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Holiness Writers

SCRIPTURAL SANCTIFICATION

An Attempted Solution of the Holiness Problem

By

Rev. John R. Brooks, D.D.

*“Follow peace with all men, and holiness, without
which no man shall see the Lord” Heb 12:14*

Spreading Scriptural Holiness to the World

Wesleyan Heritage Publications

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Holiness Data Ministry
INTRODUCTION TO THE DIGITAL EDITION
By Duane V. Maxey

Please Read The Following
Introduction
Before Reading The Book Itself:

INTRODUCTION TO THE DIGITAL EDITION

Taken as a whole, "Scriptural Sanctification" by John R. Brooks is a good, edifying, and interesting contribution to Wesleyan literature dealing with the second work of grace. The book contains a number of personal testimonies to the experience of entire sanctification, and this alone gives the work value as a source for such material.

It is quite evident from numerous remarks made by the author that currents of controversy over "the second blessing" were swirling within Methodism at the time this book was written and published. In 1899, there seems to have been a mounting hostility among many in the Methodist church against the doctrine and experience of entire sanctification, and a mounting frustration among those Methodists who experienced and advocated "second blessing holiness" with the anti-holiness environment they encountered in both the northern and southern portions of the M. E. Church.

The fact of this controversy is reflected in the author's subtitle. The title of the book is "SCRIPTURAL SANCTIFICATION," and the subtitle is: "An Attempted Solution of the Holiness Problem." Such a title might lead the reader to believe that John R. Brooks was a part of the anti-Holiness element in turn-of-the-century Methodism. This is not the case. He gives his personal testimony to the experience in the final chapter of the book, and it is quite obvious by his many remarks and exhortations throughout the work that he was very much an advocate of the second work of grace. Still, his choice for a subtitle seems poor, for true holiness is not a "problem," but rather "a solution to a problem," and the only ones in Methodism at that time to whom holiness was "a problem" were those who did not have the experience and who opposed its existence and spread within the M. E. Church and elsewhere.

HDM DOES NOT ENDORSE ALL OF BROOKS'
HOLINESS TEACHINGS FOUND IN THIS BOOK

While the author of this work was no doubt a sanctified man himself, he seems to have too much deference and regard for those Methodists who were hostile to heart holiness. He obviously loved his Church and wanted, if possible, to bring about an agreement between the opponents and proponents of holiness. Repeatedly he seeks to prove the fact of a second work of grace and urges its opponents to seek and find the experience. Sadly, however, on the other hand, HE ADVISES THOSE WHO HAVE OBTAINED THE SECOND WORK OF GRACE NOT TO USE THE TERMS "PERFECTION" AND "SANCTIFICATION" when testifying to the experience. How strange! especially given the fact that the title of his book is "SCRIPTURAL SANCTIFICATION". It appears to me that this was an unwarranted effort on Brooks' part to placate those Methodists who

were hostile to the "second blessing," and in advising against the use of the terms "perfection" and "sanctification" he was in fact retreating from two very Biblical terms used to denote the second work of grace.

I will not mention other particulars here, but PLEASE BEAR IN MIND while reading this book that HDM DOES NOT ENDORSE ALL OF BROOKS' HOLINESS TEACHINGS. Quite possibly the reader will disagree with one or more other points of Brooks' teaching on entire sanctification. Regarding the central essence of the "baptism of the Holy Spirit," I assess his doctrine to be accurate and true, but in other matters somewhat more peripheral to that core of truth, he has missed the mark.

WHY PUBLISH THIS BOOK IF PART OF ITS HOLINESS DOCTRINE IS AMISS?

It is not without some misgivings that I publish this work. However, these reservations are outweighed by the fact that this book contains a wealth of inspiring holiness testimony and edifying holiness teachings. Also, it is a good source for gaining insight into the historical development of the holiness movement. These facts provide reason enough to include it in our HDM Library. We advise all users of this digital edition of Brooks' work to compare all of his holiness teachings with the infallible Word of God, and, while accepting the central truth of a second work of grace that cleanses the heart from all sin, to reject all of those peripheral points of his holiness doctrine that are not in accord with the Scriptures.

Duane V. Maxey,
Holiness Data Ministry
Coeur d' Alene, Idaho, April 21, 1887

SCRIPTURAL SANCTIFICATION:

An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.,
of the Western North Carolina Conference

With an Introduction
By John J. Tigert, D.D., LL.D., Book Editor, M. E. Church, South

"And they were all FILLED with the Holy Ghost."

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DEDICATORY

To The Memory Of Julia Ann Hastings,
The Devoted Wife Of My Young Manhood,
and Mother Of My Children;
To Mary Pauline Hill,
The Self-sacrificing And
Efficient Helpmeet And Coworker Of My Riper Years;
To The Memory Of Lucy Hastings Brooks -- Betts,
My Dutiful And Sainted Daughter;
To My Three Beloved And Affectionate Sons,
William Hastings, Eugene Hastings, And
Fletcher Hastings Brooks;
To The People Of The Ten Pastoral Charges and
Four Districts Which I Have Been
Permitted To Serve; And
To All Who Aspire To Be Useful And Happy Christians,
This Volume
Is Affectionately And Prayerfully Inscribed.

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INTRODUCTION

I cheerfully comply with the request of my friend, Dr. Brooks, to write a word of introduction to his excellent volume -- no less excellent, indeed, in its spirit than in its theme and his treatment of it. The author needs no epistle of commendation from me: he is widely known as an eminently useful minister of our communion and a member of many general conferences.

Just as this task devolves upon me, there comes to hand the London Quarterly Review for January, 1899 -- the theological organ in England of the mother Church of Methodism. I cannot do better -- especially as Dr. Brooks has dwelt upon the acceptance of the Wesleyan doctrine by members of other Churches -- than insert a pertinent paragraph from the editor's article on "Methodism and the Age."

"And the doctrine of Christian perfection which Wesley calmly maintained in the face of almost universal contempt and derision [so the paragraph runs] has been welcomed in these latter days by devout souls in all communions. At any ordinary holiness convention the Episcopalian, the Presbyterian, the Baptist, the Congregationalist, and the Methodist will be found together witnessing to the reality and blessedness of the doctrine of perfect purity and perfect love. These representatives of the several Churches may differ in their definitions of entire sanctification, but the differences are merely verbal; substantially they unanimously witness to the great doctrine for which Wesley contended, viz., that the infinite grace of the sovereign Spirit can renew and perfect the soul here and now. No distinctive doctrine of primitive Methodism puts modern Methodism at a disadvantage. The truths that were once special to her are ceasing to be special, not because she discovers that those truths were partial or misconceived, but because they are becoming the recognized doctrines of the universal Protestant Church."

Dr. Brooks' volume is characterized by a sane and sober appeal to experience. A wide induction of verified facts has as much value in religion as in science. Such inductions are now being wisely and successfully employed by theologians in the field of apologetics. The sure word of personal testimony convinces the gainsayers. It is freely conceded that alleged experience is not legitimate as a sole and independent instrument for the construction of doctrine. If it contradict the Scriptures, it is self-condemned. If it supplement the Scriptures, it indicts the Holy Spirit and aims to convict him of the sin of omission. Hence its rightful function is the confirmation or verification of the Scriptures in the living realities of the Christian's faith, hope, and love. And in the Scriptures the characteristics of experience must be found clearly, accurately, completely described, the Bible being the only rule and the sufficient rule both of our faith and practice.

On the other hand, the very notion of experience is implicative of genuineness, truth, reality. There are dangers, difficulties, deceptions, no doubt, attaching no less to conversion than to

sanctification; for in both cases a believer testifies to a work consciously wrought in him by the power of the Holy Spirit. Fancy and fanaticism are deeply seated in human nature. Nevertheless, experience is experience. Unless Methodists have wholly misread the Bible, it teaches the working of the mighty power of God in human souls. If it is a reality, we cannot but know it. If it is a delusion, let us give up at once and forever the contention that religion is the life of God in the soul of man, and deny that men are partakers of the divine nature. When freed from self-deception and the possible admixtures of error imposed from without by traditional formulas, in the light of which another seeks to lead the subject of experience to explain it, experience stands in the soul itself for indisputable reality -- otherwise all the personal religious foundations are gone. If there are not verifiable certainties of Christian experience, Methodism has been from the beginning a stupendous blunder. The late Dr. R. W. Dale, in his "Living Christ and the Four Gospels," gives a vivid picture of the dissipation of a Christian scholar's doubts by a plain man's experience. The learned divine leaves his study and finds his way to a humble home where "he sits by the side of some poor, aged, and illiterate man, whose strength is slowly wasting, and the conditions of whose life are very cheerless; but the old man had traveled by the same path that all the saints have traveled. As the scholar listened, he could recall, at point after point, identical experiences of his own. It was as if the man were telling the story of years which he had spent in some foreign country which the scholar also had visited. They had seen the same cities and harbors and churches and palaces, the same ruins, the same mountains and rivers, the same crops, the same trees and flowers. The old man's account of them was very different from what his own account would have been, the old man's theories and explanations of them and his own were still more different, but it was certain that what he had seen the old man had seen."

The doctrinal rather than the experimental presentation of Christian truth has characterized for the most part the method of theologians. To this rule, John Wesley, as in so many other particulars, was a noteworthy exception: in few other things have his wisdom and independence, his common sense and courage, been more conspicuously displayed. The Christian consciousness, with its well-defined peculiarities, of which many German theologians since Schleiermacher's day have made so much -- some of them seeking to draw the entire system of dogmatics from this source -- had in Wesley's time been ignored or underestimated. As in many questions of Biblical criticism, both as to method and results, the founder of Methodism anticipated some of the most recent advances of the highest scholarship -- compare his text emendations and translations in his "Notes on the New Testament" with the Revised Version of 1881 -- so he was one of the earliest theologians and religious teachers to draw attention to the doctrinal as well as the practical value of religious experience, and to insist on the evidential value of the Christian consciousness. Every thoughtful reader of that most marvelous record of apostolic activities outside the Holy Scriptures, Wesley's Journal, must have been struck with the confirmation of his own faith which John Wesley derived from the experiences of the people called Methodists whom God raised up under his ministry.

Dr. Brooks seems to me to have kept in the main to the well-defined truths of Wesleyan orthodoxy on the subject of entire sanctification. He is not only Wesleyan, but, what is better, he is scriptural, devoting his first eleven chapters to "the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain." Whatever be the advance in modern forms of statement, it is necessary to allow that the essential, delivering truths of the gospel have been recognized in their true light, and realized in their appointed power, since

the gospel was first preached. Redemption by "price" and by "power," by the Saviour and by the Sanctifier; pardon and purity; satisfaction and sanctity; oblation and obedience: these have been the polar truths of the gospel in all ages and lands. To the advancement of these truths, the volume in the hands of the reader is dedicated. To the large class of ministers and laymen, who have not committed themselves, on the one extreme, to wholesale rejection and indiscriminate denunciation of the doctrine and the experience, or, on the other, to an intolerant disdain of calm and considerate discussion and criticism, this book ought to give light and leading. To multitudes of private disciples and sincere souls, humble inquirers after the way of life, the subject is fascinating. They need to inquire wisely and thoroughly in such vital concerns.

John J. Tigert

Nashville, 31 January, 1899

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NOTE

Like the psalmist and the apostle, the author may say, "We believed, and therefore have we spoken," in the following pages. For this book is born of a profound conviction that the theory therein propounded and elaborated is the truth of God. And such conviction has come not only from a prayerful study of his Word, accompanied by a personal and experimental test of this interpretation, but also from the tests of many other reliable witnesses who testify from their experience of its truth.

In presenting this theory to others the author has tried not to dogmatize, but has constantly sought to give scriptural proofs and experimental facts in support of every position taken. And he trusts the reader will not reject his theory simply because he cannot accept the author's interpretation of any particular passage of Scripture, or because he fails to feel the force of the testimony given by any particular witness. For half his interpretations may be wrong and a good number of these testimonies may be faulty, and yet the theory still stand firm, being buttressed by other sound exegesis and valid testimony.

For reasons noted in the introductory chapter, the volume has grown far beyond the limits originally assigned it by the author, but he trusts that it will be none the less acceptable or useful on that account. It is hoped, too, that the steel engraving will not prove unacceptable to the author's former parishioners, if it should not be prized by others.

The book falls far below the author's ideal; but, with all its defects, and with an earnest desire to promote the glory of God and the good of men, after many drawbacks in its preparation, and much delay in its publication, it is prayerfully sent forth on its mission of love.

John R. Brooks
Salisbury, N. C., 13 February, 1899

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Chapter 1
PREFATORY AND INTRODUCTORY

Some may ask, Why write another book on this vexed question of sanctification? Would it not be better to let this matter which is so agitating the Church rest? Our answer is 1. This is a question of the utmost practical importance, one that has direct bearing on the life and efficiency of the Church; and that, hence, most earnest effort should be made to settle it, if possible, on the basis of Scripture, reason, and experience. We most heartily endorse the following, as embodying our views, from the eminent Bishop R. S. Foster, of the Methodist Episcopal Church, in his late work on The Philosophy of Christian Experience. And we give the facts therein stated as one of our reasons for writing. The bishop says:

"All along through the Christian ages there have been Johannean spirits of such saintliness as to give sanction to the most extreme views as to the possibilities of grace. Thomas a Kempis, Fenelon, Fletcher, Madame Guyon, and others dead, and some still living, might be added to the list. For more than a hundred years it has been a subject of deep interest among Christians of mystical tendencies in all sects, and especially among the Methodist family of Churches. It has undoubtedly given rise to fanaticism and delusions in an alarming degree.

"Meantime there is a great truth that must be conserved, and, as far as possible, rescued from the abuses to which it has become subjected. The odium that gathers about it by evil association is no excuse for its desertion. Christ, if on the gibbet, is still Christ. A jewel is still a jewel, however encrusted with base alloys. The alloys may hide the precious gem or disfigure its beauty, but cannot destroy its value. It is the task of Christian patience to remove the debasing encrustations and set it in position.

"The truth to be preserved is, that there is a higher experience possible to Christians than that which is attained in, and at the time of, regeneration. And this must be taught so as not to reflect discredit on regeneration on the one hand or excite fanaticism on the other, and so as to aspire aspiration after it as duty and privilege.

"The possibility of enlargement is beyond question. The duty is plain. The desire is felt by every truly regenerate soul. It may and ought to be by growth in grace day by day. It may be by sudden and overwhelming manifestations to and in the soul at any moment when earnestly sought. It is precisely the same grace of life in all stages of possible enlargement -- God more and more, or in a moment completely filling the regenerate soul with his presence and his love, so that it effloresces in all the graces of righteousness; its love is perfect, and its peace is undisturbed.

"There is such an enlargement possible, and we must believe it possible at any moment. There is no limit to the possibilities of grace short of perfect love which keeps perpetual sunshine of God's favor. The limits are in ourselves. God wills that his people should be a holy people; that every facet of the saved soul should reflect his image; that the seed of life implanted in it should grow to a tree of righteousness, every bough of which should come to perfect fruitage. For this he would have each soul filled with the glory and joy of his Presence -- a sacred temple, all of whose recesses are undefiled. We are sure that this is so. There is no Christian soul that does not feel that it is so. It is the ringing cry resounding through all the corridors of every Christian soul: 'Be ye holy that bear the vessels of the Lord.'"

In telling us what this enlargement is, Bishop Foster gives the following definition or description of this "higher experience," which, in advance of more elaborate definitions, we adopt as our own:

"What is this higher grace? Some call it holiness; some, purity; some, sanctification; some, perfection; some, maturity. There has been much unseemly disputation over the name as well as much fanatical profession concerning the experience, and much crude and unsound teaching as to what it includes and how it is to be attained, and much ill-tempered criticism.

"It answers all the ends of description to say, it is the perfecting of the soul in love. Love is not simply the queen of the graces, but the mother of them all -- the all-embracing. Love is the fulfilling of the law; love made perfect excludes envy, jealousy, pride, and all violent and hurtful tempers and acts; love is reverent, meek, humble, docile, patient, obedient, worketh no ill, fulfilleth all righteousness. Perfect love inspires perfect faith, courage, heroism, self-denial, casteth out all fear ... God fills the soul with his love to overflowing. It thrills with gladness; it expels impurity. While it reigns, there is no place for evil thoughts, evil desires, evil feelings. Heaven has already come. Can it be permanent at its highest pitch? We think we are safe in saying no, as an emotion. The thrill of love and joy must be intermittent in a life like ours on earth. Other feelings must come, and for the time obscure and replace these. But as a principle governing the life, we are bold to say love may and should abide moment by moment and without alloy."

Because we are profoundly convinced of the truth of these weighty words of the bishop, we have made this humble contribution to the literature of this most important subject. We would do something toward removing the "debasing encrustations" that have covered this "precious gem" of "perfect love," and so "set it in position" before the Church that she will again duly prize it, earnestly seek it, and with joy find and keep it.

2. It is because we feel constrained to tell others what God has done for us, so as to excite in them a desire for the same blessing. The Rev. Daniel Steele, D.D., of the Methodist Episcopal Church, the scholarly and saintly author of a number of books on this rich theme, in his preface to *Love Enthroned*, gives substantial expression to our own feelings and views. He says:

"How strange it is that every one who receives full salvation gets hold of a pen as soon as he can and blazons it abroad to the world! It is no more wonderful than the loosened tongue of the young convert. It argues the genuineness of the blessing found. The very fact that persons who hate hobbies become, when thus anointed of the Holy Ghost, men of one idea, and henceforth push this specialty

with tongue and pen as if in the grasp of an all-absorbing passion, ought to demonstrate to doubters that there is here a great gospel truth struggling to reveal itself to the Church ... It is the design of the writer, in true Pauline style, 'To testify unto you the gospel of the grace of God.' He may not often use the pronoun in the first person singular. But he wishes it to be understood that his arguments have been forged on the anvil of his own experience. St. Paul's argumentative epistles are his experience expressed in logical form."

Albeit, we would not so present this subject as to put in the background any other important truth. We would especially avoid so magnifying this matter as to minify the importance of regeneration. Nor would we so stress this work of subjective purification, wrought through the baptism of the Spirit, as to draw off attention from the ever-growing and expanding life of practical holiness that should proceed from this baptism.

3. It may be possible for us to reach some through this book whom we could not otherwise reach, and who might not read any other book on this subject. The sainted Bishop Janes, so favorably known to Southern Methodism in the forties, in his introduction to Bishop Foster's first book on this subject -- Christian Purity -- says:

"Every man has his circle of influence. Each author on this subject will secure some readers that would not give attention to the writings of others. Here is a power for good that ought not to be lost. Verily, if there is any subject on which we need precept upon precept, and line upon line, the theme of this book is that subject. If there is any religious truth that should be urged upon the disciples of Jesus with the sweetness of constraining love, and the solemnity of divine authority, it is the truth that Christians may and ought to be holy. Oh, that tens of thousands of individuals, filled with its bliss, and inspired by its power, were telling of its charms and inviting to its pursuit!"

The same motive constrains us to write this book that moves us to preach another sermon. And we may be permitted to say that the same motive which prompts others to hear another sermon should move them to read another book. "Believers could have been saved by one Gospel -- one photograph of the Nazarene. But God chose four evangelists to hold up to the Son of man their mirrors, in order to reflect his bright image upon our dark world. Who shall be the limners [illuminators -- DVM] of his great Successor, the blessed Comforter, but they in whom he abides, with whom he communes, and on whom he has wrought his transfiguration? The work of each of these spiritual artists may fix some wandering eye in a long and earnest gaze till transformed from glory to glory by the Spirit of God."

4. The great necessity for toning up the spiritual life of the Church, and thus increasing her power and usefulness, has had much weight with us. While we are not pessimistic in our temperament and habit, while we admit that the general trend of the Church is in the direction of improvement, we cannot close our eyes to some of her deficiencies, which greatly weaken her life and impede her progress. Her lack of deep spirituality, heavenly-mindedness, scriptural liberality, and Pauline activity gives great concern to intelligent and thoughtful men of all the families of Protestant Christianity. They greatly deplore her failure to come up to the Scripture standard of abiding peace, fullness of joy, perfect love, unworldliness of spirit, unstinted liberality, and unflagging zeal, which the believer, in his normal life, should be expected to reach.

We might fill this volume with extracts from leading men in the Presbyterian, Congregational, Baptist, Methodist, and other Churches, giving no uncertain sound on this subject. Presidents Mahan and Finney, Professor Cowles and D. L. Moody, of the Congregational Church; Albert Barnes, Dr. Cuyler, and Dr. Chapman, of the Presbyterian Church; Spurgeon, Gordon, Murray, and Meyer, of the Baptist Church; Bishops Janes, Peck, and Foster, and Drs. Keen and Steele, of the Methodist Episcopal Church; and Lovick and George F. Pierce, and Morris, and Mahan, and others, of our own Church -- these, and many more, have deplored the weakness and worldliness and inefficiency of God's people, because of their lack of the Pentecostal baptism of purity and love and power that is offered to her.

Is not the following, written by a distinguished Congregationalist, as true today as it was when he wrote it quite a while ago? He says:

"The standard of piety throughout the American Church is extremely and deplorably low. It is low compared with that of the primitive Church, compared with the provisions of the gospel, with the obligations of redeemed sinners, or with the requisite qualifications for the work to be done. The spirit of the world has deeply pervaded and largely engrossed the heart of the Church. Go through the land and estimate her unconsecrated wealth, measure the energy of worldliness and the apathy of love and prayer, for the proof. There is an extensive public sentiment which repels the subject of personal holiness, hears it named with fear, discusses it with sensitive apprehensions of excess, or even treats it with sarcasm."

A recent writer sums up the opinion of several leading men of the different Churches, referred to above, in these words: "They all agree that there is a great need, pressing, urgent, awful! -- the need of such a personal baptism of the Holy Ghost as shall bring holiness and power to the Churches and the ministry."

Is not the following from Dr. A. T. Pierson too true? He says:

"The world has come into the Church in such a fashion that the Church has become composed of one-half wholly worldly people, and the other half of worldly holy people, so that if you do not have a chance to consult the Church roll, you cannot tell who belongs and who does not. How many people in our modern Churches practically know whether there is a Holy Ghost or not?"

Joseph Cook is represented as saying that "the great need of the world is the Christianizing of Christianity." And are not too many of the ministers of the present day like Dr. Steele says he was before he embraced this theory and sought this blessing? In speaking of himself [in the third person], he says:

"Before his eyes were anointed he saw not, in the provisions of the atonement, the blessing of the fullness of Christ as a sharply defined transition in Christian experience -- an instantaneous work of the Spirit by faith only, as taught by Wesley. Embracing the plausible theory of the gradual unfolding of the spiritual life without any sudden uplift by the power of the Spirit, he criticized, without the charity that is kind, the professors of the grace, magnifying their imperfections, stigmatizing them as fanatics, and 'pluperfects,' and judging them all by an occasional glaring hypocrisy, or by the

extravagances of some unbalanced mind. Thus he ran into the shallow fallacy of those sinners who feast on the failings of the saints -- *ex uno disce omnes* -- who from one learn the character of all."

Two years ago, in this state, a most earnest and conservative evangelist asked all present who felt that they had access to God in prayer to stand. Of a congregation of some three hundred and fifty persons, mostly Church members, only seven stood, three of whom were preachers. The next night he asked those who had the witness of the Spirit to indicate it by giving him their hand. One of the seven held back. And these members of different Churches would compare favorably with those of other towns. This may not have been a fair test, yet we are sure that comparatively few have the abiding witness of the Spirit. Do we conclude, hence, that all these Church members were hypocrites or unregenerate? By no means. But we would say of them, as Mr. Moody once said of others: "Nine-tenths of them seem to be useless to the Church, but when you talk with them, you find they have some faith, and you cannot say they are not children of God, but they have not the power, they have not the liberty, they have not the love that real disciples of Christ should have." And we may add that they have not the assurance, joy, peace, and strength that are the birthright of every believer, and which come to every soul that receives "the gift of the Holy Ghost."

And as the experience of such disciples is defective, so also is their service, their lives. Two of the greatest sins of the Church today are covetousness and worldliness. And we are sure that the cure for these and other evils in the experience and practice of professed Christians is "the baptism with the Holy Ghost," bringing purity, peace, unselfish love, and power to the doubting, worldly-minded, and spiritually weak disciples of our Lord. With the hope of doing at least something toward accomplishing these much-desired results, we have written.

A word now as to the way in which we have tried to do this work:

1. We have had constantly in view two classes whom we desire to reach -- the leaders of thought, who are more or less familiar with the literature of the subject, and the masses who have not read much on this theme, but who need to and would be glad to know more of it. The carrying out this double purpose has made the book much larger than was at first intended, which we regret.

2. We have not gone over the ground usually traversed by Methodist writers on this subject half a century ago. Their chief contention was that entire sanctification may come in this life rather than exclusively at death. The controversy today is chiefly as to whether this work is accomplished at or subsequently to regeneration, and whether, as a subjective purification, it is gradual or instantaneous in its development. Hence the prominence we have given to the discussion of Pentecost and its results, as well as to other scriptures that are believed to bear more or less directly on the two points indicated above, found in Chapters 7, 8, and 9.

3. have made the testimony of experience unusually prominent, because we believe its great evidential and illustrative value has not been duly appreciated. The chapters discussing the validity and value of this testimony, and embodying records of the same, are fuller than the demands of the argument made them, as we wished to illustrate for the general reader the way of this great salvation, as well as to establish for the more critical reader the chief proposition discussed in our book.

4. We have tried to harmonize as far as possible the apparently conflicting theories touching the nature of this great blessing, and the time and conditions of its development. We have tried to show that there is a broad scriptural and conservative platform, on which Christians of all parties and communions can consistently stand. To what extent we have succeeded in this object the public must determine. We frankly confess, however, that we are not sanguine about conciliating or convincing extremists on either side of this question. Indeed, we have scant hope of such result.

5. As another has said substantially, it has not been our purpose to bewilder the reader with pages of speculation, but to keep as near as possible to the teaching of Scripture, to our own experience, and to the testimony of others on whom the Holy Spirit has poured his illumination. In our early ministry we became greatly interested in this subject, and read the didactic writings of Wesley, Fletcher, Clarke, Watson, Peck, Foster, and others, and the more hortatory and devotional books of Mrs. Phoebe Palmer and others. Later on, and especially since deciding to write this volume, we have reviewed or read more or less thoroughly some fifty or more volumes devoted to this theme, trying to get the best thought on every phase of this many-sided subject. While we have been greatly aided in our work by this reading, especially by the writings of Dr. Steele, Bishop Foster, and Dr. Gordon, we have tried not to blindly follow the leading of any one, not even that of our illustrious founder. On the contrary, we have endeavored to test the soundness of their teaching by the word of God, reason, and experience.

We rejoice at the general attention that is being drawn to this and kindred truths. Christians of all schools of thought seem more inclined to magnify the work of the Holy Ghost, in his baptismal and anointing power, which, as we think, we have shown is substantially the same as the Pauline, Johannean, and Wesleyan doctrine of entire sanctification, or perfect love. We believe that God is in this movement, and that his Church, in all her branches, is coming to see more clearly not only that Jesus Christ is his greatest gift to the world, but that the Holy Spirit is his greatest gift to the Church. It is our ambition, in some small measure at least, to increase the momentum of this movement. May God's blessing give success to the effort!

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 2
SOME DEFINITIONS

One grows dizzy and confused in going through the long lists of definitions that are found in the literature of this subject. Dr. Mudge calls those of many of the leading men of Methodism, from Wesley and Fletcher down, "a monumental muddle." And yet, in order to a clear understanding of the subject to be discussed, one must venture somewhat into this field. That we may see clearly what man is saved from, the extent to which he is saved, and the process by which the Holy Spirit accomplishes this work, we must know the meaning of the terms used by the sacred writers and uninspired men in speaking of this work. Especially must we know the terms used in speaking of the fundamental facts of sin and depravity, and the crowning facts of full salvation.

The following is a short glossary given by the learned Rev. Daniel Steele, D.D., in his valuable work, *Love Enthroned*:

"I. HOLY. 1. Set apart to the service of God; applies to persons and things. 2. Morally pure, free from all stain of sin (Persons.) 3. In the New Testament the original Greek word is used technically to designate all justified believers, and is translated "saints," or holy ones.

"II. HOLINESS. The state of (1) consecration to God; (2) Moral purity.

"III. SANCTIFY. 1. To hallow, to consecrate to religious uses. "I sanctify myself." (Jesus.) 2. To make pure, to cleanse from moral defilement. 'The very God of peace sanctify you wholly.' (St. Paul.) 3. Sanctified. In the New Testament used technically to designate the justified.

"IV. SANCTIFICATION. Holiness: the act of making holy.

"V. THE MORAL LAW. 1. Unwritten: the sense of moral obligation felt within. 2. Written: the Decalogue with its (1) Prohibitions; (2) Precepts. Also the two tables, prescribing (1) Duties to God; (2) Duties to man.

"VI. SIN. 1. Actual, a willful transgression of the known law of God. Sin of commission, disobedience to a prohibition. Sin of omission, neglect of a precept. "Sin is the transgression of the law." (St. John.) Sin. 2. Original or inbred -- often without any adjective, and always in the singular number -- a state, not an act; native corruption of the moral nature derived from Adam's apostasy; a lack of conformity to the moral law. Under the remedial dispensation it involves no guilt till approved by the free agent and its remedy is rejected. It is intensified by acts of sin of which it is the source. 'All unrighteousness is sin.' (St. John.) [We would add "sin that dwelleth in me," and "the law of sin and death " -- St. Paul.]

"VII. PERFECTION. As applied to man. 1. Legal or Adamic. Entire conformity to the moral law. 'I have seen an end of all perfection, (for) thy law is exceeding broad.' (David.) 2. Celestial. The complete restoration of both soul and body in the glorified state after the resurrection. 'Not as though I had already attained, either were already perfect.' (St. Paul.) 3. Ideal or absolute. The combination of all conceivable excellences in the highest degree. Ascribed only to God, and not to beings capable of endless progress. 'I am perfect.' (God.) 'If I say I am perfect, it shall also prove me perverse.' (Job.) 4. Evangelical or Christian. The loving God with all our heart, mind, soul, and strength and our neighbor as our selves, with the complete exclusion of every feeling contrary to pure love. 'Love is the fulfilling of the law.' (St. Paul) 'The bond of perfectness,' the sum total of the virtues (St. Paul translated by Bengel.) 'There is a twofold perfection: -- the perfection of the work, and that of the workman.' (Bishop Hopkins) The former is legal, the latter is evangelical, perfection which is nothing but inward sincerity, and uprightness of heart toward God, although there may be many imperfections and defects intermingled."

While we might not fully accept all these definitions, they are believed to be in the main accurate. Dr. Mudge, in his *Growth in Holiness*, excepts to one or more of them, and suggests that we substitute the word "depravity" for the term "original sin," insisting that it is misleading to call this inherited weakness "sin" of any sort. He says: "It is quite time that this misbegotten and utterly misleading term, together with its partners, 'birth sin' and 'inbred sin,' was dismissed to the museum of theological curiosities, where alone at present it belongs." While, with Bishop Granbery, in our fear of Pelagianism, we may protest against the entire disuse of these terms, we are inclined to agree with Dr. Mudge that the term "depravity" may be a better one, and that it is "full time that sin be called sin and depravity [be called] depravity." And yet St. Paul speaks of "sin that dwelleth in us," from which expression comes our term, "indwelling sin."

Notwithstanding the multitudinous definitions that Dr. Mudge quotes for his "monumental muddle," he thinks there are not enough of these yet. He says:

"We do not understand why such numbers of theologians fight so shy of defining depravity. In most cases they decline attempting it, sometimes writing hundreds of pages on the subject without once giving a clear and formal definition. And even when appealed to to supply the omission, we have known them to refuse or evade the request."

He quotes Bishop Peck as saying: "It is not necessary, nor is it possible to define this depravity in words." But, notwithstanding the general dodging of other authors and the alleged needlessness and impossibility of such definition, Dr. Mudge ventures to give the following as his:

"Depravity is that abnormal or disordered condition of human nature whereby we are no longer in harmony with God or with ourselves, as we were originally made, but have so strong a leaning toward self-indulgence that we are easily brought into disobedience to the divine commands ... It is the bias or tendency to sin."

It is doubted if the Doctor's definition throws much new light on this difficult subject. And it is believed that its lack of clearness and fullness accounts for what is believed to be the fundamental error on which the leading theory of his book is based -- the theory that one cannot be saved from

all depravity in this life, and that depravity is an indispensable condition of "growth in holiness toward perfection," the title of his book. It is believed that his failure to discriminate between physical and spiritual depravity, and to recognize the fact that one may be saved from the latter in this life, while the former may cling to him till the resurrection morn, accounts in large measure for his non-Methodistic views on the question of sanctification.

By physical depravity is meant the impairment of the substance of the mind or body, resulting from the fall. This may be called the weakness or disease of our nature from which proceed many errors of judgment and consequent blunders in the outer life, neither of which, however, involves any tendency to sin -- a violation of the law of love; while spiritual depravity may be called the disease of our nature which involves a bias toward evil -- a bent toward selfishness and sinfulness -- the inclination to what is inconsistent with love to God and man. The former is the condition from which what have been called "sins of infirmity" proceed, and will cling to us as long as we are in the body. It is believed that the latter, called by St. Paul "the law of sin," may be fully removed from the soul in the hour of entire sanctification. The former may consist with entire freedom from wrong feelings and the possession of perfect or unmixed love, while the latter is inconsistent with both. Mr. Wesley and his early followers always recognized the distinction between these two kinds of depravity, calling the one mental or physical infirmity, weakness, or disease, possessing no moral quality, and the other "original sin," "sin that dwelleth in us," or "sin in believers." We call it spiritual depravity, because it involves a lack of conformity to, and inclines one to violate, the law of love. It does not involve guilt "until approved by the free agent, and its remedy is rejected."

The writer in the next chapter suggests a phase of this subject that may possibly tend to harmonize some apparently conflicting theories of sanctification. It is sufficient for the present to say that such scriptures as Genesis vi. 5, viii. 21; Proverbs vi. 14; Matthew xv. 19, 20; Jeremiah xvii. 9; Mark vii. 21; and Galatians v. 19-21 clearly show the source from which sin proceeds, and which needs cleansing from something, call it "original sin," "inbred" "depravity," or what not.

There has of late been some dissent from the second definition of the verb "to sanctify," given above by Dr. Steele, and generally held by the fathers of Methodism and their followers, as well as by almost all other orthodox Christians, namely, "To make pure, to cleanse from moral defilement." Such dissentients emphasize the first definition as the chief, if not the only, scriptural one. This is specially noticeable in a recently published sermon on "Sanctification," and "A Friendly Talk on the Second Blessing," by two well-known ministers of the Methodist Episcopal Church, South, and in other recent publications. The first of these writers, in his sermon, quotes passages of Scripture to show that sanctification means chiefly, if not solely, separation from the world and consecration to God, and then says: "Sanctification is a state -- the state of being separated from things common and set apart peculiarly and exclusively to a specified." He says again: "Whenever it does include that idea [that of cleansing or purification], it is the secondary meaning of the term, and incidental! to the main fact." Once more: "Sanctification antedates regeneration," and, as "an experience, is not possible to any man." The other writer would have us believe that it means solely to "separate and set apart" -- separate from sin and set apart to the service of God, especially when applied to persons.

It is conceded on all hands that this is the first and an indispensable part or condition of sanctification; but, with equal emphasis, it is denied that this is all or the most important thing

implied in this work, especially as it relates to man. With others we have always supposed that the work of cleansing or fitting the object or person for the service to which it or he is devoted is at least of equal importance with that of separation and consecration, and not "secondary" and merely "incidental to the main fact" of consecration. Also that the latter work is worthless without the former. This is true of both ceremonial and spiritual sanctification. Without quoting any passages from the Old Testament, which generally refer to inanimate things, we call special attention to one in Hebrews ix. 13, 14, and 18-23, where the apostle throws much light on the Old and New Testament meanings of the word. Let the reader turn to and read the passage. It will be noted here:

1. That the sanctification of both inanimate things and living persons is referred to: "The tabernacle and all the vessels of the ministry" and "all the people" were sanctified.

2. That two or three things are implied in this sanctification: (1) The separation of "the tabernacle and vessels of the ministry" from "unholy or common uses," and their consecration to holy or religious purposes -- the service of God; and, (2) their ceremonial cleansing or purification, thus fitting them for that service. "All the people" were thus first ceremonially separated from idolatry and consecrated to God's service, and secondly, ceremonially cleansed from the stain of idolatry, and thus fitted for that service.

3. That the real or spiritual sanctification of the believer is effected in the same way -- implies the same things. By the grace of God he (1) separates himself from the world and sin, and devotes himself to the service of God. Then (2) he is "purged," "cleansed," or "purified" by "the blood of Christ," and thus fitted for that service.

4. That Paul here gives this second part or work of sanctification more prominence than he does the first. He uses the word but once, and the margin translates that "purified"; but the terms "purifying" and "purified," "purge" and "purged," he uses four different times. The Revised Version translates the Greek terms with "cleansed," and "cleanness." This is the prominent idea involved in or resulting from this process of sanctification -- the mind is fixed on the resultant of the acts of separation and consecration.

5. These "sprinklings" or "cleansings" are said to be sanctifications: "Sanctifieth to the purifying of the flesh," etc.

6. It was to prepare them for God's service: "How much more shall the blood of Christ ... purge your consciences from dead works [fitting you] to serve the living God."

The most casual observer will see here that much greater prominence is given to, and stress laid on, the second part of sanctification -- the work of cleansing and empowering that results from separation and consecration -- than there is to the latter work.

In this passage special reference is made to the atoning or cleansing efficacy of the blood of Christ, as the procuring cause of our sanctification. But the same lesson is taught in those passages that set forth the work of the Holy Spirit, as the efficient cause of our sanctification. Paul to the Thessalonians says that God had chosen them "to salvation through sanctification of the Spirit and

belief of the truth." Peter tells those to whom he writes that they were "elect" -- saved -- "through sanctification of the Spirit unto obedience" -- enabling them to obey. "The God of peace, himself, sanctify you wholly." says Paul again. Here the work that God does, instead of being regarded as "incidental to the main fact," is made much more prominent than what man does in separation and consecration, the former fitting him for the service or "obedience" to which he devotes himself in the latter just as all admit that the new birth is far more important than the acts which condition it.

So in Romans xii. 1, 2, where the work or process of ceremonial sanctification under the old dispensation is referred to and applied to us now, the three things in this work are clearly set forth. (1) Man's separation from, or his not being "conformed to, this world." (2) His consecration to God's service and being thus made "holy" or sacred unto him: "Present your bodies" -- yourselves -- "a living sacrifice" -- become "holy, acceptable unto him." (3) Spiritual transformation that fits one for doing God's will: "Be ye transformed by the renewing of your minds, that ye may prove," or know and do, God's "good and acceptable and perfect will." The separation and consecration are made with reference and in order to the much more important resulting work of transformation, renewal, cleansing, and empowering that fit him for obedience to God's will -- the service to which he consecrates himself in sanctification.

The consecration of the temple, type of the human temple, was followed by the fire that consumed the offering made in connection with it, and by the temple's being filled with the glory of the Lord. The burning and the filling, the work of God, seem much more important than the words of consecration used by Solomon or even the act of giving or consecrating it by the people. The latter would have been worthless without the former. These were doubtless symbols of the baptism of fire and the filling of the human temple with the Holy Ghost at our complete consecration to God and full faith his Son, as at Pentecost and afterwards.

Paul's wonderful prayer in Ephesians iii. 14-19 referred to the sanctification of the individual or Church as Solomon's did to that of the temple. One of the figures used in that prayer is believed to have come from the temple, and the principal things referred to in it are what God does for the individual through Christ and the Holy Spirit. It is our being "strengthened with might by the Spirit in the inner man," our "experiencing" the wonderful love of Christ through his being enthroned and "dwelling" in our hearts, and our being "filled with all the fullness of God." Our separation and consecration are assumed, and special attention is called to these important results of those acts and of faith, as the chief things in our sanctification -- something which follows, rather than "antedates, regeneration," and which may be "experienced" by the "inner man."

We might cite the lesson of Pentecost, but as the full significance and meaning of that wonderful manifestation of sanctifying power is in dispute, we will defer consideration of its lessons to another chapter.

It would be easy to show that the Fathers of Methodism and her leading authors -- from Wesley, whom one of these writers calls "the greatest man who ever spoke the English language," down to Dr. Summers, who, another of them says, is "the greatest theologian of Southern Methodism" -- all hold the view of sanctification presented above, in opposition to that of the writers referred to. So does Dr. Mudge and all the best writers on that side. Professor Joseph Agar Beet, D.D., the

well-known English Wesleyan author, educator and divine, and a learned and most patient investigator and specialist in philology, in his valuable work, *Holiness as Understood by the Writers of the Bible*, takes the same view. He says:

"The prayers of Christ (John xvii. 17) and of St. Paul (1 Thess. v. 23) teach plainly that our sanctification is a work of God. And these prayers refer not to the objective holiness which claims us for God [separation and consecration, but to the subjective holiness [the internal cleansing, love and empowering] in which the claimed devotion is actually rendered. For both prayers were offered on behalf of those who were already objectively holy [separated and consecrated And the words of Hebrews xii. 10, 'that we may partake his holiness' implies that our holiness is an outflow if God's holiness. His power working in us the devotion he requires ... God cannot sanctify the unforgiven."

If Professor Beet's book had not been written first we might almost suppose that it was designed to answer the "sermon" to which we have referred, and in which we are taught that we are sanctified before we are converted. And in the following passage, as well as in those already quoted, he teaches that our holiness, or sanctification -- he uses the two terms interchangeably -- is chiefly internal, and is the work of God. He says: "Our holiness is entirely God's work in us, a realization of his eternal purpose, and a satisfaction of a claim that has its root in the nature of God. In this sense we partake his holiness."

So we might say of the standard lexicographers of all Churches. But, like some writers on baptism, these critics seem to discard lexicons and standards, and turn for light to the literature of the subject in the Bible. They remind us of the mistake of some of our good but extreme Baptist brethren, who admit that all the lexicographers are against them as to the meaning of the Greek term baptizo. Dr. Alexander Carson, for example, whose work is the strongest we have ever read on that side of the baptismal controversy, repudiated the dictionaries, admitting that they were all against him, and went to classic Greek literature for the meaning of that word. The result of his incursion into that field was that he says baptizo means "dip, and nothing but dip," having sole reference to mode.

Dr. Dale, a distinguished Presbyterian divine, whose work on the other side is the ablest and most exhaustive we have ever read, followed Dr. Carson into that field, but brought back a very different report in his *Classic Baptism*. He says that baptizo never means "dip," always referring to a condition resulting from the process of baptism, administered by any mode, and without any direct reference to the mode itself. Both these distinguished authors may have swung to an extreme in their interpretation of baptizo, as found in Greek literature. We are very sure that the former did. Without wishing to discuss the subject of baptism, we respectfully suggest that, in his zeal for a favorite theory, Dr. Carson let His mind rest almost exclusively on the supposed mode or act implied in baptism, to the partial if not utter exclusion of the more important resulting condition -- symbolical or real purity and power that fit one for the service to which he is consecrated in baptism.

So we think it is with these writers on sanctification. In their zeal for a pet theory, and especially against what they regard as a hurtful one, they have virtually discarded lexicons and standards, and have professedly gone to the literature of the Bible for their meaning of baptizo, the Greek term for sanctify. They seem to have fixed their minds almost exclusively on the first meaning of the word,

"separate and consecrate," and to have almost entirely overlooked or rejected what is regarded by nearly all others as the most important part of sanctification, the internal process in, and the condition or life resulting from, this act of separation and dedication, the purification of heart and the strengthening of soul, that fit one for the service of God, to which he is devoted in sanctification.

If these writers will turn to the Methodist baptismal formula they will see that these three things are there set forth as implied in baptism, which, as we may see more fully later on, is almost or quite synonymous with sanctification. Indeed, the author of Hebrews calls the ceremonial sanctifications or cleansings and empowerings of the Levitical service "divers washings" Greek, baptismois, baptisms. According to that formula, after a child is "dedicated" to God in baptism we are taught to pray that he would (2) "wash and sanctify him with the Holy Ghost," "that the old Adam may be so buried that the new man may be raised up in him," "that all carnal affections may die in him, and that all things belonging to the Spirit may live and grow in him," and (3) "that he may have power and strength to have victory, and to triumph against the devil, the world, and the flesh," and that he "may receive the fullness of thy grace, and ever remain in the number of thy faithful and elect children."

Here we are taught that the child is by the parents and the minister "dedicated" to God, the first part of baptism or sanctification, but that God is then asked to "wash and sanctify" him, to "bury the old Adam" and cause the "carnal affections" that are in him to "die," "all things belonging to the Spirit to live and grow in him," and that he may so "have power and strength" from the Spirit as to be enabled to secure "victory, and to triumph over the devil, the world, and the flesh," and to have such "fullness of grace" and Dr. Steele's third definition of "holy," or "sanctified," may be objected to by some of those who are generally called "holiness people." It is the custom of some of that class to apply these terms only to those whom they regard as completely holy or entirely sanctified, overlooking, we respectfully suggest, the technical and popular meaning of the terms as used in the Scriptures. Candor requires us to say that we think Dr. Steele is right, and that the terms seem quite generally to be used in that sense in the Bible. They are applied to those who are ceremonially, symbolically, or spiritually separated from sin and consecrated to God, and, in the same sense, may be partially or wholly fitted for His service. In the old Testament they are applied to the priests and people who, through circumcision and other things, became technically and ceremonially God's, whether their hearts and lives were holy or not. In the New Testament they seem applied to baptized and professed believers or Church members without direct reference to their spiritual state -- to their being partially or wholly saved from sin and empowered for service. Professor Beet says:

"This is the use of the adjective holy in five out of every six places in the New Testament in which it is spoken of Christian believers ... We also notice that the writers of the New Testament call believers saints without thought of the degree of their Christian life or the worthiness of their conduct."

He adds that this use of these terms "declares what God requires them to be," and also "points out their privilege."

It will be noticed, too, that Dr. Steele uses the terms "sanctification" and "holiness" as synonyms, and defines them as "the act of making holy." Professor Beet says:

"In both Testaments the words holy [one], hallow, holiness, correspond exactly to saint, sanctify, sanctification. These words may be transposed without error. A saint is a holy person; holiness is the state resulting from the act of sanctification. That we have two families of words for one idea results from the fact that our language is a Latin superstructure built upon a German foundation. From each of these languages we derive words conveying the one idea of holiness."

Purify and cleanse, purity and cleanness, do not seem to be the exact synonyms of sanctify and hallow, sanctification and holiness. The latter terms embrace the idea of consecration, both before and after the act or process of purifying or cleansing takes place, while the former seem to result from such act. Purification seems synonymous with the second part or meaning of holiness or sanctification -- the act or process by which we are cleansed, and the resulting condition. Purity may be considered the equivalent of negative holiness, freedom from all sin and spiritual depravity; but positive holiness is a very active principle, an aggressive life, which proceeds from purity or negative holiness and the empowering of the soul with love, as a stream from its fountain.

Sinfulness, "sinwardness," sin, as a state of depravity, constitutes man's spiritual disease. Consecration, the first part of sanctification or holiness, is the act of putting oneself into the hands of the great Physician; the cleansing or healing of the soul, bringing it into a state of purity, negative holiness, or spiritual health, is the second or subjective part or work of sanctification or holiness, while positive holiness -- a life of active obedience -- is what proceeds from this state of purity and health. During the cleansing and healing process, or at its close, the great Physician takes full possession of the patient -- "that Christ may dwell in your hearts by faith" -- and keeps him clean and healthy just so long as the first part of sanctification or holiness remains intact, so long as he is fully separated from the world and consecrated to God, so long as he thus keeps himself in the hands of this great Physician. And, through the power of the Spirit, he so tones up and empowers this now healthy soul that it is enabled to triumph over all sin and temptation, to keep clean and practice holiness, is "strengthened with might by His Spirit in the inner man," and "filled with all the fullness of God."

The term "perfect," or "perfection," as used by us is, in the sense of Dr. Steele's fourth definition, "evangelical" or "Christian" perfection; and that only in the sense of "perfect love," perfect freedom, in the heart and life, from all the feelings, tempers, words, and deeds that are contrary to or inconsistent with love to God and man. We do not use it, except qualifiedly, even in the sense of maturity or ripeness of character. We use it only in the sense of perfection of quality or healthiness of nature, and not of degree, quantity, or development of life -- pure, unmixed love, not mature or ripe love.

For fuller and more critical definitions of the terms used in the Bible in speaking of this work, the reader is referred to Summers' Holiness, Lowrey's Possibilities of Grace, and Beet's Holiness as Understood by the Writers of the Bible.

SCRIPTURAL SANCTIFICATION:
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Chapter 3
DIFFERENCE BETWEEN REGENERATION AND SANCTIFICATION
-- SIN AND SALVATION --

If there is any real and well-defined difference between regeneration and sanctification, the fact ought, if possible, to be clearly shown. Here and from now on we use the term sanctification in the sense of "entire sanctification." We confess to some degree of hesitancy and trepidation in entering this field, on which so many and such fierce wars of words have been waged; yet, invoking divine guidance, we humbly venture to make some suggestions.

The two fundamental facts of human life and experience are sin and salvation: sin as an act or series of acts of the creature, bringing on him guilt and producing a morbid condition of His nature which we call depravity or death; salvation as an act or series of acts on the part of the Creator, removing this guilt, healing this spiritual disease, and bringing to the creature a condition of innocence and health which we call righteousness or life.

The first sin of Adam brought on himself this condition of guilt and condemnation, together with this morbid state of depravity or death. This depravity evidently involved great moral corruption and weakness, if not utter impurity and impotency -- total inability to love and obey God, complete spiritual pollution and prostration.

The proximate cause of this weakness was doubtless the withdrawal of the Holy Spirit from man's complex nature. This fact and its result were expressed by the old divines as the depravation of man's nature resulting from His deprivation of the Spirit's presence and grace. The Holy Ghost was to man the source of His life and purity and strength -- of His disposition and ability to love and obey God. With His presence Adam had full power to do God's will; with His departure came most pitiable and abject weakness, involving the complete loss of this power, followed by spiritual impurity.

It is insisted that Adam entailed this morbid spiritual condition upon all His offspring, so that, apart from the remedial influences of grace which through the atonement meet us on our coming into the world, we are now naturally very much in the condition of Adam after the fall, except the guilt and condemnation brought on him by His actual sin. In due time, as a rule, if not universally, this depravity finds expression in actual sin, which in turn greatly aggravates and intensifies this morbid condition. Viewing man in this state, God says of him during the patriarchal age, "Every imagination of the thought of his heart is only evil continually." Later on the prophet affirms substantially the same thing when he declares that his "heart is deceitful above all things and desperately wicked"; while Jesus and the great apostle draws the same picture of His natural state in New Testament times. They tell us that "that which is born of the flesh is flesh," and that in this "flesh there dwelleth no good thing." They compare unrenewed human nature to a "cage of unclean birds," and represent

it as a fountain of evil sending forth such a corrupt stream as is described in Matthew xv. 19 and Galatians v. 19-21.

The darkest and most pitiable picture of man's condition, drawn by the apostle, is the one of utter hopelessness and helplessness, which we see in the words representing him as being "without God, having no hope in the world," and as, consequently, "without strength," being indeed "dead in trespasses and sins." This is substantially the same picture that we have of Adam after the fall, resulting from the withdrawal of the Holy Spirit from His heart after his sin, leaving him "without God," hopeless and helpless.

Now comes the important inquiry as to how God saves man from this condition of guilt, helplessness, and death. And a scriptural answer to this question may tend to show us more or less clearly what depravity is, and the difference between regeneration and sanctification, as well as the relation they sustain to each other.

It need hardly be said that through the atonement the legal or governmental obstacles in the way of man's forgiveness and the return of the Spirit into His heart are removed. Hence, as he comes into the world, or as soon as His mental nature is sufficiently developed for him to co-operate with the Spirit, the latter comes to him and imparts what is called "preventive grace" or "initial life," involving or imparting sufficient strength to enable him to repent and believe on Christ. If man improves this degree of life and strength by repenting and believing, he is then forgiven -- cleansed from guilt -- in justification. At the same time, in regeneration, he receives a much larger gift of the Spirit of life and strength, proportioned to the intelligence, breadth, and strength of his faith; enough in every case, however, it may be, to enable him, with greater or less effort, to resist temptation and avoid actual or volitional sin. This impartation of life, grace, and strength does not seem, however, as a rule, if ever, sufficient to thoroughly cleanse this fountain of evil, completely heal this spiritual disease, or fully renew and empower this corrupt and enervated nature. In rare and exceptional cases, when the human conditions are approximately perfect, this thorough work may be wrought in regeneration.

But usually it is sanctification that completes this work of cleansing, healing, and empowering through the richer baptism and the perfect infilling of the Paraclete, at the believer's Pentecost. This is not the work of maturing the life imparted in regeneration, which is quite another thing, requiring time and implying growth. It seems to be rather an instantaneous healing, cleansing, and strengthening of the soul to which life was imparted prior to and at regeneration. As such it may, as a baptism, come as soon after regeneration as the latter does after the awakening or quickening of initial life. Growth may and ordinarily, if not invariably, does precede this purifying, health-giving, and invigorating baptism, as it did regeneration; but this growth is much more healthy, symmetrical, and rapid afterwards.

In this view of the matter, the most striking peculiarities of the depraved, diseased, or unsaved man are his utter weakness and helplessness, and consequent impurity, set forth in the descriptive words of Scripture, "without strength," "dead," "unclean," etc. And the leading peculiarity of the thoroughly healed, completely renewed, and fully saved man is his possession of full spiritual life, health, and strength, indicated in such words of the great apostle as the following:

"Strengthened with might by His Spirit in the inner man"; "strong in the Lord, and in the power of His might"; "filled with all the fullness of God"; "the exceeding greatness of His power to usward who believe"; "a glorious Church, not having spot or wrinkle or any such thing; "sanctified wholly," "preserved blameless," etc. As weakness, impurity, and sin resulted from the loss of the Spirit, so purity, strength, and love are involved in the restoration of that Spirit to the soul, and in proportion to the extent or fullness of His restoration.

In this view of the matter, the most striking peculiarity or attribute of depravity is spiritual weakness and death, from which result corruption and sin. We see also that the chief difference between regeneration and sanctification lies in the measure of the Spirit of life, health, strength, and purity that comes into the believer's nature or life when these works are wrought. May we not say that, in its last analysis, it is in the measure of strength, or of Himself, that the Spirit imparts to him -- a strength that involves or secures the healing and cleansing of the soul from the disease and impurity of depravity, and the keeping of it healthy and clean? In regeneration, the gift of this Spirit of life and health and strength seems to be only partial; in sanctification, it seems to be full. After regeneration, one realizes His possession, in some measure, of the Spirit of life and love, of purity and power; but there is also a feeling of spiritual weakness, and of incompleteness in the work wrought in the soul. In sanctification, there is a consciousness of strength and of completeness in the work accomplished within by the Spirit of life and power: "Ye are complete in him." The feeling of emptiness and dissatisfaction -- "the aching void within" -- with more or less of doubt and fear and unrest, is displaced by one of fullness and satisfaction, of assurance and rest -- of absolute freedom from the feeling of condemnation, fear, and doubt, together with the possession, if not the consciousness, of "power" to keep clean -- a power that frees us from the weakness, disease, and feeling of evil tempers -- spiritual depravity -- from everything in the heart that is contrary to love.

And we think this view of the matter is in harmony with the general teaching of the Scriptures as to human weakness and divine strength.

1. This is seen in Paul's assurance that man's realization of his weakness -- subjective faith -- is a condition of God's impartation to him of His grace and strength: "When I am weak, then am I strong"; "my strength is made perfect in weakness"; "I rather glory in my infirmities, that the power of Christ may rest upon me," etc. Here the apostle gives the recognition of His weakness as the condition of His triumph, through divine strength, over self and suffering and sin.

2. He teaches elsewhere that divine strength will enable him to do as well as suffer all that is required of him. His Lord had said, "Without me ye can do nothing," but he triumphantly declares, "I can do all things through Christ which strengtheneth me."

3. In His epistles to regenerate men he over and over again, especially in his prayers, refers to their need of divine strength, and prays that they might be "strengthened," "confirmed," "established," and "settled" in the way of obedience and righteousness. He regarded them as "babes" in knowledge and strength, who needed "Christ, the power of God and the wisdom of God," to take possession of them -- enthrone himself in their hearts -- and become their wisdom and strength. To quote all such passages from Paul would be to transcribe a large proportion of His epistles, especially to the Ephesians and Colossians.

4. St. John teaches the same lesson when he calls young converts "little children," older Christians "young men" and maturer ones "fathers." The distinguishing characteristic of the "young men" was that they were "strong" and, in that strength, had "overcome the wicked one." That of the "little children" was that they had had their "sins forgiven" them -- were converted -- but had not been made "strong," and had not, in the same sense, "overcome the wicked one." They were weak and unestablished, and were more liable to yield to the power of Satan. That of the "fathers" was that they had "known him that is from the beginning" -- had, after being baptized or strengthened by the Spirit, grown richer in the knowledge of Christ and His salvation.

5. That had been the teaching of their Lord before they wrote their epistles. His regenerate disciples were to "tarry at Jerusalem," to be "indued with power" or strength "from on high," by having the whole Godhead take full possession of them. It was not until they had been thus filled with the Spirit -- the Trinity -- that they were completely saved from moral weakness, spiritual depravity, and that perfect harmony was restored to man's disordered nature, and he was brought into full communion and fellowship with his offended God. It is the work of sanctification to secure this complete restoration -- to bring the Holy Spirit, the Godhead, back to man's enervated and polluted nature, securing purity and the "power" to keep pure. It is when God, especially in the person of the Spirit, takes the place in man's nature that he occupied before the fall that this complete work is done.

The following passage from Professor Beet is in harmony with this view. He says:

"The Spirit of Christ is the agent of the spiritual contact with Christ which imparts to us His presence and reproduces in us His life. As we have seen, every impulse of the Spirit is toward God, and he is given to us that He may fill our hearts, become soul of our soul, and lead out toward God our thoughts, purposes, words, and actions. And he is the bearer of the power as well as the holiness of Christ. By His omnipotence the Spirit of God rolls back and completely neutralizes the evil forces within us, so that they no longer defile us, and in spite of these bears upward our entire being in absolute devotion to God."

Hence we half agree with Dr. Mudge in the following: "Instead of 'cleansing,' then, we would suggest that of 'empowering' as a much better term to use, and one less liable to mislead, for the effect of God's incoming to the heart of man." For the "empowering" of the soul by the Spirit, as at Pentecost, involves its "cleansing" from the defilement resulting from past weakness, and such a daily infusion of "strength" as enables it to keep clean.

As more or less clearly showing the difference between regeneration and sanctification, we give the following illustration, the use of which, we think, is justified by our Lord's teaching in the parable of the sower:

As a plat of ground, the heart is overgrown with the thorns and briers of sin. In justification this growth is removed, leaving the roots of these thorns and briers in the soil. In regeneration good seed is sown in the heart from which immediately springs the plant of faith bearing the fruit of love, joy, and peace. At the same time, or very soon thereafter, "shoots" from these thorn and brier roots spring up, and tend to "choke" the plant of faith. In sanctification these roots -- "the remains of the carnal

mind" -- are removed and nothing is left in the heart that is different from, or antagonistic to, this plant of faith and its fruit of love, etc. At the same time, and in the same process, this plant of faith may be greatly invigorated and the conditions of its growth greatly improved, so that the future development of that plant and its fruit is much more healthy, symmetrical, and rapid.

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Chapter 4
THE THREE DISPENSATIONS AND CORRESPONDING TYPES OF PIETY ^[1]

The manifestations of God to our race are believed to have been made under three different dispensations. He is believed to have dispensed knowledge and grace to man in three different degrees of fullness. These dispensations have by some been called the Patriarchal, Prophetic, and Gospel dispensations; by others -- and we think more properly -- the dispensations of the Father, the Son, and the Holy Ghost. Dr. Pope, the distinguished Wesleyan divine, prefers calling them the "Manifestations" of the Father, Son, and Holy Ghost. Some think the first of these dispensations extends from the fall to the giving of the law, the second from the latter period to Pentecost, and the third from Pentecost to the close of man's probation. Others extend the first dispensation to the commencement of John's ministry -- his manifestation of Christ to the world -- making the dispensation of the Son short and transitional, while others still restrict that of the Son to the period between our Lord's resurrection and Pentecost.

While all three persons of the Godhead have from the first been interested in and working for our race, it is insisted that each of these persons has been most prominently set forth under the dispensation called by His name. Under the first, the Father is made conspicuous as the Lawgiver; under the second, the Son as the Mediator; under the third the Spirit as the Renewer and Sanctifier of the race, the chief mark of difference between these dispensations seems to be the extent to which God has revealed himself -- both objectively and subjectively -- through His word and through His Spirit. The starlight of this external and internal revelation in the first dispensation gradually brightened into the moonlight of the second, while the latter is eclipsed by the glorious sunlight of the third. Or, to put it a little differently, the early or gray dawn of the dispensation of the Father gradually brightens into the later or roseate dawn of that of the Son, while the glorious rising of the "Sun of righteousness" at Pentecost ushers in the bright day of the Spirit's power and work.

It is believed, too, that there have been and still are three different types of piety corresponding to these three dispensations.

1. It is thought that the leading characteristic of the type under the first dispensation is the fact that men served God chiefly, if not solely, from the motive of fear. The sterner side of the divine nature -- the side of law -- being presented to and made prominent before the mind, the feeling of fear, that moved men to obedience, was developed. Frequently, if not generally, in the Old Testament man's service of God is spoken of as one of fear. Such passages as these are of common occurrence: "O fear the Lord, ye His saints"; "The angel of the Lord encampeth round about them that fear Him"; "Come, all ye that fear God," etc. And Solomon, in summing up man's duty, says: "Fear God and keep His commandments, for this is the whole duty of man."

Job was one of the finest characters developed under that dispensation. He was not only distinguished for rare patience, but for superior integrity and benevolence of character. But what does God say of His piety and life? Of Satan he twice asks: "Hast thou considered my servant Job, that there is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil?" Now, although Job is here declared to be the highest type of piety at that time in the earth, His perfection of experience and life is said to consist chiefly, if not solely, in fearing God and eschewing evil -- in avoiding wrong and doing right, prompted by the motive of fear. It is admitted that Job may have had some measure of peace, if not of love and joy, in His service of God, as His mind, under the influence of the Spirit, may have appropriated the ancient promise that the seed of the woman should bruise the serpent's head, and the later and fuller one made to Abraham. But it is certain that fear was the dominant feeling, as the reign of law was the dominant doctrine of that dispensation.

Cornelius was another fine character developed under that dispensation in the days of our Lord and after His ascension. For, as we may see more fully later on, the dispensation under which one lives does not depend solely or chiefly on the age of the world in which His lot is cast, but rather on the measure of light and grace which he receives. It seems that before Cornelius knew anything very definite about our Lord's mission and work, he "feared God and worked righteousness." His prayers and alms, prompted by that fear, went up as a memorial before God, and he was accepted with him. Luke calls him "a devout man, and one that feared God with all His house, which gave much alms to the people, and prayed to God always." We see that the type of experience and piety of this devout Gentile -- this intelligent and conscientious heathen -- was very much like that of Job, who flourished a millennium and a half earlier in the history of our race. He feared God and served him and His generation under the influence of that motive.

It was in connection with the case of Cornelius and his associates that Peter states the general fact that "God is no respecter of persons, but in every nation he that feareth him and worketh righteousness is accepted with him." This declaration is believed to be applicable to all the nations of the earth today -- Jewish, Mohammedan, and Pagan, as well as Christian: that every man of these nations, who fears God and to the best of His ability, with the light and grace he has, works righteousness, is accepted with him. The man who gets the best creed in his reach and lives up to it the best he can is accepted with God. Richard Watson, the profound Wesleyan divine, insists that the heathen of the present age are living under the patriarchal dispensation. It is believed that the light streaming down through the channel of tradition, through the works of nature, and from the "true Light which lighteth every man that cometh into the world," not only makes them responsible, but also brings to them a possibility of salvation.

In his note on this declaration of Peter, Mr. Wesley says: "He 'is accepted with Him' through Christ, though he knows him not. The assertion is express, and admits of no exception. He is in the favor of God whether enjoying His written word and ordinances or not." This teaching of Peter and the above-quoted comments harmonize with the lesson of Paul in Romans i. 18-20 and ii. 11-16. Here we are taught that the heathen have sufficient knowledge of God, revealed through "the things that are made" and "the work of the law written in their hearts," to make them "without excuse" if they disregard that law, and to enable them to stand "justified" at last through obedience to that law.

This view is sustained by the general teaching of the Bible as to God's design in and method of revelation to our race under all dispensations. That method is to make a revelation of both law and gospel, of both justice and grace; and that design, in every such revelation, is not to "condemn" but to "save" men. In His first revelation after the fall, the gospel assurance that "it shall bruise thy head" came before the statement of the law of toil and suffering under which man should in the future live. So, later on, in unfolding to Abraham and Jacob this primal promise, God preached the gospel to them before the formal law was given through Moses; and after that law was enacted, a still fuller revelation of the gospel of atonement and grace was made in the Levitical services that pointed to Christ. And all along through the prophetic ages the stream of gospel light flowed on "pari passu" with that of law, until at Pentecost they became coincident and confluent in man's experience and life, the great law and gospel of love being written upon the fleshly tables of His heart through the full gift of the Holy Ghost.

On no other theory can we defend the divine administration in heathen lands. If the light which God gives them through tradition, nature, and the Spirit contains no gospel -- proves only a condition of responsibility and guilt, and not one of salvation -- then it is an unmitigated curse rather than a gracious blessing. It is designed and adapted to ensnare their feet and drag them to death, rather than to direct their footsteps and help them to life.

And the writings of the heathen, as well as intelligent observation among them, tend to confirm this view. A learned critic in his note on Romans ii. 15 well says:

"All the writings of the ancient pagans show most decisively, that, notwithstanding the great prevalence of practical iniquity, there was a clear and universal understanding among them of the great distinctions between right and wrong. The vices and crimes enumerated by the apostle though every where practiced, were still everywhere understood to be vices and crimes. As such, they were denounced by the philosophers, satirized by the poets, and forbidden by the laws; and thus there is abundant evidence that when the people committed such iniquity themselves, or encouraged it in others, they did or encouraged what they distinctly and certainly knew to be wrong."

And this knowledge between right and wrong is designed to save rather than to damn them. It is designed and adapted to have them, in a less degree, it may be, than did Job and Cornelius, "fear God and work righteousness" up to the measure of light and grace -- the word and Spirit imparted to them, and thus find acceptance with him. This is the type of piety under the dispensation of the Father in all ages and in all parts of the world. ^[2]

2. It is believed that the leading characteristic of the piety and religious experience under the dispensation of the Son was and is, that to the fear and obedience developed under that of the Father is added a greater or smaller measure of peace -- peace that tones down, modifies, and relieves that fear -- peace that may be often mixed with that fear, as well as with some measure of love and joy. The most prominent doctrine of that dispensation was the mediation of Jesus Christ, in which the gentler and more merciful side of the divine character was presented. It was the doctrine of a Redeemer set forth in type, animal sacrifice, and prophecy, as the Reconciler, in which the placability of God was exhibited. This doctrine was specially emphasize in his life and death, as the

Peacemaker. Hence, probably, peace was the chief fruit of faith and the special peculiarity of man's experience under that dispensation.

Did our Lord refer to this fact when he said to His sorrowing disciples, "Let not your heart be troubled; ye believe in God, believe also in me"? "Ye believe in God" as the Ruler and Lawgiver; believe in me as the Redeemer and Peacegiver. This is believed to have been the experience of His apostles and other disciples not long before Pentecost. To the extent that they understood and believed the prophecies relating to His coming and work, the declaration of John that he was the "Lamb of God which taketh away the sin of the world," and His own teaching as to His mission -- to that extent their fear may have been changed into a peace accompanied with some measure of love and joy. After His resurrection, when he breathed on them and said, "Receive ye the Holy Ghost," they probably received the witness of the Spirit and more of His fruit of love, peace, and joy.

But, as it is difficult to draw the exact line between the dispensations of the Father and the Son, so is it with the types of piety peculiar to those dispensations. As there was a gradual unfolding through the ages of God's purpose in redemption, culminating at Pentecost, so there most probably was of the faith and experience corresponding thereto. The light and experience of these dispensations may have almost imperceptibly shaded into each other as do the colors of the rainbow, or as the gradual brightening of the early dawn into that which immediately precedes the sun's rising. The New Testament record of the apostles' lives shows very clearly that their faith was weak and unsteady, that their experience of peace was mixed with much of doubt and fear, that unholy ambition, a worldly and self-seeking spirit cropped out in their lives. This was the type of piety under the second and transitional dispensation.

3. But the light and experience peculiar to the dispensation of the Spirit is much more marked, and is easily distinguished from that of former dispensations. The slavish fear of the first departs, or is changed into a filial fear or loving respect and reverence for the Father. The peace of the second is relieved of all disquiet, becoming deeper and more abiding. Love and joy, more or less glowing, become the constant heritage of the believer. He has the abiding witness of the Spirit, and realizes perfect deliverance from condemnation and doubt. He is enabled to "glory in tribulations," and, with Paul, to sing "sorrowful, yet always rejoicing." To adopt other words of the great apostle, he "rejoices evermore, prays without ceasing, and in everything gives thanks." For Scripture proof that this is the believer's privilege under the dispensation of the Spirit turn to Romans v. 1-5; viii. 1-4, 15, 16; I Thessalonians v. 16-18; and similar passages.

Let it be remembered that the three several types of piety noted here indicate what was and is attainable under the three dispensations, and what was and is reached by the most faithful men living under them, such as Job, Cornelius, John, and Paul. It is doubted if the great mass of believers did then, or do now, reach the high standard set up, especially that which is attainable under this dispensation.

There are two important reasons for this marked change in the type of piety at Pentecost.

1. The practically completed work of Christ on earth, at least, as our Prophet and Priest, and His entering more fully upon His work as our King. Under former dispensations; up to the

commencement of our Lord's ministry, God revealed himself chiefly, if not solely, through the ministry of angels and men. And this revelation was not so full, explicit, and clear as that made by Jesus Christ. See John i. 17, 18; xv. 15; Hebrews i. 1, 2; ii. 1-4; and other passages. Especially did His revelation of the love of God, made in His ministry, His miracles of mercy, and particularly in His death, draw men in confidence and love to the Father, whom they had previously regarded and served chiefly as their Lawgiver. By His unfolding of the doctrine and work of the Spirit, and the promises of His coming in the fullness and richness of His grace and blessing, especially in John xiv.-xvi., he prepared them for the baptismal and uplifting power of Pentecost.

Besides this fuller revelation, as before intimated, by His atoning work he had removed the obstacles out of the way of a fuller and closer communion between man and God -- the return of the Spirit to His heart. The sacrifice that would "make the conscience perfect" and bring His promised heritage of peace and joy had been made. But this was not enough. "The promise of the Father" must be fulfilled before man's salvation would be full and complete.

2. That promise was redeemed in the abundant gift of the Holy Ghost at Pentecost. That the Spirit was given in much larger measure at that time than he had ever been given before is very plainly taught in both the Old and the New Testament Scriptures. In the prophecies of Ezekiel and Joel is found this "promise of the Father" to which our Lord refers. See Ezekiel xxxvi. 25-27; Joel ii. 28, 29. These prophecies are thought to point to Pentecost. Indeed, Peter quotes the one from Joel and applies it to that eventful occasion.

Certain prophecies of John the Baptist and Jesus point directly to a fuller and richer gift of the Spirit and His glorious baptism at the opening of the new dispensation. And in His wonderful farewell discourse, found in John xiv.-xvi., our Lord plainly and repeatedly promises His coming and glorious work in and for the disciples. There is a very remarkable passage in John vii. 37-39 which throws a flood of light on this subject. The reader will note that in these prophecies and promises the gift of the Spirit under this dispensation is represented as being so abundant and full as to eclipse all His former manifestations. In them God seems almost absolutely to ignore all His previous operations in the minds and lives of men. Through Ezekiel he says, "I will put my Spirit within them," as though he had never, in any measure, possessed man before. Through Joel he says, "I will pour out my Spirit upon all flesh," as though all flesh had not before Pentecost been to any extent the subjects of His enlightening and helping grace.

