BISHOP DANIEL A. PAYNE: AN APOSTLE OF WESLEY

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Bishop William P. Quinn placed his hands upon the head of Daniel Alexander Payne on May 13, 1852, ordaining him as a bishop in the African Methodist Episcopal Church. Through the imposition of hands, Payne traced his ministerial lineage back to John Wesley. He revered his Wesleyan heritage and sought to use Wesley's teachings to support his ideas and programs for the church. From its inception in 1816 the A. M. E. Church boasted of having its roots in historic Methodism, and Payne intended to keep the church in that tradition. He articulated Methodist polity and theology among the blacks until his death in 1893.

Although Payne extolled the virtues of Wesleyan tradition, the relationship between white and black Methodists was not always cordial. As early as 1787 blacks found themselves unwanted in the Methodist Episcopal Church. They suffered from "unkind treatment of their white brethren, who considered them a nuisance in the house of worship." The agitation grew out of discriminatory acts. They were sometimes pulled off their knees while in prayer. They objected to being seated in the balcony and to hav-

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1Daniel Alexander Payne was born in Charleston, South Carolina, 1811. In 1826 he joined the Methodist Episcopal Church and three years later opened a school for blacks. In 1835, it was closed. In 1835, he entered Lutheran Seminary at Gettysburg where he gave his first speeches opposing slavery. He joined the A. M. E. Church in 1841. He was chosen the historiographer of the church in 1848 which took him into almost every state in the country. In 1852, he was appointed bishop. His life-long quest was to raise the cultural and spiritual standard of the denomination. In 1863, he was responsible for purchasing Wilberforce University and remained its president for 13 years. He was a delegate to the First Ecumenical Methodist Conference, 1881, London. After his retirement he continued relentlessly his fight against illiteracy of his brethren in the ministry until his death in 1893.


3Payne, Semi-Centenary and the Retrospection of the A. M. E. Church (Baltimore, 1866), pp. 177-183.


ing their own stated times for communion. They erected their own churches in 1793 and worshipped by themselves until 1816, when sixteen delegates, representing five churches, met in Philadelphia and formed their own conference, electing Richard Allen as their bishop. This independent spirit reached Charleston, where Morris Brown led his group of 1000 from the Methodist Church in 1817, but the Vesey uprising stifled to death the A. M. E. Church in South Carolina.

In spite of early opposition and persecution, the first Discipline of the A. M. E. Church came directly from the Methodist Episcopal Church. Bishop Richard Allen said: “We do acquiesce and accord with the rules of the M. E. Church for our own church government and discipline, and with her creeds and articles of faith.” Allen had read Wesley’s dictum: “If any preachers deviate from the Minutes, we can have no fellowship with them.” This proclamation gave direction to Payne’s Wesleyanism.

In following Wesley’s rules, Payne insisted that before one gained membership into the A. M. E. Church, he had to be questioned concerning justification, faith, antinomianism, sanctification, and Christian perfection. Its form of government and its religious precepts had to be rigorously followed. Payne said there were no differences between the Methodism that came from the hand of Wesley and that which was chosen by the founders of the A. M. E. Church. The small, mostly illiterate little conference cast itself in this rigid mold. Opponents of the A. M. E. Church predicted that the church would not survive, but statistics revealed that from five churches and 1000 members in 1816, the church grew to 286 churches and 50,000 members in fifty years. Wesley Gaines said: “The most sanguine well-wisher could hardly have prophesied that the small beginning would have such a glorious, wide-spread result. . . .” Payne believed that under God, Methodism lifted the spiritual and educational level of the A. M. E. Church: “Thank God for Methodism; thank God for the Wesleys, its illustrious founders; thank God for Jesus, who raised up, educated, anointed, and commissioned these apostolic men to plant and train the Methodist family, whose branches are penetrating all nations, embracing men of every clime and every race.” He credited the success of the church to Methodism: “This is what Methodism has done for us.”

