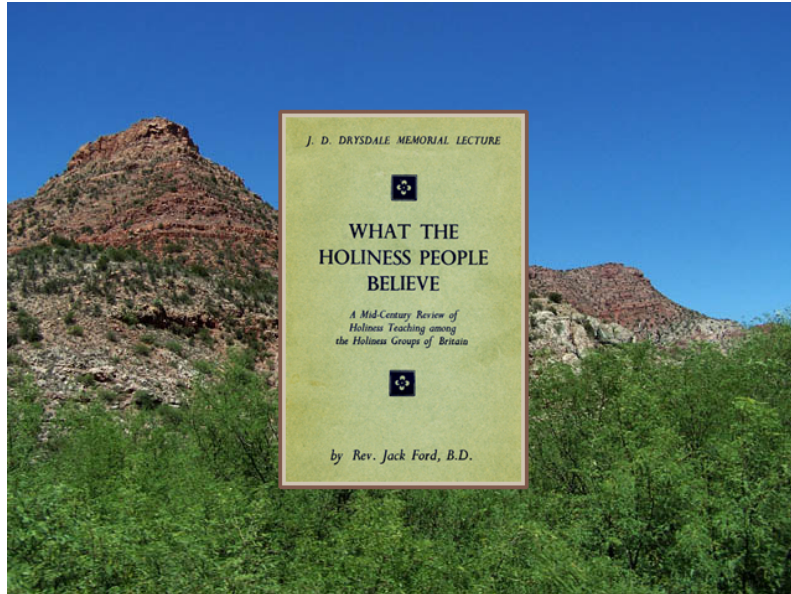


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**WHAT THE HOLINESS PEOPLE BELIEVE
By Jack Ford**



**A Mid-Century Review
Of Holiness Teaching**

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EXPLANATORY PROLOGUE

On January 15th, 1953, J. D. Drysdale, the Founder and Principal of Emmanuel Bible College and Missions, was suddenly called to higher service. For over forty years he had been a fearless exponent of the truth of Scriptural Holiness both by life and preaching. He had a strong conviction that this was the legacy that the work of Emmanuel had to offer to this generation, and that this was one of the main reasons for the raising up of this work.

Our Executive Council felt that one of the most fitting tributes to the memory of Mr. Drysdale, and one which he would heartily endorse, would be to inaugurate an annual lecture on some aspect of the doctrine and experience of Scriptural Holiness, and whenever possible to publish the same for the benefit of a wider public.

In the pages which follow you have the substance of the inaugural lecture which was delivered by the Rev. Jack Ford, B.D., Vice-President of the Calvary Holiness Church, and until recently the Principal of Beech Lawn Bible College. This lecture was delivered in three parts in Emmanuel Church, Birkenhead, in November, 1954.

We are deeply grateful to Mr. Ford for the work involved in preparing and delivering this lecture. We feel that it makes a very real contribution in the unveiling of what has become known as "the Wesleyan position," and we commend it to the prayerful consideration of the reader, trusting that it will confirm some in their faith and experience and lead others into the Canaan of perfect love.

**Stanley Banks
Emmanuel Bible College
1, Palm Grove, Birkenhead**

* * * * *

FOREWORD

It is highly fitting that in these preliminary remarks a word of sincere appreciation should be said. I count it an honour to be asked to deliver the first J. D. Drysdale Memorial Lecture. The opportunity of fellowship with God's honored servant was one of the privileges with which God has enriched my spiritual life. Like many others, I felt the challenge of his deep piety and achieving faith, and the warmth of his brotherly love. I deeply appreciate the kindness of my good friends of the Emmanuel Holiness Church in giving me the privilege, not only of a share in his funeral service and of delivering a memorial address in London, but of inviting me to deliver this lecture.

To this word of appreciation, permit me to add some words of explanation. I have been given a free hand in deciding, not only the theme of this lecture, but the form it should take. I have a sober confidence that those who have invited me to deliver it will agree with most of what I say; but I do not dare to hope that they will agree with all. Nevertheless, I believe that they will show the same generous spirit now that it is born as they did before it was conceived.

This lecture has been built upon the foundation of years of study, but it has actually been shaped within the last two months. During this period, I have been waiting to move into the manse which my church is providing for us. Through the kindness of our successors at the Beech Lawn Bible College, the Rev. and Mrs. Maynard James, and at some inconvenience to themselves, two large rooms have been put at our disposal: one in which to store our furniture, and the other in which to live. In these conditions, the lecture has been prepared, with the forty or so books used for reference packed in a large case and carried from one room to the other as occasion served. So this may be called a "moving" lecture, even before it has been delivered. I mention these things to help to explain its defects. Some reference should have been made to the magazines of the holiness groups, but I have not had the time to collect the necessary copies. Nevertheless, I am sure that little would be found in them that would conflict with the authorities I have quoted.

In spite of the limitations and the handicaps, I have striven to give of my best. During the actual writing of the manuscript, I have worked most nights until midnight, and, on one occasion, right through the night.

I offer the fruit of earnest endeavor as a tribute, sincere though inadequate, to the memory of J. D. Drysdale and to the truth of scriptural holiness, both of which I cherish.

Jack Ford
Beech Lawn Bible College
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* * * * *

INTRODUCTION

In a very real sense, the middle of the twentieth century is overshadowed by the mushroom cloud of the hydrogen bomb. To spend time on "A Mid-Century Review of Holiness Teaching" may seem to some suspiciously like fiddling while the world burns.

But the hydrogen bomb has thrown into vivid relief not only the achievements of science, but also its limitations. It is capable of destroying the world. By itself, it can never save it.

Writing shortly after the explosion of the second hydrogen bomb, Mr. H. M. Tomlinson, author and 1914-18 war correspondent, stated, "All civil men everywhere will now have to change their hearts and minds, and promptly, about things of first importance... We turned long ago from the sanctuary to the dynamo. The laboratory has had priority over the altar, and is still so sacred that only its high priests may go near. But now we see what pure knowledge is. It can be death; and of the mind, too... After all, it begins to look as if the fear of God really were the beginning of wisdom, because it is so obvious now that great knowledge is not wisdom, but can be no better than haughty and reckless stupidity." [1]

So our subject is not as irrelevant to the need of the modern world as it may seem on the surface. Indeed, if it drives us to a deeper experience of God it will provide us with the very equipment with which to meet it.

Defining Terms

The subject which I originally chose I have qualified to read, "A Mid-Century Review of Holiness Teaching among the Holiness Groups of Britain." The field is thus narrowed to bring it within the scope of this lecture and within the range of my knowledge. But even with this qualification there is need for a defining of terms.

By the term "Holiness Teaching," I have in mind the classic Wesleyan presentation of scriptural holiness as including the idea of cleansing from all sin. That there are other schools of thought which do not go as far as this, I am well aware; and that they have their contribution to make in the realm of Christian Theology, I do not dispute. But time and space demand a selection, and I choose the type of holiness which finds the greatest response in my own heart, and which, from the days of John Wesley, has exercised such a powerful influence, not only in the Church, but in the sphere of secular history. It is, moreover, the only type appropriate for a Drysdale Memorial Lecture.

By "the holiness group" I mean, as the phrase implies. those groups of Christians, who, whatever their differences in other respects, have a common belief in this particular presentation of the holiness message.

The four main denominations in this country who come under this classification are the Church of the Nazarene, the Calvary Holiness Church, [2] the Emmanuel Holiness Church and the Independent Holiness Movement.

Besides these there are interdenominational movements such as the Faith Mission, the League of Prayer, the Japan Evangelistic Band, the Irish Evangelistic Band, the Oriental Missionary Society and others.

Of the large denominations, the Salvation Army embodies such teaching in its tenets, and it has made an outstanding contribution to its dissemination not only by its preaching but also by its publications. In Methodism, Cliff College and the Southport Convention have always given special prominence to this type of holiness teaching, and in almost all the large denominations there are churches or groups within churches where it is cherished and taught.

I have in mind in this lecture the small holiness denominations and the interdenominational movements, but much of what is stated will also be relevant to these other groups.

A Survey Of Holiness Literature

To ascertain what is taught in and by any section of the Christian Church it is necessary to resort to official statements of doctrine. In the Manual of the Church of the Nazarene there is the following definition of entire sanctification:

"We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

"It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service.

"Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration: and to this work and state of grace the Holy Spirit bears witness.

"This experience is also known by various terms representing its different phases, such as 'Christian Perfection,' 'Perfect Love,' 'Heart Purity,' 'The Baptism of the Holy Spirit,' 'The Fulness of the Blessing' and 'Christian Holiness.'"

To this statement the holiness groups, with one possible exception to be referred to later, would wholeheartedly subscribe.

But clear and compact as it is, we need a fuller treatment of this vital subject to gain a true insight into the current teaching in holiness circles. To obtain this a brief survey of the literature which forms the text-books of the teachers and the spiritual nourishment of the members is called for.

