

good work, the same spirit in inciting us to be.

"Patience in bearing ill and doing well," making us equally willing to do and suffer the whole will of God.

8. But what is the perfect work of patience? Is it anything less than the "perfect love of God," constraining us to love every soul of man, "even as Christ loved us?" Is it not the whole of religion, the whole "mind which was also in Christ Jesus?" Is it not "the renewal of our soul in the image of God, after the likeness of Him that created us?" And is not the fruit of this the constant resignation of ourselves, body and spirit, to God, entirely giving up all we are, all we have, and all we love as a holy sacrifice acceptable unto God through the Son of His love? It seems this is "the perfect work of patience" subsequent upon the trial of our faith.

9. But how does this work differ from that gracious work which is wrought in every believer when he first finds redemption in the blood of Jesus, even the remission of his sins? Many persons that are not only upright of heart, but that fear, nay, and love God, have not spoken warily upon this head, not according to the oracles of God. They have spoken of the work of sanctification, taking the word in its full sense, as if it were quite of another kind, and if it differed entirely from that which is wrought in justification. But this is a great and dangerous mistake and has a natural tendency to make us undervalue that glorious work of God which was wrought in us when we were justified; whereas in that moment when we are justified freely by His grace, when we are accepted through the Beloved, we are born again, born from above, born of the Spirit. And there is as great a change wrought in our souls when we are born of the Spirit as was wrought in our bodies when we were born of a woman. There is, in that hour, a general change from inward sinfulness to inward holiness. The love of the creature is changed to the love of the Creator, the love of the world into the love of God. Earthly desires, the desire of the flesh, the desire of the eyes, and the pride of life are, in that instant, changed, by the mighty power of God, into heavenly desires. The whirlwind of our will is stopped in its mad career, and sinks down into the will of God. Pride and haughtiness subside into lowliness of heart, as do anger, with all turbulent and unruly passions, into calmness, meekness, gentleness. In a word, the earthly sensual, devilish mind gives place to the "mind that was in Christ Jesus."

10. "Well, but what more than this can be implied in entire sanctification?" It does not imply any new kind of holiness. Let no man imagine this. From the moment we are justified, till we give up our spirits to God, love is the fulfilling of the law, of the whole evangelical law, which took the place of the Adamic law when the first promise of "the seed of the woman" was made. Love is the sum of Christian sanctification; it is the one kind of holiness which is found, only in various degrees, in the believers who are distinguished by St. John into "little children, young men, and fathers." The difference between one and the other properly lies in the degree of love. And herein there is as great a difference in the spiritual as in the natural sense between fathers, young men and babes.

Everyone that is born of God, though he be as yet only a "babe in Christ," has the love of God in his heart, the love of his neighbor, together with lowliness, meekness and resignation. But all of these are then in a low degree in proportion to the degree of his faith. The

faith of a babe in Christ is weak, generally mingled with doubts or fears; with doubts, whether he has not deceived himself; or fear, that he shall not endure to the end. And if, in order to prevent those perplexing doubts, or to remove those tormenting fears, he catches hold of the opinion that a true believer cannot make a shipwreck of the faith, experience will, sooner or later, show that it is merely the staff of a broken reed, which will be so far from sustaining him that it will only enter into his hand and pierce it. But to return. In the same proportion as he grows faith, he grows in holiness; he increases in love, lowliness, meekness, in every part of the image of God, till it please God, after he is thoroughly convinced of inbred sin, of the total corruption of his nature, to take it all away, to purify his heart and cleanse him from all unrighteousness, to fulfil that promise which He made first to His ancient people, and in them to the Israel of God in all ages: "I will circumscise thy heart, and the heart of thy seed, to love the Lord thy God with all thy heart, and with all thy soul."

Before and After Perfect Love.

It is not easy to conceive what a difference there is between that which he experiences now and that which he experienced before. Till this universal change was wrought in his soul, all his holiness was mixed. He was humble, but not entirely; his humility was mixed with pride; he was meek, but his meekness was frequently interrupted by anger or some uneasy and turbulent passion. His love of God was frequently damped by the love of some creature; the love of his neighbor, by evil surmising, or some thought, if not temper, contrary to love. His will was not wholly melted down into the will of God; but although in general he could say, I come "not to do my own will, but the will of Him that sent me," yet now and then nature rebelled, and he could not clearly say, "Lord, not as I will, but as Thou wilt." His whole soul is now consistent with itself; there is no jarring string. All his passions flow in a continual stream, with an even tenor, to God. To him that is entered into his rest you may truly say:

"Calm thou ever art within,
All unruffled, all serene."

There is no mixture of any contrary affections; all is peace and harmony after. Being filled with love, there is no more interruption of it than of the beating of his heart; and continual love bringing continual joy in the Lord, he rejoices evermore. He converses continually with the God whom he loves, unto whom in everything he gives thanks. And as he now loves God with all his heart, and with all his soul, and with all his mind, and with all his strength, so Jesus now reigns alone in his heart, the Lord of every motion there.

11. But it may be inquired, In what manner does God work this entire, this universal change in the soul of a believer? This strange work, which so many will not believe, though we declare it unto them? Does he work it gradually, by slow degrees, or instantaneously, in a moment? How many are the disputes upon this head, even among the children of God! And so there will be, after all that ever was or even can be said upon it. For many will still say, with the famous Jew, "Non persuadebis, etiamsi persuasaris;" that is, "Thou shalt not persuade me, though thou dost persuade me." And they will be the more resolute herein because the Scriptures are silent upon the subject, because the point is not determined, at least not in express terms, in any part of the

oracles of God. Every man, therefore, may abound in his own sense, provided he will allow the same liberty to his neighbor; provided he will not be angry at those who differ from his opinion, nor entertain hard thoughts concerning them. Permit me, likewise, to ad one thing more; be the change instantaneous or gradual, see that you never rest till it is wrought in your own soul if you desire to dwell with God in glory.

Witnesses Examined.

12. Four or five and forty years ago, when I had no distinct views of what the apostle meant by exhorting us to 'leave the principles of the doctrine of Christ, and go on to perfection,' two or three persons in London, whom I knew to be truly sincere, desired to give me an account of their experience. It appeared exceeding strange, being different from any that I had heard before, but exactly similar to the preceding account of entire sanctification. The next year, two or three more persons at Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after I desired all those in London, who made the same profession, to come to me all together, at the foundry, that I might be thoroughly satisfied. I desired that man of God, Thomas Walsh, to give us the meeting there. When we met, first one of us and then the other, I asked them the most searching questions we could devise. They answered every one without hesitation, and with the utmost simplicity, so that we were fully persuaded they did not deceive themselves. In the years 1759, 1760, 1761 and 1762, their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of these myself, and in London alone I found six hundred and fifty-two members of our society who were exceedingly clear in their experience and of whose testimony I could see no reason to doubt. I believe no year has passed since that time wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, and sometimes in another—as "the wind bloweth where it listeth"—and every one of these [after the most careful inquiry, I have not found one exception either in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to them, and thought that some were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believe they are sanctified declare, with one voice, that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work.—Wesley's Sermons, Vol. II, page 223.

How Received.

13. But how that question be decided, whether sanctification, in the full sense of the word, be wrought instantaneously or gradually, how may we attain to it? "What shall we do," said the Jews to our Lord, "that we may work the works of God?" His answer will suit those that ask, What shall we do that this work of God may be wrought in us? "This is the work of God, that ye believe on Him whom He hath sent." On this one work all the others depend. Believe on the Lord Jesus Christ, and all His