

**CHRISTIAN HOLINESS AND ITS NECESSARY
CONSEQUENCE; OR A RE-CONSIDERATION OF
THE SENTIMENT THAT THE TERMINATION
OF THE ENTAIL OF MORAL DEPRAVITY IS THE
INEVITABLE
CONSEQUENCE OF THE WESLEYAN DOCTRINE
OF ENTIRE SANCTIFICATION**

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Christian Holiness and Its Necessary Consequence; Or a Re-Consideration of the Sentiment That the Termination of the Entail of Moral Depravity Is the Inevitable Consequence of the Wesleyan Doctrine of Entire Sanctification by Nathan Rouse

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NATHAN ROUSE

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WESLEYAN DOCTRINE OF ENTIRE SANCTIFICATION:
TOGETHER WITH A STATEMENT OF THE CIRCUMSTANCES AND
PROCEEDINGS CONNECTED WITH ITS
DEVELOPMENT & PUBLICATION.

BY THE
REV. NATHAN ROUSE.

Let me gain my calling's hope;
O make the sinner clean!
Dry corruption's fountain up,
Cut off the entail of sin.



Wesley's Hymns.

LONDON: HAMILTON, ADAMS AND CO.
BURSLEM: JAMES DEAN.

1862.

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P R E F A C E .

At the close of the Conference of 1861,—wishing to obtain any light that I could on the sentiment objected to in my work on “Man Contemplated,” &c., and supposing, for reasons to be stated, that the Rev. J. W. Thomas could furnish some light, I wrote to solicit his kind assistance. Several letters passed between us. These letters, from the existing circumstances of the case, I regarded as strictly private, and, consequently, I kept the correspondence a perfect secret even from my most intimate friends. What was my surprise, then, on the reception of the following communication?—

“MY DEAR SIR,

At the urgent, repeated, and continued solicitation of certain ministerial brethren, I have at length sent to the press the four letters I wrote to you on the subject of your theory, having varied an expression or two, either to make it more lucid and intelligible to the general reader, or less likely to hurt your feelings. I shall send you a copy as soon as it is printed.

Doubtless you have some notion of what the *cacoethes scribendi* is; and also, how difficult it is for an author to suppress what he has written. You will, therefore, I am sure, be neither surprised nor grieved (especially considering the spirit in which my letters are penned) that, having at your instance lighted my candle, instead of putting it under a bushel, I am setting it on a candlestick, “that it may give light to all that are in the house.” This, you will perceive, is quite natural, and in the due course of authorship.

I remain, dear Sir, yours very truly,

Leek, Dec. 24, 1861.

JOHN W. THOMAS.”

From this communication it was evident that Mr. Thomas had made the correspondence tolerably public, and that he had

already committed his own part of it to the press. I had no objections whatever to a public and theological discussion of the theory in question, if both sides of it had been permitted to appear; but I did think that in the then existing position in which I stood, Mr. Thomas' publication of his letters was, to say the least, an ungenerous proceeding; nor did I believe that his *cacoethes scribendi* (rage for scribbling) was a sufficient justification. As to the "*urgent, repeated, and continued solicitation of certain ministerial brethren,*" I was equally surprised. Those ministerial brethren *knew* that the question was intended to remain at rest—so far as the public were concerned—until the following Conference, and how they could bring their minds to sanction, and even to urge a public attack upon me, under such circumstances, I could not conceive. This, however, was the third attack which had now been made upon me by Wesleyan agents, during the course of four months, although all the parties knew that I was pledged to silence. As, therefore, I had not the slightest idea, when I gave the pledge, that *Wesleyan ministers* and the *Watchman* would take the dishonourable advantage of my bonds, in order to strike at me; and as, moreover, the design of my silence, so far as I understood it, was now frustrated, I felt myself under no further obligation to allow such attacks to pass without some attempts at self-defence.

