

WESLEY'S VARIOUS DEFINITIONS OF HOLINESS

The holiness people have always given much attention to the study of the writings of John Wesley and his coadjutors. Seemingly there is nothing new to be discovered in them after the thorough work that has been done by former students. His strong assertions concerning entire sanctification have been the basis of doctrine in most if not all of the major "holiness movements." Despite all this, there are some who still declare that John Wesley never taught the doctrine of holiness, and that he never professed the experience. How any sincere reader of John Wesley can arrive at this conclusion is beyond comprehension. Years ago Mr. Munger made the following extracts to show what Wesley thought, and how he was accustomed to express himself on this subject. Only the references to entire sanctification are given.

1733—"Cleansed from all sin, and from all filthiness of the flesh and spirit, and endued with those virtues which were in Christ Jesus." "Salvation from all sin and loving God with all the heart."

1738—"Nothing in the soul but Thy pure love alone." "My every act, word, thought, be love."

1739—"Renewal of our heart after the image of God." "The mind that was in Christ."

1741—"Deliverance from inward and outward sin." "The evil nature, the body of sin destroyed." "Saved from all unrighteousness." "From every evil motion freed." "Cleansing the thoughts of the heart by the inspiration of the Holy Spirit."

1742—"Perfect in love, the servant as his Lord." "Cleansed from all the filth of self and pride." "To perfect health restored." "To sin entirely dead."

1744—"A clean heart." "Perfect in love." "A full renewal in the image of God."

1749—"All the devil's work destroy." "From this inbred sin deliver." "Rooting out the seeds of sin." "Let me gain that second rest." "Perfect in holiness." "Unfold the hidden mystery." "The second gift impart."

1757—"Having received the first fruits of the Spirit, patiently and earnestly wait for the great change whereby every root of bitterness may be torn up."

1758—"A heart entirely pure." "Perfect in love and saved from all sin."

1759—"Loving God with all the heart, mind, soul and strength, implying that no wrong temper remains in the soul, but all the thoughts, word and actions are governed by pure love."

1760—"Wholly renewed, saved from all my sins."

1761—"Delivered from the root of bitterness." "A total change, cleansed from all unrighteousness." "After being convinced of inbred sin, in a moment, they feel all faith and love, no pride, self-will, or anger." "Continual fellowship with God, always rejoicing, praying, and giving thanks."

1762—"Full renewal in the image of God." "In an instant emptied of all sin, and filled with God", including "an instantaneous power then given always to cleave to God." "Cleansed from sin, meaning from all sinful tempers."

1763—"The second blessing." "Destruction of the roots of sin, in one moment." "Pure love."

1765—"Full salvation from all our sins." "Perfect love." "Love excluding sin and filling the heart." "Love taking up the whole heart, and filling it with holiness." "The soul pure from every spot, clean from all unrighteousness." "Sin destroyed in a moment."

1767—"Nature entirely changed."

1768—"The image of God stamped on the heart." "The mind that was in Christ enabling us to walk as Christ walked." "The perfection I have taught these forty years; I mean loving God with all our heart, and our neighbor as ourselves. I pin down all opposers to this definition; no evasion; no shifting the question."

1770—"An entire deliverance from sin, and recovery of the whole image of God." "A second change, whereby we shall be saved from all sin, and perfected in love."

1771—"Preach full salvation, receivable now by faith." "This is the word that God will always bless, and which the devil peculiarly hates." "Entire sanctification is neither more nor less than pure love expelling sin and governing both the heart and life of a child of God."

1774—"The second blessing, properly so-called—delivered from the root of bitterness, from inbred as well as actual sin."

1781—"Nothing higher than pure love, on which the full assurance of hope generally attends." "The greatest of all is, Christ in a pure and sinless heart, reigning the Lord of every motion. Be continually aspiring after this."

1785—"A full deliverance from all sin, and a renewal in the whole image of God." "Full salvation now by simple faith."

1789—"The mind that was in Christ." "The whole image of God wherein you were created. Oh, be satisfied with nothing less; and you will surely secure it by simple faith."