As Wesley went out to evangelize, so did the A. M. E. Church. Payne felt the growth within the church came as a result of the fervor ignited

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7Discipline, p. 6.
8Payne, Semi-Centenary, pp. 22, 23.
9Arnett, The Budget, p. 162. Bishop Allen’s fourteen-year-old son, Richard, had to be appointed secretary because no one else present was capable.
10Payne, Semi-Centenary, p. 179.
12Payne, Semi-Centenary, pp. 179, 180.
13Ibid., p. 177.
by Methodism's insistence on personal salvation. To the far West "anglo-
African blood followed" those who rushed for gold. Black missionaries
went to Kansas when its prairies "still smoked with the blood of the
belligerents." Following the Civil War, when thousands were hesitating
to act in the behalf of freedmen, missionaries went South "to break the
bread of life to the bruised and homeless victims of American slavery." Payne prayed that this kind of Methodism would never die:

Oh, Thou who leadest Israel like a flock through 'the waste howling wilderness' still
continue to guide and instruct us. . . . Make the African Methodist Episcopal Church
a temple before whose altars all men, without respect to rank, race, or color, shall
stand as equals. . . .

Payne and Wesley were separated by a century, by national origin,
and by race. This did not accomplish the similarities between them. They
shared: 1) a methodical approach to life, 2) a religious mysticism as it is
reflected in their prayers, dreams, and visions, and 3) a view of Christian
perfection as the "summon bonum" of the Scriptures.

At the first point of comparison, Payne and Wesley were methodical
in their disciplined use of time. As a Charleston youth, Payne's daily
routine was as ritualistic as church attendance on Sunday. There were the
stated times for family worship. When he attended the Minors' Moralist
Society as an orphan, he studied for four years mastering history and
arithmetic because of the strict discipline under which he worked. When
he resolved to educate himself at the age of thirteen, he scheduled his day
by getting up at four, studying till six, working all day at the carpenter's
trade, and then studying until midnight. This daily plan, with a few
changes, remained his pattern for seventy years. Payne took meticulous care in writing his journal. One could tell
by reading it what he did at a given hour on a given day. Payne’s journals
and diaries revealed that he too, followed a carefully outlined schedule.
An examination of his diary in 1856 indicated that he studied the Scrip-
tures methodically. He stated, for example, "I began studying Romans
for the third time." His sermons grew out of his daily, personal devotions.
On at least five occasions during the year he preached from Romans, from
Haggai eleven times, and from Psalms eight times. Being an itinerant
bishop afforded him the privilege of repeating sermons. To enhance his
intellectual growth, he had regular periods in the mornings and afternoons
for secular studies:

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14 Ibid., p. 184.
15 Ibid., p. 185. See Christian Recorder, June 1, 1876.
16 Daniel A. Payne, Recollections of Seventy Years (Nashville, 1888), pp. 18, 79.
17 In the Moorland Collection, Howard University, Washington, D.C.
Saturdays were devoted to the study of theology.

Payne's diary of 1877\textsuperscript{18} revealed that he spent the year studying Genesis and that he preached from it often. He kept a diary for two years following the publication of his \textit{Recollections of Seventy Years} in 1888. This diary indicated that he occupied himself with keeping temperature readings and studying the eschatological Scriptures in Revelation, Ezekiel, and Daniel. In his few episcopal travels he spoke from Ephesians almost exclusively. His methodical Bible study indicated that he, like Wesley, “was a man of one Book.”\textsuperscript{19}

Wesley and Payne can also be compared in relation to their belief in direct, personal communication with God. These patriarchs ordered their lives by God through prayer, dreams, and visions. Wesley said: “All who desire the grace of God are to wait for it in the way of prayer.”\textsuperscript{20} He believed that individuals failed in their Christian lives because they did not pray: “For if all your arguments and persuasiveness fail, there is yet another remedy left, and one that is frequently found effectual, when no other method avails; this is prayer. . . . It is a hindrance to holiness not to pray.”\textsuperscript{21} He taught that the Christian committed the greatest sin of omission when he failed to pray.\textsuperscript{22} “The prayer life of the individual shrouds the believer, and the Christian life should be so ordered that prayer is interfused with all your employments, and wherever you are, and whatever you do.”\textsuperscript{23} “True prayer,” he said, “is when the heart is ever lifted up to God, at all times and in all places.”\textsuperscript{24}

