

various causes, lose his hold on Christ and the keeping Spirit, and gradually lose the clear light of Purity, and still not forfeit his sonship as a child of God. Both Pardon and Purity are retained, as well as obtained, by faith, and we can maintain the light of Purity only by the faith on which it is conditioned.

After Justification and Regeneration, when we were entirely sanctified, we received simply and only full spiritual cleansing; hence the loss of what we received at that time would be the loss of Purity only, and not of Justification. As there are stages in the reception of salvation, it is reasonable to believe there may be stages in its loss.

"The just shall live by faith." "We stand by faith." There is a gradation in the scale of faith; there being "weak faith," and "strong faith," "little faith," and "great faith," and an "increase of faith." If there be an *increase* of faith there may also be a *decrease* of faith, and a man may descend from "great faith" to "little faith," without a total loss of the principle of saving faith. We may backslide in a degree without backsliding totally, so as to be under the dominion of Satan. A believer may lose some ground without going over fully on to the devil's ground.

To suffer a decreasing light, and a corresponding weakening evidence of God's favor, while under divine chastisement for little remissnesses, does not imply a forfeiture of heirship, and all saving relations to Christ. A knowledge, by the Witnessing Spirit, of our acceptance with God, is not necessary in order to Acceptance, or of a state of either Justification or Sanctification. And yet, it is evident that the light of Justification after the loss of Entire Sanctification from any cause, is less clear and assuring, and admits of more doubt and dissatisfaction; and usually restoration or apostasy is the alternative.

The difference between the regenerate and justified, and the entirely sanctified, is in one possessing *indwelling sin*, and the other cleansed therefrom. It must be admitted that indwelling sin, a felt sinful proclivity (sinful in nature and not in indulgence), does not involve the loss of Justification, though it may lead to its loss. If this were so, all regenerated, but not entirely sanctified souls, could not be in a state of Justification. This sinful inclination, whether felt or otherwise, is inconsistent with Purity of Heart. Mr. Wesley taught Entire Sanctification might be lost without the loss of all saving relations to Christ. He says, in speaking

of backsliders from Entire Sanctification: "Sometimes suddenly, but oftener by slow degrees, they have yielded to temptation; and pride, or anger, or foolish desires, have again sprung up in their hearts. Nay, sometimes they have utterly lost the life of God, and sin hath reigned in dominion over them." Sermons, vol. 2, page 247. "The rest had suffered loss, more or less, and two or three were shorn of all their strength." Journal, 1765. "On a close examination (at Manchester), out of more than fifty persons, who two or three years ago were filled with the love of God, I did not find above a third part who had not suffered loss." Journal, April, 1766. "I returned to Chester, and found many alive to God, but scarce one that retained his pure love." Journal, April, 1780. In these and many others instances Mr. Wesley taught that the loss of Entire Sanctification does not necessarily include the loss of Justification and all religious life.—*Standard*.

AN INSPIRED EXAMPLE OF HOLINESS.

Did the Apostle Paul profess to be holy? He is often quoted as plainly teaching the doctrine; did he set a personal example of it? We think so, and for several excellent reasons:

1. If he was not holy he could not have consistently exhorted his converts to follow his example. This he did. "Those things which ye have both learned, and received, and heard, and seen in me, do; and the God of peace shall be with you." (Phil. iv. 9). The things of which he here speaks were whatsoever are true, honest, just, pure, lovely, and of good report. If Paul had set an example of untruth, dishonesty, impurity, or of unloveliness of character and life, he would have been the last man to call attention to his own frailties and weaknesses. Had he been a sinner in any respect he could not have urged them to do the things they had seen in him. But he challenges their observation of his life, and insists that they shall imitate his example. Hear him in other passages: "Let us therefore, as many as be perfect, be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. Nevertheless, whereto we have already attained, let us walk by the same rule, let us mind the same thing. Brethren, be followers together of me, and mark them which walk so as ye