

Robt. G. Jones

MINUTES

—OF THE—

THIRD ANNUAL SESSION

—OF THE—

JASPER

FREEWILL BAPTIST ASSOCIATION,

CONVENED WITH

OAK GROVE CHURCH, WALKER COUNTY, ALA.,

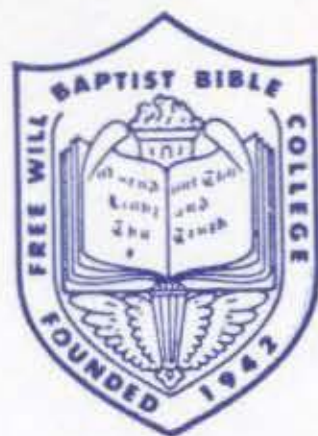
*October 5th, and 7th, 1889.*

GOLDSBORO, N. C.

PRINTED AT THE BAPTIST REVIEW JOB OFFICE.

1889.





## FREE WILL BAPTIST BIBLE COLLEGE

*Presented By*

Wayne Martin

---

---

---

## PROCEEDINGS.

---

The third annual session, of the Jasper Freewill Baptist Association, convened with Oak Grove church, Walker county, Ala., October 5th, 1889. The introductory sermon was preached by Rev. William A. Nelson; text, John 1c., 7 verse. At the close of the service, a recess of an hour was taken, after which, the ministers and delegates were requested to meet in the house to organize and proceed to business.

The congregation came together by singing, after which, Rev. R. H. Tomlin offered prayer. The former Moderator being absent, the Clerk, brother Robert Franks, called the body to order; and on motion, Rev. W. A. Nelson was called to the chair, and business was transacted as follows:

1. Letters from the churches were called for, handed in and read, and their contents enrolled as per statistical table.

2. Proceeded to elect a Moderator and Clerk, whereupon, Rev. W. A. Nelson was elected Moderator and brother Robert Franks was elected Clerk.

3. Opened the door for the reception of new churches and petitionary letters. None presented.

4. Called for correspondence from sister Associations, and the following brethren presented themselves and received the right hand of fellowship: Flint River Association—Rev. L. R. Winset, J. A. Smuthers, John Saddlefelt and S. J. Bradford. These delegates were cordially received by the body.

Invitation was given to ministers of other denominations to take seats with us. Old father W. P. Smith, of the Missionary Baptist order, accepted a seat.

6. On motion, it was agreed that the Moderator appoint all the committees.

7. Committee on preaching is composed of brethren J. T. Underwood, D. Z. Griffin, T. W. Ferrell, with the deacons of this church.

8. Committee on finance are as follows: Brethren T. P. Williams, Thomas Noles and J. T. Underwood.

9. Committee on Documents and the order of business



are as follows: Revs. R. H. Tomlin, G. C. Elliott, T. P. Swindell, G. P. Baughn and J. Jeffers, with the Moderator and Clerk.

10. Committee on Sabbath Schools is as follows: Brethren V. T. Davis, R. H. Tomlin and J. Jeffers.

11. Committee on Literature, brethren E. G. Parks, Joseph Atkins Jr. and G. W. Moore.

12. The committee on preaching report that Rev. J. Jeffers preach to-night; followed by Rev. L. R. Winset. Rev. E. G. Parks preach to-morrow morning at 9 o'clock; Rev. R. H. Tomlin at 11 o'clock; Rev. William A. Nelson alternate. Rev. W. P. Smith at 3 o'clock, and Rev. W. A. Nelson preach at night.

13. On motion, Rev. W. A. Nelson, R. H. Tomlin and brother Robert Franks be sent as delegates to the Vernon Association, and that they also carry a letter to the same.

14. On motion, Rev. R. H. Tomlin, G. C. Elliott, J. P. Swindell, E. G. Parks and W. A. Nelson are elected delegates to the Flint River Association. Also, that Rev. W. A. Nelson and R. H. Tomlin are elected delegates to the Tupelo Baptist Association.