Payne fulfilled the biblical command: “Pray without ceasing.” Prayer so saturated his life from beginning to end that his record reads like one long visit with God. He recorded that his parents prayed for a son, and when their prayer was answered, they consecrated him to God. Early in his life, he saw his parents kneel in prayer in his behalf. These early religious impressions never left him. At eight, he first prayed in response to a sense of fear that overcame him at a class meeting. He went home “crying in the streets, sought the garden and prayed.”\textsuperscript{25} This experience commenced his life of contemplation through prayer. For ten years he attended the Cumberland M. E. Church; for ten years he sought for a vital, personal religious experience that others seemed to enjoy. One morning, between midnight and one, he “poured out his prayers” into the “listenn--

\textsuperscript{18}Ibid.
\textsuperscript{19}“Let me be ‘homo unius libri.’ ” John Wesley, \textit{The Works of John Wesley}, ed. Thomas Jackson (London, 1872), V, 3-4. Hereafter referred to as \textit{Works}.
\textsuperscript{20}\textit{Works}, V, 190.
\textsuperscript{21}\textit{Ibid.}, 401.
\textsuperscript{22}\textit{Works}, VI, 81.
\textsuperscript{23}\textit{Works}, VII, 35.
\textsuperscript{24}\textit{Works}, VIII, 343.
\textsuperscript{25}Payne, \textit{Recollections}, p. 16.
ing ears of the Savior,” when his conversion occurred. This experience gave new direction to his thoughts and efforts.26

When his school closed in 1835, Payne prayed: “Is there no God?” His doubt disappeared when these words came to his mind: “With God one day is as a thousand years and a thousand years as one day.” When he left Charleston, Miss Mary S. Palmer, a devoted friend, wrote: “May your covenant God support, guide, and protect you. . . . O remember your brethren whom you leave behind, and do them good.”27 Payne rejoiced: “Thank God the earnest prayers have been fulfilled.” When he returned to Charleston in 1865 to establish the South Carolina Annual Conference, the fulfillment of thirty years of praying came to pass. He simply believed that God answered prayer.

Payne also believed that prayer gave direction in making choices. At the height of his success as a school teacher in Philadelphia, Bishop Brown asked him to take a church in Washington, D.C. Payne would give no answer until he had prayed: “Shall I leave . . . ? O Lord, hear my prayers and direct my judgments, that I may not err in the decision I make.” Two days later, he wrote in his journal: “I have tremblingly resolved to enter once more upon the active duties of the ministry . . . ”28

Prayer not only served as a contact with a God who rules and directs, but as an outlet for his own spiritual inadequacies. From the time of Payne's student days in Gettysburg until his death in 1893, he scrutinized and expressed his spiritual weakness through prayer. He subjected himself to rigorous self-examination, which indicated he always “fell short.” He recorded that in his backslidings he had impure thoughts, that he had a wandering mind, and that he had a wavering faith:

August, 1835; I do not serve thee as I ought. O when shall I be able to pray without ceasing, to rejoice evermore and in all things to give thanks?

January 1, 1836; I desire to renew my vows to thee 

May 21, 1836; O, for more humility! O, for the ardour and faithfulness of a seraph! O, make me wise in winning souls for thee.

November 6, 1836; O, dear Redeemer assimilate me to thy image. 

February 4, 1837; O Lord, I am only sorry that my heart is so dead;—so cold, that my love is so inconstant.

September, 1837; Once more, O Lord, I dedicate myself to thy service.

