course of Time' I committed line for line till I could repeat more than half of it. Young's 'Night Thoughts,' Burns' Poems, and some others were thoroughly conned. I procured a Greek grammar, a Botany and Chemistry, and commenced studying them. My half brother would not allow me to have a candle at night, but I could see to commit by moonlight, and have often done so. Watson's 'Institutes,' Phrenology, and the Dictionary, in course, were studied with zeal. For three winters while at my brother's, in boarding around among the families in the neighborhood where I taught, I became quite a close observer of character. On one occasion, while boarding, I found a large library embracing several hundred volumes. It was an enchanting sight to me. After looking them carefully over, I fixed upon a set of Addison's Spectator, and asked the owner if he would lend me one of the volumes. He replied that he never loaned a book. I was greatly displeased, and made a desperate resolve that I would have all the books I wanted and would be liberal in lending them."\*

[ \*Journal.

---

The selection quoted above, covers the period of his life extending from his seventeenth to his twentieth year. During this preparation for ministerial work, he performed the severest manual labor on the farm, becoming, however, strong in constitution, shrinking from no hardship, and delighting in feats of endurance, often rashly exposing himself to the elements, to fasting, and to extreme fatigue. After giving six years of the best physical service he could render, and all the money gained by teaching during the winters, the half-brother let him go at twenty-one with a check of forty dollars and an old valueless watch! But the time and discipline thus gained were not wasted.

## CHAPTER III.

## PREPARATION AND MINISTRY.

At twenty-one years of age he left the service with his brother, and started out in search of ways and means to obtain an education, which he desired at any cost, dressed in a suit of sheep's grey, coarse cowhide boots, never having known as yet the luxury of a linen front, and having only forty dollars in money. After fruitless endeavors to obtain a foothold in Romeo, where there was an academy, he started for Rochester. While there he first dug stumps for a Baptist minister, and when the season was over subsisted for months by chopping wood for bread and milking a neighbor's cow for a share of the milk. In the meantime, having entered upon his study in the academy there, he covered part of his expenses by teaching in the same school. He was poorly dressed, awkward and unattractive in appearance, but soon won an enviable place in the esteem of teachers and pupils by the quality of his work, and took a prominent and satisfactory part in all school exercises. It was here that he preached his first sermon. Soon a severe lung difficulty attacked him, which threatened his life, but when ordinary means failed to cure he undertook a desperate remedy. Rising from a sick bed, he went into a harvest field, began work in the height of the season, and closed the trial of his strength and will-power with the enormous

record of pitching six thousand sheaves in one day. This rash procedure was followed by a low fever, running into typhoid, and bringing him again near to Death's door; but a second time he arose, and determined by force of will not to die, and in four weeks was at his school work again.

In the fall of 1848, at the age of twenty-four, he struggled with the question of college or no college. Without any means, and in frail health, he saw that to teach his way through was a long and practically impossible task. A door seemed opened to him. A generous offer was made him by a gentleman of Calvinistic faith, who, unable from ill health to secure a collegiate education, desired to send him as a substitute to a Presbyterian college. But he could but be loyal to the church which had saved him, and to which he had dedicated himself for life, and declined the offer; but the desire and hope for the advantages of a collegiate training lingered as a deferred expectation till he was forty years of age. This year was spent in private study and teaching in the academy at Rochester. In 1849 he began the itinerant work as a supply on Birmingham Circuit. For this he regarded himself as very inadequately prepared, but the zeal to undertake anything which tended toward the sacred calling induced him to rush into responsibilities to which he was unequal. One flat failure in preaching while on that circuit almost induced him to return to the field of preparation, but he continued in his work. In the fall of 1849, when received on trial in the Conference, he entered the regular work, having twenty-two appoint

ments to be filled in four weeks, twelve of them to receive Sabbath preaching. For this he received during the year eighty dollars, and board where the opportunity furnished itself. He really enjoyed the variety of such an itinerant life, studying the habits and peculiarities of the people, and entering heartily into their labors and pleasures. During this year he studied the entire course as prescribed by the Discipline, and was examined in the following Conference. The scale of marking was then as now, from five to ten, but he received his ten all around, and felt happy. He was in 1850 appointed to Port Huron, where he had a most delightful home with one of the members. An event for which he had cherished an undivided purpose and hopeful desire for seven years transpired while here, in his marriage with Hannah E. Redway, of Ray, Macomb county, Michigan, an only child, and with him she lived to share the toils and joys of nearly thirty-four years. To her hearty co-operation and assistance in his every undertaking during that time may be ascribed much of the success that subsequently crowned his labors. But little of general interest occurred at Port Huron, and St. Clair was his next appointment. He found things in a discouraging state. Had the effort been made to put them in the most uncomfortable place to live, it could scarcely have succeeded better. The church was an old, dilapidated shop, rudely seated, the society in a formative period, and some country appointments were attached. He had some revivals, and grew in self-assurance and ambition. In the second year, after a "union" revival

---

service, in which many were converted, by adroit management the pastor of another denomination secured almost the entire number. But these two years were filled with the study of books and people. Following St. Clair, he went to Flint, where he found a good society and a cordial reception. The two years at Flint were blessed to the good of both pastor and people, with an abundant and widespread revival. But the ambitious preacher was destined to suffer disappointment, for Corunna, to which he was next appointed, had anything but an inviting outlook, and in the Conference had gained a very undesirable reputation. But a Methodist itinerant cheerfully accepts the uninviting work with the more pleasant, and a year was spent as pastor at Corunna. He found there a church commenced with no money advanced on it, and in a year of financial stress, but he secured outside assistance from Detroit, and the church was pushed on. Harnessing his horse with another's, he drew lumber from Flint, over a terrible road, where bare logs alternated with mud a foot and a half in depth. The treasury of the church had been drained to its extreme limit, and so a good proportion of the pastor's salary was drawn upon to furnish necessary money, and the church was built—but he left there more heavily involved than when he came. The seven appointments which he found when he went there, he nearly doubled during the year. But the winter passed without a revival, a fact which so saddened him, that when summer came, he determined to inaugurate a camp-meeting for a general religious campaign. A beautiful site was selected,

many ministers were present, and a time of marked and unusual awakening followed.

“The most hardened men in the community stood around with tearful eyes, and received, without a word of cavil, the exhortation of those who alternately prayed in the altar, and went out to exhort their acquaintances to come to Christ. I never seemed to stand so near the very presence of the Eternal. The meeting held its prescribed time, and, as it was in the pressure of the harvest season, it was thought best not to prolong it. We therefore adjourned for a week, and then came together for another week’s effort. This camp-meeting was the blessed instrument of about one hundred conversions, and its fruit was manifest in forming new classes and strengthening existing ones.”\*

The following Conference placed him over Owasso District, and he started in the work personally burdened with the debt of the Corunna church, and no prospect of lessening it by district labor. The year 1857 will never be forgotten by those who passed through its cold, its snow and its financial distress. Hay was even in the country twenty-six dollars a ton, and all provisions scarce and high. To add to the misery of that year, lung trouble and dyspepsia again threatened his life. Yielding, for once, to the imperative demand for rest, he rallied, though already having suffered two severe hemorrhages. Three years passed in the district, with a revival each year, oftener in the summer time than in the winter season. In 1859 he was sent to Dexter, without any additional appointments. Here began, very distinctly, a new period in his life, and he

\*Journal.

settled at once to hard preparatory work for the pulpit. He was already widely read in history, science and literature, but determined to be more systematic and thorough in pulpit effort. There was a large and intelligent congregation for the place, and he was cordially received and heartily supported. His health was very feeble, but by violent exercise in gymnastics, he succeeded in getting strength, and finally comparatively good health. The second year there was uneventful but full of labor, and he began to feel the pulsation of an ambition that looked for preferment and position in the church. Men, whom he had but a short time previously regarded as vastly his superiors, and had cherished toward them a feeling almost akin to envy, began to show toward him what he considered as undue regard. Receiving frequent intimations that he might be appointed to Detroit, he watched the indications with mingled hope and fear, dreading such a result. When Conference arrived, and that appointment was given him, he went to Bishop Ames, and, with much sincerity and earnestness, pleaded with him not to venture such an appointment. But the Bishop replied: "It is all right; I will stand by you;" and he always did. To maintain the pulpit standing required for the Woodward Avenue Church (since merged into the Central) was no easy task for the backwoods preacher; but he went bravely on and kept his audience. The interruptions to close study were more numerous and serious than ever before. Pastoral labor, funerals, the requirements of social life, and outside calls of every description, each demanded its quota of attention. It was in

the darkest period of the war, and every call for troops was commemorated by a sermon. The caution of the leading members, that it would not do to discuss national matters in *that* pulpit, only served to strengthen his earnestness to push the claims of patriotism in the sacred desk. One sermon, which had been previously advertised, he regarded as such a total failure that he never after ceased to lament its delivery. But it was followed soon after, on the occasion of Lincoln's assassination, by an effort which served to redeem his standing before himself, and he received many tokens of its success from the church. "My position in Detroit was not the most comfortable aside from the pulpit. I was quite unaccustomed to fashionable life and had little relish for it. Social parties, invitations to tea, and fashionable weddings gave me much embarrassment. I was not popular with the first families. I stood squarely up to my convictions in dealing with dancing and the theatre, preaching against fashionable dissipation, and inculcated with all my power spiritual Christianity. I became heartsick at the conflict of worldliness and piety, and reached the conclusion that I must abandon all ambition to become a popular city preacher. I do not allude to an open compromise with the opera, the theatre, and the dance, but to the disposition to attach so much importance to social life in general, as opposes an effectual barrier between the rich and the poor, allowing wealthy families to form a class as purely a caste as if it existed in India. I determined to ally myself with the 'lower strata,' and did it in the pulpit, in society, and everywhere, and I became happy in the

less precarious and purer friendship of the lowly and humble''\* During the two years of his stay he had the satisfaction of seeing the collections for benevolent objects carried beyond all precedent, and exceeding subsequent amounts, except in the years of church-building. The Woodward Avenue Church being no longer adequate to the wants of the people, the project was started of uniting with the old Congress Street Church (which before it burned stood at the rear of the market), and building a more suitable church edifice. This plan was consummated during that year, and the Central Church was subsequently built on the corner of Woodward and Adams Avenues.

His associations during the years of '61 and '62 with the Detroit clergy was of marked benefit to him. He needed and received their sympathy and gave it in return. In the second year of his pastorate, Mr. Hammond, the revivalist, came to Detroit and did good work. He held Union services, but each church labored assiduously, and many young people and children were converted and joined the Methodist Church, who to-day, in middle life, are standing firm in Christian faith in Detroit. His term in the Woodward Avenue Church closed pleasantly. He made and retained many friends whom he long loved and cherished. He served but one more pastorate proper. The Walnut Street Church was in a primitive condition, its membership was scattered through the entire western part of the city, then sparsely settled. To it were also attached two country appointments. Some few conversions followed the year's work there, but little of special interest transpired.

---

\*Journal.

The church grew slowly, but surely, and soon after began to plan for the erection of a new building. The result was the Simpson Church, erected soon after, and now (1885) having a membership of 600. This closes his career as a pastor, excepting one year at Wyandotte, which he took in connection with other work, later on. A brief estimate of his ability and work in the pulpit will be given in a subsequent chapter.

## CHAPTER IV.

## THE BOOK DEALER—THE EDITOR.

While on Litchfield Circuit, his first appointment, in 1849, he noticed that the pastor with whom he was associated bought and sold a few books, and thinking this a useful and legitimate branch of work, he ordered from the Book Concern a box of books, and commenced to sell to preachers and others, to whom opportunity offered, little dreaming to what an extent this initiatory step would lead. This practice of keeping a few books with him on sale was continually maintained through his subsequent appointments. This proved, in one regard, at least, very advantageous to him, for he thus gained the use of the best church and secular literature for his own study, which otherwise would have been inaccessible to him. While on the road, and whenever and wherever opportunity offered, he was reading, committing poetry, of which he was very fond, and storing his mind with useful facts. The accounts then begun with the Eastern houses, stood open for a third of a century. When unable to do the personal work required, he kept a man on the road to carry it on for him. As pastor of the Woodward Avenue Church, he had a location accessible by rail from all parts of the State, and blocking up the study of the church with boxes of books, continued to buy and sell, till his sales from the study were twenty-five hundred

dollars a year. At the close of his pastorate there, he resolved to go forever out of the book trade, and devote himself solely to the ministry. He had a stock of books which he concluded to take to Conference, at Romeo, and close entirely out, before going to his new appointment out of the city. He prepared and distributed handbills advertising the stock for sale, but the teamster who was to deliver the books failed him when too late to remedy the accident. He therefore asked for some appointment in the city, and Walnut Street Church was given him, and so an opportunity to dispose of his stock. He then and there determined to open up a Methodist Book Depository in Detroit.

“The most radical effect of these experiences upon me was to destroy my ambition. I determined to find a relation and a posture that would place me out of the power of envy or competition with my brethren in the ministry. This I effectually did. My family, the church, and God’s poor were to share my future solicitude. I was no longer to preach for bread, but for duty and usefulness, and had no further solicitude for popularity.”\*

He hired a room in the third story of the Fisher Block, for one hundred and forty-four dollars a year, and some one to take care of it in his absence, and soon a crowd of people were climbing the stairs, in quest of his establishment. In the first year there, his sales reached twenty thousand dollars, though his competitors in the trade did all in their power to suppress it, constantly affirming that he kept only a few *Methodist Books*. “From the first, I put my business under strict

---

\*Journal

conscientious principles, determined to buy, and therefore to sell books, upon their merits, and not for any special pecuniary advantage they might possess. I never hesitated to express my opinion of a book, however unfavorable, to an intelligent or honest purchaser, and have hundreds of times had the satisfaction of seeing a customer abandon the book he came to purchase, and go away with a better one, or none at all. If I were to enter the business again, I should not only maintain, but carry to its extreme limit, this principle, as the wisest policy.”\*

This determination, to seek first the advantage of his customers, then made, and afterward so conscientiously followed out, caused him to experience financial embarrassment, which another more shrewd and worldly-wise tradesman, having such sales, would have avoided. But he became embarrassed, and, in the spring of 1864, made an effort to place the business on the joint stock plan, but the amount was not reached, and the project was abandoned. In the same year, the plan was undertaken to establish a General Conference Depository. The General Conference indorsed the scheme, and arrangements were made with the Western Book Concern to combine his business with church interests. They loaned the concern some capital, which it retained until he gave up the business, in 1882. The business increased, and the one small room in the third story was supplanted by a store opposite the Campus Martius, and soon after, this location was changed to 123 Woodward Avenue. In about three years, it in turn became too small, and was removed to 189 Woodward

---

\*Journal.