15. On motion, the Association adjourned to meet Monday morning 8 o'clock. Prayer by brother E. G. Parks.

16. Rev. J. Jeffers preached a soul stirring sermon Saturday night; followed by Rev. L. R. Winset. Text Eph. 2 c, 1 verse.

### SUNDAY'S PROCEEDINGS.

Sunday morning at 9 o'clock, Rev. E. G. Parks preached from Romans 10 chapter, verse not given. Rev. R. H. Tomlin preached at 11 o'clock to a large and attentive congregation. At the close of the sermon the Lord's Supper was administered to a large number of communicants. The text was Ezekiel 18 chapter, 31st verse. A glorious time was enjoyed. Rev. W. P. Smith, of the Missionary Baptist preached at 3 o'clock, and it was a reviving sermon; from Gal. 3 chapter, 26 verse. At night, Rev. W. A. Nelson preached to a large and attentive congregation. His text was Luke 14 chapter, 27 verse. The result was one conversion and one accession to the church.

MONDAY MORNING, 8 o'clock.

The Association met pursuant to adjournment. Prayer

by brother G. P. Baughn; after which the Moderator called the body to order. Roll was called and the delegates answer to their names. All present. The proceedings of Saturday were read and approved.

1. On motion, it was agreed to have the Constitution read. It was read and approved.

2. Invite visiting ministers of other denominations to seats with us. Old father Williams, of the Missionary Baptists, takes a seat.

3. Reports of committees are called for, and presented as follows, viz:

### ON DOCUMENTS AND ORDER OF BUSINESS.

We recommend that Friendship church be the place to hold the next session of this Association. We, also, recommend that the Ministers and Deacons Meeting be held in lieu of the District Meetings, and that greater efforts be made therein for such subjects to be introduced and practical as will advance the cause and promote our best and highest interest and the glory of God.

Respectfully submitted,

R. H. TOMLIN, Chairman.

On motion, the report is adopted and the committee discharged.

### ON LITERATURE.

We find Great efforts being made in literary attainments. God grant that our ministers may take hold upon all means in use for a still greater degree for the advancement of the same, and remember that Buck's theology is the best book to aid us in the work. And further we recommend a careful study of the Bible, the best of all books.

Respectfully submitted,

E. G. PARKS, Chairman.

On motion, the report is adopted and the committee discharged.

### ON FINANCE.

We find the total amount of cash on hand to be \$13 95.

Respectfully submitted,

T. P. WILLIAMS, Chairman.

On motion, the report is adopted and the committee discharged.

### ON SABBATH SCHOOLS.

We are glad to report the Sabbath School interest in our churches is increasing, but it is not yet as good as we desire to see it. We, therefore, urge the brethren to look after this important interest, fully believing that it is an auxiliary to the church in bringing souls to Christ and expanding and developing the mind for God and his glory and our eternal good.

Respectfully submitted,

R. H. TOMLIN, Chairman.

On motion, the report is adopted and the committee discharged.

RESOLVED 1. That the Ministers and Deacons annual meeting be held with Pleasant Hill Church, three miles North-East of Eldridge Station, on the K. C. M. & B. railroad, Walker county, and that it convene on Friday before the first Sabbath in August, 1890. Rev. G. C. Elliott to preach the introductory sermon.



### MISCELLANEOUS BUSINESS.

On motion, it was agreed that the proceedings of the Ministers and Deacons last meeting be appended to the minutes, and that a list of subjects to be discussed during the next Associational year, also, be published in the minutes. The subjects and speakers are as follows:

1. Subject—Shall we receive members on letters without immersion? Rev. T. P. Swindell will speak on this subject.

2. Subject—On the dignity of Sunday School work. Brother W. H. Hilton writes on that subject.

3. Subject—What kind of preaching is needed to-day in our pulpits? J. N. Roberts, of the Primitive Baptists, speaks on this subject.

4. Subject—Can we improve on the doctrine and polity of our denomination? Brother J. W. Smith speaks on this subject.

5. Subject—Should the doctrine of future punishment be preached more frequently than it is? Brother L. R. Winset, of the Flint River Association, speaks on this subject. All these subjects are to be discussed during this next associational year.

