

passional nature, and the death of self—are only specimens of the characteristic elements of Christian Perfection. There are many others on which I have no time to dwell: such as uninterrupted joy, unwavering faith, perfect peace, and all the fruit of the spirit in unalloyed purity. We are to grow constantly towards these attainments, but we are to realize them by a union of the faith and of the knowledge of the son of God.

This is the doctrine of the Methodist church and, as we all believe, it is in entire accord with Holy Scripture and with human experience.

Let us now follow up this discussion of doctrine, by some statements of facts and duties.

1. There has never been any attempted, formal departure from, or repudiation of, this doctrine, by any of the many branches of Methodism that ever existed. Twenty-five or more of these bodies were represented in the two Ecumenical Conferences which have been held, one in London, and one in Washington, at both of which the doctrine was as clearly reviewed and as strongly stated as by Wesley himself, and heartily endorsed by all the delegates. And I affirm in the presence of all these ministers and Christian people, and in the presence of God also, that the Methodist church here in Canada, and the Montreal Conference in particular, do hold and teach this doctrine as it has been committed to us.

2. So far as I know, all the numerous branches of Methodism make belief in this tenet and an avowed desire for its personal realization, a requisite for entrance into the ministry. The questions that are asked are such as these: "Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you earnestly striving after it? John Wesley still stands at the door of every Methodist Conference under the shining sun of Heaven and asks these questions of all who knock for admittance.

3. This doctrine we must faithfully preach. Although it has passed through periods of neglect from time to time, when misconceptions, misunderstandings and errors have arisen, it has never lacked able advocates in our pulpits, and in our periodicals. Our zeal must not flag at a time like the present. If we do not preach entire sanctification certain things will assuredly happen:

(a) Errors will spring up. Any truth that is not preached will soon be controverted. Heresies will spring up like weeds on ground that is not cultivated. If Methodist preachers cease to press upon the attention of their congregations what the Bible teaches in regard to the attainability of a pure heart, unscriptural notions will be sure to arise on that ground compelling them to the task of clearing away the weeds in order to save the truth itself from being lost sight of altogether.

(b) If we do not preach this truth another thing will happen. It is said that history repeats itself. That is true, as the annals of the world declare. But if the Methodist pulpit becomes silent on this subject, if ministers and members no longer "press on unto perfection," Methodism must lose much of its old-time power, and its history will certainly not repeat itself. Let the preaching of Entire Sanctification pass into neglect, and Methodism will never see another John Fletcher, or Mary Fletcher, or Bramwell, or Stoner, or Carvosso, or Hester Ann Rogers, or Cookman or Inskip. A great host of Methodist worthies would never have been heard of but for the actualization of this doctrine. It is for you, my young brethren, to see to it that Methodism does not deteriorate in your hands.

(c) If we do not proclaim this truth still another thing will happen. Others will take up the theme. Other churches will stand forth as witnesses of this great salvation. They are doing so. I greatly rejoice in the widening disposition to recognize Christian Perfection under different names and forms of expression. Methodists have found that their great *depositum* is not a patent right, that Christians who are afraid of our terminology may enjoy our salvation without pronouncing our shibboleth, as Fletcher says, "like people eating honey in the dark," knowing its sweetness but not its name. But not all are afraid of our scriptural terms. Is it not of this very grace that Miss Havergal sings?

*"Perfect, yet it floweth
Fuller every day
Perfect yet it groweth
Deeper all the way."*

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