In a recent letter to me, a leader of one of the holiness denominations confessed that "our laity do not show 'a great deal of enthusiasm for reading holiness literature." On the whole, the holiness people are not given to wide reading. Perhaps they are expected to attend so many meetings that they have not the necessary leisure.

It is also a fact that the holiness people are not given to much writing, if one is to judge by the paucity of recent books. A rather hurried investigation of the circulation of holiness literature has proved beyond doubt that the old favorites retain their place.

The works of Wesley are read by the more studious ones. Of these his Plain Account of Christian Perfection holds the first place. Dr. Daniel Steele is still treated as an authority, and his Milestone Papers are read and quoted. The man who was instructed in the truth of holiness by him, Samuel Logan Brengle, is held in high esteem, and his Helps to Holiness is probably the most popular book among the holiness groups today. The works of G. D. Watson, Carradine and A. M. Hills are still read with relish, though not so widely as previously. Thomas Cook's New Testament Holiness has come to be regarded as a classic. It is still widely read, as are the books by Samuel Chadwick, The Way to Pentecost and The Call to Christian Perfection.

Among the members of the League of Prayer, Reader Harris's writings hold a cherished place. His When He is Come, recently re-issued under the title of Power for Service, has had a wide circulation. So, too, have the writings of Oswald Chambers. Both these authors are widely read beyond the confines of the movement with which they are associated. The same is true of Paget Wilkes' books, Sanctification, The Dynamic of Faith, The Dynamic of Service, etc.. They serve a public much wider than the Japan Evangelistic Band, of which he was the co-founder.

As handbooks of doctrine, J. A. Wood's Perfect Love and H. E. Jessop's Foundations of Doctrine hold pride of place. The latter is a veritable mine of information with quotations from over ninety authors. If anyone desires to scan the beliefs of the holiness people in one book, Foundations of Doctrine is the book. Also in this category comes the comprehensive Christian Theology of Dr. Orton Wiley, the Church of the Nazarene Theologian, which is becoming increasingly the handbook of the ministers and teachers in the holiness groups.

These are some of the books that hold the field, and of the above authors only Dr. Jessop and Dr. Wiley are still alive.

More recent books are H. E. Brockett's *Riches of Holiness and Scriptural Freedom from Sin*, J. D. Drysdale's *Price of Revival and Holiness in the Parables*, and Maynard James's *Facing the Issue*. There are others, but we are confining our brief survey to those which have explicit statements of holiness doctrine. The most recent publications are J. Baines Atkinson's *The Beauty of Holiness* and J. H. J. Barker's *This is the Will of God*.

No mention has been made of the official magazines of the holiness movement. By and large, they follow the presentation of scriptural holiness in the above list of books.

Before the list is completed five other books demand attention. They are all scholarly works and it is questionable whether they are known to more than a very small circle in the holiness groups. But some cognizance must be given them and some account taken of them in a mid-century review.

First, there is H. W. Perkins' *The Doctrine of Christian Perfection*. Dr. Perkins blazed a trail in scholarly research in the doctrine which he made the title of his book, and set an example for others to follow. Then some notice must be given to what Mr. D. W. Lambert, Principal of Lebanon Missionary Training College, calls Dr. Newton Flew's "great work," *The Idea of Perfection in Christian Theology*. This calls for more than an elementary scholarship, and some knowledge of Greek on the part of the reader is assumed. Dr. Sangster's works are probably better known among the holiness groups than those of any other modern scholar. This is partly on account of his evangelical tone, his felicitous style and the fact that he dropped a bombshell into the holiness world by asserting in his *Path of Perfection* that one should not testify to entire sanctification. His recent publication, *The Pure in Heart*, should be read thoughtfully and discriminatingly by the spiritually mature.

Two other modern scholars have written concerning Wesley's Theology. Harold Lindstrom of Upsala University, Sweden, calls his treatise *Wesley and Sanctification*. Harold Turner of Harvard University, U.S.A. entitles his *The More Excellent Way*. These are works of outstanding importance for the holiness movement. It is impossible for any serious student of scriptural holiness to ignore them.

The Place Of The Bible

In our brief survey of holiness literature there is one book we have omitted to mention. It is the most important book of all. I refer to the Bible. If the holiness people do not show the enthusiasm for holiness literature that they should, there can be no question that the Bible is held in the highest esteem.

"We believe in the plenary inspiration of the Holy Scriptures, by which we understand the sixty-six books of the Old and New Testaments given by divine inspiration, inerrantly revealing the will of God concerning us in all things necessary to our salvation, so that whatever is not contained therein is not to be enjoined as an article of faith."

So runs the Manual of the Church of the Nazarene. The Articles of Faith of the Calvary Holiness Church are at one with it:

"We believe that the Scriptures of the Old and New Testaments are fully inspired of God, and are the only and sufficient rule of faith and conduct."

The findings of Higher Criticism have made little impact in holiness circles, except to arouse indignation and vociferous opposition, Nevertheless, it is of some interest in this mid-century review to note that after careful scrutiny by competent higher and lower critics, the main texts on which the doctrine of scriptural holiness is based are recognized as being well authenticated. Dr. Sangster devotes a whole chapter in his Path to Perfection to an examination of the thirty main texts on which Wesley built his teaching, and finishes with the verdict that "the stones stand." [3]

Not only is the inviolability of Wesley's texts recognized, but Sangster goes on to say, "A modern scholar like Dr. Flew can conduct an independent survey of the biblical evidence for this doctrines and find it more extensive in certain directions than Wesley supposed, while Dr. Vincent Taylor, writing still more recently and with particular heed to New Testament exegesis, says, 'Beyond doubt the New Testament teaches the absolute necessity of ethical and spiritual perfection... It would, indeed, be difficult to find any important doctrinal theme which is more broadly based or more urgently presented." [4]

Dr. Turner devotes close on a hundred pages of his thesis to an examination of the biblical basis of the Wesleyan doctrine of entire sanctification and arrives at the conclusion that Wesley's claim to being "Scriptural" can be validated. [5]

The term "Scriptural Holiness," beloved of the holiness groups, is therefore a justifiable one, and they can say with Wesley, "If we are fanatics we have become such by reading the Bible.' [6]

Before we pass on to consider the doctrine in some detail, a word should be said. about the method of biblical exegesis in holiness circles.

Even friends of Wesley have to admit that he was inclined to use the Bible as an arsenal of proof texts rather than to deal with a text in its context and historical setting. This method is still largely followed in the holiness groups. It should, however, be pointed out that it is not without some scriptural warrant. (See Matt. 2:15; 26:31; John 19:36; 1 Cor. 9:9, etc..) Nevertheless, it calls for a degree of

insight and inspiration which is not the common lot of man if it is not to lead to "proving" what is manifestly untenable. It is much more satisfactory to take a passage when seeking to make a point, and to relate a text to its context. Such books as Steele's Half-Hours with St. Paul, Hill's Romans and Sanctification and Drysdale's Holiness in the Parables, though not free from special pleading, are sincere attempts to bring out the meaning of consecutive portions of God's Word, and Dr. Turner's impartial weighing of the words of Scripture, with due reference to their literary and historical context, in his recent book, The More Excellent Way, sets a pattern for all who would follow him in the realm of holiness apologetics.

* * * * *

01 -- ENTIRE SANCTIFICATION DEFINED

Having cleared the ground, let us now proceed to consider the usual presentation of holiness among holiness groups.

A Modern Emphasis

Recent books begin with the holiness of God as the basis and pledge of holiness for His children. "While holiness is the unique quality of the God Who is wholly distinct from His creatures, it is equally true that it is communicable," writes Harold Turner. [7] Baines Atkinson also stresses this point: "It is because God is holy that He redeems. He must share His holiness with His people. The former point, the moral excellence of God, and this point, the fact that God's holiness is contagious, together manifest what is the basis of the evangelical message of holiness in Scripture, namely that God's very nature, His moral excellence, is shared with, given to the believer." [8] J. H. J. Barker begins his book in the same way: "We have seen from the above paragraphs that the foundation and source of all holiness is in the very nature of God. We have also noted the remarkable fact that this holiness is transmissible. Look at Exodus 31:13. 'I am the Lord that doth sanctify you.' A holy God promises to make His people holy." [9]

Two Works Of Grace

This modern emphasis is to be welcomed. Not that this note is absent in the older expositors. But the classic presentation is to begin with the need of man. This is recognized as twofold. He is sinful by birth, and a sinner by practice. Dr; Jessop, after a brief review of holiness terminology, opens his Foundations of Doctrine with "Humanity has problems many and various, but its cardinal problem is the fact of human sin." He goes on to say that "according to the plain teaching of the Word of God, the nature of sin is twofold, being first an inward defilement from which acts of transgression spring; then an act of transgression having its source in the evil nature within." [10]

For this twofold need, God has provided a twofold remedy: regeneration for the sinner, and entire sanctification for the believer. Hence, among the holiness groups the gospel is preached with a twofold emphasis.