Avenue, where he remained in business until he sold out. During these twenty years he had five partners, to the last of whom, Mr. John Willyoung, he finally sold his interest. That he should have gone out of a business which he was so fully prepared to carry on, to the advantage of others and of the church, was to all who knew the character of his work there, a source of lasting regret. He had become, to thousands, a final referee, not only in regard to individual books, but to a line of reading which he would mark out for those who sought his counsel in their literary work. But partly from necessity and partly because a new line of work which was more congenial to his tastes, opened to him, this course seemed advisable. Starting in the trade without capital, and maintaining in the church and benevolent causes, a degree of generosity totally out of harmony with his means, he was unable to place his business upon a self-sustaining basis, and, though his sales reached as high as sixty thousand dollars a year, the profits were barely enough to maintain the business and necessary personal expenses. Finally, in 1882, an opportunity opened to dispose of his entire interest, and, though left with practically nothing, he says "the thought that I had been able to settle about forty thousand dollars of indebtedness, at par and as demanded, without losing my credit as an honest Christian man, was a great triumph, and I felt that I could bear some burdens cheerfully."

But while it was necessary to resign the work so long and ably carried on, to another, there was opening before him a field far more congenial than business, and

in which he could exert a wider and more lasting influence. As early as 1860, he felt that he might have some mission other than pulpit work, but did not make a beginning. He was then offered remuneration for every letter he would write for the *New York Advocate*, but he wrote only one and that without pay. Aside from this, he never wrote a paragraph for publication, until after fifty years of age, though authorship had always seemed to him to be the acme of human attainment. The germ which ultimately grew into the *Michigan Christian Advocate*, was planted in the Conference of 1863, at Romeo, where he instigated a lively and interesting debate on the advisability of a State paper. In this discussion, Dr. E. O. Haven took a prominent part. "Subsequently, at Jackson, in a Methodist State Convention, I argued the question. In May, 1873, at a Preacher's Association, the project was considered with favor. We found that Rev. O. Whitmore was publishing a journal for his own district, and we agreed to unite with him to bring it into circulation upon the Detroit District, and call it *The Michigan Advocate*. It was further arranged, that at the Conference we would attempt the organization of a joint stock company to take the responsibility of publishing it. The project did not succeed well at the Conference, but in December, 1873, the Company was formed; \$10,000, in shares of \$100 each, was subscribed, and \$5,000 paid in during the year. At the second annual election, Rev. L. R. Fiske, D. D., was elected editor. My connection with the *Advocate* for the next three years was that of associate editor. In 1879 I was elected

editor. While I have not attained the success which I could have desired, the *Advocate* has taken rank among the first of its class. It has been the most congenial work of my life, thus to converse weekly with not less than 10,000 of the best people of the State.”\*

While thus engaged with the Book Depository or the *Advocate*, and for five years with both, there was another sphere of influence in the church as important as either which he filled. “There are connectional interests and general plans of operation, that require experienced men to supervise. The relation of the church to education, the general drift of ministerial and church activity, the relation of the church to reforms and questions of church polity, constantly arise, which must be considered. Into this sphere I have gradually drifted, and for the last five years have spent more time in these general interests than in my individual matters. To sit for hours at a time, considering the details of another’s work and policy, to answer letters privately and through the press, upon practical questions and questions of conscience and duty, to prepare plans of church work and submit them to others to execute, has been to a large extent my office and work for years past.”

An interest of this character, which perhaps deserves special mention, was what was known as “The Alliance.” There had been in 1868 an organization known as the Detroit S. S. Alliance, through which the Simpson Church was commenced, but the effort proved too great, and it broke down the society. From that time till the Alliance was re-formed in 1877, there was no

---

\*Journal.

community of interest among the churches in the city, except as individual churches applied to other churches for aid. To the restoration and re-organization of the Alliance he was most devoted, and the success of its subsequent work is largely attributable to his unswerving interest and tireless energy in its behalf. The Alliance grew in interest till the spring of 1879, when, in a meeting of the Executive Committee at the Tabernacle Church, it was suggested that it should undertake the payment of the church debts of the city, which were mostly of long standing and very burdensome. The Tabernacle owed \$12,000, Simpson \$8,600, Jefferson Ave. \$3,750, Fort St. \$2,200, Sixteenth \$1,100, and the Central \$8,000; total \$35,650. At the end of the first year a plan was adopted by which the whole was to be raised by November, 1880. It was eminently successful in its work, and on the 25th of November, as previously arranged, a grand Thanksgiving jubilee service was held, commemorative of the accomplishment of this great undertaking. Here he read a lengthy and interesting account of the history of the M. E. Church in Detroit, now preserved in the Pioneer History of Michigan, 1881.

He was also one of the originators of the Bay View Camp Ground Association, having a resort now very favorably known, not only through the State among Methodists, but having almost a national reputation as a place of natural beauty and healthfulness. In 1875 he, in company with a few others, went round a good portion of the tract at the head of Little Traverse Bay,

before a blow was struck at the immense old forest trees, and while the track of bear and deer was everywhere common, and selected the spot in the forest where the auditorium is now located. It was his privilege to be present each summer during the subsequent nine years, to take an active and important part in its services. He spared no pains through the *Advocate* to spread the fame of that delightful place.

It is very doubtful whether upon any one in the Methodist Church of Michigan fell the responsibility and care of so many important and varied church interests. The management and editorship of the *Advocate*, which, with its growing lists and influence, would have been thought sufficiently arduous for any one to assume, was in reality but a minor part of his work, though that to the casual observer appeared the chief. We notice in the Conference minutes of 1884 his name as holding four of the most arduous offices of the Conference, while upon six committees almost as laborious. To attend to the correspondence and interviews growing out of these responsibilities was no small item—not so much in the time consumed as in the overloading and distraction of the mind. His position in the city also brought upon him much secular labor, but the duties and obligations of the church were ever held predominant, and nothing was allowed to supplant her interests. He was ever found faithful in all the means of grace, where, by his presence and prompt testimony, he encouraged the pastor in charge, and brought the members to a clearer perception of their

---

duties and privileges as members of Christ's Church.  
So sincerely and truly did he often sing:

“For her my tears shall fall,  
For her my prayers ascend,  
To her my cares and toils be given,  
Till toils and cares shall end.”

## CHAPTER V.

## THE RIPENING.

If ever there was given to human observation, the spectacle of the rough, unseemly stone, polished by the Divine hand into a gem ready for its Heavenly setting, such was seen in the development of the spiritual nature of Mr. Arnold. To the casual observer, he was perhaps the same through the last months, as before; attending, with nearly the usual physical alacrity, and with increased devotion and earnestness, to the ordinary and laborious duties of each passing day; but to those who could study his spiritual nature, it was clearly perceptible that the cords which bound him to earthly things were fast loosening, and that he was literally living in two worlds—for heaven was in his heart. It is clear now, he was fast ripening for the Heavenly garner. In early and middle life, though always, after conversion, unswerving in what he knew was duty, he was impetuous, hasty in temper, and vacillating to a degree in his religious experience. But the last few years, and especially the last few months, seemed to raise him above the turmoil of strife into a region of perpetual peace and joy. This was evident in his conversation, but he left in his private diary, not discovered until after he had passed away, a few indications of this transformation and rest, which it may be well to record here.

November 5, 1883. "It is all right, and I am peaceful. The Lord has been good to me, and has enabled me to accomplish something for His cause, and He knows in what spirit and under what stress of trial and weakness I have lived, and He will make it all right, I doubt not. To His name be all praise. I can wait His time in perfect resignation, and I trust, can complacently suffer what may be necessary in dissolving this mortal affiliation."

June 27, 1884. "I am now enjoying a good measure of religious confidence, and a calm and peaceful frame of spirit. I am able to pray, so as to touch God and feel His approving smile. And yet I have not that constancy in prayer I would desire. I do not have the same persistent earnestness in private, or family prayer, that I have in social meetings. Alas, to what an extent we are creatures of habit, and if my Christian life were to be repeated, I would try to make it most positive and ardent in its private acts and exercises. How anxiously we desire at times that we could know how others feel, but we can not. Each of us lives alone, and our joy and grief are hidden from every eye but that of God. As Job speaks, 'He knoweth the way I take.' How sublime the posture, when we can measure up to the altitude of the Apostle Paul, and say, we *know*, I *know* that all things work together for good to them that love God. It is not a promise, or a hope, but a Divine conviction that this is the drift of things, and a conviction that embraces a thousand promises."

September 6. "My heart is fixed, and I am able to live in the spirit of prayer. Last Thursday evening I

had a most blessed time at the prayer meeting. Heaven seemed all around me. I need continually to watch my words and temper, but God helps me, and by His help, I expect to conquer all my evil ways. Next week I go to the Conferences, and I desire to know nothing there but Jesus Christ, and Him crucified."

September 25, 1884. "I am glad to record that I have gone through the Conference and retained my assurance before God. I did not go in my own strength, but cast myself upon God for help, and determined to bear my testimony, both by word and conduct, to that grace, which has prevailed to save such a sinner, and a sinner in Zion, as I have been. I have looked up to God for help, and have been kept in perfect peace. I still live by the moment as respects tobacco [this he had used, most of the time moderately, for forty-four years, but from conscientious principles, had not used it for a year and a half]. At our boarding-place (at Conference) I found several opportunities to commune with those who have trusted the bliss of full redemption. Upon the whole, it was by far the best Conference I have ever attended, because nothing for a moment disturbed my peace. Oh, the bliss of rest in God."

He was in the latter part of life a firm believer in the "Second Blessing," or the doctrine of Sanctification—not in the misapplied sense, which is common, that to live in such a state places one out of the reach of temptatation and renders sin impossible—but that the attainment of such a condition is possible in which there is perfect unity of the Divine and human will, sin is obnoxious, and the believer is enabled to live in

---

perpetual consciousness of pardon, peace and heart purity. In 1858 he began to inquire earnestly in regard to its reality, and writes: "At a camp-meeting, at the Miller Settlement, near Flint, I, with others, sought earnestly the conscious witness of the sanctifying power of the Spirit and blood. The movement was led by the notorious James Wallace, author of a work on Sanctification and a most able expounder of the doctrine from the pulpit. My exercise of mind was deep and thorough. While having the clear and habitual sense of pardon and peace with God, I still felt the deepest consciousness of the impurity of my own heart, and the imperfection of all my motives and Christian graces. I deeply repented before God, and found a great blessing in accepting Christ as a Savior from all sin and uncleanness." But his faith was doomed to a great shock, as he soon after learned that he who so clearly and ably set forth such purity of heart and life, was even then leading a most impure and wicked life. At first it shook his faith in the profession of holiness, and the effect followed him till within a short time previous to his death. In April, 1884, he revolved the question with renewed earnestness. "The subject which has occupied my thought more than any other, is the doctrine and experience of holiness. I have, however, made no direct progress in its personal experience. I have indeed escaped from doubt, despondency, and all degrees of anger. But my thought has not been fixed upon religious subjects in the intervals of business and necessary intellectual occupations. It is a question yet to settle, how far the

---

pure in heart are liable to assaults of temptation, and the kinds of temptations they may encounter as compared with justified persons. I am inclined to believe that the character and spirit of our temptations must undergo a very marked change as the result of such an inward transformation. But are the temptations of the pure in heart really lighter and more infrequent than those of others? I think so, and yet I know that one of the most seductive temptations we can encounter, is to imagine we are safe from temptation! It is evident that there is no point in this life where we can be exempt from temptation. It is joyous to know that nothing that defileth or maketh a lie can enter heaven, and that we must needs die to escape this carnal investiture."

