

## EXTRACT FROM A CHAPTER IN "GOD'S METHOD WITH MAN"

By B. W. Gorham, one of the old school Methodists.

(Continued from last issue.)

**Unequal Vitality at Birth.**—I judge it proper at this point to call attention to a fact that must be familiar to all Christian workers, namely, that as in nature, so in grace, of children born, some have very much more vitality than others. In either line the facts of any given case can not always be fully explained or accounted for; though it may be set down as a general rule in both, that healthy mothers bear healthy children. The real spiritual condition of the church seems in the new life of the persons brought to God by her labors and prayers. This, however, can hold only as a general rule, admitting many exceptions. Where conviction is pungent and relenting deep, where there is great brokenness of heart for sin, hearty and complete renunciation of it, breadth of view touching God's claims, and great depth of self-devotion to Christ, there will commonly be discovered, when the seeker becomes a convert, a large impartation to the soul of life from God.

Great varieties of characteristics are found generated. This is attributable partly to the facts stated above, while it is partly owing to varieties of temperament, education, former habits, surroundings, etc. In conversion, however, there is given to all, peace with God, love to God, love to the brotherhood, hope of heaven, power of victory over sin, a sense of joy in God, zeal for the salvation of men, and such a general change of character and aim as might be expressed in—"I feel that I am a new man, and am entering on a new life."

**Zinzendorfism.**—But while all this is true, it has been the uniform experience of believers in every age that regenerating grace does not impart the full and complete deliverance of the mind from sinful proclivity. In this confession of the remains of carnality after conversion, all Christian sects have agreed except in which during the last century, Count Zinzendorf inoculated the Moravians, and through them a portion of the followers of John Wesley, with the contrary doctrine that entire purity is imparted to the soul in the fact of regeneration. The heresy was stoutly opposed by Mr. Wesley, who drew off from the Moravians on account of it, and it was soon abandoned by the Moravians themselves, as being contradictory of the facts of current experience in their own minds. True, a few individuals in this country have in late years made attempts to resuscitate the doctrines of Zinzendorf, but they have not succeeded even in getting the ear of the church to their teachings; and one of them, perhaps the ablest thinker and writer of them all, has recently retracted fully, freely and publicly, his long cherished error. This he did for the best of all reasons, namely, that after having opposed the doctrine of entire sanctification as a separate and distinct experience for more than thirty years, he at length sought and found the blessing himself.

**The Mixed State.**—There are bodies of

Christians who deny in their standards that the taint of sin in our nature can be removed by grace till the hour and article of death; but no body of Christians except the few Moravians mentioned above, ever held that it is removed at conversion. It is true, in some cases, that during the raptures that succeed conversion the subject is not aware of the existence in himself of any depraved appetite or disposition; and because he does not just then feel sinful desire, he is liable to conclude that his internal foes are all destroyed. But he is never long in learning the necessity that still exists of completeness in the work of his interior salvation. He is wonderfully humbled from his old self-sufficiency; but pride still often stirs, and is pleased with a flattering word. He has peace with God through faith, and a good degree of rest in His love; but he knows nothing of that complete deliverance from anxiety and solicitude touching the future of his life and fortunes, that the entire sanctification of his nature shall by and by bring him. His love of the brethren is sincere, but is not of strength sufficient to bear slights, injuries and indignities, and love still. He wishes that the cause of God may prosper, and labors to that end; but his wish is stronger manifold whenever the said prosperity is to bring special honor to himself. He fully intends to devote himself to a life of godliness, but finds at times a strange sympathy in his nature with temptation to some of the sins of his former life.

**A Young Christian in a Dilemma.**—

Now should a young Christian who finds the difficulties and embarrassments involved in the above statements go for advice to a man who holds that the taint of sin in our nature can not be practically removed till death. How discouraging it must be to be told: "These remains of pride perseverance and selfishness are your cross. Here is your warfare. This is your necessary discipline. There is no deliverance for you this side of death." Suppose, then, that he turn away from his Calvinistic teacher to a man whose theory is that here is no sin in a heart truly converted. Here he must be told that the inward difficulties of which he complains are proof either that he never was converted, or that he is backslidden, and is now a sinner. Here we see how these cruel perversions of the order of God lay their heavy hands upon the struggling soul. This young Christian is just now in a condition to be led on into the enjoyment of perfect love. Indeed, he is now powerfully convicted for it, whether he knows it himself or not. But just here Calvin tells him he never can have it; and Zinzendorf tells him the very fact that he feels his need of it proves that he has no grace at all. These are the men who grieve those whom God has not grieved; who put darkness for light and light for darkness, bitter for sweet and sweet for bitter. "Alas!" says the anxious seeker for light, "I have deceived myself. My fancied conversion is all a delusion. I must go back to my proper place as a penitent." But on second thought, he knows not what to do, for he is equally conscious on the one hand, that he loves God and spiritual things, and on the other hand

that there are sinful affections remaining in his heart. The true doctrine of the Bible can alone deliver such a one from his sad dilemma. Let him be addressed as a brother beloved, a child of God, a new creature in Christ Jesus. Take him by the hand, ye men of God; he is your fellow. Let his pastor look into his eyes and say, "Grace be unto you and peace from God our Father, and from the Lord Jesus Christ." Just as Paul addressed the Corinthians whom he exhorts, as not being yet entirely clean: "Having, therefore, these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God." These two points ought to be set forth in our Christian teaching with frequency and clearness. First that regenerating grace does not effect the complete purification of the heart; and second, that it is the privilege of the believer, even the beginner in the Christian life, so soon as he shall become aware of the remaining corruptions of his nature, to seek and obtain entire sanctification. Our people must not be allowed to conclude that because they feel the stirrings of unholy affections they therefore are not Christians; nor to conclude that because regenerating grace did not wholly remove depraved desire, therefore they must consent to battle with it through life without the possibility of its removal.—Selected by Rev. H. C. Mullen.

QUARTERLY MEETING OF DISTRICT NO. 1.

This is to announce the next Quarterly Meeting of District No. 1 will convene with the church at Lower Brighton March 2-5.

This is one week earlier than was intended but Hartland Church wish to begin special services so have requested the earlier date.

B. M. COLPITTS,  
Secy.

WHAT THE BOY WAS WORTH.

The wee laddie hurt his foot, came to his mother; she washed it carefully and then wrapped it up.

When this was done the little fellow said:

"Mother, it seems to me that you would find me more trouble than I'm worth."

What did she do but gather the child up close to her heart and try to tel him how much he really was worth.

She was wise enough to know that there was a greater value hidden in the boy than he realized, and told him how much he was worth to hmer and to the world and to God.

What an enhanced appreciation of motherhood that reveals! She was nourishing the child that was dearer than life to her, but in so doing she was preparing a man for the world and for God.—Ex.

"All true work brings good wages; the wages of bodily, mental vigor, manliness of soul."

"When faith goes to market, she always takes a basket."