On motion, it was agreed to hold the next session of the Association with Friendship Church, two miles North West of Pikeville, in Marion county, and that it will convene on Saturday before the first Sabbath in October, 1890. The introductory sermon to be preached by Rev. J. Jeffers, with Bev. G. P. Baughn, alternate.

On motion, it was agreed that Rev. R. H. Tomlin write a circular letter to be appended to these minutes.

On motion, it was agreed that the Rules of Decorum, Constitution and Articles of Faith be appended to these minutes.

On motion, it was agreed that this Association dispense with the ordination of ministers, and grant the rite to each church, and that the church where the rite is to be performed, can call aid from sister churches, in order to form a presbytery.

On motion, it was agreed that the Clerk superintend the printing of the minutes, and that he have three dollars for his service, and have as many minutes printed as the funds in hand will pay for, that the printer send the minutes to the Clerks of the churches according to contribution.

On motion, brother Thomas Noles was elected Treasurer, and was instructed to pay over the funds in his hands to the Clerk to pay for printing the minutes.

On motion, our thanks are due, and are hereby given to Oak Grove church and the citizens of this community for kindness and hospitality to members and visitors of the Association.

On motion, a vote of thanks is hereby given to the officers of this Association for the faithful manner in which they have discharged their duty during this Association.

On motion, the Association adjourned to meet at the time and place above named. The Moderator made some appropriate remarks, and then offered prayer. A hymn was sung and the parting hand was taken amid tears and shouts of joy.

W. A. NELSON, Moderator.

ROBERT FRANKS, Clerk.

### MINISTER'S REPORTS.

Rev. R. H. Tomlin reports as follows: viz., Preached 75 sermons, traveled 1000 miles, Railroad expenses \$55 00, offered 100 prayers, attended seven burials, visited 100 sick persons, and officiated at four marriages. Respectfully submitted, R. H. Tomlin.

Rev. G. C. Elliott reports as follows: Preached 42 sermons, offered 77 prayers, received into the churches 16 members, baptized 19, performed 1 marriage ceremony, attended 4 funeral services, three communion services and traveled 655 miles. Respectfully submitted, G. C. Elliott

### RULES OF DECORUM.

Article 1. The Association shall be called to order by the Moderator who presided at the last session. Former Clerk shall also officiate until the body is fully organized.

2. The Association shall be opened and closed with singing and prayer.

3. The Moderator and Clerk shall be chosen by ballot at each session of the Association. A majority of votes by the delegates present elects.

4. The names of delegates from the different churches shall be enrolled and called as often as necessary during the session.

5. A majority of the delegates present shall rule in all cases, except in the reception of churches into our body, then it must be unanimous.

6. The Moderator shall not be entitled to vote, except in case of a tie; and then he shall give the deciding vote. He shall be entitled to speak on any question after others have spoken, providing he appoint some one to the chair while he is speaking.

7. Only one person shall speak at the same time, who shall arise and address the Moderator.

8. No brother shall be interrupted while speaking; unless he depart from the subject under discussion or use words of personal reflection.

9. No person shall be allowed to speak more than twice on the same subject, without leave from the Association, nor more than fifteen minutes at a time.

10. No member shall laugh or talk during the time the debates are going on.

11. No member shall absent himself from the Association without leave of the Moderator.



## ORDAINED MINISTERS AND THEIR POST OFFICES.

- Rev. W. A. NELSON, Stinson, Marion county, Ala.  
 " J. J. WESLEY, Guin, Marion county, Ala.  
 " R. H. TOMLIN, Carbon Hill, Walker county, Ala.  
 " T. P. SWINDELL, Beech Grove, Walker Co., Ala.  
 " G. C. ELLIOTT, Stinson, Marion county, Ala.  
 " J. JEFFERS, Eldridge, Walker county, Ala.  
 " G. P. BAUGHN, Navoo, Walker county, Ala.