But the time arrived when the public confession could be made, that Jesus Christ cleanseth from all sin. "Monday, August 4th, 1884. The month has passed quietly and pleasantly. Religiously, it has been the best of my life. At the Lansing camp-meeting, I first bore the clear, positive and public testimony that I enjoyed the blessing of Perfect Love. I had often implied it, and had mingled it in my prayers, and had used my utmost endeavors to lead others to seek and find it. But still I had never in a love feast or experience meeting, in an outspoken way, identified myself with the experience of holiness. But the hour had come. I could not, in justice to my own convictions, hesitate to stand forth as the pronounced and confident witness that the blood of Jesus cleanseth from all sin. There was an embarrassment in the case, arising from

the fact that I had no immediate experience of any sudden or great change. But recently I have settled the question in the most definite manner, that I am both to profess and vindicate my profession, by the help of God. There was a brief space when it seemed rash and presumptuous, for me, an unworthy and fallible man, and one whose reputation for frivolity and nonsense was notorious, to stand forth as an example of sanctifying grace. But I have taken God at His word, and ventured all, and gained all. Oh! it seems so strange to live without condemnation, and to feel every hour, at each conscious breath, that God is near; that I am in the border of heaven. Praise the Lord for full salvation, through the blood of Jesus." It was his privilege, during the last months of life, to live in this constant spiritual sunshine. One or two selections from the many which he recorded, may be profitable to give. "March 19th, 1884. Last night at the prayer-meeting, I had a most extraordinary sense of religious rapture. A supreme confidence in God, a sense of His favor and confidence in the triumph of His grace, so prevailed, that I could see little else and cared for little else. I do love this sense of religious absorption, to live as in the all surrounding presence of God. As the infirmities of the flesh weigh me down, and leave little in life to be desired, the spirit may triumph over them all, through abounding grace. To-day I have been so depressed, physically, that life seemed an intolerable burden. These raptures and depressions alternate like the sunshine and storm of a March day. But it will soon be over. *Summer is coming.*"

“August 19th, 1884. I returned last night from a three weeks’ tour at camp-meeting. Have kept constantly at the front in prayer and Conference meetings, leading souls to the altar, and wrestling in prayer. My soul overflows with gratitude when I can be made the humble instrument in the conversion of a soul. Truly, this is the highest point of human usefulness. I have not become weary in the least. My heart has been constantly filled with love, so that I could scarcely restrain a shout. This marvelous experience is a new life for me. I have had such rapture at intervals, after extraordinary labors or fellowships, but to feel it constantly is too much to be told. But such is my testimony, and I do tell it daily. I can hardly say when or where this rapture commenced. It shades off from the past twilight in which I walked, like the rising of the sun. It is mine, even mine, to know the bliss of Perfect Love. I have been permitted to bring a score or more of others to the Cross in the last month, and they are now living witnesses of His saving power. And I hope to stay at this point, to drink daily at this fountain, while I live, and to die in the rapture of His presence. I wish I had come to this experience years ago, and lived and led others to it, all along my life’s journey, but God has given this *at the eventide.*”

Though apparently in usual health, and with physical and intellectual strength unimpaired, there would frequently come over him a sense of the uncertainty of his life, and of the near approaching end. He had, indeed, received frequent intimations from difficulty of the heart’s action, for a year or so, that the end might

come suddenly, but was otherwise in as good health generally as at any period of life. Whenever, or however it might be, he felt that it would be all right. October 13th, '83. "But I leave it all with my Heavenly Father. I have but a few more years to live at the best, and I trust my life record will be made, not from what I may be able to accomplish in enfeebled age, and perhaps in a condition of imbecility, but what I have endeavored to do in the prime of life. For myself, I trust all to the merit of my Divine Redeemer, and to the infinite mercy of my Heavenly Father." October 15th, '83. "How few of those who began to live fifty-nine years ago, are still alive, and by how many trifling causes some of them lost their lives! There is a Divine Hand which shields us, and that makes out the parabola of our earthly career. I can say but this, that, however my life may have been prolonged, it can not last much longer, and I must use all diligence to make my calling and election sure, for the end of this struggle is fast nearing." After a day of unusual activity and bodily weariness in looking after several church interests, which he enumerates, he adds the prophetic words, September 28th, '84, "I suppose I shall go on in the same track, till at some time I shall secure my release from all these labors and responsibilities *at one stroke*."

"My body with my charge lay down,  
And cease *at once* to work and live."

On December 5th, 1884, after passing the morning in his usual work at the office, and returning home at about twelve o'clock, he completed some unfinished

work, and, sinking into a chair, yielded up his noble spirit, and quietly and peacefully was taken to receive the reward of them that are weary but faint not.

“ Sure the last end  
Of the good man is peace. How calm his exit ;  
Night dews fall not more gently to the ground,  
Nor weary, worn out winds expire so soft.  
Behold him in the eventide of life,  
A life well spent, whose early care it was  
His riper years should not upbraid his green ;  
High in his faith and hopes, look how he reaches  
After the prize in view ! and like a bird  
That, hampered, struggles to get away.  
Oh, how he longs  
To have his passports signed, and be dismissed.  
’Tis done, and now he’s happy. The glad soul  
Has not a wish uncrowned.”

BLAIR.

## CHAPTER VI.

## THE MAN.

“A man’s real history is the growth of his opinions and character, and the important circumstances of life are those which most contribute to the development of the intellectual and spiritual nature. The two circumstances which outweigh all others in my early life were the loss of my father, and my poverty. That sense of dependence and helplessness which came as an Arctic blast to my consciousness as early as four years of age, was well calculated to develop the spiritual nature and inspire self-reliance. Separated from all family association and friendship, treated with severity and indifference by most of my superiors, I was in a most favorable attitude to receive and appreciate the ardent love, the religious tenderness and the practical instructions of my faithful mother. Her thoughts and spirit were literally transplanted into my soul. She was a woman of strong purpose, full of nerve, with broad common sense, and from early childhood a genuine Christian. The contentment and faith which characterized her life were a continual delight both to her and to those who enjoyed her presence. Thanks, everlasting thanks to God for such a mother! †

The next most important circumstance was my early

---

†Over her grave in Mt. Vernon, Mich., stands a simple, plain monument, with her name and age, and the words, “Seventy-three years a Christian.”

intellectual culture. At six I read whatever came in my way. I had a ready interpreter at hand, and whatever I could not comprehend was referred to her for explanation.\* When separated from his mother, the practice of ravenously devouring all reading that came in his way was maintained, and Milton, Johnson, Addison, Young, Pollock and Blair, together with the readers, almanacs and comic songs of the time, were blended in a conglomerate mass. It was early in youth that he formed the wild determination "of reading so widely and variously as to be able to converse with any man on any subject," and for almost forty years this resolve was adhered to. History, science, philosophy, the various crafts, poetry, fiction and art were all meddled with, but so broadly and generally as to be fatal to that accuracy and precision in learning so necessary to attain rank as a scholar. Among other works, those of a skeptical nature were, throughout life, thoroughly conned. When about twenty the field was opened to him by Paine's "Age of Reason." "I became convinced that I was not then competent to answer or resist its assertions, and resolved not to read it. But a sense of humiliation rested upon me, and I determined that I would not rest till I could challenge the whole infidel world to shake my faith, or else give up a faith which I could not maintain. In later years I was able to carry out to its extreme this early resolution. Perhaps few ministers have read more skeptical literature. Some of these books have been of great service to me. Volney's 'Ruins,' and Strauss' 'Old Faith and New,' in particular. There have been times

---

\* Journal.

---

when these books tended to render me skeptical, but I have been able to penetrate beyond them into a deeper, higher philosophy, which has left them as mere ripples on the surface of God's evident manifestation in nature and revelation. It is true I have lost much of the traditional faith, in which I was reared and in which the mass of Christians rest, but I have never lost my firm faith in Jesus Christ as the Eternal Son of God, and by His sacrificial death making an atonement for the race, and the future existence of man as a spiritual and progressive being."\*

He never made any great incursions into the realm of fiction, and few such authors gave him much pleasure. Among these, Walter Scott, George Eliot, Madame Sand, Mrs. Stowe, Irving and Eggleston, furnished from two to six volumes each. In Johnson's "Rasselas," Goethe's "Wilhelm Meister," Strauss' "Glory of the House of Israel," and a few of kindred type, he took genuine delight. Aside from these works, some fiction was read for purposes of review, but he read not more than a hundred volumes of fiction altogether. There was to him such delight in the world of reality around him, such general interest in the actual joys and sorrows of an existing humanity, that he found little necessity of searching for it in the realm of imagination.

This persistency to conquer, by an indomitable will, all that came in his way, in the intellectual world, had a fit counterpart in the struggle he ever maintained against the physical ailments that seemed, almost yearly, destined to prove fatal. Inheriting a very weak

---

\*Journal.

constitution, not walking till three years of age, and struggling with sickness, long and severe, through childhood, he survived an apparent wreck, only to battle through youth with a persistent cough, and later, with malarial and typhoid fevers, hemorrhage of the lungs, dyspepsia for years, and nervousness, yet lived to see his sixtieth birthday, with as strong a constitution as is often found in men of that age.

In every situation he was a man of strong purpose and independence. He had early learned that success lay in the conquest of obstacles, and to master all difficulties which stood in the way of any plan, was a constant endeavor. He was fearless to battle with evil in its many manifestations in the world, and to raise in the church a purer, more absolute standard of life and action. This unremitting contest with evil was more than once carried on at the risk of life itself. On one occasion, he was called upon to preach the funeral sermon of an intelligent, spirited woman, whose husband, a liquor dealer, had literally forced her, by his brutality and immoral conduct, to commit suicide. In the presence of a large audience, and before her desperate and reckless husband, he fearlessly charged the act upon the liquor dealer, thus branding him as a murderer. He writes: "I never saw such a sensation in an audience. The husband of the suicide rose at the side of the coffin, pronounced my statement a lie, ordered me to stop, and once started to grapple me, but I went calmly on. The color came and went, flash after flash, in the faces of many in the audience. One man told me that he sat ready to seize him by the throat,

if he touched me. That man was an intemperate, skeptical physician. About two years afterward, I was called into court, in a suit growing out of the transaction, to testify in regard to his character, but the only reply I gave was that his general reputation was not good. Afterward, I held a protracted meeting in the village, and Mr.——attended night after night, apparently deeply moved.” \*

Though often called upon to perform the trying duty of delivering the funeral address of one whose life had been notoriously sinful, he never shrank from picturing the nature and consequences of sin, if he thought it would be a profitable lesson, though it should result in an alienation of personal friendship, as indeed it did in the case of one or two wealthy families. One instance of flagrant sin among his ministerial brethren arose, which would have been concealed, had not his persistency in pursuing and accusing the offender, resulted in a confession of a most startling character. “The church staggered under it as under an earthquake. I had to construct and teach a philosophy of religion, which admitted of the genuineness of conversion under the preaching of an apostate! He attacked me bitterly, and by the most cunning and malignant falsehoods. More than once have I gone to a quarterly meeting, when the report that I was in jail for similar crime, had preceded me. I anticipated danger of assassination, but it all blew over, and a few years since I breathed easier, when I heard of his death.” \*

When the time seemed fitting to push any measure in the church, or reform in the world, he took genuine

pleasure in agitating such a debate as would result in provoking enthusiasm on both sides, and when well aroused, of using skillful weapons in winning the side for which it was undertaken. Very strong was the contest he waged by word and sermon, when the question of slavery was dividing the ministry and the church, and ever, through the *Advocate*, did he endeavor to awaken, by subtle reasoning, an opposite element which would eventually arouse deep interest in an apparently uninteresting topic. However, he never allowed himself to push a controversy in opinion, after his opponent became excited, and showed any signs of anger.

This natural love for agitation manifested itself in a most marked degree, in his daily associations with others, encouraging the kindly retort, or eliciting the shrewd reply, which led to a more intimate and friendly acquaintance. His reputation for drollery and mirth-provoking incident was as far-reaching as his name was known, and while it sometimes gave passing offense to the fastidious and precise formalist, more often gained for him the lasting friendship of a congenial nature. Beneath this trifling exterior lay an earnest devotional nature, which aimed to utilize *all* gifts, even that of nonsense, for holy purposes. His personal appearance, which, especially in early life, was unattractive, as he was homely and awkward, added materially to his stock of merriment. An instance which he relates concerning one of the old and very eccentric ministers, will bear repetition in this connection. After relating the circumstances, he adds: "Finally, J. V. Watson turned to me, with inimitable facetiousness, and said,

‘Arnold, you have troubled me exceedingly. I have had my eye on you ever since you joined the Conference, and my conscience will not allow me longer to conceal the sacred trust I owe you. Many years ago, when I was a young minister, I received from an old itinerant, a penny, which he said rightfully belonged to me, as the homeliest man in the connection. I held it with no misgiving till after I saw you, when I was convicted with a sense of unfaithfulness in fulfilling the trust the old man reposed in me, as he charged me to pass it over, when I found a homelier Methodist minister. ‘Here it is,’ said Watson, ‘be faithful to your trust.’” This penny he carried with him for years, till duty compelled him, in turn, to relinquish the honor of being “the homeliest man in the connection.”

He had a most remarkable aptitude and love for penetrating into those hearts where sorrow, concealed from the world, held its abode, and by sympathy and kindly advice, healing the wound that death or some living sorrow had made. Whenever he found a human heart burdened, no matter what circumstances in life surrounded it, there it was his delight to administer the balm of consolation. This he was able more effectually to accomplish by possessing himself that humility, which was a guarantee to rich and poor alike, of his unaffected interest. Content with his own position in life, he often marveled at the deference he received at the hands of others. “Personally, I have been honored and promoted far above my merit, and in a measure and method which I never anticipated or sought. The church has given me all I have deserved and a hundred

times more, and I am not concerned to trust my brethren for the rest of the journey. If they give me sympathy, fellowship and respect, with their prayers and counsel, I shall be content.”\*

Children were his delight, and he felt the most ardent pleasure in their joyous glee and innocent happiness, becoming, while with them, one of them. Those who have been accustomed to pass the summer at the Bay View resort will readily recall the Sunday afternoon Bible story, which was as eagerly told to the little ones as it was listened to by them. To assist in retaining in memory the large family of “wee friends” scattered over the State, he always carried with him a book for this purpose, noting therein the name, address and any circumstances that might be of interest afterward.