Jesus promises that he would send the "Comforter" into the world to do a more glorious and helpful work for them than he had ever done before for even His nearest disciples. And especially does he teach in the last passage referred to that after His glorification the Holy Spirit would do a work in them and through them that would far transcend in power and glory anything that he had wrought under any former dispensation; and he teaches that this wonderful work should accompany the "gift of the Holy Ghost," which was soon to follow His ascension and glorification. Indeed, this bestowment of the Spirit at Pentecost was so far to transcend any former like gift of the Father that our Lord calls it "the promise of the Father," as though he had given no other promise to His people. And John would so emphasize this abundant outpouring of the Spirit that he says, "for the Holy Ghost was not yet given" previous to that time. He thus, in the language of hyperbole, so magnifies this richer gift of the Spirit at Pentecost as seemingly to deny that he had ever, in any measure, been

given before. And yet, as all admit, he had, to some extent and in some sense, been in the world all along, as "the true Light which lighteth every man that cometh into the world."

And the fulfillment of these prophecies and redemption of these promises, a record of which is found in the second chapter of Acts, abundantly show that a much larger measure of the Spirit was given at Pentecost than had been vouchsafed to men before. According to this record, His coming seems to have been preceded by a fuller consecration and a wonderful and unusual concert of earnest prayer and expectant faith on the part of the one hundred and twenty disciples. It was heralded by a "sound as of a mighty rushing wind." It was accompanied by the "tongues of fire" that sat on their heads, and the miraculous gift of tongues that was bestowed upon them. It implied the disciples being so filled with the Holy Ghost -- His taking such full possession of them -- as they had never realized before. It brought a purer, brighter, and stronger type of piety, and developed a richer, deeper, fuller, and more thrilling experience of salvation through His grace. His coming and abiding with them involved also the induement of power and the anointing with wisdom for more courageous and efficient service. In a word, by this wonderful gift of the Spirit the apostles and other disciples were lifted from the dispensation of the Son into that of the Holy Ghost. They were richly endowed with all the fruit or graces of that Spirit, saving them from fear and doubt and self, and all else that lifts itself against God and men, and opening up to them a new and brighter career of usefulness and happiness. This is the type of piety open to believers under the dispensation of the Spirit, because of the gift of the Holy Ghost, bestowed upon the Church in His baptismal power at Pentecost

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Chapter 5
THREE TYPES OF PIETY EXIST UNDER THE PRESENT DISPENSATION

1. Because of different degrees of light and grace they existed in different parts of the world in the apostolic age, and do today. The same material sun, during the same year, develops the dwarfed and almost fruitless plant of the frigid zone, the larger, more comely, and more fruitful one of the temperate zone, and the towering, mammoth, and still more fruitful one of the torrid zone. So with the plant of faith and the fruit of righteousness, growing thereon, under the influence of the "Sun of righteousness" in different parts of the world then and now. Under the slanting rays of that Sun, in the dark parts of the earth, the dwarfed plant of faith, that bears the fruit of fear and obedience up to creed, is developed today. Under His directer rays, in more enlightened lands, the larger plant of faith that bears, to some extent, the sweeter fruit of love and peace and joy, is developed. And under the perfectly direct and fructifying rays of that Sun, where a full gospel is preached, the still more vigorous and fruitful plant of faith, on which the rich fruit of love and peace and joy grows to perfection, is developed. Because of the unequal distribution of knowledge and grace, these three spiritual zones, like their natural analogues, may exist and produce this variety of plant and fruit in our day; and for the same reasons they are believed to have existed after Pentecost in different parts of the earth during the apostolic age.

2. For certain reasons these different types of piety are believed to exist in the same country, community, congregation, and family today.

(1) Because of wrong or deficient instruction, defective consecration, or weak faith, many professed Christians are to all intents and purposes living today under the dispensation of the Father. They have been taught, both by precept and example, to serve God chiefly if not solely from the motive of fear. They have not been encouraged to expect the Spirit of adoption and assurance, and His fruit of peace and love and joy. Indeed, they have been led to decry experimental godliness and despise "heart religion." They have been more concerned about the "form" than they have about the power of godliness. As a consequence, the ethical predominates over the spiritual -- the moral over the experimental -- in their experience and lives. They are dominated by the "spirit of bondage to fear," and look more carefully to works than to faith -- to the external than to the internal life. The better and more conscientious of this class "fear God and work righteousness." Like Cornelius, they are devout, prayerful, and charitable. And if no better training or fuller light has come to them -- if they have diligently sought the light and faithfully lived up to what they received -- we dare not deny that they are, like Cornelius, "accepted" with God. There may be many of this class in all Churches, Romish and Protestant, but, for obvious reasons, there are probably more in ritualistic Churches than in others. The earnest, ill-instructed, and fearful penitent, outside the Church, may fall into this class. He is a "servant of God," under the influence of the law, who falls short of gospel light and faith. His experience seems recorded in the seventh chapter of Romans.

(2) There seems to be today a large class of professed Christians very much like those who lived under the dispensation of the Son, during the ministry of our Lord, especially between His resurrection and Pentecost. They have been brought more fully under the influence of the gospel, and have found "peace with God" through faith in our Lord Jesus Christ, to which is added some measure of love and joy. But this peace is often disturbed by doubt and fear. Disquiet and darkness frequently take the place of the light and rest that came at conversion. Joy is not full, and love, especially in the face of temptation, seems mixed with the unChristian tempers or feelings of impatience, anger, malice, envy, etc. They may have longer or shorter seasons of assurance and rest, but the witness of the Spirit is not constant, and their experience of peace is not uniform. human nature -- what seems to be depraved human nature -- often stirs within, and the believer feels that all is not right. It is believed that many, if not quite all, converted people have felt these "motions" of self-will, pride, ill-will, jealousy, and unholy ambition in their hearts. They realize that self too often creeps into their best services and works. And they have mourned and been greatly troubled over these things, and have longed for deliverance. They have experienced a painful sense of weakness, and felt that they did not and could not love God supremely and their fellows unselfishly. While they may have checked and controlled these unholy feelings, and prevented their outward expression in sinful words and deeds, they have realized that all is not right within -- that they were not saved from the feeling of sin. It is feared that the experience and lives of a large proportion of professed Christians do not come up to this standard. Too often they give way to these tempers, and sin in word and deed. They do not have easy and constant victory over self, Satan, and the world. Now, is this the best that there is for the Christian under this glorious dispensation of the Spirit? Does not God's gift of the Holy Ghost bring more to the believer -- the young believer even -- than this? We rejoice to believe and say that it does.

(3) For there is another class, who come up to the higher gospel standard of piety and experience -- the standard reached at Pentecost, and that may be reached by all now. With a clearer revelation of their need and of the provision made in the gospel for fully supplying that need, with a more intelligent and unreserved consecration and a stronger faith, they have appropriated the promise of the Spirit in the fullness and richness of His baptismal and transforming grace -- His cleansing and empowering influences. They have been "filled with" and enjoy the abiding presence and influence of the divine Cleanser, Comforter, Strengtheners, and Anointer. The wonderful prayer of Paul for the Ephesian Church has been answered in their case, and they are "strengthened with might by His Spirit in the inner man"; "Christ dwells in their hearts by faith," having been enthroned there; they are "rooted and grounded in love," "comprehend with all saints what is the breadth and length and depth and height," "know the love of Christ which passeth knowledge," and have been "filled with all the fullness of God." Being thus "filled" and "rooted" and "grounded" and "strengthened" and established in love, they are enabled to "walk after the Spirit" and have "the righteousness of the law" -- the law of supreme and unselfish love, the law of "perfect love" "fulfilled in them." They are thus saved from the impurity, weakness, doubt, fear, and selfishness that characterize to some extent the experience and lives of the other two classes noticed. Their peace and love and joy are profound, full, and "perfect" -- unmixed with their opposites. There is no mixture of doubt, distressing fear, unbelief, envy, impatience, pride, or other evil tempers. They are saved from the feeling of these things, as well as from their outward expression in word and deed.

But is this not an imaginary something, beautiful in theory but never realized in experience and practice? Far from it. We profoundly believe that it has been and is now enjoyed by many, and that it may be by all. It is believed to be the normal standard of experience and life to which God calls us under this glorious dispensation of the Spirit. He would have all, and has provided for having all, who are Christians at all to be "full of faith and the Holy Ghost" and "good works." It is believed to be in His plan that the other two types of piety noticed should be of short duration and transitional in their nature. We are not sure that he would have us stop at all in the second dispensation and type. He may prefer that we should go at a bound from the dispensation of awakening, fear, and repentance into the one of that fullness of the Spirit which brings unmixed light and love and peace. And we are not sure but that in rare cases men do not stop, or at least linger, in the second dispensation or stage of development.

The eleven apostles seem to have lived under all three of these dispensations and had all three of these types of piety. Before their call by the Saviour they were most probably, as "devout men" -- and did Jesus call any other sort? -- under the dispensation of the Father. After their call and under the instruction of their Master, certainly after His resurrection, they passed into the dispensation of the Son. At Pentecost they were carried by a mighty tidal wave of divine influence into that of the Spirit.

Cornelius and Paul seem not have tarried in the second dispensation at all, or at most for only a few hours or days. For Peter seems to have introduced the former into the two higher dispensations at once, and Ananias seems to have conducted the latter through the second within the space of three days. And the father of Methodism, who lingered for a score or more of years in the dispensation of the Father, may, at the time he felt His "heart strangely warmed," have passed through the second into the third dispensation. At any rate, it seems to have been only a few weeks before he, at three o'clock in the morning, after a night of prayer, came to His Pentecost and received a wonderful baptism of the Spirit, filling him with light and love and power. So, no doubt, has it been with others since Wesley's day. Earnest and devout men who, from their awakening, have wanted to see all their need and all their privilege, may have at once appropriated to themselves, by faith, all that is offered to them in the gospel, and have at conversion, or very soon thereafter, come into possession of full salvation. And so may all have done had the internal and external human conditions been the same. The picture drawn in the earlier parts of this chapter is not of what God would have men be, but of what we find them. He has provided better things for both the first and second classes named, and they may at regeneration, or soon thereafter, come into their inheritance. Full salvation is the birthright of all God's servants and children, and they may confidently claim and certainly obtain it when they are born into His family, or very soon thereafter. The reasons why so few, comparatively, at that time claim and come into this blessed inheritance may be particularly noticed in another chapter. It is enough to say at this point that the reasons or obstacles are in them or their instructors, and not in God or His plan. They may be summed up in a lack of knowledge, earnestness, consecration, faith, or all of these things. The word of God has not been rightly interpreted to or by them, or they have failed to receive and improve the light. They may not have received the full truth, or, receiving it, they may have "held it in unrighteousness." The light has been shining for them, the grace has been offered to them, but they have not seen the former nor embraced the latter.

It is believed, however, that there are a few in all Churches who improve this light, perform these conditions, and enjoy this blessing. In some Churches the light, faith, and experience of the few go beyond the creeds, standards, and pulpits of those Churches and the faith and experience of the many. Such creeds, standards, and pulpits belong to the dispensation of the Father or the Son, rather than to that of the Spirit. The glorious work of salvation through faith in the Son, or that of full salvation through faith in the doctrine and work of the Spirit, is obscured in such creeds and pulpits. But, like David, who seems to have climbed to the mountain top and had foregleams of a brighter day, they go ahead of their creeds, and with him sing of the "joy of God's salvation" that fills their souls. Dr. Lovick Pierce tells of a Primitive Baptist lady whose faith and experience went a bow-shot beyond anything dreamed of in the creed and pulpits of her Church, rejoicing in the possession of the fruit of this blessed baptism. Many Baptists, Presbyterians, Quakers, Congregationalists, Episcopalians, Lutherans, and others have in their faith overleaped the creeds and pulpit teaching of their communions, and have claimed and taught the experience of this divine baptism of purity, peace, and power. Such rare and saintly spirits of these Churches as Jonathan Edwards and His wife, James Brainerd Taylor, A. B. Earle, T. C. Upham, Asa Mahan, Charles G. Finney, Professor Tholuck, Frances Ridley Havergal, Hannah Whitall Smith, D. L. Moody, A. B. Simpson, A. J. Gordon, Andrew Murray, John McNeil, F. B. Meyer, J. Wilbur Chapman, M. H. Houston, and many others, have risen superior to their early training and partially or wholly above their creeds and pulpits, and have secured this richer and this Pentecostal higher experience. They call blessing "the rest of faith," "the interior life," "the higher life," "the baptism of the Spirit," "entire" or "permanent sanctification," "the second experience," the "higher grace," "the Christian's secret of a happy life," "the induement of the Spirit," "the Spirit-filled life," "the more abundant life," the "baptism of fire," etc. They may differ on some minor points, especially in the use of terms, but they are substantially agreed on three points: First, that this gift or baptism of the Spirit is, as a rule, if not invariably, subsequent to regeneration, and is instantaneous in its development. Secondly, that it involves a much richer and purer experience, in which the believer is or may be saved from all actual, if not original, sin by being filled with the Spirit of love. Thirdly, that it implies the anointing with wisdom and power for a much more fruitful service. In a word, that it suddenly lifts the believer to a higher plane of activity, usefulness, and enjoyment than the one on which he started at regeneration.

This doctrine having been embodied in the creed and standards of Methodism, and having been given prominence in her pulpits, probably more of that Church than of any other have sought and enjoyed this Pentecostal fullness of salvation. Mr. Wesley says that "a cloud of witnesses" in His day testified to the truth of this doctrine, attested to them by their experience; and since his day hundreds and thousands of our people, among them some of the ablest, most learned, and most saintly of our men and women, have added their testimony to that of the founder, under God, of our Church. Wesley and His colleagues called it "Christian perfection," "entire sanctification," "perfect love," and occasionally the "baptism of the Spirit," or the "second blessing." The last term is a favorite one with a large and growing class of modern Methodists; many others hold on to the terms generally used by Wesley and Fletcher; while a still more conservative class, because of a real or supposed abuse or misinterpretation of such terms, are inclined to use the less objectionable ones of the "baptism" or "gift of the Holy Ghost," the "fullness of the Spirit," being "filled with the Spirit," the "Pentecostal blessing," etc. And candor requires the admission that there is a difference among them, not only as to the use of these terms, but also as to their meaning. There is, too, quite a diversity of opinion as to what is implied in the baptism of the Spirit, or the sanctification of the believer, as well as to the

time and conditions of such work. These different theories will in due time be glanced at, if not fully discussed.

We cannot refrain from giving, as bearing on the lessons of the foregoing chapters, the following extract from a sermon on Acts xix. 2 by the eminent and broadminded Bishop Phillips Brooks, of the Protestant Episcopal Church:

"But here at Pentecost what was there to call out such prodigies? If what we have said is true, was there not certainly enough? It was the coming back of God into man. It was the promise in these typical men of how near God would be to every man henceforth. It was the manifestation of the God Inspirer as distinct from and yet one with the God Creator and God Redeemer. It was primarily the entrance of God into man, and so, in consequence, the entrance of its spirit and full meaning into every truth man could know. It was the blossom-day of humanity, full of the promise of unmeasured fruit. And what that first Whitsunday was to all the world, one certain day comes to any man, the day that the Holy Spirit comes to him. God enters into him and he sees everything with God's vision."

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 6
WERE THE ONE HUNDRED AND TWENTY DISCIPLES
WHOLLY SANCTIFIED AT PENTECOST?

Much may depend on proper answers to the questions: Was the work of sanctification only partial in the case of the one hundred and twenty disciples before they went into that upper room? And did the baptism of the Spirit there received complete that work? It is believed that both of these questions should be answered in the affirmative. And it is proposed in this chapter to show that all three of the things implied in entire sanctification or full salvation -- unreserved consecration, thorough cleansing or healing, and the being filled with the Spirit of love and power -- were involved in their experience when they received "the gift of the Holy Ghost."

Before giving the proof of this it may not be amiss to say that some writers on the subject are disposed to deny both the things implied in the above proposition touching the subjective experience of the disciples -- that they were only partially saved before Pentecost, and that they were fully saved at that time. Indeed, there are several conflicting theories touching this matter, at which we have not space for more than a glance.

1. Some say that these disciples had not been regenerated before Pentecost, but that this work was done for them at that time, not, however, involving entire sanctification in the sense of a complete cleansing and empowering. And they insist that if the apostles and others of the one hundred and twenty were ever entirely saved from depravity in this life it was after Pentecost.

2. Others think that these disciples had been regenerated before Pentecost, and that the fuller gift of the Spirit at that time was chiefly, if not solely, for the working of miracles, or for greater courage and effectiveness in preaching the gospel, and in other ways of witnessing and working for Christ, without, however, any marked change in their experience of personal and subjective salvation.

3. Others believe that these disciples had been regenerated, and that this baptism greatly deepened the work of grace in their hearts, but without thoroughly cleansing or sanctifying them.

4. There are others still who think that these disciples were thoroughly saved or cleansed before Pentecost, and that their baptism only deepened or intensified that internal work, or more fully empowered them for service.

Now, as before stated, it is proposed to show (1) that these one hundred and twenty disciples had been regenerated and were accepted with God before Pentecost; that they -- the apostles at least -- were in the dispensation of the Son, and were enjoying the light, grace, and experience peculiar to that dispensation. (2) That they had not been fully saved from spiritual depravity the feeling of sin

in the heart, at least, up to that time. That they were worldly-minded, ambitious, envious, bigoted, selfish, cowardly, etc., in spirit, if not in practice. That the assurance of the Master that "now ye are clean," previously given them, must have referred to something else than their internal and thorough purification from evil tendencies, which Peter seems to teach occurred at Pentecost. (Acts xv. 9.) Wesley speaks of two kinds of purity. (3) That they were thoroughly cleansed and filled with the Spirit of love and power at Pentecost. (4) That they were so possessed and strengthened by the Spirit as to enable them to keep clean and walk blamelessly before God. (5) That they were so filled, anointed, and empowered by the Spirit as to be much more useful than they were before that time. In proof of this let us,

1. Examine the prophecies relating to and fulfilled at Pentecost. Take the one from Ezekiel xxxvi. 25-27. While this prophecy may have referred primarily, in its reference to temporal blessings, to something that would come to Israel before Pentecost or after their restoration, expositors generally refer its secondary and more important meaning or fulfillment to that day or this dispensation. As so applied it clearly teaches, (1) that the subjects of this gift of the Spirit, the gift here symbolized by sprinkling "clean water," were to be made clean: "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (2) That they would be thoroughly renewed in heart and spirit, having the stony heart taken away: "A new heart also will I give you, and a new spirit will I put within you and I will take away the stony heart out of your flesh, and I will give you a heart of flesh." (3) Their being so possessed of, and influenced or empowered by, the indwelling Spirit that they would be enabled or caused to "walk," continue, in the way of obedience: "And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them." This implies complete salvation.

Now let us consider the words of the prophet in Joel ii 28, 29. That this prophecy was fulfilled at Pentecost is, as we have seen, plainly declared by Peter. It seems to refer more directly to the empowering of the disciples for effective service, as well as the gift of the Spirit to the Gentiles. Joel predicted that the Spirit would be poured out "upon all flesh" -- all nations and peoples, and all classes in these nations -- upon Jews and Gentiles, "old men and young men," "sons and daughters," and handmaidens." And he prophesied of their being empowered for and moved to witness and work for God: "They shall prophesy" -- testify to and preach His truth.

The Rev. Hugh Price Hughes, in His *Essential Christianity*, and the Rev. Thomas Payne, another English writer, in His *Covenant Promise of the Father*, and others, seem inclined, hence, to limit the work of the Holy Spirit at Pentecost to this induement of power, which they call "courage" for that work, or "induement for service," overlooking partially if not wholly, as we think, the Spirit's work of cleansing and filling the soul with love and His other fruit. They do not deny, however, that this latter work may have been done for them at another time. Indeed, Mr. Payne concedes it, and Mr. Price is believed also to hold this view. But they interpret Pentecost in the light of this prophecy alone.

It is believed that they take too narrow a view of this baptism of the Spirit, and for the following reasons: (1) This is only one of the many predictions or promises of the Spirit at Pentecost. And it is quoted by Peter to explain only one phenomenon of that occasion, the one which attracted special attention and provoked uncharitable criticism -- namely, the disciples' prophesying in many tongues.

The ignorant and captious part of the multitude, who heard what appeared to them to be senseless confusion of language, charged the one hundred and twenty with being "drunk with new wine." It was to meet this charge and explain this phenomenon that Peter quoted this prophecy which related to the general gift of the Spirit, the gift to all nations, "tongues," and classes, and the consequent prophesying by representatives of these nations and classes. The work predicted through Ezekiel, which was chiefly subjective, and hence eluded their observation and escaped their criticism, was for that reason not alluded to by Peter. Yet the "cleansing," the giving of a "new heart," and the "putting of the Spirit within them," to "cause" or enable them to keep God's commandments, were just as really included in the fulfillment of Ezekiel's prophecy as was the gift of "tongues" and the spirit of prophecy in that of Joel's.

Hence, at the "Gentile Pentecost," an account of which is given in the tenth of Acts, when this phenomenon did not appear, Peter did not refer particularly to the prophecy of Joel. On the contrary, he says of Christ, who then baptized the Gentiles with the Spirit: "To him gave all the prophets witness, that through His name whosoever believeth in him shall receive remission of sins." Dr. Clarke says that the phrase here translated "remission of sins" means "all that is implied in pardon of sin, destruction of its tyranny, and purification from its pollution"; that "it is wrong to restrict such operations of mercy to pardon alone." Hence, Peter, in explaining this matter to the other apostles, says in Acts xv. 8, 9, "God which knoweth the hearts bare them witness, giving them the Holy Ghost" -- as well as "remission of sins" -- "even as he did unto us; and put no difference between us and them, purifying their hearts by faith," as he had promised through Peter to do for all that should be called. We see then that Peter's quotation from "all the prophets" instead of from Joel exclusively, and His comment on what occurred at this Gentile Pentecost, which he says was like that of the Jews, had no direct reference to the gift of "tongues" and their "courage" for prophesying, but to that which was subjective -- the pardon of sin and the purification of their hearts by faith.

In another Old Testament prophecy concerning Pentecost the same lesson is taught. See Jeremiah xxxi. 31-34, which is quoted and applied to this dispensation in Hebrews viii. 8 -- 12. Here we are taught that the Spirit of love and anointing -- the Spirit to write the law of love in our "inward parts" and our "hearts," and to anoint us so that we might "know" for ourselves God's will -- was given unto them. This experience is also subjective, and has no reference to the gift of tongues or courage apart from the other graces of the Spirit.

The prophecies and promises of the New Testament that relate to Pentecost teach the same lesson. In that remarkable passage found in John vii. 37-39 we are taught that the blessing bestowed at Pentecost was both subjective and objective -- related to the believer's experience as well as to His usefulness: "If any man thirst, let him come unto me and drink." This unquestionably refers to the cleansing and satisfying effect of the water of life that comes from the Spirit to the man who "thirsts" for pardon and purity, love and joy. "He that believeth on me, as the Scripture hath said, out of His belly shall flow rivers of living water." This refers to the streams of saving influence that flow out from the consecrated, Spirit-filled, and grace-empowered soul to refresh and save others. Both these results are said to flow from the gift of the Spirit after the glorification of Christ and at Pentecost: "But this spake he of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified."

The same lesson is taught in the wonderful sermon and prayer of our Lord found in John xiv. -- xvii., to which we invite the reader's most thoughtful consideration. Those profound and pregnant words are universally understood to refer to Pentecost and its results. And the purport of these precepts, promises, and prayers indicates what was realized by the disciples at Pentecost and afterwards, in their experience and labors. In this passage we see that reference is had to both their subjective and objective life -- their experience of salvation and their carrying it to others.

1. They were to receive the Spirit as an abiding Presence and Power -- the Parakletos -- Advocate, Counselor, Guide, Helper, and Comforter: "And I will pray the Father, and he shall give you another Comforter, that he may abide with you forever." "He dwelleth with you, and shall be in you."

2. They were to have the fruit of the Spirit in their hearts. (1) Love -- love from God and to him and men: "As the Father hath loved me, so have I loved you; continue ye in my love. If ye keep my commandments, ye shall abide in my love." "That the love wherewith thou hast loved me may be in them, and I in them." (2) Joy: "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." (3) Peace: "Peace I leave with you, my peace I give unto you." "These things have I spoken unto you, that in me ye might have peace."

3. Union with God and Christ: "I in them and thou in me, that they may be made perfect in one." "At that day [Pentecost] ye shall know that I am in my Father, and ye in me, and I in you."

4. That they might be saved from fear and sorrow: "Let not your heart be troubled, neither let it be afraid." "I will not leave you comfortless" -- orphans.

5. Their sanctification: "Sanctify them through thy truth." Dr. Clarke, in His note on this passage, says: "This word has two meanings: (1) It signifies to consecrate, to separate from earth and common use, and to devote or dedicate to God and His service. (2) It signifies to make holy or pure. The prayer of Christ may be understood in both these senses." Jesus had just said, "They are not of the world, even as I am not of the world," and had just prayed that God would "keep them from the evil" or the evil one. Then he seems in the next verse to pray that they might be cleansed and fitted for the service of God to which they had separated and devoted themselves. Professor Beet takes the same view of this passage. This is Dr. Steele's construction of this prayer. He says: "Sanctify them through thy truth, that is, through faith in the distinctive office and work of the Comforter" -- the truth just spoken to them. Both he and Dr. Clarke translate *hagiazō*, as used in the nineteenth verse and applied to our Lord, to consecrate -- devote to death for their salvation. Sanctification, like baptism, does not mean as much or the same when applied to our Lord as it does when applied to other men. As applied to him it simply means consecration or devotion and empowering, while as applied to them it means in addition purification or a fitting for the service to which they are devoted. Now, this coming into their hearts and lives of a new and mighty Force -- the indwelling Christ and the blessed Comforter; the having of this fullness of joy, this supreme and unselfish love -- loving God and each other as Christ did; this profound and abiding peace; this union with the Father and Christ; this deliverance from fear and sorrow; in a word, this is "sanctification" -- this cleansing and infilling and empowering of the Spirit -- all was to be realized at Pentecost, and referred chiefly to their spiritual and internal life -- their experience of personal salvation and ability to keep the moral law -- and only secondarily to their usefulness. There are other passages in this wonderful body of truth which refer

to what Joel prophesied about. The requirement or assurance of much greater fruitfulness, for the glory of God, and the power to do greater works than our Lord himself had done, because of a closer and more vital union with him as the vine, and the gift of the Spirit of power, because he should "go to the Father," as set forth in the fifteenth chapter, hear on this point. And the wonderful anointing, teaching, and guiding of the Spirit, which they should have after Pentecost, so often here promised, referred largely to the same thing. The two things are united in the case of the apostles and disciples here instructed and prayed for -- internal purity, anointing, and power, which sent out the stream of love, zeal, and abundant usefulness.

Let us for a moment examine the prediction of John the Baptist, touching the work of Pentecost, as it is substantially repeated and endorsed by our Lord. To our mind this prediction is very clear and conclusive on this point of subjective purity, as well as of objective power. This prophecy of John is found first in Matthew iii. 11, and is repeated substantially in Mark i. 8, Luke iii. 16, and Acts i. 5 our Lord and Mark omitting "and with fire." The words of this passage, together with its setting, show that it is a substantial repetition and partial fulfillment of the prophecy found in Malachi iii. Here the prophet predicts the coming of John to prepare the way for Christ's advent and work as the great Baptizer or Purifier of His people. He represents him as purifying and refining them as does a refiner or purifier of silver and gold. He says: "He is like a refiner's fire and like fuller's soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness."

On this passage from Malachi we remark:

1. That the context, being so similar to that of Joel's and John's prophecies, shows that it pointed to Pentecost. This is hardly doubted.

2. The figures used and the plain statements made show conclusively that the work wrought on its subjects was one of purification, fitting them for God's service. (1) The terms applied to our Lord or the Holy Spirit, calling him "a Refiner and Purifier," indicate it. (2) Soap and fire, the material elements used to symbolize the Spirit's work, are both cleansing instrumentalities. (3) The words applied to the process of the Spirit's work indicate the same thing -- "He shall purify the sons of Levi, and purge them as silver and gold." (4) The effect on their lives, fitting them for God's service, indicates the same thing: "That they may offer unto the Lord an offering in righteousness" -- keep His commandments, love him supremely and man unselfishly.

Now let us notice the later prediction of John: "I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire." On this passage we remark:

1. All agree that this prophecy was fulfilled at Pentecost.

2. The term "baptize" clearly indicates that the work wrought on or in the apostles was one of cleansing. (1) The meaning of the term shows it. However much men may differ as to the mode of baptism, they generally agree that it means to purify, as the result of the act, and that the water used in symbolical baptism is designed to represent the purifying effect of the Holy Spirit. Dr. Summers

clearly expresses the matter when he says: "The Hebrew rahats, like its Greek representative baptizo, means to purify." Again, he says: "The word baptism ... as used in the New Testament, properly denotes purification by water." He calls it "the ordinance of purification," and says that "it is emblematical of sanctification." Dr. Broadus calls it "symbol of a new and pure life." Now if water baptism purifies and sanctifies symbolically, the baptism of the Spirit must do the same really and spiritually. (2) The use of the figure of fire clearly indicates that this purification was complete, that this sanctification was entire, that it was just as thorough as is the refining and purifying work of fire on gold and silver, which removes all the dross. Hence Dr. Clarke, in His note on this passage, says: "This represented here under the similitude of fire because he was to illuminate and invigorate the soul, penetrate every part, and assimilate the whole to the image of the God of glory." On a parallel passage he says: "The Holy Ghost and fire do not mean two things, but one -- viz., the Holy Ghost under the similitude of fire -- pervading every part, refining and purifying the whole." ^[3]

It is true that our Lord, in urging His apostles to "tarry at Jerusalem" till they were "indued with power from on high," and in His promise that they should "receive power after that the Holy Ghost should come upon them," probably referred in part to the same things that Joel did -- the power to work miracles and the courage and ability to prophesy and witness for Christ. But he certainly did not intend to teach that this was all that this baptism of power implied. Dr. Clarke's note on Luke xxiv. 49 seems sound and judicious. He says: "The energy of the Holy Ghost was to be communicated to them for three particular purposes. 1. That he might be in them a sanctifying Comforter, fortifying their souls, and bringing to their remembrance whatever Jesus had before spoken to them." This was subjective, and referred to their experience." 2. That their preaching might be accompanied by His demonstration and power to the hearts of their hearers, so that they might believe and be saved." This was objective, and referred to their usefulness." 3. That they might be able to work miracles to confirm their pretensions to a divine mission, and to establish the truth of the doctrines they preached." This, too, is objective, and related to their success in preaching.

Mr. Hughes and others who agree with him should remember that courage, as a fruit of the Spirit, does not exist in the soul apart from His other graces. Hence Peter, in enumerating the elements of character and conditions of success in the believer, puts "virtue," or courage, next to "faith," but he adds "knowledge," "temperance," "patience," "godliness," "brotherly kindness," love to the brotherhood, and "charity," love for all men. It takes all these to make up a rounded, aggressive, and successful Christian minister or layman. And we are sure that under the baptismal and sanctifying power of the Spirit the one hundred and twenty got all these graces of the Spirit at Pentecost. They received and were filled with the Spirit and His undivided fruit. Fire is not so much a symbol of power as it is of purity. And Paul, in 2 Timothy i. 7, reminds us that we need something more than courage to equip us for effective service. He says to that young minister: "God hath not given us the spirit of fear; but of power, and of love, and of a sound mind." There is not only deliverance from "fear" and induement with "power," or courage, but also the possession of zeal, or a passion for souls, and the anointing with a "sound mind," wisdom and holy tact in directing this courage and zeal.

2. For the meaning of Pentecost -- the relation of the gift of the Holy Ghost at that time to sanctification -- let us glance at the record of the fulfillment of these prophecies, found in the Acts. This record shows that these prophecies were substantially if not literally fulfilled. (1) In the gift of

the Spirit that had been promised by the Father. Peter said: "Therefore being by the right hand of God exalted, and having received of the Father the promise of the holy Ghost, he hath shed forth this, which ye now see and hear." (2) Ezekiel's prophecy, "I will put my Spirit within you," and Christ's words, "He shall give you another Comforter," that "shall be in you," were fulfilled: "They were all filled with the Holy Ghost." (3) The baptism of fire came, and they were purified in fulfillment of the prophecies of Ezekiel, Malachi, and John: "And there appeared unto them cloven tongues like as of fire, and it sat upon each of them." And Peter, in Acts xv. 8, 9, teaches that this baptism of the Holy Ghost and fire resulted in "purifying their hearts" -- in cleansing or excluding from them of all that is contrary to love, making that love pure or "perfect" -- a perfectly "new heart." (4) The Spirit of prophecy and power and success, foretold by Joel, by St. John (vii. 39), and by our Lord, took possession of them: "They began to speak with tongues"; "And with great power gave the apostles witness of the resurrection of the Lord Jesus, and great fear was upon them"; "Rivers of living water" flowed out to the three thousand at Pentecost and to many others soon afterwards. If the record shows that the prophecies concerning Pentecost were fulfilled in these particulars, may we not reasonably conclude that they were fulfilled in every other particular? Are we not shut up to the necessity of believing that the apostles were thoroughly "sanctified through the truth" -- fully cleansed from all sin of the heart and life, and perfectly filled with love and joy, peace and power, and were thus fitted for acceptable service and abundant usefulness to which they consecrated themselves in that upper room?

3. The changed lives of the apostles indicate what Pentecost did for them. Before that time, Jesus reproves them for their "unbelief," "doubt," "slowness to believe," and even "hardness of heart" -- Ezekiel's "heart of stone," that had not been fully taken out of them. As before intimated, they were so selfish, ambitious, and worldly of spirit as to call forth our Lord's sharpest reproof. And he had to rebuke their spirit of bigotry, intolerance, and revenge, exhibited toward those who "followed" not with them and the inhospitable Samaritans. They were very cowardly, and forsook him in His hour of trial and greatest need of sympathy.

The marked change in these respects wrought at Pentecost is more clearly seen in the cases of Peter and John, probably the most prominent and conspicuous of the apostles. Before Pentecost, Peter was very human -- self-confident in the absence of danger, but cowardly in its presence. He was going with His Lord to prison and death, but quailed when confronted by a weak Jewish "damsel" and charged with being one of His disciples. And when the charge was repeated by another "maid," he denied with "an oath," to which he added profane "cursing and swearing," to emphasize His third denial. But after Pentecost he was not only ready to confess him, but to suffer shame and death for His sake; and when threatened and commanded to desist from further preaching in His name, he boldly, but humbly and meekly, defied the Roman power and the Jewish Sanhedrin.

John's lack of full salvation showed itself before Pentecost chiefly in a spirit of bigotry and vindictiveness. He forbade the casting out of devils by those who followed not with them, and wanted to call down fire from heaven to consume those who declined to entertain His Lord. After Pentecost, he became the broadminded and great apostle of love, author of the general or catholic epistles of tender affection that bear His name. Peter's special and prominent weakness before Pentecost was fear, or cowardice, while those of John seem to have been narrowness and vindictiveness of spirit. After Pentecost, the most prominent characteristic of Peter was His courage,

while that of John was His breadth and love. And as Peter's courage and John's love were then doubtless made perfect, so we may properly infer were all the other elements of their religious life -- all the other graces of the Spirit in their hearts; they were freed from their opposites.

It may be said that Peter afterwards betrayed this weakness at Antioch, and drew upon himself the rebuke of St. Paul, thus indicating that he was not full saved. (Gal. ii. 11-13.) This act of Peter is in perfect harmony with the theory held by all intelligent and thoughtful men who advocate the doctrine of perfect love, through the baptism of the Spirit. They insist that the thoroughly saved man is the subject of temptation, and that he may yield -- may "be overtaken in a fault " -- and bring himself into condemnation. They hold that neither regeneration nor sanctification destroys His moral freedom, and that he may, hence, backslide or fall at least temporarily. It will be noticed that Peter yielded at His special point of weakness -- "fear," cowardice. He seems to have been constitutionally impulsive, vacillating, and mercurial, not to say cowardly; and being off His guard, Satan got the advantage of him at Antioch, and he yielded. He did not avail himself of the grace that is "sufficient" to "keep us from falling" -- did not walk in the way that was open for His "escape" in this time of temptation. The saintly Fletcher tells us that he, from the same cause -- fear of man -- made two or three temporary lapses. But he, like Peter no doubt did, promptly recovered His lost ground, and we believe afterwards held it.

Nothing in the record indicates that any other one of the eleven apostles, or, indeed, of the one hundred and twenty, was ever "overtaken in a fault" that was inconsistent with "perfect love."

We think then that the prophecies of both the Old and New Testament, which relate to Pentecost, together with the record of their fulfillment at that time, as well as the subsequent lives of those who were the subjects of this wonderful gift of the Holy Ghost, show most conclusively that the one hundred and twenty disciples in that upper room were wholly sanctified by the baptism of the Spirit, which they then and there received. And we are glad to say that we are sustained in this view by Fletcher, Clarke, Watson, and leading Methodist authors generally, down to Drs. Steele and Keen, and others, of our day. Indeed, we hardly know of a respectable Methodist author, who accepts the Wesleyan doctrine of entire sanctification as an instantaneous work of the Spirit, subsequent to regeneration, who does not identify this work with that which was wrought in the one hundred and twenty at Pentecost. And the leading authors outside of Methodism, such as Andrew Murray, of England, and Dr. A. J. Gordon, of America, who insist on an instantaneous work of the Spirit, distinct from and subsequent to regeneration, which they call the "induement of the Spirit," the "baptism of the Holy Ghost," etc., identify this work with what was accomplished at Pentecost. And this second work insisted on by Dr. Gordon and others of that school, as we may see more fully later on, is substantially what Methodists call sanctification, or perfect love.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 7
WHEN AND HOW DOES THE HOLY SPIRIT
EFFECT OUR ENTIRE SANCTIFICATION SINCE PENTECOST?

Are we today ushered into the dispensation of the Spirit, receiving "the gift of the Holy Ghost," being fully saved from sin and depravity at regeneration? or is this work wrought later in life or at death, on certain conditions?

This is the point of divergence for many different and apparently conflicting theories. All admit that the work of sanctification must be done at some time and in some way before the soul can enter heaven. The contention during the last century and the first half of this was chiefly between the Methodists, on the one side, and the Romanists, and especially the Calvinistic Protestants, on the other. The Romanists held, and still hold, that the soul is saved in part at least from depravity and venial sins by the fires of purgatory subsequently to death. The Calvinists held, and very generally still hold, that one is not fully saved from original sin or depravity till death. The Methodist contention was that in regeneration we are wholly saved from the guilt of sin, the necessity for committing actual sin, and partially from depravity or "original sin"; and that subsequently we are wholly saved from this spiritual depravity, or the feeling of sinful tempers, by a special work or baptism of the Spirit, wrought in the soul on the condition of faith. This work they called "entire sanctification," or "perfect love." They taught, too, that this entire cleansing and perfection in love occurred instantaneously, and may come at any time after regeneration. This was the generally accepted Methodist theory and teaching up to near the middle of this century. Since that time, however, there has been marked diversity of sentiment among Methodists, both as to the time and the conditions of this full salvation.

1. There is the theory that we are thoroughly cleansed from sin and "sinwardness" -- fully sanctified -- in regeneration. This was the view of Count Zinzendorf, which was so vigorously opposed by Mr. Wesley. It is by way of reproach called "Zinzendorffianism." The first and most elaborate statements and defenses of this theory that have come under our observation were by the Rev. J. T. Crane, D.D., of the Methodist Episcopal Church, in *Holiness the Birthright of all God's Children* (1874); and *The Problem of Methodism*, by the Rev. J. M. Boland, D.D., of the Methodist Episcopal Church, South (1888). They both reject what is called the "residue theory of regeneration and the second-change theory of sanctification," and hold that the believer is thoroughly sanctified in regeneration. Their writings show both research and ability. Less elaborate productions have come from the pens of the Rev. Drs. C. W. Miller, D. R. McAnally, and J. D. Barbee, and the Rev. Messrs. J. H. Baxter, J. H. Nichols, D. Vance Price, and others, presenting substantially the same view.

2. That we are in a low sense entirely sanctified in regeneration, but that in the higher sense of being saved from all depravity or selfishness it may not be expected while we are in the body. This

is the theory propounded and elaborated with marked ability by the Rev. James Mudge, D.D., of the Methodist Episcopal Church, in His work entitled *Growth in Holiness Toward Perfection, or Progressive Sanctification* (1895). Dr. Mudge holds very nearly the views advocated by the authors named above as to the thoroughness of the work done in regeneration, differing from them chiefly in setting up an ideal standard of holiness, which he calls "entire sanctification in the higher or absolute sense," and which he says cannot be reached until we enter on "another life." He teaches "sanctification up to knowledge," but holds that, as we do not at conversion, and probably never will in this life, know all the evil that is in the profound depths of our souls, we may not be thoroughly saved from it before death. And what Mr. Wesley and other Methodist writers call "sins of infirmity," resulting from physical depravity, Dr. Mudge seems to regard as the outcroppings of selfishness or spiritual depravity.

3. That we are not fully saved from spiritual depravity in regeneration, but that we gradually grow into a state of full salvation or perfect love, reached at or before death, but without experiencing any instantaneous or marked change in our experience, and without knowing when we reach that point of entire sanctification -- "the zero of inbred sin." This seems to be the theory of the Rev. W. F. Tillett, D.D., advocated in a series of admirably written papers in the *Sunday School Magazine* (1896), under the heading of "What We Believe, and Why." Substantially the same view is briefly stated in the Rev. Dr. C. W. Miller's *Conflict of Centuries*. This may be called the theory of gradual sanctification, sometimes called "gradualism." A good number of other intelligent Methodists hold to this or the Crane-Boland theory. There may be slight variations from these three theories among Methodists, but these are thought to be sufficient to show the chief departures from what is known as the old Wesleyan theory of partial sanctification in regeneration, entire sanctification, or complete salvation from spiritual depravity, by a subsequent and instantaneous work of the Spirit, followed by growth in holiness -- sanctification of the life -- toward the ideal perfection of character which we have in the life of Christ, and which we may reach at the resurrection.

Dr. Tillett very clearly states the question at issue in the following words:

"The real question at issue among Methodists concerning sanctification seems to us to be this: Does the Bible teach, and Christian experience confirm, the doctrine that there is, subsequent to regeneration, a second radical and instantaneous work of divine grace within and upon the moral nature of the regenerated believer which must take place before death in order to His complete salvation from all sin? The solution of this, the only real point at issue, will carry along with it the solution of all other important points."

And he is candid enough to add:

"That the primitive and generally recognized 'Wesleyan Methodist doctrine of sanctification' answers this question affirmatively admits of easy and abundant proof, by an appeal to Wesley, Fletcher, Watson, and others."

Dr. Tillett says further:

"An influential and constantly increasing majority of modern Methodists, however, answer this question negatively. They feel that the doctrine of instantaneous sanctification lacks that Scripture proof which alone can justify its being regarded as a part, least of all as an essential part, of the true Bible doctrine of holiness."

At present we only dissent from the statement that "an influential and constantly increasing majority of modern Methodists answer this question negatively." We may notice this statement more fully later on. The Rev. Dr. Daniel Steele, of the Methodist Episcopal Church, in *His Defense of Christian Perfection* (1896), states the matter a little differently. He says:

"The Wesleyan doctrine of evangelical perfection [entire sanctification] is assailed at three special points: its entirety, its instantaneousness, and its certification. These are so related that they stand or fall together."

Dr. Steele, in speaking of the views of the leading and best-known Methodist authors down to the present, adds:

"While our theologians differ on minor points, there is a complete unanimity as to the possibility of instant and entire purification in this life, in answer to a faith fully developed and adequate."

The principal proposition which it is proposed to establish in this and succeeding chapters is substantially the affirmative of the question stated in the first quotation from Dr. Tillett, with a few slight modifications and explanations.

1. The first qualification of his theory which we make is the concession that this thorough cleansing or entire sanctification may, under the most favorable conditions, be simultaneous with regeneration. This concession has often been made. It was made by Mr. Wesley and other fathers of Methodism down to Dr. Summers and others of our day. Dr. Summers says:

"In the new birth the tone, temper, and tendency of our minds are changed -- the current of our feelings is made to run in a different channel, and a capacity to do the will of God is imparted. But the holiness which is then realized is proportioned to our faith. If it be possible before regeneration to discover all the depravity of our nature in its diversified features and operations; if we are made thoroughly sensible of its presence, and are as much concerned for its removal as we are for the pardon of our guilt and the repeal of our condemnation; if, in addition, we have a faith proportional to such repentance, a faith which is not embarrassed by any doubt, but which covers over the vast extent of the broad commandment and the gracious promise of entire sanctification -- we know no reason in the divine economy to prevent the fulfillment of that promise, so that we may be perfectly sanctified in the very moment when we are freely justified. Our faith being free from doubt, our hope would be unmixed with despondency, and our love would be unadulterated with any of the earthly, sensual, or devilish elements, the removal of which is the work of sanctifying grace. We should, indeed, still have to exercise our senses to discern both good and evil -- to avoid the latter and to practice the former -- in order to acquire a confirmed habit of holiness, to grow in grace and in the knowledge of our Lord and Saviour Jesus Christ -- a progression in piety which constitutes the positive perfection of our moral nature.

"But self-knowledge so thorough, and faith so strong and extensive, securing sanctifying grace so pervading, powerful, perfect, are seldom if ever realized before we are justified and born again. There are few 'babes in Christ' who are not measurably 'carnal,' in consequence of the weakness of their faith and the defectiveness of their knowledge (I Cor. iii.), few who are not lacking in their faith, so that while they can say, "Lord, I believe" -- which is, indeed, a good confession, warranting their claim to a filial relation to God -- they have to append the prayer, 'Help thou my unbelief,' which is an unquestionable acknowledgment of imperfection, even in respect of negative holiness. When there is unbelief or doubt, there must be fear, servile fear, and 'he that feareth is not made perfect in love.'"

The Rev. Dr. H. R. Withers, in the Quarterly Review of July, 1894, states our position in the following words:

"I thought all well-informed Christians understood that so far as the plan of divine grace is concerned, so far as the Bible offered anything, it was full, perfect, and finished; but that the insufficiency or imperfection of the matter lay altogether on man's side of the work; no imperfection is in the grace offered by the Bible, but that perfect grace is imperfectly received by us, owing altogether to our weak and imperfect faith. But they likewise hold that men do not generally embrace this generous offer of grace, but, as a rule, make a second act of faith necessary to accomplish the perfect act of cleansing."

The same concession is made by such non-Methodistic writers as Dr. J. Elder Cumming, Dr. A. J. Gordon, the Rev. Andrew Murray, and others of that school, including the Keswick writers generally, who, as Dr. Cumming says, believe "that in addition to the gift of the Spirit received at conversion there is another blessing corresponding in its signs and effects to the blessing received by the apostles at Pentecost -- a blessing to be asked for and expected by Christians still, and to be described in language similar to that employed in the book of Acts."

Further on Dr. Cumming, quoted and endorsed by Dr. Gordon, says:

"I should like to add that it is possible to maintain that God from the first offered to His own people a higher position in this matter than they have generally been able to occupy, in that the fullness of the Spirit was and is offered to each soul at conversion, and that it is only from want of faith that subsequent outpourings of the Holy Ghost became needful."

The Rev. John McNeil, in His Spirit-Filled Life, says:

"As far as God is concerned, there is no reason why this filling should not take place at the hour of conversion -- of the new birth ... but it were a fatal blunder to assert that all men on believing thus receive the Holy Ghost."

For this result at conversion it would seem that the human conditions must be almost ideal. There must be a knowledge or faith that; first, sees clearly all the soul's need, and that, secondly, distinctly sees and fully appropriates all that the gospel offers for our complete salvation. To bring about these conditions one must be taught or learn for himself what the Bible teaches as to His depravity,

pollution, and weakness, as well as to His guilt, together with the fact that full provision is made in the gospel for His thorough cleansing from that pollution, as well as for the full pardon of His guilt, and the gift of a new life. And, in the improvement of His preventive grace and initial life, he must exercise a faith that is full, both subjectively and objectively. His conviction or persuasion must as fully embrace or relate to His need as it does to God's promise. Where such clear insight awakens ardent desire and secures full appropriating faith at conversion, we dare not deny that the Holy Ghost, at that time, takes full possession of the soul and does His perfect work of cleansing, renewal, and empowering. Such [a] soul may by a supreme and intelligent act of faith pass at a bound from the dispensation of the Father into that of the Holy Ghost. The "good-ground" hearer in the parable of the sower, may be of, and represent, this ideal class.

2. The second modification or explanation of Dr. Tillett's proposition relates to the term "radical" which he uses in speaking of the work of sanctification. If he means to say that Mr. Wesley and other fathers of Methodism taught that sanctification is radically different in nature from regeneration, we think he misinterprets them. They taught, and modern Methodists still teach, that regeneration is initial sanctification, and that the latter only deepens and finishes the work begun in the former. Mr. Wesley, in His sermon on "Patience," says:

"Many persons have spoken of the work of sanctification, taking the word in its full sense, as if it were quite of another kind, as if it differed entirely from that which is wrought in justification [regeneration]. But this is a great mistake, and has a tendency to make us undervalue that glorious work ... Love is the sum of Christian sanctification; it is the one kind of holiness which is found only in various degrees, in the believers who are distinguished by St. John into 'little children, young men, and fathers.'"

So Bishop Foster, in His Christian Purity, says:

"It has been the universal teaching of the Church that regeneration is a degree of holiness. That entire sanctification is complete holiness has been as universally the creed of the Church. They are then the same in kind ... Regeneration is sanctification begun but not completed."

But if by "radical" Dr. Tillett simply means that the work of sanctification is a thorough renewal as distinguished from that of regeneration, which is only partial; if he means that this cleansing and renewing work of the Spirit goes to the root of the evil, or the depravity of our nature, removing from the heart all the disease of sin -- "sin that dwelleth in us" -- from which proceed evil thoughts, murders, etc., noted in Matthew xv. 19, and which, when unrestrained, produces such "works of the flesh" as are enumerated in Galatians v. 19-21, then we accept the term with that meaning. Sanctification seems to do for the "thorny-ground" hearer after regeneration -- after the plant of faith springs up in His heart -- what may have been done for the "good-ground" hearer at the time of His regeneration. It seems to remove from the heart the cause or source of backsliding, such as the distracting "cares," the morbid "desire for riches and pleasure," and "other things," which prevent the healthy and rapid development of the plant which bears the fruit of love to God and man. It removes or prevents the feeling of evil or unholy tempers -- tempers that are inconsistent with love, meekness, patience, humility, etc. ^[4]

A word of explanation as to the term "instantaneous." If Dr. Tillett simply means that entire sanctification is instantaneous in the same sense in which regeneration is, then we accept the term as expressing our view of the matter. But it should be remembered that the conditions out of which regenerating faith springs may be, and generally are, gradual in their development, running possibly through days, weeks, months, and even years. But the final act of faith and the work of God in regeneration are both instantaneous. So is it in sanctification. The believer may in a day, a year, or ten years after conversion be gradually brought to the point at which he more fully and intelligently consecrates himself, and, by a strong faith, appropriates the promise of the Spirit in the fullness of His cleansing and strengthening grace. But the act of faith and the coming into His heart of the Spirit, in His baptismal and sanctifying power, are both instantaneous.

The revelation to consciousness of the fact that this work has been wrought in the soul may not, however, in either case, be marked or instantaneous. Indeed, the soul may never know the exact instant at which it was regenerated or fully sanctified. Some of the greatest and most saintly of men could never say definitely when they were born again; yet they, in due time, had meridian evidence of the fact that they had passed from death unto life. And so has it been with men who have come into the richer experience of "perfect love." They may not have been able to fix on the day or the hour of their entire sanctification, yet ere long they became as thoroughly convinced of it as they had previously been of their regeneration. In both these experiences there has been a gradual increase of light from dawn to sunrising, but there was a time in both cases when the sun rose and shed His full and assuring light.

In the case of others there have been what may be called "sudden" conversions and sanctifications, and instantaneous revelations of these facts to consciousness, like that of Paul and the disciples at Pentecost. Like the sun bursting through the rifted cloud, or the opening of the door to a lighted hall, the light has come instantaneously, flooding the mind with assurance and peace.

It is believed that this second work of the Spirit just as really marks an epoch or crisis in the believer's life as does His first work in regeneration -- that the soul's emerging out of the dispensation of the Son into that of the Spirit is just as marked and epochal as is its passage from the dispensation of the Father into that of the Son; and that both are as instantaneous as is a baptism.

4. We would substitute "before or at death" for Dr. Tillett's "before death." It is believed that men who have lived under inferior dispensations, and hence have not realized the necessary conditions for exercising a faith that brings full salvation, will be saved at death from all sinward depravity, just as we believe infants are. We may discuss this point more fully in another chapter, though we may never in this life perfectly understand the rationale of this change at death.

5. If by "all sin" Dr. Tillett means actual or volitional sin, We do not concur with him, for we believe one is saved from that in regeneration -- from its guilt and the necessity for its commission. But if by the term he means what is usually called "original" or "inbred" sin, "sin dwelling in us," "sinwardness, a "bias toward sin," or "sinful feelings," we accept that part of his hypothetical proposition. We do not believe that, as a rule, men are saved from this or these in regeneration.

Now, with these concessions and explanations, we are prepared to answer Dr. Tillett's carefully worded question in the affirmative. And we shall humbly try to establish this proposition by an appeal to both Scripture and experience. Before presenting this proof, however, it may be well to state more specifically what we hope to establish. We may be able to do this more satisfactorily by stating more clearly the opposing theories and the objections to our theory. It is held by the other side:

1. That we are thoroughly saved in regeneration.

2. That the almost universal testimony of experience which seems to contradict this theory, by declaring that certain evils remain in the heart after regeneration, may be accounted for in two ways: (1) That the supposed "remains of the carnal mind" in the heart after regeneration are only the evidences of a struggle between the rectified will and the innocent appetites and propensities pressing upon the will of our purified nature; that it is temptation coming from a thoroughly renewed nature rather than from an impure heart. (2) That if this evil does really exist in the heart after regeneration, it results from backsliding.

3. It is insisted by others that we are not, and cannot be, fully saved from selfishness or spiritual depravity in this life.

4. That if we are made perfect in love before death we reach such a state by a gradual growth in grace, and that we cannot know when we reach it; that neither the Holy Spirit nor consciousness gives clear and unmistakable testimony to the fact.

5. That men's testimony to this experience is "colored" by their theory, and is therefore not very reliable.

6. That this supposed instantaneous and profound second experience or work is only one of many gracious experiences that come to the faithful believer; that he receives many such baptisms of the Spirit without being entirely sanctified; indeed, that no baptism of the Spirit brings entire sanctification before death.

Now we hope to show by proof from Scripture and experience that no one of these positions is tenable. We trust the reader will remember these positions as we proceed with the evidence and argument.

SCRIPTURAL SANCTIFICATION:
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Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 8
SANCTIFICATION
SUBSEQUENT TO REGENERATION AND INSTANTANEOUS
-- SCRIPTURE PROOF --

Our first appeal is to the Bible. Our thesis, as explained in the last chapter, does not require us to prove that no believers are wholly sanctified at regeneration, and that hence a second change must be wrought in all the regenerate to thoroughly save them from sinwardness or depravity, and fit them for heaven. For it was conceded that full provision has been made for complete salvation in conversion, and that this thorough work may be wrought at that time if the human conditions are perfect. It may not be amiss here to restate and emphasize this last noted fact or theory. We again quote from Dr. Withers, who has written very thoughtfully on this subject. He says:

"Scientifically it stands thus: Jesus died, God is satisfied; I believe, the Spirit enters; I am sanctified. But when the sinner comes to reduce that science to practice, we find that he was not sanctified at first. In truth he did not expect it, for he did not clearly comprehend the full force of the definition. He did not know what he needed further than to be forgiven. He felt himself a sinner, and wanted God to forgive him. He did not think about sanctification. He was not far enough advanced in grace to have an opinion on the subject."

Continuing, Dr. Withers well says again:

"So far as the system of grace is concerned, he might have enjoyed the full blessing by a single act of faith. But generally men do not make that step. So universal is the practice of making a second step to stand when we might have stood with one step, that both the Scriptures and the standards, viewing the subject from the practical and not the scientific standpoint, describe it as a second blessing. It is in here between the initial faith, with its accompanying grace, and the perfected faith, with its perfecting grace, that we find the majority of experiences and a numerous class of scriptures.

All, then, that we are required to prove from the Scriptures and experience is that some believers, it may be many or few, are not fully sanctified in regeneration. Our position might be strengthened should it appear that this is generally, if not quite universally, the case with believers.

1. As our first Scripture proof, we cite the case of the apostles at Pentecost. We think it has already been shown in the sixth chapter.

(1) That they had previously been regenerated. They had been "chosen out of the world," and had been sent out to preach the gospel. Jesus had said of them, "They are not of the world, even as I am not of the world," and that their names had been "written in heaven." They seem to have received

a fuller measure of the Spirit when he "breathed on them" and said, "Receive ye the Holy Ghost" an "earnest of Pentecost." He had declared that they were "branches" of himself, "the true vine," and that, in a certain sense, they were "clean" through the word he had spoken unto them -- had at least been cleansed from guilt. Now, if they were vitally related to him by faith, as the branch is to the vine, and if they had been "purged," pruned, or cleansed, in a certain sense, as a condition of their bearing fruit, which they must in some measure have borne, they certainly had been regenerated.

(2) They had not been wholly sanctified -- thoroughly cleansed and renewed in love. As we saw in Chapter 6, they were before Pentecost doubting, unbelieving, worldly, ambitious, and vindictive in spirit. Also that some, if not all of them, were weak, self-seeking, vacillating, and cowardly in disposition, forsaking and denying their Lord in his darkest hour. These things clearly indicate that they had not been made "perfect in love."

(3) They were fully saved, instantaneously sanctified, at Pentecost. First, the prophecies of the Old Testament which predicted thorough cleansing, perfect renewing or healing, and abundant empowering of the disciples, were fulfilled at Pentecost. Secondly, those of the New Testament which promised a baptism of the Holy Ghost and fire, purifying, refining, and invigorating their hearts, were redeemed at the same time. So also were those that related to their being so filled with the Spirit of refreshment and joy and strength that they would send out "rivers of living water" to others. Thirdly, the prayer of our Lord that they should be sanctified through "the truth" and through the Spirit's purifying their hearts by faith, and filling them with a love that was as unselfish as His own, was answered then. Fourthly, the thoroughness and instantaneousness of this work at Pentecost are further indicated by the marked if not radical change that was wrought in the lives of the apostles, and by the suddenness with which the work was done, answering to all the demands of a baptism of fire and power. In addition to the admitted fact that the content of an inspired prophecy or prayer clearly indicates the nature and thoroughness of the work wrought in fulfillment of or answer thereto, when the necessary human conditions exist, the record in Acts shows that such work did come to the apostles at Pentecost. Also that it manifested its completeness in their subsequent lives. For a fuller presentation of this argument the reader is referred to Chapter 6. To our mind this proof seems most conclusive, amounting almost to a demonstration.

2. As our second Scripture proof, we cite the cases of others whose baptism by the Spirit subsequently to Pentecost is recorded in the Acts of the Apostles, some of which are noted by Gordon, McNeil, Steele, and others who have written on this subject. We pass over the case of the three thousand who believed on the day of Pentecost. The record is not clear concerning their experience or as to the extent with which the Holy Ghost came upon them at that time. However, before Peter commenced His sermon they were "devout men," who were most probably in the dispensation of the Father. Although Peter assures them that the promise of the Spirit had been made to them, and that they should on certain conditions "receive the gift of the Holy Ghost," it is not clear that they then received him in the same degree of fullness with which he came upon the one hundred and twenty in the upper room. It is not said that they were on that day "filled with the Holy Ghost"; but the record in Acts iv. 31 indicates that in a few days after Pentecost this blessing came upon them. For the statement in that verse, that after they had "prayed" "they were all filled with the Holy Ghost," seems to include a good part of the multitude of believers "the people" and "their own

company " as well as the one hundred and twenty. See verses 1 and 23. This may have been the Pentecost of the five thousand who were added to the Lord within a few days.

But the cases of others noticed later on are believed by many interpreters to be more clearly in proof.

(1) Take that of the disciples at Samaria, converted under the ministry of Philip, an account of which we have in Acts viii. 5-17. Under this evangelist's preaching, these people are said to have given "heed unto those things which Philip spoke," to have "received the word of God," to have been "baptized in the name of the Lord Jesus," and to have been the subjects of "great joy" because of what Philip said and did in their midst. All this occurred before the apostles came down from Jerusalem to "pray for" and most probably further instruct them, in order that they might "receive the Holy Ghost" in His fullness. They were doubtless regenerate and in the dispensation of the Son before the apostle's coming to induct them into that of the Holy Ghost, at which time they seem to have come into possession of the same measure of the Spirit that was given to the "upper room" disciples.

(2) The case of Cornelius, recorded in the tenth of Acts, has already been noticed. We refer to it again to say that, before he sent for and heard Peter, under whose instruction the "Holy Ghost fell on" him as he did on the disciples at Pentecost, Cornelius was most probably in a regenerate state. At any rate he was "devout," prayerful, charitable, and in a state of acceptance with God. And if he had died before he saw and heard Peter, we are sure that he would have been saved. He lacked the baptism of the Holy Ghost the being filled with the Spirit -- to put him in the same spiritual state with the "upper-room" disciples. This, Peter tells us in Acts xv. 7-9, was done for him at the time indicated in Acts x. in that he was filled with the Holy Ghost and His heart was purified by faith.

(3) We cite the oft-noticed case of the Ephesian disciples, given in Acts xix. 1-7. Now let us note that these men were "disciples" who "believed" on Christ and had been "baptized" with John's baptism. They had most probably been introduced by the Baptist or some other preacher into the dispensation of the Son, and had, hence, been regenerated. But they had not received the Holy Ghost in His fullness, either at their conversion or afterwards. Paul proceeded to instruct them as to their privileges, and to induct them into the dispensation of the Spirit, they being then baptized with the Holy Ghost. For it seems that at the time they believed on Christ and were baptized they were not told of "the gift of the Holy Ghost," and that it was their privilege to receive him in the fullness of His blessing, as is unfortunately the case with most preachers and their congregations in the present day.

As we know but little, if anything, of the subsequent history of those Samaritan, Cornelian, or Ephesian disciples, we cannot determine from that history, as we did in the case of the apostles, what changes were wrought in their experience and lives by the gift or baptism of the Spirit, which came to them after their regeneration. The presumption from the circumstances, however, is that they were substantially if not identically the same with those of the one hundred and twenty in the upper room. And that is the opinion of such interpreters as Drs. Gordon and Steele, Messrs. Murray, Meyer, and others, already referred to.

Dr. Mudge would explain the case of the Ephesian disciples on the theory that they were living under an inferior dispensation and knew only the baptism of John, not having been instructed by a gospel minister as to their privileges under the dispensation of the Spirit, ushered in at Pentecost. But what will he say of the Samaritans, discipled by Philip? Philip was a gospel minister; "full of the Holy Ghost," consciously living under the dispensation of the Spirit, and doubtless preached a full gospel to them. See Acts vi. 3-5. It seems to have been about a year after Pentecost; and he, if not one of the apostles, was most probably one of the one hundred and twenty, or at least of the thousands converted at Pentecost or soon thereafter, and probably lived in or about Jerusalem. And these Samaritans were given Christian rather than John's baptism. But the Holy Ghost had not fallen on them in the fullness of His power. They needed a measure of the Spirit -- some kind of a blessing from him -- which they did not receive when they believed and were baptized under the ministry of Philip. And after the apostles came and "prayed for them," they received it. Mark the difference between these and the Ephesian disciples. (1) They had a better informed preacher. Philip, under the influence of the Spirit with whom he was filled, preached "the things concerning the kingdom of God and the name of Jesus Christ " -- things concerning the dispensation of the Son, if not of the Spirit, called by way of preeminence "the kingdom of God." (2) They were baptized in the name of the Lord Jesus," the same baptism that was given the Ephesians after Paul found them, the latter having received only John's baptism before.

But Dr. Mudge resorts to what he thinks is a better translation of the passage in Acts xix. 2 that of the Revised Version: "Did ye receive the Holy Ghost when ye believed?" He admits that the Authorized Version, "Have ye received the Holy Ghost since ye believed?" would seem to give some sanction to the theory that after conversion a second work, called "receiving the Holy Ghost," is essential to the full equipment of the believer," meaning His full salvation. But Dr. Steele answers this by saying: "Whether we read Acts xix. 2, 'Have ye received the Holy Ghost since ye believed?' as Bengel, Meyer, and others do, or 'when ye believed?' as the Revised Version does, is immaterial. It is evident that the persons addressed as disciples and believers were lacking in some great spiritual blessing necessary to the perfection of their Christian character and to their highest efficiency."

According to the theory which we have propounded -- that one may be fully sanctified in regeneration -- it matters not, as Dr. Steele says, which way we translate the apostle's words. On that theory he might with propriety ask whether they "received the Holy Ghost," in His fullness, at or subsequent to their conversion -- the time when they "believed" unto salvation -- unto pardon and regeneration. Drs. Mudge and Tillett, however, dissent from that view of the matter, the former expressly and the latter by implication or in a general way. Indeed, both of them seem to doubt the identity of the baptism at Pentecost with the work of entire sanctification or perfect love. We are persuaded that neither of these authors attaches the importance to what is called "the baptism," the infilling, or "the gift of the Holy Ghost," that the Scriptures and other learned interpreters of the Word do. They concede that such baptism may mark an important "epoch" in the believer's history, but do not believe that it effects the marked and thorough change in His condition which the advocates of the second-work theory insist is done by that baptism. After discussing the matter somewhat at length, Dr. Mudge says:

"Our conclusion is that all true Christians, when they are born of the Spirit, are filled with the Spirit up to their capacity at that time, are baptized with the Spirit, and may receive the gift of the

Holy Ghost, even the Spirit of adoption or the Spirit of holiness, whereby they cry to God, Father! and are made holy."

Dr. Tillett says:

"Spiritual blessings and baptisms of the Spirit are experiences subsequent to regeneration, which come instantaneously to believers whenever they are needed and sought in faith; but they are not, like regeneration, 'radical' operations of the Spirit within and upon the moral nature."

It will be noticed that, while controverting what we regard as the scriptural theory of the baptism of the Spirit, Drs. Mudge and Tillett, yielding, it is believed, to the force of testimony from Christian experience, if not from Bible teaching, concede nearly or quite all that is claimed by that theory. In referring to the believer's various baptisms of the Spirit, the former says: "for most important of these may perhaps be called the 'second blessing,' counting it, as indeed it is, a very wonderful and precious and stirring epoch in their experience." The latter says: "The blessing which some believers experience subsequent to their regeneration, whether it be a second blessing or 'the second blessing,' certainly marks a mighty change for good in their spiritual lives, and must therefore come from God."

1. They concede that this "most important" baptism is subsequent to regeneration. 2. That it is epochal and "instantaneous" in Christian experience. In another place Dr. Mudge calls it a "crisis." 3. That it "certainly marks a mighty change for good in their spiritual lives," being a "very wonderful and precious and stirring epoch in their experience." On the preceding page Dr. Mudge calls it a "quickening or strengthening or uplifting of the spiritual life." In giving His experience, he says of one of these baptisms, received about three years after His conversion: "It was certainly a memorable hour, a turning point in my life, from which dates a decided change in my experience. I returned to school a different individual. There was no more shirking of duty. I implicitly obeyed whatever I felt to be the orders of God. I bore clear testimony to the full salvation with which God had so wonderfully enriched my soul." And the Doctor tells us that this baptism came from a fuller consecration and an "appropriating faith," and adds: "My steps have been forward from that day in August, 1860, to this" -- it was "permanent."

Where is the sober advocate of the "second-blessing," "second-work," "perfect-love," or "Pentecostal baptism" theory of sanctification, who claims more for it than Dr. Mudge concedes here in His baptism or experience? He calls it a "turning point," a "decided change," and a "full salvation," that made him a "different individual," and "wonderfully enriched His soul," lifting him to and starting him along a higher plane of obedience, on which he has ever since steadily walked. Yet Dr. Mudge fails to see that even this "most important" baptism, though a "full salvation," saves from all spiritual depravity. And Dr. Tillett cannot see that this "mighty change" involves any "radical" operation of the Spirit within and upon the moral nature" of its subject. Nor do we see that this "change" is "radical" except in the sense of the Spirit's removing from the soul the disease, the impurity, the roots of or the bias to and weakness of sin, and His bringing to it perfect health, purity, and power, a work that was begun in regeneration, when the guilt of sin was removed and its power or dominion was broken.

Truth and candor require admissions on our part that may bring Drs. Mudge and Tillett and ourselves nearer together than we seem to be. We concede that, as Dr. Mudge says, "all true Christians, when they are born of the Spirit, are filled with the Spirit up to their capacity [we should say faith] at that time, are baptized with the Spirit, in a certain sense, and receive the gift of the Holy Ghost, even the Spirit of adoption, or the Spirit of holiness, whereby they cry to God, 'Father,' and are made holy" in part. We believe that was to some extent -- up to the measure of their faith -- the experience of the apostles before Pentecost, and of others today before they reach their personal Pentecost. But the apostles were not, and these others are not, in possession of what is called by preeminence "the promise of the Father," "the gift" or "baptism of the Holy Ghost," or what Dr. Mudge calls "the most important" of these gifts or baptisms of the Spirit.

[Transcriber Note: -- Brooks, the author of this work, believed that the heart was cleansed from all unrighteousness in the second work of grace. However, in my opinion, his agreement with Mudge in the following discussion, that "a baptism" of the Holy Ghost can mean "much, more, or most" concedes too much and tends to confuse the various outpourings of the Spirit with the one, all-important "Baptism of the Holy Ghost" wherewith the believer is sanctified wholly. Brooks had done better not to enter into such speculations while attempting to point his readers to the true "Holiness, without which no man shall see the Lord." I leave the following paragraphs that touch on these things, not as good holiness doctrine, but as a sample of some of the theological reasoning of that day. Happily, Brooks does repeatedly quote from the testimonies of Daniel Steele, which shine forth in this discussion like the noon-day sun in revealing the true, sin-consuming, second work of grace, Baptism of the Holy Ghost. -- DVM]

And we agree with Dr. Mudge that "a baptism of the Holy Ghost, as the words are used now -- that is, a quickening, or strengthening, or uplifting of the spiritual life -- may be a very great thing or a comparatively small thing, something permanent or something evanescent, according to circumstances." Also, that "being filled with the Holy Ghost may mean much or more or most." And we are also inclined to accept the theory of Dr. Steele, that there are three kinds of baptism or fullness of the Spirit -- the "ecstatic" or "emotional" fullness, the "charismatic" or "prophetic" fullness, and the "ethical" or "moral" fullness -- "the fullness of righteousness."

1. The first of these -- the "emotional" fullness -- may be realized in regeneration, and, as Dr. Steele says, "may temporarily conceal, but does not remove, the evils of the heart," being, as Dr. Mudge states, "evanescent" and leaving no permanent moral effect. This is what Mr. Fletcher thinks was realized in case of most of the multitude at Pentecost. While he concedes that some or many of them may have been made perfect in love, he thinks that some, if not most of them, "may have had the imperfection of their love only covered over by a land flood [freshet] of peace and joy in believing." Mr. Wesley speaks of those who at conversion felt no sin in the heart and concluded, hence, that there was none, but who were soon undeceived. And this seems to be the case with many of the present day at their conversion, or at other marked periods in their history subsequent thereto. They feel nothing but love at the time -- seem to be on a higher spiritual plane -- but soon after their conversion or reconsecration they or others see their mistake. It was only an "emotional" fullness.