February 25, 1838; Now I have labored for a while with seeming zeal and fidelity to thy holy cause, and then my zeal [has] grown cold, and has become unprofitable to my sacred trust.29

Near the end of his pastoral experience at Bethel Church, Baltimore, he resorted again to self-criticism and rededication:

26bid., p. 17.
27bid., p. 38.
28“Journal,” April 5, 1843; April 7, 1843.
Now when I compare my life during that period [from] 1835 to 1848 with the solemn vows I made, I feel that my delinquencies have been very great and I am ashamed of myself. O God, have mercy upon me and forgive me all.

... For like as a silly sheep strayeth from the fold ... so my soul wandered from thee. Come my great deliverer. Come and draw me back unto thee, and never let me wander again. Lord, was there ever a man like me? So ungrateful, so rebellious, so unprofitable?30

Payne had a methodical approach to prayer. Early in the morning, usually from five to six, and in the evening before retiring, he had what he called his “season of prayer.” Before acting on some policy in the church or before ruling on some disciplinary action, he sought the counsel of God. In the unusual circumstances that brought Wilberforce University into the hands of the A. M. E. Church, he felt God sided with him; so, “in the name of the Lord,” he purchased the university for his church.31

During his last years, prayer remained that unaltered force in his life that gave substance to theology. God is a God who supplies, who rules, who ordains, and who preserves:

Thanksgiving Day, 1891: The Lord, God of all nations and races, also the loving Father of all the families of the earth, be praised, honored, and adored for the varied manifestations of his loving kindness and tender mercies. . .

New Year's Day, 1892: Lord, I thank thee for preserving me to see the opening hours of 1892. O do thou help (me) to live a life of increasing usefulness and increasing holiness.32

In February, 1892, on his eighty-first birthday, he lamented that he offended God by his backslidings:

Through Him, make me ‘the salt of the earth and the light of the world.’ O Rock of Ages, let me hide myself in Thee!33

In addition to prayer, Wesley and Payne also relied upon dreams, visions, and intuition as means of knowing God’s will more fully. Wesley took stock in dreams and enumerated occasions where dreams acted as messengers of God. He pointed out that the danger is to take them too lightly; to condemn them; to imagine they had nothing of God in them. He mentioned that dreams can be used to strengthen and encourage people that believe and to make God’s work more apparent. God “favored some with divine dreams, others with trances and visions.” Dreams could be of the Spirit, but sometimes they were not, because “Satan used them to confuse.” Nevertheless, “one should not deny or undervalue the real work of the spirit” manifested in dreams.34 He suggested that dreams

30Ibid., pp. 70, 71.
31Payne, Recollections, p. 152, 153.
32Daniel A. Payne, “Memories of Three Score Years and Ten,” unpublished diary at Wilberforce University, Wilberforce, Ohio.
33“Journal,” February 24, 1892.
34Works, II, 519.
warned people of impending danger, even death. Dreams convicted individuals of sin. In relating dreams told to him, he carefully pointed out that the dreamers had an “unblameable character.” Since the dream is a “fragment of life,” Wesley spoke at length showing the analogy between dreams and life. Even “saving faith,” he said, “is often given in dreams or visions of the night; which faith we account neither better nor worse, than if it came by other means.

Like a prophet from the Old Testament, Payne believed in the truth that dreams and visions contained. The impressions carried messages. They haunted him. The instant illumination that came from them dictated his decisions. Frequent mystical experiences are recorded in his *Recollections*. After his mother’s death he said: “I felt led by the Spirit to go to the garret to bend the knee and look up into heaven, beseeching the Lord to make me a good boy.” During his conversion experience, he sensed the call of God upon his life and “felt hands pressing down on his shoulders,” calling him to education. In his quest for education he studied books, memorized them, and often reviewed them many times because God “called” him to be an educator. He trusted God to supply the illumination to enlighten his untutored mind: “Then light sprung up; still I felt like one in a dungeon who beheld a glimmer of light at a distance, and with steady but cautious footsteps moved toward it.” The divine inspiration often came quickly: “On a Thursday I mastered the Greek alphabet, on Friday I learned to write it, on Saturday morning I translated the first chapter of Matthew.”

