



*"You will know them by their fruits." Mt. 7:16*

# LOVE ENTHRONED

*by Daniel Steele, D.D.*

## CHAPTER 19

### OBJECTIONS ANSWERED

My dear fellow-Believer in Christ: You have honest objections to the experience of entire sanctification as a distinct blessing. Let me help you to remove them. You may be stumbling over the glaring imperfections of some who profess to be walking in this higher path of Christian life. In the first place, remember that unsaved men are using the same argument against all our endeavors to turn them to Christ. You invariably tell them that Christianity is liable to be counterfeited by hypocrites; that all valuable things are exposed to crude imitations; and that the most valuable is the most exposed. Please apply your own logic to yourself when reasoning on the question of the higher Christian life.

Again, the Holy Spirit, in His most intense illumination, does not insure infallible moral judgments. John Newton, while master of a slave-ship, blinded by the darkness of his times, said that while enjoying intimate communion with God, "he never had the least scruple as to the lawfulness of the slave-trade;" and the seraphic piety of George Whitefield did not deter him from pleading before the trustees of Georgia for the introduction of slaves, on the ground of "the advantage of the Africans." \* Hence a man whose heart is full of love, and whose intellect is darkened by ignorance, may appear unconscientious to one favored with high moral culture. You should constantly bear in mind this fact, that a man can never appear above the criticism of his fellow-men. Did Christ, the absolutely sinless man, escape hostile criticism? Was he not called a wine-bibber, a Sabbath-breaker, a Beelzebub, and a subverter of the law? (\* It started out with small numbers overseen by kind growers who gave them the gospel. In Africa, it started out that most were prisoners of tribal wars who were slated for death. Slavery was not unknown in Europe at that time. The prisoner, John Bunyan was a galley slave for a while. ES)

The difficulty was not in Jesus, but in his green-eyed critics. Perhaps this is the solution of your perplexity about the imperfect examples of the love "that passeth knowledge." God once said to Abraham, "Walk *before me* and be thou perfect." He did not command him to be perfect in the estimation of fallible men.

Suppose that Abraham had interpreted the command to include men as well as the heart-searching Jehovah? He is commanded to go to Mount Moriah, and to offer Isaac in sacrifice. He goes and exhibits to God a heart perfectly obedient, as proved by the severest test. God is satisfied. But suppose that some of Abraham's jealous neighbors wonder what the mysterious three days' journey means, and that they follow on the patriarch's track afar, and, at last, they see him actually seize his son and cruelly bind him hand and foot;

and then, O horrible! he draws out from his belt a great sheath knife and raises it on high and attempts to plunge it into the throbbing heart of innocence, But something seemed to prevent the wicked purpose—the spies are too far away to see what it was—but they saw enough of Abraham’s harsh conduct in his family to satisfy them that his profession to be an especial “friend of God” is a stupendous piece of hypocrisy. “Perfection on earth,” say they, “is all a myth; we have proved it.”

Yet, while this damaging misconstruction of Abraham’s conduct is whispered from one to another of the neighboring Canaanites, the patriarch is in the enjoyment of the inward testimony that his ways please Jehovah; he walks before him and is perfect. It may be thus with many a living friend of God, maligned of men, while approved of Heaven. False professions of this blessed experience should be expected, and due allowance should be made by all candid minds. But where there is a secret dislike for an experience so high, it is natural to magnify such instances out of all due proportion to the number of the genuine professors, as wicked men magnify the hypocrisies in the Christian Church till they hide the multitude of true Christians.

Are you stumbled at the fact that many seek the fullness of Divine love and do not find? Do not many feebly seek regeneration and fail? There are no instances of persons seeking with their whole heart, with an unappeasable hunger and a tireless persistence, who have not received this greatest of Divine benefits. In the distribution of His spiritual blessings God is no respecter of persons. ‘Every one that asketh receiveth.’”