2. The second kind, or "charismatic" fullness, is an extraordinary gift of the Spirit, which seems sometimes to be bestowed on unconverted men like Balaam, and some of whom our Lord speaks in

Matthew vii. 21-23, and to whom Paul refers in I Corinthians xiii. 2, as well as men of modern times, who, at least, seem to have a large degree of evangelistic power -- ability to reach others -- but who have not themselves been reached by the saving grace of the gospel. This gift may also come to converted men whose salvation is comparatively superficial, or, at least, is not complete, but who seem to have on them the "burden of souls," and who have a good degree of, at least, apparent success in winning them to Christ. How often is this the case with preachers and laymen, who are very zealous for the salvation of others, but who feel before, during, and after the revival that their own experience is not entirely satisfactory. This gift may also and very especially come to the believer who has been profoundly and thoroughly saved, giving great power and success to His efforts to save others.

3. Of the third kind, or "ethical" fullness of the Spirit, Dr. Steele well says that it "must imply entire sanctification -- the permanent gracious presence in the soul of the Holy Spirit, in His fullness, not as an extraordinary gift, but as a Person having the right of way through soul and body, having the keys to even the Highest rooms, illuminating every closet and pervading every crevice of the nature, filling the entire being with holy love. This we may call the ethical fullness, or the fullness of righteousness, to distinguish it from the ecstatic and the charismatic fullness. 'Blessed are they that hunger and thirst after righteousness, for they shall be filled.'"

Facts seem to indicate that the sanctified believer may have the fullness of the Spirit in only one or in all three of these senses -- at least not have the first two in large measure. He may receive the "ethical" fullness without much accompanying emotion or a very large bestowment of the gift of prophecy or talent for usefulness; or he may have all three of these gifts come to him in abundant measure at the hour when "the promise of the Father" is fulfilled in him by "the baptism of the Holy Ghost."

Dr. Mudge seems right, then, in saying that "a baptism with the Holy Ghost ... may be a very great thing or a comparatively small thing, something permanent or something evanescent, according to circumstances." Also, that "being 'filled with the Holy Ghost' may mean much or more or most." Both an "emotional" and a "charismatic" fullness may be "a comparatively small thing," and both of them may be "evanescent," while an "ethical" fullness is a "very great thing," and may be "something permanent." And this "ethical" work of the Spirit "may mean much or more or most" under different dispensations and to different individuals under the same dispensation. It meant "much" to Job, "more" to the apostles before Pentecost, and "most" to them afterwards. It may have meant "much" to the twelve Ephesian disciples before they received John's baptism, and "more" after that, and "most" when Paul, twenty years after Pentecost, "prayed for them" and "they received the Holy Ghost" in still greater fullness. And so it may be today with different individuals under varying circumstances, and of the same individual at different periods in His history.

Dr. Mudge not only doubts whether Cornelius and those Ephesian disciples were at the times referred to the subjects of entire sanctification, in the Wesleyan meaning of that term, but he entertains the same doubt concerning the apostles and others of the one hundred and twenty at Pentecost. He would explain the great change wrought in and upon them by the fact of their passing from a lower dispensation into that of the Spirit, in harmony with the theory propounded and elaborated in some of the early chapters of this book. The chief, if not the only, difference between

his theory and ours seems to be that he does not admit that the Spirit, under this dispensation, saves the believer from all selfishness -- from all that kind of depravity which is contrary to or inconsistent with perfect, pure, or unmixed love, while we insist that this ethical baptism or fullness of the Spirit did at Pentecost and does now, on condition of consecration and faith, purify the believer from all this. And we think Dr. Mudge is unfortunate in adducing the recorded experience of Dr. Steele in support of His theory. After discussing the case of the apostles and citing the experience of Mr. Wesley, he says:

"A strikingly similar case has occurred in more recent days -- that of the distinguished author and theological teacher, the Rev. Daniel Steele, D.D. In November, 1870, he, being at that time professor at Genesee College, tells us that, 'after an earnest and persistent struggle, he entered into a spiritual enlightenment entirely inconceivable before, a permanent spiritual exaltation and fullness.' As to His previous life, he says: 'My experience was never marked. I never could tell the day of my conversion ... Hence my utterances have been feeble and destitute of power ... I will not dwell on the unpleasant theme of a ministry of twenty years almost fruitless in conversions, through a lack of the unction from the Holy One ... The Holy Spirit, though formally acknowledged and invoked, was practically ignored ... I believe myself to have been in the pre-Pentecostal state ... I believe that I dwelt a long time in the dispensation of the Father, a shorter period in that of the Son, and that now at length, by the grace of God, I have entered that of the Holy Ghost. In the first period I enjoyed the first element of the kingdom, righteousness or justification -- dikaisoyne -- an act of the Father; in the second place, the legacy of the risen Jesus; and in the third, joy, the endowment of the Holy Ghost."

Dr. Mudge would explain Dr. Steele's professed experience of entire sanctification, as a second work, realized subsequent to regeneration, on the theory that conversion is more thorough and involves the gift of a larger measure of the Spirit under some circumstances than it is and does under others, a fact that is cheerfully conceded. In other words, that when Dr. Steele "entered into a spiritual enlightenment entirely inconceivable before" he simply came into the dispensation of the Spirit, and was only more thoroughly regenerated and received more fully the witness of the Spirit, without being saved from all selfishness or depravity. We admit that Dr. Steele only then came fully into the dispensation of the Spirit, but we deny Dr. Mudge's inference therefrom. For we think that an analysis of Dr. Steele's experience, quoted above and given elsewhere in His writings, will show that it tends to establish rather than disprove our theory as to the character of the work wrought at Pentecost, and at Ephesus, twenty years later.

1. Dr. Mudge seems to think that Dr. Steele's "pre-Pentecostal" experience was below the ordinary or average experience of the believer under this dispensation, and that his ministry was less fruitful than the average, while this second or third experience only brought him up to that average. But Dr. Steele says that while in the dispensation of the Son he had the "peace" which is "the legacy of the risen Jesus." And four years later, in speaking of that experience, he says: "I loved Jesus, studied His character with increasing admiration, and preached him with delight." He had some measure of "peace," "love," and "delight" in His service. Can the average Christian, who doubts Dr. Steele's theory of "perfect love," claim more for his own experience? What Dr. Steele did mourn over was a "void" or "vacuum" in his nature, the "fractional" or imperfect quality of his "love," and a lack of "power" in his preaching.

2. What Dr. Mudge thinks was simply or chiefly Dr. Steele's receiving the witness of the Spirit, the latter calls "a permanent spiritual exaltation and fullness." This fullness seems, from other statements made later on, to have been threefold -- "ecstatic," "charismatic," and "ethical," especially the last. For he had "joy" and "power in preaching, while the "vacuum in His soul was filled with a love that was "perfect." Four years later he said:

"He [the Spirit] has unlocked every apartment of my being, and filled and flooded them all with the light of His radiant presence. The vacuum has become a plenum ... O the indescribable sweetness of this perfect love, after many years of love painfully imperfect and divided! What that void within was, what that untouched core of my being -- whether it was selfishness, unbelief, original or inbred sin -- I leave to the theologians to discuss. I aver that it was something very uncomfortable. Praise the Lord Jesus, it is gone, never to return. Joy did not go with it, but stays behind it. The Man of Calvary, the Son of God, treads all the avenues of my soul, filling its emptiness, melting its hardness, cleansing its impurity, and pouring upon my head 'the blessed unction from above,' comfort, life, and fire of love."

One year later he says:

"Another reason why continued testimonies to the mighty Healer of my soul are demanded is because each successive year demonstrates more and more fully the completeness and permanence of the cure. Time magnifies the keeping power of Christ."

Another year later, the seventh anniversary of His entering into this "spiritual exaltation and fullness," he says:

"The chief characteristic of the seven past years of my Christian life is soul-rest, running through every day and hour like a little golden thread. 'For we which have believed do enter into rest.'"

Does this look like his was merely a more thorough conversion, which brought him only or chiefly a clearer witness of the Spirit? Such witness it did indeed bring, but that was only an accompaniment of that "exaltation," "fullness," "rest," and "perfect love" that came with it. Dr. Steele thus speaks of that witness:

"How changed is all this now, 'through the full assurance of understanding, the full assurance of faith, the full assurance of hope,' the contents of which are that I am now and wholly forever the Lord's! This assurance has not been interrupted for one moment for five years."

Two years later Dr. Steele, in speaking of his experience, calls it:

"Salvation from doubt, the disturber of the soul's peace. This is an element [not all of it] of the uninterrupted Sabbath of love made perfect, and it differs from the ordinary witness of the Spirit in two particulars -- it is abiding and not intermittent, and it attests purity as well as pardon."

That this blessing was bestowed on Dr. Steele after he came into the dispensation of the Son, and had received the witness of his adoption as a son, is proved by what he says of his experience before

that time. In a letter to the writer, dated 10 February, 1898, Dr. Steele, referring to that experience, says: "I am sure that I was regenerated and had the witness of the Spirit intermittently during twenty-eight years, and the last year was conscious of a larger growth in spirituality." He was not then, by the way, in a backslidden state when this blessing came. In the same letter, referring to his post-Pentecostal experience, given in his Mile-Stone Papers and quoted above, Dr. Steele says that "it continues the same up to date" -- "soul-rest running through every day and hour," his "assurance not having been interrupted for one moment" in twenty-seven years.

And Dr. Steele goes on year after year down to the present, as we see, bearing this testimony to the thoroughness of the work wrought in His soul twenty-seven years ago, completely saving him from spiritual depravity, and filling him with pure, unmixed "perfect love," as well as giving him the "abiding" witness of the Spirit. And he is not what might be called a "swift" or partial witness, but rather a prejudiced and unwilling one. For he once rejected and opposed this theory. And, as an intelligent and cultivated witness, he ought to be as well qualified for interpreting and applying his own experience as Dr. Mudge is. And that experience, as given and interpreted by himself, tends most strongly to confirm, rather than disprove, the theory that the one hundred and twenty at Pentecost, as well as Cornelius, the Samaritans, Ephesians, and others noticed, were fully sanctified by the "ethical" fullness or baptism of the Spirit, which they received when ushered into the dispensation of the Holy Ghost. While the record is not so full and clear in the case of the disciples at Samaria and Ephesus as it is in that of the apostles at Pentecost, yet the general fact that their avowal of faith in Christ, against all their traditions and prejudices, and in the face of persecution for His sake, indicates a degree of surrender, consecration, and faith that would make them ready and fitted for receiving God's full blessing.

In a former chapter we said that this view of the effect produced by the Pentecostal baptism was and is held by leading Methodist authors and others. We content ourselves with an extract from the Rev. Richard Watson, who is still regarded by many as the ablest divine that Methodism has ever produced. In one of His sermons on this subject, he says:

"We should greatly narrow our view of the subject if we confined the effects of these operations of the Holy Spirit merely to His miraculous gifts. That which the apostles received in addition was infinitely more valuable than these gifts, however important they were to the success of their public ministry. The visible tongues of fire were only emblems of what passed within. It was indeed a baptism of fire to them. What new creatures did they now become! They were raised from earthliness to spirituality. Their gross conceptions of the kingdom of Christ were purged away. The bright flame irradiated their dim eyes to perceive the true and full meaning of the sacred Scriptures, kindled the ardor of an unquenchable love to Christ, and transformed them into bright reflections of His own purity. They came together the sincere, but timid and partially enlightened, followers of Christ; and they departed full of light, power, and love."

If, as Mr. Watson says, "it was indeed a baptism of fire to them," and "kindled the ardor of an unquenchable love to Christ, and transformed them into bright reflections of His purity," filling them with "light and power and love," they must have been fully saved -- entirely sanctified.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 9

**SANCTIFICATION SUBSEQUENT TO REGENERATION AND INSTANTANEOUS
-- SCRIPTURE PROOF CONTINUED --**

Having considered somewhat the proof of this proposition that comes to us from the Acts of the Apostles --the record of the work of those godly men in founding and organizing the Church -- we now turn to the Epistles which they wrote to those churches touching their privileges and duties and the means and conditions of their spiritual development -- their establishment in faith and holiness.

Before doing so, however, we call attention to some very suggestive observations of the Rev. Daniel Steele, D.D., S.T.D., on "the tense readings of the Greek New Testament." Dr. Steele ranks very high as a Greek scholar, having been professor of New Testament Greek in the Theological Department of Boston University, besides filling two other theological chairs in that institution and professorships in two other universities. He has been called "the Fletcher of America," because of His ability, scholarship, and piety. In quoting him, Dr. Mudge calls him "the distinguished author and theological teacher." Dr. Steele says:

"In this age of astonishing scientific progress, when the microscope applied to living tissues reveals whole continents of evidences of design in bioplastic life and marvelously strengthens theism in its debate with atheism, we have applied the same instrument to the Greek Testament, in the aid of exegesis in the interest of disputed truths, and for the refutation of certain doctrinal errors. Our microscope will be directed to a long-neglected field of research, the Greek tenses, not for the purpose of discovering new truths, but for the confirmation and clear elucidation of verities as old as Revelation.

"In the field of exegetics the late advance has been in the most searching grammatical analysis, attending to the accents, the particles, the tenses, and the emphatic order of the words. This results from the greater accuracy of modern scholarship. Most of our standard commentaries were written by annotators trained to disregard the minutiae of the Greek language. But Dean Alford, Bishop Ellicott, and other late sacred scholars enrich their notes with gems of truth discovered by applying the microscope of modern learning. They call frequent attention to the tenses as conveying important truth. Recent Greek Testament grammarians, such as Winer and the younger Buttmann, indignantly rebuke the blindness of the old annotators to the value of the tenses. Says Winer, the highest authority in the grammar of the Greek Testament: 'In regard to the tenses of the verb, Greek Testament grammarians and expositors have exhibited very great misapprehensions. In general, the tenses are employed with exactly the same accuracy as in Greek authors.'"

Dr. Steele continues:

"That the English scholar may understand our argument and our illustrations, we give the following definitions: The present tense denotes what is now going on, and indicates a continuous, repeated, or habitual action, as, 'I am writing.' The imperfect denotes the same continuity or repetition in the past, as, 'I was writing.' 'The aorist indicative,' says Goodwin, 'expresses the simple momentary occurrence of an action in past tense, as, 'I wrote.'" The perfect denotes an action as already finished at the present time, as, 'I have written;' my writing is just now finished ... The chief peculiarity lies in the aorist. We have in the English no tense like it. Except in the indicative it is timeless, and in all the moods indicates what Kreuger styles 'singleness of act.'"

Dr. Steele fortifies His position by the following quotations from Buttman's New Testament Grammar:

"The established distinction between the aorist as a purely narrative tense [expressing something momentary], and the imperfect as a descriptive tense [expressing something contemporaneous or continuous], holds in all its force in the New Testament. Says Winer: 'Nowhere in the New Testament does the aorist express what is wont to be [a continuous process that has been or is still going on.'"

In applying these principles of grammar to the Greek New Testament, Dr. Steele says:

"1. All exhortations to prayer and spiritual endeavor in the resistance of temptations are usually expressed in the present tense, which strongly indicates persistence [a continuance of the course, or a repetition of the act].

2. The next fact that impresses us in our investigation is the absence of the aorist and the presence of the present tense -- whenever the conditions of final salvation are stated [these conditions being continuous, and extending through probation.]

3. But when we come to consider the work of purification in the believer's soul by the power of the Holy Spirit, both in the new birth and in entire sanctification, we find that the aorist is almost uniformly used. This tense, according to the best New Testament grammarians, never indicates a continuous, habitual or repeated act [as in the process of growth], but one which is momentary, and done once for all [as in a baptism]."

After noting four classes of texts where there is real or apparent exception to this rule -- where the aorist may "imply a state and not an isolated act" -- Dr. Steele says:

"The aorists of verbs denoting sanctification and perfection [perfect love], quoted in this essay belong to no one of these exceptional classes."

Dr. Steele closes this chapter with the following words:

"We have looked in vain to find one of these verbs in the imperfect tense when individuals are spoken of. The verb *hagiazō*, to sanctify, is always aorist or perfect. See Acts xx 32; xxvi. 18; Romans xv. 16; I Corinthians i. 2; 2 Timothy ii. 21; Hebrews x. 10, 29; Jude 1. The same may be said of the verbs *katharizō* and *hagiazō*, to purify. Our inference is that the energy of the Holy Spirit in the work of entire sanctification, however long the preparation, is put forth at a stroke by a momentary act. This is corroborated by the universal testimony of those who have experienced this grace.

This seems to be a very important point, which bears directly on the instantaneousness of the work of sanctification. For the theory we are combating assumes that there are "no notes of time" -- no intimations of the momentary completion of the work of sanctification -- in the passages usually quoted to prove a second and instantaneous work of cleansing and empowering. It assumes that these passages, especially in the Epistles, contain nothing that shows an instantaneous work in sanctification, as distinguished from regeneration, or from a gradual growth in grace, as a continuous process up to entire sanctification. If the words translated "sanctify" and purify, when applied to individuals, are never in the imperfect tense, thus indicating an unfinished or continued process, but are always in the aorist or perfect tense, thus indicating a momentary or finished work, this sanctification or purification must be instantaneous.

The general development, maturing or perfecting of the life and character, made pure and comparatively strong by this act of the Spirit, is quite another thing. We do not speak of the gradual baptism of a believer, or the gradual healing of a paralytic, but always think of these acts as instantaneous and finished ones, while the better life which follows these acts may be continually growing, expanding, and improving. As illustrating this difference let us examine a few passages of Scripture. Though not in the Epistles, let us take John xvii. 17 "Sanctify them through thy truth." On this passage Dr. Steele says:

"Sanctify (aorist, imperative) them once for all through thy truth, that is, through faith in the distinctive office and work of the Comforter ... Says Winer: 'In the New Testament the obvious distinction between the imperative aorist -- as sanctify, above -- and the imperative present is uniformly maintained. The imperative aorist denotes an action that is either rapidly completed and transient, or viewed as occurring but once.'"

Now, here, as we have seen, the term sanctify used by our Lord in this prayer is in the imperative aorist, and must refer to "either a rapidly completed and transient" action or one that "occurs but once," like a baptism. Then the sanctification for which he prayed must have been instantaneous. And that it implied something more than "separation and consecration" -- man's work -- is evidenced by the fact that God was asked to do this work for him. The holy lives which the apostles subsequently lived resulted from this instantaneous work of cleansing and empowering.

Now let us consider one or two things which Paul says to the church at Corinth, which he organized, and to which he wrote two long Epistles. We approach two passages about which a great deal has been written on both sides of this question -- I Cor. iii. 1-4 and 2 Cor. vii. 1. In the first of

these Paul is believed to teach that men are not, or at least may not, be thoroughly saved from "carnality," "filthiness of the flesh and spirit," spiritual depravity, etc., in regeneration. In the second he is believed to teach how and when we may be saved from it or them.

After reading and rereading what Drs. Crane, Boland, Tillett, and others have written to break the force of Mr. Wesley's construction of this passage, we are still inclined to believe that he was substantially correct in His interpretation, and for the following reasons:

1. These Corinthians were Christians. Paul calls them "brethren" and "babes in Christ." He says that he had "fed" them "with milk" -- "the sincere milk of the word" -- and that this was still the proper food for them. They had then been born again and were still alive spiritually. For unborn or dead "babes" are not "fed with milk."

2. This weak condition of babyhood seems not to have resulted from backsliding, as is suggested by Drs. Crane and Boland, but rather from a lack of development or of the infusion of divine strength into their souls. For Paul teaches that they had never been strong and free from carnality: "For hitherto ye have not been able to bear it." The term "hitherto" covers all their history since their conversion, and shows that they had been weak and carnal from the first, and not as the result of backsliding. Hence he adds, "For ye are yet carnal." If he had meant to charge them with backsliding, would he not have said, "Ye have again become carnal."?

The truth seems to be that they had been born again -- had had some measure of life, "the divine nature," imparted to them -- but as it was with the "thorny ground hearers," that new life or nature did not fully dominate their old or nature. Rather, that the latter largely dominated or was at least mixed with the former, and found expression in feelings if not in words of "envy," "strife," "divisions," etc. Observation shows that too often, if not generally, after the "freshet" of love and joy -- the "emotional fullness" -- that overflows the soul at conversion subsides, the "carnal" nature shows its presence still, and often finds such expression as it did at Corinth. And all observing men must admit that because of differences in human conditions a much more vigorous life -- much more of the divine nature -- seems given to some men at conversion than what comes to others. Dr. Mudge takes this view, and puts the Wesleyan construction on this passage.

But suppose they had backslidden, such result most probably proceeded from the fact that they had not been fully disciplined -- had not been baptized with, or filled and strengthened and established by, the Holy Spirit, and were hence, in the pre-Pentecostal state, like the weak and wavering apostles before Pentecost. Paul in these Epistles instructs them, sets before them their privileges, gives them a bright picture of "perfect love" in the thirteenth chapter of this Epistle, and in the sixth and seventh chapters of His second Epistle intimates how this result, perfect love, may be brought about.

We now glance at 2 Corinthians vii. 1. Here is Dr. Steele's note:

"Let us cleanse [aorist] ourselves at a stroke from every filthiness of the flesh and spirit, perfecting [present] holiness in the fear of the Lord. If Paul had been exhorting to a gradual inward cleansing, he would certainly have used the present tense ... Cleansing is here viewed as a human work, inasmuch as our application of the purifying power is by faith, just as we are to 'make ourselves new

hearts' by availing ourselves of the regenerating Spirit. Paul uses the adhortative form, 'let us cleanse,' instead of the exhortatory form, 'cleanse ye,' simply to soften the command by including himself.

"The doctrine of this passage is that the faith which appropriates the Sanctifier is a momentary, act, lifting the soul out of all outward or carnal, and inward or spiritual, sin. Had the process of sanctification been like washing a mud statue -- a continuous and never completed work, as some teach -- Paul would not have failed to express this idea by using the present tense, 'Let us be continually cleansing,' etc. While the Wesleyan doctrine of instantaneous sanctification is taught by the aorist tense in this verse, the seemingly paradoxical Wesleyan doctrine of progressive sanctification is also taught by the present participle, 'perfecting holiness,' etc. This word ['perfecting'] in this passage is defined in Bagster's Greek Testament Lexicon thus, 'to carry into practice,' 'to realize.' The perfect inward cleansing instantaneously wrought by the Holy Spirit through faith is to be constantly and progressively carried forward into all the acts of daily life, as the moral discrimination becomes more and more acute with the increase of knowledge."

That is the cleansing or healing process -- the subjective work -- is instantaneously wrought by a baptism, while the life of holiness proceeding therefrom grows and improves as knowledge and skill increase.

Take 2 Timothy ii. 21: "If a man therefore purge himself from these, he shall be a vessel unto honor, sanctified, and meet for the Master's use, and prepared unto every good As Dr. Steele suggests, "purge" here is in the aorist tense, and expresses a definite and momentary act, while "sanctified" and "prepared" are in the perfect tense, implying the permanent and finished result of the one act of purging, by which we are made or are fitted for use or service. And the doing "every good work" is the stream or life of holiness, proceeding from the completed process of purging or cleansing, and which may continually afterwards enlarge and grow.

Take the oft-quoted passage in I Thessalonians v. 23. On this passage Dr. Steele has the following:

"And the very God of peace, once for all, sanctify [aorist] you wholly, and your whole spirit, and soul, and body be preserved [initial aorist, to mark the beginning in the heart of the power that keeps the believer]. The nicety of Paul's grammatical knowledge is seen in verse 2: 'Brethren, pray [present] for us. Greet [aorist] all the brethren with a holy kiss.' The praying was to be continuous, the kissing momentary."

We would stress the teaching of Paul in this well-known passage. Notwithstanding the repeated efforts to break its force in support of the theory of instantaneous and entire sanctification, subsequent to regeneration, we insist that it clearly sustains this theory, and for the following reasons:

1. These Thessalonians had been regenerated, were already the subjects of a partial sanctification. Paul had said to them: "We give thanks to God always for you all, making mention of you in our

prayers; remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ."

2. There is not the slightest intimation that their having backslidden is the reason for the prayer of the text, as may have been the case with his prayer for "the churches of Galatia." On the contrary, he greatly rejoices in their faithfulness and steadfastness, after having sent Timotheus to see if they did "stand fast in the Lord," if they had kept from backsliding. After the latter reported to the apostle, he commended them most highly, as worthy examples for others, without giving the slightest intimation of any thing wrong in their spirit or lives. Bishop Hendrix says that Paul "has nothing but commendation in His first Epistle to them."

3. Yet he wanted to "perfect that which was lacking in their faith," and prayed that God would "sanctify" them "wholly," that their "faith" might be made "perfect" -- be freed from mixture of unbelief, and that they might be so established in love, so freed from every antagonistic feeling or temper, as to be "preserved blameless" in heart and life, in "spirit and soul and body," "unto the coming of our Lord Jesus Christ."

4. What was implied in this complete sanctification? (1) Was it merely an act of fuller "separation from the world" and "self consecration" to God? In addition to this, it was evidently a more thorough work of God wrought in and upon man's moral or spiritual nature. "The very God of peace Himself sanctify you wholly" is the language of the prayer. By grace man consecrates himself to His service, but God, by the power of His Spirit, fits him for that service and preserves him in it so long as he remains fully consecrated and trustful. (2) Was this prayer for an entire sanctification which results from a series of God's gifts of the Spirit, promoting a gradual growth into this grace? On the contrary, as already seen, the aorist indicates that this work was completed by a momentary act, one mighty baptism of the Spirit, to be followed by a "blameless" life proceeding therefrom -- a life that might expand indefinitely.

(3) The terms "wholly," "whole spirit, and soul and body," and indicate the completeness of this work, even salvation from all spiritual depravity. The assurance of God's faithfulness in doing this work indicates its certainty, when the human conditions are favorable, while the "blameless" life that follows shows that this thorough work may be wrought before death, and be permanent.

Now let us look at Paul's teaching in the epistle to the Ephesians, written to that church some nine years after he found those twelve disciples there who had not received "the Holy Ghost" since they believed, and about four years after he closed His pastorate there, and had such a pathetic parting from the elders of that church, a record of which we find in the nineteenth and twentieth chapters of the Acts.

Take the passage found in chapter i.15-19:

(1) Paul here says he gives God thanks unceasingly for them, because he had heard of their "faith in the Lord Jesus, and love unto all the saints." Here is not the slightest intimation of backsliding on the part of these "saints which are at Ephesus, and the faithful in Christ Jesus," as the reason for His prayer, but rather the contrary for which he gives thanks.

(2) He prays "that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of Him: the eyes of your understanding being enlightened; that ye may know what is the hope of His calling, and what the riches of the glory of His inheritance in the saints, and what is the exceeding greatness of His power to usward who believe, according to the working of His mighty power," etc. The end of this prayer looks very much like that gift of the Spirit promised and prayed for by our Lord in John xiv. - xvii. -- the Spirit who should illuminate their minds, purify their hearts, and empower their souls as he did at Pentecost. It is "the Spirit of wisdom," "revelation," "knowledge," "enlightenment," "hope," and "power" -- the Spirit who would "take the things of Christ and show them" unto His disciples, and indue them with "power from on high." Paul evidently refers here to a glorious "revelation" to consciousness of "the riches" of our "inheritance," a foretaste of future glory, "the earnest of our" inheritance of which he had just written, and the exceeding greatness of His power to usward who believe.

(3) The aorists indicate that this blessing was to come instantaneously, like a baptism, and not by a continuous process or a series of acts of faith.

Let us examine that wonderful prayer and doxology in Ephesians iii. 14-21, frequently referred to before.

1. We note the nature, thoroughness, and holiness of the work for which Paul prays:

(1) It was the impartation of strength to their faith and the life that springs from it -- "strengthened with might by His Spirit in the inner man."

(2) The perfecting and establishing of them in love by the enthronement of Christ in their hearts -- "that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length and depth and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God." If Christ takes full possession of the heart and dwells therein, to the end that we may be "rooted and grounded" -- fully established -- "in love," and if we are "filled with all the fullness of God," certainly all selfishness, sin, and spiritual depravity would be excluded from our hearts. This looks very much like the baptism of love and power that came to the one hundred and twenty at Pentecost, when they were "filled with the Holy Ghost" -- "all the fullness of God."

2. We note the time when this prayer was or may have been answered -- before death. The chief reason for, or of, prayer, which he gives in the thirteenth verse, indicates it: "that ye faint not at my tribulations for you." It was that they might be so established in the faith that they would not backslide and renounce Christianity because of the persecution that came to him, the founder of their Church and their leader, as Peter did because of the apparently fallen fortunes of his Leader and Lord. The danger of such apostasy came to them in this life.

3. The use of the aorist indicates that this work was to be a momentary and instantaneous one, like that implied in a baptism. Dr. Steele says:

"Here we have seven aorists in four verses: 'grant,' 'be strengthened,' 'dwell,' or take up His abode, 'may be able,' 'to comprehend,' 'to know,' and 'be filled.' May we not infer that Paul chose this tense to convey most strongly and vividly the ability of Christ to do a great work in a short time, to save believers fully, and to endow them with the fullness of the Spirit? If gradual impartations of the Sanctifier had been in His thought, it is strange that he did not use one present tense to express endowment by degrees."

Dr. Steele quotes another learned critic, Dr. Karl Braune, as saying:

"The Greek perfect participles 'rooted' and 'grounded' denote a state in which they already are and continue to be, which is the presupposition in order that they may be able to know ... 'To comprehend' (aorist) here means more than mere intellectual apprehension -- a perception, but preeminently an inward experience corresponding with 'to know' (aorist) in verse 19."

(4) We note the certainty of this work's being wrought in us when the necessary human conditions exist. God's power and faithfulness are pledged to accomplish it. It is "according to the riches of His glory," and "the power," the mighty power of God, "that worketh in us," and that is "able to do exceeding abundantly above all that we ask or think." These "riches" of His grace and the mighty power of His Spirit promised us give assurance of certainty and completeness in this work. For a declaration of God's ability to do for us "exceeding above all that we can ask or think" involves His promise to do it if we perform the prescribed conditions of His working. And Paul, as an inspired man, never prayed for that which is impracticable. He certainly "knew what to pray for as he ought," and was guided in asking what is "according to the will of God."

Now, do not these facts show that an inspired apostle prayed that a regenerated Church, which had not backslidden, might have such a wonderful baptism of the Spirit of power and love as would thoroughly save them from selfishness, unbelief, and fear, and so establish them that they would abide in the love of God and the practice of holiness? and that he pledged all the resources of the Godhead to the accomplishment of this as an instantaneous work in their "inner man?" And does any one doubt that if his prayer was answered these Ephesians were fully saved and had assurance of the fact?

In the next chapter (Ephesians iv. 11-15) Paul teaches that our Lord has planned and provided for developing the necessary human conditions for an answer to the apostles prayer for that Church. In the eleventh verse he calls attention to his gift of a corps of workers ("apostles," "prophets," "evangelists," "pastors," and "teachers") for bringing about the conditions of this baptism and the subsequent development of believers. In the twelfth and thirteenth verses he is believed to refer to that "perfecting of the saints" in faith and love which comes with the baptism of the Spirit, while in the fourteenth and fifteenth verses he seems to note the growth toward maturity and the ideal perfection of our Lord's life, resulting from the perfection of love, purity of heart, and endowment with strength involved in such baptism.

We are aware that some critics construe this passage differently, and understand St. Paul in the fourteenth and fifteenth verses virtually to restate and amplify the doctrine of the twelfth and thirteenth verses. Meyer is not very clear or decided, leading rather to the latter view. This fact may, however, be attributed to dogmatic reasons -- His denominational bias -- and his failure to note the force of the aorist tense, writing before special attention had been called to its force. Dr. Clarke, possibly for the latter reason, seems inclined to the same view. Yet, in His note on a parallel passage to which he here refers, he gives this definition of "perfecting the saints": "This perfection or rejoining of the soul implies the purification and placing every faulty passion and appetite in its proper place; so that the original order, harmony, unity, and purity of the soul may be restored" -- the work of spiritual baptism. On the same verse he defines it as "the graces that constitute the mind of Christ, such as brotherly love, charity, harmony, unity, and order." Such "perfecting" or "perfection of the saints" -- a perfection of quality or nature -- perfect purity of heart and "unity" of soul in love to God and man may come instantaneously with the baptism or gift of the Spirit of anointing and power.

And so may we "come to the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." All this may come with or be involved in such a baptism of the Spirit as came at Pentecost. For such "unity" or oneness of faith and love, and such illumination of the Spirit, or "knowledge of the Son of God," were prayed for and predicted by our Lord. And a "perfect man" -- perfect or pure manhood -- using the term "man" generically -- may result from a cleansing of the soul from spiritual imperfection. And "the measure of the stature of the fullness of Christ" may mean that condition of soul in which we receive the "fullness of the Spirit" or "all the fullness of God," and Christ takes up His abode in our hearts. And the aorists in this passage indicate a momentary and finished action, as in a baptism. Alford's version is, "Till we all attain [aorist] unto the unity of the faith," etc. Dr. Steele says:

"The perfecting of the saints is here expressed by a definite and momentary arrival at a point when faith merges into knowledge, when a Saviour believed becomes a Saviour fully realized. This transition from faith to full knowledge is a crisis expressed by an aorist. It is when the Paraclete purges the film of inbred sin from the eye of the soul, and Jesus, as a living, loving, glorified, and complete Saviour, is manifested to the spiritual vision. Then the child, the imperfect believer, becomes a perfect man [perfect in nature], and reaches the fullness of Christ; that is, the abundance which he has to bestow, a fullness excluding all sin, but capable of eternal increase."

And Paul seems to condition this "eternal increase" -- the soul's growth up into Christ -- on this baptism of purity, love, and power: "That we henceforth be no more children" -- weak and unestablished -- "tossed to and fro, and carried about with every wind of doctrine," etc. "But" -- being established and strengthened by this baptism of power, and "speaking the truth in love" -- "being sincere," margin -- "may grow up into him in all things, which is the head, even Christ."

It is admitted that the gift of "apostles," etc., is one of the antecedent conditions of this growth, as it was of this baptism or confirmation, but the latter seems to be the proximate condition of such growth. After a certain time in their history they were to be no more like "children" -- weak and unsteady in their faith and lives -- but strong and uniform in their service. When was that time? Was it immediately after the giving of the "apostles," etc.? Rather, was it not at a sharply defined crisis

in their history, indicated by the use of the aorist, which crisis may have been brought about and hastened by the labors of the "apostles" and others? These "apostles" and others had been given before they, as "children," were "tossed to and fro," etc. Our Lord had taught His apostles and other disciples some three years, during which time they were as even up to His death, weak in faith and irregular in spirit and life. But after he taught them to pray and look for the promised Paraclete, a mighty baptism came upon them, marking a momentous crisis in their lives. This baptism did for them what Paul prays may be done for the Ephesians -- unified, purified, or healed their spiritual nature, making it a "perfect" manhood in that same sense, and so established and empowered them that their lives were strong and faithful, and they were ever growing more and more like their Head.

Under the great commission, these apostles, their associates, and their successors were to do two things for the "nations" to whom they were sent:

1. "Teach" -- "make disciples or Christians of all nations." A man is not a "disciple" or "Christian" in the full sense of that term until he has been taught to accept Christ as His complete Saviour -- until by the baptism of the Spirit he is "full of faith and the Holy Ghost." Hence the going of the apostles to Samaria to complete the work commenced by Philip, and Paul's question to the twelve disciples at Ephesus, "Have ye received the Holy Ghost?"

2. "Teaching them to observe all things whatsoever I have commanded you." Being girded with strength by this baptism, they are "henceforth" to run steadily in the way of all God's commandments, growing more and more in knowledge, wisdom, grace, and usefulness until they are translated and reach the ideal perfection of our Lord.

We have had Paul's prayers for the sanctification of this church, and his didactic statement of what Christ has done to bring about the human conditions of that work. Now let us consider for a moment an exhortation to that end, found in Ephesians iv. 22-24, a passage so often and so confidently quoted by Dr. Boland to show that we are thoroughly renewed in regeneration.

Dr. Steele has the following on this passage: "That ye put off [aorist] the old man [the unsanctified nature]. Here the aorist is used because the act of putting off is one and decisive, 'referring,' says Alford, 'to a direct, definite, and reflexive act.' Verse 24: 'And that ye put on [aorist] the new man, which after God is created [aorist, was instantaneously created] in righteousness,' etc."

This passage seems to correct three errors touching this matter of sanctification:

(1) That it is wrought at regeneration. Alford says: "Beware of rendering with Eadie and Peile [and he might have added Boland], 'that ye have put off,' which is inconsistent with the context (verse 25), and not justified by the word 'you' being expressed."

(2) That such exhortation is based on the backslidden condition of the Church. No such intimation is made by the apostle. On the contrary, he calls them saints and "faithful in Christ Jesus," stating that he "ceased not to give thanks" for them after he heard of their faith in the Lord Jesus, and love unto all the saints." Such words are not usually addressed to a backslidden Church. As Dr. Steele says, "such undoubted Christians are exhorted by one decisive act to lay off the old man, implying

that he was not yet fully laid aside, and to put on the new man, as if Christ were not fully investing and pervading the nature."

(3) That we gradually grow into entire sanctification. Dr. Steele well asks: "Why these aorists, if only a gradual growth out of sin into holiness is contemplated As already noted, it is "one decisive act" to be performed -- an instantaneous work to be wrought in or on faithful saints, subsequent to their conversion, answering all the demands of a baptism. This exhortation seems to be the substantial equivalent of the one given in the next chapter to 'be filled with the Spirit.'"

Similar lessons might be taken from Paul's other Epistles and the writings of the other apostles, but lack of space seems to forbid our doing so. As Bishop Hendrix says, Paul, in all His Epistles but one, prayed for the entire sanctification of those to whom he wrote. Such prayer assumed that they were not entirely sanctified at the time he wrote. They were, then, not fully saved at conversion, or had afterwards backslidden. If such prayer was based on the latter fact, it is unaccountable that the apostle never, except to "the churches of Galatia," hints at their relapse.

And on this theory, his prayer should have been for their restoration rather than for the "perfecting of their faith" and the "strengthening of them in the inner man" because they were "babes in Christ." And it would seem that he would have exhorted them to repentance as the condition of His prayers being answered. That was the method of our Lord in His effort to reclaim the backslidden churches of Asia. After commending them for the good still remaining in them, he uses such expressions as the following: "Nevertheless, I have somewhat against thee, because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent and do the first works"; "I know thy works, that thou hast a name that thou livest, and art dead. Be watchful and strengthen the things which remain, that are ready to die"; "As many as I love I rebuke and chasten: be zealous therefore and repent." There was repeated charge of backsliding, followed by repeated exhortation to repentance.

And, as already intimated, Paul did this with "the churches at Galatia," except that he failed to commend them, as he did the other churches, for the good that was in them.

1. The first thing that he said to these Galatians after invoking blessing upon them was: "I marvel that ye are so soon removed from him that called you into the grace of Christ, unto another gospel." And he follows this up with such expressions as these: "O foolish Galatians, who hath bewitched you that ye should not obey the truth?" "How turn ye again [margin, 'back'] to the beggarly elements?" "I am afraid of you lest I have bestowed upon you labor in vain"; "Where is then the blessedness ye spake of?" "Ye did run well, who did hinder you?" -- "drive you back," margin.

2. And it is a suggestive fact that the cause of this declension seems to have been their losing sight of the fact that we are to "stand fast," become established, and go forward by faith, rather than by works -- by trusting in Christ to do the work for us instead of relying on our own efforts after full salvation by growth. Hence, Paul asks of them: "This only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh?" Further on he says: "The just shall live by faith," and

then adds, "that we might receive the promise of the Spirit through faith," and "we through the Spirit wait for the hope of righteousness by faith"; "Walk in the Spirit," etc.

3. In the passages quoted, and others that might be given, Paul chides them for their declension, reminding them that they had "fallen from grace" -- the way of salvation by grace and faith, rather than by works -- efforts of "the flesh." He then urges their return to the scriptural way of salvation and to a better life.

4. He next assures them of his earnest prayer for their restoration: "My little children, of whom I travail in birth again, until Christ be formed in you, I desire to be present with you now, and to change my voice; for I stand in doubt of you." This prayer seems to have been (1) for their second spiritual birth, or such a restoration as would place them where they were at their conversion: "I travail in birth again." (2) For such a "forming" or enthronement of "Christ, the power of God," in their hearts that they would not fall again: "Until Christ be formed in you." (3) The cause of this anxiety and prayer was his "doubt" as to the soundness of their faith, and of their spiritual safety: "For I stand in doubt of you." (4) One result of such restoration would be that he could "change his voice" to them from one of censure to one of approval.

One is struck with the fact that Paul more than once here refers to their "receiving the promise of the Spirit through faith," their being "made perfect" by faith, "living by faith," "waiting for the hope of righteousness by faith," "walking in the Spirit," etc. He evidently refers to the "baptism of the Spirit" which they needed, which comes by faith, and which, had they received it at or soon after their conversion, would have so established them that they may not have backslidden, and which would tend to save them from future relapses. And we need hardly add that what comes by faith and in answer to prayer ordinarily, if not universally, comes instantaneously and not by growth.

We come back to the point that prayers, especially the most wonderful of them, were for such churches as had not backslidden, but were in a good and growing spiritual condition, for which he commended them. Also that the terms and tenses used indicate that answers to those prayers involved a momentary and finished work in the heart, like "the baptism with," or "the gift of, the Holy Ghost" -- the instantaneous coming into the soul of an Almighty "Power" that is henceforth to strengthen and dominate the life of the believer.

This is what Paul tells the Galatians occurred in his own case: "I am crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me, and the life that I now live in the flesh I live by the faith of the Son of God who loved me and gave himself for me." Here is a complete crucifixion or domination [crucifixion is far the better and more Scriptural term. -- DVM] of his carnal nature by the new Christ-life that is in him, and that continues there so long as he lives by faith. And in another place he tells these Galatians how Christ came into his life -- by a sudden revelation of himself to his consciousness. (Gal. i. 15, 16.) Here the "separation," "calling," and "revelation" are all aorists, and indicate a momentary or single action. Dr. Steele says:

"After his birth and calling or conversion, there was an instantaneous revelation of the Son of God within, to the spiritual eye, as there had been an objective revelation of the form of the Son of man to Paul's physical eye on his way to Damascus. Both Ellicott and Alford insist that the sequence of

tenses here teaches that this inward revelation of Christ was after his conversion. This is in harmony with Christ's promise that he would manifest himself to those who already love him, and evince their love by obedience ... This may well be called Paul's second blessing."

But it matters not to our theory whether this revelation was made to Paul at or subsequently to his conversion. It involved the sudden coming into his nature or life of a new and mighty Power that became the dominant Force in that life after crucifying the old self-life. It was the Force that left Adam's life when he sinned, leaving him "without strength." It was the "Power" that enabled Paul to say, "I can do all things though Christ which strengtheneth me."

Does not the term "circumcision," as well as that of baptism, which is applied to the work of sanctification, indicate its instantaneousness? We presume that there is universal assent to the proposition that if one fully obeys the two commands of our Lord, found in Matthew xxii. 37-39, his love is "perfect" in quality -- is unmixed with its opposite. How is this love made thus perfect? Moses says: "The Lord thy God will circumcise thine heart and the heart of thy seed, to love the Lord thy God with all thine heart and with all thy soul." Here the act of circumcision is applied to the work of perfecting our love. It is an instantaneous excision, and not a gradual process of growth.

As to whether this circumcision is at or subsequent to conversion is not material to the argument. And yet many things indicate that it is subsequent to regeneration. St. John suggests that this "perfect love" results from a work or process by which fear is eliminated from the heart: "Herein is our love made perfect ... He that feareth is not made perfect in love." The apostle evidently teaches that the love of some had, in some way, been "made perfect," while that of others had not been. They had a "love" to God, but it was mixed with "fear," was not, hence, "perfect" in quality, for "perfect love casteth out fear."

And John refers to the means or agency by which this perfection of love was wrought: "Herein is our love made perfect." What does the term refer to? He had just said: "God dwelleth in us, and his love is perfected in us." And the last words before "herein" are: "God is love, and he that dwelleth in love dwelleth in God, and God in him." It is the same lesson of coming "suddenly into his temple," as he did at Pentecost, and purifying it and taking up his abode therein, "dwelling" in heart. It is God, Christ, the Holy Ghost, coming as a mighty "Power" back into man's nature, and as the Circumciser, Baptizer, and Strengtheners, freeing the soul from fear and all other evil, and, on condition of our continued faith (our "dwelling in God"), keeping it pure and strong, and "perfect in love."

While we would not base the truth of an important doctrine like this on the teaching of types and symbols, yet these are not to be wholly overlooked in our argument. While some writers may have gone too far in their "spiritualizing," there must be something in the Bible that constitutes a basis for such books as Dr. Carradine's *Second Blessing in Symbol*, the Rev. M. W. Knapp's *Out of Egypt into Canaan*, and Dr. J. Wilbur Chapman's *Kadesh-barnea*. And the writer of Hebrews, in the fourth chapter, certainly refers to the rest of Canaan as a type of the "rest of faith" here, as well as of his eternal rest. And may we not safely say that the bondage of Egypt typifies our bondage to sin, the journey to Kadesh-barnea the interval between regeneration and what might very soon if we had faith, be our entire sanctification -- the rest of perfect love in the Canaan of full salvation?

We have purposely omitted many passages of Scripture usually quoted in the discussion of this subject because they do not bear directly on the instantaneousness of this work. We will, however, call attention to one. We confess to no small degree of surprise at the construction some writers put on the "perfect love" spoken of in I John iv. 18. Dr. Mudge insists that the apostle here refers to God's love to us -- "divine" love -- which he says is always perfect. We might well ask then how the apostle can say, "Herein is our love made perfect." Is God's love ever "made perfect? And can we with propriety call that "our love"? And the love which the apostle speaks of once had "fear" mixed with it. Can "fear" be affirmed of God's love to us in any of its degrees? It really looks as if Dr. Mudge here has more regard for his theory that "no one can be made perfect in love in this life" -- free from spiritual depravity -- than he has to the plain teaching of the apostle.

Dr. Whitehead, of Virginia, in a paper noticed more fully in another chapter, seems to take nearly the same view, differing, however, somewhat from Dr. Mudge. He says: "The few passages in the First Epistle of John in which 'perfect love' is found bear without forcing only the meaning of sincere, genuine, real love, 'love in deed and in truth,' love free from slavish fear, which is simply that 'love of God' which is 'shed abroad in the heart' of true believers 'by the Holy Spirit which is given unto them.' (Rom. v. 5.)"

Dr. Whitehead here teaches (1) that this "perfect" love is simply "sincere, genuine, real," human love, that is "free from slavish fear." We might ask if all love to God is not "sincere, genuine, and real," whether "free from fear" or not? And does not St. John teach that there is such love -- love that has not been made perfect or free from fear, though "sincere and real"? But (2) Dr. Whitehead seems, like Dr. Mudge, to teach that it is "divine" love that St. John is writing about; for he says that it "is the love of God that is shed abroad in our hearts by the Holy Ghost which is given unto us." It is certainly God's love to us and not ours to him that is "shed abroad in our hearts," and which is always "perfect," does not need to be "made perfect;" or "free from slavish fear." It is true that this love may give birth to our love to God, which, although "sincere," is not always "perfect" or "free from fear."

We much prefer bishop Granbery's interpretation of St. John to that of either Dr. Mudge or Dr. Whitehead. In reviewing the former's book, the bishop says:

"We must differ also with the author in his interpretation of 'perfect' as meaning 'divine' in I John iv. 18 ... Perfect means complete, finished, every part present and sound, and all the parts rightly adjusted. There is no reason for emptying it of its meaning by making 'love' and 'perfect love' synonymous, or straining the sense by substituting 'divine' as its equivalent."

Again says the bishop:

"Love in the regenerate is the same as in the wholly sanctified, but in the one case it is more or less mixed with selfishness; in the other it is entirely free from selfishness: they differ in the degree of purity. Perfection in purity, in the exclusion of every alien, antagonistic principle, may be attained, but not such perfection in degree as to exclude possibility of increase. The virtues, though perfect, will still be finite. 'There is no fear in love,' but fear may linger in a loving heart."

This is solid scriptural and Wesleyan doctrine. The love of the regenerate is "sincere, genuine, and real," although "mixed with selfishness" as well as "fear." And his "mixed" and "imperfect" love may be "made pure" and "perfect" in this life.

The sum of what has been said in the argument from Scripture in this and preceding chapters is:

1. That sanctification is usually, if not invariably, wrought subsequently to regeneration.
2. That, as a baptism or circumcision, it is an instantaneous work, following a longer or shorter period of gradual preparation for it.
3. That the cases of the one hundred and twenty at Pentecost, and of others given in Acts, establish the two above positions.
4. That the exhortations, prayers, and didactic teaching of the Epistles, especially the use of the Greek aorist tense, tend clearly to the same end.
5. That this work is distinctly attested to consciousness, and is abiding in its results.
6. That after this work of cleansing and empowering is wrought, the soul grows, or may grow, rapidly toward the maturity or perfection of character given us in the experience and life of Christ.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 10
THE VIEW OF GREAT, LEARNED,
AND SPIRITUAL MEN OF NEARLY ALL CHURCHES

1. It need hardly be stated that every leading Church of Christendom, Greek, Romish, and Protestant, embodies in her creed, as her interpretation of the Bible, the theory that men are not fully saved from depravity, original sin, or a bias toward evil in regeneration. We presume that no intelligent and well-informed person will dispute this.

2. Many of these leading Churches teach by implication, if not expressly, that there is in this life a second, instantaneous, and important gift of the Spirit imparted to men, on certain conditions. The theory and practice of confirmation by the Greek, Roman, Lutheran, Anglican, and American Protestant Episcopal Churches is based on the supposed Scripture teaching that, subsequent to regeneration, a distinct and larger gift of the Spirit comes to the regenerate. (1) It should be noted that this rite is based on such passages of Scripture as Acts viii. 14-17 and xix. 16, where we are taught that the Holy Ghost fell upon the Samaritan and Ephesian disciples after their regeneration. (2) That in "the order of confirmation" those confirmed are said to have been previously regenerated "by water and the Holy Ghost," and to have had "given unto them forgiveness for all their sins." (3) That the prayer made by the bishop for those to be confirmed is: "Strengthen, we beseech thee, O Lord, with the Holy Ghost, the 'Comforter,'" etc. (See "the order of confirmation" of the Protestant Episcopal Church.)

Now, while we are not taught here that the Spirit, in his fully cleansing and empowering grace, is in that rite expected or given, we are led to believe that he comes, as the Comforter and Strengthener, to abide with and confirm in obedience those who in this rite are supposed to receive him. And, while we may fear that in the great multitude of cases this rite, because of the condition of those receiving it, may be a comparatively profitless form and a mere shadow of good things, yet there would seem to be in the Scriptures some substance to cast this shadow over the minds of so many great, learned, and devout men of these venerable Churches. The practice of this rite raises at least a presumption in favor of the supposed scriptural theory of a second gift or work of the Spirit, bestowed or wrought instantaneously after regeneration.

3. Leading divines of non-ritualistic, as well as of prelatical, Churches so interpret the Scriptures. There is a good list of older writers and a larger one of more modern authors, who hold substantially the view advocated in this book. More than half a century ago Drs. Upham and Mahan, eminent ministers of the Congregational Church, and President Finney, probably the greatest evangelist of this century, of the Presbyterian Church, held and ably advocated this view. So did the Rev. Dr. A. B. Earle, a noted and most successful evangelist of the Baptist Church. We will not now quote from the writings of these well-known preachers and authors, who held and taught entire sanctification,

as an instantaneous work, subsequent to and different from regeneration, as clearly and as strongly as ever did Wesley and Fletcher. Those who may wish to read their views can do so in Dr. Upham's Interior Life, in Dr. Mahan's Baptism of the Holy Ghost and Autobiography, in President Finney's Systematic Theology, and in Dr. Earle's Rest of Faith.

Among the later non-Methodistic writers on this subject is the late Dr. A. J. Gordon, of the Baptist Church, preeminent among the preachers and writers of his denomination. His able and most helpful book, The Twofold Life, is based on the theory propounded by him in the following words:

"The Scriptures seem to teach that there is a second stage in spiritual development, distinct and separate from conversion, sometimes widely separated in time from it, and sometimes almost contemporaneous with it -- a stage to which we rise by a special renewal of the Holy Ghost, and not by the process of gradual growth ... There is a transaction described in the New Testament by the terms, the gift of the Holy Ghost, the sealing of the Spirit, the anointing of the Holy Spirit, and the like. The allusions to it in the Acts and the Epistles mark it unmistakably as something different from conversion."

Dr. Gordon says that he came to hold this theory after

"a fresh study of the Acts of the Apostles, and from the conviction begotten by much study, that there is more light to break out of that book than we have yet imprisoned in our creeds."

Also,

"from new experience in revival work, and from observation of what great things the Spirit of God can accomplish when he falls upon believers and fills them with his power."

In a later work, Ministry of the Spirit, Dr. Gordon propounds and advocates the same theory. He controverts the theory of the Rev. Ernest Boys, given in his book, Be Filled With the Spirit; or, Scriptural Studies About the Holy Ghost. Mr. Boys' theory is that there is no special indument or infilling of the Spirit after conversion. He says that such induement of the Spirit

"is not any special or more advanced experience, but simply the condition of every one who is a child of God;"

that

"believers converted after Pentecost, and living in different localities -- all believers -- are just as really endowed with the indwelling Spirit as those who actually partook of the Pentecostal blessing at Jerusalem."

In controverting the above, Dr. Gordon says:

"On the contrary, it seems clear from the Scriptures that it is still the duty and privilege of believers to receive the Holy Ghost by a conscious, definite act of appropriating faith, just as they received Jesus Christ at conversion."

Again says Dr. Gordon:

"To say that in receiving Christ we necessarily receive in the same act the gift of the Spirit seems to confound what the Scriptures make distinct. For it is as sinners that we accept Christ for our justification, but it is as sons that we accept the Spirit for our sanctification ... It is a fact that Christ has made atonement for sin; in conversion faith appropriates this fact in order to our justification. It is a fact that the Holy Ghost has been given; in consecration faith appropriates this fact for our sanctification."

Once more he says:

"We cannot emphasize too strongly the divine crisis in the soul which a full reception of the Holy Ghost may bring."

And he warns us not to "conceive of the Christian life as only a gradual growth in grace."

Dr. Gordon quotes other distinguished, scholarly, and pious authors, such as Moberly, Owen, Jukes, Kelly, Moule, Godet, and others, who hold and teach substantially the same views. We have not space for giving his quotations from these authors. We will, however, give a few lines from the Rev. Andrew Murray, found in his *Spirit of Christ*. He says:

"In the words of Ezekiel we find, in the one promise, this twofold blessing God bestows through his Spirit very strikingly set forth. The first is, 'I will put within you a new spirit'; that is, man's own spirit is to be renewed and quickened by the work of God's Spirit. When this has been done, then there is the second blessing, 'I will put my Spirit within you,' to dwell in that new spirit ... The importance of recognizing this distinction can easily be perceived. We shall then be able to understand the true relation between regeneration and the indwelling of the Holy Spirit. The former is that work of the Holy Spirit, by which he convinces us of sin, leads to repentance and faith in Christ, and imparts a new nature. Through the Spirit God then fulfills the promise, 'I will put a new spirit within you.' The believer is now a child of God, a temple ready for the Spirit to dwell in. When faith claims it, the second half of the promise is fulfilled as surely as the first. As long now as the believer only looks at regeneration and the renewal wrought in his spirit, he will not come to the life of joy and strength which is meant for him. But when he accepts God's promise that there is something better than even the new nature, than the inner temple, that there is the Spirit of the Father and the Son to dwell within him, there opens up a wonderful prospect of holiness and blessedness."

Mr. Murray gives quotations of like tenor from Godet, Beck, and Saphir to confirm his views. The late Rev John McNeil, a Presbyterian minister, in his admirable work, *The Spirit-Filled Life*, presents the same view in the following words:

"This being filled with the Spirit is a definite blessing, quite distinct from being 'born of the Spirit.' It is objected by some that every Christian has the Spirit; quite true, for 'if any man have not the Spirit of Christ, he is none of his'; and 'no man can say Jesus is Lord, but in the Holy Spirit'; but to 'have the Spirit' and to be 'filled with the Spirit' are two different things ... As far as God is concerned, there is no reason why this filling should not take place at the hour of conversion -- of the new birth ... But it were a fatal blunder to assert that all men on believing [unto pardon] receive the Holy Ghost in a similar manner, or were thus "filled with the Spirit"; most certainly in Bible times it was not so."

The Keswick movement in Great Britain, which started some half century ago, and which has gone forward with constantly augmenting force up to this time, and which has so wonderfully quickened the religious thought and life of the United Kingdom, extending its influence to America and elsewhere, is based on this theory. Andrew Murray is connected with that movement. The Rev. Dr. Arthur T. Pierson regards the movement "as one of the most important developments of the last half century." He has attended many of their meetings and conventions held to secure the conversion of the ungodly and "for the deepening of spiritual life" in believers, and gives in *The Missionary Review of the World* for December, 1897, a synopsis of their teaching. He says:

"Keswick teaching is definite and unmistakable. It affirms a possible and practicable deliverance from continuance in known sin; a renewal of the spirit of the mind, a dominion of love, and an experience of inward peace. It maintains that it is a sin to be anxious, because where anxiety begins faith ends, and where faith begins anxiety ends; that it is not necessary to be under the dominion of any lust of the body or mind, to live a life of doubt and despondency, or interrupted communion with God. Forfeited joy means broken fellowship. Keswick maintains that to every trusting, obedient soul, who dares to take God at his word and count every commandment as an enablement, there is an immediate deliverance from the palsied limbs that make impossible a holy walk with God; from the withered hand that prevents a holy work for God, and from moral deformity that bows one together, so that it is impossible to lift up oneself to spiritual uprightness and erectness."

He says, too, that this teaching lays "special emphasis an the induement and the filling of the Holy Spirit," and "insists that holiness is the result, not of a prolonged and persistent self-effort [in growth], but of a simple appropriation of Christ as the Victor over evil" [an instantaneous work].

In speaking of the method, spirit, and result of this teaching, Dr. Pierson says:

"Keswick has been a fountain of spiritual life, because four great scriptural laws have there singular exemplification: Habitual prayerfulness, prominence of the word of God, unity among all believers, and dependence on the Holy Spirit. It may seem an exaggeration to some, but we know of nothing nowadays which so closely reproduces the assemblies of the primitive apostolic Church."

It would seem from the foregoing that these Keswick interpreters of the Bible teach substantially what Wesley, Gordon, and the others quoted do as to the fact that there comes into the soul a Power which we call the indwelling Spirit or enthroned Saviour, who saves us from the guilt, impurity, and weakness of sin, and empowers us for an effective service of God and man. And that although this may be done at conversion, it seems ordinarily to be done subsequently to that time, and is a "deepening" and completion of the work then begun. Also, that this is "immediate" or instantaneous -- "that holiness is the result, not of a prolonged and persistent self-effort, but of a simple appropriation of Christ as the Victor over evil." Indeed, this teaching has been recently objected to because it is Wesleyan.

Mr. Moody and his co-laborers teach nearly the same thing at their training schools in Northfield and Chicago, and in their pulpits, namely, the sudden coming into their lives of the Spirit in such measure as to give full assurance, perennial peace, and the power to render much more acceptable service to God and men. In an address on what he calls this "baptism of the Spirit" or "induement of power," delivered in 1886, Mr. Moody says:

"Young men, you will get this blessing when you seek it above all else. There will be no trouble about knowing when you have got it. We should not have to wait long for this baptism of the Spirit if we did not have to come to the end of ourselves. This sometimes is a long road."

In that address Mr. Moody told his experience, saying:

"It was in the fall of 1871. I had been very anxious to have a large Sunday school and a large congregation, but there were few conversions. I remember I used to take a pride in having the largest congregation in Chicago on a Sunday night. Two godly women used to come to hear me. One of them came to me one night after I had preached very satisfactorily, as I thought. I fancied she was going to congratulate me on my success; but she said, 'We are praying for you.' I wondered if I had made some blunder that they talked in that way. Next Sunday night they were there again, evidently in prayer while I was preaching. One of them said, 'We are still praying for you.' I could not understand it, and said: 'Praying for me! Why don't you pray for the people? I am all right.' 'Ah!' they said, 'you are not all right; you have not got power, there is something lacking, but God can qualify you.'" I did not like it at first, but I got to thinking it over, and after a little time I began to feel a desire to have what they were praying for. They continued to pray for me, and the result was that at the end of three months God sent this blessing on me."

In describing the coming and effect of that blessing Mr. Moody says:

"The blessing came upon me suddenly like a flash of lightning. For months I had been hungering and thirsting for power in service. I had come to that point that I think I would have died if I had not got it. I remember I was walking the streets of New York. I had no more heart in the business I was about than if I had not belonged to the world at all. Right there, on the street, the power of God seemed to come upon me so wonderfully that I had to ask God to stay his hand. I was filled with a sense of God's goodness, and felt as though I could take the whole world to my heart. I took the old sermon I had preached before without any power; it was the same old truth, but there was a new power. Many were impressed and converted. This happened years after I was converted myself."

Mr. Moody closed with the following words:

"I would not for the whole world go back to where I was before 1870. Since then I have never lost the assurance that I am walking in communion with God, and I have a joy in his service that sustains me and makes it easy work. I believe I was an older man then than I am now; I have been growing younger ever since. I used to be very tired when preaching three times a week; now I can preach five times a day and never get tired at all. I have done three times the work I did before, and it gets better every year. It is so easy to do a thing when love prompts you. It would be better, it seems to me, to go and break stone than to preach in a professional spirit."

Mr. Moody's interpretation of Scripture, confirmed by his experience, is (1) that this baptism of the Spirit comes after conversion or regeneration, and is different from and superior to it. (2) That it comes "suddenly" or instantaneously, "like lightning." (3) That this fullness of the Spirit in his case was not only "ecstatic" and "charismatic," but "ethical" as well. For it brought "assurance," and internal strength that were permanent -- remained with him up to the time he made the address -- fifteen years after his wonderful baptism. And it so renewed his youth and increased his strength that he could do "three times as much work" as he could before. (4) He knows when he received it as well as he knows when he sees a "flash of lightning." Hence he told the young men that "there will be no trouble about knowing when you have got it."

It is well known that the Quakers, or Friends, and the Salvation Army people thus interpret the Scriptures and Christian experience. The writings of such Friends as Mrs. Hannah Whitall Smith, author of *The Christian's Secret of a Happy Life*, and David B. Updegraff, as well as those of George Fox and other earlier writers, teach substantially and plainly the Wesleyan theory of sanctification. And the same may be said of the writings of General William Booth, Mrs. Catherine Booth, and other leaders of the Salvation Army. They use the Wesleyan terminology.

It may be asked if this second work subsequent to regeneration, spoken of by Gordon, Murray, Pierson, Meyer, Moody, and others, is anything more than one of the "many baptisms" or blessings of the Spirit, referred to by Dr. Tillett, Dr. Mudge, and others when discussing the "second blessing" theory of sanctification. Is it not simply an "emotional" fullness of the Spirit, which may pass away with the occasion that brings it? Or is it not merely the "charismatic" fullness of the Spirit, or a baptism of courage, or of zeal for souls, referred to by the Rev. Hugh Price Hughes and others, which may or may not involve that which is subjective, and permanent? Does it involve or bring identically or substantially what Wesley and his followers call of "entire sanctification" or "perfect love"? We have answered this question as to Mr. Moody.

As we agree with the Rev. F. B. Meyer that no one who has recently written on "the person and mission of the Holy Spirit is so lucid, so suggestive, so scriptural, or deeply spiritual" as is Dr. Gordon (we except Dr. Steele), we will let him answer the above questions. Dr. Gordon calls them "the first and second stages of spiritual experience," "the twofold life," and denominates them "regeneration and renewal," or "conversion and consecration." He is careful, however, to tell us that "in all that we have said we have assumed that the Holy Spirit is the Sanctifier and Sealer of this consecration," meaning that the Holy Spirit does an important work in us when we, by his grace, more fully consecrate ourselves to God -- perform the act of "self consecration." And he teaches that

this "renewal," "sanctification," or "sealing" is just as marked a "stage" or "crisis," and is just as instantaneous in our "experience" and lives, as is our "regeneration" or "conversion." And, while he admits that, in a certain sense, there may be frequent "infillings" of the Spirit -- gifts of power -- he insists that there is -- need be -- but one baptism or sealing. He says:

"Now, as we examine the Scriptures on this point, we shall see that we are required to appropriate the Spirit as sons in the same way that we appropriate Christ as sinners."

He then puts into the mouth of the earnest believer this prayer:

"O Holy Spirit, I yield to thee now in humble surrender. I receive thee as my Teacher, my Comforter, my Sanctifier, and my Guide.

He then adds:

"Do not testimonies abound on every hand of new lives resulting from such an act of consecration as this, lives full of peace and power and victory, among those who before had received the forgiveness of sins, but not the induement of power?"

Our observation and experience emphatically confirm this view.

Again, in speaking of the result of this baptism, he says:

"Other effects will certainly attend the blessing, a fixed assurance of our acceptance in Christ, and a holy separateness from the world."

He doubtless speaks from his experience. Farther on he sums up his discussion of the subject with the following words:

"Thus we have had the induement of the Spirit presented to us under three aspects -- sealing, filling, and anointing; all of which terms, so far as we can understand, signify the same thing -- the gift of the Holy Ghost appropriated through faith. Each of these terms is connected with some special divine endowment -- the seal with assurance and consecration; the filling with power; and the anointing with knowledge. All these gifts are wrapped up in the one Gift in which they are included, and without whom we are excluded from their possession."

He closes the chapter with the following:

"Thus does the Power which is externally for us become a Power within us; the law of Sinai with its tables of stone is replaced by the law of 'the Spirit of life' 'in the fleshly tables of the heart'; the outward commandment is exchanged for an inward decalogue; hard duty by holy delight, that henceforth the Christian life may be 'all in Christ, by the Holy Spirit for the glory of God.'"

But, it may be asked again, if Dr. Gordon and the class of writers he represents teach that this baptism or induement of the Spirit saves one from all sin and spiritual depravity, and makes him

perfect in love in the sense in which Wesley taught it. Drs. Mahan, Upham, and Earle, of a former generation, did; and the Rev. Drs. E. M. Levy, Baptist, of Philadelphia, and A. B. Simpson, Presbyterian, of New York, and the Rev. A. M. Hills, Congregationalist, of Oberlin, of the present day, do most emphatically. But Drs. Gordon, Pierson, and Chapman, and Messrs. Murray, Meyer, McNeil, Moody, and others, seem to "fight shy" of the words "perfect" and "perfection," and presumably for the following reasons: (1) Because of their Calvinistic training they believe that spiritual depravity or inbred sin, as well as mental and physical weakness, is constitutional, and is connected with the body in such sense that we cannot be fully saved from it in this life. (2) The "Free Methodists" or "Nazarites," and the "Plymouth Brethren" of the North, have, by their Antinomianism and other errors and extremes, brought the term "perfectionist" into disrepute, if not contempt, as some unwise and extreme "sanctificationists" have done in the South; so that some prudent preachers of our section, who believe in and teach the Wesleyan theory of "perfect love," rarely or never use the terms "perfection," and "second blessing," in the pulpit. (3) Because they do not, as indicated above, understand or use the term in the same sense in which Mr. Wesley did. What he calls "sins of infirmity," resulting from ignorance, physical and mental weakness, etc., they seem to regard as sin in the Bible meaning of the term, "the law of sin," "indwelling sin," etc., and hence say we cannot be saved from all sin -- "a sinful body" in this life. Properly understood, there is very little difference between them and Mr. Wesley, for he did not preach or claim to have "sinless perfection," in the sense of being saved from sins of infirmity, etc.; nor does any intelligent follower of his do so today.

After rejecting the theory of "sinless perfection" and "deliverance from a sinful nature," Dr. Gordon says:

"But we do consider it possible that one may experience a great crisis in his spiritual life, in which there is such a total self-surrender to God, and such an infilling of the Holy Spirit, that he is freed from the bondage of sinful appetites and habits, and enabled to have constant victory over self; instead of suffering constant defeat ... And we doubt not there are Christians who have yielded themselves to God in such absolute surrender, and who through the upholding power of the Spirit have been so kept in that condition of surrender that sin has not had dominion over them. If in them the war between the flesh and the spirit has not been forever ended, there has been present victory, in which troublesome sins [inbred sin] have ceased from their assaults, and the peace of God has ruled in the heart."

Dr. Gordon's views of the nature of this work of the Spirit are almost identical with those of Mr. Wesley. It marks "a great crisis in his spiritual life," conditioned on "total self-surrender to God," followed by, being "kept in that condition of "constant victory over self" -- selfishness or improper self-love -- "the war between the flesh and the spirit," if not "forever ended," is so successful that "troublesome sins" -- "the sin that dwelleth in us" -- have discontinued their assaults," and "peace rules in the heart." Taken in connection with what he and Mr. Moody say of uninterrupted assurance, every essential element of entire sanctification or perfect love is seen to be included. Indeed, it will thus be seen that the interpretation of Scripture by many leading divines of non-Methodistic Churches, confirmed by experience, supports the affirmation of Dr Tillet's hypothetical proposition: (1) That sanctification is subsequent to regeneration; (2) that it is instantaneous in its development; and (3) that its accomplishment is certified to the subject of it.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 11
TESTIMONY OF METHODIST INTERPRETERS OF SCRIPTURE

As Dr. Tillett concedes that "Wesley, Fletcher, Watson, and others" of the earlier Methodists, believed and taught that sanctification is subsequent to regeneration, and is a different and "an instantaneous work," we need not quote from their teaching on this subject. In order to give more modern Methodistic interpretation of the Scriptures, we will first quote from the best known, ablest, and most generally accepted standard authors of the three leading branches of Methodism, giving the statement of only one of those named by Dr. Tillett -- Richard Watson.

Referring to the things promised us in the Bible, Mr. Watson says:

"If the entire renewal of our nature be included in this number, without limitation of time, except that in which we ask it, in faith, then to this faith shall the promise of entire sanctification be given, which, in the nature of the case, supposes an instantaneous work immediately following upon our entire and unwavering faith."

Dr. W. B. Pope, of the British Wesleyan Church, says:

"There is no restraint of time with the Holy Ghost. The preparations for an entire consecration to God may be long continued or they may be hastened. Whenever the seal of perfection is set on the work, whether in death or in life, it must be a critical and instantaneous work."

Dr. Minor Raymond, of the Methodist Episcopal Church, says:

"It is obvious that the work of complete sanctification is both progressive and instantaneous. The Spirit may take time in preparing a holy temple for a habitation of God, but he enters and takes full possession -- fills the temple with his presence -- in a single instant of time. The work may be long in doing, but there is an instant when it is done, completed, and finished."

Dr. John Miley, of the same Church, says:

"We admit an instant partial sanctification in regeneration, and therefore may admit the possibility of an instant entire sanctification. Such a view of sanctification does not mean that there need be no preparation for its attainment. The necessity for such a preparation is uniformly held, even by such as hold strongly the second-blessing view ... Let it be recalled that the question here is not the maturity of the Christian life, but the purification of the nature. For the attainment of the former there must be growth, and growth requires time. But while the subjective purification may be progressively

wrought, it is not subject to the law of growth; it is so thoroughly and solely the work of God that it may be quickly wrought."

Dr. T. N. Ralston, of the Methodist Episcopal Church, South, says:

"Whenever we comply with the conditions prescribed in the gospel -- that is, whenever we exercise the requisite degree of faith, be it one day or ten years after our conversion -- that moment God will 'cleanse us from all unrighteousness.'"

Dr. T. O. Summers, of the same Church, in speaking of indwelling sin, says:

"When it exists in the heart of the regenerate, it is a hated and subdued principle, which by gradual mortification, or by an instant and powerful exercise of faith, is entirely destroyed."