### LICENTIATE MINISTERS.

- E. G. PARKS, Beech Grove, Walker county, Ala.  
 F. M. DICKINSON, Stinson, Marion county, Ala.  
 J. H. USREY, Navoo, Walker county, Ala.  
 J. COOK, Pearces Mill, Marion county, Ala.

### MINISTERS AND DEACONS MEETING.

The ministers and deacons meeting was held with Friendship church, Marion county, Ala., on Saturday before the first Sunday in August. Opening service was conducted by Rev. T. P. Swindell.

1. Proceeded to elect a Moderator and Clerk, which resulted in the choice of Rev. R. H. Tomlin for Moderator, and brother J. R. Harton for Clerk.
2. Called for correspondence, whereupon, Rev. R. H. Tomlin was received as a correspondent from Leech Grove church, Walker county; Rev. J. Jeffers represented Pleasant Hill church, Walker county; Rev. J. C. Elliott by request represented Mount Pleasant church Marion county.
3. On motion, it was agreed to hold the next annual meeting with Oak Grove church, Walker county, in consequence of a report that the church house at Blue Springs, Franklin county, had been burned, but we have since learned that the report is false.
4. Resolved that the churches elect delegates bearing letters to the next annual union meeting.
5. Resolved that these proceedings be appended to the minutes of the next annual Association. Done by order of the body in session, Saturday before the first Sabbath in August 1889.

J. R. HARTON, Clerk.

R. H. TOMLIN, Moderator.

## CONSTITUTION.

ARTICLE 1. This Association shall be known as the Jasper Freewill Baptist Association, of Ala., and being composed of delegates from the different churches forming the same, each church being entitled to three delegates.

2. This body shall be considered an advisory council but having no authority over the affairs of the churches.

3. Each church in this Association shall be considered an advisory body, and shall control its own internal affairs in matters of discipline, &c. It may, however, in extreme cases, call aid from sister churches.

4. All questions of doctrine and matters of general interest shall be settled by a two-thirds vote of the Association, and the decision shall be final.

5. The officers of the Association shall be a Moderator, Clerk and Treasurer; who shall be chosen at each session by a majority of votes.

6. This Association shall meet annually at such time and place as may be agreed upon by a previous annual session, and shall not adjourn finally until all the business is transacted.

7. Churches wishing to become members of this Association must adopt its Articles of Faith and conform to its usages.

8. We agree as churches of this Association to use our best influence to promote the interest of all moral and benevolent institutions, such as the Temperance Cause, Sabbath Schools, Missionary work, &c.

9. No member of this Association shall be eligible to the office of Moderator more than two successive sessions, unless no other member be competent to act in that capacity.

## ARTICLES OF FAITH.

OF GOD.—ARTICLE 1. We believe there is one, and but one living and true God: Who is in personality the Father, Son and Holy Ghost, Equal and harmonious in every Divine perfection.

OF THE HOLY SCRIPTURES.—ART. 2. We believe that God is the Author of the Holy Bible; and that its teachings constitute the only infallible doctrine for the government of His Church.

OF ORIGINAL APOSTASY.—ART. 3. We believe that Adam was created holy: but by voluntary transgression fell into depravity, and consequently involved his posterity in sin.

OF FREE AGENCY.—ART. 4. We believe that the grace of God comprehends all spiritual blessings. That the Gospel is the power of God unto Salvation. That the Holy Spirit not only reproves the world of sin, but is the means whereby sinners are converted and made wise unto Salvation.

OF CHRISTIAN FAITH.—ART. 5. We believe that Christian Faith is belief in Jesus Christ as the Son of God and Redeemer of the world, and the divinity of the Holy Scriptures. That "Faith comes by hearing, and hearing by the Word of God."

OF REPENTANCE.—ART. 6. We believe that repentance is sorrow for sin; and the kind of sorrow which constitutes godly repentance, must be preceded by effectual conviction for sin.

OF FREE AGENCY.—ART. 7. We believe that the human will is free. And that men have ability to accept or reject the conditions of salvation as they are revealed in the Holy Scriptures.