In this, the holiness people are faithful children of Wesley, whom they are glad to own as their spiritual sire. "By justification we are saved from the guilt of sin, and restored to the favour of God;" taught Wesley, "by sanctification we are saved from the power and root of sin, and restored to the image of God." [11]

At one time, there was some divergence of opinion in holiness circles as to whether salvation was received in four steps or two main stages. This was due to the teaching of Reader Harris and the Pentecostal League of Prayer. The famous Q.C. wrote a booklet entitled Four-fold Salvation, Preliminary, Partial, Perfect and Progressive. All competent holiness teachers would heartily endorse the assertion that Christian Perfection leads on to a developing and maturing Christian life, but what of the first two divisions? Around these the controversy raged.

Let the Q.C. state his case. "Take the verse: 'Except ye be converted, and become as little children, ye shall in no wise enter the Kingdom of Heaven.' The Greek word translated 'converted' is never used to describe the experience of the new birth. It is a word that only means 'turned' and does not even mean 'turned round.' Accordingly in the Revised Version the word 'turned' is substituted. 'Turn and become as little children.' The word 'and' is, as we know, a copulative conjunction, connecting two different subjects. In this case it connects the preliminary experience of turning from sin with that of 'becoming little children' -- that is, being born again. [12]

I must confess that I do not find the exegesis convincing, but Mr. Harris is not without expositors who would agree with him that there is some reference, even if only an oblique one, to the new birth in the phrase, "become as little children."

But it is plain that in drawing a distinction between conversion and the new birth, Mr. Harris is speaking from his own experience, not expounding a fine distinction which is the fruit of scholarly research.

It should be stated here that almost all the teachers of scriptural holiness are practical theologians. Their teaching is colored by their own experience of grace and that of their associates. This is true of Wesley and all his successors. Dr. Daniel Steele, though one time Professor of Didactic Theology of the Boston University, does not hesitate to exchange academic detachment for forthright testimony to the blessing of entire sanctification. [13] Almost all the authors quoted above add testimony to teaching, and their teaching is colored by what they have believed and known. And this is surely as it should be for those who take the New Testament as their guide, written as it is by men who "have seen and heard" (Acts 4:20):

So the Q.C. lays aside his barrister's gown to mount the witness box: "When conscious that I was a sinner because an unbeliever, I turned from agnosticism and unbelief, I was converted in the Scriptural sense; but I was not born again. Then there stepped in a religious teachers who assured me that conversion was regeneration. I was ignorant enough to believe him, and great was my trouble in consequence, as I found that my experience did not in any way answer to the Bible definitions of the new birth. I was really in the condition of 'preliminary salvation.' I had asked God to forgive me my sins, and thought that was all. My aim was to escape hell. I had been taught that the great object of redemption was that we should not go to hell. I have since learned that hell is a secondary matter altogether; for hell is caused by sin; and when we get rid of sin, we get rid of hell... I remained in this stage for long trying to persuade myself that I was born again, trying to twist the Word of God to suit my experience, trying in fact to believe I was what I was not."

Mr. Harris then asserts that "John Wesley had a very similar experience. In a recent edition of his life there is a most instructive account of how he was born again four years after his conversion. Many others have had exactly the same experience."

I do not know to what edition of Wesley's life Mr. Harris was referring, but Lindstrom makes it clear that Wesley believed that one "in first repentance," that is, one who "fears God and works righteousness" was accepted by God, even before he had received the new birth. He was regarded as having "the faith of a servant," whereas the born again believer has "the faith of a son." [14] There can be no question that Wesley passed through this experience himself.

The experience of Wesley and Harris is similar but not the same. Wesley is referring to one under conviction, steadfastly seeking reconciliation with God, whereas Harris already believed he was forgiven, but lacked the positive regenerating work of the Holy Spirit. Nevertheless their testimonies unite in warning us about being too dogmatic with souls seeking God's saving grace. In common with most in the holiness groups, I believe that conversion, justification and regeneration are but different aspects of the same work, but who dare dictate to the Spirit of grace by what stages it may be received? It is the duty of the preacher of the Gospel to point to the goal and to proclaim the promises, and then to trust the Holy Spirit to bring the seeker in by His own route.

It should be stated before leaving this subject that Reader Harris regarded conversion and regeneration as two grades in the first work of grace and in a different category from the experience of entire sanctification. In a recent letter which I have received from his daughter, Mrs. Howard Hooker, she writes (4/10/54): "I would say that, today, the League of Prayer is emphasizing the two great stages of the work of the Holy Spirit, as it did at its very commencement -- the new birth and the fulness of the Spirit."

Cleansing From Sin

We pass on now to consider the second work of grace.

In its negative aspect, all within the holiness groups unite in testifying that it means the cleansing away of indwelling sin.

In his sermon on Christian Perfection, Wesley sums up the characteristic of those in this experience in the following words: "It remains, then, that Christians are saved in this world from all sin, from all unrighteousness; that they are now in such a sense perfect, as not to commit sin, and to be freed from evil thoughts and evil tempers."

Emphasizing purification in contradistinction to repression Daniel Steele declares: "We have diligently sought in both the Old and New Testaments for exhortations to seek the repression of sin. The uniform command is to put away sin, to purify the heart, to purge out the old leaven, and to seek to be sanctified throughout spirit, soul and body. Repressive power is nowhere ascribed to the blood of Christ, but rather purifying efficacy." [15]

"The great hindrance in the hearts of God's children to the power of the Holy Ghost," says Commissioner Brengle, "is inbred sin -- that dark, defiant, evil something within that struggles for mastery of the soul, and will not submit to be meek and lowly and patient and forbearing and holy as was Jesus; and when the Holy Spirit comes, His first work is to sweep away that something, that carnal principle, and make free and clean all the channels of the soul." [16]

Paget Wilkes deals in some detail with the way entire sanctification affects the faculties. "Here is the nature of true sanctification," he declares. "There has to be a cleansing of dross from the desires of our soul. Our conscience can be cleansed from dead works (Heb. 9:14). Our will can be crucified with Christ (Gal. 2:20). Our worldly and carnal desires too can be nailed to the Cross (Gal. 5:24)." [17]

J. D. Drysdale follows on the same lines. "The destructive principle is to be rooted out: and love to God and man is to be implanted in its place. This is the Christian's privilege: God has promised to purify our hearts by faith: and as sin has reigned unto death, even so shall grace reign through righteousness unto eternal life; that here we are to be delivered out of the hands of all our enemies, that we might serve Him without fear, in holiness and righteousness before Him, all the days of our life." [18]

With these words of Mr. Drysdale we pass from the negative side of entire sanctification to the positive. "The destructive principle is to be rooted out," he states, "and love to God and man is to be implanted in its place."

Perfect Love

Love to God and man! This is the quintessence of Christian holiness. Our Lord summed up the primary duty of man in terms of love: "Thou shalt love the Lord thy God... Thou shalt love thy neighbor... There is none other commandment greater than these" (Mark 12:29-31). Paul declared that all pretensions to spirituality were vanity without it. "... without love, I am nothing" (1 Cor. 13:2). John sees the Christian ideal in terms of "love made perfect" (1 John 4:17-18).

As the faithful pupil of the "one Book," Wesley declares: "By perfection I mean the humble, gentle, patient love of God and our neighbor, ruling our tempers, words and actions." [19]

Commissioner Brengle describes the effect of the incoming of the sanctifying Spirit in these memorable words: "I walked out over Boston Commons before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus and I loved Him till it seemed my heart would break with love. I was filled with love for all His creatures. I heard the little sparrows chattering; I loved them. I saw a little worm wriggling across my path; I stepped over it: I did not want to hurt any living thing. I loved the dogs, I loved the horses, I loved the little urchins on the streets, I loved the strangers who hurried past me, I loved the heathen -- I loved the whole world." [20]

The Fruit Of The Spirit

This hall mark of true sanctity, love to God and man, is the outcome of the fulness of the Spirit. Among the holiness groups, the fulness of the Spirit is regarded as another aspect of the work of entire sanctification. Whether this is warranted by Scripture, we shall discuss later. It, therefore, follows that the sanctified life is one in which the fruit of the Spirit is brought forth. Not only love, but joy, peace, longsuffering, gentleness, goodness, faith, meekness and temperance are manifest in the life cleansed and indwelt by the Spirit of God. Imago Dei -- the image of God -- is renewed in the sanctified heart. [21]

Power For Service

The Spirit not only enriches with His grace, but also endues with power and equips for service. "Ye shall receive power, after that the Holy Spirit is come upon you;" promised Jesus, "and ye shall be witnesses unto Me" (Acts 1:8).