These six authors are able and well-known representative men, two each of British, Northern, and Southern Methodism. Their most elaborate productions are in the courses of study for ministers of the Methodist Episcopal Church and the Methodist Episcopal Church, South, and thus have the endorsement of these great bodies of Christians. We could fill many pages with extracts from the formal addresses of the bishops of American Methodism, the official deliverances of her Conferences, and the writings of scores of her most distinguished, cultured, and saintly sons, endorsing and confirming the theory of Wesley and other Methodist fathers on this subject, and supporting the proposition we are discussing. But we content ourself with only a few quotations from the latest of these.

We first give a paragraph from the Pastoral Address of the Centennial Conference of American Methodism, held in Baltimore, December, 1884, and composed of delegates from eight branches of the Methodist family. It was prepared by a committee composed of Bishop Merrill and Governor Stanard, of the Methodist Episcopal Church, Bishop Wilson and General Vance of the Methodist Episcopal Church, South, and Bishop Campbell, of the African Methodist Episcopal Church, and adopted by a "unanimous vote" of the Conference. The Address says:

"We remind you, brethren, that the mission of Methodism is to promote holiness. Holiness is the fullness of life, the crown of the soul, the joy and strength of the Church. It is not a sentiment nor an emotion, but a principle inwrought in the heart, the culmination of God's work in us, followed by a consecrated life. In all the borders of Methodism the doctrine is preached, and the experience of sanctification is urged. We beseech you, brethren, stand by your standards on this subject. Our founders rightly interpreted the mind of the Spirit, and gave us the truth as it is in Jesus. Let us not turn from them to follow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood, and then, in the steady line of consecrated living, 'go on unto perfection.'"

Here is not only a most luminous and discriminating definition of "justification," "holiness," or "purity of heart, as an experience, or "fullness of life, the crown of the soul, the joy and strength of the Church," and "the culmination of God's work in us," to be "followed by a consecrated life" -- one of the best, clearest, and fullest of brief definitions we ever read -- but we are urged to "stand by our

standards on this subject." And we are assured that "our founders rightly interpreted the mind of the Spirit, and gave us the truth as it is in Jesus" on this subject. And they close by saying: "Let us not turn from them to fallow strange lights, but rather let us believe their testimony, follow their example, and seek purity of heart by faith in the cleansing blood [as a condition of growth], and then, in the steady line of consecrated living, 'go on unto perfection'" -- grow in grace toward maturity.

Is not this a most hearty and emphatic endorsement of "Wesley, Fletcher, Watson, and of our "founders" and of their interpretation of Scripture, as embodied in our "standards," as well as a solemn charge not to follow such "strange lights" as Crane and Mudge, of the Methodist Episcopal Church, and Boland and Tillett, of the Methodist Episcopal Church, South, who, in a large measure, repudiate the teaching of our "founders"? This is the deliverance of American Methodism as late as 1884.

We next give an extract from the Quadrennial Address of the ten bishops of the Methodist Episcopal Church, South, ten years later, at Memphis, in 1894. They say:

"The privilege of believers to attain unto the state of entire sanctification or perfect love, and to abide therein, is a well-known teaching of Methodism. Witnesses to this experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor: jewels of the Church. Let the doctrine still be proclaimed, and the experience still be testified."

That these bishops believe we may "attain unto the estate of entire sanctification or perfect love," both gradually and instantaneously, is indicated by the fact that they endorse the "well-known teaching of Methodism," which, according to Dr. Tillett, includes this postulate. That they believe it comes subsequently to regeneration is indicated by the statement that "but few in comparison with the whole membership attain unto this experience. Certainly they do not mean that but few are regenerated. And that they believe we may know when we come into possession of this experience is shown by the fact that they say "men and women of beautiful consistency have given such testimony from "this experience" -- from an assurance that they possessed it.

We next give the latest deliverance of the sixteen bishops of the Methodist Episcopal Church, in their Address to the General Conference of 1896. Among other things, they say:

"As a Church we have taught from the beginning that believers have power to become the sons of God, be made partakers of the divine nature. We have insisted on the glorious privilege and duty of all men becoming saints, of immediately being made perfect in love, and of gradually ripening into Christian maturity in all faculties. This doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now."

Three things will here be noted: (1) That their Church has "taught from the beginning" that it is "the glorious privilege and duty of all men ... To be immediately made perfect in love." (2) Then "of gradually ripening" or growing "into Christian maturity." (3) That "this doctrine was never more definitely stated, clearly perceived, nor consistently lived by greater numbers than now." This does not look like "an influential and continually increasing majority of modern Methodists" -- Northern

Methodists, at least -- "answer this question of instantaneous sanctification or perfection in love subsequent to regeneration "negatively."

But, lest some one should insist that these bishops meant to teach that men are made "perfect in love" at regeneration, we will give the following declarations made by several of them, individually, in 1895, the year before this address was written.

Bishop Bowman, the senior bishop, says: "I believe and teach Mr. Wesley's view of regeneration and entire sanctification."

Bishop Foster says: "My book, entitled Christian Purity, teaches plainly all the views I hold on this subject." The bishop wrote us substantially the same thing last year. Any one who has read that book knows that he fully endorses the Wesleyan theory of instantaneous sanctification, subsequent to regeneration, together with a clear witness of the Spirit to his work in sanctification.

Bishop Newman says:

"Regeneration and entire sanctification represent two steps of grace, the latter the completion of the former. This is the doctrine of the Methodist Episcopal Church."

Bishop Joyce says:

"The Scriptures teach, and therefore the Methodist Episcopal Church teaches also, that regeneration and entire sanctification are separate and distinct as to the time of their reception on the part of the believing soul. So far as I know, this is the teaching of all of our ministers, including bishops and other Church officers."

Bishop Warren says:

"I hold firmly to the Wesleyan doctrine of regeneration and entire sanctification."

Bishop Mallalieu says:

"From the very first years of my ministry to the present time I have held, with Adam Clarke, Richard Watson, John Fletcher, and John Wesley, that regeneration and entire sanctification are separate and distinct one from the other, and therefore received at different times -- both received by faith -- and the last the privilege of every believer, as the first is of every penitent."

It will be noticed that all these bishops endorse the Wesleyan theory that sanctification is different from regeneration and is not simultaneously developed. They do not express a direct opinion as to its instantaneousness, as they were only asked to answer the following question: "Do you teach that regeneration and entire sanctification are separate and distinct, one from the other, and therefore received at different times?" But, in endorsing Wesley's view of the matter, they endorsed the theory of its instantaneousness as well as its following regeneration, as Dr. Tillett himself admits.

Bishop Ninde comes the nearest to the theory of coetaneous regeneration and sanctification of any of them, taking the position held by Dr. Summers, Dr. Withers, this writer, and others, that it is possible to be thoroughly saved in regeneration. He says:

"No doubt a person who should experience the right kind and measure of faith might and would be wholly sanctified at the same instant he should be regenerated. But such instances, if they ever occur, are extremely rare. Usually the two works are quite distinct, both in nature and in time, as our standards teach."

None of the bishops who had been heard from when these answers were published presented a different view of the matter. Some of them were abroad or traveling in this country, and had not given their opinions. Bishops Merrill and Foss have published like views, and Bishop Joyce says: "So far as I know, this is the teaching of all our ministers, including bishops and other Church officers."

We give some extracts from articles in *The Methodist Review*, written by Bishops Granbery and Hendrix, and bearing more or less directly on some points in the proposition we are discussing. Among many other good things, Bishop Granbery says:

"Love in the regenerate is the same as in the wholly sanctified; but in the one case it is more or less mixed with selfishness, in the other it is entirely free from selfishness; they differ in the degree of purity. Perfection in purity, in the exclusion of every alien, antagonistic principle, may be attained, but not such perfection in degree as to exclude possibility of increase ... We suffer no theory or explanation why men are not entirely sanctified in the hour they first believe. We are persuaded from our study of the New Testament that the new birth is not entire sanctification [as Crane and Boland teach]; that babes in Christ are inconsistent Christians -- while in comparison with all out of Christ are spiritual -- are carnal when compared with their maturer brethren ... The process of purification, of being transformed into the image of our Lord, from glory to glory, is sometimes very slow, in other cases very rapid; we cannot fix a limit to its utmost possible quickness."

It may then be instantaneous. Is not the subjective purification absolutely and always instantaneous, while the objective holiness -- improvement of life -- is always gradual?

We have space for only a few short extracts from Bishop Hendrix. As already noticed, he teaches that we are not fully sanctified in regeneration, endorsing Mr. Wesleys and Bishop Granbery's view of Dr. Zinzendorfianism, and saying that in all Paul's Epistles but one he prayed for the "entire sanctification of those to whom he wrote. He also agrees with Wesley, Coke, and Asbury as to the time and conditions of being made perfect in love, saying: "It is possible to be made perfect in love in this life, and the final act is an instantaneous one." He also quotes and endorses these fathers of Methodism as teaching that we should "defend" and preach it as both gradual and instantaneous: "Therefore, whoever would advance the gradual change in believers should strongly insist on the instantaneous."

We give below the views of two of the strongest and best known representative men of Southern Methodism outside the episcopacy. The first passage is from the Rev. John J. Tigert, D.D., LL.D.,

fraternal delegate to the General Conference of the Methodist Episcopal Church of 1892, and now our Book Editor and Editor of The Methodist Review. He says:

"Methodism has a doctrine of perfect love or Christian perfection as clearly defined and as continuously and consistently held as her doctrines of justification and regeneration. In our humble judgment, the doctrine can be shown to be not only Methodistically, but scripturally, psychologically, and experimentally sound. On the four pillars of Scripture, psychology, Methodism, and experience, the doctrine has always reposed securely. The onslaught of those who claim that the whole work of entire sanctification is accomplished in regeneration [Crane, Boland, and others], and of those who claim the necessary ineradicability of our sinful natures, while we abide in the flesh [Mudge and others] -- though each of these positions is the annihilation of the other -- have not yet overturned the doctrines of Methodism. The opponents oscillate in polar vibrations from the extremes of perfect love in regeneration to that of the indestructibility of fleshliness, or the carnal mind, but do not disturb the serenity of those who abide under the equatorial sun whose tropical fervor melts all into the harmonious truth and gentle tenderness of perfect love ... Almost every one of Paul's Epistles, like all the early Methodist Disciplines, has imbedded somewhere in it a little tract on Christian perfection. -- Methodist Review, November-December, 1894."

Dr. Tigert's hearty endorsement of the Wesleyan view of this subject in the same article shows that he holds the theory of the instantaneousness of sanctification, as well as of its being subsequent to regeneration.

In the following number of the Review the Rev. J. C. Morris, D.D., fraternal delegate to the Methodist Episcopal General Conference of 1896, and now pastor of First Church, Memphis, gives his view of perfect love. He says:

"The Scriptures and the experience of believers are coincident in this, that somewhat of depravity remains in the regenerated man and wars against his spiritual life. So far as subjective holiness is concerned, conversion is an incomplete work. But the Scriptures, while they recognize this as sanctification, yet most distinctly and urgently exhort us to an experience wherein the work is to become complete. 'The very God of peace sanctify you wholly,' is the apostle's prayer. Every sincere believer, as he grows in grace and in the knowledge of our Lord Jesus Christ, comes at some time to painful sense of the need of further work in his own heart.

"The only question that remains is this: How is this work of entire sanctification effected? Is it by growth and development, or is it by a specific act of faith? The Scriptures everywhere teach that salvation from sin in any form is the direct work of God upon the simple condition of faith. Getting rid of sin is an experience wrought by the power of God for those who see and confess and cast themselves in confidence upon the Saviour. When we were converted we were saved by faith; and if we be entirely sanctified, it must be in the same way. Having begun by faith, the work cannot be perfected in any other way."

The next year after the above was published, Dr. Morris, as the representative of Southern Methodism, devoted the greater part of his Fraternal Address to Northern Methodism to the elucidation and enforcement of the above Wesleyan and scriptural views of sanctification. This is

the man whom the Rev. Dr. D. C. Kelley -- no mean judge of men -- has compared to the sainted Marvin, saying: "I know no man his peer since Marvin ascended." He referred especially to the "divinely inspired insight and luminous powers of interpretation" of the man "on whom the mantle of the Sainted Marvin has specially fallen."

We may add the interpretation of Southern Methodism, given through her revised hymn book, Dr. Tillett himself being on the Committee of Revisal, appointed by the General Conference of 1886. This work of the committee was formally endorsed by our nine bishops, 1st of January, 1889. In their preface to the revised book, the bishops say:

"The labor of the committee was carefully performed, and has produced a book of doctrinal soundness and poetic merit, strictly maintaining, as in all previous editions of Methodist psalmody, the Wesleyan character of the collection.

"We cannot urge too strongly the vital importance of diffusing in the homes of our beloved Methodism the unwasting fragrance of these hymns ...

"Let our congregations hold the theology which has brought life to myriads, as it is embalmed in these measures."

The committee took about two and a half years to do their work, and ought to have thoroughly eliminated all unsound and unscriptural interpretation and doctrine from our hymnal. And yet we have forty-five hymns under the heading of "Entire Sanctification and Perfect Love," twelve more than we have under that of "Justification and the New Birth." The separation of these forty-five hymns from the thirty-three under the last-named heading indicates beyond question that the makers, revisers, and endorsers of the hymn book believed that the "entire sanctification and perfect love" sung in these hymns comes to the believer subsequently to the "justification and the new birth," celebrated in those under the preceding heading. And many quotations from them might be given, teaching plainly that such sanctification is instantaneous in the same sense that regeneration is. For proof we beg the reader to turn to the hymn book and read the 411th hymn, especially the third and fourth stanzas; second and fourth stanzas of 420; first and second of 421; whole of 422; third, fourth, and fifth of 424; third and fourth of 425; fourth of 429; whole of 432; first, second, and fifth of 435; second of 444; third and fifth of 445; whole of 447 and 449; 177, under another heading, and 864 among the "miscellaneous" hymns.

It is noticeable that nearly every one of these hymns contains a prayer -- prayer for something that the author believed might be received at once, instantaneously; the word "now," so frequently used, fixing the time of its expected answer. It is used three times in one hymn to indicate the point,

"Where fear, and sin, and grief expire,
Cast out by perfect love."

We might double the length of this chapter by quoting from the writings of the strongest, most scholarly, most pious, and most trusted men of Methodism, who have clearly and strongly insisted that sanctification is subsequent to regeneration, is instantaneous in its development, and is certified

to the believer's consciousness. Dr. Morris well says that "this doctrine runs like a red line through" McTyeire's history of Methodism, which gives in outline the doctrine, polity, experience, and work of world-wide Methodism down to 1884, the time when the Centennial Address warns us not to follow the "strange lights" which about that time began to shine for us.

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Chapter 12
THE EVIDENTIAL VALUE OF EXPERIENCE

There has of late been manifested a marked disposition to undervalue, if not to discard, the testimony of Christian experience. For this reason we think it well to devote a chapter to a discussion of the scriptural warrant for resorting to such testimony, as well as to its great value in settling such questions as the one under discussion. We would do this before introducing any witnesses.

It will hardly be denied that of all attainable knowledge, that which we derive from experience is the most satisfactory. Also that of all evidence to the truth of any theory, that which results from an experiment is the most conclusive and convincing. Hence all sober philosophers, instead of perpetually speculating as to the truth of a given theory, wherever it is, practicable, resort to experimental tests of its truth. Indeed, it is regarded as unphilosophical and unwise to rely entirely on abstract reasoning in any department of thought, where experiment is practicable. Hence all physical science is occupied with experiments. If any scientist wishes to ascertain the truth of any theory submitted to him by another or suggested by the phenomena of nature, he at once applies his experimental tests. For example, if a chemist comes into possession of a substance of the qualities of which he is ignorant, he throws it into his crucible and subjects it to certain testing processes by which he satisfactorily determines its nature.

There are also tests somewhat similar to these in mental science. A man who is skilled in logic can by analysis test the soundness of any argument that has been reduced to words. By throwing it into the crucible of a syllogism, he can as certainly detect fallacy in the reasoning as the chemist can discover dross in the metal he is testing.

This is true, too, of questions of social science, where the emotions are more directly involved. Take, for example, the simple question of love for offspring. Should a mother doubt her love for the babe she folds to her bosom, such doubt is quickly removed when God, by laying his afflicting hand on the babe, throws this question into the crucible of parental consciousness. Solomon, in the case of the two claimants of the same child, promoted the ends of justice by his resort to such an experiment.

Why, then, may not experiment be practicable and its resulting experience valuable in matters of religion? For, as one has truly said, if there be any such thing as a religion that is adapted to our wants, it must fall into the department of matter or mind. Its theories, doctrines, and facts must, hence, report themselves to our intellectual or spiritual consciousness, and may, consequently, be a matter of continual experiment and constant experience.

And it is well known that men have, hence, adopted two methods of inquiry into the truth and divinity of Christianity -- the argumentative and experimental methods. In the first we argue from given facts -- facts outside of consciousness -- to a conclusion as to the truth of the theory supposed to be supported by them. From the facts of miracles and prophecy, for example, we argue to the conclusion that the God who wrought the one and inspired the other authorized and approved the utterances of those through whose instrumentality he did these things.

The other is the experimental method, already adverted to. In it the testimony of consciousness or experience brings us to a more satisfactory conclusion as to the truth and value of Christianity. The knowledge or proof received in this way comes from experimental tests, while in the other it results from a more or less intricate process of reasoning.

We need hardly say that an experiment is an act or series of acts by which we try to discover something unknown, to establish something only partially known, or to test the truth of a theory about which there is doubt. It is an attempt to discover the unknown by the use of the known; to test the truth of a theory that occurs to us or which others claim to have established, and about which there is doubt -- to test it by applying a principle or method suggested by them or known to us or others. Simple experiments test the theory that fire warms us, that food nourishes us, that water quenches our thirst, and that certain medicines heal us.

The conviction or experience resulting from such experiment is very decided, and the testimony to others coming from such experience ought to be most decisive and satisfactory -- much more so than that which springs from the result of a process of reasoning.

Our Lord prescribed the experimental method of investigation, and enjoined the duty of testifying or witnessing to others of the result of such experiment. To the Jews who questioned his Messiahship and the authority of his utterances, he said: "If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself." Whatever else the Saviour means to teach here, he evidently leaves us to infer that experiment is practicable and valuable in matters of religion. Also that we may test the truth of his doctrines by the experiment here suggested -- the wishing to know and the effort at doing God's will. We are aware of the construction put on these words, which leaves out the latter part of the experiment just stated, and makes our Lord say, "If any man wills or wishes to do God's will," etc., without any reference to his doing it. But we insist that any man who wishes to know or do God's will is ready and is trying to do it, so far as it is already known to him -- shows the sincerity of his desire by such a course.

As already suggested, the Jews, to whom he addressed these words, denied or doubted his divinity and his authority to teach them, and virtually charged him with being an impostor. Then "Jesus answered them and said, If any man will do his will, he shall know of the doctrine," etc. He said substantially: "I tell you what I know to be God's truth; test the authority and truthfulness of my utterances by an experiment. I declare to you what I know to be God's will; satisfy yourselves by the test of the experience, which will come to you if you will do his will, as it is revealed by your prophets, or as I make it known to you. The result will be that you shall know as I do, that my doctrine is from God."

Peter's case illustrates the meaning of our Lord and the truth of his declaration. He seems to have been the most candid and teachable, the most earnest and obedient, of his first twelve followers. He seemed ever willing and anxious to know and do God's will, as it was revealed to him by his Master. He promptly followed Jesus at his first call, and on all occasions seems to have been foremost in his devotion to him and his cause. And we find, hence, that he was first to become convinced of his divinity and Messiahship. At least, he was first to openly avow his faith. For when Jesus asked them all, "Whom do ye say that I am?" Peter promptly replied, "Thou art the Christ, the Son of the living God." The rejoinder of our Lord is significant and instructive: "Blessed art thou, Simon Barjona; for flesh and blood hath not revealed it unto thee, but my Father which is in heaven." He knew this not from the testimony of men or that of Christ's miracles merely -- for the others had these as well as he -- but from a direct communication from God to his spiritual consciousness -- an experience of the fact derived from the experiment of doing God's will.

Paul's case is another illustration in point. His history and declaration not only prove that he was all along willing and anxious to know God's will, but also that he was trying to do it as he then understood it. He undoubtedly came up to his creed, living "in all good conscience" while persecuting the Church. For, he says, "I verily thought with myself that I ought to do many things contrary to the name of Jesus," unconsciously fulfilling the prophecy of his Lord that, "the time cometh that whosoever killeth you will think that he doeth God service." The language of his heart to God before his arrest on the Damascan road was doubtless that which he then addressed to our Lord: "What wilt thou have me to do?" As a result, Jesus appeared unto him, and, by both an objective and subjective revelation, imparted a knowledge of his Messiahship and of Paul's duty -- an experimental as well as a theoretical knowledge of his divinity and power to save.

Cornelius, the devout and guileless; the earnest and candid Gentile, who "feared God and wrought righteousness" up to his creed -- did God's will as he understood it -- and who wanted to know it more perfectly, had such fuller revelation made to him by Peter and the Holy Ghost at Caesarea. And Paul teaches, in Romans xii. 1, 2, that consecration to the work of doing God's will and the spiritual transformation that results therefrom will enable us to "prove," or, as Dr. Clarke puts it, "have practical proof and experimental knowledge of the will of God."

It is believed that in this way the truth of nearly or quite all the doctrines of Christianity may be tested; that the man who earnestly and conscientiously improves the light he has, let it be much or little, shall have that light increased until he has "abundance" for all his need. This is in harmony with the general law relating to God's gifts, so often stated by our Lord, and as it is written in nature and runs through the spiritual realm, namely, that improvement conditions increase -- that use insures enlargement: "Unto every one that hath shall be given, and he shall have abundance."

It is believed that in this way the sincere atheist may "feel after" and surely "find" our God, and that the honest skeptic and Jew may come to believe in our Bible and the Messiah of the New Testament. And it is confidently claimed that the troubled penitent may in this way find promised pardon, and the renewed soul be lifted to the heights where perpetual sunshine and perennial peace will be his heritage. In this way one can by experiment test the truth of these doctrines, from the basal one of God's existence to the crowning one of the believer's privilege to be thoroughly saved from sin and completely filled with the Spirit of love and power.

In harmony with this view, Dr. Daniel Steele, in his Half Hours with St. Paul, well says:

"The foundation of the Christian doctrines is laid in the word of God. We Protestants believe that no doctrine is to be received or enforced upon any person that is not found in the open Bible. Nevertheless, the confirmations of a doctrine are found in our own experience. I believe all the doctrines of the Bible are confirmed in Christian experience. All the doctrines of the word of God find a response in human needs and in human experience. They are confirmed by such experience."

Of course, Dr. Steele refers chiefly, if not solely, to the doctrines of sin and salvation, and kindred truths, which relate to man's condition and duty in this life. Bishop R. S. Foster, in the preface to his very able work, the Philosophy of Christian Experience, states the subject of his book in the following words:

"The subject is sympathetic with the temper of the age. It deals with facts rather than speculations; with experimental verities rather than mere dogmas. It subjects Christianity to practical tests, and so puts it in line with scientific method. It offers the inner experiences of the soul and to the examination and explanation of reason. The age busies itself with facts, demands facts, will have nothing but facts, relegates all speculation. The subject accepts the situation, and presents facts for consideration -- the deepest and most indisputable of all facts; not the mere facts of sense about which there may be dispute, and which relate to mere temporal and material things, but the deeper facts of the soul, facts of consciousness, about which it is impossible that there should be any dispute; facts which affect character and destiny, therefore of the most profound interest possible."

The bishop, in the first chapter or lecture of his book, defines or describes the experience, whose philosophy and evidential value he discusses. He says:

"Experience more specifically relates to the internal state and feelings, existing as present, or recalled as past consciousness, through which one has passed or is passing. This is the sense in which it is most commonly used, and in which it is invariably used in these lectures. Whatever a man experiences he knows. It is the knowing that constitutes the experience. If he did not know the experience, he could not be said to have it. There is no consciousness of which we are not conscious, or of which we have not knowledge."

Again the bishop says:

"The proof of pain is that we feel it. The same is true of all subjective experiences. The proof of them is that we have them. The philosophy of these matters of experience comprises simply the consciousness of them, the right understanding of their grounds and sources, and their significance or relation to ends to be served by them."

After thus clearly stating the principles and postulates of his philosophy, Bishop Foster proceeds to enumerate the facts of consciousness to which they are applicable:

"To put clearly before us our task, we restate in brief the experience, the philosophy of which we are to render. It embraces five discrete facts of consciousness: (1) Consciousness of guilt; (2)

consciousness of repentance; (3) consciousness of faith; (4) consciousness of pardon and forgiveness; (5) consciousness of a new life springing in the soul; with other subsequent experiences which need not be mentioned."

But later on Bishop Foster does mention and apply his philosophy to post-regeneration experiences -- to the facts which emerge in consciousness after conversion. He holds that these facts establish the following postulates: (1) that the soul is not thoroughly healed in regeneration; (2) that this cure is or may be completed gradually or instantaneously in this life by a second work of the Spirit; and (3) that the soul may subsequently have perpetual sunshine and peace, resulting from a consciousness, experience, or knowledge of this perfect cure and its consequences.

President Finney, in his Systematic Theology, takes substantially the same ground that Bishop Foster does touching the infallibility of the testimony of consciousness to the facts of religious experience. He says:

"A man's consciousness is the highest and best evidence of the present state of his own mind. I understand consciousness to be the mind's recognition of its own existence and exercises, and that it is the highest possible evidence to our own mind of what passes within us ... It is a testimony that we cannot doubt any more than we can doubt our existence. How do we know that we exist? I answer, by our consciousness. How do I know that I breathe, or love, or hate, or sit, or stand, or lie down, or rise up; that I am joyful or sorrowful? In short, that I exercise any emotion or volition or affection of mind? How do I know that I sin, or repent, or believe? I answer, by my own consciousness. No testimony can be so direct and convincing as this."

He then applies this philosophy to the highest work of the Spirit in the soul, and says that "consciousness can testify to our present sanctification," meaning entire and permanent sanctification. Dr. Daniel Steele, in his Love Enthroned, presents and elaborates the same view. He says:

"We will now endeavor to show the philosophic grounds of certainty in regard to the spiritual manifestation of the Son of God to the perfect believer. The subtle suggestion is sometimes presented that this whole matter of Christian experience is illusory -- a phenomenon of our own mind under the influence of causes wholly within itself. The thoughtful believer is sometimes annoyed by the thought that God has nothing to do with inward religious emotions -- that what seems to come from without, and to move so marvelously within the soul, assuring of pardon and cleansing from sin, really arises from the hidden depths of our own mysterious nature, while intently contemplating religious ideas, and that there is no manifestation of God at all as an objective existence. To this we have two answers:

"1. In the first place, if this illusion leaves permanent beneficial effects upon the character, gives victory over sin, fills the soul with love toward God and the purest philanthropy, destroys the fear of death and adorns and beautifies the spirit with all excellences, it is infinitely better than any reality to be found on earth, and it should be earnestly coveted and diligently sought by every person.

"2. But we may know that God manifests himself in Christian experience by the testimony of consciousness -- the same testimony that assures us of the existence of the external world ... So we reply that the soul illumined by the Holy Spirit is conscious not only of its own subjective religious exercises, but of a God, their external cause, impressing himself mysteriously upon the spirit. In other words, we may have, when our perceptions are quickened by the Holy Spirit, the same knowledge of God as we have of the external world. Christians in advanced experience universally testify that they know God.

"It is fundamental in philosophy that consciousness cannot lie. To deny this would be to nullify mental science by throwing discredit upon the source of its facts. For it is a law of evidence that one proved falsehood destroys the credibility of a witness. 'Falsus in uno, falsus in ononobus' -- false in one instance, false in all. Consciousness testifies in Christian experience that a Power from without the soul enters in and subdues all things to himself, and that this Power is a person, since it does the work of a person, certifies to the penitent believer his pardon and awakens an intense love to the Worker -- an affection directed toward persons only. That this person of Christ, or rather the Holy Spirit revealing him, is directly apprehended by our spiritual perceptions in a manner wholly inexplicable to reason. But it ought not to be strange that he who created the infant with power to interpret its mother's smile should endow the human spirit with power to recognize his Creator's presence ...

"The sudden pain which shoots through the nerves to the sensorium carries with it the feeling of certainty that some cause outside of the mind, some thorn or needle, is the cause of this sensation. In like manner, we argue that certainty which the Christian feels, that the changes occurring in his experience are not from some cause from within, but from without; and that this cause is not material, but spiritual, in its nature. We are endowed with the ability to discriminate between the objective and the subjective. If it were not so, we could not distinguish our perceptions from the images of our fancy. In like manner, we are enabled to discriminate between religious emotions, having an objective cause, and subjective phantasies. Hence, advanced Christians, especially, speak with the utmost assurance of their communion with God, and of the joy of the Holy Ghost. The Christian under the full illumination of the Spirit as certainly knows God as the Hamiltonian or non-Hamiltonian may know matter. Consciousness testifies to no greater certainty in the apprehension of the external world than she does in the knowledge of Christ. The direct intuition, or inference, if it be an inference, amounts to an absolute certainty in both cases."

To the idealist objectors to this philosophy of experience Dr. Steele says:

"To such persons we would say that the field of internal Christian experience affords the groundwork for a philosophy as positive as any based upon the facts of physics or civil history. The moral and religious intuitions furnish us with utterances as authoritative as those which arise in the field of pure intellect ... The facts for the truth of which Christian believers touch are as stubborn as any in the domain of science. It is certainly very unscientific to refuse to put them to the test of experiment, and then to discredit the testimony of the vast body of competent witnesses who have done so, with the assertion that they are deceived or deceiving ... The Christian can give just as good an account of his experimental knowledge of Christ as the philosopher can give of his knowledge of the external world."

Let the doubting reader weigh well the above extracts. Dr. Steele quotes and endorses the following from Rauch's Psychology. In speaking of religion, the latter calls it

"a peculiar activity of God in the human soul, differing from all its other operations, by which it is converted, renewed, and purified by a Power which manifests itself to the consciousness, needing no other light."

The importance of this matter, we think, justifies the giving of these long extracts from such profound philosophers, who have experimented as well as speculated in this blessed science. And we think it is easy to show that this philosophy harmonizes with the teaching of Scripture, especially the five or six different facts of consciousness to which Bishop Foster calls attention. Did not Felix have a distinct consciousness of guilt, the publican of repentance, the father of the dumb demoniac of faith, the penitent woman at Simon's house of forgiveness, and the upper-room disciples of the baptism of purity, peace, and power? And was not this consciousness of these facts a knowledge of them? When the jailor was awakened, did he not know that he was guilty? When Paul was "justified by faith," did he not know that he had peace? When a man "loves the brethren," does he not "know" that he has "passed from death unto life"? And when one is conscious of absolute freedom from condemnation and fear, and from every feeling or temper contrary to love, having humble and confident boldness in view of the judgment having this experience continuously for a series of years -- does he not know that he has "perfect love"?

When a man "tastes and sees that the Lord is good" and "gracious," does he not receive experimental knowledge of the fact? When he has "tasted the good word of God," "the heavenly gift," and "the powers of the world to come," has he not had an experience of these things? And does not this experience bring or involve a knowledge of them? May not a man as really know that he "hungers and thirsts after righteousness as that he hungers and thirsts for the things that satisfy his physical wants? And may he not just as really and satisfactorily feel and know that he is "filled" with "righteousness" as that he hungered and thirsted after it? And can he not know that he is "filled" with the Spirit and his fruit as really as that his physical hunger and thirst are satisfied?

And if we may "know that we have passed from death unto life" -- been regenerated -- "because we love the brethren," why may we not know, with the same degree of certainty, that we have been saved from the impurity, weakness, and feeling of remaining spiritual depravity by the baptism of the Spirit, that "purifies our hearts by faith," "strengthens us with might in the inner man," "roots and grounds us in love," and "fills us with all the fullness of God"?

These are just as really facts that emerge in consciousness as are the facts of guilt, pardon, the witness of the Spirit to adoption, and his fruit of "love, joy, and peace" which attends that witness. And the intelligence takes as full cognizance of the one class of facts as it does of the other, and as really knows of, and can as confidently testify to, their existence. While we will not stop here to argue the question, we are sure that the Spirit just as clearly testifies to the work of entire sanctification and its result of "perfect love," wrought after regeneration, as he does to the guilt and condemnation before that time, or to his pardon and adoption at that time. And we are sure that the fully saved believer is just as conscious of the Spirit's fruit of perfect or unmixed love, joy, and peace

in his heart as he was of previous guilt and pardon, and of a mixed experience of love, joy, and peace resulting therefrom.

Indeed, we are satisfied that the knowledge or assurance of this fact is clearer and much more satisfactory. Dr. Steele calls attention to the very important fact that

"after the Holy Ghost was given [at Pentecost], a word came into the Greek Testament which is not found in the four Gospels [containing records of pre-Pentecostal facts], a strengthened form of the word 'knowledge' -- epignosis -- meaning exact, clear, full, perfect, satisfactory knowledge of course not exhaustive knowledge of God and spiritual things [for we may forever grow in that sort of knowledge]. All these adjectives are used by the various great scholars of the age now living, and some who have passed away -- by Meyer, Bishops Lightfoot, Ellicott, and Westcott, and Dean Alford, and many others."

Dr. Steele notes, too, that "the ordinary word for 'knowledge' in classic Greek is gnosis; but that Paul adds an intensive prefix to it, changing it to epignosis, giving it a stronger meaning. Peter in three instances follows Paul's example." Hence we have "full assurance of faith," "full assurance of hope," "full assurance of understanding," etc., in the Authorized Version of their writings, and "perfect knowledge," "clear knowledge," etc., in other versions.

Dean Alford, whom a well-informed, scholarly, and spiritual divine calls "one of the most eminent men of England, who spent his life on the Greek Testament," is uniform and emphatic in rendering this prefix with some such adjective as "full," "perfect," "thorough," etc., making it "full" or "perfect knowledge," in such passages as Ephesians iv. 13; Colossians ii. 2; 2 Timothy iii. 7; 2 Peter i. 8, etc.

And we are fully prepared to see the superiority of this experimental knowledge over that which comes from reasoning, when we remember, as Dr. Steele says, that

"God reveals himself to us through his Son Jesus Christ, but he communicates himself to us through the Holy Spirit. This is the beautiful relation of the three persons in the Trinity: God the Father revealing himself to the world, to our intelligence, to our faith, in his Son Jesus Christ, but giving a direct and experimental knowledge of himself by communicating himself to our spiritual intuitions through the person of the Holy Ghost."

And we believe that if every disciple of Christ will wait on him in consecration and faith for his personal Pentecost, he will receive "the fullness of the Holy Ghost," and that God by his Spirit will be "imported into the very center of his being," carrying to his soul a "full knowledge" of himself. Then it may be said of him as Dr. Steele says of Paul:

"He will be neither a gnostic, implying a conceit of spiritual knowledge; nor an agnostic, professing ignorance of revealed truth; nor a merognostic, having only doubtful glimpses of divine verities; but he will be an epignostic, rejoicing in perfect assurance of spiritual realities."

We are profoundly convinced that the believer who receives "the baptism of the Holy Ghost" realizes such an assurance of divine things as absolutely excludes all doubt of the divinity of Christianity, and of his acceptance with God -- such an assurance as expels all doubt of both these facts.

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Chapter 13
TESTIMONY FROM EXPERIENCE

Now, the question arises, What must the Christian do with this experience? Shall he suppress this knowledge? May he hide this light under a bushel? Is he at liberty to bury this precious talent? Or shall he testify to this experience, impart this knowledge, and let this light shine out for the glory of God and the good of others? There is almost as much difference of opinion touching this matter as there is as to the value of Christian experience. But it seems to us that there ought to be but one opinion as to the believer's duty to testify; albeit, there may be much ground for difference as to one's motives for testifying, and the way in which this testimony is to be given. We will only say that, as we view the matter, the glory of God and the good of man should be the sole ends had in view, and the plan of testifying which promises most fully to reach these ends should be the one adopted. Every believer may and should say with the psalmist, "My soul shall make her boast in the Lord," expecting that "the humble shall hear thereof and be glad." He may properly add: "O magnify the Lord with me, and let us exalt his name together." And he may join David in his invitation to "come and hear, all ye that fear God, and I will declare what he hath done for my soul." But we should remember that we are to "boast" of what the Lord has done, and not of our own attainments. We are to "magnify" and "exalt" him, and not ourselves. We are to "tell" what "God hath done for us," and not what we have wrought for ourselves or others. And all this is to be done, that others, hearing thereof, may be "glad" -- shall be encouraged to seek like blessings for themselves -- such testimony being confirmed by a godly life.

Of course all admit that an air of inordinate self-assertion in testifying to the crucifixion of self is unseemly. This testimony is to be given with "meekness and fear," reverence for God and fear lest we unduly magnify ourselves. And, at the same time, it must be conceded that there is less of self in humbly and gratefully telling what God has instantaneously done for our souls, on the simple conditions of consecration and faith, than there is in speaking of like results that have proceeded from our painful and persistent effort after growth. The once-blind man, in testifying from his experience of instantaneous healing to the divinity of our Lord and his power to heal, "magnified" his Master more and himself less than he would have done by saying that, by his faithfulness and constancy, through a course of years, in using the means which Jesus had prescribed for his healing, he had received his sight.

We have already intimated that our Lord not only prescribed the experimental method of investigation but that he also enjoined the duty of testifying from experience. "Ye shall receive power after that the Holy Ghost is come upon you; and ye shall be witnesses unto me." It is, hence, not merely a privilege, but also a duty we owe to him and others, that we "tell what God has done for our souls." We are not only to have a "reason for the hope that is in us," but we are to hold ourselves "ready " on all proper occasions to "give" that reason. Christ has summoned us to be his

witnesses, to testify, not merely from his word, but also from his work within us, as to his power and readiness to save. That was why the apostles and others were to tarry at Jerusalem until they were indued with this "power from on high" -- power to testify humbly, gratefully, and boldly from their experience of full salvation -- from their reception of the Spirit of love and joy and peace and courage, and not from a fuller objective revelation of Christ's divinity and ability to save. It was this gift of "prophecy" this power, not to foretell, but to "forth-tell" out of the heart -- this power, as Paul expresses it, of "speaking unto men to edification and exhortation and comfort," that they received. It is the power to speak to profit out of a heart filled with the Spirit, as well as out of the Book, illuminated by the anointing of the same Spirit.

Hence it was that Paul's ministry was one of testimony -- "to testify the gospel of the grace of God." He often confirmed and enforced his statements of doctrine by giving his experience of its truth. To the Galatians he intimates that he could not preach the gospel successfully without such experience. He says: "It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen." Here Paul evidently refers to an internal revelation of Christ to his consciousness -- an experimental knowledge of the Saviour -- as coming directly from God, and not through man, as an important, if not indispensable, condition of his successfully preaching or testifying of him to others.

This must in some measure be true with all who are to witness for Christ, whether preachers or laymen. Bishop C. D. Foss, of the Methodist Episcopal Church, has well said: "'Ye are my witnesses,' saith the Lord. The Church, which is Christ's body, has a testimony to offer concerning its Head, and also concerning the life which continually flows from the Head into all the members." Hence, when, by persecution, the Spirit-filled disciples of Jerusalem were scattered abroad, they, preachers and laymen, "went everywhere preaching the word" and testifying for Christ.

Methodism stands for experience and testimony. In speaking of Wesley, Bishop Foss says:

"When at the age of thirty-six he 'felt his heart strangely warmed,' Methodism was born. His subsequent experience and teaching concerning 'perfect love' brought in a new era for yearning, struggling, doubting disciples; and the twin evangel of salvation now, and of salvation from all sin, sounded out more clearly than ever before, not only through all the branches of the Church he founded, but throughout all evangelical Christendom."

What are the class meetings and love feasts of Methodism, and the experience, testimony, and "praise" meetings of other Churches for but to testify to men what we have experienced of God's saving power? And the glory of his name and the good of others are supposed to be promoted by such testimony. Every assured believer may and ought with Charles Wesley to say:

"What we have felt and seen,
With confidence we tell;
And publish to the sons of men
The signs infallible."

Much has been said by others of the importance of Christian testimony as a means of convincing and saving men. Dr. Daniel Steele says "the value of Christian testimony in persuading men to be saved has never been rated at its full worth. When St. Paul's life was at stake, whether before a Jewish mob or a pagan king, he always told his experience." He says again:

"A philosopher has said, 'The experience of one rational being is of interest to all who become cognizant of it.' This is because we are so constituted as to be similarly affected by like causes. Let half a dozen persons far gone with pulmonary consumption publish to the world their complete cure by the same remedy, and the glad news would flash across the continents and beneath the oceans, irradiating with hope myriads of sick chambers. Hence the value of testimony. Justice, in her walk through the earth, leans upon this staff. The entire science of medicine and art of healing have been founded upon it. The pharmacopoeia has been filled through the attestation of cures. Who can better authenticate the healing than the healed patient? Who better than the cleansed soul can testify his spiritual transfiguration, and the power by which it was accomplished? Experience is one of the chief elements of evangelical power."

Once more says Dr. Steele:

"Testimony is the most cogent argument. A herald is useful to make proclamation of the law, and of the will of the court, but make way! here comes one more important to the ends of justice -- an unimpeachable witness. All jurists tell us that one word of authentic evidence outweighs ten thousand words of professional pleading. The witness must speak, the plea maybe dispensed with. The testimony can go to the jury without the argument, but it will be folly to send the argument without the testimony. We fear the modern Christian Church is making this sad blunder, when, respecting the question of full salvation in this life, she listens more attentively to the speculations of theorizers than to the declaration of witnesses attesting that Jesus is a complete Saviour ... The great want of the age is a witnessing Church and ministry."

The late Bishop Gilbert Haven, when editor of Zion's Herald, in his editorial preface to the published experience of a distinguished scholar, divine, and author of his Church, says:

"Much is said about the higher life; less is felt of its great fullness. An experience is worth a thousand theories."

He then adds:

"That there is a Pauline experience of the heights and depths of grace divine, that the Holy Ghost can now fall on believers in fullness of power, it is impossible to doubt in the face of multitudinous testimony from all ages and branches of the Church."

The late Dr. A. J. Gordon says:

"Having drawn our scheme of the doctrine of the Spirit from the Scriptures, we have sought to fill up the outline from the records of religious biography. For Christian experience, if it be true and

divinely inspired, is but the Bible translated and printed in illuminated text, "SCRIPTURE WRIT LARGE" for the benefit of dim eyes that cannot read the fine print of doctrine."

Dr. Pierson says that the Keswick managers will not allow any one to conduct their services who cannot testify from experience to the truth of the high doctrines which these godly people preach. Another well-known divine has said that "one experience in the converted or sanctified life is worth ten thousand theories." Dr. Tigert gives "experience" as one of the four pillars on which the doctrine of "perfect love" stands. And we are glad that Dr. Tillett gives experience its due place as a means of confirming the teaching of Scripture touching this question of sanctification.

It is well known that, as Dr. Steele expresses it, "there is in the Christian Church a strong aversion to a profession of sanctification." This is specially true in some sections, and for reasons which we may in a future chapter enumerate. We content ourselves for the present with saying that we think the word "profess" should be substituted by "confess," and that the latter should be applied to our Saviour rather than to ourselves. We will add the following judicious words of Dr. Steele:

"Jesus is to be confessed by the penitent seeker as a needed Saviour. The first confession is usually made by coming to an inquiry meeting or an altar, or rising for prayers. Jesus is to be confessed as pardoning Saviour. This is deemed a vital point. Every skillful pastor urges on the convert this confession by baptism and the Lord's Supper, and by a constant declaration by the tongue of Christ's forgiving grace. Jesus as a complete Saviour, able to save to the uttermost from fear and doubt and indwelling sin, is to be confessed to his honor, to the praise of the Holy Ghost, the efficient agent, and to the glory of the Father. Christ should be the object of our confessions, and not self, as justified, nor self as cleansed, nor self as filled with the Holy Ghost ... There is needless offense given when we profess sanctification instead of humbly confessing Christ, 'made unto us sanctification.'"

Is there any more impropriety in confessing Christ as our "complete Saviour" than there is in confessing him as our "pardoning and partial Saviour"? Is there any more magnifying of self in saying that Christ has given us the witness of purity than there is in claiming the witness of adoption? Is it not more to the glory of his grace for one to say that he has an abiding and constant witness to his freedom from fear, condemnation, and doubt than for him to say such testimony is intermittent? Is not the richness of his grace often discounted in our love feasts and other testimony meetings by the confession of darkness and uncertainty and defeat, instead of brightness and assurance and victory?

The Rev. Dr. Asbury Lowrey, of the Methodist Episcopal Church, one of the ablest exponents of this doctrine, and author of *Possibilities of Grace*, says:

"For many years I did not interlard my sermons with my experience nor testify explicitly to its reception. This, I think, was a mistake, and it had two bad effects:

"1. It limited my usefulness in spreading the experience. Instances of entire sanctification did occur under my ministrations, but they were not numerous until I began to press the matter upon the people as a present need and an experience of which I had personal knowledge.

"2. My own evidence became often eclipsed, and my experience at times was much like a succession of cloudy and clear days. This continued until I committed myself more fully before my Conference and the Church as an exponent of the doctrine. From that time I preached doctrine experimentally and my experience doctrinally. The new method, I am persuaded, is the correct one, as it has been blessed to many souls. What the Church needs, in regard to every great gospel truth, is doctrine supported by experience, and experience undergirded by doctrine. The root of experience is doctrine, and the end of all doctrine is experience."

May we not venture to say, as suggested by another, that there is reciprocal obligation on others to hear and give due weight to this testimony? Mark says that when the eleven apostles rejected the testimony of Mary Magdalene and others to the resurrection of our Lord, he "upbraided them with their unbelief and hardness of heart, because they believed not them which had seen him after he had risen."

If, as all admit, one should be careful how he bears witness for Christ, Should not others "take heed how they hear" his testimony? And, in "proving all things," should we not "hold fast that which is good" in human prophesyings and testifyings touching this matter of the higher life? This is what the reader is asked to do with the testimony given by reliable witnesses in subsequent chapters.

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Chapter 14
TESTIMONY FROM EXPERIENCE CONTINUED
-- SOME WITNESSES INTRODUCED --

So far in this discussion we have propounded and advocated the theory that God has in the gospel made provision for man's being thoroughly healed, cleansed, and saved in conversion. Also that, where the human conditions are favorable and scriptural, this thorough work is or may be wrought at that time. It is insisted, however, that because, as a rule, these conditions do not exist at that time, the work of thorough cleansing or subjective sanctification does not occur until after regeneration. Also that this further work is or may be wrought instantaneously, on the condition of faith, the soul receiving as satisfactory assurance of the fact as it had previously received of its regeneration. In trying to establish this proposition, we have adduced the testimony of Scripture, as we interpret it, and as it is interpreted by many leading divines of various schools of thought, especially those of Methodism. In the last two chapters we discussed the validity and value of testimony from experience. We would now introduce some credible witnesses, whose experience is believed to confirm our interpretation of Scripture and strongly support our proposition.

Before introducing any uninspired or modern witnesses, we would adduce the testimony of the great apostle to the Gentiles. It has long been a matter of surprise to us that any intelligent student of the Scriptures should question the fact that St. Paul possessed and testified, directly or indirectly, to his experience of this full salvation. Our opinion is based on the following facts:

1. He was baptized and filled with the Spirit three days after his arrest and -- surrender on his way to Damascus. The manifest completeness of that surrender, together with the fact that he was instructed by one who was most probably of the one hundred and twenty Spirit-filled disciples of that noted upper room, would indicate that he was prepared for and received the ethical fullness of the Spirit.

2. We see nothing in Paul's future history inconsistent with the fact that he was thoroughly saved at that time. His "contention" with Barnabas (Acts xv. 39), and his disclaiming having reached the ideal perfection belonging to the post-resurrection state (Phil. iii. 12-15), do not disprove this theory. For his "contention" was doubtless a just one, entirely consistent with perfect integrity of heart, resulting from an honest difference of judgment between him and Barnabas, and no one claims the perfection of which he wrote to the Philippians [that is, the perfection of glorification -- DVM]. Besides, as was stated in speaking of Peter's case, our theory does not involve the Christian's freedom from temptation or a liability to yield and do wrong. And it is hardly necessary to say that in writing the seventh chapter of Romans Paul was not portraying his post-conversion experience, if he was referring to himself at all. That experience may be read in the fifth, sixth, and eighth chapters of that Epistle.

3. It is a remarkable fact that while, as Bishop Hendrix says, Paul, "in all his Epistles but one, prays for the entire sanctification of those to whom he wrote," he never once asked them to pray for his own spiritual deliverance. Dr. Steele notes the suggestive fact that, while, in his Epistles to the Romans, Corinthians, Ephesians, Philippians, Colossians, Thessalonians, and Philemon, he asks for their prayers, it is never for his spiritual improvement. It is rather for protection, guidance, and success in his work as an apostle. And to our mind it is almost inconceivable that Paul could write such wonderful prayers as are recorded in Ephesians iii. 16-19, Colossians i. 9-12, and I Thessalonians v. 23, and himself not have experience of what he prayed that others might receive, especially when he fails to ask the most spiritual of those churches to pray that he might obtain it.

4. Paul's declarations touching his experience and life not only indicate that he enjoyed this blessing, but also that he professed it to others. As President Finney suggests, in weighing Paul's expressions about himself, "we should understand him to mean all that he says when speaking in his own favor." For "the Spirit of inspiration would guard him against speaking too highly of himself." And "no man ever seemed to possess greater modesty, and to feel more unwilling to exalt his own attainments."

In the light of these facts, let us examine two or three passages in which he speaks of himself and his life. To the Thessalonians he says: "Ye are witnesses, and God also, how holily and justly and unblamably we behaved ourselves among you." Here he calls them and God to witness that he had lived a holy and blameless life among them. To the Corinthians he says: "Be ye followers [imitators] of me, as I am also of Christ." Here this modest man urges Christians, without qualification, to imitate him, and says that he imitated Christ.

But it may be said that Paul here refers to his outer life, and that all regenerated people are able to live holy and blameless lives, imitating Christ in their words and deeds. But he elsewhere speaks of his inner life and experience. To the Romans he writes of his having been made "free from the law of sin and death," and of his having "the righteousness of the law" -- the law of supreme and unselfish love -- "fulfilled in" him. This looks very much like a profession of deliverance from the law of, and tendency or bent to, sin in his members, to which he refers in the seventh chapter, and which we call depravity. Also of his receiving the fullness of love that follows such deliverance.

To the Galatians he says: "I have been crucified with Christ, and it is no longer I that live." (Revised Version, margin.) As punctuated by Alford, he says: "I am crucified with Christ, but it is no longer I that live, but Christ liveth in me." Here, as Dr. Steele expresses it:

"The former ego of selfishness has met with a violent death, having been nailed to the cross, and Christ has taken the supreme place in the soul. The very fact that this death was violent implies that it was instantaneous, a very sharply defined transition in St. Paul's consciousness."

It does not matter for our purpose whether this was done at his baptism with the Spirit, on Straight street, Damascus, in his dungeon at Rome, or elsewhere. It marks a well-defined crisis in his history, when the sin principle -- the selfward tendency of his nature became extinct, and the love principle -- the Christward tendency -- became dominant and all-pervasive. Paul's experience and profession of perfect self-abnegation, faith, love, joy, and humility are in proof. If space permitted, we might

give many passages of his writings bearing on these points. Did he not sit for the picture of perfect love, patience, meekness, etc., drawn in the thirteenth chapter of First Corinthians?

We believe that the facts above stated go very far to prove, if they do not absolutely demonstrate, the fact that St. Paul experienced and testified to the full salvation presented in this volume. They certainly give no support to the theory sometimes advanced that Paul professed not to have received this perfect salvation. We agree with President Finney that "it seems plain that Paul and John, to say nothing of the other apostles, designed and expected the Church to understand them as speaking from experience, and as having received of that fullness which they taught is in Christ and in his gospel." It is inconceivable that these great and good men should have virtually said, as a more modern preacher once did, "Brethren, do not live as we do, but as we tell you," whether they referred to their inner or their outer life.

And we believe the same may be said in reply to the suggestion that John Wesley never enjoyed nor professed this full salvation. It is in the highest degree improbable that such a man would for fifty years preach so plainly, so confidently, and so persistently a doctrine and experience like this without having tested such doctrine and had such experience. Indeed, in speaking of his preaching this doctrine he uses the same term that he does in speaking of the testimony given from experience to the truth of the doctrine, by "the cloud of witnesses" to whom he refers. It is the word "testify," which he says he did "in public and in private," through a long course of years. Hence, Bishop McTyeire, in his history of Methodism, speaks of "the moment when" Mr. Wesley "found that steadfast peace which never afterwards forsook him, but gave serenity to his countenance and cheerfulness to his heart to the last moment of a prolonged life." We have already indicated the "moment" at which he is believed to have "found that steadfast peace when he felt his heart "strangely warmed," or when, not long after that time, after prayer through the night, his Pentecostal baptism came about three o'clock in the morning. Hence we regard all his preaching and writing on this subject subsequently to that time, especially after the revival of 1761-63, as a virtual testimony from his experience, as confirming the word of God.

We next introduce the witnesses whose testimony Mr. Wesley gives, witnesses the value of whose testimony has been too often and, we are sure, unwisely discounted. In this testimony we have combined the intelligent and most extended and careful observation of this great man, and the clearly stated and most convincing experiences of hundreds of these simple-minded children of nature. At the risk of being charged with "threshing out old straw," we quote freely from Mr. Wesley's sermon on Patience, in which he gives this testimony. Before making these quotations, however, we call attention to some objections that have been made to it.

Dr. Mudge is disposed to discount if not utterly reject this testimony, and to criticize Mr. Wesley for receiving and believing it. Of Wesley and his associates he says:

"They were also surrounded by a mass of very ignorant followers whose crude, unreliable, indiscriminating testimonies on the subject they felt bound to accept in lieu of anything better, and to whose rudimentary comprehension they felt bound to adapt their teaching."

Dr. Tillett says:

"It is a fact of curious interest that, while Mr. Wesley in the first instance derived his high and holy ideal of religion from studying the Bible, and then applied that ideal to the experience, character, and life of himself and others, pressing all up to the Bible ideal, his ideas of instantaneous sanctification were derived mainly from certain Methodists professing to have experienced it, and then the Bible was examined to see if it taught the doctrine."

We think both these writers, especially Dr. Mudge, do great injustice to Mr. Wesley, his early followers, and the cause they did so much to advance.

1. We think Mr. Wesley showed the wisdom of the philosopher and the good sense of the practical investigator by combining the Socratic and Baconian methods of investigation in his search for truth, carefully questioning men as to the facts of their experience, and then generalizing these facts so as to get at the theory supposed to be supported by them. For, conceding, for argument's sake, as Mr. Wesley does as a fact, that the Scriptures do not, "in express terms," teach that sanctification is instantaneous, yet he and others might very properly resort to experimental tests of its truth. The theory being suggested by his scriptural view of full salvation by faith, and by the alleged experience of a few who said they had tested the correctness of that view in their own full salvation, they might very properly make conjectural or hypothetical tests of its truth, as other philosophers do of the phenomena of nature. And they were as rational in so doing as were Columbus, Newton, and Franklin, when they made such tests of suggested hypotheses touching the existence of a western world, the law of gravitation, and the nature of electricity.

And the former started with something more than an unsupported hypothesis. As already stated, the doctrine of salvation by faith and the professed experience of reliable witnesses raised a strong presumption in favor of such hypothesis. On investigation, finding so many well-attested facts of consciousness, certifying that the subjects of them were all sanctified instantaneously, Mr. Wesley inferred rationally that the theory of instantaneous sanctification is true. Were not these hundreds of experimenters as rational as Peter and other Jews who, at our Lord's suggestion, experimented in doing God's will, as they understood it, as a condition of ascertaining the divinity of Jesus and the authority of his utterances? Had not Mr. Wesley, their great leader, taught them that there is full and present salvation offered them in the Bible, and that they might realize it by faith? Did they not very naturally conclude that, if regeneration came instantaneously by faith, the fuller and completer salvation would come in the same way?

On this supposition, one and another, and later on hundreds, tested this hypothesis by experiment, and reported the resulting experience to Mr. Wesley. He then most carefully sifted and tested their testimony, giving many days and weeks, if not years, to the work. After doing this in the case of many hundreds if not thousands of his followers, he very rationally concluded that this clear and general testimony from the facts of consciousness converted the hypothesis of instantaneous sanctification into a well-established theory touching the same. And did Mr. Wesley act more irrationally in accepting such testimony than the other apostles would have done to accept the testimony of Peter to our Lord's divinity, or than the multitude at Pentecost did in believing his public testimony to the fact that Jesus was their promised Messiah and Saviour?

The same test was applied to regeneration and the direct witness of the Spirit in Mr. Wesley's day. The prevailing theory when he commenced his work was that regeneration, except as baptism is that work, is gradual in its development. Also that the revelation to consciousness of the fact, if such revelation is made at all, is indirect and through the Word. Mr. Wesley seems himself to have inclined to that view until the testimony of the Moravians from experience, and his own experience, confirmed by the experience of thousands of his people, established beyond question the theory of instantaneous regeneration and the direct witness of the Spirit.

Is it replied that the Scriptures are very plain on these points, but are obscure touching the matter of sanctification? The answer is, that many of the leading divines of Mr. Wesley's day did not so understand the Scriptures as to regeneration and the Spirit's witness. Nor did Mr. Wesley in his early ministry. Is it said that regeneration is represented as a birth, and that the three thousand at Pentecost were instantaneously regenerated? It may be replied that sanctification is represented as a baptism, and that the one hundred and twenty upper-room disciples are believed to have been instantaneously sanctified, when baptized with the Spirit at Pentecost. Is it still insisted that, at best, instantaneous sanctification is only a matter of inference from the teaching of the Bible? We reply that many learned divines think the same of instantaneous regeneration. And so do Christians almost universally believe as to the authority for substituting the first for the seventh day of the week as the Sabbath, with this difference, that experience confirms the former and not the latter theory. A thoughtful divine has well said:

"While I freely allow that the consciousness of the believer cannot be an original source of doctrine, yet I must admit that when a doctrine is taught by fair inference in the Word of God, whether by command or by promise, or as a matter of history, the testimony of consciousness in the living believer is authoritative, and must be accepted in the case of that particular believer."

Dr. Gordon well says:

"It is needful sometimes in setting forth an obscure truth, to present our argument in illuminated text in order to draw attention to it. Afterwards it will be easily read in common type. That is to say, it often requires the most vivid and powerful experiences to impress us with the reality of a certain doctrines which, after we have once accepted, we can discover in its most ordinary manifestations."

Dr. Tillett must know that, although Mr. Wesley admitted that instantaneous sanctification is not taught "in express terms" in the Bible, he nevertheless held that it is taught by implication and inference. Also, that Mr. Wesley says he got this doctrine out of the Bible more than twenty years before the time when he so carefully examined most of the witnesses referred to in the extract from his sermon, which was in 1759-62. On November 1, 1762, he wrote the following to Messrs. Maxfield, Bell, and Owen:

"You have over and over denied instantaneous sanctification, but I have known and taught it, (and so has my brother, as our writings show) above these twenty years."

In his sermon on the Scripture Way of Salvation, first published in 1765, he says:

"I have continually testified, in private and in public, that we are sanctified, as well as justified, by faith."

Then, in the conclusion of his Plain Account, he says:

"It is the doctrine of St. Paul, St. James, St. Peter, and St. John, and no otherwise Mr. Wesley's than as it is of every one who preaches the pure and whole gospel. I tell you, as plain as I can speak, there and when I found this. I found it in the oracles of God, in the Old and New Testaments, when I read them with no other view or desire than to save my own soul."

That does not look like "his ideas of instantaneous sanctification were derived mainly from certain Methodists' professing to have experienced it, and then the Bible was examined to see if it taught the doctrine," as Dr. Tillett says and Tyerman intimates. On the contrary, Mr. Wesley says he got his "ideas" from "the Old and New Testaments," and not "from certain Methodists' professing to have experienced it." Also that he got them from the Bible when he "read it with no other view or desire than to save his own soul." Not, as Dr. Tillett says, "to see if it taught the doctrine" which he had gotten out of the experience of others; or, as Dr. Mudge says, because he "felt bound to adapt his teaching" to the "rudimentary comprehension" of his "mass of very ignorant followers, whose crude, unreliable, indiscriminating testimonies on the subject he felt bound to accept in lieu of anything better." He found something "better" in the Bible.

As if he were answering the charges of these writers, he virtually says that it was not with such "view or desire" that he "examined" or "read" the Bible, but that he found this doctrine therein "above twenty years" before most of these professions were made. And there is no intimation that he regarded such professions as "better" than the Bible teaching. No doubt Mr. Wesley's faith in this doctrine of instantaneous sanctification was greatly strengthened by the experience and testimony of these witnesses, but it did not originate in them. But, as we have seen, if Mr. Wesley had pursued the course indicated by Dr. Tillett, he would have played the part of a wise philosopher, and the conclusions reached by such course would have been rational and sound.

2. Let us look for a minute at the character and competency of Mr. Wesley's witnesses, and the import of their testimony. As we have seen, Dr. Mudge disparages them and suggests their incompetency. It is true that, as a rule, they were plain and unlearned people, but it does not necessarily follow that their "testimonies" were hence "unreliable" and "undiscriminating." Mr. Wesley says:

"We asked them the most searching questions we could devise. They answered every one without hesitation and with the utmost simplicity, so that we were fully persuaded that they did not deceive themselves."

Again he says:

"Not trusting to the testimony of others, I carefully examined most of these myself; and in London alone I found six hundred and fifty-two members of our Society who were exceeding clear in their experience, and whose testimony I could see no reason to doubt."

Mr. Wesley, who knew these witnesses, did not regard them as "undiscriminating" and "unreliable," but he says their experience "was exceeding clear," that their testimony was given "without hesitation," and "with the utmost simplicity," "fully persuading" him "that they did not deceive themselves." And these were of the very kind of witnesses whose testimony we ought the more readily to accept. They were honest, unsophisticated children of nature. They were not confirmed theologians, having a pet theory to sustain, but were disinterested witnesses, who spoke out of their hearts the things which they had experienced, and which were attested by their consciousness. Like the man who had been healed of his blindness, they may not have been prepared to discuss any abstruse theological question, but could in simplicity say that "whereas I was blind, now I see." God has chosen such men for his witnesses, taking "the weak things of this world to confound the mighty." "Out of the mouth of babes and sucklings hast thou ordained strength."

Whatever Dr. Mudge may say of these witnesses, he must admit that their examiner was not "unreliable," "undiscriminating," nor incompetent. And he will hardly deny that Mr. Wesley used every precaution to prevent mistake and deception. He "carefully examined most of them" himself, "not trusting to the testimony of as to what these witnesses said, asking "them the most searching questions" he "could devise." Of some of these witnesses Mr. Wesley says: "I can take their word, for I know them well."

For one, we would much prefer the judgment of such a lawyer as John Wesley, who was on the ground and carefully examined the witnesses Himself, to that of Dr. Mudge, who is more than a century removed from the scene.

3. We call attention to the large number of these witnesses, examined separately and at different times and places through so long a period. (1) Mr. Wesley says different witnesses testified during a period of some forty-five years. (2) This testimony began in London, and extended to Bristol, Kingswood, and "various parts of Ireland as well as England." (3) That it commenced with "two or three persons in London," and ran up to six hundred and fifty-two at one time in that city alone. He then adds: "I believe that no year has passed since that time [forty-five years ago] wherein God has not wrought the same work in many others." In another place he speaks of his being "encompassed with a cloud of witnesses" to the same thing, doubtless running the number up to many thousands.

4. The unanimity with which they testified to the same thing -- the instantaneousness of sanctification. Mr. Wesley says:

"Every one of these (after the most careful inquiry, I have not found one exception in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to them, and thought that some were

gradually sanctified and some instantaneously. But, as I have not found, in so long a space of time [forty-five years], a single person speaking thus; as all who believe they are sanctified declare with one voice that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work."

This stream of testimony from experience flowed on down to the day of Mr. Wesley's death, confirming him in the opinion that this doctrine of sanctification is the most important one held and preached and experienced by Methodists, saying in his last days that "it is the grand depositum which God has given to the people called Methodists, and chiefly to propagate this, it appears, God raised them up." The following is Mr. Wesley's last recorded utterance on this subject, made during the year of his death: "A man that is not a thorough friend to Christian perfection will easily puzzle others, and thereby weaken, or not destroy, any select society." It seems, then, that neither his later interpretation of Scripture nor the lack of experience on his part, or that of any others, changed in the slightest degree his views and teaching touching this important doctrine. And that stream of testimony has flowed on down the century since Mr. Wesley's death to the present. The Bishops of the Methodist Episcopal Church, South, in their Quadrennial Address of 1894, refer to it and say:

"Witnesses to this experience have never been wanting in our Church, though few in comparison with the whole membership. Among them have been men and women of beautiful consistency and seraphic ardor, jewels of the Church."

Before offering any other testimony, we would answer another objection to that last considered. An attempt has been made to break the force of this testimony, and discount the doctrine and experience testified to, by citing the fanaticism and defection of George Bell and Thomas Maxfield, two of these witnesses. And we have no doubt some good men have honestly believed that the course of these two fanatics does largely discount or nullify the sober testimony of their associates, and bring discredit to the doctrine they professed to believe and the experience they testified to. We were once inclined to think so ourself. But, fortunately for the cause of truth, Mr. Wesley and Dr. Abel Stevens, one of his most illustrious followers, have cleared away the mists that obscured this subject. The latter characterizes George Bell as "an honest madman," and suggests that Maxfield joined him in his vagaries and schism because of his "discontent with Wesley's authority," and of his own "subordinate position," together with "his wish for an independent one."

Dr. Stevens notes, too, that this fanaticism manifested itself "chiefly in London," and was short-lived. The revival in which it broke out lasted some four years --1759-62. In 1763 Mr. Wesley wrote that "very few compared to the whole number" had given way to fanaticism and "separated from their brethren." He adds:

"Nor has the work ceased to this day in any of its branches. God still convinces, justifies, sanctifies. We have lost only the dross, the enthusiasm [fanaticism], the offense. The pure gold remains, faith working by love, and we have reason to believe increases daily."

As late as 1768 he writes a friend, blessing God that

"if a hundred enthusiasts were set aside, they were still encompassed with a cloud of witnesses, who have testified, and do testify in life and in death, the perfection we have taught for forty years."

In speaking of the lives and character of those witnesses whom we have cited -- those who did not go off with Maxfield, and whom Dr. Mudge calls "very ignorant," and whose testimonies he says "are crude and unreliable" -- Dr. Stevens says:

"It was indeed remarked that the professors of sanctification were generally, as at Dublin, distinguished more than other Methodists as 'calm and sober-minded.' Quietness, without 'quietism,' became a characteristic of them as a class, and among preachers and people they were considered by Wesley to be his most prudent, most reliable coadjutors."

The early suppression in his societies of this Bell-Maxfield fanaticism, and the still more glorious results that soon followed Mr. Wesley's ministry, indicate the genuineness of the work of full salvation in the great mass of his followers. Dr. Stevens says:

"If Wesley's treatment of these disturbances was at first too indulgent, his final course was characteristically decisive, and soon extinguished the evil. He then went forth traversing the land, and found the societies flourishing, the revival extending into many new places, and his congregations larger than ever before."

This was true of his work in the towns and cities of England, Scotland, and Ireland, his congregations being unusually large, and at one place reaching twenty thousand. And this glorious work of sanctification went steadily forward; for, some eight or ten years after the time noted above, Mr. Wesley, in speaking of sanctification, says:

"I believe no year has passed since that time wherein God has not wrought the same work in many others, but sometimes in one part of England or Ireland, sometimes in another."

Only once, some thirty years afterwards, and at only one place, do we hear of the defection of Bell and Maxfield seriously obstructing the good work of Mr. Wesley and his co-laborers.

We close this chapter by saying that we are profoundly convinced that the testimony from experience of these early followers of Wesley, given by so many of them through a period of half a century, and so carefully taken by this great man, has not been rated at its true value. We regard it as most satisfactory and convincing to the candid mind -- more so than even the reasoning of John Wesley.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 15
TESTIMONY FROM EXPERIENCE CONTINUED
-- METHODIST CATHOLIC, PRESBYTERIAN, AND LUTHERAN WITNESSES --

We now introduce a witness who comes up to the highest standard of intelligence, culture, piety, discriminating power, and reliability that Dr. Mudge or any one else can raise -- the saintly and sainted John Fletcher, "Wesley's designated successor."

The gifted Robert Southey, of the Church of England, though not in sympathy with Methodism, says:

"Fletcher was a man of rare talents, and rarer virtue. No age or country has ever produced a man of more fervent piety, or more perfect charity; no Church has ever possessed a more apostolic minister. He was a man of whom Methodism may well be proud, as the most able of its defenders." Isaac Taylor, the distinguished and well-known Nonconformist author, says: "Fletcher was a saint; as unearthly a being as could tread the earth at all." Robert Hall, his distinguished Baptist contemporary, says: "Fletcher is a seraph who burns with the ardor of divine love. Spurning the fetters of mortality, he almost habitually seems to have anticipated the rapture of the beatific vision." The Rev. Dr. Dixon, one of the greatest of Wesleyan Methodist preachers, says: "I conceive Fletcher to have been the most holy man who has been upon the earth since the apostolic age."

Before giving the testimony from the experience of this man, whom Southey regarded as "abler," and the others quoted as "holier" and "more seraphic," than Wesley himself, we will quote a paragraph from his writings, giving his interpretation of the Bible touching instantaneous sanctification. He says:

"If our hearts are purified by faith, as the Scripture expressly testifies; if the faith which peculiarly purifies the heart of Christians is a faith in 'the promise of the Father,' which promise was made by the Son, and directly points at a peculiar effusion of the Holy Ghost, the Purifier of spirits; if we may believe in a moment, and if God may in a moment seal our sanctifying faith by sending us a fullness of his sanctifying Spirit -- if this, I say, is the case, does it not follow that to deny the possibility of the instantaneous destruction of sin, is to deny, contrary to Scripture and matter of fact, that we can make an instantaneous act of faith in the sanctifying promise of the Father, and in the all-cleansing blood of the Son, and that God can seal that act by the instantaneous operation of his Spirit?"

Of his experience, Mr. Fletcher, among other things, says:

"Last Monday evening he [God] spoke to me by these words 'Reckon yourself, therefore, to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' I obeyed the voice of God;

I now obey it, and tell you all, to the praise of his love, I am free from sin, dead indeed unto sin, and alive unto God. I received the blessing four or five times before; but I lost it by not observing the order of God who tells us, 'With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation' ... Now, my brethren, you see my folly, I have confessed it in your presence, and now I am resolved before you all to confess my Master. I will confess him to all the world. And I will declare unto you, in the presence of God the holy Trinity, I am now dead indeed unto sin and alive unto God, through Jesus Christ, who is my indwelling holiness, my all in all."

When it is remembered that Mr. Fletcher used the word "sin" in the sense of "original sin," "indwelling sin," "the law of sin," depravity, etc., we can see how clearly he professed salvation from all inward and outward "filthiness of the flesh and spirit," and the possession of "inward holiness" or "purity of heart," and, "perfect love."

A judicious writer, in commenting on the above, says: "That open confession of sanctification was the beginning both of Fletcher's permanence in holiness and of the days of his wondrous power." And what a life he did live after this! In addition to what Southey, Taylor, Hall, and Dixon have said of him, we add the following testimonies from others. The first is from the Rev. Joseph Benson, the well-known commentator and intimate friend of Fletcher, and shows how completely divine grace triumphed over a naturally fiery and passionate spirit:

"He was meek, like his Master, as well as lowly in heart. Not that he was so by nature, for he was of a fiery, passionate spirit: insomuch that he has frequently thrown himself on the floor and lain there most of the night, bathed in tears, imploring victory over his own temper. And he did obtain the victory in a very eminent degree. For twenty years, and upward before his death, no one ever saw him out of temper or heard him utter a rash expression, on any provocation whatever. And he did not want provocation, and that sometimes in a high degree; especially from those whose religious sentiments he thought it his duty to oppose. But none of these things moved him; no, not in the least degree."

