

would not the government hang him if he was here, as they hang robbers, &c.

And to take any particular passage you may prove almost any doctrine, if it be not taken in connection with the context, or general tenor of scripture. But as the Bible doth not plead for sin, but condemneth it, commanding us to be holy in heart and life, &c., therefore we should not plead for sin as though we loved it, and rolled it under our tongue as a sweet morsel, but should be *scripturians* or Bible men; for Paul telleth the Romans, to whom some think Paul made allowance for a little sin, inferring it from the 7th chapter; but, by the by, they should remember that Paul talketh thus, "being justified by faith, we have peace with God," chap. v, 1: vi, 18—22, he saith, "Being made free from sin," &c. and being now made free from sin, &c. Well, says one, what next? Answer: Any person by reading the epistle of John may find a sufficiency of proof to convince any candid mind that the doctrine of Christian perfection in love, is a Bible doctrine. Query; How far can a man be perfect in this life? Answer: A man may be a perfect sinner by the help of Satan, ~~and~~ and you cannot deny it. Now, if a man can be a perfect sinner, why not a perfect saint? Shall we not allow as much power to God to perfect his children in his own nature, which is love, as the devil has power to perfect his in sin? &c. But, says one, answer the former question, and likewise, who ever attained what you are talking about? Very well: I'll tell you; I think a man cannot be as perfect as God except it be for men in our sphere, as God is for God in his sphere; for *absolute* perfection belongs to God alone; neither as perfect as angels, or even as Adam before he *fell*, because I feel the effect of Adam's fall; my body being mortal is a clog to my soul, and frequently tends to weigh down my mind, which infirmity I do not expect to get rid of until my spirit returns to God. Yet I do believe that it is the privilege of every saint, to drink into the spirit and nature of God: so far as to live without committing wilful, or known, or malicious sins against God, but to have love the ruling principle within; and what we say and do, to flow from that divine principle of love within, from a sense of duty, though subject to trials, temptations and mistakes at the same time; and a mistake in judgment may occasion a mistake in practice—I may think a man more pious than he is, and put too much confidence in him, and thereby be brought into trouble. Now such a mistake as this, and many other similar ones I might mention, you cannot term sin with propriety; for when Eldad and Medad prophesied in the camp,