The habit acquired in early manhood of heeding the old adage, “The Proper Study for Mankind is Man,” led in later life to a keen penetration and just estimate of his fellow beings which was seldom misleading. He could pierce the mask with which society, wealth or position enfolds its favorites, or discover in the poor, humble or unfortunate, the germ of genuine worth. The Church, especially the branch to which he belonged, the family, the individual human soul, were to him of far more value than any other organization, bond or consideration. Though belonging, in its highest degree, to the Masonic Order, he writes: “When I entered the organization, I told my peers that I regarded myself as solemnly engaged, soul and body, to the Church and its duties, an obligation that I must

---

\*Journal.

ever hold as predominant. I have held it as an inviolable rule, not to allow any Masonic meeting to supercede the weekly prayer-meeting or any Christian service. As to Masonry, its teachings are in harmony with the Word of God, and, for the most part, parallel with Christianity. Some of its ceremonies and obligations are extravagant, and belong to an age of comparative barbarism. Others of its teachings, in the higher degrees, are grand, being thoroughly Christian, and attended with no trivialities. In my judgment, the main service Masonry renders to the world is in conserving a nominal Christianity against the encroachments of skepticism. As Masons, its adherents must be *professed* believers in our Lord Jesus Christ and His mediatorial work. Though high in rank in the body, I have never, in a proper sense, been an active Mason, as I never felt that my work there bore any sort of interest as compared with the Church of God. The assault upon the order is a mistaken zeal. In a membership of more than twenty-five years, I have never seen that it had any tendency to shield men in crime farther than acquaintance and friendship might conduce to such a result. Free-masonry promotes acquaintance, dispenses with any introduction among its members, who can take each other into mutual confidence, and rarely break faith. Very seldom does a Mason commit a civil crime. But I did not set out to argue the merits of the institution. I merely desire to vindicate my position.”\*

In his ministerial work in the pulpit, he claimed for himself but very moderate ability, finding satisfaction

\*Journal.

only in the reflection that he had aimed at practical results. His most original and effective sermons were such as laid bare the defects and imperfections of those who professed faith in Christ, as compared with the Scriptural standard of piety. To secure conversions was, while engaged in ministerial labor, his chief care, and, as a result, he never passed a year without a revival. He was thoroughly Methodistic in doctrine and belief, though possessing that unbigoted Catholicity of spirit which saw the good in all Christian denominations.

As a writer, he was beginning to attain more than a local reputation. He had thoroughly canvassed the broad field of books, and had acquired, by study, a wide range of thought, and these, together with the lessons learned by careful observation and experience, enabled him to write upon a numerous and varied class of subjects. Ever loyal to the interests of the Church, he exerted a strong influence for Methodism throughout the State, through the *Advocate*. No more fitting tribute to his worth and ability could be offered than appeared in the *Advocate* of Dec. 13th,† from the able pen of his associate, Rev. J. H. Potts, D. D. "His was a responsive soul. It opened to the Divine approach and received the full baptism in waiting for him. Thus his experience was enriched and all his powers strangely energized from on high. He lived more within three years past than some men live in thirty. His heart and soul were filled with God and a present heaven.

---

† In this number will be found the funeral exercises in full, which occurred in the Central Church, Detroit, on Monday afternoon, Dec. 8th, 1884.

---

He said little about it, but he knew it to be a fact. Nothing moved him from the solid rock on which he stood. Underneath was the well of salvation, and he knew how to draw the living water. He drank deeply from that fountain. It refreshed him, strengthened him to serve others. That strength appeared in his writings. His editorials were the expression of his own feelings. He taught others what God taught him. He ministered as he has been ministered unto. To the casual observer, he was the same man of other years. To his intimate friends, he was transformed, irradiated, blest. His writings were felt, but whatever response they elicited he received like a Christian man. No amount of praise fostered his pride, no unkind criticism awakened his anger. His enemy, if he had one, he could take by the hand and wish him well. His many friends he cherished, and sought to help. Up to his last moment he was every inch a man, and, with all his powers, a Christian. And his end was peace. Notwithstanding its suddenness, it was beautiful. In full strength, with undaunted spirit, his faith in God unshaken, in his own home and in the arms of his wife, he yielded his spirit to the God who saved him."



*PART II.*

---

THE DOCTRINES OF

Sanctification or Holiness.



He is the happy man, whose life e'en now  
Shows somewhat of that happier life to come ;  
Who, doomed to an obscure but tranquil state,  
Is pleased with it, and, were he free to choose,  
Would make his fate his choice ;—whom peace, the fruit  
Of virtue, and whom virtue, fruit of faith,  
Prepare for happiness ; bespeak him one  
Content indeed to sojourn while he must  
Below the skies, but having there his home.  
The World o'erlooks him in her busy search  
Of objects more illustrious in her view ;  
And, occupied as earnestly as she,  
Though more sublimely, he o'erlooks the World.  
She scorns his pleasures, for she knows them not ,  
He seeks not hers, for he has proved them vain.  
He cannot skim the ground, like summer birds  
Pursuing gilded flies ; and such he deems  
Her honors, her emoluments, her joys.  
Therefore in Contemplation is his bliss ;  
Whose power is such that whom she lifts from earth  
She makes familiar with a heaven unseen,  
And shows him glories yet to be revealed.

*Cowper.*

## CHAPTER I.

## WHAT IS THE DOCTRINE?

Sin is a principle in the heart which has many and various forms of manifestation, springing from one root, and holiness, or the absence of sin, implies the existence of all the Christian graces, deriving *their* life from the one root, supreme love to God. The unregenerate man may conquer one sin by another, and flatter himself that he is becoming better, while the root of sin still grows more firm and inveterate. So in the Christian heart, ambition may overcome indolence, and pride may subdue petty tempers and jealousies, and the love of praise may promote benevolence and self-sacrificing toil. Penuriousness and avarice may fatten upon certain forms of self-denial, and spiritual pride may find a rank growth where the soil of the heart has been cleared from violent tempers and corrupt imaginings. As the Gospel finds men, they are commonly addicted to the grosser forms of sin, such as lust and profanity, anger and hatred. It is easy to convince men of their guilt when addicted to such vices, but more refined sinners are difficult to reach with the gospel of repentance. So in sins of appetite, passion, or demeanor; they are easily convicted of their sinfulness, but when these have been overcome by Christian culture, it is very difficult to reach their heart sins, which lie concealed beneath the surface.

There is but one test that can reveal the "inbred sin," which survives regeneration. The life of Christ and the New Testament precepts framed upon it, studied in the light of the Holy Spirit, reveal those heart sins, which only the atoning blood can purge away. The first stage of growth in grace, after conversion, consists in the consciousness of one's besetting sins, and in victory over them. Then there comes a sense of responsibility and the quickening of certain spiritual gifts, by which we are related to the Church and the world. Gradually the conception of a purer life is given us, and we begin ardently to seek the higher Christian virtues. Men earnestly desire steadfastness, patience, and the power to subdue all resentments. They long for constant peace, contentment and resignation to the will of God. They seek to purge their conversation from vanity and abhor their evil thoughts and imaginings. Their inward thought is that if they can gain, step by step, the victory over specific sins and attain specific graces, they shall become perfect. And doubtless this gradual revelation of their own depravity and sinfulness, and of the higher attainments of the Christian character, is the method which God most frequently employs to bring his children to a clear perception of their need of full salvation, and of the method by which it is gained. All this experience is helpful, as evidence which the Holy Spirit introduces to complete that crisis in the Christian life, when men are brought to accept Christ in all His fulness. What a revelation is that when all the worldliness, pride, self-will, vainglory, and ambition of our hearts is seen in contrast with the

mind of Christ! What a haunt of falsehood and impurity does the heart appear as the light from the Cross streams into it. It is not particular graces that then seem wanting, but perfect and inwrought graces. Oh! with what intense desire does the heart utter the prayer, "Create in me a clean heart!" and with what faith does it grasp the assurances of the Divine word that God is able to cleanse the heart. The dawn is near, and the word which not only expresses the command, the power, and the willingness of God, but which suspends the blessing wholly upon our faith in the cleansing blood, is accepted, and the work is done. Then this root of sin is destroyed, its pollution is purged away, and the soul first tastes perfect liberty. The one only word which can embody this experience is freedom. Love, the root of all the Christian graces, is now established in the soul, and all fear is banished. The separate graces after which we had striven, now come in like wedding guests and possess the heart, and diffuse themselves over the life. The religious life becomes spontaneous. The word cross has lost its meaning, or the idea of the cross as expressing our experience is entirely changed.

But this experience does not come alike to all. That crisis which brings the soul to surrender all, and to take Christ as its all, may come with some great worldly trial, from which the heart shrinks, and to which we become reconciled only through self-renunciation and entire consecration to God. It may come in the experience of a great sorrow, when the breaking heart turns to God from an agony of doubt, and shelters itself in

---

His covenant mercies, through the atonement. However attained, the experience is the same, perfect rest, complete and constant peace, readiness for any work or sacrifice, and delight in the providential dealings of God, however afflictive.

But there are many, alas ! that go no farther than the altar of prayer. It is comparatively easy to make the resolution, and the bodily movement which carries us to the point, but the self-renunciation, the utter abandonment of the world, the hearty acceptance in its full measure of the service of Christ, and the exercise of the faith that cleanses from all sin, are a greater undertaking. Such a dying to sin and a new creation "in righteousness and true holiness," implies great humiliation under the consciousness of the evil of our own hearts, and such a sense of the need of Christ, as makes us fly to Him as the only refuge. This is the revival needed, which is to be kept in constant thought, when the "waters are troubled." It is altogether pleasant to see the members of the church crowd to the altar, and fill it night after night, ready to speak of their joy and their Christian purposes, and to witness their intense zeal, but they were at the same point last year, when the waters were troubled, and became very zealous in Christian duty, but the most of them fell back into a lukewarm state, when the revival was over, and took some of the converts back with them. There is great danger that the Church will accept a superficial and temporary rousing of their religious sensibilities, or the sense of pardon for their backslidings and neglects, instead of seeking the heart cleansing which they need.

---

Those who are led by the Spirit to see their need of purity of heart, and who eat the bread of bitterness till they gain the evidence that the blood of Christ cleanseth them from all unrighteousness, attain a fixed state. Their zeal will not decline, they will stand fast in the evil day, and will permanently increase the number who are as a body guard of the pastor throughout the year, in all the devotional services of the church. There are many in the Church who possess a deep sense of want, they see and deplore their instability, and lack of faithfulness in endeavoring to lead others to Christ. They feel that the great hindrance is within, and earnestly desire to be made "Israelites indeed." These come with all honesty of purpose to the altar, hoping and desiring to make an end of their troubles, by making an end of their sin, but they frequently stop short of the blessing, and receive but the washing of their feet, that have been soiled in the journey, instead of heart cleansing. It is the first merit of a physician, that he be able to give a correct diagnosis of the disease, and that he do not delude the patient with stimulants until his opportunity of effecting a radical cure is past. So the man of God must be able rightly to divide the word of truth, giving to each his portion in due season, and especially to lead those who are seeking full redemption to find the pool when the waters are troubled. It is of the greatest moment that no palliatives be administered to those who are under conviction for a "deeper work of grace," but that they be clearly instructed as to the nature of the work they need, "lest a promise being left them of entering into rest, any of them shall

seem to come short of it," by accepting a mere religious awakening. Anguish of spirit, and deep humiliation, are a profitable experience, if they lead the soul to know the riches of full salvation in Christ. Now, sin, whether in the heart, or life, pleads the same grounds of indulgence, and shelters itself behind the same pretexts. The impenitent sinner yields step by step in coming to Christ, and the penitent will not trust himself wholly till all other hope is derelict. It would seem that when a soul is pardoned and born again, the contest is over; but sin in the heart is even more persistent than in the life.) If we carefully study the religious experience of the mass of professing Christians, it will become evident that they are not in a position at all satisfactory to themselves. Their zeal is fitful and transient, religious duty is a burdensome task, their tempers are mutinous, their thoughts are sometimes worldly and sinful, they have little power to press religion upon others, and in fact little joy in their own hearts, or at least their joy is very intermittent. Many of them have a strong conviction that there is a higher state of religious experience, which is a common heritage of believers, and for this the claims of God through His Word are impressed by His Spirit upon their hearts. Why do they not then press into the kingdom? The most palpable reason is that they dare not trust themselves to go to the extreme limit of surrender to God and passive obedience to the Holy Spirit! There is in the human heart, even after grace has wrought a wonderful transformation, a pride of self-direction. The will is the last citadel of the fallen nature to yield to Divine occupation. (There is

a feeling that if men give themselves wholly over to the direction of the Word and Spirit of God, some extreme tendency may carry them too far. They may have seen instances of blind fanaticism in those who were evidently sincere, and some are afraid to venture to a point where, even for a brief time, religion wholly absorbs them, lest they may become fanatics. A vague apprehension exists that entire consecration will cost the sacrifice of one's most devoted pursuits and most familiar and hearty friendships. The societies with which we have been affiliated, the business tactics we have pursued, the ambitious worldly projects we have cherished, may, it is feared, become matters of conscience that must be surrendered. Personal habits, and social hilarity, it is apprehended, may be so closely circumscribed, that life will become monotonous and dull. There are many persons who fear to allow religious emotion to subdue them. They are willing to pray with calm, self-directed utterance, but to come under the Spirit, to pray so earnestly, as to lose themselves in prayer, and come back to their ordinary frame all dissolved with emotion, to become peculiar, and lose self-control, seems a fanatical and dangerous extreme, or at least a repulsive experience. Yet there are many persons who can be free upon no other condition.

The sphere of religious duty, it is felt, will be greatly enlarged, and, judging from the sacrifice they experience in meeting its requirements where they now are, the prospect of greater responsibility is intolerable. But the crucial test of one's faith in making an entire consecration is the reproach of the world. There is a

medium at which we may retain the complacency of the world, and yet have a fair position as Christians. But to make religion the supreme concern; to think, in the case of all we meet, of their eternal prospects; to have every other ambition drowned in the endeavor to save men from death; to have the follies, scoffs and blasphemies of the world pain us to the heart, and to endure the sneer of the educated and refined—this seems a severe ordeal to pass. To be brought under the sharp fire of criticism is never agreeable, but it is particularly humiliating to be singled out as more religious than others. But to all these worldly pretexts, these pretexts of the carnal heart, and these artifices of Satan, we may reply that it is safe to love God with all the heart, and to serve Him with all our powers. It is safe to surrender the whole soul to God. The will is never free till it is His. Temporary and evil and therefore unsafe influences, limit and warp it, so that the man is brought into slavery to sin and Satan. "Whom the Son makes free is free indeed." Religion in its fullest measure is consistent with business prosperity, with the highest social fellowship, with the just balance and direction of our intellectual and emotional nature, and of all our powers, with the hearty confidence of all men whose good opinion is worth regarding, and with the truest and highest success in life.