How complete was this triumph of divine grace, substituting the greatest irritability and passionateness of nature with the most consummate meekness, gentleness, and humility! Christians who say they can't control their temper ought to take courage from this experience. In his funeral sermon, Mr. Wesley pays the following tribute to his deceased friend:

"I was intimately acquainted with him for above thirty years. I conversed with him morning, noon, and night without the least reserve, during a journey of many hundred miles. And in all that time I never heard him speak an improper word, nor saw him do an improper action. Many exemplary men have I known, holy in heart and life, within fourscore years; but one equal to him I have not known: one so inwardly and outwardly devoted to God, so unblamable a character in every respect, I have not found either in Europe or America, and I scarce expect to find another such on this side of eternity."

The following is from the pen of James Ireland, esq., one of Mr. Fletcher's associates and friends. It testifies to both his greatness and goodness:

"Such a soul I never knew; such a great man in every sense of the word. He was too great to bear the name of any sect ... I never saw Mr. Fletcher's equal. On him great grace was bestowed. What deadness to the world! What spiritual-mindedness! What zeal for souls! What communion with God! What intercourse with heaven! What humility at the feet of Jesus! What moderation toward all men! What love for the poor! In short, he possessed the mind which was in Christ Jesus."

The following high encomium is from the pen of Richard Watson, probably the profoundest theologian of Wesleyan Methodism. He calls Fletcher

"a man eminent for genius, eloquence, and theological learning; still more distinguished for sanctity of manners and the virtues of primitive Christianity ... The measure of every other grace in him was exceeded by his deep and unaffected humility ... Teaching by his own attainments, more than even by his writings, the fullness of evangelical promises and with what intimacy of communion man may walk with God."

We close these testimonies to this great and good man with the following from his latest biographer, the Rev. Luke Tyerman, A.M.:

"Fletcher was distinguished for his genius, his learning, and his Biblical and theological knowledge, but let all Methodists throughout the world, and as long as Methodism lasts, remember in all their Church meetings and Church appointments, that Wesley's "designated successor" was preeminently "A GOOD MAN, AND FULL OF THE HOLY GHOST AND OF FAITH."

We feel that the interpretation and experience of this almost inspired man, this ablest exponent and defender of the doctrine of entire sanctification, this most illustrious and saintly exemplar of its truth, is of itself enough to satisfy unprejudiced minds of the scripturalness of this doctrine.

We will next give the testimony of one of Fletcher's contemporaries, of whom Bishop Simpson once said, "Holy hands were never laid on a holier head" -- that of Richard Whatcoat. After giving an account of his clear and happy conversion, Bishop Whatcoat says:

"My faith and love grew stronger and stronger, but I soon found that, though I was justified freely, yet I was not wholly sanctified. This brought me into a deep concern, and confirmed my resolution to admit of no peace or truce with the evils which I still found in my heart. I was sensible that they both hindered me at present in my holy exercises, and that I could not enter into the joy of my Lord unless they were all rooted out. After many sharp and painful conflicts, and many gracious visitations also, on the 28th of March, 1761, my soul was drawn out and engaged in a manner it never was before. Suddenly I was stripped of all but love. And in this happy state, rejoicing evermore and in everything giving thanks, I continued for some years with little intermission or abatement, wanting nothing for soul or body more than I received from day to day."

It is possible, if not probable, that Bishop Whatcoat was one of the witnesses whom Mr. Wesley examined, for it was during the revival of 1759-62 that he professed sanctification, and he was an Englishman, at that time living in his native land.

We, for a time, turn from Methodist testimony, not confining ourself to any Church, but giving the experience and testimony of a well-known Catholic, as well as that of men and women of different Protestant denominations.

Take first that of Madame Guyon, of the Catholic Church. A distinguished Baptist divine, in speaking of her spiritual condition before she received the baptism of the Spirit, which brought the experience here recorded, says: "There is every evidence that this earnest woman had already appropriated the work of Christ for her on the cross and on the throne, and had been saved by it." She had then been converted. Of her experience after this baptism she says:

"I slept not all that night, because thy love, O my God, flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all on a sudden so altered that I was hardly to be known either by myself or others. I found no more those troublesome faults or reluctance to duty that formerly characterized me. They all disappeared, consumed like chaff in a great fire. Nothing was now more easy than the practice of prayer. Hours passed away like moments while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so great, so pure, unblended, and uninterrupted, that it drew and absorbed the powers of the soul into profound recollection, a state of confiding, affectionate rest in God, existing without intellectual effort. For I now had no sight but Jesus Christ alone."

The Baptist divine just quoted makes this judicious comment on the above:

"When we think of the penetrating, subduing, hallowing character of this woman's piety, begetting hatred in some, of course, but conquering so many others and bringing them into obedience to the cross of Christ, it goes far to certify the truth of the above strong statements. Friars, priests, nuns, men of the world, women of fashion, nobles, and peasants were drawn to her by a strange charm, and that charm lay evidently in her presence more than in her words. Hundreds of Madame Guyon's virgin sisters were immured in convents, seeking thus by retired and hidden communion to become holy unto the Lord. But here was one fulfilling the duties of wife and mother, and yet surpassing them all in her exalted devotion ... She has been called a Mystic and a Quietist ... and theologians have said that Mysticism destroys obedience by paralyzing freedom of choice. But life is better than philosophy, demonstrations of experience than the deductions of reason. And here was one who in her life shone like a seraph and obeyed like an angel; and however we may reason, her own generation and every succeeding generation have recognized the saint's halo about her head."

We turn from this seraphic Catholic saint to listen to the words and consider the life and the work of the profound and saintly President Jonathan Edwards, of the Presbyterian Church. Of him Dr. Gordon says:

"The diary of Jonathan Edwards furnishes a remarkable exhibition of the various stages of the Spirit's work in the heart. His conversion was clearly marked, and at a later period his full consecration and separation unto God not less distinctly."

The following is taken from a record of his experience years after his marked conversion. This experience came during an hour of "contemplation and prayer." He says:

"The person of Christ appeared ineffably excellent, with an excellency great enough to swallow up all thought and conception -- which continued, as near as I can judge, about an hour; which kept me a greater part of the time in a flood of tears and weeping aloud. I felt an ardency of soul to be, what I know not otherwise how to express, emptied and annihilated; to be in the dust and to be full of Christ alone; to love him with a holy and pure love; to trust in him; to live upon him; to serve him; and to be perfectly sanctified and made pure with a divine and heavenly purity."

And those who know of his subsequent life believe that the desire and prayer of his heart on this occasion had a response from heaven. President Edwards himself gives the following description of some of his subsequent experiences.

"I found from time to time an inward sweetness that would carry me away in my contemplations. This I know not how to express otherwise than as a calm, sweet abstraction of the soul from all the concerns of the world, and sometimes a kind of vision or fixed ideas and imaginations of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapped and swallowed up in God."

Dr. Gordon, in commenting on the above, says:

"We have heard Edwards called "the Isaiah of the Christian dispensation," profound wisdom and seraphic devotion being so wonderfully united in him. Certainly here is a scene in the great theologian's life which is strangely like that which the prophet so vividly pictured in his own. There is the same overpowering vision of the Lord, the same melting of heart before his awful purity, and the same self-surrendering consecration to his service. If the sealing of the Spirit can ever be discovered in the lives of modern saints, we should say that here is a conspicuous instance. And as we hear him preaching at Enfield, not long after, when, as he speaks, the impression of eternal things is so powerful that men cling to the pillars of the Church, trembling before the impending terror of the Lord, which he so vividly pictures, we exclaim, "Truly the anointing which he hath received abideth on Him!"

We note three things in this experience: (1) that it was subsequent to conversion, (2) that it was instantaneous, and (3) that it was an ethical and abiding fullness of the Spirit.

We next give the testimony of Mrs. President Edwards, which was put on record by her distinguished husband. It seems, from what he says, that after Mrs. Edwards' conversion she had been "subject to great unsteadiness in grace and frequent melancholy." It is said that while in this frame of mind she "desired God above all other things," and that "this desire expressed itself in the most searching self-surrender; and the delight which followed was this desire finding rest in its supreme object." Of what followed this "extraordinary self-dedication and renunciation of the world" President Edwards says:

"Since that resignation spoken of before, made near three years ago, everything of that nature [unsteadiness in grace and melancholy] seems to be overcome and crushed by the power of faith and trust in God and resignation to him. She has remained in a constant, uninterrupted rest and humble joy in God, and assurance of his favor, without one hour's melancholy or darkness from that day to this ... These things have been attended with a constant sweet peace and calm and serenity of soul without any cloud to interrupt it; a continual rejoicing in all the works of God's hand -- the works of nature and God's daily works, all appearing with a sweet smile upon them ... a daily sensible doing and suffering everything for God, for a long time past; eating for God and sleeping for God, and bearing pain and trouble for God, and doing all as the service of love, and so doing it with a continual, uninterrupted cheerfulness, peace, and joy."

How fully do this experience and testimony harmonize with John Wesley's teaching and the experience of his followers of President Edwards' day, as well as that of so many in the present day (1) There is conversion, followed by more or less of "unsteadiness" of experience and life, and seasons of "melancholy" or spiritual sorrow. (2) "Extraordinary self-dedication and renunciation of the world" -- "fuller separation and consecration as our knowledge of and desire for full salvation have increased. (3) Having this unsteadiness and sorrow instantaneously "overcome or crushed by the power of faith and trust in God." (4) "Constant, uninterrupted rest and humble joy in God, and assurance of his favor, without one hour's melancholy or darkness from that day." (5) "A daily sensible doing and suffering everything for God," rendering him a "service of love, "with a continual, uninterrupted cheerfulness, peace, and joy." As another has said, "the experience of Mrs. Edwards seems to have been a continuous one, and to have constituted when attained an habitual state rather than exceptional transport." In other words, her fullness of the Spirit was ethical and permanent. Her subsequent life seems to have been most sober and orderly, "balanced with the most exalted communion and practical service."

The labors and saintliness of the great Calvinistic divine and his seraphic wife were to American Presbyterianism very much what those of the incomparable Fletcher and his equally saintly helpmeet were to British Methodism. And although, because trained in different schools of theology, they did not give the same name to their "high experience," it was very much the same thing, they calling it "consecration" or the "full assurance of faith," while the Methodists called it "sanctification or "perfect love."

Take the case of Merle D'Aubigne, the distinguished and devout historian of the great Reformation. A well-known Baptist author, in giving this historian's experience, says:

"He saw the doctrine of the new birth theologically and as contained in Scripture; but as yet he had not known it experimentally, as written in the heart. And now while at the university in Geneva he tells us that he sought and "experienced the joys of the new birth." Being justified by faith, he had peace with God; he knew himself forgiven and accepted. But still he lacked perfect joy and the peace of God keeping his heart and mind.

"Some years after his conversion he and two intimate friends, Frederick Monod and Charles Rien, were at an inn at Kiel, where the chances of travel had detained them, searching the Word of God together for its hidden riches. D'Aubigne thus tells the story of what there passed in his own soul:

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the last two verses: "Now unto him who is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory," etc. This expression fell upon my soul as a revelation from God. 'He can do by his power,' I said to my self, 'above all that we ask, above all even that we think; nay, exceeding abundantly above all.' A full trust in Christ for the work to be done within my poor heart now filled my soul. We all three knelt down, and although I had never fully confided my inward struggles to my friends, the prayer of Rien was filled with as much admirable faith as he would have uttered had he known all my wants. When I arose in the inn room at Kiel, I felt as if my 'wings were renewed as the wings of eagles.' From that time forward I comprehended that all my own efforts were of no avail; that Christ was able to do all by his 'power that worketh in us.' And the habitual attitude of my soul was to be at the foot of the cross, crying to Him: 'Here am I, bound hand and foot, unable to move, unable to do the least thing to get away from the enemy who oppresses me. Do all thyself. I know that thou wilt do it, thou wilt even do 'exceeding abundantly above all that I ask.' I was not disappointed; all my doubts were removed, my anguish was quelled; and the Lord 'extended to me peace as a river.' Then I could comprehend with all saints what is the breadth and length and depth and height, and know the love of Christ which passeth knowledge. Then I was able to say: 'Return unto thy rest, O my soul! for the Lord hath dealt bountifully with thee.'"

The experience of this able, learned, and spiritual Lutheran was like that of his Catholic, Presbyterian, and Methodist brethren. (1) It came "some years after his conversion," when he had "experienced the joys of the new birth," "had peace with God," and "knew himself forgiven and accepted," but realized that "he lacked perfect joy and the peace of God keeping his heart and mind." (2) That it came instantaneously, on condition of his ceasing from his own efforts after growth into this blessing, and a "full trust in Christ" to do it all himself. (3) All his doubts were removed, his anguish was quelled, and the Lord gave him peace as a river. In a word, Paul's wonderful prayer in Ephesians iii. 16-19 was answered in his experience. (4) He knew when the blessing came. He "was not disappointed" in his faith and expectation, but was enabled to say, "The Lord hath dealt bountifully with me."

(5) It was permanent -- was an ethical fullness -- as his future life and work show. One has well said:

"Not less did D'Aubigne need that deeper experience and illumination [alluded to above] to fit him to produce the history of the Reformation -- that historic exposition of the doctrine of justification by faith. There are things of God hidden in the Scriptures, diffused through human history, and inwrought with religious experience, which no intellectual acumen, however subtle, can grasp. Therefore, for every kind and quality of service we need the Paraclete."

This gifted and devout German doubtless had this abiding Anointer and Sanctifier. In commenting on the above related experience, Dr. Gordon well says:

"Here indeed was a most blessed experience; but not something strange and exceptional in religious biography. We can trace the same thing under different names through many saintly lives. The "inward death" of Mysticism; the "divine stillness" of Quietism; the "rest of faith" of the

brethren of the High Life -- all these terms are readily translated back into the one idea of the peace of God ruling in the heart. It is, in a word, the perfect quiet which comes to the soul that is yielded up in perfect self-surrender to God. Tauler ^[5] constantly describing it as the fountain of that wonderful second life of his after his two years retirement from the pulpit into the cell. "If a man truly loves God," says he, "and has no will but to do God's will, the whole force of the river Rhine may run at him and will not disturb him or break his peace."

In speaking of this experience, Tauler says that its possessor enjoys "the most quiet and peaceful liberty, being uplifted above all fear and agitation of mind concerning death or hell, or any other things which might happen to the soul either in time or in eternity." Well said and most true!

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 16
TESTIMONY FROM EXPERIENCE CONTINUED
-- MULLER, FINNEY AND TAYLOR --

With some degree of reluctance we turn from the rich field of Christian experience and testimony of the past centuries to the still richer one of the current century.

Go now with us where we may see "the standing miracle of the nineteenth century," George Muller's Orphanage at Bristol, England. Does any one ask what is the secret of this one man's "sheltering, feeding, clothing, and educating thousands of poor children through a long series of years, with no funds or resources to draw from except what God has sent him in answer to prayer"? The money expended in this work amounts to millions of dollars. This secret is revealed by a distinguished divine, who gives the following short sketch of Miller's spiritual life:

"George Muller was converted in 1825 while a student in the University of Halle, but until 1829 he seems hardly to have known whether there be any Holy Spirit. He has graphically told us how in that year, while staying at Tergumouth, in England, he was made acquainted with the person and office work of the Comforter, and how the blessed secret of the Spirit's guidance and illumination and induement was made known to him. It all came to him now as a divine baptism."

Of what followed this divine baptism we will let him, in his Life of Trust, speak: "In the beginning of September I returned to London, much better in body; and as to my soul the change was so great that it was like a second conversion." In speaking of the effect of studying the word under the illuminating influence of the divine Anointer, he says: "The result was that the first evening I shut myself in my room, to give myself to prayer and meditation over the Scriptures, I learned more in a few hours than I had done during a period of several months previously."

His subsequent "work of faith and labor of love" for nearly three -fourths of a century attest the fact that this "divine baptism" or "second conversion" was thorough in its nature and permanent in its results. The author quoted above well says:

"He who four years before had drank of the water of life, now found it within him 'a well of water springing up unto everlasting life,' and the third experience began at once to follow: 'Out of his heart shall flow rivers of living water.' How many orphans' lives have those streams since enriched and made glad!"

Four marks of this full salvation are here seen: It was after conversion, was instantaneous, was certified to consciousness, and was abiding.

Kirk, in his lectures on Revivals, expresses the opinion that probably no man since the days of Whitefield has been instrumental in turning so many souls to God by his preaching as the late Rev. Charles G. Finney, successively of the Presbyterian and Congregational Churches. Of him Dr. Gordon says:

"Certainly we should not know where to look in recent times to find such startling and overwhelming results attending the proclamation of the gospel as those which were witnessed under his ministry ... Vast ingatherings attended his labors wherever he went. Of the fruits of one revival which sprang forth under his preaching, so judicious an observer as Dr. Lyman Beecher declared that it "was the greatest work of God and the greatest revival of religion that the world has ever seen in so short a time, one hundred thousand being reported as having connected themselves with Churches as the results of that great revival!"

Now what is the secret of the wonderful success of this remarkable man? A dip into his autobiography will reveal it. After passing through powerful spiritual exercises, he had been converted. Very soon thereafter, while in his law office, the mighty baptism of the Spirit came upon him. He describes it in the following words:

"I then received a mighty baptism of the Holy Spirit. Without any expectation of it, without ever having thought in my mind that there was such a thing for me, without any recollection that I had ever heard the thing mentioned by any person in the world, the Holy Spirit descended upon me in a manner that seemed to go through me, body and soul. I could feel the impression like a wave of electricity going through and through me. Indeed, it seemed to come in waves of liquid love; for I could not express it in any other way. It seemed like the breath of God. I can recollect distinctly that it seemed to fan me like immense wings. No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love, and I do not know but I should say I literally bellowed out the unutterable gushings of my heart. Those waves came over me, one after another, until I recollect I cried out, 'I shall die if these waves continue to pass over me.' I said, 'Lord, I cannot bear any more.' Yet I had no fear of death ... Thus I continued until late at night. I received some sound repose. When I awoke in the morning the sun had risen and was pouring a clear light into my room. Words cannot express the impression this sunlight made upon me. Instantly the baptism I had received the night before returned upon me in the same manner. I arose upon my knees in the bed and wept aloud for joy, and remained for some time too much overwhelmed with the baptism of the Spirit to do anything but pour out my soul to God. It seemed as if this morning's baptism was accompanied with a gentle reproof, and the Spirit seemed to say to me, 'Will you doubt? Will you doubt?' I cried, 'No I will not doubt: I cannot doubt.' He then cleared the subject up so much to my mind that it was impossible for me to doubt that the Spirit of God had taken possession of my soul [had come back as a new power in his heart].

This remarkable experience seems, in some respects, to be exceptional. (1) This baptism came very soon after conversion, and seems to have been Pauline in this and other respects. It is believed, however, that such cases ought to be the rule. (2) It came without being sought as such. President Finney says he did not remember ever having heard the baptism of the Spirit mentioned, and that he was not expecting it. And yet, in passing through the powerful spiritual exercises before and after his conversion, he may have been brought to see the plague of his heart, and his need of something

more fully to fit him for the work which God had for him to do. His surrender and consecration, like Paul's, may have been so complete, and his faith may have been so full and unquestioning, that he was in condition for receiving all that God had for him without his specifically expecting the baptism of the Spirit. And we do not know to what extent God may exercise his sovereign prerogative, in calling and fitting one for a special work, without invading the sacred precincts of man's sovereignty over the motions of his will and the state of his heart. (3) It seems rather exceptional in the "overwhelming" manifestation of God to his soul. Yet there are other cases like it in this respect, but they seem to be rare. Men may not ordinarily expect such waves of divine influence to submerge them. (4) It seems exceptional in the measure of his success in winning souls, for but few can hope to equal him in this respect. He had unusual natural as well as spiritual equipment for this work. And the field which he occupied, as well as the crying need for such work, may have largely contributed to his phenomenal success. It was somewhat exceptional in the fact that, instead of his "experience being colored by his theory," it was contrary to his theory, and seems to have given color and direction to that theory touching sanctification; for President Finney not only modified or rejected the theory of his Church touching sin and depravity, but also became one of the ablest and most pronounced champions of the doctrine of entire sanctification that has written on the subject.

In other respects his experience harmonizes with that of others whom we have quoted. (1) It was after regeneration. (2) It came instantaneously. (3) It was well attested. He says: "It was impossible for me to doubt that the Spirit of God had taken possession of my soul." (4) It was an "ethical fullness," or the "fullness of righteousness." The fact that it was an experience of such wonderful and inexpressible love would indicate that it was not a mere "charismatic" fullness. And so would the fact that it was an abiding experience differentiate it from a mere "ecstatic" or emotional fullness.

We would press the experience of this wonderful man against the theory of Hugh Price Hughes and others, that the baptism at Pentecost was only one for courage and boldness. If any modern preacher ever had this Pentecostal baptism of power or courage, it must have been President Finney; for the results of his ministry have hardly been paralleled since the apostolic age, if they were then. There was not only "power" in his words, but also in his looks, for people were cut to the heart by a glance from him. And yet, on reading his account of this baptism, we see notice of scarcely anything but love -- "waves of liquid love": "No words can express the wonderful love that was shed abroad in my heart. I wept aloud with joy and love." It was the "electricity" of love "going through and through" him, and "waves of liquid love" that "came over" him, cleansing him from selfishness and sin, and filling him with "all the fullness of God." It was the same kind of love for which Paul prayed in Ephesians iii. 16-19; a love in which he was "rooted and grounded" and "strengthened" and "established," and which became the basis and source of his courage and boldness, or his "power" to win souls. All the reference he makes to his deliverance from fear and the induement of courage is incidental: "Yet I had no fear of death," not referring directly to his deliverance from the fear of man.

Leaving the experience and testimony of well-known and historic characters, we turn to that of a more youthful disciple. Of him Dr. Gordon says: "James Brainerd Taylor had been converted at the age of fifteen. Six years later he experienced a remarkable blessing from the Spirit. All his subsequent papers refer to this date as the most important era in his Christian life." The following is part of Mr. Taylor's account of this remarkable experience:

"It was on the 23d of April, 1822, when I was on a visit to Haddam in Connecticut. The time and place will never, no, never, be forgotten. I recur to it at this moment with thankful remembrance. For a long time my desire had been that the Lord would visit me and fill me with the Holy Ghost. My cry to him was, Seal my soul forever thine. I lifted up my heart in prayer that the blessing might descend. I felt that I needed something that I did not possess. There was a void within that must be filled or I could not be happy. My earnest desire was then, as it had been ever since I had professed religion, six years before, that all love of the world might be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the divine will crucified, that holiness to the Lord might be engraved on my heart and evermore characterize my conversation. My mind was led to reflect on what would probably be my future situation. It recurred to me, I am to be hereafter a minister of the gospel. But how shall I be able to preach in my present state of mind? I cannot -- never, no, never, shall I be able to do it with pleasure without great overturnings in my soul. I felt that I needed that for which I was then, and for a longtime had been, hungering and thirsting. I desired it, not for my benefit only, but for that of the Church and the world.

"At this very juncture I was most delightfully conscious of giving up all to God. I was enabled in my heart to say: 'Here, Lord, take me; take my whole soul and seal me thine -- thine now and thine forever. If thou wilt, thou canst make me clean.' Then there ensued such emotions as I never before experienced. All was calm and tranquil, and a heaven of love pervaded my whole soul. I had a witness of God's love to me and of mine to him. Shortly after I was dissolved in tears of love and gratitude to our blessed Lord, The name of Jesus was precious to me, "'twas music in my ear." He came as King, and took full possession of my heart; and I was enabled to say: 'I am crucified with Christ; nevertheless I live; yet not I, but Christ liveth in me.' Let him, as King of kings and Lord of lords, reign in me, reign without a rival forever."

On the above record of experience Dr. Gordon makes the following comment:

"The invariable accompaniment of such visitations of the Spirit we find throughout the subsequent history of this young man. His communion with God was of the most elevating and transforming character. It seemed literally as though it were Christ for him to live. For wherever he went he exhibited the Lord Jesus so conspicuously in his example, in his words, and in his persuasions, that men could not resist the power with which he lived and spoke. Dying at the age of twenty-eight, his labors had nevertheless been such a blessing to his generation, that many servants of God, living till threescore and ten, might be glad to leave behind them such a record. His college and seminary vacations were spent in evangelistic labors, and during these seasons he toiled like an apostle. Night and day with tears he warned men. Publicly and from house to house he exhorted and entreated and prayed. And wherever he went revivals seemed to break forth as though he carried some resistless divine influence in his person, and hundreds in a town would be converted during a single visit. His own soul meanwhile lived in the most exultant fellowship with the Father and the Son. He makes the same record that Edwards does, that the one memorable season of divine visitation was followed by many others, in which the tides of heavenly love and delight filled and flooded the soul. The joy of the first baptism and its accompanying power remained unto the end."

This remarkable experience and testimony most strikingly support the theory of this book -- that the sanctifying baptism of the Spirit ordinarily comes after conversion, is instantaneous, is certified to the consciousness, and abides with its subject. This young man was certainly the subject of a baptism which clearly involved the "ecstatic," "ethical," and "charismatic fullness of the Spirit, all three of which were permanent or abiding. We would most heartily commend the experience and example of this devout young Presbyterian to the close study and conscientious imitation of all theological students and young preachers of the gospel. May they catch his spirit and walk in his footsteps!

SCRIPTURAL SANCTIFICATION:
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Chapter 17
CONGREGATIONAL TESTIMONY FROM EXPERIENCE
DRS. UPHAM AND MAHAN

The Rev. Professor Thomas C. Upham, D.D., is well known as one of the ablest, most scholarly, and most spiritual metaphysicians and divines ever produced by the Congregational Church of America. He was the author of quite a number of philosophical, biographical, and theological works of high merit. Dr. Mudge is candid enough to call him "a high proficient both in mental philosophy and spiritual experience." We will favor our readers with some extracts, from the record of his experience, written by himself and published first in Pioneer Experiences and afterwards in Forty Witnesses. We had hoped to give this experience in full, but lack of space forbids. Hence we must content ourself with copious extracts and some comments. We direct attention to several things in this remarkable record:

1. Dr. Upham's experience was not the result of a pet theory, received from his Church or religious teachers, and was not, therefore, "colored" by preconceived views. On the contrary, his theory touching sanctification resulted from his having "examined the subject, as he thought, prayerfully, candidly, and faithfully, looking at the various objections as well as the multiplied evidences" flying in the face of his Church's teaching and his traditional faith.

2. This is not the experience of a heated and excited rhapsodist, but that of a cool and well-balanced philosopher. Nor is it the "crude, unreliable, indiscriminating testimony" of one of Mr. Wesley's "ignorant followers," but that of a "high proficient, both in mental philosophy and spiritual experience," who did not embrace Mr. Wesley's views until after he had thoroughly and prayerfully examined the subject for himself. And this testimony was not given until after he had, through a course of years, fully tested the truth of this theory by daily experiment. The facts establishing its truth had been clearly revealed to his consciousness, which, in turn, promptly reported them to his intelligence, producing profound and unwavering conviction.

3. Three more or less distinct stages of his spiritual development are noted:

(1) From the time he "experienced" and "made a profession of religion" -- 1815-18 up to 1839 -- more than twenty years, he seems to have been in the dispensation of the Father, obeying God as a "servant," chiefly from the motive of "fear." He says: "During the greater part of that long period I believe that I have striven earnestly for higher religious attainments." But he adds: "For various reasons, however, and particularly the encouraging influence of the prevalent doctrine that personal sanctification cannot fully take place till death, I did not permanently attain the object of my desires."

(2) In the summer of 1839, after more earnest and thorough study of the Scriptures, he became convinced of the possibility and duty of present sanctification by faith, and within six months thereafter was ushered into the dispensation of the Son. In describing this change, he says: "I was removed from the condition of a servant and adopted into that of a son. I believed and felt, in a sense which I had never experienced before, that my sins were all blotted out, were wholly forgiven, and that Christ was not only the Saviour of mankind in general, but my Christ, my Saviour in particular, and that God was my Father." And he tells us that although after this he had "great and abiding peace and consolation," the "important contest" with self was not yet over. Indeed, he tells us that this "internal conflict" became more marked and fearful. He says:

"The principal difficulty, as I daily examined my heart to see how the case stood between my soul and God, seemed to be a consciousness, while other evils were greatly or entirely removed, of the remains of selfishness. Indeed, at this particular time the selfish principle, or rather the principle of self-love in its inordinate and unholy exercise, seemed to be stimulated to unwonted activity. The remains of every form of internal opposition to God appeared to be centered in one point and to be prosecuted in one aspect. I do not know that I was ever more troubled, during so short a space of time, with feelings of this nature. I do not mean that I was more selfish at this time than ever before. By no means. But the existence and horrible nature of this state of mind were more fully brought to view. I took this encouragement, however: that God was perhaps now showing me, as he often does when he is about to bless with entire holiness of heart, the very root of evil; and I was sincerely desirous to see it and to know it, that it might be slain in his presence."

(3) His stay in the dispensation of the Son was short and transitional, only a little over a month -- from about the 27th of December to the 3d of February, at which latter date he was ushered into that of the Spirit, and was filled with the Holy Ghost. Three conditions of this wonderful change are given. (a) A fuller and more intelligent consecration: "Under the influence of the feelings I have just described" -- this new sense of sonship and peace -- "I consecrated myself anew to God in a more specific and solemn manner." (b) Prayer: "My continual prayer to God was that he would enable me to love him with all my heart." (c) Faith: "My faith remained unshaken, and on Monday morning I thought I could say with great calmness and assurance, 'Thou hast given me the victory.'"

4. What followed this last transition? (1) That "inordinate self love" -- that selfish principle -- seemed to be exterminated: "The selfish exercises which had recently, and, as it were, by a concentrated and spasmodic effort, troubled me so much, seemed to be at once removed; and I believed, and had reason to believe, that my heart, presumptuous as it may appear to some to say it, was now purified by the Holy Ghost and made right with God." (2) his love was made "perfect": "I was then, if not mistaken in my feelings, filled with the blessing of "perfect love." (3) He had assurance of the fact of his full salvation: "I was distinctly conscious when I reached it." (4) This "perfect love" and assurance of it were abiding:

"I was never able before that time to say with sincerity and confidence that I loved my heavenly Father with all my soul and with all my strength. But aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness both then and ever since ... Certain it is that in spiritual life has been a new life. There is calm and sunshine upon the soul. The praise of God is continually upon my lips. I have continually what seems

to me to be the witness of the Holy Spirit -- that is to say, I have a firm and abiding conviction that I am wholly the Lord's, which does not seem to be introduced into the mind by reasoning or by any methods whatever of forced or self-made reflection, and which I can ascribe only to the Spirit of God. It is a sort of interior voice, which speaks silently but effectively to the soul and bids me be of good cheer ... I realize that my cup of happiness is full, whatever may be my personal trials and sorrows, whenever and wherever my heavenly Father is glorified in me."

We notice some clear implications of this experience and testimony:

1. That all "selfishness," "inordinate self-love," or depravity was not removed in regeneration. For whether we date that work, in Dr. Upham's case, at the time he first "professed religion," or when he first received the witness of adoption, this lesson is taught us. For (1) this "internal conflict" was going on during those twenty-nine years, raging more fearfully after he "was removed from the condition of a servant and adopted into that of a son" than it ever had before, his depravity being "stimulated to unwonted activity," bringing more clearly than ever to view "the existence and horrible nature" of this remaining evil within just before his baptism with the Spirit. (2) This "internal conflict" was not a mere condition of temptation, or temptation itself, perfectly consistent with a state of entire sanctification, as Dr. Boland suggests. Else Dr. Upham would have felt it after his "heart was purified by the Holy Spirit," and he was "filled with the blessing of "perfect love," just as he had after he had received the Spirit of adoption and had "abiding peace and consolation."

(3) This "internal conflict" and selfish bias toward evil was not the result of his having backslidden. For Dr. Upham says that "during the greater part of that long period" -- the twenty years between his "profession of religion" and his assurance of adoption -- "I believe that I have striven earnestly for high religious attainments." That does not look like careless backsliding. And then the Doctor tells us that it was after he had so grown in grace that he could say, "God had given me great blessings, such as a new sense of forgiveness, increased love, a clear evidence of adoption and sonship, closer and deeper communion with himself, but I felt there was something remaining to be experienced." And he tells us that it was only a few days after he could make such a good profession as the above that he "daily examined his heart" to see how he then stood with God, and found the "remains of selfishness" within, and realized that "the remains of every form of internal opposition to God appeared to be centered in one point of inordinate self-love, or the principle of selfishness." And, without having backslidden -- for how could he backslide while pressing forward at such a rate? -- he tells us that on the evening before he received this wonderful baptism he "was greatly afflicted in mind; tossed to and fro as in a tempest" by this "internal conflict" between depravity, or selfishness, and divine grace. We repeat, then, that this experience of "internal conflict" resulted neither from a state of backsliding nor from the resistance of a pure nature to temptation. For Dr. Upham was clearly not in a backslidden state, and he did not experience this after he was sanctified.

2. The second implication is that sanctification involves the experience of something more than consecration before or after regeneration. Hence Dr. Upham, viewing the matter from the standpoint of experience, says: "I would take the liberty to say here that I do not consider consecration and sanctification the same thing. Consecration is the incipient, the prerequisite act. It is the laying of ourselves on the altar; but it is not till God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that

the one may immediately and almost simultaneously follow the other, and this will be the case where faith in God is perfect."

We need not repeat what he says of that experience of "purity," "strength," and "power" which he had after he "consecrated himself anew to God in a more specific and solemn manner." This does not harmonize with the view of those who insist that "separation and consecration" are about all there is of sanctification, and that there is no "experience" of sanctification which follows such act. Nor does it agree with the teaching of others, that the one consecration made at regeneration is always as full as we can make, and is sufficient to bring God's largest blessing.

3. This experience implies that Dr. Upham received "the baptism of the Holy Ghost," and was the subject of his "ethical and "abiding fullness" of grace and blessing; that he received something more than a mere "emotional" or ordinary blessing of the Spirit, which is more or less "evanescent." He says: "There was no intellectual excitement, no very marked joy, when I reached the great rock of practical salvation. The soul seemed to have gathered strength from the storm which it had passed through on the previous night, and, aided by a power from on high, it leaped forward, as it were by a bound, to the great and decisive mark."

4. He implies that there is nothing in a sound psychology contradictory to the theory of sanctification. This "high proficient in mental science," this profound philosopher and acute metaphysician, the author of an able work on metaphysics, failed to see anything in the psychology of the subject to contradict his interpretation of Scripture, or his experience touching this matter. Nor do we believe that any rational or well-established psychology tends in the least degree to nullify this theory of sanctification, when the latter is properly understood and the former is rightly applied. We hope to show this more fully in another chapter.

We have devoted this large space to the record, analysis, and application of Dr. Upham's experience because we believe that, with intelligent and thoughtful men, the testimony from consciousness of one such "high proficient" in such matters is worth more than the unsupported hypothesis of a thousand mere theorists.

We are sorry that Dr. Boland seems to speak slightly of Dr. Upham, as "one of Dr. and Mrs. Palmer's converts." This record of his experience from which we have quoted indicates that he was converted to the theory of entire sanctification in this life before he met them and other Methodist friends to whom he refers. But if they had convinced him of the truth of this theory, he would only have been in line with the eloquent Apollos, who seems to have been led to embrace the doctrine of the Spirit's fullness of blessing under the tutelage of Aquila and Priscilla, a spiritual and well-instructed layman and his wife. Dr. Buckley, in his Centennial Address at Baltimore in 1884, speaks in the highest terms of Mrs. Palmer. While we might not be able to agree with her in all that she said and did -- we read her works nearly forty years ago -- we honor her memory as that of one of God's most saintly and useful servants. And the gifted Miss Frances E. Willard was a beneficiary of Mrs. Palmer's Teaching and evangelistic labors.

The Rev. Asa Mahan, D.D., LL.D., a well-known journalist, teacher, and author, and the first President of Oberlin College, Ohio, was one of the ablest, most pious, and most notable men of his

day in the Congregational Church. The following elaborate statement of his experience is clearer and stronger, if possible, than that of Dr. Upham. We are certainly glad he wrote it. He says:

"On Sabbath, November 9, 1884, I completed the eighty-fifth year of my life. The first seventeen years of this period were spent in the darkness of impenitency and sin, a state rightly represented by the words, 'having no hope, and without God in the world.' The following eighteen years I lived and walked in the dim twilight of that semi-faith which fully knows Christ in the sphere of 'justification by faith,' but knows almost nothing of him in the sphere of 'sanctification by faith,' and is absolutely ignorant of him in the promise, 'He shall baptize you with the Holy Ghost and with fire.' During the subsequent fifty years I have found grace 'to walk with God' in that sphere of cloudless sunlight in which 'we are complete in Christ,' and know him as 'our wisdom, righteousness, sanctification, and redemption' -- know him not only as 'the Lamb of God, which taketh away the sin of the world,' but as 'he that baptizeth with the Holy Ghost,' and in which, consequently, 'God is our everlasting light, and the days of our mourning are ended.'

"I am distinctly aware of the fact that should I, in speaking of the past, use a single word or sentence for self-glorification, I should grievously offend my God and Saviour, and in a corresponding degree wrong my own soul. My object will be to state merely the facts and characteristics of the periods of my life as may be interesting and instructive to the reader.

"Here permit me to say, in general, that while I was in public regard an unexceptionally moral youth, no individual ever did or ever can lead a more godless life than I did. I never in a single instance, excepting at my mother's knee, offered a prayer to God in any form. I never entertained or expressed a sentiment of thanksgiving for a blessing received, or confessed a sin to my God; nor did I ever do or avoid doing a single act from regard to his will, favor, or displeasure.

"Two facts peculiarized my natural characteristics. On one side my nature was specially tender and sympathetic; while on the other it was equally characterized by the strongest and most positive temperaments and propensities.

"(a) My temper, for example, was very easily excited, and when I was excited I was utterly reckless of all consequences in time and eternity, and of any pain that might be inflicted upon me. The thought of that temper so horrified me while alone in my father's pasture, at the age of ten years, that I exclaimed aloud, 'This temper will ruin me!' From my early years the principle of ambition had continuous and absolute control over my daily thoughts and all my plans for future life. I would be an educated man, and in that sphere 'a man of renown.' Everywhere I openly avowed that purpose, and made it a leading theme of conversation with those of my own age especially. In no youth that I ever knew did the principles of pride and self-will, the latter especially, exist with such strength as in myself. A more restless nature no one, as it seems to me, ever did possess. Those facts sufficiently indicate my natural disposition and temperament. My mother once called me to her and said: 'The neighbors who visited here yesterday afternoon had a conversation about you. They all agreed that if you should live on to manhood you would become a very good or a very bad man. There would be nothing halfway about you.'

MY CONVERSION, AND THE SUCCEEDING EIGHTEEN YEARS

"(b) Of my conversion, I may say of a truth that it was, in the judgment all who know me, of a very marked and decisive character, being followed by a visible change in character and life, such as was seldom witnessed. During the first five years of my Christian life I was directly instrumental in originating four important revivals of religion -- three of these occurring in the schools which I taught, and these where no work of grace existed within hearing distance around.

"(c) Nor was my ministry of eight years' continuance, during this period, a fruitless one: no less, I suppose, than two thousand souls being added to the churches through my instrumentality.

MARKED CHARACTERISTICS OF THE FIRST EIGHTEEN YEARS OF MY CHRISTIAN LIFE

"1. There was at length [not long after his religious life commenced, he says below], notwithstanding all my prayers and efforts to the contrary, a gradual fading out of that joy, and a conscious diminution of the ardency of that love, until I was fully at home in the sentiment of the hymn:

Where is the blessedness I knew
When first I saw the Lord?
What peaceful hours I once enjoyed,
How sweet their mem'ry still;
But they have left an aching void
The world can never fill.

"(d) That 'aching void' remained a characteristic of my religious life up to the close of the period now under consideration.

"2. Not long after my religious life commenced I found, to my great sorrow and regret, that those sinful propensities which had held absolute control over me during the era of my impenitency still existed, and when temptation arose 'warred in my members' with seemingly undiminished strength, and were frequently 'bringing me into captivity to the law of sin which was in my members.' No believer, as it seems to me, ever did or ever can strive more resolutely and untiringly than I did to subdue and hold in subjection his evil propensities, or made less progress to effect his purpose than I did. When subject to strong and especially sudden temptation, I found myself not more than a conqueror, but a groaning captive. For eighteen years, for example, I maintained a most determined war upon that evil temper; yet, when suddenly provoked, I found myself, and that invariably, betrayed into words and acts of which I would have occasion to repent and confess as sins. How often did I exclaim, 'O wretched man that I am who shall deliver me from the body of this death?' Nor did my struggles and most determined resolutions issue in any seeming increase of power over these propensities.

"3. During these eighteen years, after the fading of my primal joys, I was from time to time troubled and not infrequently agonized with painful doubts -- doubts about my standing as a believer,

about the truth of the gospel, and a future state as revealed in the same. I seemed to myself to be among the number who feared the Lord, obeyed the voice of his servants, and yet walked in darkness and had no light.

"4. As far as the inner life was concerned, I seemed to myself to be making no progress. I did considerably grow in knowledge, and in power as a preacher, but the light within did not brighten on toward the perfect day.

"(e) 5. The fear and dread of death, which had thrown such a deep gloom over my impenitent life, continued to oppress me during the eighteen years under consideration, rendering my ministerial visitations to the sick and attendance upon funerals seasons of great trial and pensiveness. Thus far, 'through fear of death I had all my lifetime been subject to bondage.'

"(f) 6. I did know how to preach the gospel to the impenitent, to lead inquiring sinners unto Christ for the pardon of sin; and I could also 'preach the doctrines' to believers, urge them to faithfulness in duty, to labor and pray for the conversion of sinners, and to liberal contributions for every good cause. In all these respects I had good success in my sacred calling; but when I reflected upon such precepts and utterances as the following, 'Feed my sheep,' 'Comfort ye the feeble-minded, support the weak,' 'I long to see you, that I may impart to you some spiritual gift, to the end that ye may be established,' I said to myself, 'There is a lack in me of essential qualifications for the highest functions of my sacred calling.' I did not know how to conduct religious conversation among my people; 'to feed the flock of God.'

"7. I saw there was an essential defect in my experience and character as a Christian. I read and prayerfully pondered such passages as the following, namely: 'The water I shall give him shall be in him a well of water springing up into everlasting life'; 'Thou wilt keep him in perfect peace whose mind is stayed on thee, because he trusteth in thee'; 'Whom having not seen, ye love, and in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory'; 'In all these things we are more than conquerors through him that hath loved us,' etc. As I read such passages I said to myself, 'My experience hardly approaches that which is here revealed as the common privilege of all the saints.' In the secret of my own spirit I said, 'I will never cease inquiry and prayer until 'God shall open the eyes of my understanding, that I may know the things which are freely given us of God.'

"(g) After some years of most diligent inquiry and prayer my eyes were opened, and 'I beheld with open face, as in a glass, the glory of the Lord,' and 'knew the love of Christ, which passeth knowledge,' and immersed 'out of darkness into God's marvelous light.' In that light I have lived and walked for the past fifty years.

"When I reflected, as I often did, upon this up and down sinning and repenting form of life on this lower plane, I frequently said to myself: 'This does indeed seem to be a strange kind of service to offer to my God and Redeemer. I know, however, of no other way of leading a religious life but to do as I am doing -- that is, renewing a broken purpose as often as broken, and after every fall to rise up and start anew with the same purpose as before.' When a sense of weariness and despondency

came over me in view of the facts of such a life, I often repeated to myself the words, 'Faint, yet pursuing.'

"During all those years such passages as the following were a dead letter to me: passages in which 'the very God of peace, promises, on condition that 'he is inquired of by us to do it for us,' that he will himself 'sprinkle clean water upon us, and we shall be clean'; that 'he will turn his hand upon us, and purely purge away our dross, and take away all our sin'; that he will 'sanctify us wholly, and preserve our whole spirit and soul and body blameless unto the coming of our Lord Jesus Christ.'

"When I apprehended that he was just as able to 'sanctify me wholly' as to justify me fully, then, totally renouncing self and self-dependence, I entered upon the faith-life in its true and proper form.

MY FIFTY YEARS' WALK WITH GOD

"And here permit me to remark that there has been during this entire period a total disappearance of all those painful experiences which threw such a 'disastrous twilight' over the preceding eighteen years of my Christian life. The peace and joy which, as an unfailing and unfading light, have filled and occupied these past fifty years have so far surpassed and eclipsed the 'peaceful hours enjoyed' during the ardency of my 'first love' that the latter is seldom 'remembered or comes into mind.' Not a throb of pain from the 'aching void' so long left in my heart by the passing away of those 'peaceful hours' has been experienced during these fifty years. On the other hand, that void has been occupied and filled by 'the peace of God' during this entire period.

"During these fifty years I have almost, and I might say quite, ceased to be conscious of the existence and action of those evil propensities (lusts) which, during the preceding eighteen years, 'warred in my members,' and so often rendered me a groaning captive 'under the law of sin and death,' 'the law of the Spirit of life in Christ Jesus having made me free' from that old law. Immediately after my entrance into 'the brightness of the divine rising,' I became blissfully conscious that all my propensities were, by divine grace, put under my absolute control; that I was no longer a groaning captive, but the Lord's free man -- free and divinely empowered to employ all faculties and propensities, physical and mental, as 'instruments of righteousness in the divine service.'

"(1) In but one single instance, for example, have I, during all these fifty years, been conscious at all of a movement of that evil temper, the strongest of all my propensities, and that was but for an instant, and occurred some thirty or forty years since, no one suspecting the fact but myself. Brother Finney, after our very intimate association of fifteen years' continuance at Oberlin, made the statement to a leading minister, a mutual friend of ours: 'Brother Mahan never gets angry; nor does he ever, under the severest provocations or the most trying and disturbing providences, lose the even balance of his mind.'

"(j) As the result of fifty years' experience and careful self-watchfulness I present myself as a witness for Christ, that 'our old man may be crucified with him,' and 'the body of sin destroyed, that henceforth we should not serve sin.' Were those old propensities against which I so long and painfully fought, and whose existence and action within I so long and deeply lamented, now warring or acting at all in the inner man, should I not be, sometimes at least, conscious of the fact? Nor has

the shadow of one of those doubts which so frequently darkened my vision -- doubts if my standing with God, of the truth of his word and of an eternity to come -- had for a moment a place in my experience since 'the Sun of righteousness rose upon my soul with healing in his wings.'

"(k) In the inner life also there has been during these fifty years, not as formerly, little or no conscious growth, but an increasing knowledge of my indwelling God an Saviour, and a consciously growing 'meetness for the inheritance of the saints in light,' as well as of the doctrine and the great revelations of the sacred word. Knowledge now, also, as it had not then, has a consciously transforming power, changing the moral being into the image of Christ, 'from glory to glory, even as by the Spirit of the Lord.'

"The fear and dread of death which threw such a deep gloom over my impenitence, and continued to oppress me during the eighteen years of my primal Christian life, has never approached my mind since 'the brightness of the rising' at the commencement of the period now under consideration. Oh! how sweet is the whisper of the angel,

In my room,
A few more shadows and he will come.

"As long as Christ has work for me here, I much prefer earth to heaven; when that work shall have been finished, I am possessed of but one desire, and that is, 'to be absent from the body and present with the Lord.' My entrance into the higher life was attended by two important facts -- a vast increase of effective power in preaching Christ to the impenitent, and the 'edification of the body of Christ' (believers) became the leading characteristic and luxury of my ministry. Religious conversions became as easy and spontaneous as the outflow of water from a living fountain. How often have I had occasion to repeat the word of the apostle as applicable to myself: 'Blessed be God, even the Father of our Lord Jesus Christ, the Father of mercies, and the God of all comfort; who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God.'

"Should I designate what I regard as one of the leading, of not THE leading, characteristics of my experience and life during these fifty years I should refer to such scriptures as the following: 'Thou wilt keep Him in perfect peace whose mind is stayed on thee, because he trusteth in thee'; 'And the fruit of righteousness shall be peace, and the effect of righteousness quietness and assurance forever'; 'Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known to God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.' At intervals my joy in God becomes so full and overflowing that it seems as if the great deep of the mind is being broken up. But my peace, quietness, and assurance know no interruption. 'In whatever state I am, I have learned therewith to be content'; my abiding place being the center of the sweet will of my God.

"Should I be asked, 'Have you not sinned during these many years?' my reply would be: 'I set up no such pretension as that. This I do profess, however: that I find grace to 'serve Christ with a pure conscience.' But while 'I know nothing by (against) myself, yet am I not hereby justified, but he that judgeth me is God.' I do 'have confidence toward God,' because 'my heart condemns me not.' I have

this evidence also, that the love I have does cast out all 'fear that hath torment.' In the consciousness of such facts I commit to Christ the keeping of my soul, and that in 'the full assurance of faith,' 'the full assurance of hope,' 'the full assurance of understanding.'

"As the result of these fifty years' experience and widely extended and careful observation, together with the most careful and prayerful study of every part of the word of God which bears upon the subject, I may add here that not a shadow of a doubt rests upon my mind of the absolute truth of these great doctrines, namely, the doctrines of justification by faith, sanctification by faith, and of the baptism of the Holy Ghost to be received by faith.

"Soon after I became conscious of a personal union with Christ, 'I in him and he in me,' I inquired of the Lord whether such blissful union could be an abiding one. In specific answer to such inquiry this promise was, all-impressively, presented to my faith, and has ever since abode in my heart as the light of my life, namely: 'The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee; but the Lord shall be unto thee an everlasting light, and thy God thy glory. Thy sun shall no more go down; neither shall thy moon withdraw itself; for the Lord shall be thine everlasting light, and the day of mourning shall be ended.'"

It might prove interesting and profitable to point out and stress some of the most striking passages in this, which is to us, in some respects, the most remarkable record of Christian experience we have ever read. But to save space we content ourself by marking with italics the parts we think should awaken most intense interest, and prove most instructive and convincing, adding a few words, however, to call attention to the most striking points, indicated by these italic letters. [The digital text contains no italics. -- DVM]

(a) Dr. Mahan's marked lack of piety before his conversion, his never doing anything with a view of pleasing God, while his fearful temper, which was very easily made him utterly reckless of all consequences in time and eternity.

(b) his sound conversion, which he says was of "a very marked and decisive character, being followed by a visible change in character and life, such as was seldom witnessed."

(c) The fruitfulness of his ministry, some "two thousand souls being added to the churches through his instrumentality" in eight years of the time before he received this baptism.

(d) That notwithstanding all "his prayers and efforts to the contrary, a gradual fading" of his "primal joys" was realized, leaving or revealing an "aching void" and "painful doubts -- doubts about my standing as a believer, about the truth of the gospel, and a future state as revealed in the same." And his efforts at exterminating his remaining depravity by the force of his will and his efforts at growth in grace were unsuccessful. Nor was this sad experience of doubt and failure caused by his backsliding, for he says: "I seemed to myself to be among the number who feared the Lord, obeyed the voice of his servants, and yet walked in darkness." And he says again:

"No believer, it seems to me, ever did or ever can strive more resolutely and untiringly than I did to subdue and hold in subjection his evil propensities, or made less seeming progress to effect his

purpose than I did ... For eighteen years, for example, I maintained a most determined war upon that evil temper, yet when suddenly provoked, I found myself, and that invariably, betrayed into words and acts of which I would have occasion to repent and confess as sins ... Nor did my struggles and most determined resolutions issue in any seeming increase of power over those propensities ... As far as the inner life was concerned, I seemed to myself to be making no progress. I did considerably grow in knowledge and in power as a preacher, but the light within did not brighten on toward the perfect day."

(e) his fear and dread of death "continued to oppress" him during the eighteen years under consideration.

(f) He keenly felt, as many others have, that his experience was defective, and did not come up to the standard of uniform joy and peace set up in the Scriptures as the common heritage of all believers. He felt, too, his inability to minister successfully to those who needed comfort and would walk along the higher plane of perpetual sunshine. How many other ministers have painfully felt this!

(g) His complete deliverance and the glorious results. "After some years of most diligent inquiry and prayer my eyes were opened and I ... emerged 'out of darkness into light.' In that light I have lived and walked for the past fifty years."

(k) Now, in conclusion, we beg the reader to go back and read again what this distinguished divine, scholar, and teacher says of his "fifty years' walk with and see how completely he was saved from the "aching void," "evil tempers," "fear," and everything else that was inconsistent with "the peace and joy which as an unfailing and unfading light have filled and occupied these last fifty years," and "have so far surpassed and eclipsed the 'peaceful hours enjoyed' during the ardency of my 'first love' that the latter is seldom 'remembered or comes into mind.'"

(i) We call special attention to what he says of his increased "conscious growth" during those fifty years of "meetness for the inheritance of the saints in light." This does not harmonize with Dr. Mudge's theory that remaining depravity is a necessary condition of "growth in holiness toward perfection."

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 18
SOME QUAKER TESTIMONY FROM EXPERIENCE
CLARK, UPDEGRAFF, AND HANNAH WHITALL SMITH

The Rev. Dougan Clark, M.D., Professor of Latin and Greek in Earlham College, a native of Randolph county, N. C., and a resident of Richmond, Ind., says:

"I cannot point to the time when converting grace first reached my soul. I am quite sure that it was in very early life. I am certain there were occasions every now and then, during my youth and early manhood, when my soul was filled with the love of God; when I was contrite before him, when my peace flowed as a river, and when I enjoyed what I now believe to have been the witness of the Spirit to my adoption and sonship ...

"Until I had reached middle life my Christian experience was very unsteady and unsatisfactory. God was wonderfully good to me; but the carnal mind was very strong, and was ever struggling against the movings of the Spirit. So I was up and down, one day on the housetop, next in the cellar--sinning and repenting, backsliding and returning; at times growing in grace, and at times almost losing my faith and hope. I was a Christian, but not a healthy one. Still, upon the whole, I can say, to the glory of Jesus my Saviour, that during those years, by his grace, I did make considerable progress in the divine life. The old man -- the strong man -- was mostly kept in bonds. The struggle was often severe and protracted; but when I trusted in Jesus, he gave me the victory.

"When I was about thirty years of age, my attention was first called distinctively and intelligibly to the subject of holiness as an actual, obtainable experience. This was from the perusal of Interior Life, by Professor Upham ... At length, in the twelfth month (December), 1871, while attending a series of meetings at a Friends' church in Ohio, in which brother David B. Updegraff was taking part, acting under his advice, I arose in a large assembly and stated my sense of my own unworthiness and weakness; but that, relying wholly on Christ, I did then and there reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord. I had now committed myself publicly. While I knew that I could not make myself dead to sin, I felt as if the responsibility was now laid upon Jesus. What I reckoned in faith he could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace -- full, quiet, calm -- not rapture, nor ecstasy, but all the silent heaven of love; and this continued almost without intermission during my waking hours for several weeks.

"Now, what did I get?" Answer: 1. A clean heart. -- I was baptized with the Holy Ghost, and my heart was purified by faith. 2. Perfect love. 3. The endowment of power. For whatever spiritual power I have been possessed of since, either for winning sinners to Christ or bringing believers to entire sanctification, by consecration and faith in Jesus, I date it from that blessed day and hour.

"How has it been with me since?" There have been failures on my part, but God has kept me wonderfully. There have been great and exceedingly subtle temptations -- angel of light temptations -- but Jesus has carried me through. There have been great trials and fearful sorrows -- greater, I believe, than the average Christian, or even the average holiness man, is called to endure; but Jesus sustains and keeps and consoles ... I wish the number [saved through Him] was manifold greater, as it might have been if I had been wholly the Lord's from my youth; but I can rejoice now when others preach and write better than I, and are the means of gathering in hundreds where I bring units.

"On the 19th of February, 1887, I do still testify that, by the grace of God, I am reckoning myself dead to sin; and I have a sure confidence that now the blood of Jesus Christ cleanseth me from all sin, and that I have received, and now have, the gift of the Holy Ghost. Praise the Lord!"

Here is the same testimony to conversion and witness of the Spirit to adoption, followed by an "unsteady and unsatisfactory" experience, and a struggle with the "old man," backsliding and repenting, until, after a full consecration and faith there comes the instantaneous baptism with the Spirit, which cleanses and establishes the soul in uniform peace and obedience. In this case the result of this baptism is declared to be "a clean heart," "perfect love," and "the endowment of power," which continued with Him for fifteen years of "temptation" and "blessed service."

The Rev. David B. Updegraff is well known as a minister and writer among the Friends of Ohio. We give the following extracts from the record of his experience, written by himself in 1888. He says:

"I was born near Mount Pleasant, Ohio, on the 23d day of August, 1830. I cannot doubt that I was solemnly given to God from my birth by pious parents. My infant lips were taught to pray, and when I said,

Now I lay me down to sleep,
I pray the Lord my soul to keep,

I really expected him to do it. My young heart was not a stranger to the gracious visitations of the Spirit of God, and was often melted by the power of love. But I grew up in sinfulness and in rebellion against God ...

"After being settled in life I renewed my covenant with God, and sought to do right because it is right. I was a birthright member of the Church, and was 'zealous toward God according to the perfect manner of the law of my fathers.' I certainly did 'fear the Lord,' and was a 'servant under the law that gendereth to bondage' for many years. But I had not received the adoption of a son. In March, 1864, I made this discovery. The gospel of God came to me in great power.

My spiritual conflict was somewhat protracted, but it came to an end in the silent watches of the night, and I had 'peace with God.' his Spirit witnessed with my spirit that I was his child ... But first neglect, then disobedience, then waywardness interfered with my Christian life. Chastening and suffering from the hand of the Lord were followed by restoration of soul.

"Some years had passed since I found the liberty of the sons of God, but I saw that few were being brought into the kingdom ... There were a good many people who gave me trouble; but as I learned more of myself I discovered one 'old man' who gave me more trouble than all the others, and he was a member of my own household. 'His deeds' had been put off, and truly there was no condemnation, yet when 'I would do good' he was present with me. And he was there to 'war against the law of my mind,' with a resolute purpose to 'bring me into captivity to the law of sin.' If he succeeded even partially, I was troubled and grieved, and if he did not, I was in distress and fear lest he might.

"The Lord taught me by some special providences, and I began to understand more clearly how that 'the law was weak through the flesh.' I hated pride, ambition, evil tempers, and vain thoughts; but I had them for all that, and they were a part of me. Not as acts to be repented of and forgiven, but dispositions lying behind the acts, and promptings thereto, natural to the 'old man,' and inseparable from his presence in my being. I began to ask God, with a measure of faith, to 'cast him out.' Along with this desire came a great 'hunger and thirst' to be 'filled with all the fullness of God.' I longed for 'a clean heart and a constant spirit.'

"Then passed quickly before me the obstacles in the way, and the 'things to be suffered for Jesus' sake. The misapprehensions, suspicions, and revilings of carnal professors, as well as the conflicts with the world, the flesh, and the devil. And they were not the exaggerations of fancy, either; selfishness, pride, and prejudice joined forces and rose in rebellion, while the 'old man' pleaded for his life. But I could not, would not draw back. 'Vile affections' were resolutely nailed to the cross, and those things that 'were gain to me' -- denominational standing, family, business, friends, possessions, time, talent, and reputation -- were irrevocably committed to the sovereign control and disposal of my Almighty Saviour. With all upon the altar, I had no sooner 'reckoned myself dead indeed unto sin and alive unto God' then the 'Holy Ghost fell' upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest. I was nothing and nobody, and glad that it was forever settled that way. I was conscious of a longing to get rid of ambitions and self-will, and have my heart cry out for nothing but the will of God. I was deeply conscious of his presence and of his sanctifying work. It was not an effort to realize that I loved the Lord with all my heart and mind and strength, and my neighbor as myself. The inmost calm and repose in God of that time, that day, that hour, was a wonder to me then, and it continues to be so still. It was, and it is, the 'peace of God that passeth all understanding.' The witness of the Spirit to entire sanctification was as clear and unmistakable to my own soul as it was in the experience of justification.

"I have had abundant time and occasion in the nearly nineteen years that have passed to scrutinize and test the reality and nature of the work wrought then, and perpetuated since, by the power of the Holy Ghost. In and of myself I am neither holier nor stronger than before. But I have learned that this wondrous baptism with the Holy Ghost is the secret of stability in the Christian character as well as success. True, it is not a state that is necessarily immutable, but rather a mode of life which may and ought to be maintained by a perpetual faith in Jesus and his promises. His constant abiding perpetuates a disposition to do the will of God. And our obedience in allowing him to 'work in us to will and to do of his own good pleasure' constrains him to abide. I have proved the secret of victory in this life to be quietness, assurance, and obedience, loving God supremely."

We note the usual expressions of those who seem to be scripturally saved -- baptized with the Spirit and delivered from sin and depravity: (1) He lived for some time under the dispensation of the Father, "fearing him and working righteousness" as a "servant." (2) He passed into the dispensation of the Son and had the clear "witness of adoption" and the love and confidence of a "sons." (3) This experience was followed by internal conflict, revealing "the old man" or remaining carnality, which, on condition of faith, was wholly removed by a mighty baptism of the Spirit, a clear witness to his work being given by that Spirit. (4) "Stability" in obedience and abiding peace and power for "nearly nineteen years" -- up to the time of his writing -- resulted from this baptism.

We are sure that our readers will be glad to hear the experience and testimony of Mrs. Hannah Whitall Smith, author of the well-known and highly prized book, entitled *The Christian's Secret of a Happy Life*, nearly one hundred thousand copies of which have been sold, and which has been read and enjoyed by Christians of nearly if not of quite all denominations. It is interesting to know how she found the "secret" she tells so well to others. We would like to give her statement in full, written on the 19th of April, 1887, but shall have to content ourselves with copious extracts. She says:

"I was born in Philadelphia, Pa., second month, seventh day, 1832. I was converted in Philadelphia, in 1856, in my twenty-fifth year. My conversion was very clear and unmistakable. After long years of legal striving in which I resorted in vain to every expedient my soul could devise for gaining the favor of God and the forgiveness of all my sins. I was taught to see my own utter helplessness in the matter, and to trust entirely and only to Christ to save me. I knew that I was born again and never from that time have I doubted this. Never have I had a moment's fear about my acceptance with God, or my present possession of eternal life.

"As time passed on the Lord graciously led me into the knowledge of much truth. My guarded education in the Society of Friends, of which I was at that time a member, had already separated me very much from the vain fashions and amusements of the world, and my chief interests were all centered around the religion of Jesus Christ, as the only object really worthy of serious thought or attention.

But my heart was ill at ease. That I grew in knowledge I could not deny; but neither could I deny that I did not grow in grace; and, at the end of eight years of my Christian life, I was forced to make the sorrowful admission that I had not even as much power over sin as when I was first converted. In the presence of temptation I found myself weakness itself. It was not my outward walk that caused me sorrow, though I can see now that that was far from what it ought to have been; but it was the sins of my heart that troubled me -- coldness, deadness, want of Christian love, intellectual apprehension of truth without any corresponding moral effects, roots of bitterness, want of a meek and quiet spirit -- all of those inward sins over which the children of God are so often forced to mourn.

"I could not but see that, although I was not under law, but under grace, still sin had more or less dominion over me, and I felt that I did not come up to the Bible standard. The Christian life contemplated there was a life of victory and triumph; my life was one of failure and defeat. The commands there given to be holy, to be conformed to the image of Christ, to be blameless and

harmless, the sons of God without rebuke, seemed almost a mockery to me, so utterly impossible did I find it to attain to any such standard; for I made very earnest efforts after it.

"At times some new discovery of the truth of God in the Bible would seem for a while to carry me above temptation, and to make me more than conqueror. And my heart would rejoice at the thought that now at last I had found the secret of living, and that henceforth my continued defeats would be turned into continued victories. But after awhile, as the aspect of truth, in which I had been rejoicing, became familiar to me, I found to my bitter sorrow that it seemed to lose its power, and I was left as helpless as ever, only under deeper condemnation, because of the increased responsibilities of increased knowledge.

"There was also another thing that troubled me. I had been taught, and I found in the Bible, that it was my privilege to know the indwelling of the Holy Spirit as a Leader and Guide to my soul; and I believe that he was indeed indwelling in me, but I felt that experimentally I knew very little about his teaching, and had no actual consciousness of his presence. That it would be an inestimable blessing thus to know him, I realized more and more, as I discovered the utter powerlessness of my own wisdom and judgment to guide me aright, and felt increasingly that only as the Spirit accompanied and energized my service was it ever of any avail. But here, too, all my efforts seemed worse than useless, and I found myself only involved in continually increasing perplexity and darkness.

"At times the belief forced itself upon me that all Christians were not like me; that the lives of some were full of a degree of devotedness and depth of communion to which I was a stranger; and I wondered what their secret could be. But, supposing it could consist in nothing but their greater watchfulness and earnestness, I knew of no resource but to seek to redouble all my efforts, and to go through the same weary round of conflict and struggle again, only, of course, to meet with the same utter defeat.

"Such was my life; and, in spite of much outward earnestness and devotedness, I felt it to be a failure. Often I said to myself that if this was all the gospel of Christ had for it was a bitterly disappointing thing. For though I never doubted the fact of my being a child of God, justified and forgiven, a possessor of eternal life, and an heir of a heavenly inheritance, still, when my heart condemned me -- and this was almost continually -- I could not have confidence toward God, and I was not happy. Heaven itself seemed to lose its charm to the heart that was afar off from God.

"I began to long for holiness. I began to groan under the bondage to sin in which I was still held. My whole heart panted after entire conformity to the will of God and unhindered communion with Him. But so thoroughly convinced was I that no efforts or resolutions or prayers of my own would be of any avail, and so ignorant was I of any other way, that I was almost ready to give up in despair.

"In this time of sore need (1863) God threw into my company some whose experience seemed to be very different from mine. They declared that they had discovered a "way of holiness," wherein the redeemed soul might live and walk in abiding peace, and might be made 'more than conqueror' through the Lord Jesus Christ. I asked them their secret, and they replied, 'It is simply in ceasing from all efforts of our own and in trusting the Lord to make us holy.'

"Never shall I forget the astonishment this answer gave me. 'What!' I said, 'do you really mean that you have ceased from your own efforts altogether, in your daily living, and that you do nothing but trust the Lord? And does he actually and truly make you conquerors?'

"'Yes,' was the reply, 'the Lord does it all. We abandon ourselves to him. We do not even try to live our lives ourselves; but we abide in him, and he lives in us. He works in us to will and to do of his good pleasure, and we hold our peace.'

"Like a revelation the glorious possibilities of a life such as this flashed upon me, but the idea was too new and wonderful for me to grasp. I had never thought of Christ as being such a Saviour as I now heard him described to be. I had known, indeed, that he gave me life in the first place as a free gift, without I myself being able to do one single thing toward obtaining it, except to believe and to receive. But that he should now live my life for me in the same way, without my being able to do anything except believe and receive, surpassed my utmost conceptions. I had learned how to trust him for the forgiveness of my sins; but I had always trusted myself to conquer them. I had seen the sad error of legality as regarded my redemption, but I was altogether legal in my thoughts as regarded my daily holy living. I had never dreamed of trusting the Lord for that, and I did not know how to do it.

"So I went to work harder than ever. Over and over again I tried to dedicate myself to God. I sought to bind my will with chains of adamant, and to present it a holy offering before the Lord. I lay awake whole nights to wrestle in prayer that God would grant me the blessing he had granted these other Christians. I did everything, in short, but the one thing needful. I could not believe; I did not trust; and all else was worse than useless. But perhaps not altogether useless; for it taught me very effectually one necessary lesson, and that was my own utter and absolute helplessness.

"At last, however, I saw clearly that I was indeed truly nothing; that I needed the Lord just as absolutely for my daily living as I had needed him in the first place to give me life. I discovered that I was just as unable to govern my temper or my tongue for five minutes as I had been long ago to convert my soul. I found out, in short, the simple truth, which ought to have been learned long before, that without Christ I could do nothing; absolutely nothing. I saw that all my efforts, instead of helping, had only hindered the work.

"Then I began anew to search the Scriptures. I found that the salvation he had died to procure was declared to be a perfect salvation, and that he was able to save to the very uttermost. I found that he offered himself to me as my life, and that he wanted to come into my heart and take full possession there and subdue all things to himself. I felt that this was indeed a gospel to meet my utmost needs, that such a salvation as this would satisfy the widest limits of my longings, and unspeakably I desired to appropriate it as mine.

But here I was met by another enemy, whom I had thought forever slain. It seemed as if I could not trust the Lord; as if I was actually afraid to do so. Legality had been met and conquered, but unbelief still remained, and threatened to shut me out altogether from the promised land of rest. Although God had declared the Lord Jesus to be a perfect Saviour, sufficient for my daily and hourly needs, I could not believe he would really prove to be so. It seemed too great a trust to repose in any

one, even in the divine Saviour. But in his infinite love he broke down this last remaining barrier also.

"The Lord revealed himself to me as so worthy of my utmost confidence that I could not help trusting him. He showed himself to me as a perfect and complete and present Saviour, and I abandoned my whole self to his care; telling him that I was utterly helpless, that I could not feel nor think nor act for one moment as I ought to do, and that he must do it all for me -- all. I confessed my own absolute inability to dedicate myself to his service, my powerlessness to submit my will to his; and I cast myself, as it were, headlong into the ocean of his love, to have all these things accomplished in me by his almighty working. I trusted him utterly and entirely.

"The Lord Jesus Christ became my present Saviour, and my soul found rest at last, such a rest that no words can describe it -- rest from all its legal strivings, rest from all its weary conflicts, rest from all its bitter failures. The secret of holiness was revealed to me, and that secret was Christ. Christ made unto me wisdom and righteousness and sanctification and redemption.

"At first my faith was but a weak and wavering one. Almost tremblingly I hung on to Christ moment by moment, saying continually in my heart: 'Lord, I trust thee, I trust thee. Look, Lord, I am trusting thee.' But I found to my astonishment that it was a practical reality that he did deliver me. When temptation came, I did not try to conquer it myself, but at once handed it over to him, saying: 'Lord Jesus, save me from this sin. I cannot save myself, but thou canst and wilt, and I trust thee.' Then I left it with him, and he fought for me, while I stood by and held my peace. And he always came off conqueror.

"Thus daily my faith grew, and I was able to apprehend more and more of that which I was apprehended of Christ Jesus. I longed to grasp the utmost limits of the deliverance from sin purchased for me by the death of Christ. Just what this limit was I did not understand, either in its nature or extent, but I could leave it all to him. I did not indeed know what was the meaning of that scripture wherein we are told that the body of sin was destroyed by the crucifixion of Christ, and where we are commanded therefore to reckon ourselves dead to sin ...

"Thus that flesh, which I had discovered to be so utterly corrupt and incapable of improvement, I now found could be reckoned to be dead, and consequently abandoned. Necessarily I had at first only a very imperfect comprehension of what this meant, but practically I found, from the very first, that just in proportion as by faith I did abandon the flesh or carnal nature in me, and reckon it to be dead, so also did the flesh lose its power over me to conquer or enslave.

"And 'according to my faith' I have found it done unto me, ever since. Whenever I, by faith, reckon myself to be dead, I find I am practically dead. In putting off the old man by faith, and putting on the new man, I find that the one is actually put off and the other actually put on. My soul has entered into that interior rest or 'keeping of Sabbaths' which the apostle Paul, in -- Hebrews iv. 9, declares 'remaineth for the people of God'; and I am dwelling in the 'peaceable habitations' and 'quiet resting places' promised in Isaiah xxxii. 18. Not that there are no conflicts. Ah, no! But the battle is no longer mine, but Christ's.

"And now, if I am asked what is my life, with a deep and abiding sense of my own nothingness I can only answer that, in so far as I am faithful, CHRIST is now my life. Once I had truth about him, but now I had HIMSELF! Once I tried to live in my new nature, independent of him; now I am joined to him in a oneness that is indescribable, knowing that I have in truth no other life but his, and seeking more and more to live only there. Not that I never leave this blessed abiding place, and walk in the flesh again, to my unspeakable regret. But Christ is always the same, and the way of access by faith is always open; and, thanks be unto God, he is faithful to keep that which I have committed to him, and more and more does he confirm my soul steadfast and immovable in him.