"That was the need of the apostles," says Reader Harris. "They needed this Pentecostal Baptism. They needed the sin and fear burnt out, and the love and power burnt in... With the supply of this need, came marvelous results... What mighty power came into those men's hearts and lives! They witnessed in Jerusalem to high and low, to rich and poor, and the salvation of Jesus Christ spread -- as the fire of the Holy Ghost always does spread -- throughout all Judaea and Samaria." [22]

"The gift of the Spirit is the gift of power," asserts Samuel Chadwick, "and the lack of power is due to the absence of His indwelling fulness." [23]

"This sanctifying Spirit imparts power," cries Dr. A. M. Hills. "'Ye shall receive power, after that the Holy Ghost is come upon you' (Acts 1:8). 'Strengthened with all power through His Spirit in the inward man' (Eph. 3:16). This is what makes weak, ineffective Christians to become giants. This is the blessing that enables ordinary people to do exploits, and bring things to pass for God. This Pentecostal blessing makes Christians and Churches victorious over the world, and mighty to the pulling down of the strongholds of Satan." [24]

Entire Consecration

The cleansing of the heart from sin and the impartation of power by the Holy Spirit lead to a life completely identified with the will of God. The idea of consecration is implicit in both the Hebrew (qadosh) and Greek (hagios) words for "holy." Consecration and sanctification are not identical, or rather not in the full New Testament usage. But the former is always included in the latter:

**"Breathe on me, Breath of God,
Until my heart is pure,
Until with Thee I will one will
To do and to endure."**

Heart purity always issues in and is maintained by a glad embracing of the Father's will, whatever it may be.

Brenle dictated these moving words to his wife during one of his most serious illnesses: "I think there is a noble majesty in pain. It is pleasure strung to concert pitch. A great musician can discover harmonies where an ordinary fellow would hear only discords: and I seem to sense that there is, somehow or somewhere, to be discovered a great harmony in pain." [25]

Harmony in pain! Dictated from a sick bed! A philosopher in reflective mood can pen such thoughts in his study, but only a saint can dictate them from a bed of weakness and pain. Sanctification enables us to kiss the will of God whatever mask it wears.

But let us not think of the sanctified life as made up of mountains of transfiguration and moments of heroism. It is a life consecrated to God in the common place. As Oswald Chambers puts it: "The real life of the saint on this earth, and the life that is the most glorifying to Jesus, is the life that steadfastly goes on through common days and common ways, with no mountain top experiences... Walking and not fainting is the life that glorifies God and satisfies the heart of Jesus

to the full -- the plain, daylight life, unmarked, unknown; only occasionally, if ever, does the marvel of it break on other people." [26]

And just to assure us that Brengle was a real human being living for God in the common place, we have it on his own authority that he was accepted by his fiancée's sister as her prospective brother-in-law because, although a holiness preacher, he had a twinkle in his eye! [27]

Social Service

While our feet are very firmly on earth, something ought to be said before leaving this section on the outworking of holiness in service to the community. We began by recognizing that love to God and man is the sine qua non of holiness. Has this given the holiness people a social conscience?

Baines Atkinson has no doubt in his mind about the importance of such a question and devotes a whole chapter of his book to "Holiness as a Social, Ethical and Practical Ideal." He begins it with: "Our concern is to state that social welfare is inseparably linked to the Bible message of holiness. When holiness is defined as Perfect Love, and further defined by Wesley as 'love of God and our neighbor', it follows logically that it includes a social gospel. So Methodism had considerable influence on the social life of England in the eighteenth century and after." [28]

It must be admitted that the holiness groups have not conspicuously followed Wesley in this respect. There are two main reasons. One is the fear that churches which emphasize the social gospel lose the evangelical note, and the other is the conviction that the best contribution that a Christian can make to the uplifting of mankind is by winning individuals for Christ.

Brengle voices the mistrust of the bulk of the holiness people for anything other than "spiritual" activities: "There are political-reform Christs, who forget their Father's business in an all-absorbing effort to be elected, or elect, a ruler over this world; who travel halfway across the continent to deliver a speech on prohibition or women's rights, while a hundred thousand sinners are going to hell at home." [29]

But William Arthur sees things in another light. "Have not those who see and feel the importance of first seeking the regeneration of individuals, too often insufficiently studied the application of Christianity to social evils... Fearful social evils may co-exist with a state of society wherein many are holy, and all have a large amount of Christian light. The most disgusting slave-system, base usages fostering intemperance, alienation of class from class in feeling and interest, systematic frauds in commerce, neglect of workmen by masters, neglect of children by their own parents, whole classes living by sin, usages checking marriage and encouraging licentiousness, human dwellings which make the idea of home odious and the existence of modesty impossible, are but specimens of the evils which may be left age after age, cursing a people among whom Christianity is the recognized

standard of society. To be indifferent to these things is as unfaithful to Christian morals on the one hand, as hoping to remedy them, without spreading practical holiness among individuals, is astray from the truth on the other." [30]

These are words over which to ponder -- and to pray.

It is not suggested that the holiness groups are callously indifferent to the evils of society. And their support of missionary work puts many larger churches to shame. But here is a challenge to be faced. Even if it is felt that social work should be done by those who feel it to be their calling, they should be able to reckon on the intelligent and sympathetic support of those filled with the love of God. And on the part of all the Spirit-filled there should be a readiness to minister to the need of humanity wherever it is brought to their notice.

Commenting on the parable of the Good Samaritan, J. D. Drysdale, who had a commendable awareness of social obligations, writes: "Jesus said, 'Go, and do thou likewise...' No human being, whatever his age, rank, or circumstances, is exonerated from the fulfillment of the duty here recommended. And, though the rich are enabled and required to do much, let not the poor imagine they are to do nothing Silver and gold they have not, but they have hearts to feet for and hands to help their suffering fellow-creatures. A thousand little acts of kindness are in their power; prompt assistance where personal exertion is necessary, and friendly sympathy with their afflicted neighbors, will prove that Christian love is shed abroad in their hearts." [31]

In like manner, the Church of the Nazarene enjoins upon its members that they should be "seeking to do good to the bodies and souls of men; feeding the hungry, clothing the naked, visiting the sick and imprisoned, and ministering to the needy as opportunity and ability are given." [32]

It should ever be borne in mind that Jesus of Nazareth was not only anointed with the Holy Spirit and with power, but that He went about doing good (Acts 10:38).

* * * * *

02 -- THE WAY IN

Having surveyed the main elements in the experience of entire sanctifications we now move on to consider how it is received.

Wesley's great contribution to Christian Theology was his insistence that it is instantaneously received. In his Brief Thoughts on Christian Perfection he states: "As to the manner, I believe this perfection is always wrought in the soul by a simple act of faith: consequently, in an instant." [33]

But this statement needs qualifying if we are to understand it aright. Indeed, he hastens to qualify it with the words: "But I believe in a gradual work both preceding and following that instant." [34]

Lindstrom sets forth the teaching of Wesley in this respect in the following words: "After a gradual development in sanctification the Christian life will attain fruition in complete sanctification or Christian perfection. This is thought to supervene in a moment, bestowed on man by sanctifying faith. As compared with justification and the new birth, complete sanctification constitutes a higher stage in the new life... After the attainment of such perfection, which Wesley thinks may happen even in this life, he envisages further development. 'There is,' he says, 'no perfection of degrees. There is no perfection which does not admit of continual increase.' However far a Christian may advance in sanctification 'he hath still need to grow in grace, and daily to advance in the knowledge and love of God his Saviour.' The gradual development, then, still continues. It is conceived primarily as further growth in love on the plane of entire sanctification." [35]

The Preliminary Process

We shall consider the significance of the gradual development after entire sanctification later. A word should be said about the gradual work which precedes the crisis.

This is clearly recognized by holiness teachers, but it might be questioned whether sufficient attention is given to it. There is such a concern lest the truth of instantaneous sanctification should be obscured, that the process of development leading up to the crisis is often overlooked.

It must be admitted that Wesley urged his preachers to stress that entire sanctification was "receivable by faith now," and that he speaks of those who received it within a day of justification. [36] But always it was in the context of gradual development which should cover the period between justification and sanctification.

Dr. Turner gives the following extract from his sermon on "The Scripture Way of Salvation": "From the time of our being born again the gradual work of sanctification takes place... It is thus that we wait for entire sanctification; for full salvation from all our sins -- from pride, self-will, anger, unbelief... But does God work this great work in the soul gradually or instantaneously? Perhaps it may be gradually wrought in some... but it is infinitely desirable... that it should be done instantaneously... and so He generally does;... look for it then every day... every moment... If you seek by faith, you may expect it... now." [37]

Here is the clear ringing note of faith, bringing with it instantaneous sanctification, but it is preceded by emphasis on the gradual work. And in the same sermon he states: "It is incumbent on all that are justified to be zealous of good

works. And these are so necessary, that if a man willingly neglect them, he cannot reasonably expect that he shall ever be sanctified."

Do we hustle souls into a profession of holiness before they are sufficiently enlightened and prepared to take the step of faith?

