

False professions of this blessed experience should be expected, and due allowance should be made by all candid minds. But where there is a secret disrelish for an experience so high, it is natural to magnify such instances out of all due proportion to the number of the genuine professors, as wicked men magnify the hypocrisies in the Christian Church till they hide the multitude of true Christians.

Are you stumbled at the fact that many seek the fulness of divine love, and do not find? So many feebly seek regeneration and fail. There are no instances of persons seeking with their whole heart, with an unappeasable hunger, and a tireless persistence, who have not received this greatest of divine benefactions. In the distribution of his spiritual blessings God is no respecter of persons. It is not true that some were made to be empty, while others were created to be filled. This would be a dark calumny on the character of the Creator. "Every one that asked receiveth."

Fanaticisms have attended the profession of this high grace. True. Extremists and unbalanced minds have abused justification by faith. Yet this doctrine resounds in all our churches. In all attempts to promote experimental godliness, there is danger that some one may go astray from the path of sobriety. Our Protestantism, which accords to every soul the right of studying the Bible and of access immediately to God without the intervention of a Latin-mumbling priest, must run the risk of more or less abuse of freedom, and eccentricity in doctrinal belief. There is no cure but the iron railroad track of papal infallibility prescribing the exact grooves in which all religious thought and devotion shall run. The remedy is a thousand-fold worse than the evil. The fanaticisms which have attended the people who have devoted themselves wholly to Christ, and have been filled with the fulness of the Spirit, have been greatly exaggerated by the imaginations of unsympathizing enemies. They are not half so disastrous as the heresies that spring up in a cold and wordly church, void of the spirit of truth.

Again, the people who profess holiness are generally unpopular. They are secretly hated. A very accurate observer of human nature has suggested the reason. He asks and answers this question: "Are we not apt to have a secret distaste to any who say they are saved from all sin?" Answer. "It is very possible we may, and that upon several grounds; partly from a concern for the good of souls, who may be hurt, if these are not what they profess; partly from a kind of implicit envy at those who speak of higher attainments than our own; and, partly from our natural slowness and unreadiness of heart to believe the works of God." This answer could very easily be extended to include other reasons for this distaste. A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of his pure life, their spots and strains were made manifest through the white-wash of ceremonialism. Their hatred of the light was turned against the light-bearer, and Jesus of Nazareth was the best abused man of his times. In this respect the servant must not expect to be above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ, through every