"I have sought to keep a continual spirit of surrender and trust, and have tried to be obedient to the best light I knew. When I have failed, it has been the result of either disobedience or lack of faith, and it has needed only a return to the place of perfect surrender and entire trust, to restore my soul again to its place of rest. At every moment when surrender and trust have been active the Lord has never failed to respond with his wondrous grace. Moreover, he has never failed to make even my mistakes work together for my eternal good. In short, I have found it to be more and more true, every day of my life, that Christ is a complete and ever-present Saviour, and that if I but commit all my interests to him, I have, as a dear child once said, nothing to do now but 'just mind.' To say 'Thy will be done' seems to me, more and more, the sweetest song of the soul. The deepest longings of my whole being are met and satisfied in God. HE IS ENOUGH! Believing, resting, abiding, obeying -- these are my part; he does all the rest."

We trust the reader will carefully read and ponder this whole statement, but we call attention to some special lessons.

1. She says that her conversion, eight years before receiving the baptism of the Spirit, was "very clear and unmistakable." She adds: "I know that I was born again; and never from that time have I doubted this. Never have I had a moment's fear about my acceptance with God, or my present acceptance. Her baptism or alleged "second experience" was not, then, merely her conversion, but something subsequent to and different from it.

2. That, as this supposed full salvation was not simply her conversion, so it was not her recovery from a backslidden state, as might be suggested by Drs. Crane and Boland and others. For, as we have seen, she did not, during those eight years of struggle after better things, for "a moment doubt her acceptance with God" or her "present possession of eternal life:" And she says her life was one of "very earnest efforts after" holiness.

3. Nor was it one of many joyous seasons, gracious uplifts, or spiritual baptisms that seemed "to carry her above temptation" and "make her more than conqueror," noted by Drs. Tillett and Mudge. For although "at times" she had these blessings from which she hoped "that henceforth her continued defeats would be turned into continued victories," she found them followed by "bitter sorrow" because she was soon "left as helpless as ever."

4. Nor was it merely what Dr. Mudge calls a baptism or fullness of the Spirit that results chiefly in the abiding witness of the Spirit. For she had that before, but this brought her much more.

5. Nor was it merely such a baptism of courage for service as Hugh Price Hughes and others intimate is all that is implied in this fuller gift of the Spirit. But it was an "ethical" fullness, which involved purity of heart and the death of the sin principle. Else she could not say, "I was enabled to reckon myself dead indeed unto sin, but alive unto God in Jesus Christ my Lord"; and then add, "What heights and depths of love, what infinite tenderness of care, what wise lovingness of discipline, what grandeur of keeping, what wonders of revealing, what strength in weakness, what comfort in sorrow, what light in darkness, what easing of burdens I have found! What a God and what a Saviour, no words can tell!"

6. Nor was this new and blessed experience the result of growth. For she says that she "made very earnest efforts after it," in that way. "At times I went through agonizing conflict in my efforts to bring about a different state of things. I resolved, I prayed, I wrestled, I strove, I lashed myself up into the belief that all I held most dear in life could continue to be mine only as I attained to more faithfulness and devotedness of walk ... But all was in vain, and, it seemed, even worse than vain. When I would do good, evil was present with me; and I could see no hope of deliverance except in death, which, by destroying the body of sin to which I was chained would thus break the yoke of bondage." The chief result of these efforts at growth into this grace was a clearer and keener revelation of her "weakness," helplessness, and need.

7. That it came by faith: "I took him for my Saviour from the daily power of sin with as naked a faith as I once took him for my Saviour from its guilt. I believed the truth that he was my practical sanctification, as well as my justification, and that he not only could save me and would save me, but that he did." She found that "it is simply in ceasing from all efforts of our own and in trusting in the Lord to make us holy" that we come into this full salvation.

8. That, while she grew but little before that time, her growth was much more marked and satisfactory after this baptism. She says: "All the former period of my Christian course seems comparatively wasted. I was a child of God, it is true, but my growth was stunted, and my stature feeble. But when this secret of faith was revealed to me, I began to grow, and the dedication which was before impossible to me became the very joy of my heart."

9. This experience was abiding, having continued through some twenty-three years at the time she wrote. For, although she had had occasional temporary lapses, from which she promptly recovered, she says: "Thanks be unto God, he is faithful to keep that which I have committed to him, and more and more does he confirm my soul steadfast and immovable in him ... I have found it to be more and more true every day of my life, that Christ is a complete Saviour, and that if I but commit all of my interests to him, I have, as a dear child once said, nothing to do now but 'just mind.'"

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 19
SOME EPISCOPAL TESTIMONY
-- DR. CULLIS, MRS. HAMMER --
-- AND MISS FRANCES RIDLEY HAVERGAL --

Dr. Charles Cullis, a physician of Boston, and a communicant of the Protestant Episcopal Church, wrote his experience in February, 1888, from which we make the following extracts:

"I was brought up in a very respectable church, and knew nothing about conversion. At about the age of seventeen I felt that I ought to be a Christian. How, I did not know. Nobody told me. I supposed that the only way would be to read the Bible and pray, and I went at it. When I was converted I do not know, but I am very sure I was. I don't know the date, for there was no particular sensation or emotion to mark it. Some four or five years after that I met with a great sorrow, and I consecrated myself wholly to God ... The promises of God were brought very forcibly to my mind as to whether they were true or not. I puzzled over them for a few days, and the more I puzzled and thought the more doubt began to come in, until one day I took my Bible between my two hands and, holding it up, in my room alone, I said, 'I will believe every word inside of these two covers, whether I understand it or not.' From that moment to this I have never had the least shadow of doubt of the truth of God's word, and have acted upon the promises and have lived according to them for nearly twenty-five years.

"This was my justified state, in which I found a good deal of comfort; but how should I get rid of the natural temperament, and the failing, which was a great one with me, of getting irritated over very little things, and then getting vexed with myself because I did get irritated. I had spent hours and hours upon my knees, with tears running down my cheeks, praying that the Lord would help me overcome this; but he did not.

"One day in prayer, the Lord's Prayer came home to me very blessedly by the Spirit, in the closing sentences, 'Thine is the kingdom, and the power, and the glory.' It flashed through my soul in a moment, 'Thine is the power, and, Lord, I have been asking thee to help me to overcome this; thine is the power to do it all'; and with joy unspeakable in my soul I got up from my knees praising God for victory. Whether this was my reception of sanctification or not I do not know. It is the only very marked experience of deliverance that I have ever had. I believe that years ago he gave me a change of heart and baptized me with the Holy Ghost. There have been occasional slight lapses through weakness of faith, but the light has been burning steadily from that day to this. My Saviour has become more and more precious to me, and I am conscious that the blood cleanseth, and the Holy Ghost abides."

The experience of this Episcopal brother is very much like that of his Presbyterian, Quaker, and Methodist brethren:

1. He was sure of his conversion and "found a good deal of comfort" in what he calls his "justified state."

2. But he found that through his own efforts -- his prayers and tears -- he could not rid himself of his remaining depravity, which seemed to show itself specially in an irritable temper.

3. That when he ceased trying to save himself from it, and looked to God to do it for him, he found instantaneous and complete deliverance through a divine power within.

4. That he could say years after that time that "the light has been burning steadily from that day to this," and that he was "conscious that the blood cleanseth, and the Holy Ghost abides."

5. All this blessed deliverance and happy life he attributes to "the baptism of the Holy Ghost," in which, he thinks, was involved his "reception of [instantaneous] sanctification."

The following extracts are taken from the recorded experience of Mrs. Anna M. Hammer, of the Protestant Episcopal Church in Newark, N. J.; written by herself in July, 1887, with some of our comments. We note:

1. The clearness of her conversion. She says: "I have no doubt as to my conversion, that I was born again."

2. That after her conversion she entered on a gay and fashionable life, "from which she keenly felt all the way through that her spiritual life was suffering."

3. That under God's afflicting hand she was drawn "nearer to the Lord," and her "Christian life grew sweeter and deeper."

4. That she received a baptism or "anointing" of the Spirit "for service," which did not involve entire sanctification or "the baptism of the Holy Spirit as a distinct second experience." It seems that this was an emotional or charismatic fullness of the Spirit, that was comparatively superficial and evanescent.

5. That "finally a great hunger of soul came upon" her, and she found that "there were in the corners of her heart things known only to herself and God," and she "realized that nothing short of the 'anointing which abideth' would satisfy her soul and fit her fully as a worker for God."

6. That after three days of agony and tears the baptism which brings an ethical and abiding fullness came upon her. Seven years after that she says, "From that hour my Christian life has been victory."

7. That she was not backslidden when the baptism came. "At the time of my anointing by the Holy Spirit, I was living a consecrated life of faith and active service."

8. She grew after that: "I have grown year by year in the depth of experience which becomes deeper and sweeter as the years roll on."

9. There seem to have been three epochs in her history. (1) Her conversion: "I have no doubt as to my conversion." (2) Her first anointing for service: "At the time of my anointing by the Holy Spirit, I was living a consecrated life of faith and active service." (3) Her full sanctification: "My sanctification was a second actual experience, and from that time my life has been changed, is deeper, stronger, steadier, sweeter, richer. The life I have lived for the last seven years has been wonderfully free from condemnation."

We next give extracts from the experience and testimony of Miss Frances Ridley Havergal, of the Church of England, the saintly and well-known author of a number of devotional books, such as *Kept For The Master's Use*. It was written by her sister, and called *F. R. H.'s Second Experience*. She says:

"One day Frances received in a letter a tiny book with the title *All for Jesus*. She read it carefully. Its contents arrested her attention. It set forth a fullness of Christian experience and blessing exceeding that to which she had as yet attained. She was gratefully conscious of having for many years loved the Lord and delighted in his service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation as of uniform brightness and continuous enjoyment in the divine life. All for Jesus she found went straight to this point of the need and longing of her soul. Writing in reply to the author of the little book, she said: 'I do so long for a deeper and fuller teaching in my own heart; All for Jesus has touched me very much. I know I love Jesus, and there are times when I feel such intensity of love to him that I have not words to describe it. I rejoice, too, in him as my 'Master' and 'Sovereign,' but I want to come nearer still, to have the full realization of John xiv. 21, and to know 'the power of his resurrection,' even if it be with the fellowship of his sufferings. And all this not exactly for my own joy alone, but for others. So I want Jesus to speak to me, to say 'many things' to me, that I may speak for him to others with real power. It is not knowing doctrine, but being with him, which will give this.'

"God did not leave her long in this state of mind. He himself had shown her that there were 'regions beyond' of blessed experience and service; had kindled in her very soul the intense desire to go forward and possess them; and now, in his own grace and love, he took her by the hand and led her into the goodly land. A few words from her correspondent on the power of Jesus to keep those who abide in him from falling, and on the continually present power of his blood ('the blood of Jesus Christ his Son cleanseth us from all sin'), were used by the Master in effecting this. Very joyously she replied: 'I see it all, and I have the blessing.'

"The 'sunless ravines' were now forever passed, and henceforth her peace and joy flowed onward, deepening and widening under the teaching of God the Holy Ghost. The blessing she had received had (to use her own words) lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams, compared with the fullness of summer glory.

"The practical effect of this was most evident in her daily, true-hearted, whole-hearted service for her King, and also in the increased joyousness of the unswerving obedience in her home life, the surest test of all ... She says:

'I would distinctly state, that it is only as and while a soul is under the full power of the blood of Christ that it can be cleansed from all sin; that one moment's withdrawal from that power, and it is again actively, because really, sinning; and that it is only as, and while, kept by the power of God himself that we are not sinning against him. One instant of standing alone is certain fall! But (premising that) have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of our God? Have we not been limiting I John i. 7, by practically making it refer only to 'the remission of sins that are past' instead of taking the grand simplicity of 'cleanseth us from all sin'? 'All' is all; and as we may trust him to cleanse the stain of past sins, so we may trust him to cleanse from all present defilement; yes, all! If not, we take away from this most precious promise, and, by refusing to take it in its fullness, lose the fullness of its application and power.

'Then we limit God's power to 'keep'; we look at our frailty more than at his omnipotence. Where is the line to be drawn beyond which he is not able? The very keeping implies total helplessness without it, and the very cleansing most distinctly implies defilement without it. It was that one word 'cleanseth' which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment becomes a past. It goes on cleansing, and I have no words to tell how my heart rejoices in it. Not a coming to be cleansed in the fountain only, but a remaining in the fountain, so that it may and can go on cleansing ...

'One arrives at the same thing, starting almost from anywhere. Take Philippians iv. 19, 'your need'; well, what is my great need and craving of soul? Surely it is now (having been justified by faith, and having assurance of salvation) to be made holy by the continual sanctifying power of God's Spirit; to be kept from grieving the Lord Jesus; to be kept from thinking or doing whatever is not accordant with his holy will.

'Oh, what a need is this! And it is said 'he shall supply all need': now shall we turn round and say 'all' does not mean quite all? Both as to the commands and the promises, it seems to me that anything short of believing them as they stand is but another form of 'Yea, hath God said?'

'One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing it in usefulness, was just indescribable. I expected nothing like it short of heaven. I am so thankful that, in the whole matter, there was as little human instrumentality as well could be, for certainly two sentences in letters from a total stranger were little. I am so conscious of his direct teaching and guidance through his Word and Spirit in the matter that I cannot think I can ever unsee it again. I have waited many months before writing this, so it is no new and untested theory to me; in fact, experience came before theory, and is more to me than any theory.'

We only stress certain points:

1. Her certain conversion, but lack of brightness and joy in her experience.
2. awakening in her the desire for better things, and his leading her to them, and her instantaneously seeing and receiving them.
3. In this she passed the "sunless ravines" and her "whole life was lifted into sunshine."
4. The effect of this was a better service and a more joyous life.
5. Full surrender the condition of realizing the blessedness of the cleansing and keeping power of Christ.
6. Fuller surrender and larger growth -- continual progress in the "highway of holiness" -- as light increased and opportunity was given.
7. continual cleansing and keeping power -- God, and not self or growth, the source of strength.
8. That she was not backslidden, but was pressing forward when the blessing came.
9. Contrary to and "before theory," and came not from men, but from God. Let us read and ponder well all her testimony.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 20
SOME BAPTIST TESTIMONY
-- DRS. FULLER, JUDSON --
-- GORDON, EARLE, AND LEVY --

While the first three named above do not explicitly testify from their experience, it is believed that they speak out of their hearts as well as out of the Word.

The well-known Rev. Dr. Richard Fuller says: "It is true that, in subduing our depravities, one act of faith is worth a whole life of attempted faithfulness. In other words, that "one act of faith," brings the baptism of purity and power, does more toward destroying or subduing our depravity than "a whole life of attempted faithfulness" in trying to grow into this deliverance.

That distinguished and saintly missionary, the Rev. Adoniram Judson, D.D., says: "Renounce the world, renounce thyself, and flee into his loving arms, which are open to receive thee. Angels will rejoice over thy second conversion as they did over thy first. Thou wilt begin to live in a new world, to breathe a new atmosphere, and behold the light of heaven shining upon thee; and thou wilt begin to love the Lord thy God in a new manner."

Here the condition and results of this second work, this "second experience," the baptism of the Holy Ghost, which Dr. Judson calls a "second conversion," are strikingly stated. 1. Full surrender and consecration. "Renounce the world, renounce thyself. 2. Faith: "Flee to his loving arms, which are open to receive thee." 3. Results: "Thy second conversion" a deeper work of grace -- followed by a "new world," a "new atmosphere," a "new light, and a "new man" of love.

Dr. Judson's worthy and well-known namesake, the late Rev. Adoniram Judson Gordon, D.D., who, a prominent Baptist minister of this state once said to us, is regarded as the soundest divine of that Church in the North, has left his testimony on record. It is true that he may not have said in so many words that this was his experience, but he gave it as his opinion that one could thus be saved by the baptism of the Spirit, and supported his position and illustrated his view with the experience of others. A good part of his Twofold Life is devoted to work of this kind. In commenting on the experience of Madame Guyon, he says:

"The fruit of this divine baptism is what it will specially interest us to seek. And this was immediate and blessed. Will the Spirit that cleanseth us from sinfulness also keep us from sinning? is a question which is asked with the most painful solicitude by the tempted, oft defeated, and well-nigh despairing believer. The Scriptures certainly give some very strong and explicit promises on this point 'Walk in the Spirit, and ye shall not fulfill the lust of the flesh,' says the apostle ... 'In him is no sin; whosoever abideth in him sinneth not,' writes the apostle John. If we were in such

unbroken communion with him that there were an unceasing flow of the divine life through our souls, sin would be overborne, quenched, and destroyed. The experience of perpetual walking with God and perpetual abiding in Christ is the one into which the Holy Ghost is seeking to bring the believer. And it is certainly reasonable to expect that a marked indument of the Holy Ghost would issue in definite experience of overcoming."

Dr. Gordon then quotes the following from Madame Guyon's experience to prove that such may be realized by us: "I found no more those troublesome faults or that reluctance to duty which formerly characterized me. They all disappeared like chaff in a great fire." And if, after that, as Dr. Gordon says, she "in her life shone like a seraph and obeyed like an angel," her quoted statement of experience must have been true. For the same purpose he then quotes from the experience of St. Theresa, of Spain: "From the time that the Lord granted me this grace, I was saved from all in faults and my miseries [those that are spiritual]. I had power given me to become indeed free."

Now, if we yield to be led and guided by the Spirit, why may we not "have this experience of perpetual walking with God and perpetual abiding in Christ," "into which the Holy Ghost is trying to bring the believer"? Cannot the Spirit do this if we will let Him? And when we surrender our wills to his, and devote our lives to the doing of his will, do we not "let him have his way with us"?

As illustrating the truth of what Drs. Fuller, Judson, and Gordon have taught, we give the experience of two well-known and most successful Baptist ministers, the late Rev. Dr. A. B. Earle, of Newton, Mass., and the Rev. Edgar M. Levy, D.D., of Philadelphia. Dr. Earle, "the great Baptist evangelist, under whose ministry it is said that "one hundred and fifty-seven thousand souls were led to Christ," and who held a most successful meeting in Raleigh in 1870, gives his experience and testimony. We intended to give the bulk of Dr. Earle's statement, but find that lack of space forbids. We trust, however, that the following analysis and brief extracts and comments will be sufficient to give the reader a good idea of his rich experience and emphatic testimony.

We need hardly take space to analyze this experience further than to stress a few points in it.

1. This "rest" came years after his clear conversion, and was not the result merely of regeneration or a recovery from a backslidden state; for he had assurance of the divine favor and was making progress in the divine life before this instantaneous blessing came.

2. It came and was retained by faith: "This state of heart is reached only by faith, and retained only by faith -- not by helping Christ take care of us, but by trusting him to do it all," says Dr. Earle.

3. He knew when he received this blessing: "All at once a sweet heavenly peace filled all the vacuum in my soul, leaving no longing, no unrest, no dissatisfied feeling, in my bosom. I felt, I knew, that I was accepted fully in Jesus." This harmonizes very markedly with the experience of the author.

4. This blessing brought him "uninterrupted rest and peace in place of what had before been intermittent. This record was written seven years after he came, and he says: "There has not been one

hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me."

5. He did not claim "sinless perfection, but was kept from any sin that brought "condemnation," or "darkness." Nor did Wesley teach "sinless perfection," but conceded that, because we are "very imperfect and weak," as Dr. Earle says, mentally and physically, we may commit "sins of infirmity" without incurring guilt or losing our "rest and peace."

6. He had temptation, but it was more easily resisted: "Temptation is presented, but the power of it is broken." "It is much easier now to resist temptation than it was before."

7. He was more useful: "My success in leading souls to Jesus has been much greater than before." Another says of him that "he had no special power as a preacher before the Holy Ghost fell upon him," but that after that event "conversions under his preaching numbered quite five thousand yearly."

8. He not only grew in usefulness, but also in grace: "You are then just prepared to grow in divine things. The roots of your faith can strike deep into the soil of truth and love, and need not be disturbed until transplanted into heavenly soil, there to continue to grow and flourish in the garden of the Lord."

Dr. Earle says further:

"I could give a great cloud of witnesses, all testifying to the same thing: that is, after receiving evidence of regeneration, they felt a longing of heart for something higher -- a fullness of love -- a state of heart that would enable them to abide in Christ without interruption. This they sought and found, and many of them, after ten or twenty years, are still enjoying the same blessing, with increasing sweetness."

The testimony of this very spiritual and eminently useful servant of God ought to have much weight with our Baptist brethren and other earnest souls who are longing for this "rest of faith" -- this "fullness of love," this "perfect love," which comes with "the gift of the Holy Ghost" -- the baptism of peace and power.

We close this chapter with extracts from the testimony of the Rev. Dr. Levy, of Philadelphia, who has for years been successively pastor of Baptist churches of that city and of Newark, N.J. It was written by himself in 1872, under the title of *From Bondage to Freedom; or, How I Entered into Rest*. Many thousands of copies of it have been circulated in Europe and India. Dr. Levy, who is still pastor of a Baptist church in Philadelphia, says:

"It pleased God in my earliest childhood to call me by his Holy Spirit. As far back as memory will allow me to go, I can recall seasons of great distress on account of sin. When other children around me were busy at play I would often invent some excuse to withdraw, that I might find a place where I could weep before God in secret.

"The weary burden grew heavier with my increasing years. As fast as my mental powers were developed so as to understand, in a measure, the law of God, my condemnation and ruin became more alarmingly real. I cannot look back to this period of life as men usually do. They were not to me days of mirth, but days in which even childhood's laughter was turned into weeping and its buoyancy into heaviness.

"I knelt near the window and heard, or seemed to hear, the voice of One saying unto me, 'I love them that love me; and they that seek me early shall find me.' That promise was mine. It was my Father's assurance of a loving welcome. It was but a moment, and I was in his arms. It was a rapturous hour. All things were changed. Sorrowing and sighing fled from my bosom. The Spirit of God witnessed with my spirit that I was born again. 'Being justified by faith, I had peace with God.' I never afterwards had a doubt of my conversion. Even in the most unsatisfactory days of my Christian life, I could not question the reality of the work of grace in my youthful heart.

After a pastorate of fourteen years, I accepted a call to Newark, N.J. Here also God wonderfully blessed my labors, and hundreds were added to the Church. But oh, how were all my services, even the best, mixed with selfishness, ambition, and pride! A consciousness of this often filled me with shame and sorrow. Then I would make a new effort to improve my life by more watchfulness, zeal, and prayer; and although failure was sure to follow, yet, not knowing of any better method, I would tread the same weary road over and over again ...

"After a residence of ten years in Newark, I returned, in the autumn of 1868, to the scene of my early labors, and became pastor of the Berean Baptist Church, Philadelphia. Here I found the religious condition of the members of my new charge as unsatisfactory as my own. They were in a cold, barren, worldly state. I have seldom seen a church more broken and paralyzed. I grieved for them with tender compassion. This solicitude in their behalf produced a fresh consciousness of my own imperfections. I hated sin. I felt that it weakened my moral powers, grieved the Holy Spirit, interrupted my communion with God, and impaired my usefulness. One Sunday afternoon I entered my schoolroom unusually depressed. A sense of utter helplessness came over me. As my tear-dimmed eyes surveyed the school, I was painfully moved by the number of adult scholars who were unconverted. I returned to my study, crying, 'Who is sufficient for these things?'

"In February, 1871, Mr. Purdy, an evangelist, was holding meetings in the Methodist church adjacent to mine. I was invited by the pastor to attend these efforts to promote Christian holiness. I went timidly at first, and yet I continued to go every afternoon for several days. There were divine influences drawing me there. Many Christians from different churches were also in attendance. Day after day, with meekness and genuineness, and etc., with unwavering confidence, they told the story of long years of conflict, and of ultimate and complete triumph through simple faith in the blood that cleanses from all sin, of their soul-rest and abiding peace, of their power with God and man, and the fullness of their joy. At first I became deeply interested, and then my heart began to melt. I said: 'These Christians are certainly in possession of a secret of wonderful power and sweetness. What can it be? Is it justification? No; it cannot be that. I have experienced the blessing of justification; by it I have been absolved from all my past sins; by it I stand in the righteousness of Christ, and every privilege of a child of God, and every grace of the blessed Holy Spirit, has been secured to me; but I do not realize that it has destroyed the power of inbred sin, or ended "the war in my members," or

brought to me complete rest of soul. I have peace; but it is often broken by "fear which has torment." I am conscious of loving God, but like some sickly, flickering flame, I am expecting every moment to see it expire altogether. I have joy, but, like a shallow brook, the drought exhausts it. I have faith, but it is such a poor, weak thing that I am in doubt, sometimes, whether it is faith at all. "I hate vain thoughts"; and yet they continue to come, and seem at home in my mind ... Once, it is true, they felt as I feel, and mourned as I mourn, over broken vows, sinful tempers, intermittent devotions, and repeated failures. But a wonderful change is now manifest. "They are rooted and grounded in love." "Being made free from sin," they now bring forth fruit unto holiness. Having purged themselves from all filthiness of the flesh and spirit, they have become "vessels unto honor, sanctified and meet for the Master's use, and prepared unto every good work." My desires were kindled. An insatiable hunger seized my soul.

"Just at this stage of my experience the meetings ended, and Mr. Purdy was compelled to leave for another appointment. Before leaving, however, a suggestion was made that he might be induced to return and hold meetings in my own church. It was a surprise to me. I was not sure that my people would consent. I could do nothing, therefore, but leave it for the decision of the church on the coming Sabbath. I did so, and, greatly to my surprise, there was not the slightest objection raised. It was of the Lord.

"During the ten days that preceded the meeting I was more than usually prayerful. I commenced a careful examination of the doctrine of sanctification. I reviewed my theological studies. I could scarcely think or read or pray on any other subject. I conversed with mutual friends of my own and other denominations. Nearly all of them pronounced the views advanced as nothing else than unscriptural and pernicious errors. They admitted the existence and universality of the disease, but could tell of no adequate remedy this side of the grave. They allowed that the malady might be mollified; but in this life, they affirmed, it could never be perfectly healed. I searched the Scriptures, but alas! 'my eyes were holden,' so that I could not see that perfect deliverance from sin which God has provided, through the redemption of Christ, for his believing people. Those passages in the Word of God which require of all his children holiness of character, purity of heart, the entire sanctification of the soul, body, and spirit, I was led to regard, from educational training, as marks -- very high, indeed -- after which every Christian should aspire, but to which no one could ever attain; or else as figurative expressions, indicating that at conversion we were made, in some judicial sense, holy before God.

These views, however, could no longer satisfy me. I had an intense longing for something better. With the poet, my poor heart cried out:

I'm weary of the strife within,
O let me turn from self and sin!

"The first day of our meeting had come. The church was well filled. I introduced Mr. Purdy. But I had many misgivings, and a secret desire in my heart that he would say nothing about sanctification, but bend all his efforts to the conversion of sinners. This, however, was not his way. Like a wise master builder, he commenced to lay the foundation broad and deep. He took up our Confession of Faith, and urged, from the teaching contained therein, that we should accept the

doctrine of sanctification by faith. Our Covenant was next produced; and here he reminded us that in this we solemnly promised that we would so regulate our lives as to enable us to 'stand perfect and complete in all the will of God.' Last of all, he spoke of our baptism as a beautiful symbol of our death unto sin, our burial with Christ, and our resurrection to a new and holy life. 'According to your form of baptism,' he said, 'the body is buried in water as the corpse is buried in the grave. In all your teachings on this subject you insist that it is a figure of the believer's death and burial unto sin. But that is not all. You not only claim, in this act, that you die to sin, but that you also rise to a life of holiness. "Now, if we are dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord." (Rom. vi.) With great emotion and emphasis he said: 'You have the type, the figure, the symbol: will you deny the doctrine, and make what distinguishes you as a denomination a mere empty, lifeless ceremonial?'

"After the sermon, a number of persons bore testimony to the fullness and completeness of their present salvation. They represented several evangelical denominations -- the Methodist, the Episcopalian, the Presbyterian, the Friends, the Baptist; and there was a beautiful harmony in all that they said. I had no reason to doubt the truthfulness of their statements. 'I might question,' I thought, their logic, find fault with their theories, and reject their phraseology; but how could I dispose of their experience? My judgment was assailed as it had never been before. After the meeting, I returned to my study, fell upon the floor, and poured out my soul before God. I did not pray for pardon, but for purity. I did not seek clearer evidences of my acceptance, but to be 'made free from sin,' not in a judicial or theological sense, but by a real conscious, inwrought holiness.

"That night I was unable to sleep. I was completely broken down in heart before God. The vision of Isaiah seemed reproduced. 'I saw also the Lord sitting upon a throne, high and lifted up.' 'Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.'

"The morning at length dawned, and on every ray I could read, 'Walk in the light, as He is in the light.' 'Holy, holy, holy, is the Lord of hosts,' as chanted by the seraphim, seemed floated through all the air. As I thought of God, it was not so much his power or wisdom or justice or love that attracted my attention, as his infinite, spotless holiness.

"That day, Friday, March 9, 1871, was observed by the church as a special season of fasting, humiliation, and prayer. My soul was in great agony. I can compare my experience on this memorable day to nothing else than crucifixion. It seemed to me that I had gone up with Christ to Calvary and was transfixed to the cruel and shameful cross. A sense of loneliness and abandonment stole over my mind. 'A horror of great darkness fell upon me,' and all the powers of hell assaulted my soul. The enemy brought before me, with tremendous force, my lifelong prejudices, my theological training, my professional standing, my denominational pride. It was suggested that I must leave everything behind me should I go a step farther in this direction. The dread of being misunderstood, of having my motives questioned, or being called 'unsound in doctrine,' of being slighted by my ministerial brethren, and treated with suspicion and coldness, filled my heart with

unspeakable anguish. Everything appeared to be sliding from under my feet. My sight grew dim, my strength departed, and faintness like unto death came upon me.

"This mental conflict, however, soon subsided. The storm clouds passed away, and light began to stream in. I was now done with theorizing, with philosophical doubts and vain speculations. The struggle was over. I cared no longer for the opinions of men. I was willing to be a fool for Christ, and to suffer the loss of all things. I was like a little child. I cried out, 'Teach me thy way, O Lord! and lead me in a plain path.' Just then the fountain of cleansing was revealed. Jesus stood before me, with his bleeding wounds, saying, 'Come in! Come in!'

"I turned to my congregation and said: 'I stand before you today a poor, weak, and helpless sinner. I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fasting, and my round of duties have proved miserable failures. God is making a wonderful revelation to my long darkened understanding. I am confident now that it is not by growth, or by effort, or by works of any kind, "for then would our salvation be of works, and not of grace." "In that day, saith the Lord, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness." That day has come. Here lies the fountain of my Saviour's blood. It was opened for me, even me.'

"I fell upon my knees and bowed my face to the floor. For a moment I felt that I was sinking in a great sea, and that all its waves were going over me. But they did not seem to be the waters of death.

"The Spirit of God whispered those precious words: '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. My faith laid hold of this wonderful truth, a strange peace entered into my soul, I exclaimed within myself, 'I am free! My heart, my soul, my mind, my body, are washed in the blood of the Lamb!' It was all so strange, so new, so unlike anything I had ever experienced before, that I could not utter a word, and then the only sentiment of my heart was, 'Lord, it is done! I am saved!'

"When the meeting ended, I repaired immediately to the parsonage. I experienced great physical exhaustion, like Jacob, who was never so weak as when he had just prevailed with the angel.

"I threw myself into a chair, and at once the blessed baptism came. I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life.

"Life has become marvelously simplified and natural. I no longer work for liberty, but as having liberty; not for, but from, life. That which before was either impossible, or at least difficult, is now natural and easy.

"I do not find this life -- what in my ignorance I once regarded it -- one of mysticism, indolence, and self-gratulation, but a life of ceaseless activity and undisturbed repose; of perpetual absence of all weariness amid perpetual employment. Neither do I find it a condition of stagnation. All life involves growth, and there are no limits to the possibilities of growth in the life of faith. The more the soul receives the more it is capable of receiving, and the more it yearns to receive.

"I have not realized that this experience exempts us from trial, persecution, and disappointment. For me the way has frequently been strewn with thorns rather than roses. Unkindness has often wounded my heart. Friends have turned away, sometimes with pity and sometimes with blame. At times I have been in heaviness through manifold temptation, and faith has almost yielded to the outward pressure; but, blessed be God! for sixteen years I have been preserved from all murmuring, disquietude, or fear. The trials have not been too many or too severe. Every arrow has been feathered with love, and every furnace blast has but consumed the dross. I am saved! saved to the uttermost! Glory to the Lamb!"

We have space for only brief comments on Dr. Levy's very striking experience. It is in most respects similar to that of other thoughtful men of the different Churches.

1. It came after a clear conversion, about which he "never afterwards had a doubt."
2. It was not merely restoration from a backslidden state.
3. It came after great trouble about his lack of purity and peace of heart, and remarkable struggles against the prejudice of denominational training.
4. It was by faith and instantaneous in its development.
5. He had abundant and satisfactory assurance that the work was done -- knew when it was accomplished.
6. It was permanent and abiding in its effects.
7. Also that he has grown in grace, and thinks "there are no limits to the possibilities of growth in the life of faith."

Many years after the above was written, Dr. Levy says:

"Many inquiries are made concerning the author's present and more mature views involved in that experience. The question has been more than once asked, 'Has time or more careful examination of the Scriptures, or a better acquaintance with the human heart, made it necessary to modify or reject the conclusions as untenable?' To all these interrogations one and the same answer has been given: 'By no means.' A better knowledge of God's word, a keener insight into the heart, and a deeper experience of the workings of the blessed Holy Spirit have only confirmed and intensified the testimony then given."

To the further questions, "Have there been no lapses? has the witness never been clouded? has there never been a time when there was a consciousness of not pleasing God' during those sixteen years and more? Dr. Levy replies: 'A determination to be honest with myself and true to God compels me to acknowledge that twice, perhaps thrice, has the light been withdrawn, and I have walked mournfully before the Lord.' But he assures us that those periods of darkness were of short duration. He says:

"There was no effort, as in his early experience, to patch up or mend what had become soiled or broken. Faith again laid hold of the precious promise, 'If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.' The answer came. The witness was renewed. The communion was restored."

The following is very plain and encouraging to the faint-hearted:

"And now, understanding better than before how he may be blameless, and yet not faultless, he has a keener sense of his own weakness, and of Christ's power to save to the uttermost. The devil tempts, but He delivers. The world brings tribulation, but He overcomes the world for him. Dark clouds often appear, but He sets a bright light in them, or stretches over them the rainbow of his peace. Men frown, and friends grow strange and cold, but for every frown or slight He gives a fresh smile. The happy art has been discovered, how to be at peace amid war, to possess sweetness amid bitterness, to be strong amid weakness, to be rich amid poverty, to be indifferent to the opinion of others amid the deepest concern for their souls, to be dead amid the bliss of life. 'O Lord God of hosts, blessed is the man that putteth his trust in thee!'"

Dr. Levy's experience strikingly illustrates the teachings of Fuller, Judson, Gordon, Murray, Meyer, and other well-known and most spiritual and useful Baptist ministers. May it prove helpful to the many believers whose experience is not satisfactory! We are profoundly convinced of the substantial if not the literal truth of this record of it.

SCRIPTURAL SANCTIFICATION:
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Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 21
MODERN METHODIST TESTIMONY
-- FISK, OLIN, FOSTER, PECK --
-- MISS WILLARD, CARRADINE --
-- ANDERSON, AND SCHOOLFIELD --

We will first give the testimony of Dr. Tillett's distinguished namesake, the eminent Wilbur Fisk. In the following extracts, Dr. George Prentice, his biographer, very truly and justly characterizes him, and gives us some most important facts touching his experience and life. He says:

"Dr. Wilbur Fisk, the charming, inspiring, and subduing preacher, the founder of institutional education in American Methodism, a man combining the distinctive charms that endear to us the beautiful characters of Fenelon and Channing, Jonathan Edwards and John Fletcher, lived more than a score of years in the faith and exemplification of the sublime doctrine of Christian perfection as taught by Jesus Christ, St. Paul, and St. John. He prized that great tenet as one of the most important distinctions of Christianity.

"His experience, which left its radiant impress on his daily life, was signalized by an overwhelming effusion of the Holy Spirit, depriving him of physical strength for several hours. It occurred at a camp meeting at Wellfleet, on August 10, 1819. As he was passing one of the Boston tents, a lady invited him to stay in that tent. She then told him that on the way down an assurance had been given her that Mr. Fisk would receive the blessing of a holy heart at that meeting. Dr. Fisk says: 'Her words thrilled through me in an indescribable manner. I wept, I trembled, I fell. But Satan drew a veil of unbelief over my mind. They prayed for me, but all was dark; my heart was [seemed] harder than ever. (A clearer revelation of his depravity which preceded this baptism.) Thursday morning we had a familiar conversation concerning heart holiness. About the setting of the sun, word came that souls were begging for prayers in Brother Taylor's tent (the celebrated "Father Taylor," of the Seaman's Bethel). I went immediately in, and behold! God was there. We united in prayer, when one after another, to the number of four or five, were converted. We rose to sing. I looked up to God, and thanked him for answering prayer, and cried, "Lord, why not hear prayer for my soul?" My strength began to fail while I looked in faith. "Come, Lord, and come now. Thou wilt come. Heaven opens, my Saviour smiles. Glory! glory! Oh, glory to God! Help me, my brethren, to praise the Lord." The scene that was now opened to my view I can never describe. I could say: "Lord, thou knowest that I love thee! I love thee above everything ... Bless the Lord, O my soul, and all that is within me praise his holy name."

The following from his biographer gives us further insight into Dr. Fisk's pre-Pentecostal experience, as well as some of the results of this baptism:

"From this period Dr. Fisk dated his experience of perfect love. Before that he had passed through seasons when he doubted the fact of his acceptance with God, his personal interest in Christ, and even the truth of Christianity itself. When in later years a young minister consulted him concerning just such doubts, Dr. Fisk told him that he had been delivered from such things forever at the Wellfleet meeting. They could no more dwell in the presence of the full development of the life of perfect purity, perfect humility, and perfect assurance than darkness can dwell in the presence of noonday."

In a letter to his sister, while describing his experience, Dr. Fisk says:

"In the work of sanctification upon the heart there appear to be two distinct stages: one is to empty the soul of sin and everything offensive; and the other is to fill it with love. 1. The strong man armed is bound and cast out. 2. The stronger takes possession. God was pleased, however, in my case, to empty and fill in the same moment."

The recorded experience of this eminent scholar and divine fully harmonizes with the Wesleyan theory and teaching. It was subsequent to regeneration, was instantaneous in its development -- marking a distinct crisis in his life, was certified to and through consciousness, and was abiding in its results -- was enjoyed for more than twenty years.

We next give the testimony of the Rev. Dr. Olin, of both Northern and Southern Methodism. Dr. Daniel Steele, who knew Dr. Olin well, very truly says:

"Stephen Olin stands forth with commanding prominence in the history of the American pulpit. It is thought by many that he was intrinsically the greatest man, taken all in all, that American Methodism has produced. It could be said of him as Rowland Hill said of Chalmers, 'The most astonishing thing about him was his humility.' He was the best example we have personally known -- the writer was with him for six years -- of that childlike simplicity which Christ taught as the essential condition for entering the kingdom of heaven, and which Bacon declared to be equally necessary to those who would enter the kingdom of knowledge. Like Dr. Wilbur Fisk, he was a personal example of St. Paul's doctrine of Christian perfection as expounded by Wesley. At first he entertained doubts respecting it; but as he advanced in life, and especially under the chastening influence of affliction, it became developed in his own experience.

In giving his experience, Dr. Steele says:

"To the writer he said: 'My wife I had recently buried in Italy; my children were dead, my health undermined. My entire earthly prospect was gloomy indeed. God only remained. I lost myself, as it were, in him; I was hid in him with Christ. Then I found, when wandering on the banks of the Nile in quest of health, without any process of logic, but by an experimental demonstration, "the perfect love that casteth out fear."'

In commenting on the foregoing experience, Dr. Steele says:

"The marvelous grace that glorified his greatness with unsurpassed humility, in great measure was the effect of this experience on a certain day in Egypt, and the result of the constancy of his faith in this crowning gift of God to believers in this world when they most need it. From the hour of that memorable spiritual transfiguration in the land of the pyramids, the doctrine of full redemption through the sanctifying office of the Holy Spirit was very precious to him, and he looked with painful feelings upon anything designed to bring it into disrepute, or lower the standard of piety which it implies. This colossal mind had no difficulty with the question whether consciousness of inner purity is a sufficient proof of entire sanctification."

All the marks of the Wesleyan type of "perfect love" are seen in this experience of Dr. Olin. It came after conversion, was reached instantaneously, was recognized when it came, and was abiding in its results, as his subsequent experience and life show. Besides, it came after he had reached mature manhood, if not old age, and after his wrestling with doubts concerning the possibility of such experience. The testimony of this majestic but most humble servant of God ought to have weight with all thoughtful doubters of the scripturalness of this doctrine, and of the propriety of a good and humble Christian's testifying to this grace.

We next give the testimony of some well-known living Methodists, and of one recently passed to her reward.

Bishop R. S. Foster, D.D., LL.D., of the Methodist Episcopal Church, is justly regarded as one of the profoundest theologians and acutest metaphysicians that Methodism has ever produced. Indeed, he will rank well with the scholars and divines of any Church or age. The Rev. A. B. Hyde, D.D., Professor of Greek in the University of Denver, and author of *The Story of Methodism* himself no mean scholar and divine says of Him:

"His youthful turn was to literature and metaphysics, and his specialty has for his whole life been in this direction. In depth of theological study he has been the most eminent of one bishops, and he may be called among them as St. John was called among the apostles, 'the divine,' the theologian. He has been the man usually chosen where, as at Chautauqua, there has been wanted a clear unfolding of difficult and profound subjects."

Before he was elected bishop, Dr. Foster was president of the Northwestern University and of Drew Theological Seminary, having previously served as professor of systematic theology in the latter institution. He is the author of a much-read volume on the subject of this book, entitled *Christian Purity*, and of a later and profounder one on the *Philosophy of Christian Experience*, in both of which he clearly and strongly presents the Wesleyan view of sanctification. Below we give an analysis of his experience, the record of which was written by himself, making extracts, and adding such comments as may tend to impress and enforce the lesson of this remarkable experience

and testimony. We need say but little more than that this clear-cut experience fully illustrates and strongly tends to establish the theory of this volume. We note:

1. That his baptism with the Spirit, which brought entire sanctification, was subsequent to regeneration and different from it, bringing what he calls "a radical conscious change" -- a change which went to the roots of evil in his nature.

2. That this baptism or "radical change" was different from any ordinary baptism or "blessing" which the earnest believer may receive before or after his being made "perfect in love," and which may involve chiefly an emotional fullness of the Spirit, with more or less of growth in grace. The bishop notes two very remarkable baptisms of this sort occurring not long before his entire sanctification. The following is his account of them. Of the first and what immediately preceded it, he says:

"I became at last completely wretched -- more a slave than a child. It was manifest to me that in this way I could not live. Something must be done. In the time of my extremity, deliverance came. At a love feast at New Street, a colored church (and I had always doubted much the religion of those people), under the exercises of these simple, ignorant Christians I was wonderfully blessed. My whole soul was stirred within me; my heart melted like wax; tears flowed profusely; I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time I am about more particularly to describe [the time of his sanctification. No backsliding then before the baptism came]. My devotions became more spiritual, and my graces all acquired new life. In a word, I was greatly, divinely revived.

The bishop then proceeds to tell us about another rich baptism or blessing that came to him "during the interval" between the one just noted and "the baptism with the Spirit" which he received at his sanctification. It was after an attack of sickness which he says "was blessed to" him. He thus describes this second remarkable experience:

"One night, about the time I began decidedly to convalesce, my mind became absorbed in meditations of the goodness of God to me, and my great ingratitude to him. I may say, 'He made all his goodness to pass before me,' and all my sinful unworthiness to pass before me too. This exercise continued for several hours; more and more my soul became absorbed, until my heart seemed to break and melt within me, I wept, I sobbed, I convulsed and cried out. Oh, what a blessing was it which I then received! [This, like the blessing noted above, seems to have been chiefly an emotional fullness] ... This was one of the most holy and heavenly influences I had ever felt on my heart. And now I began to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for victory."

He had not yet received "the baptism with the Spirit," for it was only a few weeks after the above experience that the bishop had the following additional and different one. He was in the midst of a meeting he was holding, of which he says:

"Many were revived, a number converted. My own heart shared largely in the divine manifestations. This continued until Thursday, the 10th [no backsliding then], when, at the evening

service, the whole membership were invited to join the penitents at the altar in prayer, for a deeper personal baptism, and for their unconverted friends. In this exercise my soul became peculiarly drawn out. Solicitude for my friends became intense, causing me to agonize with God on their account. I soon became unconscious of all that surrounded me, absorbed with my own suit. I had not been long thus engaged, when my attention was as it were forcibly drawn to my own case. A reproving finger seemed to point to my own unfaithfulness, and imperfections of religious character, as the reason why some of my friends remained unawakened, unconverted. Here my mind fixed; the impression becoming more and more distressing, until a sense of my unworthiness -- nay, real sin -- became intensely painful, almost insupportable. Now I seemed again, as with the pressure of an invisible hand, forcibly conducted into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What defilement covered my whole soul as a mantle! What a disparity between me and what a minister of Jesus ought to be! Never did I see inbred corruption in such a light before. I saw, I felt that this was not the highest state of spirituality. Holiness to the Lord was presented to my mind. I saw, I felt that it was attainable; that it was possible to me. Oh, how I desired it! Now it seemed 'worse than death my God to love, and not my God alone' ... The corruptions of my heart rose up still more distinctly to my view. The question seemed to be, 'Will you consent that Christ shall take them all away, and make you holy -- give you a clean heart?' That was the naked point. It was plain -- a point of choice, of decision. It brought a struggle, but, thank God, I was enabled to say yes. When I came to this point I was calm. My agony had subsided ... On making choice, as above described, the first thing that I discovered was, that I could no longer pray as before. The spirit of earnest entreaty and desire was entirely removed. I had no joy, no special manifestations -- not much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of everything, even a sense of want. At this state I felt no alarm; I was satisfied; I wanted nothing. A deep immovable calm took possession of my heart."

How different from the two experiences of emotional fullness noted above.

We have been careful to give these three remarkable experiences that the reader may see clearly that this third one is markedly different from the other two, being an ethical and abiding fullness. In addition to what we note above, the bishop, in speaking of this last baptism or experience, says:

"I have been happy a thousand times, but my present exercise was new and strange. It was rest -- rest in God; inward content."

3. As already noted, this was not a recovery from backsliding, for he had been pressing on from the time of the two wonderful previous baptisms of overflowing joy which he notes. And it was only a few days after that this paramount blessing came.

4. He knew when this instantaneous change came -- had the witness of it:

"The Spirit seemed to lead me into the inmost sanctuary of my soul, into those chambers where I had before discovered such defilement, and showed that all was cleansed, that the corruptions which had given me so much distress were dead -- were taken away -- that not one remained. I felt the truth of this witness; it was so; I was conscious of it, as conscious of it as I had ever been of my

conversion ... My heart had entered into new and higher existence. This was as evident as transition from darkness to light."

5. This was abiding, and gave him easy triumph over temptation:

"My mind remains in the same state, with scarcely a shadow of variation. This is one remarkable fact in my new life -- it is even and sustained. I have been tempted, vilely tempted, but the adversary has found no response; I have had an easy and direct victory over all assaults. It is not with me as it was aforetime; faith brings me instant victory, almost without a conscious effort.

6. His experience was not colored by his creed. On the contrary, his creed and prejudices were very much against this experience. He says:

"Eventually, when the work of holiness began to be more talked of, and extensively professed, from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who professed it, and from heresies in the instructions of some who taught it, and particularly because I was myself somewhat spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself increased, and became more settled and deadly. Finally I could have no patience to have the subject introduced. My whole mind recoiled at it. I felt contempt for those who professed it, and even carefully refrained from naming it in my prayers ... I once said to a dear friend who was conversing with me on the subject, and urging me to seek it (she was one who I believed enjoyed it): 'If my enjoyment of it requires a profession, I do not desire it. I do not feel that I could receive it on such terms, or with such involvements.' So dark had I become -- so dreadfully prejudiced."

"These facts ought to be seriously pondered by other prejudiced ones, and should give his testimony great weight.

7. This "high proficient both in philosophy and spiritual experience" -- this profound philosopher and divine, who has for half a century made metaphysics a "specialty" -- sees nothing in this theory of instantaneous and entire sanctification that is contrary to a sound psychology. And he has, in a profound and elaborate work, written in his riper years -- *Philosophy of Christian Experience* -- most ably applied the principles of psychology to this experience of sanctification. The opinion and testimony of this St. John of Northern Methodism, this expert in "clearly unfolding difficult and profound subjects," this most eminent of the bishops of our sister Church, whose broad charity and warm sympathies come out to us, ought to have weight with all our thinking people. And the more so because, while progressive on many lines of religious thought, Bishop Foster is regarded as conservative and safe on this question, having persistently made effort to restrain the more impulsive and less thoughtful advocates of this theory from unsound interpretation of Scripture and unsafe and fanatical practices based on such interpretation.

Probably next to Queen Victoria of England, Miss Frances F. Willard is the most widely known and best beloved woman of the English-speaking world. She has well been called the "uncrowned queen of America." And her dominion was not limited to this country, for wherever Christianity has gone her name and fame and good works are known. She has probably done more for the cause of

temperance and social purity than any other woman, living or dead. And at her death, Christians of all faiths, Romish and Protestant, were loud in her praises. This remarkable woman, with almost world-wide fame for her ability and good works, not only believed in this doctrine, but also professed to have tested its truth in her experience. The following extracts are from what she wrote in 1887. After giving an account of her conversion and growth in grace, she says:

"In 1866 Mrs. Bishop Hamline came to our village, and we were closely associated in the work of the American Ladies' Centennial Association that built Heck Hall. This saintly woman placed in my hands the Life of Hester Ann Rogers, Life of Carvosso, Life of Mrs. Fletcher, Wesley's Sermons on Christian Perfection, and Mrs. Palmer's Guide to Holiness. I had never seen any of these books before, but had read Peck's Central Idea of Christianity, and had been greatly interested in it. I had also heard saintly testimonies in prayer meeting, and, in a general way, believed in the doctrine of holiness. But my reading of these books, my talks and prayers with Mrs. Hamline that modern Mrs. Fletcher, deeply impressed me. I began to desire and pray for holiness of heart. Soon after this, Dr. and Mrs. Phoebe Palmer came to Evanston as guests of Mrs. Hamline, and for weeks they held meetings in our church. This was in the winter of 1866; the precise date I cannot give. One evening, early in their meetings, when Mrs. Palmer had spoken with marvelous clearness and power, and at the close those desirous of entering into the higher Christian life had been asked to kneel at the altar, another crisis came to me. [The first was at the time of her conversion, previously noted.] It was not so tremendous as the first, but it was one that deeply left its impress on my spirit kneeling in utter self-abandonment, I consecrated myself anew to God.

"I cannot describe the deep welling up of joy that gradually possessed me. I was utterly free from care. I was blithe as a bird that is good for nothing except to sing ... The conscious, emotional presence of Christ through the Holy Spirit held me. I ran about upon his errands 'just for love.' Life was a halcyon day. All my friends knew and noticed the change, and I would not like to write down the lovely things some of them said to me; but they did me no harm, for I was shut in with the Lord ...

"Since then I have sat at the feet of every teacher of holiness whom I could reach; have read their books and compared their views. I love and reverence and am greatly drawn toward all, and never feel out of harmony with their spirit. Wonderful uplifts come to me as I pass on -- clearer views of the life of God in the soul of man. Indeed, it is the ONLY LIFE, and all my being sets toward it as the rivers toward the sea. Celestial things grow dearer to me; the love of Christ is steadfast in my soul; the habitudes of a disciple sit more easily upon me; tenderness toward humanity and the lower orders of being increases with the years. In the temperance, labor, and woman questions I see the stirring of Christ's heart; in the comradeship of Christian work my spirit takes delight, and prayer has become my atmosphere."

Nor did this creed and experience make her narrow or bigoted, but rather tended to broaden her views and enlarge her sympathies and charity. She says:

"I am a strictly loyal and orthodox Methodist, but I find great good in all religions and in the writings of those lofty and beautiful moralists who are building better than they know, and all of whose precepts blossom from the rich soil of the New Testament. No word of faith in God or love

to man is alien to my sympathy. The classic ethics of Marcus Aurelius are dear to me, and I have carried in my traveling outfit not only a Kempis, but Epictetus and Plato. The mysticism of Fenelon and Guyon, the sermons of Henry Drummond and Beecher, the lofty precepts of Ralph Waldo Emerson, all help me up and onward. I am an eclectic in religious reading, friendship, and inspiration. My wide relationships and constant journeyings would have made me so had I not the natural hospitality of mind that leads to this estate. But, like the bee that gathers from many fragrant gardens but flies home with his varied gains to the same friendly and familiar hive, so I fly home to the sweetness and sanctity of the old faith that has been my shelter and solace so long."

Miss Willard closes her testimony with the following words:

"'Lord Jesus, receive my spirit,' is the deepest voice out of my soul. Receive it every instant, voluntarily given back to thyself, and receive it in the hour when I drop this earthly mantle, that I wear today, and pass onward to the world invisible but doubtless not far off."

And, no doubt, he did receive it at the last, for among her last words were: "How beautiful to be with God!" This experience has the characteristics of others given in this volume. It came after conversion, was instantaneous, was certified to consciousness, was abiding, and was followed by growth -- "wonderful uplifts" and "clearer views of the life of God in the soul of man." It will be noted, too, that Miss Willard seems to trace her "tenderness toward humanity," and her great zeal in the "temperance" and other causes, to the inspiration and strength given and continued to her through this wonderful baptism and induement. This experience was given some twenty-one years after she received this blessing, and ten years later she died in the same faith and experience. And may we not be permitted to add that if this superb specimen of Christian womanhood could come down from her high place in the world's admiration and esteem, and "sit at the feet of every teacher of holiness and "love and reverence" them, and could humbly kneel at the altar of prayer and seek this blessing, and then meekly profess the enjoyment of it, certainly her humbler sisters can well afford to do so? And if such a grand man as Bishop Foster avows his faith in and experience of this great salvation, why should any preacher be ashamed to do so?

The Rev. J. O. Peck, D.D., one of the best known authors and most successful ministers of the Methodist Episcopal Church, testifies clearly and intelligently as to his experience before this baptism, and at the time he received it, as well as to the results that followed. As to what preceded it, he says:

"While pastor in Springfield, in 1872, a memorable incident in my experience occurred. I had never, consciously, lost my zeal or devotion to the gospel ministry, nor the evidence of my assured salvation in Jesus Christ ... A deep heart-hunger that I had never known began to be realized. I hardly knew how to understand it. I had not lost spirituality, so far as I could judge my condition. I longed for scarcely I knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged into darkness or conscious condemnation, yet the inward cravings increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. There arose an unutterable longing to be filled. I waited upon the Lord, but he delayed his coming."

After telling of his going to a camp meeting to seek this baptism, and his public declaration of the purpose of his going, he says:

"I then descended to the altar and knelt with others before the Lord. I knew what I came for, believed it the will of God to bestow it, and cast myself fully upon the promises of God. By simple trust I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ as 'wisdom, righteousness, sanctification, and redemption,' the stillness and emotionlessness of absolute quiet permeated my entire being ... I knew that moment that he was my complete Saviour! At once the most delicious experience was mine that I can conceive. No joy, no rapture; but something sweeter, deeper than anything before known -- 'the peace of God that passeth all understanding!' It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed 'filled with all the fullness of God.' I was ineffably satisfied. I could not shout nor speak ... and this experience I have never lost -- not always equally clear and conspicuous, but ever a sacred deposition in my heart."

Then follows his testimony as to the results of this gracious baptism. He says:

"Certain results have followed this experience or attended it in my ministry.

"1. My soul has been one with God. I have not had an ambition or plan or purpose that was not formed in the desire to glorify God. Not perfect nor faultless nor mistakenless, nor errorless, yet the whole purpose of my life has been to please him.

"2. I have had a greater love for my work. I always loved it intensely, but it has since seemed to possess me. The salvation of dying men has been a passion. I love the work with glowing affection.

"3. Greater results have followed my ministry. More souls have been converted each year -- two to three times more. I have had power unknown before to persuade sinners to Christ.

"4. My intellectual work was at once vastly stimulated. I have studied twice as much each year. My thought has been clearer and my love for patient thinking more ardent.

"5. Perfect love has reigned in my soul. I have not slept a night since that camp meeting with a bitter or vindictive or unChristian feeling toward a human being. It is easy to love men. I have experienced my share of occasions for the exhibitions of unsanctified human nature, but it does not spring up. I judge it is not there.

"6. I have had an aversion to argument or controversy on the subject of Christian perfection. I dare not speculate, I dare not mix up my little human philosophy with the great divine truth and the divine experience. 'My soul doth magnify the Lord' for this experience which has doubled my joys, and, if I may judge, doubled the effectiveness of my imperfect ministry."

Ministers of the gospel might well ponder the words and imitate the example of this superb preacher and most successful pastor.

The Rev. B. Carradine, D.D., is widely known both North and South as a most earnest and successful evangelist of the Methodist Episcopal Church, South. Before he voluntarily left the itinerancy and engaged in the work of an evangelist, he served most efficiently some of the leading charges of his Church in New Orleans and St. Louis, receiving large salaries for his services. He is a man of good culture, high character, great spirituality, and wonderful pulpit power.

On the first day of June, 1889, while he was pastor of Carondelet Street Church, New Orleans, he received this wonderful baptism; and we give some extracts from his recorded experience, which has been helpful to the writer and others. While the reader may not agree with all Dr. Carradine's views and methods, it is hoped he will weigh well his testimony. After most interestingly telling how he was brought into the experience here given, he says:

"On the morning of the third day -- may God help me to tell it as it occurred! -- the witness was given. It was about nine o'clock in the morning. That morning had been spent from daylight in meditation and prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul, I recognized the approach and descent of the Holy Ghost. My faith arose to meet the blessing. In another minute I was prostrated by the power of God. I called out again and again, "O my God! my God!" and "Glory to God!" while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification. I knew it as though the name was written across the face of the blessing and upon every wave of glory that rolled in upon my soul.

"I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably, and powerfully to his own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me a moment, and is as clear today as it was then."

Farther on, in speaking from experience of the results of this baptism, he says:

"When that sanctifying work occurs, sin dies in the heart. Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested, or extirpated. The craving of habit is ended, the root of bitterness is extracted, pride is lifeless, self-will is crucified, and anger and irritability are dead. In a word, inward sin is dead. A sweet, holy calm fills the breast, actually affects the body, steals into the face, and rules the life. The millennium has begun in the soul."

After quoting from the experiences of others to prove that this great blessing is not merely a recovery from backsliding, he has this to say of his own case:

"With great shrinking I mention my own experience in the same breath with such superior and holy men. But God calls upon me to witness here, and by my tongue and pen to protest humbly, but firmly, against this degrading definition of sanctification. God knows that I have not been a backslider. He knows that for over twelve years the rule of my life, rarely broken, has been never to

lay my head upon my pillow until I felt a sense of acceptance with him; while every day I have felt his presence in my soul. Evidently the blessing on June 1, of last year, was not a recovery from backsliding."

These brief extracts from Dr. Carradine's recorded experience -- we wish we had space for longer ones -- clearly indicate that it comes fully up to the Wesleyan standard. It was subsequent to regeneration, was instantaneous, was certified to by his consciousness, and was abiding in its effects; and it was remarkable for its intensity and the extent to which it excited his emotional nature. Fearing that it might prove misleading and discouraging to others, he reminds his readers that it was exceptional in those respects. He cites the case of Dr. Lovick Pierce, "who said that for minutes he felt that he could live without breathing, so unutterable was the calm in his soul." He also quotes from the experience of Dr. Thomas C. Upham, who says:

"I was then redeemed by a mighty power, and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it."

Dr. Carradine then adds:

"This is the point I make: that to lay the emphasis upon the emotional feature is misleading. It is as unwise here as it is in conversion to demand certain exalted states as the criterion in such a case. The instant we make an overwhelming rapture the standard experience, that instant we grieve and discourage many, and make it difficult, if not impossible, for them to secure the longed-for blessing."

We are profoundly convinced of the truth of this last statement.

The following is from the Rev. T. H. B. Anderson, D.D., one of the strong men who have helped to plant Southern Methodism on the Pacific Slope, and who has several times represented that section of the Church in the General Conference. He was very much opposed to -- was indeed bitter against -- the "second-blessing" theory of sanctification. When Dr. Carradine went to San Francisco to hold a series of meetings, Dr. Anderson solemnly covenanted with a ministerial friend that he might hear Dr. Carradine preach, but that he would do "nothing more." He would not encourage him in his peculiar methods -- least of all would he yield to the influence of his meeting. The following extracts show what followed. Dr. Anderson says:

"1. I was known to be bitterly opposed to the 'second-blessing' theory of sanctification. I prejudiced many minds against it ... I was opposed to it all; and more, fought it publicly and privately. God forgave me, and I rejoice that I stand where, for the first time, I can understand Christian experience.

"2. That I had been converted there was no doubt, in my mind; that I feared God, I knew; that I was doing all I could, my almost day and night work was proof. What more did I need? There was unrest, a lack of continuous peace, of uninterrupted joy. My friends, I loved passionately; my enemies, not any too well. Plainly, my feet were weary, my heart ached, and my present experience

was not satisfactory. I HAD NOT LOST GROUND; this had been my experience for more than thirty years.

"3. The sermon by Dr. Carradine, songs and prayers, all made a good impression on me; but far from what they seemed to make on others. Indeed, there was intense feeling in the house. Tears, shouts, amens were everywhere, but I was not equal to the occasion. It was above me; I could not reach it. I went away, sad and thoughtful; went away introspecting my life. What I found I have already told. I returned Monday morning and was present at the nine o'clock service. It was one of remarkable power; the Lord was there. At the close of the service Dr. Carradine called for seekers of sanctification. I neither went forward nor stood up, but concluded I would go away. To me it was a mystery; it was not such a meeting as I had often attended. There was lightning in it; the strokes were coming thick and fast. My soul was gradually becoming a storm center. I was being slowly but surely drawn into it by the power of divine grace.

"I took my hat, cane, and overcoat, and started out of the church ... Looking around I found Mrs. Glide, a lady whom I had known for years, on the same mission, who, after speaking a few words on another subject, said quietly, 'Are you going away?' I had an engagement in Oakland, but concluded to let it go and attend to it later. I went back into the church and took my seat. My thoughts, for a few moments, ran thus: 'Lord, what blessings I have received from thee have been good, and I know all about them; but if there are others that would be of service to me, or to my ministry, I want them. I now take the place of the Ox on the Greek coin -- stand between the altar and the plow -- ready for service or sacrifice. I am ready for poverty or riches, friends or foes, but give me what I need.' This is as near the train of thought as I can give.

"Suddenly I found myself falling -- falling away from everything -- the Church and the preachers, my family and friends. I went down into loneliness and desolation. I became unconscious of what was about me -- I could not see -- a horror of darkness was around me. I went down, down; and for the first time I felt alone. Oh, the sense of loneliness was awful! Never to my dying day can I forget it. As I continued to descend, the fire went crashing down through my body; a sense of burning as distinct in my flesh as though coals of fire were laid on it; yet there was no charring, no pain. By this time I believed I was dying, and although I could not see, my mind was active; I felt my pulse, and found that my heart was beating regularly.

"Just at the end of the darkness, to my surprise, I found myself in the arms of the "Wonderful Man." He was the whitest man I ever saw; his face was like the sun. For a moment he held me; and such a bracing, buttressing, and girding of life I never had before. I was, blessed be God, in the arms of the Omnipotent. Then the vision ceased to be objective; slowly, as I sat there, I saw the Christ pass into my own life, and with the last glimpse of Him came bliss unutterable. For hours and hours wave after wave of glory rolled into my soul. At times it seemed to me that I would die; it was more than I could hold. Then there would be a cessation; but as soon as I could get my breath another great wave would come and quite overwhelm me. For forty-eight hours I was tossed by these heavenly gales. I would lie down at night and wonder if he (the Comforter) would be with me in the morning. I really suffered, in my mind, for fear he might not return; but invariably I found him present, filling me with peace ...

"I have said enough; the half I have not told nor could I tell. The effect on my life has been peace, quietness, assurance. I found the work wrought in me to be purgative, illuminative, unitive. I love my Church, my brethren, my family -- the whole world -- better than I did before. Her doctrines -- justification, regeneration, sanctification, and redemption -- stand out in my experience as great lights. Everything drops to its place; and my experience is delightful. I have no quarrels about terms; no fault to find with other people's experiences; only want the privilege of 'growing in grace and in the knowledge of our Lord and Saviour.'

"How did I get it? I have told you all I know; but looking backward see that my surrender was complete, my consecration perfect. The Lord Jesus came and accepted the sacrifice; and every moment since I have been happy. More: a large number of devout men and women were praying for me -- praying that I might be conquered, as I had been an open enemy to the experience. No doubt the great Head of the Church heard their prayers; and for his own sake, theirs, and mine gave me joy.

"What effect has it had on my life? It has tranquilized it. The fret, worry, anxiety, all gone; my heart aches no more; my feet, so tired, are resting; indeed, they feel as if they were in the burning path of the cherubim. Hallelujah!

"I am not a dreamer, nor given to hallucinations. [We believe this is true.] It has been hard for me to believe in the supernatural; hence I have preached more on miracles, the new birth, and subjects involving supernatural power than most preachers. 'Why should you thus preach?' you ask. Because I forced myself by study and talk to believe that the Holy Ghost is immanent in everything. I know it now. He imported into my life the life of Jesus Christ. 'Christ in us' rehabilitating our natures, is my conception of sanctification."

This experience is strikingly like St. Paul's. From a bitter and zealous opposer of this theory and experience, he is suddenly and overwhelmingly converted to both, and then becomes the ardent advocate of this way of thinking and living, and grows stronger in his new faith as he grows in this blessed experience. In a recent letter to the writer, Dr. Anderson asks to add the following to his written experience, quoted above:

"After four years of careful, painstaking study of the doctrine and experience of entire sanctification, I have no desire to change my views.

"1. I am more and more convinced that the doctrine grounds itself in 'God's word written,' and that it can therefore become an experience in the life of every man.

"2. That sanctification begins in justification, but becomes entire at the will and pleasure of the justified man; that this state is reached by faith accepting Christ as the Sanctifier.

"3. That this experience is in accord with the doctrines of the Methodist Church, but harmonizes with the economics of all the other Churches.

"4. That, taught and experienced by both pastors and people, it would give us power in pulpit and pew, and save us from many foolish and hurtful things. If I understand the experience, it means

goodness subjectively and faithfulness objectively. It must, therefore, go to church, to prayer meeting, to Sunday school, feed the hungry, visit the sick, and in every way do good to the souls and bodies of men."

We briefly call attention to three or four things in this remarkable experience:

1. It was not only not "colored" by his form or theory, but was in direct conflict with his long-cherished views, and was in harmony with a theory which he had up to that time "bitterly opposed," and which he had just solemnly covenanted not to embrace.

2. It was thirty years after he had beyond all doubt been converted, and when he "HAD NOT LOST GROUND" in his religious life.

3. It was overwhelming and very marked in its influence over him, working a great change in his experience and life.

4. It was instantaneous in its development and abiding in its results.

We feel that the remarkable experience of this "bitter opposer" of the theory of a second and instantaneous work of grace after regeneration ought to cause like doubters and opposers to stop and reflect.

We now give the experience of one who is well and most favorably known in the Virginias and Carolinas and elsewhere, as one of the most unselfish, earnest, spiritual, and successful lay evangelists in all our land James E. Schoolfield, of Danville, Va. We are sure that the thousands whom he has led to Christ or helped to a better life will be glad to look into his inner experiences which are the secret of his wonderful success. Mr. Schoolfield says:

"I was converted in 1869, at the age of nineteen. I know about the time, but never could locate the exact day or place; I do know the fact, however. I enjoyed religion for a year or two, but then began to lose, and finally lost my consciousness of acceptance, and became absorbed in business, making Christianity a secondary consideration. I never lost my respectability or churchianity, but did lose my spirituality. I was moral, honest, upright, a steward in the church, and was considered by the community and the church as a consistent and exemplary Christian. And I was, as far as morality, etc., are concerned.

I was awakened to my real condition in 1885 (February, I think). I saw I was trying to do an impossible thing, viz., hold on to the Lord and the world at the same time. Here commenced the real struggle of my life, which continued, unknown to any one, for several months. But God gave me the victory through our Lord Jesus Christ. "The joy of God's salvation" was not only restored, but in a much larger degree than ever before. I know definitely the time and place, and there can be no mistake about it in my own mind And in the next few days I had several unmistakable effusions of the Spirit.

"A meeting commenced in my church. I tried to work (do personal work) for the first time in my life. I also testified in public for the first time. I would go to different unconverted persons I knew. I knew that they believed in me -- had confidence in me -- but somehow I was conscious that I had no power. I was distressed about it, and one night, feeling thoroughly discouraged, I quit work. I went and sat down on the chancel cushion in the old Main Street Church, Danville, Va., and there buried my face in my hands and commenced to pray, about after this fashion: 'Lord, there is something I need, something I lack. I don't know what; but whatever it is give it to me. I am willing to do anything,' etc. The meeting closed for the night. I went home in the same frame of mind and immediately retired, and there, continuing the prayer, I felt that the Spirit was silently stealing over me and filling my whole being with his glorious presence. I was gloriously conscious of the divine presence filling my soul. I immediately told my dear wife about it, and, so far as I can recall, I slept but little that night -- was perfectly quiet, but oh, so happy!

From that moment my life revolutionized, and if I had not had, only a few days or weeks before, such positive, unmistakable evidence of my acceptance, conversion, and restoration, I would have doubted whether I had ever been converted before. I know THIS WAS NOT CONVERSION. [Nor was it restoration.] To me it has always been a distinct baptism of the Holy Ghost -- a different and more decided work than conversion or the renewal had been, before alluded to. You may wish to know what I call it I answer: To me it was and always has been a distinct baptism of the Holy Ghost. What reference it has to salvation I don't know. I do know it was a powerful spiritual uplift, and that it revolutionized my own life, and that the joy of conscious salvation was abiding probably for three years, and the effects are abiding to this moment, July 7, 1898, or for thirteen years.

"Was this your call to the evangelistic work?" I answer, NO. I never thought of going into the evangelistic work until four years later, when I received a positive, definite, and even more distinct manifestation, but of a different character. It was not so much of a spiritual uplift as it was a distinctive call to a specific work. The second radical work was in 1885 -- the call to the evangelistic work was in 1889 or 1890.

"When I received the baptism in 1885 I had never heard of the "second blessing," sanctification, etc.; or, if I had, it was in such a vague and indefinite way that I knew nothing in the world about it."

The reader will observe that Mr. Schoolfield notes four distinct epochs in his religious history -- his conversion, restoration, spiritual baptism, and call to the evangelistic work. He is very clear and emphatic as to the fact that his baptism with the Spirit was subsequent to his conversion and restoration, and some four years before his call to the ministry, and that it was markedly different and distinct from all these experiences. Also that this baptism came instantaneously and was abiding in its results being an ethical fullness of the Spirit.

We have heard him say that several ministerial friends, who did not profess to have received this baptism, and with whom he advised concerning his experience, told him that the results of this baptism or fullness of joy and peace and power would not continue with him, while others, who had experienced such a baptism, assured him that they would. His subsequent experience harmonizes with the views of the latter. The former seemed to think that it was only one of the many spiritual baptisms or blessings which the believer receives, and which Mr. Schoolfield received between his

restoration and this ethical fullness -- "several unmistakable effusions of the Spirit," the effect of which is evanescent. But this brother's remarkable experience and phenomenal success as an evangelist as many as one thousand souls being brought into the Church as the result of one of his meetings confirm his theory that this was "the baptism with the Holy Ghost," an ethical, abiding, and charismatic fullness of the Spirit.