J. G. Govan warns us that "though sanctification is instantaneous in reception, it is gradual in preparation. Sometimes people are forced unnecessarily to make a profession before they are ready for it. So we find a great deal of spurious professions of holiness amongst Christians, and when the test comes they 'lose the blessing' and this becomes a hindrance to their getting a real experience later on." [38]

Mr. Drysdale expresses his distrust of high pressure methods to induce decision: "Much of the so-called back-sliding is due to the fact that there has been no real penitence, no brokenness, no reckless abandonment to Jesus Christ on the part of the so-called seeker. Christ's unalterable word to everyone who would be His disciple is: 'If any man come to Me... let him sit down and count the cost.'" [39]

The seeker for blessing must know what is involved in the transaction and must be prepared by the Spirit to make it.

The problem is how to keep the new convert eager for the fulness, pressing on in obedience and regular in his attendance at the means of grace until the great moment comes when he is enabled "in all the confidence of faith" to "take the blessing now." There is such a tendency to claim it prematurely or to sit back and postpone the decision indefinitely. This is where the holiness teacher must seek "wisdom from above." As a suggestion, such texts as "Blessed are they which do hunger and thirst after righteousness for they shall be filled" (Matt. 5:6) should be brought to the attention of the seeker before he is introduced to such as "Ask, and it shall be given you" (Luke 11:9). But it is impossible to generalize. Wesley did not doubt that entire sanctification could be received the day after justification. We cannot put a time limit on the workings of the Spirit. All we can do is to try to make certain that "the day of Pentecost is fully come" in the experience of the seeker, [40] and that all the conditions are fulfilled.

The Instantaneous Work

What are the conditions of instantaneous sanctification?

1. Use of the Means of Grace. Wesley recommended those moving on to the crisis to engage in "public prayer, private prayer, receiving the Lord's Supper, searching the Scriptures by hearing, reading or meditating on the Word, and also 'using such a measure of fasting or abstinence as our bodily health allows.' They should also perform works of mercy towards their neighbors, with regard both to his body and his soul. All this was regarded as a kind of active waiting for

sanctifying faith. It was faith and faith alone that brought the actual experience. The obedience in good works was regarded as being 'conditionally' and 'remotely' necessary to entire sanctification, whereas faith was regarded as being 'immediately' and 'directly' necessary." [41]

2. Repentance. Wesley also taught repentance as a condition of entire sanctification. "Born again Christians need to repent of the continual presence of sin in them, although it is no longer supreme. Nature and grace, i.e. the flesh and the spirit, are still at war in them. This second repentance involves an awareness of remaining sin and of one's utter inability to do good on the basis of one's own resources or to deliver oneself by one's own strength from sin and guilt. Unlike the first repentance which precedes justification, this consciousness of sin is accompanied by a consciousness of acceptance with God. Although even the believer deserves only damnation, he is nevertheless redeemed from it because of the atonement. The fruits of this repentance are seen in the obedience unto good works mentioned above." [42]

The note of repentance as a condition of the blessing of Scriptural holiness is sadly lacking in holiness circles today. Little mention is made of it in the holiness literature under review, though the idea is sometimes present under another term. But both Paget Wilkes and Samuel Chadwick do make explicit mention of it as one of the conditions of receiving entire sanctification.

In his Sanctification Paget Wilkes states: "I am persuaded that not a few who are seeking an inward cleansing and a baptism of the Holy Ghost are unable to exercise the faith that receives, because of unrepented sin. Yes, a plain, simple, practical repentance is what God requires. That letter has to be written; that check despatched; the one who has wronged you, forgiven; the hidden sin confessed to the party concerned. This is how the Spirit is convicting and directing some. You, maybe, are trying to understand the theory of sanctification and the doctrine of the higher life. The Lord just now wants you to attend to the practical things of the lower one... As I look back on my own life, how vividly do those times of repentance stand out in my mind." [43]

Samuel Chadwick has similar words: "There is a repentance of believers as well as of sinners. When men begin to pray for the blessing of Pentecost the answer begins in conviction of sin. The things of which we are convicted... are not transgressions of the law, but sins of the spirit. The things of which the believer is convicted, are not in themselves sinful, but they are kept in disobedience to God's will. Things not surrendered, indulgences retained against light, possessions held for selfish ends -- those must all be surrendered to the supreme authority of Christ. For until He is exalted, crowned, glorified, there can be no Pentecost." [44]

Dr. Carradine in his testimony at the end of his book, *The Better Way*, covers similar ground, though he does not use the word "repentance". [45]

The point for us to take to heart is that, whether we use the word "repentance" or not, it is essential that any controversy between our souls and God should be settled before we can enter into the experience of Christian perfection.

3. Consecration. The third condition is consecration. "Total and irreversible self-abandonment is the indispensable condition of that oneness with Christ, that harmony with God, which, in Scriptural phrase, is called perfect love. This must be the language of the lips and the sincere meaning of the heart:

"Take my soul and body's powers;
Take my memory, mind and will,
All my goods and all my hours,
All I know and all I feel,
All I think or speak or do;
Take my heart -- but make it new." [46]

So writes Dr. Steele and J. A. Wood confirms it: "Make an entire consecration of yourself to God... Search and surrender, and re-search and surrender again, until you get every vestige of self upon the altar of consecration. There is no sanctification without entire consecration." [47]

This strain runs through all holiness preaching and literature. There is, however, a dissentient voice: that of Paget Wilkes. Let us hear him state his objection: "When can we enter the land of rest from inbred sin and receive the abiding Comforter within our hearts?" he asks, and then replies: "To this question there is but one answer. Now... We make this reply simply because the sole condition on our part is faith. If then it is by faith, and not by consecration and faith, much less by consecration alone, it must be now. In this connection, I want to quote from John Wesley... 'Look for it,' he said, 'every day, every hour, every moment; why not this hour, this moment? Certainly you may look for it now, if you believe it is by faith: and by this token you may safely know whether you seek it by faith or works. If by works, you want something to be done first, before you will believe; you think, I must first obey or do thus and thus; then you are seeking it by works unto this day...' [48]

The quotation from Wesley is interesting. But in our brief consideration of Wesley's teaching we have seen that he taught instantaneous sanctification by faith as supervening a gradual process which led up to it and followed in the wake of it; Wesley's teaching concerning repentance of believers, with its fruit of good works, is very near to the teaching of entire consecration as a condition for entire sanctification, if it is not, indeed, actually identical with it.

Nor is there the difference between Mr. Wilkes's teaching and that of his holiness brethren that there appears on the surface. He made it clear that he had in mind no "cheap and easy believism." [49]

He gave as the conditions under which a living, effective faith can operate, "earnest desire," "conviction," "enlightenment," "repentance" and "humility." [50] He insisted that consecration was rather the result of the blessing of holiness, than a cause or a condition of receiving it. But, though it was not a condition, it must be the objective of the seeker of entire sanctification. "If the blessing we get does not lead to this," he says, , we are following mere will-o'-the-wisps." [51]

Why, then, did this much-used holiness preacher hold out so strongly for this particular presentation of the way into blessing? This is the reason he gives: "As I have moved about the country I have met many, very many, who have long been struggling to inherit the blessing through absolute surrender and wholehearted consecration. In utter despair and weariness of spirit they have come to me confessing that they were nothing bettered, but rather growing worse. What a joy it has been to proclaim the way of faith and show them that, instead of consecration, the Lord is asking of them a humble, lowly confession of sin, and bidding them tell Him of the 'I won't', the 'I can't' and the 'I don't believe', that they find in their heart; how often I have seen it, when with tears and lowliness of spirit they have gone down to the bottom and brought to Christ -- none of their goodness and earnest desire -- but only the sin, the fear, the unbelief, the unwillingness, rebellion and every evil thing within, confessed it all to Him, and then triumphantly stood upon the promise, that if they have done their part, He has done His; how often, I say, I have seen fulness of assurance and joy well up in the soul and overflow in sweetness and light to all around." [52]

Once again it is brought home to us that the holiness teachers are practical theologians. Theirs is the theology of experience, their own and their associates. But no one can deny that there is a real truth in this teaching, and a real place for it in the presentation of entire sanctification. Entire consecration is both a condition and a result of entire sanctification. Paget Wilkes points out that Romans XII, beginning, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice..." comes after Romans VI-VIII, which deal with deliverance from sin and the fulness of the Spirit. (Even so, in Romans VI:13 we are commanded to "yield ourselves unto God," and in verse 19 to yield "our members servants to righteousness unto holiness.") And since by consecration Mr. Wilkes means a cleansed, delivered and unified life, an integrated personality, placed at God's disposal, we are bound to agree that this is the result of entire sanctification -- the entire devotement referred to in our quotation from the Nazarene Manual. But as this must be envisaged as the goal of our quest for entire sanctification, and the seeking soul must realize its reasonableness, to use Mr. Wilkes's own phrase, [53] it is right to speak of entire consecration, a full surrender of the will on our part, which God will implement and make effective by the cleansing and enduement of the Spirit, as one of the conditions of the blessing.