Fanaticisms have attended the profession of this high grace. True. Extremists and unbalanced minds have abused justification by faith. Yet this doctrine resounds in all our churches. In all attempts to promote experiential godliness there is danger that some one may go astray from the path of sobriety. Our Protestantism, which gives to every soul the right of studying the Bible and of access immediately to God without the intervention of a Latin-mumbling priest, must run the risk of more or less abuse of freedom, and eccentricity in doctrinal belief. There is no cure but the iron railroad track of papal infallibility prescribing the exact grooves in which all religious thought and devotion shall run. The remedy is a thousand-fold worse than the evil. The fanaticisms which have attended the people who have devoted themselves wholly to Christ, and who have been filled with the fullness of the Spirit, have been greatly exaggerated by the imaginations of unsympathizing enemies. They are not half so disastrous as the heresies that spring up in a cold and worldly Church, void of the Spirit of Truth.

### ***Holiness Brings Conviction to Others***

Again, the people who profess holiness are generally unpopular. They are secretly hated. A very accurate observer of human nature has suggested the reason. He asks and answers this question: “Are we not apt to have a secret distaste to any who say they are saved from all sin?” Answer: “It is very possible we may, and that upon several grounds; partly from a concern for the good of souls, who may be hurt, if there are not what they profess; partly from a kind of implicit envy at those who speak of higher attainments than our own; and partly from our natural slowness and unreadiness of heart to believe the works of God.” This answer could very easily be intended to <sup>[26]</sup> include other reasons for this distaste.

A holy life is a rebuke to all unholiness. Jesus was a perpetual rebuke to the Jews. In the intense light of His pure life, their spots and stains were made manifest through the whitewash of ceremonialism. Their hatred of the light was turned against the light-bearer, and Jesus of Nazareth was the most abused man of his times. In this respect the servant must not expect to be above his Lord. A person entirely dead to the world, and thoroughly alive unto Christ through every fiber of his being, will make all conformers to this world so uncomfortable that they will begin to hate him, and to pick all manner of flaws in his

life. They are not willing to give up their idols, and holiness comes to kindle a destroying fire among them. They are averse to strenuous effort, to earnest wrestlings with God at Peniel, and hence they dislike those who point to the sunlit heights of life above the clouds, and urge them to mount up thither, as disturbers of their repose. Again, since all love to God is in antagonism to the spirit of this world, the higher the degree the more intense that antagonism. Another reason may be found in the activity of Satan, who seeks to rob the Gospel of that element which gives it the highest efficiency in its warfare with his kingdom. He blinds the eyes of them that believe not, lest the light of the glorious Gospel of Christ shine unto them.

### ***Even Ministers Avoid Holiness***

The enemy succeeds so well with unbelievers that he applies the same method to believers, blinding their eyes to their highest Gospel privilege, the fullness of the Spirit, lest the light of this blessing should gladden their eyes, strengthen their hearts, and intensify their zeal against his kingdom. Says John Wesley, in a letter to a Christian woman respecting her preacher, in 1771: "I hope he is not ashamed to preach full salvation, receivable now by faith. This is the word which God will always bless, and which the devil peculiarly hates; therefore he is constantly stirring up both his own children and the weak children of God against it." Hence the difficulty which the great Head of the Church has in keeping this doctrine in the pulpit. It dropped out of the English pulpit, and Methodism was raised up to bring it back. Wesley, true to the great light, "the grand *depositum* intrusted to the Methodists," found his preachers inclined to abandon this precious theme.

Even now, after the inquiry on this subject among the laity has become so general, the majority of preachers pass over the subject like a slurred note in music, as if it was a demi-semi-quaver in the jubilant song of our Christianity, and not its very key-note. Some believers may be warped by the influence of those who are mistaken in their profession of this blessing. Many, quickened and gladdened by some manifestation of the Saviour's love, jump to the conclusion that they are entirely sanctified through the fullness of love, shed abroad in their hearts, and, under unwise advice, rush into a declaration of full salvation before they have the witness of the Spirit to this great work. (1 Cor. 2:12.) Such persons soon become what Mr. Fletcher styles "land-flood" or freshet "professors," left high and dry by the quickly fading emotions which they are subject to.