When Payne’s school closed in 1835 he had little to comfort him. The answer to the eternal “why” never came. He dreaded the night. He could not sleep. Then words from the spirit world acted on his troubled mind like “water on a burning fire.” He had a dream which he called “prophetic.” He dreamed that he had been lifted up from the earth, and that without wings he had fled toward the North. The dream settled his mind about leaving the South and going North where he thought he could teach without hindrance. For years to come his nights were interrupted by dreams of his homeland. The dream served as his companion in loneliness.

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35 *Works*, I, 512; II, 419, 502; III, 294, 481, 482; IV, 270; VI, 482.
36 *Works*, III, 481; IV, 270.
38 *Works*, VIII, 284.
43 “With God one day is as a thousand years and a thousand years as one day.” II Peter 3:8.
While a student at Gettysburg Payne strained an optic nerve while reading. In the midst of his remorse he had an inspiration to read Matthew 13:16: “Blessed are your eyes, for they see. . . .” Comforted by these words, he understood his condition not to be as tragic as it might have been. Pondering his future, he “felt a pressure from on high” that constrained him to say with the Apostle Paul: “Woe is me, if I preach not the Gospel.” This impression helped him to make his decision not to become a lecturer with the anti-slavery movement in Philadelphia. God had made His plan unmistakably clear. He refused the offer to lecture because God assigned a certain task for Daniel Payne that Frederick Douglass could never do, and vice versa.

When Payne lost his voice while pastoring at Troy, he experienced “deep and sweet” religious feelings. On one occasion he thought a band of angels descended into his room to comfort him. When he finally regained his voice, Bishop Brown “importuned” him to go to Washington, D.C., as pastor of the Israel Church. Not wanting to go because of the slave market, he rejected the bishop’s pleas until he reflected upon the life of Christ who “humbled himself, and became obedient unto death.” It seemed that many of his decisions resulted from these kinds of instant illuminations.

In 1846 Payne started for England to attend the Evangelical Alliance in London. A severe storm dismantled the ship. Disappointed that he could not make his destination in time, he prayed for patience. When arrangements were made to continue the voyage, he refused to go because of a dream: “I imagined myself speaking to excited crowds in London, denouncing slavery in such vehement terms that news finally reached Baltimore and racial hatreds put an end to my pastorate there, even my life.” On another occasion he watched a captain navigate a boat down the Ohio in a fog. He noticed his penetrating gaze, the rapid motion of his eyes, their alacrity in changing the position of the boat. From his experience he said a man should watch over his soul with care: “. . . shunning sin on the one hand and iniquity on the other. . . . I was led to exclaim: ‘Make, O make me a faithful minister and teacher, so I may guide both young and old in the way everlasting.’ ”

In 1852 Payne accepted the bishopric only because he “felt that the omnipotent Arm had thrust” him into it. In 1856 he moved his family to Tawawa Springs and became associated with Wilberforce because he

46 Ibid., p. 62.
47 Ibid., p. 68.
48 Ibid., p. 69.
49 Ibid., p. 74.
50 Ibid., p. 85.
51 Ibid., p. 103.
52 Ibid., p. 110.
feared Cincinnati. “Far from the fascinating and corrupting influence of a great and growing city,” he believed his children could develop characters that would “render them respectable.” When the Methodist Episcopal Church asked Payne to purchase Wilberforce for the A. M. E. Church, he had no money at his disposal and had not time to consult the Episcopal Committee. “I threw myself on the ‘strong arm of the Lord,’ and said: ‘In the name of the Lord I buy the property of Wilberforce for the African Methodist Episcopal Church.’” Two years later the main building burned. Payne stood and gazed at the ruins “while his heart ached,” but his spirit “soared to heaven.” His faith could say: “From these ashes a nobler building shall arise.”