Nor was his experience "colored" by his theory, for he says that he does not remember ever having heard of the "second blessing, " etc., as a work or blessing distinct from regeneration, up to the time of his wonderful baptism. Nor did he for some time identify it with that work. It really seems to us that the well-defined and clearly-marked experience of this intelligent, unbiased, unselfish, earnest, and most successful man of God ought to go far toward convincing the skeptical ones that there is a second work, or experience, or baptism of the Spirit that comes instantaneously to the earnest and fully consecrated soul after conversion, and that largely "revolutionizes" the lives of the subjects of it. Also that it is not merely a recovery from backsliding, or simply an emotional or charismatic fullness of the Spirit, the results continuing with him for thirteen years -- down to the present.

We should be glad to give the testimony of other well-known Methodist saints if we had space, but these testimonies have already exceeded the limits first intended for them. We have written and have before us extracts from the recorded experiences of ten or twelve other well-known ministers and laymen, men and women, of high character and saintly lives, who testify that they have had a marked experience of a second, and instantaneous work in their hearts, cleansing them from impurity, and filling them with love.

Their testimony indicates very clearly, too, that this experience was not merely a recovery from backsliding. Also that this baptism was abiding in its effects, varying from about fourteen to sixty years, up to the time they wrote. One says nearly fifteen years, another nearly twenty-five, others thirty, thirty-eight, forty-six, fifty-two, and sixty.

They insist that these were periods of unmixed peace and love, and that, while they grew more or less before this baptism, the years since it came have been emphatically their "growth period."

Now, let us apply the argument. In order that the reader may the more clearly see and the more keenly feel the force of the foregoing testimony from experience, we call attention to the following facts involved in or relating to it, some of which may have been noticed before.

1. This testimony was not given by interested parties, who were wedded to a certain theory to which they had previously committed themselves, and which they were anxious to support by their experience. On the contrary, (1) this experience came in advance of any previously formed views on the subject, as in the case of Finney, Schoolfield, and others. (2) A change of opinion and a resulting experience flew in the face of denominational training and prejudice, and of previously embraced views, as in the case of President Edwards, Tholuck, Godet, Mahan, Upham, Moody, Earle, Gordon, Levy, Houston, Miss Havergal, and others. (3) This experience, even among Methodists, had in some cases to encounter grave and serious doubts as to the truth of this doctrine, as in the case of Dr. Fisk, Dr. Olin, and others. (4) It had to overcome deep-seated prejudice and

bitter opposition on the part of other Methodists, as in the case of Bishop Foster, Dr. Steele, Dr. Anderson, and others.

2. We call attention to the ability and competency of these interpreters and witnesses. And we may apply our tests to all the elements or qualifications that go to make up thorough competency, natural endowments, educational acquirements, spiritual attainments, long experience, and abundant usefulness. What country or Church produced in their day more astute, learned, spiritual, and useful men than Wesley, Fletcher, Clarke, and Watson? Where can we find four holier, more self-sacrificing, and apostolic men than Bishops Asbury, Coke, McKendree, and Taylor? What Church during this century has produced the mental and spiritual equals of Wilbur Fisk and Stephen Olin, Lovick Pierce and E. M. Marvin? Have we any divines today who are superior to Summers and McTyeire, Foster and Steele?

Did the Congregational Church ever produce four greater and more useful men than Mahan and Upham, Finney and Moody? Do the Baptists put any discount on Judson and Gordon, on Fuller and Spurgeon? Have they any more useful men than Murray and Meyer, than Earle and Levy? Has the Presbyterian Church ever produced a greater man than Jonathan Edwards, or a holier woman or more saintly Christian than his wife or young Brainerd Taylor? Who are today doing more to infuse new life into the Church and to reach the unsaved world than Arthur T. Pierson, John McNeil, D. L. Moody, and Beverly Carradine? What women have been more richly endowed mentally and spiritually, have won greater fame, or have done or are still doing more for the elevation of their race than Madame Guyon, Mary Fletcher, Phoebe Palmer, Harriet Beecher Stowe, Hannah Whitall Smith, Frances Ridley Havergal, Catherine Booth, Frances B. Willard, and Margaret Bottome?

Nearly or quite all of these give substantially the same interpretation to the Scriptures that we do touching this doctrine, and most if not all of them have tested its truth in and given testimony to it from experience. And a host of other names might be added to these, such as Whatcoat, Carvosso, Hester Ann Rogers, Bramwell, the three Pecks, Hamline, Janes, Simpson, Wightman, Key, Keen, Dunn, Lowrey, Boswell, Hannon, Morris, Mahan, Withers, and many others.

3. Most of these interpreters and witnesses arrived at their conclusion as to the truth of this doctrine, (1) from what they regarded as a rational interpretation of God's word, given prior to their experimental test of its truth. This seems to have been the case with such men as Wesley, Fletcher, Clarke, Watson, Fisk, Olin, Mahan, Upham, Simpson, McTyeire, Wightman, Foster, Steele, Tigert, and others who were and are certainly the equals of men on the other side of this question.

Suppose, as some contend, that Mr. Wesley never experienced this baptism, nor testified from experience to the truth of this doctrine? Suppose that his profound, unshaken, and abiding conviction of its truth came originally, as he emphatically avers that it did, from a close and prayerful study of the Bible? And, suppose, as some contend, that he had never had the truth of his theory confirmed by his experience -- that is, that so far as his experience had any bearing on the question at all, it was against this theory -- is it not very remarkable that he never for a moment, even in the face of bitter opposition, and in the presence of wild fanaticism, wavered a hair's breadth in his convictions touching this subject? Is not his clear, uniform, steady, and persistent testimony to the day of his death, from his interpretation of the Bible, confirmed by the experience of others, that this is one of

the most important teachings of God's word and the crowning doctrine of Methodism a very strong presumptive proof of its truth? And the same may be said of the interpretation of many others of the great and good men to whom we have referred, and whose traditional creed did not embody this important doctrine.

(2) But the case becomes much stronger when these profound and spiritual men add to their hermeneutical test and testimony the test of experiment and the testimony of experience. Before the addition of the latter the scales holding their opinions and those on the opposite side may have been in equipoise, but such addition from experience gives great preponderance to the side of this doctrine. On the one side we have, as Methodist writers, such men as Crane, Boland, Miller, McAnally, Whitehead, Tillett, Barbee, Baxter, Nichols, Price, and a few others. They do not claim to have had any experience that can reasonably be put in the balance against this doctrine. It is simply claimed that their experience does not support this theory. Dr. Mudge's case may be regarded as an exception to this statement, but we submit that, when his experience is properly interpreted, it does not weigh against, but rather supports, this theory. See Chapter 23. And it is claimed by the other side that these writers have not made a scriptural and thorough test of the matter by experiment. In other words, that their testimony from experience is only negative, and therefore worthless. They have, hence, to rely solely on their interpretation of the Bible in the light of reason and argument, without the additional light coming from experience. And in their speculations and theory they differ widely as to the nature of this blessing, as well as to the time, conditions, and results of its bestowment or development.

On the other hand, we have such men as Wesley, Fletcher, Watson, Clarke, Asbury, Coke, Whatcoat, Fisk, Olin, McKendree, Lovick Pierce, the Pecks, Foster, Steele, Key, Carradine, and a host of others, who came from their study of the Bible more or less fully convinced of the truth of this doctrine, and substantially agreed as to the nature of this baptism, and the time and conditions of its reception, as well as to its effects on the hearts and lives of those receiving it. But, not stopping there, these go farther than those on the other side. They resort to intelligent and patient experimental tests of the truth of this theory. After making this experiment, they testify most positively from their resulting experience that they have become beyond the shadow of a doubt convinced that their interpretation of the Bible is correct. They assert most positively that its truth has been revealed to their consciousness, and has, hence, become a subject of knowledge as well as of faith or opinion. That whereas, when they rose from the study of God's word they believed this to be its teaching, now they know it to be so -- that faith has merged into full and certain knowledge.

Here is a remedy which, it is claimed, is an infallible cure for a certain disease. Learned and experienced physicians subject it to a most searching analysis. Half of them give it as their opinion that it will not effect the cure for which it is recommended. The other half are convinced that it will. In order to test the matter more fully and satisfactorily, the latter half try it on themselves and on all their patients who are troubled with that disease, and who will take it. The result is that they and all who follow their directions realize a perfect cure. The other physicians persistently refuse to try it on themselves or their patients, but continue to argue or theorize from the analysis that they are right, and that the other doctors and their patients are wholly mistaken. Now, whose opinion and testimony would have more weight with the average sick man? To ask the question is to answer it.

But other physicians and patients after the analysis are undecided -- have doubts about the value of this medicine -- and some may bitterly oppose its use; but on seeing others cured by it, they are induced to try it for themselves, with the result of having all such doubts removed and such opposition give way, followed by hearty recommendation of it to others. Other physicians and their patients still, having been brought up in other schools of medicine, have inherited strong prejudices against this remedy and all who prescribe or use it. But, from the testimony of those who have tried it and from observation of remarkable cures, as well as their later analysis of it, they are induced to test it in their own cases with most favorable results. Now, would not the testimony from experience of these different classes of thoroughly cured men have more weight than that of ten times as many others who testify solely from their analysis of the medicine?

It is easy to apply this illustration to the matter in hand. Men of great ability, superior learning and piety, and wonderful spiritual insight certainly the equals of those on the other side after examining and analyzing certain passages of Scripture, have decided that they offer to the believer a thorough, instantaneous, conscious, and permanent cure for the disease of selfishness or spiritual depravity, and that this cure is ordinarily effected subsequently to regeneration. In addition, they have accepted this offer, and by experiment and in their experience found that their interpretation of that offer is correct.

Others of the same Church who had "doubts" about such interpretation or have "bitterly opposed" those who so interpreted that offer, as well as great and most spiritual men and women of other Churches, who inherited prejudices against such theory of interpretation, most gladly add their emphatic testimony to the soundness of such interpretation and the genuineness of such experience of cure.

Can any reasonable man hesitate for a moment in deciding whose interpretation and testimony to accept? How long should we listen to mere theorizers who say water will not quench our thirst, that food will not satisfy our hunger, and that a well-tried medicine will not cure our disease when universal observation and experience, where these things have been tried, most emphatically contradict such theory?

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 22
SOME OBJECTIONS CONSIDERED

1. It is urged that God never does an imperfect work, and that, hence, his work of salvation or cleansing is perfect in regeneration. This objection once had weight with us, and we have, hence, tried to consider it calmly and fully, and offer the following solution of the question:

(1) A perfect regeneration may not imply a perfect purification, just as a perfect awakening is not a perfect regeneration, or a perfect sanctification is not a perfect glorification. The ante-natal life of the soul may be perfect of its kind, the post-natal of its kind, the post-Pentecostal of its kind, and the post-resurrection of its kind; but there are, nevertheless, great differences between these different kinds of life.

(2) God's work maybe perfect when the human expression of that work may be very imperfect. The defective mirror gives us imperfect reflection of the sun's perfect rays; and an inferior or poorly cultivated soil responds to his life-giving influences with imperfect fruit. Hence Dr. Steele well says:

"Look abroad through nature and you will find many imperfections -- deformed animals, trees gnarled and twisted, in high latitudes pines dwarfed to mere ferns, in all climes abortive blossoms and wind-fall fruits, and children born with poisonous humors in their blood, or incipient tubercles in their lungs. God's works are always perfect when the conditions are perfect ... He does not produce perfect oranges in Alaska, nor perfect apples in Florida, nor models in human statue in Lapland, or Caucasian fairness of complexion in Africa.

It is thus in his spiritual kingdom. Perfect saints are developed only under appropriate conditions -- perfect faith in Jesus Christ, evinced by an entire surrender to his will. But, as the wonderful creative tendency of God waits not for perfect conditions, but breaks forth into forms of weakness and depravity in the natural world, so the amazing love of God does not wait for perfect spiritual conditions, but puts forth its beneficent activities, resulting in a prodigal wastefulness in its wayside sowings."

Dr. Steele says again:

"When faith in Christ Jesus is weak, a feeble spiritual life is the inevitable result. But when faith grasps him as an omnipotent Saviour, the uttermost salvation from sin is the consequence, and Christian manhood walks forth upon the earth in the statue of the fullness of Christ. All spiritual transformations result from the combination of two forces, the divine and the human. Where the human is defective the resultant will be imperfect, for the divine agency will not compensate the defects of the human cooperation. Hence the weakness of man is reflected upon the almightiness of

God. Sons are born into his family having still the taint of depravity lurking in their blood, to be purged away by the cathartic of a mighty faith in the all-cleansing blood of 'the Lamb of God which taketh away the sin of the world.'"

Are we not clearly taught this lesson in the parable of the sower? The work which God has provided for -- the sowing of good seed -- is the same with all four kinds of soil or classes of hearers. But, because of the differences between the various soils -- representing the differences between the several classes of bearers there is perfect fruit produced by only one soil -- only one class bring forth fruit to perfection. And the sole reason given for such result is the difference between the condition and work of these several classes -- the purely human conditions of salvation. Take the class represented by the "thorny ground." Here was a mixed state of experience, represented by the which sprang up in the soil, and the "cares and riches and pleasures of this life," which spring up in the heart. Here is a mixture of, and a struggle between, the new life of faith, which comes from the seed of truth, and the desires and tendencies of the old life, still in the heart -- the "old man" that is not thoroughly crucified, eradicated, or dominated by the new life or "new man."

It is bare assumption to say that the hearers of this class were not regenerated. The record indicates the contrary "he becometh unfruitful," ceases to bear fruit. He must certainly then once have borne it. And the plant of faith did spring up, but it was in an unfavorable and hurtful surroundings. There must as really have been spiritual life in this case as there was in the one the different stages of whose development is represented by the "blade," the "ear," the "full corn in the ear." Is there no life till the "full corn in the ear ripens? If one should die during the time of this struggle, before the "choking" process is complete, would he not as certainly be saved as would the one who dies before his "blade" of faith is developed into the "ear, or the "full corn" of faithfulness? Then he must have been regenerated.

Nor was this condition of conflict in the heart the result of backsliding; for the good and evil plants "sprang up together," not the evil after the good. Nor was it caused by the pressure on the will of innocent desires or appetites, constituting simply a condition of temptation in a thoroughly renewed heart, as Dr. Boland suggests. Else the "good-ground" hearers would have had the same experience.

These evils in the heart were not only human in their origin not part of "perfect" work but, with proper human effort, before, at, or after conversion, they might have been prevented or removed. Hence our Lord's exhortation -- the lesson or moral of the parable -- to "take heed how we hear" the gospel, lest we fall into or remain in one of the unfruitful classes. They evidently resulted from a lack of proper instruction, knowledge of their condition, intelligent consecration, or of faith before or at the time of hearing. Possibly the force of bad habits of thought and action constituted a part of the unfavorable human conditions which prevented a perfect work. Regeneration, then, may be perfect on the divine side, but defective on the human.

May we not get away from our preconceived views long enough to look about us and see that the teaching of this parable and the theory based on it find illustration in the facts of nearly or quite every revival and its results? Do we not know that hardly one in a hundred of the converts of ordinary revivals fails, after the subsidence of his emotional fullness, to give signs of remaining carnality in

his heart? It shows itself in a bent toward, if not a giving way to, peevishness, selfishness, worldliness, pride, self-will, backsliding, etc. Does not observation thus add its testimony to that of Scripture and experience, that we are not fully saved from depravity in regeneration? The Rev. Dr. Hoss, editor of the Christian Advocate, Nashville, Tennessee, not long since made the following statement in his paper supporting this view:

"With perfect candor we declare that we do not know a single Methodist preacher who doubts the necessity of holiness, nor one that identifies it with justification [regeneration], nor one that fails to teach that, as a complete work, it is subsequent to justification."

Would that we could say the same thing of some preachers whom we know.

2. It is urged that a true psychology contradicts this theory of instantaneous sanctification as a second work after regeneration. Dr. Paul Whitehead, one of the acutest and most accomplished divines of Southern Methodism, some two years since, prepared and had published in the Richmond Advocate a somewhat elaborate paper on sanctification. In it he objects to "a vagueness and indefiniteness, both in psychology and scriptural interpretation, as to what the so-called 'remains of the carnal mind' are." And others may be ready to ask what part of original nature is left when the "body of sin is destroyed," or the "old man" is "crucified," etc.? And much is said about the innocent appetites, desires, and affections of our nature, which belong to a pure or unfallen man.

Now, we do not claim to have received any new light on this subject, and candidly admit that there may be a degree of vagueness, about it which we are not able to remove; yet we fail to see any lack of harmony between this theory and a true and scriptural psychology. We know of no intelligent writer who claims that sanctification works any change in the substance of the soul, removing any of its natural faculties or powers, or imparting to it any new ones. Bishop Foster, in his Philosophy of Christian Experience, notes the changes wrought in regeneration and subsequent experiences, and gives the true psychology of the subject. He says:

"It is the same soul it was prior to its naturalization. It is important that we should emphasize this. It is not another soul. Nothing has been added to its prior self-essence, and nothing has been removed from its prior self-essence. All its old faculties and susceptibilities remain, and no new ones have been added. In these respects it does not differ from its former self. The change that has taken place in it is simply a change as to the objects of its affections and the determinations of its will ... There is an identity of soul which holds from the dawn of existence to utmost immortality."

We contend as earnestly as Dr. Crane, Dr. Boland, or any one else, that in the "destruction" or "crucifixion" of the "old man" not a single one of these faculties of the soul is entirely extirpated, but that order is restored to these deranged powers by the eradication of that which is morbid, and by a regulation of and a restraint upon that which is innocent in these faculties. It is admitted that a sensuous meaning and a too literal construction may sometimes be given to the terms the apostle uses in speaking of inherited depravity, such as "the body of" "the body of this" "the carnal" "the old man," etc., but we think that all of what is represented by them is removed in sanctification. But, as Bishop Foster says:

"What is meant and what is true is this: When the soul is forgiven, and its affections are turned toward righteousness, and its will is determined to the practice of righteousness, so that it passes from under the dominion of evil, impulses and inclinations to evil are not completely eradicated. They still arise and assert themselves. They assail and disturb the peace of the soul. They have a constant tendency to prevail with it. They find support in its old habits and in its native lusts -- that is, desires and cravings."

It is this morbid bias or tendency to evil remaining in the regenerated soul that is removed or corrected in sanctification. This work no more involves the extirpation of any of man's original powers than does the healing of any natural disease with which the mind or body is afflicted. It is simply the restoration of man's spiritual nature to perfect health by completely removing or overcoming the morbid, or "sinful" tendencies or impulses of the "mind" -- not by removing any part of that mind itself.

And we agree also that there are sources of temptation and danger in the nature of the thoroughly saved man. There are innocent appetites, affections, and propensities that have to be controlled and regulated. It was doubtless so with the first pair before the fall, and with our Lord. These tendencies are blind and unreasoning, and need to be guided and restrained. It was doubtless such innocent appetites of Paul's nature that be "kept under" lest he should sin and "become a castaway."

We concede that there may be a "vagueness and indefiniteness" "as to what the so-called 'remains of the carnal mind' are," but insist that this is true also about a great many other doctrines of Scripture. It is so with the doctrines of the Trinity, the incarnation, the resurrection, depravity, regeneration, etc. Our Lord did not try to explain the mystery of the new birth, nor Paul that of the resurrection. How different are men's interpretations of Scripture touching regeneration, the witness of the Spirit, sanctification, etc.! And how "vague and indefinite" are their definitions of depravity! Dr. Mudge complains that leading divines fight shy of defining it at all, and his definition differs widely from Dr. Steele's and President Finney's, and theirs from that of others. Bishop Peck and Dr. Barbee do not attempt to define it at all. The former says:

"It is not necessary, nor is it possible, to define this depravity in words ... This is an inquiry prohibited by the laws of our being."

The latter says:

"But what is depravity? In vain may this question be pressed for definite and explicit answer, for the meaning of the term lies in the domain of psychology, where all definitions cease."

How, then, can we fully understand the psychology of sanctification? If it is not "necessary" nor "possible to define depravity in words," and if it is "in vain" we seek "for definite and explicit answer" to the question of "what is depravity," is it any wonder that there is "vagueness and indefiniteness" as to what are the "remains" of depravity in the regenerate heart? May we not say that a satisfactory answer to this "inquiry" is "prohibited by the laws of our being," and that "the meaning of this term lies in the domain of psychology"?

Is not the following description of the "remains of the carnal mind," given by Bishop Foster, about as vagueless and definite as the average definition of sin, depravity, or regeneration? He says:

"I note, third, that dissatisfaction of the soul with itself is a common experience of all regenerate souls, varying from intense distress at times to mild regret. Its experience is not satisfactory. It has a prevailing consciousness of inexcusable defects. It does not reach its ideal. It feels the chidings of the Holy Spirit. It lashes itself with chidings. It often carries an unhealed wound because of its unfaithfulness, or failure to be what it feels it ought to be. There is the abiding consciousness that there is something better for it. When it is upheld and sustained in an average experience, and others think well of it, and there is no external failure visible to other eyes, it discerns inward poverties which grieve and distress it ... There are holy yearnings in it after something higher and nobler. There is often a distressing sense of remaining evil in it. I think I am safe in saying this is universal experience subsequent to the experience of regeneration."

And we think our Lord's teaching as to what remained in the heart of the "thorny ground" hearer is fully as definite and as explicit as it is as to what was in that heart before it received the seed of truth, or as to the nature of the plant of regeneration which springs from that seed.

3. It is asked with a degree of confidence which indicates that the questioner feels that his position is impregnable, "How can we go from infancy to manhood at a leap?" And the answer is, that, in the sense indicated by the objector, we can't do it at all. And, so far as we know, no intelligent writer teaches any such thing. Does the healing of a babe's physical disease or deformity make him a developed or mature man? Yet it does make him a pure, healthy, or perfect specimen of man; or humanity, using the term generically. He is perfect in the sense of being free from defect or imperfection of nature or quality, just as a seed or plant may be called perfect, although neither of them has been developed into the fruit-bearing tree. And, as a healthy lamb is a perfect sheep -- perfect in nature -- so is it with the spiritual babe. By the baptism or circumcision of the Spirit in sanctification his spiritual disease is healed, his spiritual deformity is removed, and he becomes a perfect or healthy in all the elements of his nature. As already suggested, his growth from that time to spiritual maturity, like that of the plant or lamb or physical babe, may be more rapid and healthy.

But why speculate about the matter when we, at Pentecost, see men who had up to that time been spiritual invalids and weaklings, leaping into healthy and vigorous manhood? -- a weak, vacillating, and cowardly Simon transformed in an hour into the strong, sturdy, and heroic Peter? It was not growth that brought this strength and courage, but a baptism of purity and power. The oft-quoted parable about the "blade," the "ear," the "full corn in the ear," etc., does not contradict this theory. For the question is one of health and not of growth. The former is instantaneous in its development, while the latter is gradual.

Can't we remember that this is not a question of human strength -- strength that comes from growth or anything else that is human? It is one of divine "power" or "strength," imparted directly to the soul: "God is our strength;" "Be strong in the Lord and in the power of his might" -- not ours. "Strengthened with might by his Spirit in the inner man" -- it is strength from the Spirit to the inner man -- not from the latter or from growth. It is "power" received from God, "after that the Holy Ghost is come upon" us -- not from our developed resources. "When I am weak" in myself, "then am

I strong" in God, because "the power of Christ rests upon me." "I can do all things," not through the strength that comes from growth, but "through Christ that strengtheneth me" -- through the strength which he at the time, imparts to me -- "strengtheneth me" -- it is the present tense. "Without me ye can do nothing" -- "without my helping you at the time, you need strength."

Samson was strong only when God was with him. When his faith, that found expression in obedience, and which linked him to this divine strength, was gone, he became weak as other men. And it was not until that faith, which showed itself in his prayer for strength, again put him in communication with the Source of that strength -- it returned unto him. He did not grow into this strength either before or after his fall. It is thus with the fully baptized Christian. He is not only absolutely helpless -- "without strength" -- in himself but he feels it. With Charles Wesley he feels and says, "Every moment, Lord, I need the merit of thy blood," and then trustingly adds, "Strong in the strength which God supplies through his eternal Son."

We, then, do not leap into spiritual maturity when "the promise of the Father" is fulfilled in us; but God, as it were, leaps or comes suddenly into our weak, helpless souls, and substitutes our impurity and weakness with his purity and strength -- puts us in direct communication with divine resources. It is this view of the matter, doubtless, that prompts Principal Moule, in giving his experience, to say: "It was a new contact, as it were, with the inner and eternal movements of redeeming goodness and power, a new discovery in divine resources." We are not surprised that Dr. Gordon, after speaking of Moule as "one who writes upon this subject with a scholarship evidently illuminated by a deep spiritual intuition," adds:

"Well is our doctrine described in these words: 'A contact with the inner movements of divine power.' The energy of the Spirit appropriated, even as with uplifted finger the electric car touches the current which is moving just above it in the wire and is borne irresistibly on by it. Thus does the power which is externally for us become a power within us."

Paul teaches that our experience of love and strength is "according to" or from "the power that worketh in us" -- God's power communicated to the soul when we come into "contact with the divine resources of love and power."

Even Dr. Crane, who teaches that regeneration and full sanctification are coetaneous, and who advocates the theory of growth from regeneration to Christian perfection, makes the following admission. He says:

"A clear apprehension of the blessing, an ardent desire, a full surrender of all that we have and are and hope for, a fixed purpose, a strong faith, urging the believer to the throne of God in humble, persistent, importunate prayer [secure], as much progress in an hour as was accomplished during previous years."

This looks very much like a "leap" into or "toward" perfection or maturity of character, instead of our "leap" into perfection of love or purity of heart. But Dr. Crane states identically the scriptural condition of the latter. And this is certainly a long "leap" -- many thousands of times longer than those made during previous hours after regeneration. We claim no more for our theory. Yet God's

power is equal to the task of working for and in us anything that is "exceeding abundantly above all that we ask or think" -- "the power that worketh in us" instantaneously, in answer to prayer.

4. To our great surprise Dr. Mudge insists that there can be no growth in holiness after all depravity is eliminated from our nature. He virtually makes remaining depravity a necessary condition of soul growth. It seems to us that we may as well say that there can be no growth of the plant or babe after it is saved from disease and deformity. And the divine record says expressly that "Jesus increased in wisdom and stature, and in favor with God." It is true that after one is thoroughly purified from sin and spiritual depravity he may not grow purer or any more healthy than one who is perfectly healed of disease can grow in health. And yet, both may grow in strength and beauty of character, and unselfishness of life, and, like our Lord, gradually approach the divine ideal of manhood, and secure increasingly the "favor" or approval of God.

The life of the Christian is in the Scriptures compared to the course of the sun: "The path of the just is as the shining light that shineth more and more unto the perfect day." At the gray dawn the king of day shoots his rays above the horizon into the darkness of receding night, with which they mingle. At the roseate dawn those rays have almost conquered or dispelled that darkness. But when he lifts his bright disk above the horizon all darkness flees before his full-orbed glory. Yet, as he gradually mounts to the zenith, his shining increases to meridian splendor and power. There was a mixture of light with more or less of darkness tip to the time of his rising, but none remained afterwards. Yet the light became brighter and the heat intenser until he reached the maximum of his glory and strength. So is it with the Christian. Under the dispensation of the Father "the Sun of righteousness" shoots his rays into the darkness of men's minds, and dimly shines upon their pathway. Under that of the Son those rays more nearly expel that darkness, while under that of the Spirit they bid it all depart, leaving the mind full of light. Still this light may gradually increase in glory and power in men's pure hearts and holy lives "unto the perfect day" of eternity. And it may increase throughout that "day." Surely no one will say that any measure of darkness after the sun's rising is necessary to his increase in the intensity and influence of his shining until he reaches the meridian. Nor is there any need for the darkness of depravity in man's heart in order to his growing up into the beauty and power and glory of a mature spiritual manhood.

But the Christian may grow faster in "knowledge" than he does in "grace" -- in light than in strength The Sanctifier purifies the heart -- the motives -- so that there is no desire or impulse or purpose contrary to love. But he does not perfectly repair the damage that has been done to man's mental and physical powers. Hence Mr. Fletcher says:

"Christian perfection extends chiefly to the will, which is the capital moral power of the soul leaving the understanding ignorant of ten thousand things."

When the will is fully surrendered and the Sanctifier takes full possession, that will is rectified and the forces of the soul are unified by supreme an unselfish love, and are directed toward only one end -- the glory of God and the good of man. But, while this purifying and anointing process tends to clarify the intellectual atmosphere, it does not show us always what is for the glory of God and the good of others and ourselves. This knowledge has to come from other sources -- the Bible, nature, observation, etc. We grow in this knowledge as we study the Bible, science, history, etc. So

that while a man's heart is right with God he may today believe a thing lawful which on tomorrow he may conclude is wrong. We may recur to this point in answering the next objection.

5. It is often objected that some of those who profess "perfect love" are not as consistent in their lives as are some who do not make such a claim. Dr. Whitehead gives this as one of his reasons for rejecting the Wesleyan view of that doctrine. He says:

"It also seemed to me, when I considered the lives of the people of God of my own generation, that those of them, either in or out of the ministry, who were most holy were not men who made such a profession. And of some who did profess to be entirely sanctified and to be as sure of it as they were of their conversion, I was constrained to believe that they were inconsistent and enthusiastic, and in general of a faulty and sometimes unlovely type of Christian character."

Now, in answer to this objection we would say:

(1) It is admitted that there may be some hypocritical pretenders among those who profess perfect love, as there doubtless are among those who do not claim so much, but we would charitably trust there are but few such in either class. And the counterfeit in neither case proves that all are spurious, but rather the contrary.

(2) It is feared that there is a larger class of such professors who are mistaken as to their spiritual attainments. They have unwisely been urged to make a profession of sanctification before they received the witness to such work, or they have mistaken an emotional fullness of the Spirit for an ethical fullness, and, for one or the other of these reasons, have claimed to be thoroughly saved. Having made such profession, they are not willing to confess their mistake, hence go on claiming such blessing when their lives, especially their tempers and words, flatly contradict such profession. But this fact proves nothing more against the theory of sanctification than do the inconsistent lives of others against that of regeneration.

(3) But there is another aspect of this matter referred to above, which requires more extended consideration. The following from Dr. Steele bears on this objection. He says:

"There is an element of moral fallibility in all professors of perfect holiness, as there must be in all fallen men so long as they live in the world ... The conscience has a twofold efficiency -- the impulsive and the disseminating power. The first is moral sensibility or feeling. In all holy beings this impulse toward the right is round, full, and complete, a movement of the soul along the line of perceived rectitude, with no drawbacks, antagonisms, and counter-currents within itself. There is a delightful consciousness of an inward harmony of forces all moving in one direction ... The great work of the Sanctifier by his powerful and usually instantaneous inworking is to rectify the will, poise the passions aright, hold in check all innocent and eradicate all unholy appetites, and to enthrone the conscience over a realm in which no rebel lurks."

When this is done, the motives are pure and the whole impulse of the soul is toward God and righteousness. But, as noted in the preceding section, the discriminating power of conscience may be defective and need cultivation or instruction. Hear Dr. Steele again:

"The moral intuition, which is infallible within the sphere of motives, never failing to condemn the wrong motive and to approve the right one, deals with the abstract in ethics, such, for instance as the duty to love a benefactor, while the intellect is employed with the determining of right in the concrete, right in specific instances, my duty toward this or that man. The moral intuition gives us the principles of immutable morality But most of the moral questions which we are called to decide are not of the abstract kind; they are concrete, and involve specific examination by our power of reasoning before the decision can be made. They are practical and not theoretical. They all need the help of our intellectual powers, our enlightened judgments, to discover their bearings and relations, before our moral intuitions can discover their moral character ... Hence the discriminating power of the holiest man's conscience, outside the sphere of motives, must be imperfect so long as he dwells in an earthly tabernacle.

"Hence, too [adds Dr. Steele], his moral judgments, and his acts founded on these judgments, may be condemned by the superior judgment of another who makes no profession of perfect love to God, or any other degree of love to him. He may have better data and a stronger reasoning faculty, and arrive at a more correct conclusion, and put forth more commendable action in this particular case ... Here, then, is the broad ground for charity."

What a man of Dr. Whitehead's intelligence and culture might clearly see to be wrong, another, lacking these things, but being just as conscientious as he -- just as pure in the region of motives -- would not scruple to do. And what the Doctor, in his early life, may not have seen to be wrong may now, as the result of his growth in grace and knowledge, he heartily condemn by his more enlightened conscience. A century ago some of our best people, "in and out of the ministry," did not hesitate about taking a social glass or patronizing a lottery, but such practices are now almost if not quite universally condemned by a more enlightened public sentiment. Dr. Steele gives the case of what he calls "an eminent apostle of Christian purity," who "kept on during a year smoking his cigar and invoking upon it the divine blessing as sincerely as he did upon his beefsteak. But when his higher intelligence showed him the injury which his habit was doing to himself and the cause of Christ, conscience banished that 'superfluity of naughtiness,' forever from his lips." Possibly some of our readers may never reach that degree of moral discernment.

In the light of this philosophy and these facts, it may not be difficult to see why one who makes no profession of "perfect love" may, in his outer life, seem to be more holy or consistent than another who has really been entirely sanctified. Also, why the type of "character" of the latter may seem more "faulty" and "unlovely" than that of the former. The one may have been more intelligent, and had a better cultivated intellect and conscience before his conversion, while he may also have grown more in moral discernment since that time than the other. The latter may be holier in the region of motives, but, because of his ignorance, that holiness in its outward expression may fall farther below the standard of absolute righteousness than that of his better informed but less fully saved brother. And, hence, by comparison, his life may appear more "inconsistent," "faulty," and "unlovely."

Before leaving this point we would note some other inferences to be drawn from this philosophy. As Dr. Steele says:

"Here is scope for progressive sanctification, through a prayerful culture of our intellects, attaining more light today in which to see yesterday's mistakes, and avoiding them in the future. Hence the duty enjoined in 2 Corinthians vii. 1 of perfecting holiness is a progressive work, realizing or carrying into practice the cleansing from all 'filthiness' instantaneously wrought within ... Here also is the reason for saying daily, 'Forgive us our debts.' For there is no man, however pure, whose increased intelligence may not discover in his past conduct acts or omissions not in accordance with the standard of perfect righteousness."

Dr. Steele endorses the suggestion of Whewell that no act is morally indifferent, and adds that "there seems to be a broad field of indifferent acts simply because our moral discrimination is not sufficiently acute to discern the moral element in them; that as this insight of the conscience is quickened, this field of acts morally indifferent will grow narrower, till at last it will entirely disappear."

We sum up this answer in the language of Dr. Steele:

"That the discovery in any of our acts of a want of conformity to the law of holiness [and we may add in the lives of others] is by no means a proof of inbred sin still lurking within the soul. The sum total of the inward impulses may be toward God, and the blood of his Son may be cleansing us from all sin."

Again, that

"doubtless, thousands of believers are fully sanctified, but finding their moral perceptions still imperfect, they refuse to give glory to the Sanctifier for his great work, and at length fall back into their forever mixed state of sin and holiness, of sinning and repenting."

Dr. Whitehead's "faulty professors of sanctification may belong to the former of the above-named classes, while the "more holy" ones, who make no such profession, may fall into the latter class before they "fall back."

(4) Dr. Whitehead speaks of such professors being "enthusiastic." There have been enthusiasts or fanatics in all ages of the Church. Mr. Wesley, as we know, had his Maxfield and Bell, and modern Methodism may have had their counterparts. We believe that in some sections of the Church there have been and still are shallow, ignorant, unbalanced, impulsive, and sometimes bad-tempered men, whose vagaries and extremes have tended to bring the very terms "sanctification," "second blessing," etc., as well as the holy cause which these extremists claim to represent, into disrepute, if not contempt. Others, not shallow nor bad, in what seems to some, at least, to be unwise zeal, have dissociated this doctrine from kindred ones of great if not equal importance, and are charged with having mounted it as a hobby, and ridden down these other doctrines. There may have been some mistake made at this point. But, as Bishop Foster says, "meantime there is a great truth that must be

conserved, and, as far as possible, rescued from the abuses to which it has been subjected." Shall we not then, if this is true, instead of rejecting this "great truth," do what we can to rescue it, as the crowning jewel of Christianity and Methodism, from its mistaken and misguided friends? Have not men been fanatical about instantaneous regeneration and the witness of the Spirit? But shall we for that reason give up these doctrines and let the Church drop back into the dispensation of the Father -- the ritualism and formalism of the seventeenth century?

(5) But have there not been and are there not still many saintly and consistent professors of this superior experience? Dr. Abel Stevens, as noticed before, says that such professors in Mr. Wesley's day "were generally distinguished more than other Methodists as calm and sober-minded ... and, among preachers and people, they were considered by Wesley to be his most prudent and reliable coadjutors." And certainly if John and Mary Fletcher, Richard Whatcoat, and Francis Asbury were average specimens of such professors of that day, we are prepared to believe his statement. And how about Adam Clarke, Joseph Benson, Nathan Bangs, Wilbur Fisk, Stephen Olin, Bishops Hamline, Janes, McKendree, and Wightman, of later periods in our history? What can be said against Lovick Pierce and Thomas L. Boswell, Frances E. Willard and Frances M. Bumpass, not long since translated? For nearly half a century the last named professed and beautifully exemplified this experience in her sweet and saintly life. And cannot Dr. Whitehead find among those living within his own Conference and the Church at large professors of this grace, whose Christly spirit and holy lives illustrate the highest type of piety ever known among men -- men and women who live all they profess and teach? As Christians we should not practice what we condemn in men of the world -- select the most inferior specimens of piety to discredit the doctrines which they profess to exemplify.

6. Dr. Whitehead urges as another objection to remaining depravity in the regenerate, what he calls "a very palpable difficulty in reconciling their non-removal at regeneration with God's love and grace, and with the doctrine of a full and free salvation by grace." Dr. Crane urges a similar objection, insisting that man needs the fullness of salvation as much at conversion as he does at any time afterwards. In reply we would say:

(1) That similar objection may be and has been urged against other well-known scriptural teachings touching God's dealings with the race, and with individuals. For example, it would at first blush seem that "God's love" would have prompted him to make a full revelation of himself to our race in the early ages of its history, instead of waiting four thousand years to send his Son into the world for that purpose. And man needed that revelation and the "full and free salvation by grace" that came with it, through the gift of the Spirit at Pentecost, as much before that time as he has since. But the human conditions for receiving and improving this richer gift of God's love did not exist until the "due time" for the manifestation of Christ to the world came. And we may say that "God's love" would prompt him to give the gospel to the whole heathen world as soon as he did to Jerusalem, Samaria, Athens, Corinth, and other cities and peoples. And they certainly needed it as much. But for eighteen hundred years the human conditions have prevented his doing so.

We may apply this objection to smaller numbers and to individuals. Love doubtless prompted our Lord to give as full revelation and as large a measure of the Spirit to his apostles before Pentecost as he did at that time. And they seem to have needed it as much. But he reminded them that they could not then "bear" such revelation, and they were not ready for the full coming of the Spirit. And

we need the work of regeneration at the time enlightening grace and initial life are first imparted to us, but, for reasons which are human, and which God does not disregard, men are often months and years passing from one of these stages to the other -- in being prepared for the work of regeneration. So, while "God's love and grace" may incline him to impart "full and free salvation," and while man may need it at regeneration, the human conditions constitute a bar to his giving it or man's receiving it. Thus, while God is ready and anxious to give it, man is not prepared to receive it.

The physician does not resort to the heroic treatment which his patient now needs, or apply the knife to remove a dangerous excrescence which is fast sucking the life out of his system, until by milder remedies and strengthening tonics he is prepared for the exhaustive medicine or the trying surgical operation. So with the spiritual patient of the Great Physician. The former, at regeneration, may not have that measure of knowledge and faith -- conviction of his need and God's supply -- to prepare him for that "free and full salvation" which the Physician is ready to give and his patient needs. It requires at least some time to prepare him for receiving it.

(2) But then, we might ask, does not the young convert need at regeneration the strength which it is said comes from growth, as well as the purity which, on the theory we are combating, he receives at regeneration? Why does not "God's love" impart such strength at regeneration? Is it replied that it is contrary to his method to give directly what comes from man's own effort and in harmony with a law of his nature? Our rejoinder is that it is contrary to God's method to give man any more than he feels that he needs and asks from him, and that such method harmonizes with the law of faith -- subjective and objective -- which is the rule and condition of his action.

And it is objected by others, who hold the theory of gradual purification by growth, that this remaining depravity is an important condition of developing, through struggle, a strong character. We believe our theory provides for meeting both these objections. The impurity and weakness of the young convert may both be removed at or very soon after conversion, thus fitting him for a more successful struggle with the powers of darkness after he is thoroughly saved. "God's love" and "man's need" combine in calling for an early baptism of purity and power, bringing to the soul early in its religious history a wonderful increment of strength, not from growth merely, or chiefly, but directly from the empowering Spirit and indwelling Saviour. The preparation for this fuller baptism may in rare cases be made prior to regeneration, by faithful and full instruction and a diligent study of the Bible and one's condition and need. But ordinarily this preparation is made after regeneration. It may require only a few hours or days, but may run into months or even years. At its completion this spiritual equipment of "full and free salvation" is given, fitting man for a better and more joyous service than he could render without it.

Thus both of these objections to this theory are answered by the theory itself, and such answers are in harmony with God's revealed method of dealing with man. We may, on it, (1) receive a free and a fuller salvation from impurity and weakness at or soon after conversion than what comes to us at regeneration on the opposing theory, thus giving fuller scope "to God's love and grace," and at the same time fitting us for a better service. (2) The necessity for such struggle and effort on our part as may be necessary for the gradual development of a symmetrical and strong character is not removed. For, certainly the temptations that come from innocent and blind appetites, desires,

affections, etc., and from Satan and the world are sufficient to keep a pure and strong nature from stagnation and death.

7. Another objection that has often been urged is thus stated by Dr. Whitehead:

"A puzzle to know what becomes of the hundreds and thousands of apparently sincere and pious people who 'die well,' but have never sought and never professed publicly or privately to find entire sanctification."

Bishop Peck and others wrestle with this apparent difficulty, but we confess, with all deference, that to our mind the difficulty is only in appearance. For, as incidentally stated in another chapter, if the regenerate man maintains his integrity until death, without having received this fuller baptism, he will doubtless, like infants, be thoroughly fitted, either consciously or "unconsciously," for heaven in that hour. Just as we believe one living under the dispensation of the Father, as a "servant," "fearing God and working righteousness" up to his light, will at death be admitted to paradise, although he never came into the heritage of a "son," receiving the witness of adoption during this life.

Yet should one deliberately and persistently reject the light which reveals to him his privilege and duty in this matter, and neglect to secure this better equipment for a life of usefulness, we are sure that he will suffer loss, if he does not forfeit his justification. Just as all admit is the case with a regenerate man who rejects the light bearing on his duty to grow in grace and be "rich in good works," and becomes stationary and "unfruitful." The benefits of this blessing are largely for this life, bringing, as it does, a much larger measure of happiness and usefulness here, but of course a more glorious reward hereafter.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 23
OTHER OBJECTIONS CONSIDERED

1. The alleged difficulty of knowing that we receive this blessing is thus stated as an objection to this theory by Dr. Whitehead: "How can we certainly know that we are entirely sanctified?" After saying that the Spirit witnesses "only to the fact of our sonship or adoption," Dr. Whitehead says:

"There is absolutely no passage in the New Testament which even implies that any other attainment or state of grace is certified to us by the Holy Ghost. All judgments or conclusions of our own mind must be fallible, and can bring no assurance removing all doubt. We may be utterly and completely mistaken ... The assertion, for example, of Dr. B. Carradine that he had a peculiar witness by the Holy Spirit to his reception of such a blessing -- a witness more distinct than that of his conversion, similar to that former witness, but more powerful and emphatic -- is doubtless honest and sincere, and is intended to describe some mental assurance and satisfaction arrived at by him; but to declare it to be the witness of the Holy Ghost is presumptuous and vain, and smacks of an ill-regulated enthusiasm."

In reply to the above, we remark:

(1) That, as another suggests, the Spirit seems to bear witness, either directly or indirectly, to every spiritual state resulting from the neglect or improvement of his influences brought to bear upon us. First, to our guilt resulting from actual sin and our failure to repent and believe in Christ. This we call "conviction of sin." It is conviction of guilt, resulting from his to the fact. Secondly, to our adoption into our being the children of God. Our of that fact results from his witness to it. Thirdly, to the fact that we are called to preach the gospel, impressing us with the fact that we are "moved by the Holy Ghost" to engage in this work. Our "conviction" that it is our duty to do so is produced by the of the Spirit to the fact. Fourthly, to backsliding -- to his loss of the divine favor. "Conviction of that fact comes from his to it. Fifthly, to the fact that when he comes in his baptismal power he thoroughly cleanses and mightily strengthens the fully consecrated soul. His "witness" produces "conviction" of this fact. Does any one doubt that the one hundred and twenty at Pentecost, who most probably before that time had the witness of adoption, received then a direct and clear witness to the fact of a deeper and completer work of grace in their hearts?

(2) At the risk of being charged with a "bold wresting of word," we must say that we prefer Mr. Wesley's interpretation of I Corinthians ii. 12 to that of Dr. Whitehead; not because it is Mr. Wesley's, but because we think it is sounder. Our "knowing the things which are freely given to us of God" is conditioned on our "receiving" "the Spirit which is of God." This knowledge comes to us either directly or indirectly from this Spirit-knowledge of "the things which God hath prepared for them that love him," even "the deep things of God." Has God not "prepared anything but

adoption for those that love Him"? Does he nothing to our consciousness but this fact? John says, "He that believeth on the Son of God hath the witness in himself." Who is that witness but the Spirit? And does he not witness to the fact of the soundness of our faith -- a fact different from adoption? Does he not reveal the "deep things of God" -- the profounder experiences of salvation? Does not John say, "And hereby we know that he abideth in us by the Spirit which he hath given us"? Also, "Hereby know we that we dwell in him, and he in us, because he hath given us of his Spirit"? Here are two facts which it is claimed belong peculiarly to this richer experience of "perfect love" and through which it is developed our dwelling in Christ and his dwelling in us, witnessed to by the indwelling Spirit. Whether these two facts necessarily involve "perfect love" or not, they are different from that of adoption. And no matter whether or not the term is applied to the Spirit's work, his presence and influence produce conviction, bring knowledge of the fact that we are in Christ and he is in us -- facts not identical with that of adoption.

And then how does one know that he is forgiven? Dr. Whitehead says, "This witness is given only to the fact of our sonship or adoption." Forgiveness and adoption are certainly two different things. We know it may be said that one of these necessarily involves the other. And so we might say that the having Christ and the Spirit dwelling or abiding in us necessarily involves the cleansing and empowering that come with the full baptism of the Spirit. For our Lord and St. Paul both teach that such baptism of the Spirit, or the coming of Christ into the heart, is subsequent to and different from regeneration and adoption. (John xiv. 16, 17, 20, 23; Acts ii. 4; Eph. iii. 16, 17.)

Part of Dr. Whitehead's objection is put in the following words: "To permit men to claim the attestation of the Holy Spirit to any kind of experience they may assert to be scriptural is to open the door to the wildest fanaticism." Dr. Mudge makes similar objection. The same objection has been repeatedly and persistently urged against the doctrine of the direct witness of the Spirit to adoption, and that of a direct call from the Spirit to the ministry. And some men have grown fanatical under the influence of such supposed witness or call. It has been thought necessary, hence, to guard the professed subjects of this witness and call, as well as others, against deception and mistake by asking for the added "witness of our spirit" -- the testimony of consciousness -- and the "gifts, grace, and fruit" accompanying and confirming this call. "The fruit of the Spirit" in the heart of the believer, and the "fruit" of conversions, resulting from one's incipient ministry, may shut the door to mistake and fanaticism.

So, in this witness to purity and "perfect love." Intelligent and sober men and saintly women, believing that the Bible warrants their expecting such a witness, look for it, and then most confidently and emphatically, though humbly, declare that they have received it. They say that their own spirit, their consciousness, through a long series of years -- in some cases as long as half a century most clearly attests that this direct witness is from the Spirit, being confirmed by his unmixed fruit of love, peace, patience, hope, and joy. Consciousness attests that the selfish or sin principle, the bias to evil, is extinct, and that the love principle is dominant in their hearts. And others see nothing in their lives to contradict this claim. Take one passage of scripture which is believed to bear on this point, I John iv. 17, 18. The subject of this witness most positively declares that his "love" is perfectly free from "fear," and that he, hence, has no dread of death and its consequences that he has "boldness" in view of the "judgment" that, while he may instinctively

shrink from the awful mystery and the supposed pain of death, he is absolutely free from any "fear" of its consequences. His love to God is not mixed with any of the fear or dread of him that has in it.

And Dr. Whitehead's charge that Dr. Carradine's claim of a "witness of the Holy Ghost" to such a state "is presumptuous and vain, and smacks of an ill-regulated enthusiasm," is alike applicable to the fathers of Methodism and others who have been eminent for ability, learning, and piety. Such "high proficient" both in philosophy and religious experience" as Drs. Mahan and Upham, of the Congregational Church, and Bishops McKendree and Foster, and Drs. Lovick Pierce and Daniel Steele, with many others, of the Methodist Church, have made a like claim. And, if we may add our humble testimony, we would say that we have no more doubt of the genuineness of such direct and indirect witness than we have of such witness of the Spirit to our adoption. Indeed, if there is any difference, we believe the former testimony is clearer and more satisfactory. We are very sure that it is more uniform. See closing paragraphs of Chapter 12.

2. There is such lack of harmony in the views of those who advocate this theory. It has been noted that Dr. Mudge says there is a "monumental muddle" in the use of terms by Methodist writers on this subject, and Dr. Boland represents the "modern fathers" as being "in trouble" over their divergent views. It must be admitted that there has been some looseness in the use of terms, and that some measure of confusion and misconception has resulted. For example, we think that it is quite unwise to confound purity with maturity, perfect love with perfect development, entire sanctification with the perfection of character that results from growth, health of soul with ripeness of soul, etc.

And yet these writers are pretty well agreed on what is fundamental and vital to this theory. They may differ on some other minor points, but most or all of them insist, (1) that, as a rule, this work is wrought after regeneration; (2) that it is instantaneous, and involves a thorough cleansing from spiritual depravity; (3) that the work is witnessed to and by the consciousness of the subject; (4) that it involves such an empowering of the soul that it may abide in this state; (5) that the subject of it is much happier and much more useful than he was before.

And we might turn this objection against the objector; for there is marked difference of opinion with the opposers of this theory. As already noticed, they do not agree in their definitions of depravity. Nor are they in harmony as to the nature, time, conditions, and results of the sanctification. Dr. Barbee says it consists chiefly in the soul's separation from the world and its consecration to God, and that it comes before regeneration, the latter thoroughly cleansing the heart, the soul from that time gradually growing into "perfect love," and receiving assurance of the fact when it reaches that point. Drs. Crane and Boland claim that it comes at regeneration, and implies a thorough cleansing from depravity, as well as a full consecration to God, the soul then gradually growing up to Christian perfection or maturity. Dr. Tillett seems to hold that we are not thoroughly saved from depravity in regeneration, but that we gradually grow into entire sanctification or perfect love, without, however, knowing when we are thus thoroughly saved. While Dr. Mudge insists that we are "sanctified up to knowledge" in regeneration, but that we are neither then nor at any other time during this life entirely saved from depravity, and, of course, have no witness to the fact.

Here is very decided "vagueness and indefiniteness," as well as difference of opinion, touching this matter of sanctification. One says that sanctification, regeneration, and perfect love are all

different and distinct works, occurring at different times. Others say that all three of them are substantially the same, and are reached simultaneously and instantaneously. Another says that entire sanctification and perfect love are substantially the same, but are gradually reached after regeneration. Still another says that regeneration, sanctification, and perfect love are nearly or quite the same, but that they do not involve being saved from all depravity -- rather, that we are gradually saved from depravity till death, growing "toward perfection;" but never reaching it in this life.

Dr. Mudge seems to agree with Whitefield that "there must be some Amalekites left in the Israelite's land to keep his soul in action," etc. -- some remaining depravity in the believer's heart all the way through life as the condition of the soul's "growth in holiness," while Drs. Crane and Boland and others hold that the soul's most rapid growth is after it is saved from depravity in regeneration or afterwards. Dr. Tillett thinks we may not know when depravity reaches the "zero point," and the soul is made perfect in love, while Dr. Barbee thinks we may.

A writer quoted and endorsed by Dr. Boland says: "Sanctification is not a doctrine, but an experience, and when it is presented simply as purity of heart and life before God, it finds none to oppose it, none to cavil at it." Yet Dr. Barbee does oppose such presentation of the subject, teaching that sanctification is a state, and not an of purity of heart, or any other experience. Hear him as to experience: "Of one fact he may be certain, and distinctly testify it -- namely, that he has not obtained an experience of sanctification, or the 'second blessing,' for such an experience is not possible to any man."

It seems, then, that some others than the advocates of the Wesleyan theory of sanctification have made a "muddle," and that some other "modern fathers" are "in trouble." And yet we have not lost hope that good and earnest and thoughtful men on both or all sides of this many-sided question may yet find a common and scriptural ground on which all may stand -- may unite in an interpretation of God's word that will include most or all that is vital in these different theories.

3. It is objected to the testimony from experience that one's "experience may be colored by his theory, and that there is testimony from experience against the theory of entire sanctification in this life."

(1) The answer to the first part of this objection has already been given by noting that many of the leading witnesses to this experience inherited the idea and were trained to believe that this full salvation is not possible to us in this life. This is notably true with such men as President Finney and Drs. Mahan and Upham, of the Congregational Church; Drs. Earle, Gordon, and Levy, of the Baptist Church; Miss Frances Ridley Havergal, of the Church of England; and many others whose names might be given. And we could turn this testimony against the objector. The teaching of the Bible, confirmed by the testimony of others from experience, so overcame this traditional faith and prejudice as to have them make experimental tests of this, to them, new theory, by which they became firmly established in their later views.

(2) The fact that so large a proportion of professed Christians do not enjoy this blessing, and that some have earnestly sought without obtaining it, is urged against this theory. Dr. Whitehead and others have pressed the alleged fact that Mr. Wesley did not make an explicit profession of it against

the truth of his teaching concerning it. And the Doctor says that his own failure to secure this blessing when he earnestly sought it tended to weaken his faith in the doctrine. And then we are reminded that comparatively few members of any Church make profession of this "high grace."

In reply to this objection we would say, First, that the value of experience as an argument depends very much on the circumstances under which and the influences by which it has been developed. The fact that not one of the hundreds of millions of heathen who have never heard the gospel has experienced conversion, in the New Testament sense, has not a feather's weight against the Bible theory of regeneration, and the testimony of millions who have in their experience tested that theory. Neither should the lack of experience in this matter of sanctification by the great mass of professed Christians have the slightest weight against this doctrine; for they have heard but little more of the possibility and conditions of instantaneous sanctification than the heathen have of conversion. We should remember the mistake of the king of Siam, who protested to some travelers from a cold climate that their story about snow and ice could not be true because contradicted by the experience or observation of himself and all his subjects, who lived in the torrid zone. The conditions for developing snow and ice did not exist there. Nor do those for developing instantaneous sanctification exist in the Church at large.

Secondly, in many cases where the light has been given, men have failed to improve it and perform the conditions of sanctification. It is so with regeneration. Thousands who have been trained in Christian homes, and have heard the gospel in the sanctuary from their childhood, are still unsaved because they neglect or reject the conditions of salvation. And how many, like Dr. Whitehead says of himself and sanctification, say they have earnestly sought pardon but failed to find it. Would the Doctor adduce their failure as evidence that no one has been forgiven, or that these may not be? Rather, would he not insist that there has been some defect in their instruction or consecration or faith? We may apply these illustrations to Dr. Whitehead's case without reflecting on his intelligence or sincerity or piety; for, after saying "long effort was made, along the line of this teaching, to obtain the coveted blessing ... but there was at best no assurance that entire sanctification had been wrought in the soul," he gives what seem to us are some of the reasons for his failure. He says: "In the process of this seeking and heart-searching there were always these impediments suggested to the cordial reception of the theory taught as above stated." He then enumerates five of these "impediments" or objections to this theory, those we have been trying to remove or answer. No wonder he failed to "obtain the coveted blessing." There were in his mind these "impediments" or obstacles in the way of his "cordial reception of the theory" of sanctification. His faith in the doctrine was defective.

Reliable writers on this subject give cases of intelligent, cultivated, and pious ministers of the gospel in different Churches who have for years unsuccessfully sought this blessing, because there was some defect in their views of the matter, their consecration, or their faith. When that defect was removed they have obtained the coveted blessing. Having tested the matter more fully than the Doctor did, their testimony ought at least to be as strong in favor of the theory as his is against it.

Thirdly, as to Mr. Wesley's case, we have already given reasons for believing that he experienced and professed "perfect love." It may be sufficient for others to answer Dr. Whitehead's objection by saying that other eminent men have given it as their conviction that Mr. Wesley did profess it. Among them is the very able and accomplished Dr. J. M. Buckley, editor of the New York Christian

Advocate. Some years ago, in answering the question, "Have we any record of Mr. Wesley professing to be entirely sanctified?" he said:

"We know of no record of his explicitly professing or saying in so many words, 'I am entirely sanctified'; no record of uttering words to that effect. But we have no more doubt that he habitually professed it than that he professed conversion. The relation John Wesley sustained to his followers and to this doctrine makes it certain that he professed it, and almost certain that there would be no special record of it.

"1. All Wesley's followers assumed him to be what he urged them to be. Before they were in a situation to make records, his position was so fixed that to record his descriptions of his state would have been unthought of.

"2. He preached entire sanctification, and urged it upon his followers.

"3. He defended its attainableness in many public controversies.

"4. He urged and defended the profession of it, under certain conditions and safeguards; made lists of professors; told men they had lost it because they did not profess; and said and did so many things, only to be explained upon the assumption that he professed to enjoy the blessing, that no other opinion can find support."

We cannot agree with Dr. Whitehead that Mr. Wesley's "quotation" on his dying bed, "of his brother Charles' poetical lines,

'I, the chief of sinners am,
But Jesus died for me,'

is, under the circumstances, very remarkable." It would seem to be only an expression of his perfect lack of self-confidence and of his perfect faith in Christ. Dr. Whitehead must admit that Mr. Wesley was eminent for piety, whether he professed perfect love or not, and that he did not in his dying hour mean to say that he was then the "chief of sinners," either in heart or life. Would it have been "remarkable" or out of place for John Fletcher, who professed this grace, and who was preeminent for his humility, to have given expression to this virtue in the words quoted?

(3) Dr. Mudge cites his own experience of what we call entire sanctification to prove -- that we are not saved from all selfishness and depravity in that work. He boldly throws down the gauntlet to the "second blessing" writers, and gives his own experience, when he was one of them, in rebuttal of their testimony from experience. We have copied in another chapter part of Dr. Mudge's experience, given in his *Growth in Holiness*, to show that it is very much like, if not identical with, that of others who profess to have received the blessing of entire sanctification. But after detailing that striking experience, the Doctor says:

"Nevertheless, after a time, both while in college and subsequently, I gradually became aware that the work performed upon me at the time above described was not so deep and thorough as I had

supposed. I was conscious of feelings which looked so suspiciously like ambition, pride, discontent, and selfishness, that I could not feel perfectly at ease about the matter ... Owing to some bitter trials, a fuller disclosure was made to me than ever before as to certain remains of the self-life needing further attention. . . I had found, however positively all appeared well, that when increasingly keen and unexpected tests were from time to time brought to bear, a little of self always showed its head, calling for further purification, further repression. Hence I inferred it would probably always be so; as long, at least, as I remained on earth."

We would give the most candid consideration to these passages from Dr. Mudge. For we regard him not only as a man of very marked ability and scholarship, but also as one of superior piety and honesty.

(1) If Dr. Mudge analyzes and interprets his experience correctly -- if he did find selfishness and sinwardness in his heart after his supposed sanctification -- such state may have resulted from a temporary relapse into the self-life. During the "very bitter trials" noted, he may have taken his eye off his ever-present and strengthening Saviour and yielded to the tempter, so that something like "certain remains of the self-life" appeared again. We have no doubt that Peter felt very much the same way when he dissembled at Antioch.

(2) Dr. Mudge's feelings are susceptible of an interpretation that is perfectly consistent with his freedom from selfishness. All thoughtful men realize the difficulty of distinguishing certain virtues and vices -- the innocent and the sinful expressions of some of our natural affections, propensities, etc. For example, the line of demarcation between innocent self-love and selfishness, proper self-esteem and pride, lawful acquisitiveness and covetousness, a proper feeling of resentment or opposition to wrong and sinful anger or revenge, a laudable desire to be useful and unholy ambition -- the difference between these is not always easily seen. Of course Dr. Mudge knows that these innocent affections are not destroyed by sanctification, but that they are simply purified and regulated by it. And he will readily grant that it is not wrong for a man to desire the good opinion of his fellows and the approval and praise of his God. God appeals to our self-love and encourages us to "seek for glory and honor and immortality," as well as "eternal life." Jesus distinctly recognizes the lawfulness of self-love, and only enjoins that we love our "neighbor as" much as we do ourselves -- not more.

No sober philosopher insists that it is wrong for the soul to burn with indignation -- a sort of anger -- at grievous wrong done himself or another. He would be less than a complete man if he did not feel it. Jesus felt this kind of anger, while God is "angry with the wicked every day" in this sense. And there is a sort of that all may feel -- a "dissatisfiedness" with his outer life, which, because of infirmities of mind and body, is not exactly what he desires to be.

Dr. Mudge evidently recognizes the difficulty of making the distinction noted above. He says: "I was conscious of feelings which looked so suspiciously like ambition, pride, discontent, and selfishness that I could not feel perfectly at ease about the matter." His conviction was only a suspicion of something wrong. His feelings "looked like ambition," etc., and his "ease about the matter" was not "perfect." A laudable "ambition" may "look like" an unholy one, a proper self-esteem like pride, a "discontent" with external conditions like impatience, and innocent self-love like "selfishness."

(3) These things that "looked" to Dr. Mudge "like" depravity may have been only temptations from the devil. "A high proficient in spiritual experience," if not in "philosophy," gives the following wise suggestions and warning:

"Let us quite understand what we mean by temptation. You especially who have stepped out with the assurance that you have died to self and sin may be greatly amazed to find yourself assailed with a tempest of thoughts and feelings that seem to come wholly from within, and you will be impelled to say, 'Why, I thought I was dead, but I seem to be alive.' This, beloved, is the time to remember that temptation has power to penetrate our inmost being with thoughts and feelings that seem to be our own, but are really the instigations of the evil one. 'We wrestle with principalities and powers'; that is to say, they twine themselves around us as wrestlers do about the limbs of their opponents, until they seem to be a part of ourselves. This is the essence of temptation, and we are almost constrained to conclude that the evil is within ourselves, and that we are not cleansed and sanctified as we had believed ...

"We little know how evil can find access to a pure nature, and seem to incorporate itself with our thoughts and feelings, while at the same time we resist and overcome it, and remain as pure as the sea fowl that emerges from the water without a single drop remaining on its burnished wing, or as the harp which may be struck by a rude and clumsy hand and give forth a discordant sound, not from any defect of the harp but because of the hand that touched it."

It is at such times as these that Mr. Wesley says we specially need the witness of the Spirit to this work, and may not be fully relieved of doubt without it.

(4) Other statements of Dr. Mudge indicate that he was saved from "selfishness" or the "self-life." The next words to the question last given above indicate it:

"I believe I can say now, but one thing seemed desirable or valuable in heaven or in earth, and that was the will of God. And everything which came to me I welcomed as God's will for me. So far as I am in any way conscious, my whole being, without reservation or hesitation, goes out after him and abides in him. Loving only what God loves and willing only what God wills, I find no room for disappointment, but only for delight and thanksgiving, in all he sends me. Surely this is the land of Beulah, if not something more. It is indeed heaven below."

In referring to the time when, as he expresses it, he received this "full salvation with which God had so wonderfully enriched my soul," the time which he calls "a memorable hour, or turning point in my life, from which dates a decided change in my experience," making him "a different individual," he is very explicit. He says:

"What, then, did happen to me thirty years ago that it should be made so important an epoch from which to date a higher life? It was, as nearly as I can make it out, simply the apprehension of Jesus to be my all-sufficient Empowerer for every occasion which naturally comes upon a consecration greatly increased in thoroughness, and indeed made complete up to the measure of light up to that time vouchsafed."

In speaking of the love which resulted from this baptism, he says:

"It has banished all fear that has any element of torment, and so, according to John, has perhaps the right to style itself perfect. But, since the treasure is held in an 'earthen vessel' and its manifestations must be guided by a fallible judgment, there can be no guarantee that it shall always appear perfect to those who observe its workings."

This last is an important point that should restrain criticism of thoroughly good but apparently inconsistent men. We will give one more extract from this remarkable record of Dr. Mudge's experience. Under the heading, "Thirty Years with Jesus," he says:

"It was in August, 1860, that I took Christ for my complete Saviour, freely surrendering to him my whole heart: and so, although there had been a Christian life the usual mixed, unsatisfactory character for four years previously, it is only these thirty years now finished that can really be called with full appropriateness a walk with Jesus."

We must be excused for making the following comments before passing to the last item in this answer:

1. Dr. Mudge's experience was up to the time of this baptism for four years -- "of the usual mixed, unsatisfactory character"!

2. That not until after the sudden coming of our Lord as the "Empowerer" into his life could that life "be called a walk with Jesus."

3. This increment of strength enabled him to go steadily forward, growing in grace, and kept him from backsliding. He says: "Each year without exception has been an improvement upon its predecessors. There has never been anything that could be called a period of lapse or backsliding."

4. [After his baptism of the Holy Spirit], His experience was of the most scriptural and satisfactory nature -- good enough for the most exacting man.

5. Before men quote Dr. Mudge to justify their living on a low plane of experience, they ought to see to it that they get up where he is.

(5) If Dr. Mudge's experience was really defective in the respects noted by him, we might confidently point to that of others equally able, eminent, scholarly, and pious as an offset to his. We give that of the Rev. Dr. Daniel Steele, of Dr. Mudge's own Conference, and whom he calls "the distinguished author and theological teacher," and whom another calls "the Fletcher of America." He says:

"After seventeen years of life's varied experiences on seas sometimes very tempestuous, in sickness and in health, at home and abroad, in honor and dishonor, in tests of exceeding severity, there has come up out of the depths of neither my conscious nor unconscious being anything bearing the ugly features of sin. I testify that it is possible for believers to be so filled with the Holy Ghost

that they can live many years on the earth conscious every day of a meetness for the inheritance of the saints in light, and of no shrinking back because of a felt need of further inward cleansing, -- from an instant translation into the society of the holy angels and into the presence of the holy God. This was my daily experience since 1887 -- seventeen years."

And he says it has continued so to this year -- ten years longer, twenty-seven in all. Unlike Dr. Mudge, he did not feel or see anything in his heart "like pride, ambition, or "selfishness" "calling for further purification or repression."

The Rev. Dr. Mahan is better known and more distinguished than Dr. Mudge, and was, we think, as well able to analyze and interpret his experience. He tells us that the old and very proud, willful, and fiery self, that gave him so much trouble during the eighteen years of his pre-Pentecostal experience, never but once for fifty years, and that only "for an instant," revealed itself to his consciousness. Let the reader turn to Dr. Mahan's experience in Chapter 17.

And it should be remembered that the testimony of these eminent men and thousands of other saintly men and women is positive, while that of Dr. Mudge and others is of a negative character. The former say we know what God has done for us when we performed the conditions prescribed. That of the latter, so far as it bears against our theory, is as to what has not been done for them, because, it is insisted, they failed to perform those conditions. The reader remembers the Irishman who was laughed out of court because he protested against a verdict of guilty on the testimony of two reliable eyewitnesses, alleging that he could produce twenty witnesses who would testify that they did not see him commit the crime -- witnesses who may have been blind, or twenty miles away from the scene of the crime. The testimony of two witnesses to the fact that a certain medicine cured them and kept them in health is worth more than that of thousands of others who neglect to take it in the quantity or for the length of time it was prescribed.

4. It is objected that the sacred writers did not divide those to whom they wrote into classes - the merely regenerate and the wholly sanctified.

(1) Did not the apostles classify them in this way when selecting the deacons of the church at Jerusalem? They directed the "brethren" to select men "full of the Holy Ghost and wisdom" for that office. Does not this injunction indicate that there was another class in that church who were not "full of the Holy Ghost " -- had not received the Pentecostal baptism?

(2) For whom did Paul pray in the prayers for entire sanctification which Bishop Hendrix says are recorded in all his Epistles except one? Of course it was for those who had not been sanctified "wholly." Suppose his prayers recorded in First Thessalonians were answered in case of part of that church and not in case of others, because of obstacles in them, which was most probably the case. In his second Epistle, did he not have to address two classes? They would have been in that church at any rate.

(3) When Paul in the first chapter of First Corinthians said, "I thank my God always on your behalf for the grace of God which is given you by Jesus Christ; that in everything, ye are enriched by him ... so that ye come behind in no gift," was he addressing the same class whom he, in the third

chapter, calls "carnal" and "babes in Christ," and who "walked as men"? If these latter were "carnal" because backslidden, or were weak and undeveloped "babes," how about the others who "had been enriched by him," and "came behind in no gift"? Were there not two classes addressed here?

St. John virtually divides those to whom he wrote into two classes -- those whose love was "perfect," free from "fear," and those whose love was imperfect, was mixed with "fear." And the same apostle in one chapter twice addresses three classes -- "little children," "young men" and "fathers" -- this distinction doubtless growing out of differences in their religious experience. The first because "your sins are forgiven you" -- you are justified and regenerated; the second because "ye are strong, and the word of God abideth in you, and ye have overcome the wicked one" -- have received the Strengtheners, "the Word of God," into your hearts, enabling you to "overcome the wicked one." The third because "ye have known him that is from the beginning" -- ye have grown into a profound knowledge of the Son of God through the long abiding of his Interpreter in your hearts. These three classes seem to represent those of all ages, who, first, have just been converted -- had their sins forgiven; secondly, those who have been baptized with the Spirit and had Christ to come into their hearts; and, thirdly, those who have subsequently "grown in grace and knowledge" -- into a profound and ripe experience -- a sort of perfection or maturity of life.

The line between these classes may not be as sharply defined in the apostolic writings as they are in some modern books and sermons, but they unquestionably were had in mind and were referred to in the New Testament.

5. It is asked, by way of objection to this theory, Why are the children of sanctified parents born depraved, if the latter are saved from all depravity? Mr. Wesley and other writers have wrestled with this question, but it must be confessed that their solutions of the problem are not entirely satisfactory. Does not what scientists call the "law of reversion to type," which runs through the vegetable and animal kingdoms, explain the fact? Take a simple illustration where this reversion is immediate. By grafting the crab with the pippin we greatly improve the fruit of the tree, bringing it to comparative perfection. But from the seed of the pippin will spring the crab, which will never bear good fruit until it in turn is grafted from the superior tree. So the man that, by being grafted into Christ, bears the sweet and luscious fruit of perfect love can never impart this power to his children. They will revert to the original type of depraved human nature, and will themselves have to be grafted into Christ before they can bring forth the fruit borne by their parents.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 24
SOME QUESTIONS ANSWERED

1. Can one who is filled with the Spirit live without sin? Is he not liable to, and does he not sin every day? We might possibly silence without satisfying the questioner by quoting the following from St. John:

"Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. Little children, let no man deceive you ... He that committeth sin is of the devil Whosoever is born of God doth not commit sin: for his seed remaineth in him, and he cannot sin because he is born of God. In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, etc."

