

What wonder when the *gearing* is thus out of gear, and the motive power is turned in the wrong direction, that the closing paragraph is a hopeless wail in the form of the cry of need. "The Lord help" leaps from all sinking Peters, as to the *manner born*. But how can the prayer be answered so long as man's perversity refuses to let God put the cart behind the horse?

THE GUIDE CATECHISM.

QUESTION 22.—What is the witness of our own spirit, concurrent with that of the Holy Spirit?

ANSWER.—It is the consciousness that we possess the qualities or graces which belong to a state of entire sanctification or perfection. When justified and regenerated the individual is conscious that he possesses these graces in infantile degree. When entirely sanctified he is conscious that they are possessed in the measure of the stature of the fulness of Christ.

QUESTION 23.—What is meant by the graces of the Spirit existing in perfection when a person is entirely sanctified?

ANSWER.—That they are perfect in *nature* but not in *degree*. In nature, so as to exclude their opposites entirely—love without any admixture of hatred—humility without pride—meekness without anger—patience without impatience—and so of all the graces.

QUESTION 24.—What are the graces of the Spirit that thus exist in perfection in entire sanctification?

ANSWER.—The apostle gives us the bright enumeration: "The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." This is, as Mr. Fletcher terms it, "a bright constellation of gracious stars." Love is the central grace around which all the other graces harmoniously revolve, and each and all exist in the heart of the sanctified one without alloy.

QUESTION 25.—Does this work of entire sanctification change the outward Christian life in any sense?

ANSWER.—There are not two rules of outward Christian life, one for the justified and one for the sanctified. The moral law, and the whole range of New Testament precepts, are as binding upon the justified as upon the sanctified. But in the case of the sanctified increased brilliancy and intensity are given

to the features of the Christian. In the earthly family a very little child may be obedient as well as an older one, but the one more advanced in years will be more intelligent and earnest in following the recognized will of the parent.—*Guide to Holiness*.

REMARK.

We question the statement in the first answer, which makes it a rule that all persons when they receive the witness of the Spirit to pardon and regeneration are conscious that they possess these graces in infantile degree. That consciousness is arrived at after leaving the way of the Spirit to be made perfect by the flesh. Constant failure is responsible for this thought, and not conscious knowledge at the moment of conversion.

The regenerated child of God, during the first moments of his rapturous apprehension of the pardoning, adopting mercy of God, admits no thought to his consciousness of any infantile quality in his love to God. Let any one who doubts this appeal to facts, and he will soon be convinced of the correctness of this position.

The fresh convert may be told that such is the case, and accept it as true because of reverence for some human instructor, but we maintain that such knowledge never comes to men in the ecstasy of their first love.

But the usual way such knowledge is obtained is when the child of God glides into the way of obedience to law, and fails to walk in the Spirit; then, and not till then, is he ready to accept the explanation of his attitude towards love as infantile.

The second answer implies that the young convert in the first moments of gratitude and love still has hatred for God in his heart, mingled with pride, anger and impatience.

According to the third answer, these graces of the Spirit remain in the heart of the entirely sanctified without alloy, during all the hours and days he retains this blessing; and yet it is in order, according to the apostles of this teaching, for him ever and anon to confess his shortcomings and failures, his sins of omission and commission, and spend