Payne finally reached Europe in 1867. While listening to a man preach he remembered his people at Wilberforce: “My soul melted and flowed into my eyes; for I thought of my own flock.... I nearly wept aloud; and, finding my emotions overcoming me, I placed my feet, so to speak, upon my heart, and put out the burning fire.” He visited the grave of John Wesley and toured his home: “My feelings at these visits I cannot describe. I seemed to realize the presence of the apostolic man....” At the tomb of Napoleon he felt “the martial spirit” of the man present.

Nature had a way of speaking to Payne. He observed that the hills in Wyoming County, New York, were “like cones, like pyramids, like gigantic lions crested and maned with the evergreen pines” which caused him to ask: “Who dug out such a deep valley, such a narrow glen?.... My Father's hand, my Father's Omnipotent hand!” One day he saw a Mantis seize a small butterfly: “Enclosing it in his long, front, crab-like arms, he began to eat off its head, then its body; finally the beautiful butterfly was consumed.” Payne looked at the insect through his microscope, and after observing the scene for some time, he came to the conclusion that this lesson in nature was parabolic: “How the strong ones on the earth destroy the weak, and how the powerful races prey upon the feeble!” The parable did not end, for later he found upon the same bush one of the claws of the Mantis: “What other creature had destroyed him?” It is possible that Payne had read the Origin of the Species, for his thought here was Darwinian, but he made use of this illustration by comparing it to despotic kings and slaveholders who rob and oppress those who are too weak to defend themselves.

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53 Ibid., p. 149.  
54 Ibid., pp. 152, 153.  
55 Ibid., p. 154.  
56 Ibid., p. 173.  
57 Ibid., p. 187.  
58 Ibid., p. 200.  
59 Ibid., p. 243.  
60 Ibid., pp. 307, 308.
There were times when Payne sounded superstitious. When he failed to fill a preaching appointment because of a severe nervous condition brought on by "dreadful and tortuous" dreams the night before, he reckoned that God was telling him that his condition was like a "rundown watch." 

At the tricentennial anniversary of his episcopacy, he wrote:

Why has the great Head of the Church thus honored one—one so feeble in his physical structure, so humble in his mental endowments, so inconsistent in his moral nature, so weak in faith... On account of Thy loving-kindness and tender mercies.

It seemed that his "spirits" revived when he expressed his failings. On his seventy-fifth birthday, he wrote:

O Thou who didst give me life in this sinful world, and didst place within my reach all of its possibilities, I thank thee, O Lord, the God of my father, the God of my mother, that my unprofitable life is still prolonged... O destroy in me the love of sin, the power of sin, the guilt of sin!... Let my last days be most holy and godlike.

When in a "very weak" and "exhausted" condition in 1886, Payne attended the dedicatory services at Metropolitan Church, Washington, D.C. Bishop James Shorter had to help him up the stairs. Payne sat in the pulpit chair for most of the service, not expecting to speak more than a few minutes. He preached for forty minutes. How? "The Spirit of the Lord spake through me, inspiring me with strength to do what I had felt to be utterly impossible to do," he declared.

Another point of comparison is related to Wesley's concept of Christian perfection. Both Wesley and Payne believed the Christian to be a portraiture of Christ, and that the Christian's outward behavior must be revealed in an impeccable ethic. Wesley spelled out the ethics of the Christian life in his thirteen sermons on "The Sermon on the Mount." He believed that one's outward behavior is indicative of one's inward spiritual condition; nevertheless, he made it clear that he did not equate human perfection with the absolute perfection of God. Christian perfection claimed that in motive a man can be like God. In his sermon, "The Circumcision of the Heart," he said that perfection is "that habitual disposition of the soul which, in sacred writings, is termed holiness; and which directly implies that being cleansed from sin... the believer is perfect as our Father in heaven is perfect." For Wesley, the doctrine of "holiness" remained "the grand dispositum which God has lodged with the people called Methodist; and for the sake of propagating this chiefly he appeared to have raised us up."