4. Faith. We now come to the fourth condition, what Wesley calls the "immediate" and "direct" condition. His insistence on faith as the condition of instantaneous sanctification is everywhere to be found, especially in his maturer

writings. "O insist everything on full redemption, receivable by faith alone! ,Consequently to be looked for now... Press the instantaneous blessing..." [54] He wrote in the same vein to Freeborn Garrettson in 1785: "The more explicitly and strongly you press all believers to aspire after full sanctification, as attainable now by simple faith, the more the whole work of God will prosper."

Harold Lindstrom sums up Wesley's teaching concerning the aspects of sanctifying faith in the following words: "... the faith by which a man partakes of complete sanctification implies conviction of God's promise and power to redeem him from all sin and perfect him in love and of His power and willingness to do this without delay, to do it now. To this is added the conviction that God actually does do it." [55]

That brief summary of sanctifying faith would find endorsement everywhere amongst the holiness groups today. It would be possible to take up any of the books enumerated at the beginning of this lecture and find a similar view. One is spoiled for choice in illustrating this point. But perhaps we could do no better than listen to the faith-inspiring questions which J. A. Wood recommends the questing soul to ask himself:

"Do I believe that God is able to sanctify me? Do I believe that He is willing to sanctify me? Do I believe that He has promised to sanctify me? Do I believe that having promised, He is able and willing to do it now, on condition of my faith?

Do I then, seeing all this, believe that He now will do it? -- now, this moment?

Am I now committing all, and trusting in Christ?

If you are, it is done. O that God may aid your trembling faith and give you purity this moment!" [56]

5. Testimony. Having believed, it is the firm conviction of the holiness groups that testimony should be given to the faithfulness of God to keep His Word. "Faithful is He that calleth you, Who also will do it." We shall give some consideration to the deprecation of this practice by Dr. Flew and Dr. Sangster before the close of the lecture. But at this point, we prefer to ask J. H. J. Barker to sum up the conviction of the holiness people in this respect:

"This principle of open confession must be insistently applied to the doctrine we are considering. Open confession must be made clearly if we are to get into the blessing of Full Salvation... It is absolutely essential that we should immediately and clearly testify to it on reception... From the writer's own experience as well as from the case of Fletcher of Madely... it is clear that for the continued enjoyment of the blessing of Full Salvation it is necessary to continue to testify to it, or else the blessing will be lost. The reasons for this are at least twofold. Firstly, no divine blessing given to man is solely for his own enjoyment...

Secondly, for one who has experienced a definite work of God in the heart to keep silence is in effect robbing God of His glory." [57]

Our Lord makes it clear that there is the divine side to confession as well as the human. "Whosoever therefore shall confess Me before men, him will I confess also before My Father which is in heaven" (Matt. 10:32). He bears witness to those who fearlessly confess Him, not only in the court of heaven, but also in the sanctuary of their own hearts. In support of this Wesley quotes 1 Cor. 2:12: "We have received, not the spirit that is of the world, but the Spirit which is of God; that we may know the things which are freely given us of God." On this he comments: "Now surely sanctification is one of 'the things which are freely given us of God.' And no possible reason can be assigned why this should be excepted, when the apostle says, 'we received the Spirit' for this very end, 'that we may know the things which are' thus 'freely given us.'" [58]

We can know that the sanctifying Spirit has filled us, even as we can know, by His inward witness, that we are the children of God.

Subsequent Development

These, then, are the conditions for entering into entire sanctification. But let us not forget that it is followed by a deepening and developing work. Thomas Cook declares: "The Scriptures always discriminate between purity of heart and ripeness and fulness of Christian virtues. The one is the work wrought within us in a moment by the omnipotent power of the sanctifying Spirit, and the other a natural process involving culture and discipline. Purity has reference to kind or quality, but maturity has respect to degree or quantity... Holiness is both a gift and a process, and as such is both instantaneous and gradual." [59]

We must press on from purity to maturity. In 1 John 2:12-14 reference is made to three classes: "little children" whose "sins are forgiven"; "young men" who "have overcome the wicked one "; and "fathers" who "have known Him Who is from the beginning." In these Wesley, and others, see respectively, Christians in the experience of justification, the entirely sanctified and the mature. [60] We should advance from the initial experience of sins forgiven into the decisive victory of deliverance from indwelling sin and then on to mature spiritual fatherhood. There is nothing static in the Christian life; at every stage the key word is "Onward!"

The newly sanctified soul must not assume that all that is now necessary is to rest in the experience received. He has been stripped of the sin which does so easily beset, but the goal is still future (Heb. 12:1-2). There is a fuller perfection beyond that which has been received. (See Phil. 3:12-15). On the other hand, he must not think there is anything amiss with his experience if he finds himself inferior to his more mature brethren. It was not without reason that Paul described the inwrought virtues of the Spirit as fruit. The bud precedes the blossom, and the

blossom the minute fruit which develops amid alternating sunshine and rain into the luscious apple or pear or grape.

The heart can be cleansed in a moment of time, but there is limitless scope in the disciplining of body, mind and emotion.

We enter the Canaan of holiness in an instant, but its broad acres and lofty uplands call and challenge us to a lifetime of exploration and conquest. The largest room in the world is the "room for improvement."

As Orton Wiley puts it: "When we speak of perfect love, we have reference solely to its quality as being unmixed with sin, and never to its degree or quantity. As to the latter, the Scriptures teach that love, and all the graces of the Spirit, are to increase and abound more and more." [61]

"Yea, and when ye have attained a measure of perfect love," says Wesley, "when God has circumcised your hearts, and enabled you to love Him with all your heart and with all your soul, think not of resting there. That is impossible. You cannot stand still: you must either rise or fall: rise higher or fall lower. Therefore the voice of God to the children of Israel, to the children of God, is, 'Go forward!' 'Forgetting the things that are behind and reaching forward unto those that are before, press on to the mark, for the prize of your high calling of God in Christ Jesus!' [62]

* * * * *

03 -- THE BAPTISM OF THE SPIRIT

We have now reviewed the main features of holiness teaching among the holiness groups of Britain, and we have seen that, broadly speaking, it bears the deep impress of John Wesley and his successors. In our review we have noted some items for further discussion, and it now behoves us to give some attention to such matters.

Other Views

Mention has been made that the holiness groups hold that entire sanctification and the baptism with the Holy Spirit are but two aspects of the same experience. This is denied by some Christians.

J. Baines Atkinson prefers to reserve the expression "Baptism of the Spirit" to the gift of the Spirit at regeneration. But he believes "that the fulness of the Spirit" is synonymous with "perfect love" or "entire sanctification." [63] This is only a question of terminology and need not detain us.

But there are other Christian groups who insist that the baptism or fulness of the Spirit is a work distinct from entire sanctification.

I understand that Mrs. Penn Lewis of the Overcomer Testimony taught that entire sanctification precedes the fulness of the Spirit, the former bringing cleansing, and the latter power. This is also the official teaching of the Canadian Holiness Church and of the Pentecostal Holiness Church, one of the largest pentecostal movements in America. In pentecostal circles in this country there is a diversity of opinion, some holding the view just stated, others believing that the fulness of the Spirit may precede entire sanctification or come after it or that the two experiences may be received at the same time.

Smith Wigglesworth, a prominent figure in pentecostal circles, testified to receiving first entire sanctification and then the baptism: "I received the second blessing of sanctification and a clean heart under the teaching of Reader Harris... I claimed the gift of the Holy Spirit by faith as I waited ten days before the Lord. But in Sunderland, in 1907, I knelt before God and had an Acts 2:4 experience. The Holy Spirit came and I spoke with new tongues as did the company in the upper room." [64]

Another well-known pentecostal teacher, Harold Horton, in his book, The Baptism in the Holy Spirit, puts the baptism of the Spirit before sanctification. Referring to the cleansing of the leper in Leviticus 14, he states: "Let that order be particularly noted... First Salvation ('blood'), then immediately the Baptism ('oil'), then Sanctification ('to sanctify him')." [65]

The View Of The Holiness Groups

Before considering these theories, it would be helpful to give some account of the grounds on which the holiness groups hold their view that the baptism of the Holy Spirit is but another aspect of the work of entire sanctification, and that we are sanctified wholly by the baptism with the Holy Spirit, which applies the merits of Christ's atonement to the believing heart.

There is little in Wesley's writings that can be quoted in this respect. He deprecates calling "the second change" whereby we are "saved from all sin and perfected in love." the "receiving of the Holy Ghost," "for," he says, "we receive the Holy Ghost when we are justified." But in their manual of his teaching, entitled Scriptural Holiness as taught by John Wesley, Page and Brash state that in his writings" there is no trace of the doctrine of the baptism of the Spirit as a blessing distinct from that of perfect love." [66] And in his notes of the New Testament, Wesley makes this comment on Matt. 3:11, "He shall baptize you with the Holy Ghost and with fire:' He shall fill you with the Holy Ghost inflaming your hearts with that fire of love which many waters cannot quench." [67]

Although all the authorities quoted at the beginning of this lecture make it clear that they believe the baptism with the Spirit and entire sanctification to be one and the same work of grace, none of them, with the exception of H. E. Brockett and one or two others deem it necessary to go into any detailed exposition of the connection between the two. The case to be stated is briefly this:

When John the Baptist announced the coming of Jesus, he declared that among other things He would "baptize with the Holy Spirit and with fire" (Matt. 3:11). It is clear that this was a reference to Malachi 3:1-3: "Behold, I will send my messenger, and he shall prepare the way before Me: and the Lord Whom ye seek, shall suddenly come to His temple, even the messenger of the covenant, whom ye delight in: behold, He shall come, saith the Lord of Hosts. But who may abide the day of His coming? and who shall stand when He appeareth? for 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."