OF PERSEVERANCE.—ART. 8. We do not believe under the Gospel dispensation, that any soul is elected to eternal life, unconditionally. But that those who by Faith persevere to the end will be saved. That it is possible for men who have been converted, to "Make shipwreck of the Faith," turn again to sin and be finally lost.

OF GOOD WORKS.—ART. 9. We believe that good work is the result of Faith and not of necessity. That those who have Faith will do works of righteousness; while those who have no Faith, cannot do anything pleasing or acceptable unto God.

OF CHRISTIAN BAPTISM.—ART. 10. We believe that Christian Baptism is the immersion in water of a believer in the names of the Father, Son and Holy Ghost. That Baptism cannot be Scripturally administered without Faith in the subject who receives it.

OF THE LORD'S SUPPER.—ART. 11. We believe the Supper was instituted by our Saviour as a commemorative ordinance. That the bread and wine represent His body and blood. That it was instituted for Christians, and that all Christians should unite in observing that sacred service, regardless of names or denominational distinctions.

OF THE SOUL.—ART. 12. We believe that man is a living soul. That the body will die, but that the soul is immortal. That death is the separation of the mortal and immortal parts of human beings.

OF THE RESURRECTION.—ART. 13. We believe in the resurrection of the dead. When the resurrection shall take place the soul and body will reunite and form an immortal being. That the righteous will be received into a state of everlasting happiness, to reign with God forever and ever. "But the wicked will be bound hand and foot, and cast into outer darkness. The wicked are driven away in their wickedness, but the righteous have hope in their death."



## TABULAR STATEMENT OF THE CHURCHES FOR 1889.

CHURCHES AND COUNTIES.	NAMES OF DELEGATES.	PASTORS,	CLERKS AND POST OFFICES	Baptized	Rec. on Confess'n	Received by letter	Dis. by letter.	Restored	Died	Excluded	Days of Meeting	No. Members	Paid for Minutes
Mount Olive, Marion county.	Robert Franks.....	W A Nelson....	Robert Franks, Stinson, Ala	1	..	..	2	..	..	2	..	61	\$ 2 25
Beech Grove, Walker county.	J Atkins Jr., D Z Griffin, J F Files....	R H Tomlin....	J F Files, Beech Grove.....	19	..	8	2	..	3	..	..	145	3 75
Blue Springs, Franklin co....	Not Represented.....			..	..	..	..	..	..	..	..	..	..
Mount Pleasant, Marion co..	G W Moore, W S Buryhill, T Williams	W A Nelson....	T W Hawkins, Stinson.....	18	..	8	3	..	..	..	..	53	1 50
Cedar Creek, Franklin co.....	Not Represented.....			..	..	..	..	..	..	..	..	..	..
Pleasant Hill, Walker co.....	J R Brown, W H Hilton.....	G P Baughn....	W J Baughn, Eldridge.....	..	..	..	..	..	..	..	..	12	70
Oak Grove, Walker county..	V T Davis, H C Sides, J Dutton.....	R H & G P B....	V T Davis, Prospect.....	..	..	..	5	..	..	1	..	59	1 59
Mount Joy, Marion county..	J T Underwood.....	W A Nelson.....	W A Waters, Pearces Milll...	8	..	4	4	..	..	1	..	79	2 25
Bethel, Marion county.....	Not Represented.....			..	..	..	..	..	..	..	..	..	..
Friendship, Marion county..	F H Cantrell, T W Terrell.....	G C Elliott.....	J R Harton, Pikeville.....	1	..	2	1	..	..	..	..	25	1 00
Poplar Springs, Walker co..	J Teague, H W King, T Niles .....	J Jeffers.....	H W King, Ma es.....	2	..	..	..	..	..	4	..	17	1 00
			Total.....	56	..	24	14	..	3	8	..	456	\$13 95

## CIRCULAR LETTER.

### SUBJECT—SANCTIFICATION.

1. The term sanctify, in the Hebrew, of the old Testament and in the Greek, of the New, signifies to make holy. Hence, holiness and sanctification are in the Scriptures synonymous terms. The will of God is the standard of right: Hence, sanctification is nothing less than for a man to be brought to an entire resignation of his will to the will of God, and to live in the offering up of his soul continually in the flames of love, and as a whole burnt offering to Christ. The *will* is the moral faculty in man; hence, if a man's will is in entire *harmony* with the Divine will, he is conformed to right, and, so long as he is in this state, he is holy, sanctified. For benevolence—impartial love to God and man—is the law of his being, and he is, in the Scriptural sense, a perfect man. Hence, *sanctified*. See Buck's Theological Dictionary, Article on sanct.

