

THE SAINTLY CALLING

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The Sainly Calling by Charles D. Bell

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CHARLES D. BELL

**THE SAINTLY
CALLING**

THE SAINTLY CALLING.

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THE SAINTLY CALLING.

BY THE

REV. CHARLES D. BELL, M.A.,

RECTOR OF CHELTENHAM, AND HON. CANON OF CARLISLE.

AUTHOR OF "NIGHT SCENES OF THE BIBLE AND THEIR TEACHINGS,"

"HILLS THAT BRING PEACE," "FAITH IN HARNESST,"

"MINERS' SONGS," "CHRISTIAN WORSHIP," ETC.



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TO THE
CONGREGATIONS ASSEMBLING IN THE PARISH
AND TEMPORARY CHURCHES,

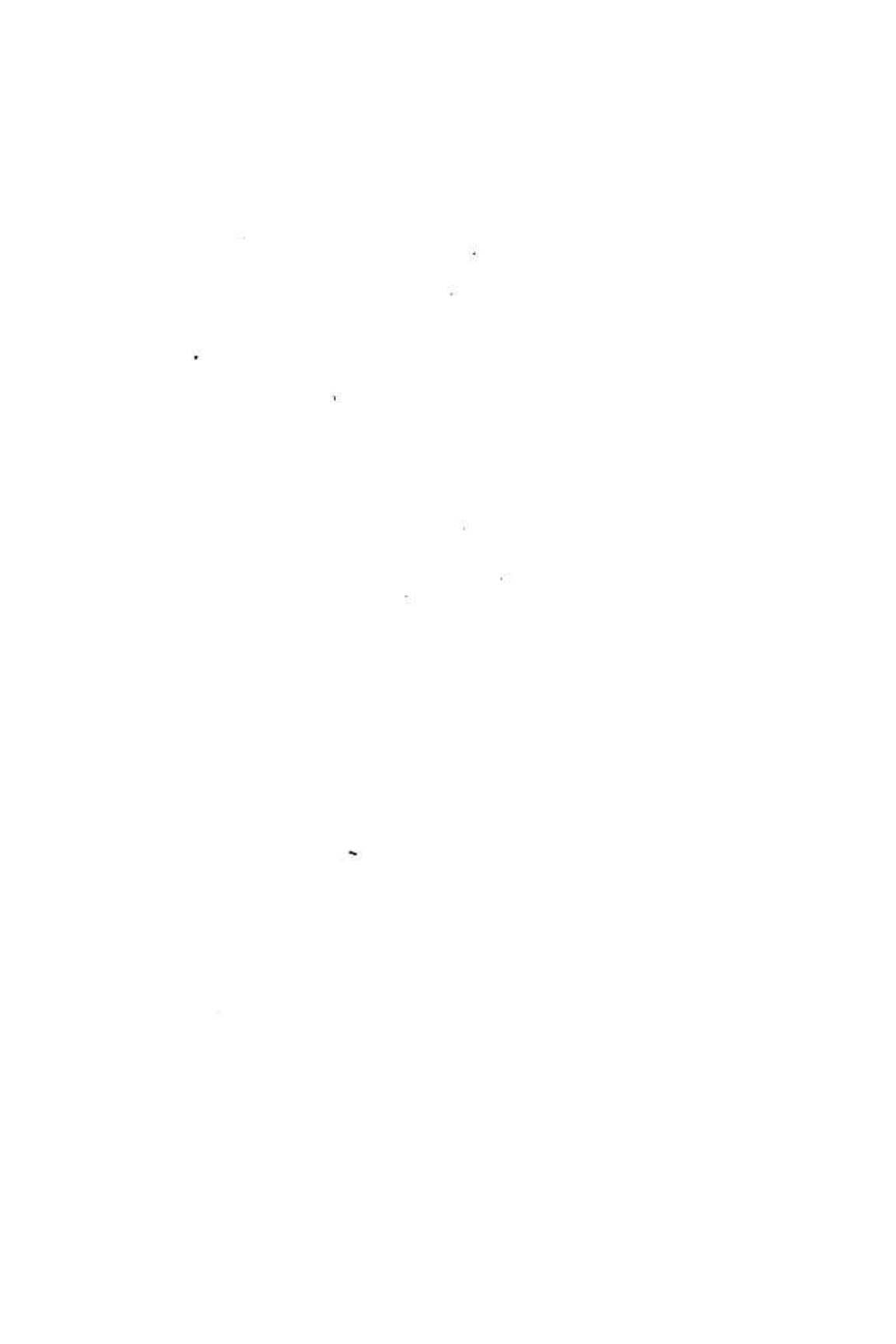
The following Sermons,

PRINTED AT THE REQUEST OF MANY WHO HEARD THEM,
ARE INSCRIBED,

BY

THEIR AFFECTIONATE FRIEND AND PASTOR,
CHARLES D. BELL.

CHELTEHAM, *Feb.* 1875.



PREFACE.

THE following Sermons are printed at the desire of many who heard them. The kindly feelings of my congregation have, doubtless, exaggerated their value; but if they be made instrumental in confirming the faith of my hearers or readers, and of keeping them in the good old paths, unmoved by the strange and abounding errors of the day, the author's object will be attained.

We must all sympathise in the effort to promote a higher attainment of holiness in the Christian Church; but we must beware of seeking good ends by unscriptural means, and of "darkening God's counsel by words without knowledge."

In this volume I have endeavoured to explain what I believe to be the teaching of Scripture on Sanctification. Let the doctrines stated be tested by the standard of God's unerring Word. If we speak not according to this, there is no light in us.

I cannot help regarding with suspicion some phrases current amongst a certain school at the pre-

sent day; and which have been coined to describe a new experience in the way of holiness. These are "Holiness by Faith," "the Higher Life," "entire consecration," "uniform victory over sin," "the possibilities of Faith:" one of these possibilities being, as I see suggested in a recent pamphlet on Holiness, "the eradication of our evil tendencies." That is, as I understand the words, the possibilities of faith to exterminate "the infection of nature in them that are regenerated," and so to make us sinless. If "Holiness by Faith" means that salvation in its fullest sense, embracing sanctification, is the result of the Saviour's obedience and sacrifice, and is to be received only by faith, then I fully assent to the doctrine; but if it means that holiness through an act of faith is an immediate work (and it is in this latter sense the phrase is now generally understood), then I entirely dissent from it.

As to the teaching which emanates from the new school, I affirm that the Bible knows nothing of an instantaneous sinlessness by an act of faith, nothing of an instantaneous perfection through believing. Under whatever plausible name perfectionism may be hidden,—like the snake coiled up in the flower, such as "entire consecration," "the rest of faith," "freedom from inward conflict," the doctrine is unsanctioned by the Word of God. There is no promise of such a thing in its pages, no example of such a thing in its records; not a saint in the