### ***Foolish Holiness Preachers***

The injudicious presentation of this blessing by some of its advocates has contributed to the eclipse of faith in its reality. Mount Sinai, (the Law) instead of Mount Calvary, (the Cross) has been taken for the pulpit, and the terrors of the Lord have been denounced upon the Lord's children, although heirs of God, and joint heirs with Jesus Christ. Let not this offend you. The wise counsel of the founder of Methodism has not always been heeded in preaching on this subject, "Always by way of promise; always drawing rather than driving." Thus injudicious advocates have awakened prejudice. All these causes combined have almost wrested this doctrine as a great vital, practical truth from the pulpits of Christendom, and *driven it into select meetings in parlors; from the candle-stick to the bushel.*

O Lord! how long, how long, must this precious light be hidden from the faith of thy people?" Speedily lift it up from under the bushels to the candle-sticks, there to shine till its splendors blend in the brightness of thy coming!

## **Clannishness**

Are you afraid that if you embrace Jesus as a whole Saviour you will lose your broad sympathy for the whole body of believers and become clannish? Are those who have found full salvation inclined to clannishness from choice or from necessity? Is there not such a chilly temperature in many Churches that ardent believers can no more dwell safely in them than they can in a sepulcher? They prefer the light and warmth of a sympathizing Christian fellowship. Suppose, now, that all the Church were rejoicing in the increased grace given to each victorious soul, and, as in the case of St. Paul who had been caught up to the third heavens, they were glorifying God in Him, we should hear no more of the segregation of those who are fully saved, than we hear in the New Testament Church of the withdrawal of the Spirit-baptized from the neophytes who had not yet received the Holy Ghost since they believed.

My dear brother or sister in Jesus, the fault may be more in your prejudice, your apathy, your love of the world, and lack of consecration to Christ, than in the souls drawn together by the mighty magnetism of love to Christ, the ruling passion of their bosoms. Do you not suppose that the Jews accused the disciples of clannishness when they persisted in their ten days' upper-room meeting before pentecost, and afterward in their breaking bread from house to house? The cure for the fault-finding Jew would have been to secure the same blessing, and feel the mighty attraction of Christian love. Your remedy is to obtain that perfect love which will bind you to all believing souls with a threefold cord.

## **Evidence of Purity**

But this intense fellowship, which has been stigmatized as clannishness, may be one of the strong scriptural evidences of Christian purity. Hear what St. John says will invariably result when a number of fully-consecrated souls walk arm in arm with Jesus, robed in the spotless linen of his righteousness:

“But if we walk in the light, as He is in the light, *we have fellowship one with another*, and the blood of Jesus Christ His Son cleanseth us from all sin.” Those in whom the bond of Christian communion is so weak that Church socials must be resorted to for the promotion of Church feeling in the absence of true spiritual sympathy, which died with the forgotten prayer-meeting and the disbanded class-meeting, may well wonder at the mysterious magnetism which draws together devout persons, and holds them with hooks of steel, without ice-cream, oysters, smokes, or other sensuous attractions of the club-room.

## **The Sure Cure for Church Cliques**

Let that Church which is vexed with a clique devoted to the higher Christian life take the following course, and the clique will be killed and buried beyond hope of resurrection. Let them no longer forsake the assembling of themselves together, but exhort one another daily, while with one accord and in one place they seek to be filled with the Spirit. Then let them give free expression to His voice within them, not by a hired quartette, but by speaking to themselves “in psalms, and hymns, and spiritual songs,” making melody in their hearts to the Lord. (Eph. 5:18, 19.) Let them evince the genuineness of their purified hearts by a life ever victorious over the world through faith in Jesus Christ, a beneficence which comes from “first giving yourselves unto the Lord,” and a daily practice in harmony with the moral code of the Gospel. Under such treatment clannishness would speedily disappear, and the longest-lived “holiness meeting” would not survive a month.

Again, you are stumbled by professors of a full trust in Christ, who still keep their purse-strings closely drawn. The secretaries of our various benevolent societies do not make this indiscriminate charge against those who have professed to find Jesus a complete Saviour.

They know that recently, in consequence of the revival of this doctrine and experience, living springs of beneficence have been opened which are pouring constant streams into the Lord's treasury. Here and there a narrow-minded man has not been brought up to the standard, either because his intellect has not been sufficiently enlightened or his heart copiously anointed.