This subject needs to be carefully guarded from misapprehension. There has been much needless controversy respecting it, and many good people have stumbled on account of misunderstanding the doctrine. We remark, therefore, first, That the holiness, sanctification, or perfection required of believers, is consistent with their condition as men. It is not divine, nor Angelic. It is, however, the same in kind, but not in degree; else the requirement would exceed their capacity of compliance. Hence, sanctification *impossible*. To illustrate, a perfect acorn is not an oak, nor a perfect child a man, nor a perfect man an angel or God. All that is required of us is, to be perfect in our sphere—to be perfect men. Nor is it the perfection of Adam before the fall. By his transgression, Adam brought himself and all his posterity into a depraved state—a state of infirmity and weakness.

Neither does our connection with Adam impose on us a necessity of sinning; but it is such that all do sin, as soon as they are able to, and continue to be sinners, until renewed by divine grace. And from the effects of the fall they will not in this world fully recover. The moral image of God is moved by reason of sin; not of the first sin only, but of our own transgression, and never, in the present state, will we attain that perfection which we would have reached had no sin entered the world. In this sense, therefore, all are imperfect, and necessarily so. These fearful consequences of sin stand as a fearful warning to the world. Nor is sanctification a state of infallibility, or of freedom from temptation. Because the Angels were not infallible, nor was Adam; nor can we ever expect to be while in a state of probation.



Christ was tempted in all points like as we are: of course, the disciple is not, in this respect, above his Master. We are then, to take the believer as he is—a frail, dependent man: The intellect beclouded, the sensibilities disordered, and the whole physical and moral powers impaired, beset with temptation on every hand, from without and from within. With the strictest sincerity, therefore, the most honest intention, he is ever liable to mistake in judgment, and this may lead to error in practice. He can, then, never look upon himself but with deep humility and self abasement. In his best estate he needs to use every petition in the Lord's prayer, and to depend constantly on the purifying efficacy of the blood of atonement. Through Grace alone can we stand accepted of God for a moment.

This view of the subject is authorized, not only by the Scriptures, but also by the testimony of the most experienced Christians, such as Wesley, Fletcher, Upham, Buck and others. One quotation from this source must suffice. It is said "every man may mistake as long as he lives. Hence, a mistake in opinion may occasion, a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore, every such mistake were it not for the blood of Atonement, would expose us to eternal damnation. It follows, that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may say for themselves as well as for their brethren, forgive us our trespasses." Hence, we cannot approve of the phrase "Sinless perfection" as applied to men here in a militant state.

It is admitted by all Christians that there is a growth in Grace and that there are provisions in the Gospel of which the masses of believers even have not been made partakers, privileges which they do not fully enjoy, attainments in the spiritual life which they have not yet made. It is true that justification is complete in reference to all its subjects, *i. e.*, all their sins are forgiven: Regeneration is, also, entire and not partial. In this change the subject ceases to be sinful and becomes holy; from being dead in sin, he becomes dead to sin, and alive spiritually. With him old things have passed away, and all things have become new. He is translated from the kingdom of darkness and corruption, into that of the light and liberty of the children of God. So the Scriptures plainly teach respecting the transition from sin to holiness, accomplished in the work of regeneration. Still this great work and radical change is but the commencement of spiritual life. It bears a striking analogy to the beginning of natural life, in respect to its primary feebleness, its development and increasing vigor.