Our Lord applies the first part of the first verse to John the Baptist. (See Matt. 10:11 and Luke 7:27. Cf. Mark 1:2). Can there be therefore any reasonable doubt that John was making a direct reference to this passage when he spoke of the baptism with the Holy Spirit and with fire? If not, then it is clear that John envisaged the Spirit's baptism as accomplishing a purifying work in the believer. This is confirmed by the fact that on the day of Pentecost, the day when John's prophecy was fulfilled (see Acts 1:5), tongues of fire sat upon each disciple, and that subsequently, when Peter was likening the baptism of the Spirit received by Cornelius and his household to that experience at Pentecost, he declared: "God gave them the Holy Spirit, even as he did to us, and put no difference between us and them, purifying their hearts by faith" (Acts 15:8, 9).

Samuel Chadwick asserts that "the Scriptural method of sanctification is through the personal work of the Spirit of God," and he quotes as a proof text Romans 8:2: "The law of the Spirit of life makes us free from the law of sin and death." [68] Certainly, it is in keeping with the broad stream of Christian Theology to recognize the Holy Spirit as the active Agent in making real the redeeming work of Christ in the heart of the believer. In Dr. Hodge's classic expression, He is the "Executive of the Godhead." Our Lord ascribes to Him instruction (John 14:26): the conviction of sin, and of righteousness and of judgment (John 16:8): the guiding into all truth and the glorifying of Himself, i.e. Christ (John 16" 13, 14). Paul describes the Christian virtues as "fruit of the Spirit" (Gal. 5:22, 23) and declares that "we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. 3:18).

In his letter to the Corinthians, he reminds them that they "are washed, sanctified, and justified in the name of the Lord Jesus and by the Spirit of our God"

(1 Cor. 6:11) and in 2 Thess. 2:13 he actually uses the expression, "sanctification of the Spirit." (See also 1 Peter 1:2).

There is therefore sufficient biblical evidence to justify the assertion of the holiness groups that the baptism of the Spirit is a purifying work, and that, since by it believers are filled with the Holy Spirit (see Acts 2:4), Who is the active Agent in our sanctification, it is also a work of entire sanctification.

The Views Compared

If this is so it is difficult to understand how one can be baptized with the Holy Spirit and with fire without being entirely sanctified.

As Maynard James puts it: "Can a Christian's heart be filled with God the Holy Ghost and still retain indwelling sin? As well might we ask if a room can be completely flooded with light and yet have darkness lurking inside. God is light and love; where He reigns there can be neither darkness nor hatred. Therefore the heart that is filled or baptized with the Spirit, must, of necessity, be cleansed from all the darkness and foulness of indwelling sin." [69]

On the other hand, one wonders how it is possible for a person to be entirely sanctified except through the fulness of the Holy Spirit.

We quote Maynard James again, who has devoted a chapter of his book to the topic: "In dealing with the class of testimonies which speak of entire sanctification as being an experience preceding the Baptism of the Spirit, we are faced with an unnecessary emphasis upon the Old Testament meaning of sanctification. Separation was the main idea of sanctification in the Old Testament... But in the New Testament teaching on sanctification, the emphasis is on the deeper moral issues. Take, for instance, our Lord's own prayer for His disciples in John 17:9-19. In it He acknowledges their Old Testament standard of sanctification. He declares twice over: "They are not of the world, even as I am not of the world" (vv. 14, 16). But in spite of the fact that they are not of the world, separated from the world by virtue of their relationship to Himself, Christ proceeds to pray 'that they may be truly sanctified' (v. 19, marginal reading). If in the mind of Christ the idea of sanctification had no deeper significance than that of a separated life, then His prayer for their sanctification was worse than a waste of words -- it was gross tautology. No, the Master knew that in spite of their separated lives, His disciples needed the dynamic of Pentecost to make real the work of entire sanctification in their hearts. For the experience of entire sanctification in the New Testament sense denotes that work of divine grace which, negatively, cleanses the nature from all sin and which, positively, dedicates and fits the life for effective service through the indwelling presence of the Holy Spirit, the Sanctifier." [70]

That last sentence is important for it sums up what the holiness groups have in mind when they speak of entire sanctification. They do not dispute that it is

possible to live a separated life with outward victory over sin before the "second blessing" is received. But entire sanctification to them means not only separation from the world and victory over sin, but entire inward cleansing and divine fulness, the enduement of power from on high (See Eph. 3:16-19).

Perhaps the different views on this subject are partly due to a confusion of terms. It is evident that the holiness groups actually mean the same thing by the experience of entire sanctification and the baptism of the Holy Spirit, and therefore if we really have the one we must have the other. They are just different aspects of the same experience. Others may be thinking of sanctification simply in terms of separation or victory over sin, and their conception of the baptism of the Holy Spirit may be confined to an enduement of power.

Experiences May Differ

It must be admitted that there are those who have testified to receiving a clean heart and then later claiming the baptism with the Holy Spirit. Such was the case of J. G. Govan, the founder of the Faith Mission. "I went down on my knees," he writes, "and prayed, yielding my all to God, and trusting Him to cleanse me there and then. I came out from that meeting and said to my friends 'I have a clean heart; I trusted the Lord, and I know He has done it for me, though I do not feel any different.' When I got home, then I knew the difference. The glory of God flooded my soul, and it has been different ever since, [71] Later, however, he sought power for service: "At that time," he writes, "the Lord put a longing in my heart that I might be endued with power for service. I had some power in speaking, but not what the disciples had -- not this enduement for service. So I definitely trusted the Lord to baptize me with the Holy Ghost, and I could not tell you all the Lord did for me afterwards. I could not tell some of you how the Lord came, and revealed Himself as the God of love and power, in a way that I never thought He could to the soul of man." [72]

Here is a case of an honored servant of God who entered into the fulness of the blessing in two stages. But one wonders if in the blessing of a clean heart he did not actually experience the baptism of the Spirit and later receive an anointing of power for service. Certainly in the "clean heart" experience "the glory of God" not only "flooded his soul," but he was set ablaze for God, fearlessly witnessing, praying and winning souls. Viewing the program of activities of those blessed days, he remarks: "It was God-given strength by the power of the Holy Ghost that enabled us to get through." [73] It should be borne in mind that the holiness groups, while bearing witness to entire sanctification and the baptism of the Spirit as a second work of grace, believe in many subsequent anointings and fillings of the Spirit. "One baptism, but many fillings." (See Acts 2:4; 4:8, 31; 13:9, etc.). All who have claimed the divine fulness could tell of times of melting and breaking and anointing subsequent to the second crisis. Over and over again we have sought and found anointing and equipment for particular acts of service, and it is our confident

expectation that yet greater power and unction await us in the paths of service that lie ahead.

Before we pass on it is worth noticing that the Faith Mission has never crystallized the experience of its founder into a definite tenet. In common with the other holiness groups, it emphasizes the two main works of grace: the new birth and entire sanctification combined with the idea of the Spirit's fulness.

In this there is wisdom. There will always be cases which do not conform to type and it would be most unwise to make them into pattern cases for others to follow. On the other hand, it would be most undiscerning to overlook their existence and not make allowance for them in our scheme of things. Our systematized doctrines indicate the general lines on which the truth should be presented, but, though they are based on sincere interpretations of the Scripture, they must be regarded as to some extent provisional. Life is bigger than language and logic. Exact analysis belongs to the realm of inanimate things. When we deal with living and moving creatures, there is always something that breaks through our definitions and escapes. We can trace the course of a river, but who can exactly describe and analyse the changing moods of its shimmering surface? So we can indicate the broad lines of the experience of full salvation, but we must recognize that the fluidity of human nature and the variety of the Spirit's working are bound to present us with deviations from the usual.

The Initial Evidence

Before leaving the subject of the baptism with the Spirit, a word should be said about the teaching of many in the pentecostal movements that an utterance in an unknown tongue is the authentic evidence that the Spirit's baptism has been received.