But you see no reason why you, after a score of years in the average Christian life, should rein up your soul to this one definite aim—full salvation through the blood of Jesus Christ—and go through a mighty struggle to obtain that which only a minority of the justified profess receive before they are laid on the bed of death. You think that if such a glorious experience had been designed for you, you would have been led into it long ago, especially since in your daily prayers you have constantly prayed for the fullness of the Spirit. It may be that a subtle skepticism has kept you from vigorous efforts to grasp this great prize, which you might have seized in any day of your past Christian life, if you had sincerely believed in Christ's power to do this work, and distinctly aimed at it with all the intensity of spirit of which you were capable.

The fact that you have gone so long without this pearl of great price is a reason why you should now earnestly seek it; that thus both your own happiness and your usefulness to your fellow-beings may be increased, and your God honored. The heaven on earth of heart purity cannot be entered by chance. There must be a definite aim uniting all the forces of the soul. "And ye shall seek me, and find me, when ye shall search for me with all your heart." Jer.29:13.

*"The moment a sinner is justified, his heart is cleansed in a low degree; but yet he has not a clean heart in the full, proper sense, till he is made perfect in love."—John Wesley.*



## GOLD FROM GOD'S MINT

By Edward. A. Fergerson

Chapter 6

### WESLEY VS. MODERN WRITERS

There are abroad in the land either false statements concerning history and dates with regard to Mr. Wesley, or, on the other hand, there is downright and gross ignorance on the part of some writers whom we have in mind.

I have in my possession a set of Tyerman's "Life of Wesley," in which he says Mr. Wesley never testified to sanctification; that though he may have preached it, yet he did not give direct testimony as to having it. Strange, indeed, that such a man as Dr. Tyerman, capable of writing a life history of so great a man as John Wesley, should not be in possession of all the facts in the case when it comes to a doctrine that distinguished him and his almost numberless followers, in a way that has enshrined them in the heart and history of the New World. One historian, in writing of the great revival that broke out in Europe in 1738, says: "The revival began in a small knot of Oxford students, whose revolt against the religious deadness of the times showed itself in ascetic observances, and in enthusiastic devotion, and a methodical regularity of life which gained them the nickname of "Methodists."

Three figures detached themselves from the group as soon as, on its transfer to London in 1738, it attracted public attention by the fervor and extravagancy of its piety, and each found his special work in the task to which the instinct of the new movement led it from the first, that of carrying religion and morality to the vast masses of population which lay concentrated in towns, or around the mines and collieries of Cornwall and the north.

The voices of these men were soon heard in the wildest and most barbarous corners of the land, among the bleak moors of Northumberland, or in the dens of London, or in the long galleries where, in the pauses of his labor, the Cornish miner listens to the sobbing of the sea.

Whitefield, a servitor of Pembroke College, was above all, the preacher of the revival.

Whitefield's preaching was such as England had never heard before, often commonplace, but hushing all criticism by its intense reality, its earnestness of belief, its deep, tremulous sympathy with the sin and sorrow of mankind. It was no commonplace enthusiast that could wring gold from the close-fisted Franklin, and admiration from the fastidious Horace Walpole, or who could look down from the top of a green knoll at Kingswood on twenty thousand colliers, grimy from the Bristol coal-pits, and see, as he preached, the tears "making white channels down their blackened cheeks." The preaching of these men stirred a passionate hatred in their opponents. Their lives were often in danger, they were mobbed, they were ducked, they were stoned, they were smothered with filth.

Charles Wesley, a Christ Church student, came to add sweetness to this sudden and startling light.

He was the "sweet singer" of the movement. "His hymns expressed the fiery conviction of its converts in lines so chaste and beautiful that its more extravagant features disappeared. The wild throes of enthusiasm passed into a passion for hymn-singing, and a new musical impulse was aroused in the people which gradually changed the face of public devotion throughout England." (Green's "Short History of the English People.")

Now let us ask the question, What special feature, or phase of doctrine, characterized this great nation-wide, yea, world-wide, revival? Suppose we let Mr. Wesley answer it. Hear him. He describes these times thus: "In the year 1729 four young students in Oxford agreed to spend their evenings together. They were all zealous members of the Church of England, and had no particular opinions, but were distinguished only by their constant attendance on the church and sacraments. In 1735 they were increased to fifteen, when the chief of them embarked for America, intending to preach to the heathen Indians. Methodism then seemed to die away, but it revived again in 1738." This is the time referred to in the secular history we have just quoted.