1790—"Full sanctification. This doctrine is the grand depositum which God has lodged with the people called Methodists; and for the sake of propagating this chiefly, He appears to have raised them up."

It is clearly evident from these references to the works of John Wesley, that by holiness he meant full or entire sanctification. It is equally clear that by entire sanctification or holiness, he never meant the repression of the carnal mind, but its immediate and complete destruction. The state of holiness into which this second experience brought its recipients was one of "perfect love", a heart cleansed from all sin and filled with pure love. Any experience short of this, is not taught by John Wesley, or the advocates of Wesleyanism.—Herald of Holiness.

CANNIBALISM TODAY

Dr. VanDyke once pictured evil speaking in the following brief pointed paragraph: "Cannibalism", he said, "is dying out among the barbarous tribes, but it still survives among the most highly civilized peoples. You might find yourself in some difficulty if you invited a company of friends to a feast in which the principal dish was a well-roasted neighbor. Everybody would refuse with horror. But if you wish to serve up somebody's character at a social entertainment, or pick the bones of somebody's reputation in a quiet corner, you will find ready guests and almost incredible appetites."—Selected.

David Lloyd George, British Prime Minister during the World War, is reported as saying: "We are tracing exactly the same steps as led us in 1914 into fires of Gehenna; the same steps, one by one, including military conversations, pacts, re-equipment, increase of armaments, competitive armaments, the same steps as led down to the pit."

Truth and beauty are the language of God; virtue is the behaviour of God; love is the will of God.—Rutledge.

THE BIBLE AND THE ROBBERS

A native Christian preacher in Persia was overtaken by night while traveling, and attacked by a band of ferocious Mohammedan robbers. When these men found that the captive taken in the dark was poor, they were inclined to kill him. One of the robbers exclaimed, "He is a Gheber; let's kill him anyhow." In a moment fifty men had drawn their swords to purge the earth of such a wretch.

The frightened Christian had no weapons, but he had a Bible, which he had been taught to regard as a sword for spiritual warfare. Drawing his Bible from his bosom he cried:

"Men, you make a great mistake! Do you not see that I am a man of the Book? This is the Book that your prophet repeatedly declared to be true."

The flash of the light on the edges of the Bible caught the gaze of the men; light seemed to blaze from the Book. The swords dropped, and several of the robbers came closer to examine the volume curiously, without daring to touch it. They dragged the preacher to their village, that the mullah might say whether to spare the man for the sake of the Book.

"It is indeed the Book", said the mullah, after making sure that it contained the law, the Psalms, and New Testament, as the Koran says it does; "it is the Book, and whoever unjustly kills one of the people of the Book, him will God smite."

So it came to pass that the poor preacher, so nearly murdered in the robbers' pass, finished his evening an honorable guest in the village, reading to his wild hosts Psalm after Psalm by the flickering light of the oil wick. And as each of the beautiful psalms came to an end, the robbers, with one accord, said "Amen".—Bible Society Record.

TRIBULATION

By Rev. D. M. Smashey

Tribulation is from the classical word "tribulum", an instrument for threshing grain. Through tribulation God's purpose is to put us on the threshing floor, that the pure grain may be separated from the chaff. Tribulation spells drudgery, suffering, toil, self-denial. The most of us who have ever done anything worth while know that it has been the result of sheer drudgery.

Some one has aptly said, "Pots and pans, shovels and harnesses, may be as truly means of worship as cathedral chairs." Gethsemane may be the only way to the mount of transfiguration. The task of life that makes us shed our blood is the price we must pay if we enter into the fellowship of the sufferings of Christ. Remember that you, like your Lord and Savior, must drink the bitter cup of hate pressed to your lips, by vicious minds. We, like our Master, must be baptized with the baptism of Gethsemane.

Those who follow Christ must live in the school of affliction. Dear ones, remember the cup of bitterness will finally be swallowed up in heavenly sweetness. We read, "These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God". (Rev. 7: 14, 15).

—The Free Methodist.

When anything grows troublesome, recollect this maxim: This incident is not a misfortune, but bearing it will turn it to an advantage.—Marcus Aurelius.