What, then, may we gain by entering into this state of freedom, and accepting Christ in the fullness of His cleansing?

Perfect love rids the soul of all fear, except that filial fear which cherishes the conscious approbation of God

as its greatest and highest joy. The fear of death is removed. Death is not put out of thought, but is rendered a pleasant contemplation. The fear of man as a witness and judge of our religious testimony and life, is entirely overcome. The fear of want, of affliction and trial, of pain, and of loneliness in the most utter bereavement, is taken away. )

With this higher state of grace, unbelief is removed. The perfect Christian sees no moment when he doubts he is a child of God. Religion never seems to lose its reality to him. The Word of God is always a firm foundation of trust. Every promise comes to him as a message from God, and if suited to his present need, as intimate Divine counsel. He is confident that his religious efforts will be crowned with success, and can persevere in prayer for Divine help in his work. His religious work is always bright, for his Father is at the helm. He is never in darkness, because his faith never fails, and this religious confidence supports him under fatigue, worldly loss, sickness, bereavement and death. Thus he is able to ward off despondency, and to be always cheerful, irrespective of worldly supports and emoluments.

One of the striking characteristics of the perfect Christian is, that he maintains unremitting Christian activity. He never loses sensibility, which is the evidence of life. God is always sensibly near, and the soul preserves a reverent attitude toward Him. Love to Christ never declines, but always prompts glad testimony to His saving power. The approach of sin is instantly felt, and creates caution and alarm. Relig-

ious duty is never irksome, but is promptly and joyously performed. The feelings and passions are under the constraint of love and pity, and are more quickly aroused and more strongly exercised in religion than in any other matter. The soul is poised upon its religious principle as the needle of the compass upon its axis, and readily feels the drawing of the Spirit, the appeals of the Word of God, the constraint of duty in the fellowship of the saints, and the soul-cry of the perishing. The spiritual senses, quickened by the Holy Spirit, become acute, and are able to bring the powers and functions of the body and mind under their sway, and direct them to spiritual pursuits. This subjugation of the whole nature to Christ is glorious perfection. That the emotions shall be sanctified so that we shall always feel right, is the sole work of the Holy Spirit. That the soul shall be so purified that pride, ambition, avarice, lust, hatred, envy and selfishness shall not be allowed to forge their weapons in its undying fires, is entire sanctification. That a spiritual wave shall submerge this soul-temple, so long defiled by sinful associations and replete with foul memories, and wash out its evil accumulations, were almost too much to hope, but, to the praise of God's grace be it spoken, this is gradually but effectually accomplished. What does it do for us, if it is not a complete and final maturing of the soul in all that God requires, and in all that He has to communicate? Sanctification or perfect love is simply the cleansing of the soul of the believer from sin and the *consequent* inflow of Divine light, love and joy. It brings the witness of the Divine Spirit with

---

ours that we are altogether the Lord's. It is the power to commit our past to Him with an absolute confidence that Jesus' blood and righteousness make it satisfactory to God. It is the power to stand in the present instant, confident that Jesus "saves us to the uttermost," and to feel the consciousness that God dwells in us and we in Him. It is the power to commit the whole future, with all its interests, from the present moment to the judgment day, to God, and fear nothing. Peace with God, peace with all men, and peace with ourselves, is a present heaven, and this the sanctified soul experiences. Such a state does not imply any lack of capacity to grow in grace. On the contrary, it gives a preparation, a fitness for this growth, and fills the soul with such a hungering and thirsting after Divine things, that His Word and work are congenial and profitable. It is a state to which the humblest and feeblest child of God may attain, and that as soon as he feels his need and groans to be delivered from the plague of his own heart. Some of the most eminent Christians have gained this blessing early in life, and have gone on, like Bishop Simpson, for forty or fifty years, till they have become eminent, walking all the while in the light of God's countenance, and increasing an hundred fold in gifts, grace and usefulness.

## CHAPTER II.

## CHRISTIAN GROWTH TOWARD PERFECTION.

Religious experience is made up of a succession of clearly defined stages or states of mind and character, wrought by the Divine Spirit through belief of the Scriptures, or the religious testimony of others. The state in which religion finds men, is that of indifference to Divine realities, but of intense and supreme devotion to worldly pleasure. They must first be awakened to a sense of responsibility to God, and of guilt and danger through disobedience and impenitence. This, which is termed conviction, should lead to repentance, which prepares men to receive Christ as a Savior from sin. The exercise of faith in Christ marks the transition of the soul into a new relation, and brings a sense of pardon and reconciliation with God. Accompanying this is the new birth, by which the soul acquires a new principle of spiritual life, a thirst for righteousness, and the power to overcome sin, which is termed justification. In this state, men may remain during life, with a gradual growth in grace. They are conscious of many besetting sins, sins of appetite, of temper, of affection, of passion, of thought and of feeling. Many often yield to temptation, and for a time lose the evidence of their acceptance. Some by a continued struggle maintain a fair profession, and have much joy and fellowship with God and their brethren. But through this "sinning

and repenting," the Christian usually loses his "first love," and becomes "lukewarm." Spiritual sensibility is gradually lost, religious duty becomes irksome, and worldliness in some form stamps the character. This is the condition of multitudes in the Church. But if the convert maintains the consecration which he made in conversion, the religious life is marked not only by a severe conflict with sin, but by constant victories. The evil habits which had existed are eradicated, the temper is brought into subjection, the appetites are controlled, evil passions are so curbed that they gain little outward expression. With some, religious duties are performed with fidelity, and the Word of God diligently studied, until they attain the most exemplary life and character. Yet there has been, there is even then, no complete satisfaction, no constant peace and joy. The higher the soul rises in its practice of righteousness, the more constant and depressing is the sense of deficiency. While any duty remained unperformed, it seemed that its discharge would give rest, and so the soul has vexed itself to do all that God requires. But if the point of complete outward obedience were attained, as it sometimes seems to be, it would afford no rest. Under the power of the Holy Spirit the soul comes to see that outward obedience can never answer the claims of God. While enjoying the daily sense of pardon and of fellowship with God, the Christian may be brought under the keenest conviction of sin. Yet it is not sinful acts, words, or tempers, that the Spirit reproveth, but unbelief, lukewarmness, worldly affections, evil thoughts and feelings, want of resignation to the will

of God, heavenly-mindedness, whole-heartedness in religious duty, and conformity to the will of God. God's holiness, the mind that was in Christ, and the spirit, rather than the letter, of the New Testament piety, may be so vividly reflected upon the soul, that its own state may appear wholly imperfect and impure. Against such a condition no kind or degree of "Christian activity" can afford any satisfaction. The cry of the heart is, "Woe is me! for I am a man of unclean lips, and I dwell among a people of unclean lips; for mine eyes have seen the Lord." To every earnest Christian in any stage of growth in grace, there come glimpses of this inward impurity, and he feels at times that his worst enemy is within. He is conscious of a stream that can proceed only from an evil fountain which bubbles up from beneath and mingles with his best religious acts and experience. Now, it is to this state of experience that all those Scriptures relate, in which we are commanded to be "holy," to be "perfect," to be "cleansed from all filthiness of the flesh and spirit," and to "perfect holiness in the fear of God." It is to such as feel this need, that the promise that Christ shall "save to the uttermost," that "His blood cleanses from all sin," and that "the God of peace shall sanctify us wholly," and multitudes of others, refer. Yet let no one imagine that such a victory over sin, such peace and joy in the Holy Ghost, are readily attained. "The whole have no need of a physician, but they that are sick," and we must feel the deathly sense of our imperfection, and the sinfulness of our nature, before we will submit, that pride, and self, and worldly desire shall

be crucified, that Christ may reign alone. We must have "the sentence of death in ourselves," that we may pray with such earnestness, and take Christ in such faith, as saves from all sin. The misery of our former lukewarm state must stand as a perpetual warning, like the sword of the cherubim, to keep our souls from being again allured by the world, or listening to the voice of the tempter. But let every soul that would enter into rest, know that there is *for them* a Canaan, just across the river, where there is much land to be possessed, and where God shall fight all their battles for them.

The conception of moral purity and excellence, as embodied in human thought and conduct, is of gradual development. Divine revelation has embraced in a few precepts and principles, a perfect and absolute portrait of virtue. But while these command the assent of mankind, and are a perpetual reproof of all selfishness and evil tendencies, they require to be stated and applied in detail, to all the particulars and exigencies of human conduct. The most palpable representation of human virtue is in example, and hence the early life and ministry of Christ is not only the central force in Christianity, but the light of the world.

Christian character has two entirely distinct and widely separated points of development, which mutually converge to develop and perfect righteousness. One of them is personal vigilance to ascertain truth and duty, and earnestness of purpose to attain practice of righteousness. This every truly moral man exercises. In fact, some Christians have not more solicitude in

---

this direction than many men of the world possess. But the Christian has become convinced of his inability to render a perfect obedience to the law of righteousness, and has apprehended the terrible and eternal consequences of failure. In his despair he has appealed to God, and under the enlightening power of the Holy Spirit, has appropriated by faith, the merits of an atoning Savior, to absolve him from the guilt of the past, and felt the renewing power of the Holy Spirit. A new life has begun, but with this the struggle has only become more intense. The same law of duty remains, but its breadth and spirituality are more clearly apprehended, and perfect obedience is enforced by the powerful motives of the Gospel. The struggle of the converted soul with its passions, appetites and inclinations, in the effort to realize a perfect obedience, is often desperate and long continued. Many relapse into a life of worldly conformity, and some sin and repent, till they seem unstable as water. But to the devout and earnest soul there comes a period when, though living with an habitual consciousness of peace with God through Christ, he is overwhelmed with a sense of his own deficiencies. His besetting sins alarm him, his half-heartedness and instability grieve him, and his danger of falling entirely away alarms him. He loses all self-confidence and self-complacency, and falling down before God with the promises of His Word, he pleads with the Psalmist: "Create in me a clean heart;" and if he consent to the Divine demand of a full consecration, and rest with unwavering faith in the blood of the Lamb, he emerges into the experi-

ence of perfect love, where there is no more sense of condemnation. Duty is no longer irksome, enmity toward his fellows is impossible, complete resignation to the will of God reigns, and peace o'erflows the soul. Again the sphere of duty widens, and the claims of God press with added force. While there is perfection of righteousness as respects his conscious relation to God, this state does not imply sinless perfection as respects his human nature, and the Divine law of righteousness. In himself he is still weak, perverse and imperfect.

Now, two points of Christian growth are, to preserve this rest of faith through the cleansing blood and the sanctifying Spirit, and to grow in grace and righteousness by striving ever upward in holy activity.

The Word of God, and the example of Christ and of His sainted followers, under the power of the Holy Spirit, give to every truly sanctified soul an ever-expanding conception of a higher state in experience, power and usefulness. The growth and perfection of Christian character are conditioned upon maintaining in active equipoise these two vital centers of religious life. To be as vigilant and ardent in all that respects honesty, purity of thought and conversation, sympathy in behalf of others, and self-sacrifice in doing good, as if our salvation depended upon works alone, and yet in self-despair trusting only in the atoning blood, and with all the sense of deficiency which an intelligent conception of the possibilities of Christian attainment and usefulness gives, still to possess every moment the sense of complete righteousness in Christ, is an attain-

ment as difficult as it is necessary. To persuade ourselves that we possess this rest of faith, while living immoral or careless lives, is gross fanaticism, while one may maintain the most intense activity in all religious duty, and have no more satisfaction or assurance than a Pharisee. But combined, as God has joined them, in the Divine portrait of Christian virtue, faith and works not only harmonize, but each reacts to exalt and strengthen the other, till humility and eminent power and usefulness, blend to constitute the peerless "beauty of holiness."

There are two mutually related directions or forms of Christian growth which may seem to contradict each other, but which are entirely harmonious. At any point of the Christian life it is possible to attain, by faith, a complete righteousness. All voluntary impurity may be cleansed away, all doubt and fear dissipated, and an immediate, full and constant sense of union with God experienced. This may be termed the Divine side of Christian experience; for it is secured, irrespective of our past life, by simple faith alone, and upon the sole condition that we devote ourselves, soul and body and substance, to God. The ground of faith is in nowise based upon ourselves, but upon the atoning blood and the sanctifying Spirit. This, then, is the work of free, omnipotent grace. But before this is reached, and even afterwards, there may be a long period of conflict upon a lower and natural ground. Every man has constitutional tendencies and passions, which may become avenues of temptation and incitements to sin. A violent temper, implacable feelings,

---

inordinate passions, a corrupt imagination, harmful and debasing appetites, vanity and pride, envy, levity, ambition, and evil thoughts are not yet extinct, even after conversion, and it is a part of the Christian life to overcome them. The storehouses of memory may teem with vain and impure recollections and associations, and the habits may be deeply worn channels of evil. It is the prerogative and duty of every Christian to overcome all these and all other forms of evil, in so far as all outward manifestation is concerned, and so that they shall not be cherished or nurtured in the soul. This is not possible apart from the grace of God, but it is possible with that measure of grace which every Christian man enjoys, and even with that general grace which the unregenerate have. In other words, men may become strictly moral without religion, and certainly every Christian should attain to a spotless and irreproachable morality. But this is not entire sanctification. It may not even be growth in grace. Some who have never professed to be converted, are models of moral character, and that with no recognition of Christ as a Savior. This, then, is simply natural growth, under the light of Divine truth. The drunkard can overcome his appetite, and so every appetite and passion may be overcome, and a tight rein be kept upon them all. We readily grant that some Christians are aided by prayer and the Holy Spirit in overcoming their besetting sins, and this with them constitutes growth in grace, but not in the highest sense. But purity of heart and complete inward conformity to the law of righteousness is no gradual

growth or result of self-culture, but of mighty faith in Christ. It is a death to sin wrought by an intimate sense of the holiness of God, and the conviction that Christ's agony in the garden and upon the cross was for our purification. In this experience the soul is distressed, not because it has sinned, but because it is sinful, and groans, not for deliverance from guilt, but from evil thoughts, imaginations, impulses and affections. It desires freedom from a divided heart, mixed motives, the inertia of a carnal nature, gravitation toward evil, and the persistency of evil recollections. When men die to sin and become alive to God this is accomplished, and grace triumphs over natural depravity, leaving purified human nature to bloom in more than Edenic vigor of righteousness. This central point in the spiritual life may be approached from many different directions. The immediate and necessary antecedent to entire consecration, is despair of self-help, and whatever produces this, prepares men either to accept Christ as their Savior, or to sink into utter hopelessness. The state into which they are brought when saving faith in Christ is exercised, will correspond to the enlightenment already received, as respects the sinfulness of the heart, and the promises of the Gospel. For it seems the purpose of God in the salvation of lost men to bestow only so far as men perceive their needs, and believe for the blessing, whether of pardon or of entire sanctification.