He further says: "Many years since, I saw that without holiness no man shall see the Lord. I began following after it, and inciting all with whom I had any intercourse to do the same. Ten years after God gave me a clearer view than I had before of the way to obtain this, namely, by faith in the Son of God; and immediately I declared to all, We are saved from sin, we are made holy, by faith. THIS I TESTIFIED IN PRIVATE, IN PUBLIC, IN PRINT, and God confirmed it by a thousand witnesses.

I have continued to declare this for thirty years." ("American Magazine," Vol. 20, page 563) How does that compare with what Dr. Tyerman says? He says Wesley never testified once to having the experience of holiness. Wesley says: "God gave me a clearer view than I had before of the way to obtain this, namely, 'By faith in the Son of God,' and immediately I declared to all, We are saved from all sin, we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." Now whom shall we believe, Tyerman or Wesley? Here is a case where a modern writer says that Wesley never testified to holiness or sanctification, but Mr. Wesley said he did,

and we have it in black and white.

Not only in regard to testimony, but he either willfully or ignorantly misquoted Mr. Wesley in his statement concerning the time when he (Mr. Wesley) found people professing the experience. He says: "Wesley had held the doctrine of Christian perfection ever since the year 1733, but now for the first time (1760) he found people professing the experience and practicing it. Yea, more, they professed to have attained to this state of purity in a moment, and simply by faith." (Tyerman's "Life of Wesley," Vol. II, page 417)

He claims that this was the "first time" Mr. Wesley found people professing to experience and practice Christian perfection. Now suppose we turn to Mr. Wesley's account in his sermon on patience. He says: "Four or five and forty years ago, when I had no distinct view of what the Apostle meant by exhorting us to 'leave the principles of the doctrine of Christ and go on to perfection,' two or three persons in London, whom I knew to be truly sincere, desired to give me account of their experience. It appeared exceedingly strange, being different from any that I had heard before, but exactly similar to the preceding account of entire sanctification. The next year two or three more persons in Bristol, and two or three in Kingswood, coming to me severally, gave me exactly the same account of their experience. A few years after I desired all those in London, who made the same profession, to come to me all together at the foundry. In the years 1759, 1760, 1761 and 1762 their number multiplied exceedingly. Not only in London and Bristol, but in various parts of Ireland, as well as England."

Forty-five years before would be 1739, when these persons came to Mr. Wesley and told him the experiences which were similar to his own account of entire sanctification. The next year (1740) there were others from Kingswood and Bristol, and subsequently many from London met him at the foundry, whose testimonies he could not but believe. These statements disprove Mr. Tyerman's statement that 1760 was the "first time" Mr. Wesley found people professing to experience Christian perfection. Twenty-one years prior to this, according to Mr. Wesley, he conversed with witnesses.

According to Mr. Wesley's statement, he did not take up the instantaneous feature later in life, as some writers would have us believe.

Upon this false foundation of dates and statements is where W. F. Tillett, of Vanderbilt, makes his gross mistake in his book, in saying: "He (Mr. Wesley) was introducing an element into his doctrine of Christian perfection that was logically and theologically irreconcilable with the doctrine which he had been preaching from the beginning of his ministry." Having shown that Dr. Tyerman was mistaken and untrue as to the time the doctrine of "INSTANTANEOUS sanctification" appeared, Dr. Tillett's statement that it was "then" that he introduced for the "first time" the element of his doctrine "which has been the fruitful cause of serious differences of opinion among his followers from that day to this," is also untrue. His statement that "during the last twelve or fifteen years of his life John Wesley gave up all insistence upon instantaneous sanctification," that he "quietly let it drop," is also untrue to the core. It is plainly proven by the plain, written statements of Mr. Wesley that, to the very day of his death, he urged the people to press on into "full sanctification" received now by faith.

