

salvation throughout the entire day, who will have the hardihood to say that he might not have failed twice and still be guiltless; and if twice, a thousand times? Who, then, can draw the line between Antinomianism and perfect obedience, that is as Christ described obedience, doing the will of God on earth as angels do in heaven? Scripture does not draw this line. Who will be so daring as to court the denunciations of the last chapter of Revelation?

We said Scripture does not draw this line of demarcation between some sins and more sins; but it does draw a broad line between no sin and one sin, for St. James says if a man keep the whole law and offend in one point he is guilty of all, and to him who knoweth to do good and doeth it not, to him it is sin. Christ declares that for every idle word we shall give account in the day of judgment, and that whosoever shall break one of these least commandments and teach men so—and how can he help teach by example?—the same shall be least in the kingdom of heaven. So whatever men, and professors of holiness at that, may say of this standard of full salvation, it is the standard of common sense and of the Bible.

But some say no man can live such a life. Then call things by their proper names, and do not make the profession if such is your thought; for as a man thinketh so is he.

But, says another, a goodly number whom I know profess full salvation, and yet do not come up to this standard. Well, what do you advise? Bring down the standard to suit them? If you commence such a course where will it end? Nay, verily, let God be true and every man a liar. Better keep the standard where God has placed it, although no living man should attain to it.

But the Bible puts the standard still higher, if possible, for, according to it, if this supposed individual recalls any part of the twenty-four hours in which he did, said, or thought, or left undone something concerning which he is in doubt as to whether or no it was wrong, he cannot truthfully say he lived in the experience of full salvation during the period in question. For St. Paul has laid down this principle, that he that doubteth is condemned, for whatsoever is not of faith is sin. Our friend, then, must not only not be convicted of the least sin in his own conscience, but must have the positive witness of the Spirit that he has done what was right, and left undone what was wrong—that he walked *worthy* of God, unto *all* well pleasing—otherwise his testimony that he has lived in a state of full salvation during the entire day cannot be in harmony with the truth.