

perfectly. They must have been fulfilled in him and by him, without one flaw. And be it understood that this takes in the minute, even microscopic, views of the law brought out by Christ in His Sermon on the Mount; as, for example, His comments on the law of adultery, on murder, and on covetousness. It takes in such rules as, "I say unto you that ye resist not evil. Take no thought as to what ye shall eat or drink, neither be ye of doubtful mind."

Again, he must have abounded in the work of the Lord. If he has failed to embrace every opportunity to do good, if he has not spent as much time in prayer as he ought, or if he has not read his Bible as much as he should, he cannot truthfully say he has been *fully* saved during the entire day.

Still again, if in conversation he has spoken one word which was not right, if in eating and drinking, in dress, in the expenditure of money, in the management of household matters, in moments of leisure, in all things great and small, he has not lived in all good conscience before God during the day—if, in short, the Holy Spirit convicts him of any sin of omission or of commission in any one of these things, he cannot truthfully say he has been fully saved during the whole day.

And yet again, if his heart, his affections, have not been right with God during the whole time—if he has failed to rejoice evermore, to pray without ceasing, and in everything to give thanks—if the Holy Spirit, who alone knows how to reconcile these commands with "sorrowful yet always rejoicing," with "heaviness through manifold temptation," convicts him of failure here during any period of the time, he cannot truthfully say that he has been fully saved during the entire day.

We are prepared to hear some say that this way of putting the subject compromises many who constantly make a profession of holiness. Indeed, the very persons who have been saying that in our teaching concerning the Spirit's work we have been undervaluing self-denial, and not pronounced enough on some other questions, will now turn about and accuse us of placing the experience of full salvation too high, so high that no one can reach it. And yet, if these persons will only follow us for a little with unprejudiced mind, they must either agree with all the above or else fling their common sense, their reason, to the dogs.

For if this man may have made one failure by omission or commission, and yet be truthful in maintaining that he enjoyed full