

ADDRESS ON HOLINESS.

- I. PETER i. 15-16.—“Put as He which hath called you is holy, so be ye holy in all manner of conversation; Because it is written, Be ye holy, for I am holy.”
- II. COR. vii. 1.—“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.”
- I. JOHN iv. 18.—“There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love.”

I shall try to be exceedingly plain and practical in trying to meet the difficulties of those anxious enquirers who have written or spoken to us on this subject.

If those who have carefully read the word of God will think for a moment, they will remember having found two distinct classes of passages depicting, or bearing on different stages of Christian experience. One class, referring more particularly to an imperfect initiatory or backslidden stage of experience; the other class, and far the most numerous, referring to a rejoicing, triumphing, progressive experience, giving to its possessors victory over the world, the flesh and the devil, and fitting them for the inheritance of the saints in light.

With respect to those texts which recognise or depict the lower grade of experience. I want to remark that they are exceedingly few in number, and either in themselves or by their immediate context show that they are by no means to be taken as denoting a state either safe for the believer or satisfactory to God. Persons in this state of soul are spoken of as “Partially carnal”—as “Babes in Christ.” As “Foolish, having begun in the spirit expecting to be made perfect by the flesh.” As having again “Made themselves transgressors.” As “Having left their first love.” As being “Lukewarm.” Such terms can only be applied, either to those who are in the first stages of Christian life, or to those who have lost much of what they once possessed. They doubtless apply in many instances to those who have been converted, but who through want of light or of obedience to the light they had, are only partially sanctified, and who are conscious in themselves of certain dispositions, purposes, motives and feelings, spring up within them which they know to be incompatible with the law and will of God, and with the mind of Christ. In many