The renewed man soon finds that he has a warfare before him, numerous and subtle and powerful foes to contend with both external and internal. Such is evident from the exhortations addressed to Christians to fight the good fight of faith, to watch and pray, to grow in grace, to press on, and the like. The prayer of the Apostle for the Thesolonian believers is highly significant. See 1st Thes., 5 c, 23 verse. And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ. So, also, his exhortation to the 2nd Cor. 7 c, 1 verse. Having these promises dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. Notice this language comes from the regenerate followers of God, thus proving clearly they were not wholly sanctified at regeneration. Hence, it must be an after work; as well as a gradual work. I believe it is.

These passages cited to fully accord with Christian experience. Although the renewed soul is at the time free from condemnation, and rejoices in the liberty of the Gospel, yet he soon finds that there is a part in him strongly susceptible of temptation, and prone to yield to it. Not that he is still under the dominion of sin, for to affirm this of the regenerate would be a direct contradiction. Nor is he under necessity of committing any sin, for no being is subject to such necessity. Nor do we assert that no person after regeneration, ever lived without committing sin; on the other hand, the Scriptures show that it is the duty and privilege of every one so to live. It is important, in order to free the divine arrangement from imputation, as well as for other purposes, to understand well that no man, and especially that no renewed man, is *necessitated* to commit a single sin. Whatever may be true in regard to our fallen state, or unpardonable circumstances, yet if we sin, we do it as free moral agents, voluntarily.

As already remarked, we cannot affirm that any have lived without committing sin subsequently to their justification. But respecting the mass of true believers, the evidence both from Scripture and experience is, that they do commit sin after regeneration. And a provision is made for those who do sin, and the privilege and duty are set forth of their entire sanctification. This state, as already seen, is not one of absolute perfection; nor is it a confirmed state in opposition to a state of probation, nor one free from temptation, nor from the necessity of constant dependence on Grace and constant faith in Christ, and reliance on the blood of the Atonement. But it is not a state of entire consecration to God, and devotion to His will. In the Scrip-



ture it is variously brought to view, and termed Holiness, sanctification, consecration, spiritual-mindedness, perfection and the like.

In proof of the doctrine of entire sanctification, we recommend: First, the moral law requires perfect obedience. Deut. 21c, 26 verse. Gal. 3 c, 10 verse. Cursed be he that confirmeth not all the words of this law to do them. Matt. 23c, 37 and 40 verses. Jesus said unto him, thou shalt love the Lord thy God with all thy heart, (not a part) and with all thy soul, (not a part) and with all thy mind, (not a part). This is the first and great commandment. And the second is like unto it, Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets. James 3c, 10 verse. "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." Hence, the Gospel is no less strict in its requirements. It is not necessary to employ argument to prove that the Gospel abrogates none of the requirements, renew none of the sanctions of the moral law. The contrary is most expressly affirmed. Said our Saviour, Matt. 5c, 17 verse. Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill. So the apostle in Rom. 8c, 4v, says That the righteousness of the law might be fulfilled in us, not a part of its claims, but all. Who walk not after the flesh, but after the spirit. God, therefore, requires entire conformity to him. This is generally admitted. Now, would God require impossibilities? No. He requires us to cease from sin, and love him with the whole heart. This, then, with his grace, we are able to do.

God does not require the existence of sin in any of his creatures. All sin is committed against his will, and he does all he wisely can for its prevention and removal. The passages of Scripture which teach this sentiment are too numerous and familiar to be cited. We may rest assured, then if any mortal being is not saved from all sin, it is in no sense nor degree the fault of God. God made provision for entire deliverance from sin, and sanctification to himself. What we, in our sinful state could not accomplish, may be accomplished through Christ. Rom. 8c, 3 and 4 verses. For what the law could not do, in that it was weak through the flesh, God sending his own son in the likeness of sinful flesh and for sin condemned sin in the flesh; that the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit. The blood of Jesus Christ his son cleanseth from all sin. 1 John, 1c, and 7v. If, then, any are not wholly sanctified, it is not for want of a gracious and complete provision for that purpose. Amen, R. H. TOMLIN.