61Ibid., p. 292.
62Ibid., p. 284.
63Ibid., pp. 322, 323.
74Ibid., pp. 323, 324.
66Ibid., p. 253.
Payne's preaching and teaching on the doctrine of “holiness” paralleled Wesley's, with the exception of Payne's insistence on flawless behavior. While Wesley's Works were not available to Payne, the discrepancy between them was explained by Payne's acquaintance with Dr. Samuel S. Schmucker, president of Gettysburg Seminary, whose books, *Elements of Popular Theology* and *Mental Philosophy*, greatly influenced him.

Schmucker defined sanctification as a “progressive conformity to the divine law and an increasing ability to fulfill its requisitions, wrought in the faithful believer by the spirit of God, through the means of grace.” Payne argued the contrary. "Be holy in all matters. Be like the despised Nazarene," he told the ministers of the Missouri Conference. He taught that a person's usefulness would be measured by holiness, and that holiness was equated with action.

Payne taught that individual believers made up the church of God; therefore they were to be “holy and without spot.” In harmony with the standard of the church, one must emulate Christ: "Young men, follow the Lord Jesus Christ, develop your manhood as he did his, and then you will never make a mistake." He told his preachers that only the totally committed life would raise the moral and spiritual level of people. "The streams cannot rise above the plane occupied by their religious guides."
be guided astray: "Like people, like priest. . . God has spoken, man cannot alter it; cannot nullify it." 

The Discipline of the church demanded more toleration than Payne was willing to give. The question is asked in the catechism: "How much is allowed to our brethren who differ from us, with regard to entire sanctification?" The answer is threefold:

1. That every one must be entirely sanctified, in the article of death.
2. That till then a believer daily grows in grace, comes nearer and nearer to perfection.
3. That we ought to be continually pressing after this, and to exhort others so to do.

The catechism also asks: "Does not the harshly preaching perfection tend to bring believers into a kind of bondage, or slavish fear?" Response: "It does, therefore we should always place it in the most amiable light, so that it may excite hope, joy, and desire." Why did Payne demand "sinless perfection" while he often confessed his weakness of the flesh, his frailties, and his falling short of God's grace? Less than a year before his death he recorded in his journal: "Let me, permit me, and help me to walk with thee, O my God, as Enoch walked, growing more perfect until I be permitted to ascend with thee to heaven." The conflict between how he prayed and how he preached can be resolved. First, he wanted his people to live a holy life. He believed that the Christian life had to be modeled after Christ. The Scriptures taught it and therefore one must conform to that will of God. Second, since perfection is a life-long struggle, people needed to be reminded of his grace. Consequently, it appeared that his preoccupation with his own sins, revealed in his writings, helped him to realize weaknesses in others. Third, his chief concern related to the clergy. He saw their bickering, their strifes, and their contention. It made him hostile to unethical behavior. He used the strongest language possible to shame them for their unchristian actions: "Be ye perfect even as your father in heaven is perfect.

To this "God-intoxicated man," personal piety came first. From his Gettysburg days when he desired to be "clean" before God, until his twilight years when he prayed to "walk like Enoch," he attempted to live a life

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70*Repository of Religion and Literature*, IV (1862), 41.
71*Christian Recorder*, September 13, 1855.
72"Journal," September 17 and 23, 1892.
73"Journal," October 6, 1892.
74"Journal," October 6, 7, 10, and 11, 1892.
above reproach. He preached holiness; this he lived, and hopefully the life of the church would be strengthened, the standard of morality would be lifted, and the message of Wesley would be promulgated.

77 Repository of Religion and Literature, II (1859), 4.
78 Discipline, p. 32.
79 Ibid., p. 36.
80 "Journal," January 1, 1893.
81 Discipline, p. 15.
82 Matthew 5:48. See Repository of Religion and Literature, I (1858), 7-17.