The ultimate experience which introduces the Christian into a state of perfect rest and constant peace, is usually gained after years of conflict with besetting

sins, and by a gradual dawn of the conviction of inbred sin. The final struggle may be very severe, and the successive steps of consecration and self-surrender very marked; but as there is no uniformity of experience in conversion, neither is there any in full salvation. The former life, the degree of enlightenment, and the personal counsel and instruction received, may greatly modify it, but there must be an intelligent surrender to God of all we are and all we possess, prospective as well as present, and our faith must apprehend Christ as our all sufficient sacrifice, able to cleanse from all sin.

But God has other methods by which He leads His children to see their utter helplessness, and He often gives more than they expect, when they yield themselves to Him in complete and final surrender.

A great temptation resisted, a long and patient endurance of humiliation and reproach for others, a submissive spirit under great and long protracted trials, may work in the soul all the practical fruits of entire sanctification. There are many who have never had any distinct experience of such a blessing, who show in the temper of their spirit, and in their power over all forms of evil, the law of love written in their hearts. In such cases there may not be the immediate joy that one distinct and supreme act of faith can give those who intelligently seek to be cleansed from all sin. But if the consecration be complete, and if it be maintained, the peace and joy of the higher life will flow into the soul, even if the doctrinal belief in such a state be wanting. The biography of many Christians

---

who had no distinct apprehension of the doctrine, shows that they had the reality. The struggle which was forced upon them was as deep and bitter as that which is experienced by any in seeking perfect love. All the carnal nature was concentrated in the one feeling that they could not give up the idol of their heart, and they felt that the controversy was with God, and they surrendered to God, and their faith took hold on Christ as their strength and their salvation. They received entire sanctification because the one surrender they made had broken down the pride of the heart to make any surrender which God requires, and they live by faith. How often we find those who lost their assurance in such tests, and who years afterward, in seeking reconciliation with God, find full salvation the very moment their implacable spirit toward Him is dissolved. Christian experience is the conflict of good and evil in the heart—a contest which all men in some degree feel, because the Spirit of God enlightens them and constrains them to feel the claims of God and the guilt and danger of sin. Entire sanctification is the expulsion of the evil principle from the heart by the complete, all-pervading power of the Divine Spirit. This is not fully accomplished in conversion, but it is anticipated, and a deep, insatiable longing for it is wrought in the soul. This should never be lost, but it is to be feared that many professed Christians have made a compromise with some forms of sin, and have become insensible to its true nature. If men grew in grace after conversion, they would soon understand that the real contest is not with outward forms of evil,

but with the depravity of their own hearts, which renders evil attractive, and they would groan for purity of heart. The capacity for growth in the Divine life is inexhaustible. It is commensurate with the exceeding breadth of the Divine word, the ever expanding vision of the soul, and with the limitless sphere of human activity. Throughout the present life, therefore, all men are growing in moral character, either in holiness or in sin.

The idea of *Christian* growth, as embodied by our Lord in the figure and idea of the leaven, is very comprehensive. That the whole nature shall be leavened, implies very much when applied to man as he is in his unrenewed state, in contrast with what he may become through the operation of grace. The leaven is the work of the Holy Spirit, derived by faith in Divine truth, and flowing into the soul that has been reconciled to God by the atoning blood. The work is to implant in the soul the principles of the new life. These are mainly embraced in faith, hope, love and holiness. It is from these that the aims, purposes and supports of the new life are derived.

Human life, to attain any high ideal, and to be firm, consistent and integral throughout, must be molded by the power of principles, broad enough to furnish motives commensurate with life itself, and that are adequate to support men in any contingency. Each of these principles of the Divine life supplies what no unaided human effort can reach, or even distinctly conceive, but they are wrought by the Holy Spirit in the experience of the child of God.

Faith, both in the sense of the apprehension of spiritual things through the Word of God, and of the immediate and conscious union of the soul with God, by an act of self-surrender and trust, is the gift of God, as well as the act of man. Its first exercise is in the power of every one who is convinced of his lost condition and yields to God, but true faith admits of degrees, and may increase through life.

Hope, as an assurance of future good, conditioned only upon our fidelity, and answering to all the wants and aspirations of the soul, and stimulated to the highest pitch of interest by the depressions and trials of our earthly existence, is a source of great power, and of unspeakable joy. For, to man, apart from Divine revelation, there is no enduring hope. Man hopes in his health, his bodily and intellectual capacities, his friends, his opportunities, and his acquisitions. But these hopes are bounded by the horizon of time, and are limited by a thousand contingencies. The Christian hope centers in no finite good, and has the Divine assurance that all earthly events shall be controlled in the interest of the child of God. If "hope, of all passions, most befriends us here," what must be the bliss of hope when it is not a passion, but a principle, lying at the very foundation of character, and wrought by the Holy Spirit, and immutably sure.

Love, as a principle, regulates the attitudes and movements of the soul toward God, and toward our fellows. Love delights in its object, and is strongly drawn toward it. The Christian finds his supreme delight in contemplating the character and perfections of God.

With the Psalmist he would say, "One thing have I desired of the Lord, and that will I seek after; that I may dwell in the house of the Lord forever, to behold the beauty of the Lord, and to enquire in His temple." To one who feels complacency in his fellow beings, the world is full of pleasure. Love shrinks from no object, however fallen or degraded, while there is any hope of restoration. Christian love has wrought out innumerable channels of benevolence that offer systematic relief to all classes of the suffering and unfortunate. Its purest, most genuine expression, however, is in that solicitude that presses upon the Christian heart in behalf of the souls of others. This is the root of Christian usefulness, of the Divine call that lies at the foundation of the Christian ministry, and of the missionary enterprise.

Another radical principle of the Christian character is holiness. The Christian does "hunger and thirst after righteousness." The work of sanctification begins at conversion, and sin thenceforth becomes hateful, and the occasion of perpetual conflict until entire consecration is reached. Holiness is the aim and desire of every regenerate heart. The exceeding breadth of the law of God is realized more and more as the soul advances in purity. It is not alone that our acts, dispositions and feelings shall be right, but the thoughts and imaginations of the heart are brought into the light of God's countenance.

There is an evident tendency so to conceive of perfect love as to place it in *opposition* to growth in grace, or at least to regard it as such a maturity as supersedes

farther growth. This is an entire misapprehension both of this state of grace, and of the nature of the Christian life. Growth in grace is the unfolding and expansion of man's progressive nature under the light and discipline of the Gospel. In the very constitution of the soul, and in its relation to truth and to God, it must be capable of perpetual and unceasing growth in the Divine life. Men come into the experience of saving grace through the conscious acceptance of Divine truth—God's testimony as to man's relation and state. But the converted soul has progressed only a little way in the knowledge of Divine things. The most earnest and practical study of the Word of God during the longest life will still leave much vital truth unappropriated. As the faithful consecrated soul advances in the knowledge of God and duty, it will grow in grace. Peter speaks of this growth as comparable to the nourishment of the body through suitable food, and commands us to "grow in grace and in the knowledge of the truth."

Growth in grace is promoted by the employment and discipline of our natural gifts and capacities in religious activity. Every Christian is responsible for the exercise and development of his gifts, his ability in prayer, reproof, persuasion and instruction, that he may win souls to Christ and promote fellowship and stability among his brethren. But this exercise and discipline of our powers is a gradual work, and may progress throughout life.

Godliness embraces certain graces of the spirit, such as humility, patience, long suffering, gentleness, sim-

plicity, and the principles of faith, hope and charity. These are perfected in part by the blood of atonement and the work of the Holy Spirit, and in part by the trials and discipline of life. The labors, temptations, trials and sorrows of life are designed to try our graces by placing us where they are put to the test, and where they would prove insufficient, did we not cast ourselves upon God for the needed help. But this appropriation of Divine aid through faith and prayer, is the essence of growth in grace, and our character thus becomes stronger and more mature.

Now, all these occasions of growth in grace are as possible and as necessary after the soul is made perfect in love, as before. It is true that growth in grace is a steady advance in sanctification, but yet in the experience of full salvation the Christian advances as much as he otherwise would in years; but when he has attained the blessing and feels that the blood of Christ cleanseth him from all unrighteousness, he is not absolutely perfect, nor are his Christian graces completely matured. He has not yet experienced all forms of trial, nor perhaps his severest trial, but will continue to suffer losses, sorrows and temptations that will test his graces to the utmost. The range of his spiritual vision will continue to enlarge, and new and higher duties will be required of him. The Divine perfections will fill his vision as never before, and he will see his own poverty and helplessness, and will be led to cry mightily to God for the baptism of the Spirit—a gift which is beyond expression higher and richer than any other, and which chiefly pertains to the sanctified state.

## CHAPTER III.

## ENTIRE CONSECRATION AND ITS PRICE.

Few religious terms are more frequently used, or less comprehended, than "consecration," or, as it is more commonly employed, "entire consecration." The word literally signifies to set apart to a sacred use. It represented originally the act of the worshipper who brought a sacrifice to God, or to the heathen gods, and voluntarily delivered it over to the priest, annulling by that act his personal ownership, and leaving it wholly at the disposal of another. The word is used twice in the New Testament, but in neither case in its strict etymological sense. In Hebrews vii:28, Christ is said to be "consecrated forevermore" as a priest, and the alternative word given in the margin is "perfected," and in 10:20 He is said to have "consecrated" "a new and living way," and the words "new made" are given in the margin as an alternative. As a theological term the word is of recent use, and is so frequently and variously employed as often to stand for some indefinite religious abandonment. The penitent and the Christian are constantly urged to "make an entire consecration," when they do not clearly comprehend the nature and extent of the act to be performed. They seem to be dealing with some vague idea, an indefinite conception, rather than with actual realities and a real person.

Every person is consciously free and has his own individuality in character and pursuits. He knows that he is controlled by certain appetites, passions, aspirations and motives. He knows, too, that all these are, as moral acts, right or wrong, pleasing or displeasing to God. As an impenitent sinner the sole aim of his life is self-service. This may not have been sensual, or narrowly individual, but, however refined, altruistic or disinterested, it was self-dictated and irrespective of the Divine will. Out of this governing principle have proceeded his character and life. His principles, ambitions and tastes have been molded by it. It has shaped his acts, pursuits and associations. From it have flowed his words, affections and feelings. But a light from heaven has shone in upon his soul, which has convinced him that his acts, thoughts and feelings—his very nature—have not only been sinful, but that his will has been opposed to God, that his life has been a perpetual resistance of God's love and mercy, which have been actively engaged to gain his acceptance and to employ the powers of his being.

Consecration means surrender to God, and as active and thorough devotion of all the powers of soul and body to His service, as has existed in a life of worldliness. Can it reasonably be less than entire? It begins with the will—the controlling executive self—but if genuine, it extends to the whole nature, the whole being. A man's calling, his associations, all that regards his personal habits, the employment of his time, his acquisitions, his providential lot, are necessarily included. Not that the penitent, or even the seeker after

entire sanctification, can in the moment of consecration compass all these in his thought, and separately devote them to God, but he gives *himself* to God. So far as any object is presented to his enlightened conscience as a matter of controversy with God, it is surrendered, but it is chiefly in principle, that he consecrates himself. He has a standard of consecration which is never to be satisfied by any one act, to which he shall forever recur. God's will, the authority to which he surrenders himself, is yet imperfectly understood, but to the limit of his apprehension he accepts it to be his sole appeal and ambition. He takes the Word of God, the Bible, as the exponent of God's will, which he is intently to study, and he has the Divine Spirit to shine upon the Word, and upon his heart, to unfold that will. In addition to this, he has the revelation of God as made in the experience of other believers with whom he is to walk in fellowship, God's providence, and his own enlightened reason. It must, therefore, though a final consecration, be a constant, progressive act, the spirit and tenor of his life.

Many persons are hindered in their consecration by confounding the act and its evidence. To one instructed in Divine truth, the first and highest evidence of consecration is his own consciousness, the second is the witness of God's Spirit, and the third and final, an obedient and righteous life. But in some cases the witness of the Spirit is not clearly realized till the soul has given some practical proof of obedience. In such cases the soul is tempted to doubt the reality and genuineness of its consecration, and to fall into darkness.

This is as if one should summon a friend and assure him that he had determined to give him some valuable article or estate, and assure him positively that it was unconditionally his, and should afterward recall him from time to time, and tell him that he was in doubt whether it had been given to him! God is present, and we tell Him that in the depths of our sincerity, in the light of our fullest consciousness, we give ourselves to Him, and yet we continue to assert that we doubt the sincerity and completeness of our consecration! If there is any conscious reservation, we may well doubt, and tremble lest the fate of Ananias and Sapphira overtake us—or at least spiritual deadness—but if there be no such consciousness, why should we doubt? To doubt the willingness of God to receive us, would be to undervalue the sacrifice of Christ, depreciate the mercy of God, and discredit His promises.