Let me say in conclusion that the personnel of the Church of today prefer to believe the statements of John Wesley with his own signature attached to them, rather than the false statements of writers who base their statements upon error.



## 22. A NOTE OF WARNING

We are living in a fast age. Everybody and everything seems to be in a mad rush, and unconsciously we take on the spirit of the rapidly whirling world around us, until we are nearly swept off our feet. And where are we going? I answer, To the JUDGMENT! The very foundations of our religion are being tested as never before. The reality of religious experience, the historic heritage of our beloved Methodism, is denied in the name of a modern teaching that knows no Holy of Holies, nor experience of holiness for the soul. The voice of the Holy Spirit, in the soul of man, is so confused with the subtleties of “suggestion” that multitudes of people who are born in church homes are without religious convictions. The weightier matters of the law are not sounded out from our pulpits with authority as of yore. We are not precipitating revivals of old-fashioned religion, nor rocking the country with Heaven-born conviction. The birth-pangs and travail of soul which bring sons and daughters into the kingdom of God are heard no more in many churches.

There seems to be a dearth in the land of preaching THE WORD. Hosea said there would be a famine, not of bread nor of water, but of hearing of the Word.

The reason of the famine of hearing the Word arises from the fact of it not being preached, for if the people heard it more they would want the truth and nothing but the truth. The ordinary preaching of today, and the trend of popular preaching, is toward things secular, rather than eternal. Complex social questions, memorials to uninspired men, sermons to fraternal orders, lessons drawn from the lives and characters of statesmen, poets and those who are rich; with many other unimportant subjects, usurp the pulpit of today and crowd out the weightier subjects of the Word. The basic principles of fundamental doctrines are heard no more in many pulpits over the land. The great cardinal doctrines of the Book, such as Conviction, Justification, Regeneration, Adoption, Sanctification, Judgment, Hell, Heaven, the Omnipotence of God, His Omniscience, etc., these, with kindred themes, are antiquated, and in many of our largest pulpits, are never heard.

Success and wealth, with fortune, have driven us blind, as a nation, to the warning judgments of God. Crimes are being committed in the name of political and civil liberty, by blind ignorance, headlong zeal, frenzied fanaticism and a reckless ambition for greed and wealth.

Our Sabbath is desecrated, our marriage laws are ruthlessly trampled upon, and the consciousness of a living God is going out of the hearts and minds of the people, as a whole. The pleasure resorts are crowded, as are also the bowling-alleys and the pool-rooms, and nothing has so corrupted the morals of our youth as the moving pictures and vaudeville. The standard of morals is being lowered in many quarters. Preachers do not preach against the sins of the day, hence it is not uncommon for church-members to attend the dance, card parties, theaters, and moving-picture shows, no matter what kind of scenes are being thrown on the canvass. In many cities and towns they have become so corrupt that the mayors have to put on a strict censorship to keep them from putting on films that corrupt or brutalize. Some of our states are now beginning to legalize Sunday baseball, as well as Sunday vaudeville and picture shows.

It is a well-known fact that, in many of our large cities, the churches are second to the lodge, and in many places are governed and run by lodge members who dictate to the bishop who shall be the pastor.

There is an old Book in this country that has this antiquated saying in it, “This know also, that in the last days perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, trucebreakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasure more than lovers of God; having a form of godliness, but denying the power thereof; from such turn away.”

Now, either that old Book is true and the popular worldly church-member is wrong, or else they are right, and that old Book is wrong. If the Church does not rise up and return to apostolic faith, methods and practice, she will lose her power and respect and fail ingloriously before the mighty tide of worldliness that is rolling in upon us. The spirit of anarchy and socialism is permeating our whole political and social fabric.

God help us to be up and doing while it is called today, for the night will come when no man can work.

There is great need in the Church of today and lack of men who fear and reverence God and His Word — men who have ballast in their lives, determination in their souls, and indomitable wills. We have need of churches with “Amen corners” in them, and that have the pews built far enough apart for the people to kneel down when they come to the services. We need the old mourner’s-bench restored as of yore. If we do not move quickly to the call of God, He will scourge us with another war, and put us on our faces, and we will reap what we have been sowing.

*Note: the above was copyrighted in 1914 but compiled well before that.*



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