Here the apostle certainly seems to teach (1) that the regenerate man, who may or may not be fully saved from "inbred does not or need not commit actual sin -- "transgress" God's law of love. (2) That the mark of distinction between the Christian and the non-Christian -- the child of God and the child of the devil -- is that one sins and the other does not, this difference making "manifest" to which class one belongs. (3) That the probability of not daily sinning is so great in the case of one who "is born of God" in the highest and best sense -- is thoroughly renewed and "strengthened by his Spirit in the inner man," and has "his seed" remaining in him -- one whom Dr. Pope calls the "perfectly regenerate" -- that the apostle, in the language of hyperbole, says "he cannot sin."

That St. John does not mean to teach that it is literally and absolutely impossible for a converted or fully saved man to sin is indicated plainly enough in I John ii. 1. Here he says that he wrote them certain things to prevent their sinning, but reminds them that if, notwithstanding, they should do so, they had an "Advocate" and "propitiation" in the person and work of Jesus Christ, through whom they might find forgiveness and cleansing. Dr. Steele gives the following translation of this difficult passage: "Whosoever has been born of God [perfect tense implying that the new life has continued] is not sinning, because he that has been born of God cannot be sinning because his seed remaineth in him" -- the love of God shed abroad in his heart by the Holy Ghost given unto him." The idea is that he cannot pursue a course of sin while the Holy Ghost abides in him and imparts love to his heart. Yet, he may be surprised into the act of sin -- "if any man sin" -- for which he may find instant forgiveness through the "propitiation" of our "Advocate."

We leave those who say that we sin every day, "by thought, word, and deed," to harmonize their theory with the teaching of St. John in the above quotation. They attempt to do so by turning to such passages as I Kings viii. 46, Ecclesiastes vii. 20, and I John i. 7-10, which they suppose teach that all men sin daily. But, as critics have repeatedly shown, the first two passages, properly rendered, only teach that men may sin -- are liable to do so. The first passage is part of Solomon's prayer at the

dedication of the temple, and is, "If they sin against thee (for there is no man that sinneth not)" -- may not sin is the proper rendering. As one has suggested, Solomon spoke just as the governor of one of our states would in dedicating an insane asylum, declaring, "If any citizen of this commonwealth should become insane (and there is no citizen who may not do so), etc. We would widely miss the mark if we interpreted him as saying, "There is no citizen who is not already insane." And Solomon puts it hypothetically in the first part of the verse, "If any man sin," just as John does when saying, "If any man sin, we have an Advocate," etc. The same is true of the passage in Ecclesiastes.

It is amazing with what tenacity intelligent and learned men cling to the passage in John, cited above, to support their creed of necessary sin. If we had space, we would be glad to go into a thorough examination of this passage. But we must content ourself with only a few words. (1) St. John is believed to have intended this passage for the Gnostics or others who deny that they were depraved or sinners.^[6] (2) He answers them by saying that this theory contradicts God's word, which says "all have sinned," and makes him a liar. (3) That if they would "confess" their sins and depravity, God would forgive and cleanse them. Just as a physician might say to his patient, who denies that he is sick: "By such denial you contradict my diagnosis of your case; but if you will practically confess your mistake by putting your case into my hands, I will cure the disease and restore you to health -- removing the poison out of your system."

St. John refers to the condition of the patient, before the great Physician has done his cleansing and healing work. But when he "discharges" that patient, he has been "cleansed from all sin" and "all unrighteousness." And he would not now contradict God in saying, "I have no sin," or as Paul expresses it, I have been "freed from sin." It is only the man who makes such denial before he has been forgiven and cleansed that is guilty of this impious act of contradicting Jehovah.

It is believed that people generally fail to note the difference between sins and infirmities so often pointed out by thoughtful divines. Mr. Wesley says:

"Not only sin, properly so called, that is a voluntary transgression of a known law; but sin, improperly so called, that is an involuntary transgression of a divine law, known or unknown, needs the atoning blood. I believe there is no such perfection in this life as excludes these involuntary transgressions which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. Therefore sinless perfection is a phrase I never use, lest I should seem to contradict myself. I believe a person filled with the love of God is still liable to involuntary transgressions -- sins of infirmity."

But Dr. Mudge says:

"What are commonly called involuntary transgressions as a matter of fact generally involve minute volitions, escaping from us because of moral weakness. If so, they are not simply infirmities, but sins, although they may be termed small and comparatively unimportant sins."

We might well ask, (1) How does Dr. Mudge get around St. John's repeated denial that the saved man commits sin, which he defines as the "transgression of the law," and assert that he does? And

(2) with what sort of microscope he looks down through and below one's consciousness and sees "volitions" that are so "minute" that one's own consciousness had never discovered them. (3) If they are so "minute" that they "escape" from us under the guise of "involuntary transgressions," how does Dr. Mudge discover that they are "voluntary"? Is he not getting into "the domain of psychology, where," Dr. Barbee says, "all definitions cease"? (4) Where is the grace that so strengthens the believer that he need not sin? -- "My grace is sufficient for "I can do all things," etc.

The Bible, as well as thoughtful men, seems to make the distinction between "sins" and "faults" or "infirmities." The psalmist says: "Cleanse thou me from secret [unconscious, voluntary or involuntary] faults. Keep back thy servant also from presumptuous [willful, known, and voluntary] sins." Dr. Steele thus gives Jude xxiv.: "Now unto him that is able to keep you from falling [into sin, or, as the Vulgate reads, sine peccato, without sin], and to present you faultless [without infirmity, not here, but] in the presence of his glory with exceeding joy," etc. He adds: "Jude understood the distinction between faults, or infirmities, and sins. In his scheme of Christian perfection faults are to disappear in the life to come, but we are to be saved from sins now."

Dr. Mudge makes this distinction, and says that "innocent or unintentional or unavoidable transgressions are not sins, but simply infirmities." Writers have illustrated this difference between what they call "blameless," but "faulty" acts, with a child's bungling and defective work, which is prompted by unmixed love. The letter the little boy writes his father, or the sewing the little girl does for her mother, may be full of or defects, but these children are "blameless" of wrong, either of intention or action, because their works were prompted by love, and the defects resulted from unavoidable ignorance or lack of skill.

So, while unmixed love to God and man rules in our hearts we may commit a thousand acts, which, because of our mental or physical weakness or infirmity, fall below the perfect standard of right reached by our Lord in his life. Our works may be thus faulty, while we are blameless in the sight of God. But, because these acts fall below that perfect standard, we have need to confess them, and to resort to the atonement for absolution, and to pray daily, "Forgive us our debts, as we forgive our debtors."

As intimated in previous chapters, we believe that we may be saved from the feeling of sinful tempers, as well as their outward expression in word or deed that we need not feel or say or do anything that is inconsistent with unmixed love and all the other graces of the Spirit. Professor Beet, on I John i. 7, very suggestively and, we think, truly says: "Of such uncleanness our sense of shame is, I venture to believe, a reliable test and measure; consequently it is our happy lot to be saved now from whatever pollutes or, if known to others, would disgrace us." In other words, the blood and grace of the gospel save us from all that makes us ashamed to look into God's face or the faces of our fellows, although feeling shame and sorrow for past wrongs. We have anticipated the question of our liability to temptation and sin after being fully saved. We need only add the well-known facts that our Lord was tempted, and that the first pair were not only tempted, but fell. We believe, however, that the ability to overcome temptation is greatly increased, and that the probability of falling into sin is greatly lessened.

2. Does sanctification eradicate or repress the depravity or carnality of man's nature? This question may seem more theoretical than practical. And yet some regard it as an important one. While the Scriptures are not very explicit, the preponderance of testimony seems to be in favor of the elimination theory.

(1) The scriptural figures applied to the work of sanctification indicate it, especially those of circumcision and baptism. The excision in the first, and the washing and cleansing with water and the burning and purifying by fire in the second, clearly indicate the removal from our nature of that which is inconsistent with purity. So with the process of purifying silver and gold, applied to this work of spiritual purification the dross is separated from these metals. So of the figures of pruning and purging -- the branch is cut off, and the excrescence is removed from the tree and vine, while the disease is purged out of the human system. So of the verbs which signify to "crucify," "kill," "mortify," and "destroy," used in speaking of this work. The idea of repression is not hinted at, but, in every case, that of elimination or destruction is suggested.

(2) It has well been remarked, too, "that while the Greek language richly abounds in words signifying repression," such as are translated in the New Testament by "bind," "conquer," "bring into bondage," "repress," "restrain," "subdue," etc., not one of them is applied to the triumph of divine grace over inbred sin. This is certainly significant.

(3) It has been suggested that the theory of repression does not harmonize with the testimony of consciousness in the case of wholly sanctified persons. The case of Arvid Gradin, noted by Mr. Wesley, has been cited as a typical one. He testified to "the highest tranquillity, serenity, and peace of mind, with a deliverance from every fleshly desire, and cessation of all, even, inward sins." And then such men as Bishop Foster, Dr. Upham, Dr. Steele, and many others, say they received a direct witness of the Spirit and the testimony of consciousness to the fact of a purity that seems, at least, to result from the "taking away" of all their depravity -- a witness that abides for many years.

We are surprised that so astute a divine as Dr. Tillett should suggest the following difficulty in the way of the elimination theory. He would like to know the condition of a backslider from a sanctified state if all "original sin" and "acquired depravity" had been "entirely destroyed by his 'sanctification,' and no subsequent fall could bring that back again." He sees an imaginary difficulty in the way of the existence of depravity in the heart from which it was once removed, though the person has fallen into actual sin. He says "he is then without any sin in him, and yet he is unsanctified!"

Will Dr. Tillett tell us how the "guilt and dominion of sin," from which we are saved in regeneration, come back into the soul when the believer backslides? Can he not see how a man may be thoroughly cured of inherited or contracted disease, and yet afterwards contract that disease again, and be brought into exactly the same unhealthy condition he was in before he was healed? The germs of the original or acquired disease were eliminated, but by exposure others came in. There was no repression of these germs. So may it be with "inherited" or "acquired depravity," and the healing and relapse that may come to the soul. Sin brings guilt and depravity or pollution back to the once sanctified soul as it did to Adam's pure nature.

It is believed that depravity is repressed by regeneration, but removed or destroyed by sanctification. We believe that the latter "eliminates" that which is morbid and abnormal from the soul, and impresses and regulates that which is healthy and normal in our nature. Paul's "old" or "carnal" nature was "crucified," but his new or normal nature was, through divine grace, repressed or "kept under" -- his innocent but blind appetites and passions being controlled through the Christ-life in him.

3. How do we interpret those Scriptures which seem to teach that the soul is thoroughly saved in regeneration? Such passages as the following are confidently relied on to support that theory: 2 Corinthians v. 17; Galatians v. 24; Ephesians iv. 24; I Peter i. 22, 23. We answer (1) that those to whom the apostles refer may have been fully saved in regeneration. Or (2) the apostles may have been giving the ideal of a true Christian in this life -- what God would have him be, and what he has arranged for his becoming in his early religious history, by receiving the gift of the Holy Ghost. To be "Christ's," to be "in Christ," to "put on the new man," and to "love one another with a pure heart fervently," may involve states of grace reached after we are "born again," through the baptism of the Spirit. In commenting on Galatians v.24, Dr. Steele says:

"It is evident that Paul here presents the ideal of a true Christian in the present world after he has, through faith in Christ, entirely crucified the flesh ... The apostle portrays all Christians on earth at this climax, being viewed in their concrete actuality, having appropriated their full heritage in Jesus Christ."

In calling attention to an ideal American, would a writer point out a diseased, deformed, or dwarfed specimen? Would he not, rather, select one who, having been well born, thoroughly trained, and healthfully developed, shows our manhood in its best state? So Paul and Peter, in giving to the churches ideals of true Christians, select those who had been well "born again," had had their "hearts purified," their "affections and lusts crucified," their natures thoroughly "renewed," by being "in Christ" and having "Christ in them." In a word, they seem to have taken them from the class who, like Barnabas, Stephen and the other deacons chosen with him, as well as the one hundred and twenty at Pentecost, were "full of the Holy Ghost," rather than from those who were partly "carnal," and hence did not reach the scriptural ideal.

(3) As we have noticed elsewhere, learned critics say that this "putting off of the old man," and this "putting on of the new man," and this "crucifixion of the passions and lusts" is subsequent to conversion. Paul in the seventeenth verse of this same chapter of Galatians refers to the conflict that was going on between "the flesh and the Spirit," before the former was "crucified." The "thorny-ground" hearers did not have these things crucified at regeneration, though they might have been afterwards.

(4) It was possibly with them as Professor Beet says it was with the apostles' application of the terms "holy" and "sanctified" to those who were not fully saved, indicating their privilege and duty, and what God has called them to be. They might and ought to have "all things new," etc.

(5) As we have already seen, nearly or quite all experience seems to contradict this construction of these passages -- "all things have" not "become new," etc. [Transcriber Note: To me, the author's

meaning here seems vague. However, the entire tenor of his teachings in this book indicate that this statement should not be taken to mean that he does not believe in a thorough, "all things made new" regeneration experience. -- DVM]

4. Why is it important that we seek this blessing?

(1) To prevent backsliding. We need hardly say that backsliding is one of the chief reproaches and weaknesses of Christianity, as it is seen today in our land and in others. A large proportion of the average congregation and community now outside the Church once professed faith in Christ, but have left her communion and relapsed to the world. And thoughtful men who have had exceptionally good opportunities for getting information give it as their opinion that from one-half to three-fourths of the present Church membership are destitute of a saving relation to Christ. It is true that many of these were never scripturally converted, but it is believed that a large proportion of them have "left their first love" and now have only "a name to live" but "are dead," while others need to "strengthen the things which remain, that are ready to die." This state of things is a source of sorrow and discouragement to every true pastor's heart, and a cause of stumbling to the outside world.

Now it is believed that this backsliding results very largely from the weakness and the unsatisfactory experience that ordinarily attend the early spiritual life of the young convert. His mixed experience is a disappointment to him, and the fearful struggle he has to maintain his integrity tends to dishearten him and bring about a relaxation of effort. What makes the matter worse is the fact that he finds the average Church member in the same condition, and hence receives no inspiration or encouragement from him.

Now this baptism of the Spirit tends to correct these evils by imparting to him such strength and such an experience of uniform assurance, peace, and joy by so establishing and confirming him in the faith that he will not be inclined to backslide. And if this had been done for his Church before he was converted, he would have received from her a more vigorous life at his spiritual birth, and her subsequent sympathy and fellowship would have greatly encouraged and helped him in his Christian life. If all believers were thus "full of faith and the Holy Ghost," we would have an ideal Church, that "would cleave unto the Lord" and be "steadfast and unmovable, always abounding in the work of the Lord."

That is believed to have been one of the chief reasons why the apostles lost no time in having those disciplined in their day to receive the gift of the Holy Ghost. That seems to have been the reason for their hastening to Samaria to establish those reached by Philip, and why Paul so promptly asked the disciples at Ephesus if they had received the Holy Ghost since they believed. Hence, too, the record in Acts that the apostles went here and yonder to "confirm the souls of the saints." Also the many earnest prayers recorded in their epistles for them that they might be "strengthened," "established," "confirmed," and so that they would "stand fast" and not "go back to the beggarly elements" and have their "last state worse than the first."

(2) The second reason is the happiness it brings. Those who have considered the experiences given in previous chapters have probably noticed that the following things are implied in them: 1. Deliverance from all doubt, both of the truth of Christianity and of one's acceptance with God. This

involves freedom from a sense of condemnation, and the "fear" of meeting God at death and in the judgment. Whatever else may be said of this baptism, it is certainly an effectual remedy for "doubt and fear." 2. It implies unmixed and uninterrupted love, peace, and joy, or, as some express it, "perpetual sunshine in the soul." And one does not have the feeling of irritation, impatience, anger, revenge, etc., which was realized under provocation before this blessing came. Nor is there that sense of emptiness, want, "hunger and thirst," the "aching void," etc. experienced before. The writer never fully realized what our Lord meant by saying we "shall be filled" after "hungering and thirsting after righteousness," and that "whosoever drinketh of this water shall never thirst," until he was himself, as he humbly trusts, "filled with the Holy Ghost," and drank deeply of this water. 3. Freedom from anxiety about "frames and feelings," and from fear of falling from this state. This is very different from what we supposed and feared before seeking it. We have learned a most valuable lesson about the Lord's faithfulness in "keeping us from falling," and the confidence and assurance with which we can live without any special "feeling." Our experience is very much like what Dr. Keen, a most saintly man, says of himself, though not so pronounced as to the "gales of the Spirit," "waves of comfort," etc., of which he speaks. He says:

"Another spiritual lesson taught me at this time by a special illumination of the Holy Ghost, and which has been to me the secret that has given to my faith and experience a steadiness as well as a progressiveness through these years, was the discrimination between the fact of fullness and the feeling of fullness; that one may be filled with the Holy Ghost when he may not feel filled ... Should the friend who is near me have asked me, as I seated myself to write this "paper," "Do you feel filled with the Spirit just now?" I should have candidly answered: "No, I do not feel filled. I am not at all conscious of any sort of spiritual emotion." But had he said to me, "Are you now filled with the Spirit?" in the absence of any feeling, I should, with a smile, unhesitatingly have replied: "Oh yes, I am filled with the Spirit"; for I was conscious that then I was wholly given to Jesus and was trusting him as my Baptizer with the Holy Ghost. But should my friend ask me now, as I am writing these lines, "Do you now feel filled?" I should respond at once, "Yes, bless the Lord!" for as I have been writing, and am now seeking to unfold the mind of the Spirit in this testimony, blessed gales of the Spirit have been breaking the dead calm of my soul, with which I began my writing, into sweet, precious waves of holy comfort and inward gladness ... Ever since I learned clearly this blessed lesson -- "Only trusting, I am filled" -- my rest of soul has been a fixed factor. Satan never any more says to me: "Ah, where is your blessing? You don't feel like you did." His stratagem is to lead earnest souls to make feeling the basis of faith."

We have given this long quotation from Dr. Keen to show what we mean by not trusting to feeling, and to relieve the minds of some perplexed and tempted ones. In all this absence of feeling there is, however, no sense of unrest, emptiness, and dissatisfaction with one's spiritual state.

We might give other items or facts indicating the superiority and blessedness of this experience, but again refer the reader to the testimony given in other chapters. Of course we may expect to have temptations, trials, and conflicts all the way through life, but, "through Christ that strengtheneth us," we can, with comparative ease, successfully resist, patiently endure, and completely triumph over these things. We may realize with the prophet that God "keeps in perfect peace" him "whose heart is stayed on" the Lord, and with the apostle we may "glory in tribulations," and sing, "Sorrowful, yet always rejoicing."

(3) Another reason is the greater usefulness that follows this baptism. The testimonies to this result, found in the "experience" chapters of this book, are very decided. We refer especially to those of Finney, Moody, Earle, Peck, James Brainerd Taylor, Pierson, and others. A moderate estimate is that one's usefulness in the ministry is doubled if not quadrupled. And the sweeter spirit, more consistent life, more effectual prayers, and more earnest and effective words of private Christians, in the home, in the social circle, and in all places for Christian work, are far more potent for good. Having Christ in us as "the power and wisdom of God," we become sources of greater power for good to others -- "rivers" of saving and refreshing influence quietly flowing out from our "Spirit-filled" souls to those with whom we are brought into contact. In a word, a happy experience and a consistent life take the reproach of weakness and ineffectiveness of bad tempers and inconsistent and fruitless lives from our holy religion, and commend it more effectively to the world as something most valuable and desirable.

(4) We need hardly add that, as the result of such a fruitful and useful life, we may expect larger and more glorious reward in heaven. A fuller consecration, a richer experience, greater faithfulness, and more abundant usefulness here will secure greater reward there.

At least these four things, then, will come to us from this full baptism with the Holy Ghost -- less danger of backsliding, greater happiness, and enlarged usefulness here, with more abundant reward hereafter. May these reasons prove influential with all our readers!

5. When should we seek and expect this baptism? All the reasons for seeking it at all, given in the last section, indicate that it should be sought as soon as it may be obtained; for certainly the purity, happiness, and strength which tend to prevent our backsliding, promote our usefulness, and increase our reward ought to be sought as soon as they are available. And, as has been frequently said before, we believe these are available at or very soon after conversion. Hence we would insist that in cases where this baptism does not come at regeneration, the young converts' minds should at once be directed to this promised baptism, and they urged and encouraged to immediately seek it. As we have seen, that appears to have been the apostolic method. (Acts ii. 37, 38; viii. 6, 12, 17; xix. 5, 6.)

Dr. Steele says:

"The reason for the seeming blending of the baptism of the Holy Ghost with regeneration, in exceptional instances in the Acts of the Apostles, is to be attributed to the fact that the regenerate were urged to the immediate attainment of this great blessing, so that they did attain it with the interval of only a brief period."

John Fletcher is said to have found this blessing "a very few days after his conversion." And when John Wesley's preachers constantly held out this blessing as attainable soon after regeneration, and many believers exemplified the truth in their experience, there were instances of its attainment within a few days after conversion. In his Journal, August 4, 1762, Mr. Wesley says:

"The next morning I spoke severally with those who believed they were sanctified. There were fifty-one in all -- twenty-one men, and twenty-one widows or married women, and nine young

women or children. In one of these the change was wrought in three weeks after she was justified; in three, seven days after it; in one, five days; and in S. L., aged fourteen, two days only."

Two days later he says of another of his societies:

"Many believed that the blood of Jesus Christ had cleansed them from all sin. I spoke to these, forty in all, one by one. Some of them said they received the blessing ten days, some seven, some four, some three days after they found peace with God, and two of them the next day. What marvel, since one day is with God as a thousand years?"

And if it comes by faith, just like regeneration (Acts xv. 8,9; xxvi. 18; Gal. iii. 2, 14), why should it not come as soon as one feels his need of it, and performs the conditions of full surrender, unreserved consecration, and perfect trust in Christ? This fullness of the Spirit is the antecedent condition of a normal development of the spiritual life. No one has reached the normal condition a vigorous life, healthy development, and abundant fruitfulness, until he is "full of the Holy Ghost and faith." Hence the sooner this fullness comes, the better. As bearing on this question of when to seek and expect it, we give the following instance from Dr. Steele as better than anything we can write. He says:

"A few years ago the wife of a distinguished minister was lying hopelessly ill. All was mist and uncertainty before her. She longed for the purity and peace promised in the holy word, but her husband had always preached a gradual growth in grace, and completeness in Christ only at the last moment of life, and she waited for that hour in dread uncertainty.

"Oh that I could have complete deliverance from sin now, before that fearful hour!"

"Why not now?" the Spirit suggested.

"She sent for her husband, and as he entered her sick chamber she anxiously inquired: 'Can Christ save me from all sin?'

"Yes -- he's an almighty Saviour, your Saviour, able to save to the uttermost.'

"When can he save me? You have often said that he saves from all sin at the dying moment. If he is almighty, don't you think he could save me a few minutes before death? It would take the sting of death away to know that I am saved.'

"Yes, I think he could.'

"Well, if he could save me a few minutes before death, don't you think it possible to save a few hours or a day before death?' The husband bowed his assent. 'But,' she said with deep earnestness, 'I may live a week, or a month; do you think it possible for God to save a soul from all sin so long before death?'

"Yes; all things are possible with God,' he answered with deep emotion.

"Then kneel right down here and pray for me. I want this full salvation now, and if I live a month, I will live to praise God.'

"He knelt beside her bed and poured out his soul to God in prayer as he had never done before. And while he prayed the cleansing blood that makes whiter than snow was applied to her soul, and she was enabled to rejoice with a joy that is unspeakable and full of glory. She lived a month afterwards to magnify the grace of God, and testify of the perfect love that casteth out all fear. And since that hour her husband has preached Christ as a present Saviour, able to save from all sin."

6. How shall we seek it? The answer to this question has already been given in general terms. Nor need we go into details here. We would refer the reader to the experiences given in former chapters. Viewing the matter in the light of those testimonies, the teaching of Scripture, and his own experience, the writer would say that the indispensable and certain conditions of receiving this baptism are complete surrender of the will to Christ, full consecration to his service, and unwavering faith in his promise to baptize us with the Holy Ghost. As in seeking regeneration, we should not be looking within for feeling or anything else that we may think constitutes our fitness or readiness for such a blessing. "All the fitness he requireth," in either case, is that "we feel our need of him," that "we hunger and thirst" after the blessing sought -- have conviction of our need and of his readiness to supply it.

Dr. Keen, in his Faith Papers, says:

"Are you a child of God seeking full salvation? Seize upon some declaration of God's word, such as, 'The blood of Jesus Christ his Son cleanseth from all sin'; apply it to your own heart; confess to yourself, to Satan, and to God, that it is true to you, even you, because the Lord has spoken it; refuse to listen to the lying voice of Satan that it is not so. Let no inward feeling nor outward sign dissuade you from your voluntary choice to count God's word to yourself. And, according to such a faith, it shall be done unto you. Have you given all to Christ? Are you now longing to be fully saved? Are you persuaded that

'Tis the promise of God full salvation to give
Unto him who on Jesus, his Son, will believe?

"You may at once then begin to sing:

I can, I will, I do believe
That Jesus saves me now."

The Rev. F. B. Meyer says:

"As once you obtained forgiveness and salvation by faith, so now claim and receive the Spirit's fullness ... There may not be at first the sound of rushing wind, or the coronet of fire, or the sensible feeling of his presence. Do not look for these, any more than the young convert should look to feeling as an evidence of acceptance. But believe in spite of feeling that you are filled ... and the

feeling will sooner or later break in on your consciousness, and you will rejoice with exceeding joy, and all the fruits of the Spirit will begin to show themselves."

The writer's experience harmonizes very nearly with the above from these two most spiritual and successful pastor-evangelists, one of the Methodist and the other of the Baptist Church.

7. Who should seek it? What classes? After what has been said, this seems almost a needless question; yet it may not be amiss to answer it. The Rev. John McNeil, a Presbyterian divine, says:

"Some have the idea that this blessing of the fullness is only for a favored few, for such as have some special work to do for God, but not for ordinary folk, 'for auld wives and wabsters' in their homespun. Surely this is one of the devil's champion lies! Alas! alas! that it has found such credence! The infilling is what makes this promise true, 'He that is feeble among them at that day shall be as David, and the house of David shall be as God' (Zech. xii. 8), so that 'one man of you shall chase a thousand.' (Josh. xxii. 10.) This means defeat for the devil, so no wonder he strives to keep us back from the fullness ...

"Mothers in the home, 'with thronging duties pressed,' need the 'fullness' to enable them to glorify Christ as surely as the apostles needed it; the washerwoman needs it as well as the pastor, the tradesman as well as the evangelist. To live the Christ glorifying life in the station in which God has placed us, we individually need to be filled with the Spirit. 'They were all filled' (Acts ii. 4), men and women, the one hundred and twenty in the upper room, the rank and file as well as the apostles. 'Ye shall receive the gift of the Holy Ghost, for the promise is unto you, and to your children, and to all that are afar off.' ... They all received because they all needed. Do not we all need? Why then should we not all receive? And if we do not receive we will suffer loss, the Church will suffer loss, the world will suffer loss, and, above and beyond all, Christ will suffer loss."

Hence Joel prophesies that God would "pour out his Spirit upon all flesh" -- nations and all classes in those nations "old men" and "young men," "sons and daughters," "servants and handmaidens," because all peoples and classes needed this spiritual baptism to fit them for prophesying, or in other ways glorifying God and blessing men.

8. How shall we keep it? We have space to answer this question only in general terms. And the obvious answer is that the conditions of continuance in this higher life are those performed on coming into it continued self-surrender, consecration, and faith. Of course the former habits of watchfulness and prayer, the reading of God's word, and the reducing of its lessons to practice in our lives, should be carried into this higher life. These, however, will not be half so irksome as they were in our mixed life. Perfect love will make these duties and services comparatively pleasant.

As answering more or less directly and fully this and one or two others of the questions asked in this chapter, we give the following extracts from the experience of two "elect ladies" of well-known piety and intelligence. They are taken from Dr. Steele's **Love Enthroned**. The first is that of a

Presbyterian minister's wife, who has "testified on both continents to the cleansing blood of Jesus Christ purifying her from all sin years after her conversion." She says:

"When I was converted, my conversion was so marked, so clear, so decided, that I never could have a doubt of it. I went on for three years in the ordinary Christian way (sometimes gaining a little, perhaps, but at other times defeated), battling against my besetting sins -- against pride and ambition, against impatience and irritability, against worrying about the future, and about the petty things of life.

"But at the end of three years I was taught a very different way from that of making resolutions, and struggling into the divine life, and battling down my ambition, and pride, and levity, and all those things that tormented me. I found that Jesus Christ would do all that work for me. After I learned this my life was changed. Oh, how changed it was! How calm and serene it became! There was such a resting on Jesus! He seemed to be with me every day and all the time; and I looked to him to keep me from pride and ambition, and from the worriments of life, and from anxiety about the future, and I found that he did that work for me. He did it all the time. He is the conqueror of sin. If we leave ourselves in his hands, he does for us what we cannot do for ourselves."

The following from the same book was written by a "widely known" lady, who, "in evangelical labors most abundant, "testifies to a steady growth up to the time when the love of Christ was made perfect in her heart by the fullness of the Holy Ghost." She says:

"For years and years I worked and worked to get the Christian graces, and fit myself for salvation by Christ! And oh how hard that was! But then it was [seemed] a great deal easier than to submit to Jesus. My heart chafed and found no rest until I was willing to accept the words of Christ when he said to me, "Your heart is deceitful and desperately wicked," and at the same time to accept his words when he said, "I will save you," and to trust in him. After that doubts went from me, and there seemed to be a full resting in the righteousness of Christ, in his merits, in his atonement. There was no rest in myself in my experiences, or aught else besides simply resting upon Christ to save me eternally, and accepting his promises to be with me everywhere and every day, and to guide me in all things. In this there was joy and peace to my soul."

She gives the following illustration, which very clearly indicates the difference between the regenerate and the sanctified state, and the blessedness of the latter, together with the way in which we retain this blessedness. She says:

"All that I can think of to illustrate my Christian life is this, that it is like sitting in a rowboat and rowing upstream, and making progress by severe effort; until, by and by, there comes a steamer along, and the weary toiler is asked if he will not have a ride, and he steps on board and makes the remainder of the voyage easily and pleasantly. It seemed at first that the Christian work was hard and wearying, but after that it was God doing the work in me, God pushing me on, God leading me, God guiding. And now it is easy -- easy in the family, with the little ones, everywhere. For it is love, the love of God, that is working. The soul is filled with love. And oh how love will go anywhere, and count no loss, and keep no record of what it does! There is no burden at all about living for a loved object. It is perfect freedom."

The above is in harmony with the prophecy of Ezekiel, that God, by putting his "Spirit within" us, would "cause," or constrain, or help us to walk in "his statutes," and "keep his judgments, and do them." "The beautiful vignette of a cross grasped by a hand, with the motto underneath, Teneo et teneor -- 'I hold fast, and am held fast' -- expresses the thought. There is no other way of maintaining the higher life. It is a rest in Christ. It is the "rest of faith."

As bearing on the questions discussed in this chapter, as well as on the general subject of this book, we most earnestly recommend that the reader procure some or all of the following books: Dr. Steele's Love Enthroned, Milestone Papers, Defense of Christian Perfection, Half Hours with St. Paul, The Gospel the Comforter; Dr. Keen's Pentecostal Papers, Salvation Papers, Faith Papers, Praise Papers; Hills' Holiness and Power; Gordon's Twofold Life and Ministry of the Spirit; McNeil's Spirit-Filled Life; McDonald's Scripture Way of Holiness and Saved to the Uttermost; Sanctification; and Smith's Christian's Secret of a Happy Life. The writings of Andrew Murray and F. B. Meyer are also helpful. While we cannot endorse all that is in the above-named books, we can in the main approve them. If one wishes to look farther into the testimony from experience, let him get Harrison's Forty Witnesses and Inskip's Holiness Miscellany.

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

Chapter 25
CONCLUDING APPEAL

In the preceding chapters we have tried to show that there is something better for Christians than what they, as a rule, received at regeneration. We have tried to show, too, that this blessing may come soon after conversion, if not realized at that time. Also that, while we may gradually grow into the frame of mind or state of heart out of which sanctifying faith springs, yet the subjective work of sanctification -- the baptism which brings unmixed purity and perfect instantaneous, being followed, however, on condition of continued consecration and faithfulness, by more rapid growth in objective holiness -- improvement in thought, action, and life. We would devote these closing pages to an earnest appeal to our readers to reduce to practice the lessons we have sought to give.

1. Our appeal is to the pulpit, our brethren of the ministry, with whom we have a fellow-feeling, and in whom and in whose success we feel a profound interest. We are persuaded that ministers of all Churches agree substantially with Andrew Murray, that throughout the Church of Christ there is universal complaint of the feebleness of the Christian life, and that there are tens of thousands of souls longing to know how to lead a better life. They find in God's word promises of perfect peace, of a faith that overcomes the world, of a joy that is unspeakable, of a life of ever-abiding communion with Christ, hidden in the hollow of God's hand, and in the secret of his pavilion. But, alas! thousands say they know not how to obtain it.

(1) We ask, who are to point these feeble and fainting thousands to the true Source of their spiritual refreshment and strength, but those who are specially called to this work of the ministry? And who can so successfully lead these hungry and thirsty souls beside the still waters and into the green pastures of full salvation as those who have themselves drunk of these waters and tried these pastures? Can one effectively testify to the value of what he has not himself tried? Can any one carry a soul on his faith and prayers farther into the kingdom of grace, into the experience of salvation, either at his conversion or afterwards, than he himself has gone? Has a defective faith or a low experience the procreative energy and the reproductive power that a perfect faith or an experience of full salvation has? Has the faith of a servant, or even that of a son, the power to reproduce itself in the lives of others as has the faith of a fellow -- the faith of one that has uninterrupted communion and full fellowship with God?

Where was the missionary spirit of Judaism? Why were the spiritual results that followed the preaching of the apostles before Pentecost so meager? Why the wonderful manifestation of power on that day under the ministry of Peter, producing, it is believed, greater spiritual results than had followed the ministry of our Lord and all the apostles and other disciples up to that time? Why did Jesus urge the apostles to tarry at Jerusalem until Pentecost, assuring them that after that time they could do greater works than he had done? Why was the ministry of Wesley, and Caughey, and

Finney, and Mahan, and Earle, and why is that of Meyer, and Moody, and Peck, and Pierson, and Schoolfield, and thousands of others, made nearly tenfold more effective by this baptism of the Spirit? Is it not because the most important equipment of the gospel minister comes to him when he teaches his personal Pentecost? Is it not because, as Andrew Murray and others express it, "the first duty of every clergyman is to beg of God, very humbly, that all he wants to be done in his hearers may be fully and truly done in himself"? We cannot give to others at conversion or subsequently a more scriptural type of piety than we ourselves have. Hence, if we should presume to give any particular word of advice to our brethren of the ministry (especially to the young preachers of our own Church), in whose ranks we have tried to labor for forty years, it would be this: "Make a journey to Pentecost" before you attempt to preach any more -- that is, if you have not already been there. The present weakness of the Church may have resulted largely from your past failure to go.

(2) Having yourselves gone to Pentecost, then urge every penitent and every believer to do the same thing. We should preach this baptism -- this gift of the Holy Ghost -- as the birthright and high privilege of every one of God's servants and children. We believe it should be definitely set before the mind of every earnest soul as something to be desired and sought and obtained by every one at any time when he will make a full surrender and consecration, and exercise a full faith.

Mrs. Harriet Beecher Stowe, ^[7] in her later life, sought and professed to find and enjoy this blessing. In her *Primitive Christian Experience* she says:

"The advantages to the Christian Church, in setting before it distinct points of attainment, are very nearly the same in result as the advantages of preaching immediate regeneration in preference to indefinite exhortation to men to lead sober, righteous, and godly lives. It has been found, in the course of New England preaching, that pressing men to an immediate and definite point of conversion produced immediate and definite results; and so it has been found among Christians, that pressing them to as immediate and definite point of attainment will in like manner result in marked and decided progress. For this reason it is that among the Moravian Christians, where the experience by them denominated "full assurance of faith" "perfect love," was much insisted on, there were more instances of high religious faith than in almost any other denomination."

And Dr. Steele well says:

"When a definite point is presented to the believer as attainable immediately, all the energies of the soul are aroused and concentrated. Prayer is no more at random. There is a target set up to fire at. Faith as an act -- a voluntary venture -- puts forth its highest energies and achieves its greatest victories."

At the time we sought and obtained this baptism, there seemed nothing more distinctly and vividly impressed upon our mind than the importance of the ministry's setting before the people this standard of attainment something definite that may be reached at once by faith. And we still believe this to be exceedingly important. We are very sure that presenting this subject in a vague and general way, as something that may possibly be reached at some future and indefinite time by growth, will accomplish but little more than will a like presentation of the subject of regeneration. Let every one understand that it will come as a distinct blessing whenever the simple condition is performed.

Pentecost came after our Lord's full and explicit presentation of the doctrine of the Spirit, and Peter not only offered "remission of sins," but also "the gift of the Holy Ghost," to the multitude that heard him on that wonderful occasion.

We believe this privilege and duty should be presented in a way that will disarm prejudice and inspire confidence and hope. We are persuaded that the terms that have been so generally misunderstood, and that have brought the subject more or less into disrepute, should be avoided; especially such as "perfection," *[This is bad advice! In denoting the second work of grace, "perfect" is a Biblical term, and should not be abandoned in deference to any who find it distasteful. Please see my comments on this in the Introduction to this digital edition. -- DVM] the "second blessing," etc. We see no sacrifice of principle in this course, but simply a regard for the law of expediency. In fact, it is seriously doubted if these terms as clearly express the work of cleansing and empowering that is involved in the baptism of the Spirit as some others do. Nor are we sure that they are as generally used in the Scriptures in speaking of this subjective work as are some others. The "baptism of the Holy Ghost," being "filled with the Spirit," "with all the fullness of God," "receiving the gift of the Holy Ghost," the induement of "power," having our hearts "purified by faith," "cleansed," etc., are scriptural terms and expressions that convey the same idea without misleading or giving offense. And the terms "sanctified," etc., are in the Bible applied to those not wholly saved, and "perfect," "perfection," etc., seem ordinarily applied to the life that flows from this internal cleansing, and to a standard which we may gradually approach, but possibly never reach in this world. The expression "perfect love" seems to be an exception to the rule.

Does not the term "sanctification," *[Brooks' teaching here also is wrong and unScriptural. "Sanctification" is another very Scriptural term used in relationship to the second work of grace, should not be omitted because some are not pleased with its use. How strange! that the author would use the word "sanctification" in the title of this book, and then advise against its use in public testimony and teaching. Please see my comments on this in the Introduction to this digital edition. -- DVM] as it is understood by the general public, convey the idea of a sort of super-terrestrial or ethereal kind of experience that is rarely or never reached, and that is still more rarely retained? Is it not regarded as an impracticable and angelic attainment, which ordinary mortals cannot reach and hold? We intend no criticism of those who use this and similar terms, but simply offer a suggestion to ministers who would be most useful and reach the largest number without driving any one from them. Let us present it as an experience that implies full assurance, bringing freedom from condemnation, fear, and doubt, together with the fullness of love, joy, and peace, as well as the power to render a better service.

And should we not encourage the earnest, intelligent, and well-informed penitent to expect this blessing at or near conversion? A distinguished advocate and exemplar of the Wesleyan theory of a second work after regeneration once gave us the case of a minister who he thinks was thoroughly saved at regeneration because he had previously been faithfully instructed by his Spirit-filled parents. Bishop Taylor, in his wonderful itinerary of Africa, first presents the law as a means of bringing his hearers to Christ, and then immediately preaches the baptism of the Holy Ghost to cleanse and empower and establish them.

We heartily endorse the following from Bishop Foster, in his *Philosophy of Christian Experience*:

Preach the great doctrine of holiness, not technically or disputatiously, but in the spirit of love; not to repel, but to attract and win. Preach it naturally, as you preach every other truth. Let it live and breathe through all your teachings and in all your services in due proportion and out of the heart of love. Avoid unholy holiness. Encourage aspiration after a beautiful and blameless life. Let your gospel so build men in truth and love, and all your services be so intoned with unction of sacredness, that hungry souls will be fed, and that cravings after less nutritious food will find no occasion. Deal gently with the weak and erring. Aspire, yourselves, after greatest sacredness of character -- the highest soul experience. Set an example of meekness and modesty in your own professions, and of true and sublime character in your devotion to the work which has been committed to you."

He then addresses especially those who do not make it profession of sanctification:

A word to those believers who do not make great professions of attainments in grace. You profess to be Christians. That itself is a great profession. It places you among the children of God. It brings you under the obligation of a righteous and holy life. Recognize that fact. Especially beware of thinking it a praiseworthy thing -- a virtue -- not to profess much. More yet, beware of imagining that it lessens your obligations to a holy heart and a holy life; rather lament the conscious deficiencies which restrain you. Above all, do not allow yourselves to take an attitude of hostility to high experience because you do not yourselves enjoy it, or because of prejudice against some who seem immodest, and whose lives, to your thinking, contradict their professions. Justify not your delinquencies because of their unseemliness. Think of the noble examples of the best saints. Be charitable and forbearing. Do not permit the frailties of others to be a hindrance to you. Deal faithfully with your own soul. Remember you are a disciple of Christ; you represent him before men; you bear his name; no man can stand for you; no man's delinquencies can excuse you. Do not scandalize him by your unfaithfulness. If it is modesty that restrains you, pity the forward; if it is conscious shortcomings, be not censorious of others, but be quick to remedy your own faults. Remember your obligations; do not forget your responsibility. See to it that your example is faultless. Be not content with anything short of utmost salvation."

The good bishop addresses the following wise words to those who make a profession of perfect love:

"To begin with, remember there is no difference between you and your brethren that marks an essential distinction. You are brethren in the Lord -- servants of the same Master, participants of the same life, members of the same family, journeying to the same heaven. Why should you fall out by the way and vex one another? The difference is one of more or less experience, not of kind. Have you more graces? have you experienced more of the deep things of God? is your brother less advanced? Then the greater reason that you should be gentle and kind. You have been lifted into a greater experience; to you has been revealed more of the deep things of God; a deeper life has come into your soul.

"Is there not reason that this great experience should make you an example of every grace? and more especially of the grace of humility and self-forgetfulness? If God has filled you thus with his

wondrous love, ought it not to make your love more abounding? If you have tasted this grace, I know you feel so.

"You love holiness. The first advice I offer is, love it more and more; still continue to aspire after its greater depths and heights; you cannot be too holy; but do not make the mistake of imagining that the profession of holiness is holiness, or is a means to its attainment, or a means to its continuance.

^[8] Above all, avoid extravagance in the manner and terms of profession. ^[9] This has been, and yet is, a source of great evil. There is no occasion for it. Your heart compels you to confess what God has done for you. That is right, but you want to be wise in the manner of your confession, and your life to correspond with it; otherwise, it becomes an offense and does immense harm. Great mischief has come to the Church from this source. If your experience is genuine, you would not do harm -- make not your godliness itself an offense. It will not hurt you to be modest in speaking of yourself to remember that you are fallible -- not to think of yourself more highly than you ought to think; in honor to prefer others. Remember that self-distrust is not a vice but a virtue rather. Remember further that any experience you may have had has not freed you from common infirmities, and therefore the reason for modesty [very important]. That there are tendencies to over profession, separation, spiritual egotism, pride, antinomianism, a freeing from the common law of duty, schism of the body of Christ, uncharitable judging of others, setting up a censorship over the pulpit, self-assertion and overweening confidence, a depreciation of the ordinary means of grace, fanaticism, no one who is observant can doubt. Every thoughtful Christian knows that these dangers are rife. You may not be conscious of them in yourself, but you know they exist. This ought to be sufficient to put you on your guard."

The following from the good bishop may well be considered and heeded by ministers and others belonging to both of these classes:

"There can be but one aim with us as Christians. That aim must be that the whole Church shall be brought to the highest possible completeness in Christ, that all the members of the mystical body shall become vigorous and healthy, that the entire Church should be penetrated and filled with the divine life to utmost fullness. I am bold to say that this is the longing desire and aim of every regenerate soul. Nothing is more certain than that things which tend to strife and contention and schism must hinder that aim. Can we doubt, with all the facts before us, that great evil has arisen from the spirit of separation that has been engendered and is assiduously cultivated among us? Is it to edification that a guild should be established on the profession of special attainments in grace? Does it improve the quality and usefulness of the class so distinguishing itself? Does experience prove that it is helpful to the body? Is it authorized by the teachings and Spirit of the Master himself. It has happened time and again: does the history of the past warrant the belief that it is of God? Is there not a better way? Reflect. [Whether or not we fully agree with the good bishop, should we not seriously consider this?]

We close these extracts from Bishop Foster with the following wise words addressed more particularly to Methodists professing this "higher experience," but appropriate to all classes of our people. He says:

"Brothers, God has taken us into a great fellowship, even the fellowship of himself; he has made us partakers of the divine nature; has given to us the Spirit of his Son, the indwelling of the Holy Ghost; has raised us to sonship and heirship; has set us to be the lights of the world; to be co-workers with him in the salvation of our fellow-men, the custodians and the dispensers of his eternal truth, and the witnesses of his grace to present and complete salvation from sin. This is our high calling of God in Christ Jesus. We expect in a brief period to be done with this earthly life, and are confidently hoping to be welcomed into heaven. In view of these things, what manner of persons ought we to be? Surely we are called unto holiness. Let us not quibble and quarrel about names. The great thing is to live as children of light.

"God has intrusted us with a great trust: the blessed doctrine of Christian holiness. The trust puts us under peculiar responsibilities. Our fellow-Christians of other communions have given no such hostages as we have. They are more modest in their professions. It is for us to prove that we are not rash, and by the beauty of our lives to furnish incentives to the higher experience which we profess. It is for all who profess the name of the Lord Jesus to depart from all iniquity, and to show themselves pure and spotless."

We feel like giving here the words of a distinguished minister who was not a Methodist, the Rev. Dr. Dale, of England. In a sermon preached before the Wesleyan Conference in 1879, he said:

"If Methodism had carried out its doctrine of entire sanctification in public, as well as in private life, it would have effected the most profound ethical revolution modern history has known."

Anent ["anent," an archaic word = "concerning" -- Old English Etymology of a usage meaning: "on a level with" -- DVM] what Bishop Foster says in the last paragraph quoted from him, it may not be amiss to add the following from a private letter written the author by a well-known Congregational minister and author:

"We Congregationalists must grope our way into the great truth with no denominational teaching or literature to help us. But it is the great birthright and inheritance of Methodists."

We have quoted thus largely from this profound philosopher, learned divine, and eminent saint because, from his long experience, his high position, and his wide observation, he is far better fitted for giving advice to all classes than we are; and because his experience and teaching of this "higher grace" for nearly half a century, and his well-known catholic and charitable spirit, and especially his conservative views on this subject, fully entitle him to a patient and respectful hearing by those on both sides of this perplexing question. Let us carefully weigh his weighty words.

It is not improper for us to add that Bishop Foster wrote the above some eight years ago, and that part of his advice was intended to meet conditions supposed to be then existing in his own Church. To what extent these conditions exist in our Southland we are not fully prepared to say. That there

is, however, more or less of strife, contention, and a tendency to separation and schism in some sections of our Church is well known. Nor would we undertake to fix on any one class the sole responsibility for this state of things. We believe, however, that both sides are to a greater or less extent to blame. We believe there have been tendencies toward extremes in both directions. We are persuaded that there have been improper things said and done by good men of all opinions touching this vexed question.

Possibly there have been some few extremists whose tendencies have been toward uncharitableness, "over profession," and fanaticism. And, without attempting to locate the responsibility for a state of things which all must greatly deplore, let us address ourselves to the task of correcting these evils. We trust that an appeal for peace and toleration may not come amiss from one who has conscientiously been on both sides of this controversy, and who would most probably be on the other side today had he not tested the matter in his own experience.

May not those of us who claim to be conservative have contributed more toward bringing about this unfortunate state of things than we suppose or intended? Our silence in the pulpit on this subject may have had something to do with it. In an address delivered to a class of young ministers, Bishop Foss recently said:

Silence for six months together on what the Church believes and teaches on the subject of perfect love is just paving the way for irresponsible teachers to come forward and take the work out of our hands ... Don't let people listen to you for six months, and then have to ask what you mean upon these questions. Having taken your ordination vows, preach perfect love as the Bible puts it, and it won't hurt much if put exactly as John Wesley teaches it.

As one who has unfeigned love and tender charity for all classes, may we not plead for the forbearance and charity which the great apostle, who so radically changed his own views, urged on all Christians? Had we the ear and confidence of the "second-blessing" people, and of all those who conscientiously believe differently from them, we would most earnestly and lovingly say: "Let your moderation" -- your forbearance -- "be known" and extended "to all men." O my brethren! let us all try to live in and breathe the atmosphere of the thirteenth of First Corinthians, and shed forth the sweet and fragrant aroma of a pure, loving, and charitable life. Let us say with our great founder, "If thy heart be right with my heart, give me thine hand," no matter how far apart our heads may be. God heal the wounds of our bleeding Methodism and help us to live in the unity of the Spirit and in the bonds of peace and love! ^[10] Can we not all stand on a common platform made of the following material taken from Dr. Mudge's Growth in Holiness? He says:

"What is the truth, what the error, concerning the second blessing theory of entire sanctification as commonly taught? We are not of those who deem it altogether erroneous or altogether correct. And the errors spring, we imagine, more from a careless, unintelligent, wholly heterogeneous [mixed, confused, muddled -- DVM] use of terms than from any other source. We wholly agree with the good brethren who are leading in this movement, that the great mass of the members of our Churches are in a very unsatisfactory condition, and need a further work of purification wrought upon their hearts; that it is their privilege and duty to be living, day by day, a life without conscious condemnation and with the fullness of love governing all their words and actions.

"We further agree that in order for them to reach this most desirable state, a crisis must in most cases be brought on, very similar to what they went through at conversion. In other words, as they 'received Christ Jesus the Lord, so must they walk with him.' They must repent of their sins, for sins they have certainly been committing in living so far below their acknowledged privilege and neglecting so many of their admitted duties. They must make a complete confession of everything they know. It is true they did this when their sins were first pardoned; but they are in a position now to do it much more thoroughly and effectually. They know a great deal more than they did then; the daily discipline of life has shown them their weaknesses [their need of a baptism of power]; the heights and depths, the lengths and breadths of the law of God have become much more fully revealed to them; light from a hundred sources has been thrown upon the depravities of their heart. So their consecration now can be a great deal more detailed and complete. The territory was, in a sense, all made over to God originally; but it has now been better explored, its resources are more largely known, and hence a renewed transference of the title deeds has much more significance.

"This deeper consecration being thus more carefully and solemnly made, it only remains, as in the beginning, to believe that God accepts that which is given, receives the penitent offerer, who is at the same time the offering, into a new and tenderer relation, and fully empowers him for all the service to which the eager suppliant will certainly be called. Thus resting in this comfortable assurance, all his anxieties, which were inseparable from a partial consecration and an imperfect faith, being at an end, he has perfect peace, abiding joy, and meetness for the Master's use. This will be a MOMENTOUS ERA in his life, an Epoch from which he will very naturally date as being almost a fresh conversion. It will be a new start, a strong departure, which will put an end for awhile at least [why not permanently?] to the old zigzaggery, the perpetual ups and downs, which have been so humiliating or, at any rate, so disgraceful to himself and so painful to his Lord. In the promotion of such new departures as this, and in the insistence that nothing short of this can be considered a normal Christian life, we think a good work is being done."

The reference is to the work that is being done by the "holiness" or "second blessing" people. And, taken in connection with Dr. Mudge's remarkable experience, elsewhere given and explained in this volume, this platform would seem to be broad enough for any sober-minded "second blessing" man to stand on. He can do so without surrendering his convictions as to the cause of the great need of this second "crisis" or "epoch" in the history and experience. He may believe that it is because of a partial work at conversion, while Dr. Mudge and others may believe that it is because of backsliding. And the "perfect peace and abiding joy" which the Doctor says result from this crisis is substantially what we contend for. And will not our people who agree with Drs. Mudge and Boland come to this platform and join us in the good work necessary to bring about this crisis and its glorious results in the experience and lives of all our people?

It is a most grave and acute "condition," and not a harmless theory, that confronts us and demands our earnest attention. The question with the practical divine is not how sin and its fearful train of evils came into the world, but how can we most speedily and effectively get them out of it. It is even so, or ought to be, with good and earnest men of all schools of thought as to this burning question of healing the disease, perfecting the love, and bringing to its maximum of strength and usefulness a weak, worldly, and comparatively inefficient Church. May God give us light and wisdom that we

may see what Israel needs, and then give us so much of the meek and lowly and loving spirit of the Master that we will, in a loyal and unselfish spirit, do what will please him and save men!

2. We would appeal to the presidents and faculties of our colleges and universities, especially to our theological professors. We would most heartily commend to them the epignosis -- the "certain knowledge of God," or the "full assurance of faith" -- that comes with this wonderful baptism, as the infallible remedy for all doubt and unbelief. This was notably the case with that rare scholar and saint, Wilbur Fisk. And it will work a perfect cure for scientific skepticism in case of themselves and their pupils. We most heartily commend it, too, to all theological students as the source of their greatest power in the ministry. Without it, no matter how superior their intellectual equipment, they will be comparatively weak and inefficient.

The well-known Professor Tholuck has been called "The Spiritual Primate of the Established Church of Germany." We are told that "to his influence, more than to any other cause, must be assigned the reintroduction into the German universities, and into the German mind, of the principles and spirit of the evangelical faith." The following from a writer in the New York Christian Advocate, published a few years ago, gives the secret of his wonderful success in this most important work:

"It was not simply in the lecture room, the pulpit, and the printed page that he won victories for the Master. Personal intercourse with the student was his marked characteristic. His house was the home of the undergraduates. He was not satisfied unless some were at his table. But how came he to have such a passion for the souls of the young men that he was called the 'Student Professor,' the 'soul-loving Professor Tholuck'? How came he to have a spirit so rare? He began his manhood as an unbeliever, and wrote his oration on leaving the gymnasium [high school] on 'The Superiority of Mohammedanism over Christianity.' Under the influence of Neander he was converted. He afterwards received what he called 'a baptism of fire' (the baptism with the Holy Ghost). When he had been a professor fifty years, he said: 'Nothing fills me with more adoring wonder than to think how the "Spirit of Fire" has ever been with me since I received the baptism of fire from above.'

"When he went to the University of Halle, only five out of nine hundred students believed in the divinity of Christ. They had been converted by the influence of a Christian craftsman, and they were called by the other students 'the idiotic orthodox.' Hegel, who had imbibed some Christian principles, gave Tholuck this parting charge: 'Deal a deathblow to the bold rationalism prevalent at Halle.' It was a mighty task, as the whole faculty was against him, and, with the whole body of the students, had petitioned against his appointment at Halle. But he had earnestly prayed to be sent there, and went with the 'baptism of fire' upon him. God enabled him by his sermons and personal influence to revolutionize the university, to convert the faculty to his side, and lead thousands of students to Christ, and become a mighty power in the spiritual life of Germany.

"It was his custom to walk for his health two hours a day, and he would select a student to walk with him and talk about Christ. A great number of the pupils date their new life from these never-to-be-forgotten walks with the ardent, holy professor. One student was a Jew -- wild, unruly, dissipated. Tholuck could only see him before six in the morning. He often visited him at that hour and in prison. One day he received a note from the wild student with these words: 'Tholuck is

sighing; Tholuck is praying; but I am drinking like a brute.' But that very student became a noted preacher of the gospel.

This writer then gives more fully the source of this remarkable power and success in the following words:

"The source of this wonderful devotion and passion for the souls of his students was given by Professor Tholuck himself at the jubilee in Halle, held in his honor in the celebration of the fiftieth year of his immortal life-work. Multitudes came together from all parts of the land, and congratulations came from every class, including the emperor on the throne. On this occasion this world-honored teacher made this memorable declaration: 'What a number of my students have risen up who can say with myself, "I have but one passion, and that is Christ, and Christ alone." Such work can only be where the Spirit of fire is a beam of a divine influence from God. All my success has been owing to the baptism of fire (Feuergcist), which I received at the very commencement of my career, and to the principle of love that seeks and follows.'"

What a marvelous work was wrought by this one consecrated professor, who was not a man of towering intellect or transcendent genius, but who, under the influence of this "baptism of fire," became the channel through which "the power of God" and the wisdom of changed the current of religious thought in a great university and a mighty empire, probably reaching hundreds of professors, thousands of students, and indirectly millions of the people. Oh that we had a man of like spirit and power in every professor's chair, State and Church, in this broad land of ours!

Especially do we need such in our theological seminaries -- the "schools of the prophets." Dr. Mahan, many years ago, in writing of this matter and in referring to Professor Tholuck, used the following burning words:

"Had I the ears of the professors in our theological seminaries, I would say to them: 'What God most desires in you as the immutable condition of the discharge of your high functions as the teachers of his truth, what is indispensable to the moral and spiritual culture of your pupils, and what the immortal well-being of the Church and the world imperiously requires of you, is the personal reception on your part of this baptism of fire.'"

He says again:

"A theological seminary, surely, should be, and may be, 'holy ground,' 'the house of God,' and a 'gate of heaven.' No man, however learned, is at all qualified to teach God's truth in it who is not 'full of faith and of the Holy Ghost.' A teacher of a class of candidates for the ministry, who is not thus filled with the Spirit, and does not so teach that the faith of his pupils shall stand, 'not in the wisdom of men, but in the power of God,' is doing more than any other individual can do to send men who are 'not spiritual but carnal' into the sacred office."

President Finney made the same complaint. He says:

"It is painful to observe the constant tendency to substitute culture for this Holy Spirit power, or human learning and eloquence in place of this divine induement. I fear this tendency is increasing in the Church. The churches are calling for men of great learning and eloquence instead of men who are deeply baptized with the Holy Ghost. The seminaries of learning are much in fault in this thing. They do not lay half stress enough upon the possession of this induement as an essential qualification for usefulness in the world. The manifest possession of this induement of power should be considered an indispensable qualification for a professor in college or in a theological seminary. A theological professor who does not believe in this induement of power, and who does not possess it in a manifold degree, cannot fail to be a stumblingblock to his students. If he does not speak of it as altogether indispensable, and urge it upon them as the most important of all qualifications for the ministry, his teaching and his influence will be vitally defective."

Another most earnest Congregational minister and author has recently had this to say to the theological professors of his Church:

"Multitudes of them [former students], after years of experience in the ministry, look back with keen sorrow, not to say disgust, upon the impracticable training which they received at your hands, from the evil effects of which many of them never recover. As for myself, I compress all my complaints into this one charge: 'You did not show yourself to be baptized with the Holy Spirit, and show us how to receive the blessing, and, like the apostle Paul, with all the power of your beings, urge us to be possessors of it.' Oh that, like Tholuck, the 'Spirit of fire' were ever upon you all, and that, like him, you led your students to have but one passion, and that a passion for Christ and Christ alone!"

He says elsewhere:

"That element of success was not so much as mentioned in the classroom during my three years' course in one of the best Institutions of the land."

And he points and enforces his exhortation and appeal with the fact that under the ministry of men trained in such seminaries there had for four successive years been over thirteen hundred Congregational churches that did not report a single accession on profession of faith, and that in 1896 the number was fourteen hundred and eighty-three. He also quotes Mr. Moody and others as saying "that there were over three thousand churches in the Congregational and Presbyterian bodies of this country that did not report a single member added by profession of faith" in 1895.

Is it any wonder, then, that two ministers, graduates of leading universities and equally prominent theological seminaries, should have recently said:

"If we were to start in the ministry again, knowing what we now know of the essentials to success, we would rather attend Moody's institute in Chicago one year, and learn our English Bible and get baptized with the Holy Spirit, than to have our seminary course repeated."

Do not these facts loudly and eloquently appeal to college professors and theological instructors of all our Churches in all sections of our land? We commend to those of our own Church the example of the cultured and seraphic Fletcher when he was president of Lady Huntingdon's college. The Rev. Joseph Benson, well-known commentator, in giving an account of in visit to Trevecca, says:

"Here it was that I saw -- what shall I say -- an angel in human flesh? I should not far exceed the truth if I said so. Prayer, praise, love, and zeal -- all ardent elevated above what one would think attainable in this state of frailty were the elements in which he continually lived. Languages, arts, sciences, grammar, rhetoric, logic, even divinity itself, as it is called, were all laid aside when he appeared in the schoolroom among the students. And they seldom hearkened long before they were all in tears, and every heart caught fire from the flame that burned in his soul."

The historian says:

"Closing these addresses, Fletcher would say: 'As many of you as are athirst for the fullness of the Spirit of God, follow me into my room.' Two or three hours were spent there in such prevailing prayer as seemed to bring heaven down to earth."

Oh for more Tholuck's and Fletchers in our colleges and "schools of the prophets" We appeal to the laity of all our Churches. As we have seen, this theory and experience of the baptism of the Holy Ghost are not confined to any denomination. On the contrary, cultured men and women of all the leading Protestant Churches and some saintly Catholics have embraced this theory and found this experience. Their teaching and testimony have been given in this volume those of Catholics, Lutherans, Episcopalians, Congregationalists, Presbyterians, Baptists, Quakers, and others. We appeal to the members of all these Churches to weigh the testimony of those of their communions who have studied this question and tested its truth by experiment.

We beg you to try this blessed way of peace and rest and brightness for yourselves. Experiment in this blessed science of full salvation, and see for yourselves that God is abundantly "gracious," and fills his children with all his fullness of fire and power. You want to be happy and useful. God calls you to a life of joyous fruitfulness. Jesus has made provision for your heart to be full of joy and your life full of fruit. Do not slight this provision. With this baptism of the Spirit comes this perfect peace, and abundant power to work for Christ and souls. Discard all technical terms, and seek by consecration and faith this fullness of love and this indument power. Pray every day the prayer of Paul found in Ephesians iii. 14-20 until the answer comes, remembering the assurance of complete success, given in the twentieth verse -- success through or "according to the power that worketh in us."

You want to be useful as well as happy, and doubtless feel that you fall far below the measure of God's requirement. You need this baptism of love ad power to that end. As one has well said:

"This Spirit baptism will not make all believers evangelists; it would make all influential witnesses for Christ in the field where God has called each to live and work. It would anoint the mother with power to train her children for the service of God. It would anoint the Sabbath-school

teacher with power to teach his or her class to love Jesus. It would enable the superintendent to be a mighty man of God in the Sabbath school, and it would make the deacon or the leader of the Endeavor Society or the Epworth League a wonder of efficiency in service. The pastor baptized with this Spirit would preach with a new and unknown power. The Church universal, baptized with the Spirit, would be resistless in its influence, and terrible in the march of its conquests 'as an army with banners.'"

This baptism also brings light and peace and power into social and business circles, making life's burdens lighter, its friction smaller, its joys sweeter, and its hopes brighter. It goes with the wife and mother into cares, responsibilities, and perplexities of domestic life, making home more attractive and its duties less irksome. It accompanies the student to his schoolroom making his tasks easier. It goes with the husband and father into the field, the workshop, the counting-room, the business office, and the marts of trade, keeping him tranquil and serene amid these scenes of toil and conflict and burden-bearing. In a word, it gives a new a brighter phase to life, bringing perennial peace, perpetual sunshine, and increased faithfulness. May all our readers seek it!

4. A word to our old parishioners. During the past forty years God has permitted us to preach and otherwise minister to many thousands of his people. We are painfully conscious of the comparative inefficiency and fruitlessness of that service. It was with great timidity and shrinking that we entered upon this work. During the first few weeks of our ministry, we felt that we would greatly prefer to go where we would never see the face of man again than to continue in this responsible and difficult work. But, trusting in God, we pressed on with some measure of success and encouragement, feeling more than once that we would cheerfully give our life in order to secure the prosperity of the Church and the salvation of the congregation we were serving. We were conscientious, and strove to be faithful and useful, and had more or less of joy in God's service and of success in our ministry. But, because of a defective faith and a mixed experience, we feel that the fruits of that ministry have fallen far short of the measure they ought to have reached. For this lack of service and the many mistakes which have marked our ministry, though greatly deplored, we feel we have the divine forgiveness, and now crave your pardon. You were kind to us beyond our merits, and deserved a better service at our hands.

Before we entered the ministry, we became greatly interested in this matter of sanctification. We read much on the subject and earnestly sought the blessing. But some of our later reading unsettled our views, which had been strictly Wesleyan. In the course of our ministry we have at different times preached to some of you on both sides of this question. We were honest but mistaken in this. Later on we preached the Wesleyan doctrine again -- we might say somewhat tentatively, hypothetically, and hesitatingly. Further reading and our profound sense of need -- need of a more thorough work in our own soul brought us to fully accept again the theory of our early ministry. Some very gracious experiences while stationed in Newbern, in 1878, and while on the Greensboro District, in 1893, tended to bring us back to that theory.

In June, 1896, having reached a point where we felt that we must have something better feeling, indeed, at times, that we would prefer death to living at the old "poor dying rate," carrying with us an "aching void within," a keen sense of weakness and want -- we deliberately and most earnestly sought this baptism until God came and took possession of our poor hungry heart. It was in the town

of Reidsville, N. C., during a meeting held there by that most earnest and godly man, James E. Schoolfield. Since that time until the present, except for a short period in the fall of that year, there has been freedom from fear and doubt and condemnation, and we believe, from the feeling of evil tempers, as well as their outward expression, while unmixed love and peace have certainly seemed to rule in our heart. And observing men who have waited on our ministry since that time say that there has been decided increase in the spirituality and power of our preaching.

The lapse referred to above we think came from brooding over real and imaginary wrongs, done us by another, when Satan took advantage of us and temporarily triumphed. But since then our peace and rest have been undisturbed. Our experience has been in substantial harmony with that of those who testify through this volume -- Christ dwelling within and keeping us from evil. We have since then doubtless made many mistakes, and others may have misinterpreted our motives and criticized our words and actions, but the "testimony of our conscience" is that we have, by the grace of God, lived "in simplicity and godly sincerity" -- without, we trust, any feeling, word, or deed that was inconsistent with love.

Our message to you now is one of love and of earnest exhortation. We beg you to seek at once that which will prove the joy and comfort of your hearts and the strength and stay of your lives. Were these our dying words to you, we would say: Surrender your will and consecrate your all to Jesus now, and claim "the promise of the Father" -- "the gift of the Holy Ghost" -- to fill and thrill and keep you. Do not listen to any theorizing about the matter, but say, Lord Jesus, thou knowest what I need -- give it to me now. You need not seek it as "sanctification" *[Please see my comments in the Introduction to this digital edition. -- DVM] or the "second blessing" if you are prejudiced against these terms. Simply ask to be "filled with the Holy Ghost" and with "all the fullness of God." No caviler who believes in the Bible can deny you the right to claim that blessing, and that is all you need. That is the way in which we proceeded.

Do not mind it if some one says that you received all that at conversion. Just tell him that if you did you have lost it, and need it again; that you want something that will abide and enable you to "rejoice evermore, pray without ceasing, and in everything: give thanks." You know that neither your conversion nor any subsequent baptism, unless you have received "the baptism with the Holy Ghost," has enabled you to do this for any considerable length of time. Even Dr. Mudge, as we have seen, says that the great mass of Church members, no matter what they received at conversion, need to pass through such a "crisis" and receive very much such a blessing as is implied in this ethical baptism or fullness of the Spirit.

If you want help in your seeking, read Dr. Keen's Pentecostal Papers, McNeil's Spirit-filled Life, McDonald's Saved to the Uttermost, The Christian's Secret of a Happy Life, etc. They cost very little. If you do not know where to get them, write us and we will secure them for you. Ask God to help you see your need and his rich provision for supplying that need, and then appropriate that provision. Ask him to "make you willing to be made willing" to become wholly his.

And now, dear people, once under our care, and still in our heart, and all other readers of this humble volume, may the "very God of peace himself sanctify you wholly; and we pray God your

whole spirit, and soul, and body be preserved blameless unto the coming of our Lord Jesus Christ,"
when we hope to meet you in the clouds, and "ever be with you and the Lord!"

SCRIPTURAL SANCTIFICATION:
An
Attempted Solution of the Holiness Problem
By The
Rev. John R. Brooks, D.D.

ENDNOTES

1 The leading idea of this and the next chapter was presented in a sermon preached at the Virginia Conference in 1893 and elsewhere.

2 Let no one conclude that, because the heathen have a possibility of salvation without the written or preached gospel, therefore it is not so important to send the latter to them. God thought it so important that Cornelius, an enlightened and accepted heathen, should have a fuller gospel that he sent an angel to tell him where to find a preacher to bring it to him. And he brought special influences to bear upon Peter to have him go as a missionary to Cornelius and his friends. And Paul so felt the importance of this matter, and so well understood the purport of his Lord's commission, that he went to the most intelligent and cultured heathen of his day, notably to Athens, to convert the already existing possibility of their salvation into a probability or approximate certainty. And we spend much more money at home to accomplish the same object for our people than we give to foreign missions. For, what we contribute to Sunday schools, the support of the ministry, the building of churches, etc., at home is to make the salvation, that is already possible to them, probable or certain. The heathen in their condition need this work much more than they. And then there is God's imperative command, from which there is no appeal, and which Paul understood to require that he carry this light to those who already had enough knowledge to make them "without excuse" if they fail to improve it.

3 Dr. Broadus and some other critics incline to the opinion that the figures of "fire," "fan," "ax," and "furnace," used by Malachi and John, refer to the purification of nations by destroying the wicked in them and leaving a pure nation. But many others, including Calvin, Olshausen, Godet, and Clark, think they refer to the purifying work of the Spirit on individuals, consuming their faults, or vices, or impurities. May they not, in some sense, refer to both? The ax and fan and furnace may refer to the judgments that God brought on the Jewish nation, while the fire of the Holy Ghost and the furnace of affliction may refer to individuals. The "tongue of fire," sign of the fulfillment of the prophecy, set on each individual, indicating that the work of purification was personal and not national.

4 Let the reader suspend judgment as to the interpretation of the parable of the sower, suggested above, until he considers fuller discussion of the matter found in Chapter 22.

5 Tauler was a most devout Mystic of the fourteenth century.

6 The Gnostics, according to well-informed writers, believed that the soul is naturally pure, and is not contaminated by such sins of the body as gluttony, impurity, drunkenness, etc. -- that the soul is as "a golden jewel in a dunghill, the gold being in no way alloyed or defiled by the encompassing

filth" -- hence that it needs no forgiveness or cleansing. John seems to have been writing to correct this error.

7 I may not be amiss to ask that the Southern reader extend to Mrs. Stowe the justice and charity embodied in the following generous words of Joel Chandler Harris: "Mrs. Stowe, let me hasten to say, attacked the possibilities of slavery with all the eloquence of genius; but the same genius painted the portrait of the Southern slave-owner, and defended him."

8 This last statement doubtless has exceptions. For both reason and experience indicate that if, from fear or shame or any other unworthy motive we persist in refusing to testify where the glory of God may be promoted by such testimony, we may expect to forfeit this blessing. This was John Fletcher's teaching and experience.

9 Mr. Wesley gives some most wise and wholesome advice on this same point. He says: "Be particularly careful in speaking of yourselves. You may not, indeed, deny the work of God, but speak of it, when you are called thereto, in the most inoffensive manner possible. Avoid all magnificent, pompous words. Indeed, you need give it no general name, neither sanctification, perfection, the second blessing, nor the having attained. Rather speak of the particulars which God has wrought for you. You may say, 'At such a time I felt a change which I am not able to express; and since that time I have not felt pride or anger or unbelief nor anything but a fullness of love to God.' And if any of you should at any time fall from what you now are, if you should again feel pride or unbelief or any temper from which you are now delivered, do not deny, do not hide, do not disguise it at all, at the peril of your soul." How important these earnest and wise words!

10 We heartily recommend to every reader of this volume a small and cheap book, entitled Two Epistles, by the Rev. W. P. Andrews. It is on this line, and breathes the spirit of the Master. It can be had at our Publishing House for twenty cents.