

now see, I was gradually getting to see that the modern theory of sanctification is not in the New Testament. Pardon is there, Christian Perfection is there unmistakably, but the theory founded on what I now see to be a mistaken interpretation of the experience developed under Wesley's eye in 1762, is not there; and in order to make the New Testament teach that theory, you have to read into the word something that is not there. And it came to me again and again, "If this theory is so true, as that whatever differs materially from it is serious error, why is it not plainly and unmistakably in the text?" But I held on to it, and even defended it boldly in the columns of the *Guardian* because I had not yet found a better one, and because I saw that those who combatted it were almost all of them disbelievers in the reality of Entire Sanctification in any definite form whatever. They advocated a theory of growth, but could never produce any one who grew into the experience. But God spoke to me individually, and told me that in common with the great majority of Christian people, I did not give the Holy Ghost his due honor, and I repented and submitted, and with my finger on the words which my Master (not an eighteenth century theologian) said concerning him as recorded by his disciple John, I believed those words with all my heart, and of course, received the Personal Holy Spirit in Pentecostal fullness. Then I began to see the things that are now so clearly evident. For now, recognizing and receiving him who is promised to teach me all things, to guide me into all truth, to take of the things of Christ and show them unto me, and to be all-sufficient power to me; I find myself conscious of all possible holiness continually. You say, "You cannot expect us to see as you see." If you will not shut your eyes to the New Testament facts that I adduce, you will see that I have the truth on my side. If you are

determined not to see anything in the New Testament that Wesley did not happen to put into his theology, why of course there will be no use in showing you these facts. But these facts of the history and words of the Master were in the record for many centuries before the birth of that mortal man whose name was John Wesley, and they were there all the time of his life although he seems to have failed to bring them out. And they were there all the years of my life, until I was past fifty years of age, but I did not see them, being pre-occupied by an incorrect theory of the whole matter. And you, brother, have not so much as attempted to show me that I have misjudged or misinterpreted the facts of New Testament history or the words of Christ, or that I have dishonored God when I have put him, that is God the Spirit first, whom my Master put first. There are many who put their personal experiences in the place that God should be, thereby breaking the first commandment of the Decalogue. By accepting the Personal Holy Ghost as your absolute master, you are enabled to keep that first commandment perfectly, and only then. "That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit."

And you did not, because you could not, prove that the converts of post-pentecostal times were not fully endowed with all that was needed to enable them to live holy lives. They needed only to "continue in the faith grounded and settled, not moved away" or in other words to "Walk in the Spirit" that they had received, and they would fulfil all righteousness.

You attach a lot of your own inferences from my statement about backsliding and are horrified at the picture your own inferences have painted. I simply say, "Whosoever abideth in Christ sinneth not," and if he sins he loses union with Christ and becomes a backslider. Did not