The ministry and the Church should be entirely consecrated. Is the heart—that is, the affections, aims and ambitions—of professedly Christian people thus consecrated? Is the wealth of the Church at the service of religion, as it is at the service of self-gratification, pride and ambition? Is there a readiness to work and to suffer for Christ? Are “religious” people habitually reconciled to God’s providences, however afflictive? Do they promptly respond to religious appeals? Do they live in mutual and universal fellowship with their brethren? Have they the mind of Christ in all humility, tenderness, purity, and love for the souls of men? These are some of the tests of a consecrated Church, but alas! how deficient the Church

and the ministry in these graces of the Spirit, and essentials of power.

The power of the Church is increased by its separation from the world. When the Church and the world blend together, and the dividing line becomes indistinct and uncertain, the power of the Church is gone. For, however closely the world may assimilate to religious people, in purity of morals and excellence of spirit, they still lack that spiritual experience which constitutes the essence of religion. But if the Church consent to mingle in worldly amusements, and neglect the more spiritual services, they will be drawn to the world, instead of bringing the world to a conviction of the need of religion. Yet, by separation from the world, it is not implied that Christian people should, in any proper sense, withdraw themselves from society. They should exercise all the kindly offices in their power. They should be sociable, companionable and friendly with all, and should participate in all the social and intellectual engagements of society, so far as they safely and innocently can, and should allow others to do the same.

When there is an outward propriety of life, a sense of pardon, and some degree of joy in the Holy Ghost, and power in prayer, it is hard to convince Christians of their need of entire consecration. There are many in our own Church who regard the doctrine of entire sanctification as a species of fanaticism, or mere Pharisaism. It is the most arduous undertaking in the work of the ministry, so to preach purity of heart that the Church shall be led to seek and attain it. It is not

enough that the requirements of the Gospel are pressed upon believers, that its promise of complete cleansing, and rest in God, is presented, but some method of approach must be sought that will reveal the heart. The spirit, motives, thoughts and feelings must be tried by the Word of God, and by the mind that was in Christ. How to do this is the most difficult problem in preaching the Gospel at the present time. As in leading sinners to Christ, no one can teach the way till he has first learned it by experience, so here one's experience must supply the clew in convincing men of their need of purity of heart. But what course of instruction, what special means, or what appeals are best adapted to bring upon the Church an intelligent pursuit of experimental holiness? We can give no satisfactory reply. The Divine Spirit alone can lead us to victory. And, when awakened, souls require attention, that they may not grieve the Spirit, lose their conviction, and fall back into a formal religious life. The crisis of full consecration must be reached, however bitter or severe it may seem; the struggle which attends the death of the old nature must be undergone; and then, if they truly desire "a deeper work of grace," they desire *holiness* of heart and life. It is not victory over this or that particular sin, but over all sin that they imply and need. It is not the grace of meekness, patience or forgiveness that will satisfy them, even if these might be separately and singly attained and perfected, but the grace of loving God with all their heart, and of being filled with the Spirit. Now, it may be severe to say it, but all who shrink from the

thought, aim and desire of gaining this full salvation, or possessing the mind that was in Christ, deceive themselves in all they say about "desiring more religion." They are not genuine seekers of the fulness there is in Christ. They have worldly aims that conflict with their entire consecration, appetites and passions which they cherish and are not ready to deny, and secret unbelief that palsies their spiritual faculties.

But to all who are "truly and earnestly" desirous of living a more devoted life, who hate their sins, and thirst after righteousness, there is nothing but encouragement. It is true you may not at once gain all you seek. The light may break gradually, God's providences may combine with His truth to prepare His way, but sometime, somewhere, "the Lord whom you seek will come suddenly to His temple." He that begets the desire for holiness of heart will not withhold the grace to attain it. He who has provided the cleansing blood at an infinite cost, for all men, and who has already sprinkled it upon the lintel of your hearts, waits to save you to the uttermost. How many exceeding great and precious promises has He given, not to others, but to you, that you may be made a "partaker of the Divine nature." If you will make an inventory of them, and add them up one by one, in order to comprehend their separate and aggregate value, you will see the great things He has in store for you, the moment your faith can grasp the possession. Do not, then, any longer "stagger at the promises of God through unbelief." Precious soul, if you desire holiness of heart, it awaits you. As you are, with your

“peculiar temperament,” in your “trying circumstances,” with your “past record,” and all your “unworthiness,” and after all your “vain endeavors,” and your lapses from a partial enjoyment of the blessing, it may be yours as an everlasting possession, and you may live on in the same business or family relation, “make money” and spend it, and be a living force in the foremost rank in society with all your powers, faculties and opportunities at their highest rate of activity, yet living wholly to God. Do you ask, How may I receive it? God has said, “In the day when thou seekest Me with all the heart I will be found of thee,” and this applies equally to all stages of penitence and of renewal.

The condition laid down by our Lord, that “if any man will be My disciple he must deny himself, take up his cross and follow Me,” is still in force, and is no easier to perform now than then. And “they that are after the flesh” still “persecute him that is after the Spirit.” And there is no condition or state of grace that does not involve trials commensurate with its immunities and raptures. This is eminently true of the higher attainments into which those are brought who can testify that “the blood of Jesus Christ cleanseth them from all sin.” Yet it is an infirmity of our nature to desire the rose without the thorn, and some even who seek and obtain the blessing of perfect love, seem to falter and despond when they encounter the fiery trials by which their graces must be tried. We shall specify some of the peculiar trials and awards incident to a life of entire consecration.

Those who profess entire sanctification must encounter a severe ordeal of criticism. The Apostle Paul tells us that they, the apostles last, were "made a spectacle to the world, to angels and to men." And so to some degree all Christians are, but in proportion as their profession is high this judgment becomes more exacting and relentless. And in the case of those who bear this high testimony, not the world only, but the mass of the Church, "watch over them." Their business pursuits, their conversation, their spirit and tempers, their domestic matters, their dress, their benevolences, and even their prayers, are matter of free comment and incisive judgment. If the standard were held where every intelligent and well balanced advocate of the doctrine of holiness places it, the case would be more tolerable. But they are represented as claiming "sinless perfection," being "holy as God is holy," and setting themselves up as examples. The utterances of the wildest fanatics are stereotyped, and attributed to them. They need not only to be above reproach in their life and deportment, but to learn so wisely to make their confident profession that all the reproach cast upon them shall be "the reproach of Christ." And farther, they should meekly, silently, and without resentment, endure the charge of spiritual conceit, pharisaism and clanishness, that is so persistently made.

Those who make such a profession will be, to a sensible degree, an object of reproach. The worldly standard of Christian morality is high and rigid, but none too high, for this is the source of Christian public sentiment. But the world has no just conception of Christian

experience, and classes it as fanaticism. While Christians are reserved and unobtrusive, they are respected as sincere but misguided enthusiasts, but when religion becomes their every day and all absorbing theme of conversation and solicitude, they are regarded as fanatics. When the amusements and conventionalities of social life, when appetite, style of life, and the whole inner life, are regulated by the New Testament standard, it is, in the judgment of the world, going altogether too far. Now, experience proves that there is a class of professed Christians, members of the church, who are so closely affiliated with the world, that they will break away from the more spiritual and consecrated of their brethren, sooner than from the judgment and spirit of the world. And it transpires that those ministers and members who openly and *consistently* profess full redemption, must incur a sort of odium. There are Methodist churches which prefer that their minister shall not identify himself with "the holiness movement." Those therefore who in all simplicity and self-abandonment give themselves up to Christ, "counting all things but loss," and who humbly profess the spiritual fulness which they receive in return, must expect to be called fanatics.

But some may ask, if this be so, why challenge the ridicule and opposition of the world by such singularity and saintliness, or at least, why make a pronounced profession of it? Is it wise to sacrifice the honors, ambitions and pleasures of this life, to gain a purely subjective bliss? Is there anything in this grace that can compensate for the loss of the society of the intel-

---

lectual, the wise, the noble of this world, very few of whom are "called" to the attainment of these beatitudes? Yes, a thousand times yes. Weighed against the gain of godliness, all these are but dust and garbage. To have attained the abiding evidence that we are reconciled to God, and that His Spirit abides in us as our light, our strength and our comfort, and to have gained the farther consciousness that through the blood and the Spirit our hearts have been cleansed from all sin, is beyond all expression blissful. The passions are subdued, peace which no worldly solicitude can disturb reigns within, and we can defy the malice of men to harm us. We have a deep and joyous fellowship with those who have attained the same grace, and no religious duty is irksome. When all the work and experiences of life become a part of our religious work, and we can reckon ourselves dead to sin and alive to God, our joy comes not through the gross medium of material things and created intelligences, but direct and abundant from the throne of God. And one absolute condition of this fellowship of spirit with others, and of the retention of this grace, is to confess, as our Lord constrained Peter to confess, to the glory of our Almighty Savior.

## CHAPTER IV.

## THE PROFESSION OF HOLINESS AND ITS REWARD.

The penitent sincerely but blindly asks, How shall I know when God accepts me, and can I ever confidently profess religion? All such questionings are set at rest when, yielding to God, he trusts to the merits of Christ, and receives the witness of the Spirit to his pardon and adoption. So the earnest and unwearied seeker after the perfect rest of entire sanctification, asks, How can I know when my consecration is complete? Can I make a consecration that will enable me always to say, "Thy will be done," as new trials and new sacrifices are encountered? What evidence shall I possess that I am pure in heart? Will it not be overconfident and presumptuous for *me* to profess to be entirely sanctified? How can I be assured that my experience is not visionary, fanatical and delusive, as I have reason to conclude that of some others to be, whose lives do not justify their profession? Must my inmost experiences be openly expressed, and encounter the criticism of the world? It may be sufficient to remind any true Christian that the same analogy holds in respect of these deeper experiences and these advanced states of grace, as in any religious profession.

The evidence of our consecration must be sought in our own consciousness, under the fullest light we may gain through the Word, the Spirit, and the experience

of others. When we can trust it, as sincere and complete, we may present it before God, and plead its integrity, not as meritorious, but as emptiness—a temple—which may be appropriated to Divine occupation. The sole ground of assurance is the witness of the Spirit. This must constitute the source, reason and strength of our profession, that we are saved from sin. But here, as in conversion, we need also the confirmatory “witness of our own spirit.” Our heart and life, which have been ever before us, in the remains of the carnal mind, the vain thoughts, the wanderings of desire, restive tempers, discontents, murmurings, inconsiderate words, lukewarmness, inconsistency, and unfaithfulness that we have experienced, and in the doubts, fears and despondency we have felt, are strangely renovated. That these are all vanquished by the power of faith, is blessed evidence that we have passed a fixed stage in Christian growth. The fact that this new experience was preceded by a deep and constant conviction of “the plague of our own heart,” and by a consuming desire to be saved from inbred sin, and that this which we have received by faith answers to this “thirst after righteousness,” is evidence that it is from God, and a “part of the purchased inheritance to the glory of His grace.” Enlarged views of Divine things, a keener relish of the Word of God and of His ordinances, an intimate sense of the nearness and tenderness of Christ, an overflowing and constant joy, a greater sensibility to sin, a more absorbing and satisfactory Christian fellowship, and greater power in prayer, are indications that some

great inward change has been wrought, a change which concerns not so much special graces or special victories, but victory "all along the line," and the enlargement of all our Christian graces.

Our piety must vindicate itself to the world in a consistent example, a steady zeal, the power to win souls, subordination to the constituted authorities of the Church, union of spirit with other Christians, and patience in enduring the reproach of Christ. Above all, we must possess gentleness and tenderness, the grace to bear reproof *and to give it*, and a meekness of spirit upon which all injuries shall be incapable of producing resentment.

The same rule holds in regard to the profession of this grace, as that of regeneration. It is no more presumptuous to profess to be holy in heart through the blood of Jesus, than to profess that we are entirely and forever absolved from the guilt of our past sins through that blood. Here, too, confession is often made unto salvation. It is to the glory of Christ that we shall be witnesses of His uttermost salvation. Others need this testimony as imminently as they need that other, that Christ has power on earth to forgive sin. Like the other, this profession should be timely, humble and consistent, but if it be a real experience, as thousands can testify, and as it is the mission of Methodism to teach, then all that have this assurance should unite in the profession. Especially should the ministry, who have consecrated their lives to witnessing for Christ, be willing to lead the advance. and share the reproach of rescuing this glorious doctrine

from the discredit into which it has fallen from the extravagances of fanatics, the worldly spirit of the Church, and the sneers of the ungodly.

Profession is the executive act in a religious life. Repentance, consecration, acceptance of Christ, and the witness of the Spirit, all imply profession as their completion and seal. "With the heart man believeth unto righteousness, but with the mouth confession is made unto salvation."

Profession is the only valid test of our faith, and therefore the necessary condition of its genuineness. Christ demanded open confession when it involved martyrdom. Can He demand less now? Why do men hesitate to confess Christ? Chiefly because confession commits them before God and man to live Christians. It gives the world the right to challenge their spirit and conduct whenever it falls below the Divine standard. Whoever does not possess the inward experience that answers to his religious profession must stand convicted of imbecility, duplicity or defection. All that a man has of integrity or principle is pledged to vindicate his profession by a consistent life. It is this relation of one's profession to his life that constitutes its decisive value. This it is which renders an open profession at once so difficult and so important. This makes it the most decisive test of faith.

Christians are enjoined to "be ready to give to every man that asketh, a reason of the hope that is in them," and it is their profession that prompts such an enquiry. The Christian should openly profess his victory over sin and fear, his reconciliation and fellowship with God,

and his confident assurance of an immortality of blessedness, through the atonement. If he has experienced the richer joys of full salvation, so that he can testify that the blood of Jesus Christ cleanseth from all unrighteousness, he should profess it. The Christian owes it to Christ who has conditioned the salvation of the world upon the accredited testimony of His disciples—not as to what they think or believe, but as to what they know of His power to save. He owes it to a world perishing in sin, to make known the Divine remedy, and stake all his personal character and interests upon his confident profession of its saving power. He owes it to himself, as the only valid test of his sincerity, and consequently the only means by which his faith can be perfected.