Under these circumstances I prepared a reply, both to Mr. Thomas and to some others. On further reflection, however, I resolved to lay aside the sheets, and to wait for the guidance of future events, which might possibly obviate the necessity of a reply altogether.

After some two or three months I found, to my utter astonishment, that the attack of Mr. Thomas was sanctioned by the editor of the *Methodist Magazine*, and that this was done at the "*almost imperative request*" of some ruling power. My confidence in the honour, or even in the common justice of the

leading men in Methodism, was now seriously shaken. In the course of a few weeks the District Meeting arrived, and the arbitrary proceedings of that meeting, and especially of two or three of its official members, convinced me that I was intended to be made a complete victim of Wesleyan intolerance, and that I was expected to remain silent until the deed should be accomplished. To this systematic and dishonourable abuse of my silence I could no longer submit, without ceasing to be a *man*, and becoming a mere *thing*, to be dealt with at pleasure. A few days after the close of the meeting, therefore, I informed the chairman of my intention of giving to the public a history of the whole affair; and I at once committed several of the prepared sheets to the press. In deference, however, to the wishes of two or three of my friends, who believed that the Conference would certainly condemn the dishonourable and harsh treatment which I had received, I again laid aside the sheets, although I felt tolerably sure that the Conference, instead of condemning, would sanction the proceedings of its own agents; and the result proved that I was not mistaken.

It would have been agreeable to me, if, in the composition of the ensuing pages, I could have repressed the statements of some of my correspondents; but I have a duty to perform both to myself and to the interests of Christian truth; and as those statements form an important part of the material furnished for my re-consideration of the theological question in dispute, the claims both of honesty and of common justice require that they should be given. I can assure the gentlemen referred to, however, that their *names*, as my correspondents, will never be known, nor will it be ever known that they hold the sentiments to which they have given expression, unless they divulge the secret themselves.

Nothing is more natural than for a man who writes under a deep sense of dishonourable and unjust treatment, to express himself strongly. I have done this; and could not, without

affectation, avoid it. If, however, I have expressed myself too strongly, or, if I have made any remarks uncalled for by the circumstances of the case, I am prepared to offer every reasonable apology.

In one respect, at least, I seem to myself to be in a position not unlike that of the bishop of Alexandria, of whom it was said, *Athanasius contra mundum*. Such a position is an exceedingly painful one; but when the rights of conscience and of mental freedom are involved, none, I apprehend, except a despot or a serf, will call it a dishonourable one. Some of the best men, both in ancient and modern times, have occupied a similar position; and no one more so, at one period, than John Wesley himself. To such a position, however, involving as it does mental independence, the Wesleyan Conference is, in its very constitution, essentially antagonistic, and will ever seek to crush, by every means in its power, the man who dares to sustain it. So thoroughly have I become convinced of this, that I have deemed it my duty, although at a most serious sacrifice, to resign my connection with that intolerant body. Could I have brought myself to practice mental reservation, as some of my ministerial brethren have suggested to me;—or, could I have prevailed on myself to copy the example of some of my reverend correspondents, and systematically to violate the dictates of professional and moral truth; I should have escaped the twelve months' Conferential crucifixion which I have had to endure—have retained my ecclesiastical position and advantages—and have been regarded at this moment as a loyal and worthy member of the Wesleyan priesthood. To such a system of Jesuitism, however, as it appeared to me, I was resolved not to stoop, whatever might be the cost; and as no other alternative presented itself, it is for this reason, in addition to some others which I have stated in the ensuing pages, that my relinquishment of all connection—not with the Wesleyan people—but with the Wesleyan Conference, is com-

plete and final. Even to the ministers, however, I trust that I entertain no feelings of resentment, and many of them I sincerely esteem ; but in their District, and especially in their Conferential assemblies and proceedings, I have no wish ever to be associated with them again. I reflect with satisfaction on the course which I have taken ; I have acknowledged God throughout the whole, and I believe that my steps have been guided, and that they will still be guided by the Lord.

BURSLAM, Oct. 20, 1862.

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