There is in many cases a sharp line of separation in the Church, between those who profess sanctification, and others. To some degree this is inevitable. Christian fellowship implies mutual experience. On the plane of forgiveness of sins and the witness of the Spirit, all true Christians should understand each other's experience. But those who have proved that the blood of Christ cleanseth from all sin, have found a deeper, richer experience of saving grace, and all who intelligently and consistently profess this blessing, receive at once their hearty recognition as fellow heirs. They delight to converse with such, and to drink in and adopt their prayers. These spiritual affinities are very strong, and their indulgence is very proper and assuring. But such religious affiliations are liable to work discord in the Church. Our love to the brethren must not be partial or sectional. The babe in Christ, the justified

believer in any stage, and the erring brother, equally claim our Christian regards and sympathies. We must be unselfish in our Christian affections. Our Lord "pleased not Himself" in associating with publicans and sinners, and we must choose our associations, not so much for our own pleasure, as for the service we may be able to render to the cause of Christ. The very appearance of narrowness or clannishness, among those who profess holiness, should be carefully avoided. It tends to beget unnecessary prejudice against the doctrine. It provokes the spirit of criticism and personal detraction against those who thus separate themselves. And worst of all, it hinders the progress of the work in the Church. It must be the absorbing desire of all who have received this great blessing, that others may attain to it, and to aid them to secure it. How unwise then to adopt a course of conduct which shall prove a stumbling-block, and effectually hedge up our way to their hearts! Such a separation and alienation is unnecessary. True holiness should not impair our capacity of friendship, of pleasant and agreeable conversation, or of sympathy in every good work. It should not so bend and distort the mind, affections or manners, as to render men repulsive in the ordinary walks of business and social life. It most certainly should not make its votaries persons of one idea, in such a sense that they can not sympathize and labor with other Christians in the common work of the Church, in the prayer meeting, the class meeting, the Sabbath school, and in revival efforts. Excepting under the special guidance of the Spirit to this particular work, the desire to see believers

brought into the joy of full redemption, should not take such precedence of the desire to see men converted from sin, as to make those who profess holiness inefficient in leading sinners to the altar, and in wrestling with them in their approach to God. The holiest men and women should have the most intimate sense of the danger of the sinner, and be most efficient in leading men to Christ.

The doctrine of Christian purity, as an advanced and distinct experience, is evidently regarded with distrust by many devout Christians and ministers in the church. They judge of the doctrine, and of its fruits, by certain conspicuous advocates of "sanctification" whom they have met, or of whom they have read, and to some extent they take up and echo the reproach of the world. In instances, this prejudice is due to the fanatical spirit which is clearly manifest, in others to offensive personal traits or inconsistencies. Some who profess the doctrine have seemed pharisaical, or obtrusive, or conceited, or at best, persons of one idea. Perhaps the greatest harm has resulted from the constant use of terms, which are readily mastered by the ignorant and fanatical, and become a kind of cant which, when it represents nothing genuine in character and life, becomes exceedingly offensive.

While all sensible persons are agreed that such "sanctification" is self-condemned, and unworthy of respect, it is sad to observe that so many good persons make it the occasion of wholesale distrust and denunciation of the doctrine and profession of holiness. In every field of corn there is, here and there, an ear of smut, which

merits any degree of disgust, and the ranker the growth of the corn, the more of this abortive kind of growth will appear. But who stops to criticise and condemn the whole crop because some few ears are thus ruined? There are in every Christian community examples of genuine, consistent piety, and piety of the very highest type as respects intelligence, balance of character and good works, among those who modestly but firmly profess to have experienced that the "blood of Christ cleanseth from all unrighteousness." Those who are able to witness this profession are in most of our churches living Christians, men and women whose zeal and fidelity lasts throughout the year, the live coals from which the flame of revival is annually kindled. Suppose we were compelled to admit that this doctrine is peculiarly subject to fanatical abuse, that it has a tendency to "develop cliques in the church," and that unless we are extremely cautious in the methods employed, it will engender "a spirit of censoriousness," we should not even then be authorized to discard and denounce a doctrine and profession, so clearly taught in the Scriptures, so central in the creed and spirit of our church, so vital to church efficiency, and which is attested by such a "cloud of witnesses." The best things in nature are subject to abuse, and the higher and more precious, the more precarious they become in their tenure and administration. Till the Methodist Episcopal Church returns to its original grasp of the doctrine of holiness, and encourages the attainment and profession of full salvation, it will have to mourn over its declension and want of numerical increase, as compared with the former times.

Our mission, as Wesley stated it, and as we have echoed all along our course as a Church, is to "spread Scriptural holiness." Yet there are among us many sincere and earnest Christians who derive from their religious faith but a small degree of the joy it is designed to afford, and whose weight as witnesses of Divine truth and grace is trifling, compared with their worldly position and influence. And this is true of some who are exemplary in their lives, faithful in religious duty, and desirous of doing good. There are those who are prompt and self-sacrificing in Christian labor, who yet lack any vital power to lead others to Christ. There is beyond all question a want of completeness in the experience of a large proportion of professing Christians, and a serious lack of zeal in saving others. For this lack of deep and joyous fellowship with God, and of spiritual power in the work of the church, various reasons may be assigned, but the most apparent is the (lack of a Scriptural conception of their Christian privileges, and an advance to the higher plane of Christian experience.) Their growth in grace has been arrested at an early stage, so that instead of "the blade, the ear, and the full corn in the ear," they have remained like the stunted blade, which yields no harvest. Methodism began its mission as the exponent of a few radical and related doctrines, each capable of demonstration in individual experience. These were, the redemption of all men in Christ, so that all may be saved if they will; the witness of the Spirit as the evidence of pardon, regeneration and adoption, and holiness of heart and life through the

atonement, and by faith, as the measure of Christian attainment. Those who read the writings of the Wesleys and Fletcher, and the lives of Mrs. Fletcher, Lady Huntington, Bramwell, Carvosso, and others of the more conspicuous leaders of the Wesleyan movement, can hardly fail to see that they had a breadth and intensity of Christian experience, and a fervor of testimony, that are now rare in the Church. Our standards still teach with the same clearness that it is the privilege of the believer to "be made holy in this life," and our hymns glow with prayers and vows which express this deep experience. Each one entering the ministry professes to expect this blessing, and to be groaning after it. Still the experience of entire sanctification is by no means general in the ministry, or common among the membership. There are some who speak lightly of it, and appear to feel a kind of repulsion toward those who profess it. There are Methodist pulpits from which it is never preached with such clearness and force of conviction as to convict the Church of the imminent need of it. The objections to special meetings as agencies for the promotion of holiness, have been so plausibly put and so tenaciously held, that they have been almost suppressed. A few who have been willing to share any reproach it might bring, have kept the fire burning upon the altar, but it has not had free course. The leaven of this doctrine has been largely given over to the Salvation Army, the Free Methodists, and holiness evangelists. Doubtless the speculation, and controversy upon this subject, which filled the Church papers thirty

years ago, were harmful and calculated to confuse seekers and to bring the doctrine into disrepute. But almost all that generation have passed away, and the ground has been all fought over, but the experience remains, as precious as ever, and there are thousands that thirst for full redemption who have no guide or teacher, and who are turning away from our official papers to these special organs, for their instruction and fellowship in the doctrine.

There is need of greater zeal and fidelity in preaching a "whole gospel," and of great wisdom and prudence in so advocating and cultivating the experience that "Christ be not divided," and of avoiding complicity with those fanatical agitators who introduce the leaven of discord in the Church; but as a Church, we are one in the conviction that it is a Bible doctrine, the experience of which may be attained in this life, and that it is a vital principle essential to the spirituality of the Church. And it is matter of devout gratitude, that our Church and ministry in the State are advancing not only in their experience and profession of this doctrine, but in an intelligent apprehension of the exceeding breadth and spirituality of that law of God which is the standard of completed holiness.

Let us consider some of the rewards incident to such a life of entire consecration and intimate fellowship with God.

He has given us the assurance that a peace such as the world can neither give nor take away is our inheritance. This blessing is embraced in the promise of God, and realized in the experience of His saints. "Thou

wilt keep him in perfect peace whose mind is stayed on Thee." "Peace I leave with you; My peace I give unto you," says the Savior. "The peace of God shall keep your hearts and minds through Christ Jesus." No one can doubt that all condemnation, fear and foreboding are removed from the heart that trusts all to Christ. Worldly anxiety is abated and removed when men really "seek first the kingdom of God and His righteousness."

Fellowship with God is supreme bliss. No human experience is more difficult to define and classify than happiness. In its lower stages, as pleasure, it is momentary gratification derived from the presence and contact of some object related to our bodily senses. Sensual pleasure is quickly succeeded by surfeit and disgust. The higher pleasures of taste, memory, social fellowship, intellectual activity and friendship, are more enduring, but these can not overcome pain, dispel fear, or reconcile us to calamity and death. But fellowship with God affords a joy which requires no created medium, never satiates, and compensates all loss. Worldly emoluments, ease, human sympathy, and physical energy, may all fail; but, like springs that come from a great depth, which flow in greater purity when the surface becomes arid, this Divine fellowship is only the richer and more constant. It is a peculiar experience. It is its own witness that puts all doubt to flight; it comes from no ritualistic source, it is instantaneous—a thought brings it, or a thought may eclipse it, and yet it abides while faith is in lively exercise. It may come from any point in the spiritual

horizon, and succeed any trouble of life or grief of spirit. David had it as he meditated in the night watches, Paul and Silas in the jail, and Cowper in the foregleams of insanity. It is nurtured in the closet, broods over us in social prayer, and often comes as we are reading a passage of the inspired Word. When absorbed in the business of life, and justly earnest and devoted to temporal interests, there come occasional pauses when the soul loses for the moment the consciousness of its surroundings, and all created things seem as a dissolving mist, but God, the infinite, the holy, the good, the merciful, fills all the soul's vision.

"As were the skies  
One burning, boundless sun,  
While creature mind, in path confined,  
Passeth a speck thereon."

Yes, but still a conscious, immortal "speck," enlightened, upheld and directed by that uncreated radiance. This fellowship with God is the highest sense of the sublime which a soul can possess, and yet it is imparted not alone or chiefly to the great, the talented, or the learned, but to any humble soul that, reconciled in Christ, trusts wholly in God. Herein is wisdom, that we effectually seek and jealously maintain, this fellowship with God.

But the crowning excellence of this state of grace is its perennial joy. When the stony heart is taken away, and a heart of flesh is given, when the fountain of inward evil is purged by the cleansing blood, and the Spirit rends the veil so that it shines throughout the soul, the "sorrow that worketh death" is taken

away, and the breath and habit of the spirit become living joy. It thrills at the name of God, of Christ, of the Spirit, of death, and of eternity, and flows out in constant praise. Happiness is no longer sought, but is discarded as an idle dream. Happiness lies in outward things, and is dependent upon the manner in which they are adjusted, or "happen" to us. But God is never found without. To obtain communion with Him, we must be cleansed from sin, and filled with the Spirit, and then the soul shall ever feel His presence in its inner sanctuary, as the glory between the cherubim, in the Holy of Holies. And this alone is abiding joy. It springs from a depth we can not fathom; it has a current that no outward ills can stanch; it is perennial as the sun; it never cloy or wearies the soul, but fills it with a good that satisfies and protects. All worldly allurements are palsied when the heart tastes this joy, the earnest of its heavenly rest.

The "rest" and "peace" which He promises are not distant blessings. The epistles are full of the fruition of a present heaven. We are at no loss to know what constitutes this rest into which those enter who believe. Like Christ, they become meek and lowly in heart—the meek inherit the earth, and the poor in spirit possess the kingdom of heaven. Righteousness, peace and joy in the Holy Ghost constitute this kingdom. They who have entered into it have no condemnation, they "walk in the light, and have fellowship with the Father, the Son, and the Holy Ghost." They have overcome the world, and died unto sin. The flesh, with its affections and lusts, is crucified, and their life

is hid with Christ in God. Verily, this is heaven, yet it is the present experience of all who have been saved to the uttermost. And this heaven is a progressive, perennial state. It subsists in the midst of the activities, trials, and infirmities of the present life, and embraces them as constituents and accessories of its completed bliss and security. It "abolishes death," and makes the "dark valley" the vestibule of heaven.

Christian reader; have you experienced such grace, and are you living thus, or can you all along draw the contrast between this state of perfection and your own worldly state? Are you going on to perfection?

THE END.

# IN PREPARATION.

---

A volume of compiled miscellaneous writings of the late

**REV. J. M. ARNOLD, D.D.**

It will contain the following interesting features:—

**STEEL PORTRAIT** and autograph of Dr. Arnold.

**STEEL ENGRAVINGS**, several of them, finely executed and illustrating the various themes under consideration, such as:—

**LIFE**—Its philosophy in all its various phases, pictured out in the author's forcible style.

**DEATH**—The consolations which remain for the living, and the various lessons to be learned from the presence of that relentless visitant.

**IMMORTALITY**—The hope and expectations of the good—the fear and forebodings of the bad—are all reasoned upon from the vantage ground of a long life of study and experience.

**HOME LIFE** and all its environments, beautifully illustrated in glowing pen pictures, and the delightful associations of the happy home are charmingly portrayed.

**BOOKS and READING** will occupy a prominent part. Dr. Arnold founded and maintained for a quarter of a century a large and flourishing book depository, and was well fitted to instruct others in these topics.

**THE BOOK** will be composed wholly and entirely of Dr. Arnold's miscellaneous writings, will be suited to general home reading, and can be placed in every family in the United States, irrespective of creed or belief. It will be neatly and uniquely bound in two or three different styles.

**AGENTS WANTED** The book will sell very readily, and will be sold only by subscription and direct from the publishers. We want a live agent in every town and village. Secure your territory in advance.

Address,

**INDEX PUBLISHING HOUSE,** N.T.

ANN ARBOR, MICH.









JUL 17 1940