This theory is built upon the experience of some who are recorded in the Acts of the Apostles as receiving the baptism of the Spirit accompanied by this phenomenon. Appeal is made to the experience of the apostles and those with them on the Day of Pentecost (Acts 2:1-4), of the household of Cornelius at Caesarea (Acts 10:44-48), and of the twelve disciples at Ephesus (Acts 19:1-7). Unfortunately for this theory, there is no reference to tongues in the two other instances of the bestowal of the Spirit: in the case of the new converts in Samaria (Acts 8:17) and in the case of the Apostle Paul (Acts 9:17-19). Three out of five is not impressive, especially in view of the fact that if in every case of the Spirit's baptism they had spoken with tongues it would not be conclusive evidence that all believers in all ages should do the same. And a further weakness is that on the Day of Pentecost it was an utterance in a known language, for the benefit of the hearers, and in Caesarea and at Ephesus it was probably (though we cannot be sure) an utterance in an unknown tongue, similar to the gift exercised at Corinth. For the type of tongues spoken in today, only the two latter cases can be quoted, and they not with absolute certainty.

Mark 16:17-18 is sometimes quoted by the advocates of this theory: "And these signs shall follow them that believe; in My name shall they cast out demons; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover." The support from this text is slender indeed. "The speaking with new tongues" is only one among five signs, and they are signs of faith in the Gospel, not necessarily evidences of the Spirit's baptism.

It is evident that Paul regarded tongues as only one of the gifts of the Spirit, and that he did not expect all to possess it: "Do all speak with tongues?" (1 Cor. 12:30). Moreover, as Dr. Jessop says, "the gift of tongues is evidently regarded by the apostle as not being of supreme importance. In 1 Cor. 12:4-11 the complete list of gifts, tongues is placed eighth in order. In Eph. 4:8-13 the condensed list of gifts, tongues is omitted altogether." [74]

The theory that only those who have spoken in another tongue are genuinely baptized with the Spirit has no real ground in Scripture. Nor is it confirmed by an appeal to extra-biblical experience. "No person with spiritual discernment," writes Maynard James, "would argue that most of the mighty reformers and soul-winners of the past centuries were not baptized with the Holy Ghost. The Wesleys, Fox, Whitefield, Clowes, Bourne, Finney, Moody, Booth and Thomas Cook" (and we might add Billy Graham) "shook continents for God and swept millions into the kingdom of grace. Yet, according to the logic of many dogmatic Pentecostals, those mighty heralds of the Cross had not 'received their baptism' because they did not speak in other tongues!" [75]

I, for one, and there are many others in the holiness movement who believe the same, would not deny that there are those who are given utterance in another tongue at the time they are baptized with the Spirit, but it does seem strange that so many of our pentecostal brethren should be so sure that such an easily counterfeited gift should be the infallible sign of the baptism. Even Donald Gee, for whom many of us have the greatest respect, who holds this very theory, admits that it is possible to work up an imitation of the gift of tongues. In an article entitled "Tongues and Truth" in the September 1953 number of Pentecost he writes: "The ever-present temptation that has dogged the Pentecostal Revival for over fifty years is to try and 'make' seekers apparently speak with tongues so that it can be claimed that they are 'through' into the promised personal Pentecost." He goes on to say: "The speaking with tongues is a sheer delight and sets the spirit free as never before to declare the wonderful works of God in a language of ecstasy. But if it is not the overflow of a divine fulness, but only a worked-up imitation of the truth, a swift and sad disillusionment will follow. There will be no lasting joy; no deepening and strengthening of the spiritual life; no passion for souls; no longing after holiness; no love for the Lord that burns like fire."

From this it appears that it is possible to speak with tongues, albeit of a counterfeit type, without having the Spirit's baptism. Donald Gee looks beyond the "initial evidence" of tongues for those vital qualities of the Spirit-filled life, which he enumerates. But what if they are there in one who has never spoken in tongues? Could it be denied that here was one baptized with the Spirit? Surely not. The emphasis of the holiness groups is upon the fruit of the Spirit as the infallible evidence of His fulness. The Spirit distributes the gifts severally as He will, but He brings forth all His fruit in the Spirit-filled life. Where there is purity of heart (Acts 15:8, 9) and power for service (Acts 1:8) and the fruit of the Spirit (Gal. 5:22, 23), there is the Holy Spirit, indwelling the heart and empowering the life.

"Another ground of a thousand mistakes," writes Wesley, "is the not considering deeply that love is the highest gift of God, -- humble, gentle, patient love; that all visions, revelations, manifestations whatever, are little things compared to love; and that all the gifts above mentioned are either the same with or infinitely inferior to it.":

"Now the end of the commandment is love out of a pure heart and of a good conscience and of faith unfeigned" (1 Tim. 1:5).

* * * * *

04 -- DELIVERANCE FROM ALL SIN

The distinctive feature of the Wesleyan presentation of holiness is that it is an experience of cleansing from all sin in this life. Around this most of the controversy revolves. Something more should, therefore, be said on this head in such a review as this.

Reader Harris startled the Christian world of his day by offering £100 for the production of a single text of Scripture which taught that sin is a necessity in the life of a Spirit-filled Christian. [77] The £100 was never claimed, though it was very manifest that many Christians disagreed with the fearless barrister who in this unique fashion affirmed his belief that a Christian could be delivered from sin and sinning.

It was in defense of John Wesley that the challenge was issued. Prebendary Webb Peplow had stated at the Keswick Convention that he could not understand how "dear John Wesley" could be so self-deceived as to suggest that a Christian could be free from sin in this life. Although Reader Harris very ably took up the cudgels on his behalf it is best to let the founder of Methodism state his own case and make his own definitions.

Voluntary And Involuntary Transgressions

"(1) 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. (2) 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. (3) Therefore, sinless perfection is a phrase I never use, lest I should seem to contradict myself. (4) I believe a person filled with the love of God is still liable to these involuntary transgressions. (5) Such transgressions you may call sins, if you please; I do not for the reasons above mentioned." [78]

There is the definition and it is essential to keep it in mind, otherwise reasoning at cross purposes will inevitably follow.

In his review of the New Testament words for "sin," Dr. Turner, commenting on "hamartia" and "anomia," says, "From these two words, in their etymological usage, come two theories of sin: the favorite Wesleyan definition of sin as 'wilful transgression of a known law' (anomia) and that characteristic of Calvinism, 'a falling short of the perfect law of God' (hamartia)." [79] He warns that "the variety of New Testament usage seems not to warrant such hardened distinctions," but in mentioning these two theories of sin he brings to our notice a fruitful cause of misunderstanding between the two great Protestant schools of thought when discussing this vital subject.

It was not that Wesley failed to recognize the broader definition of sin. He quotes with approbation this opinion of his brethren who met at Bristol in August 1758: "Everyone may mistake as long as he lives. A mistake in opinion may occasion a mistake in practice. Every such mistake is a transgression of the perfect law. Therefore, every such mistake were it not for the blood of atonement, would expose to eternal damnation." [80]

Wesley was aware that every mistake or failure to keep the perfect law of God could be classed as a sin, and he never claimed that it was possible to live in this life free from sin, so defined. But he insisted that the essence of sinning lay in the will, and he was convinced that the Bible, especially the New Testament, taught that all who were born of God did not commit sin in this sense (1 John 3:9).

He warned those who called involuntary transgressions sins, to beware how they confounded "these defects with sins, properly so called," i.e. voluntary transgressions. "But how will they avoid it?" he asks. "How will these be distinguished from those, if they are all promiscuously called sins?" [81]

A Valid Distinction

Yes, that is the point. If we make no distinction between a genuine mistake and a deliberate transgression, then we admit that the murderer, the thief and the

adulterer are all in the same category as the man who forgets an appointment, or unwittingly treads on his neighbor's corns.

As Daniel Steele puts it: "The moral sense of mankind makes a distinction not in degree, but in kind, between forging a note, and falling asleep in a prayer meeting, or forgetting to keep a promise, or disproportioning food to exercise, or indulging too long in sleep, or having an impure dream, or a wandering thought in church, or treating a neighbor coldly under a misapprehension of his worthiness. The universal conscience discriminates between a sin and a weakness or an error." [82]

So also does the Word of God, we may add. The sin of ignorance was placed in an entirely different category from the presumptuous or high-handed sin (Numbers 15:28-31). The Psalmist prayed to be cleansed from secret (i.e. unconscious) faults, which could not be avoided, but to be kept back from presumptuous (wilful, high-handed) sins. Thus he would be innocent from the great transgression (Psalm 19:12, 13). Paul told Timothy to rebuke those who sinned before all, that others might fear (1 Tim. 5:20), but, writing to the Romans, he said, "We that are strong, ought to bear the infirmities of the weak" (Rom. 15:1). Our Lord said of the traitor who wilfully betrayed Him, "It had been good for that man if he had not been born:" but to the sleeping disciples in Gethsemane He simply said, "The spirit indeed is willing but the flesh is weak" (Matt. 26:24, 41). [83]

It is the conviction of the holiness groups that Wesley was right in making the distinction he did. A group of holiness preachers who met to discuss and define doctrine in February of this year (1954) in Emmanuel Bible College in their final summing up stated: "We approve the distinction between voluntary or conscious sins and involuntary sins or sins of ignorance, believing the entirely sanctified are kept from the former but not from the latter."

There can be no question that the New Testament calls the believer to a sinless life. After a careful examination of the New Testament writings, Dr. Flew sums up in the following words: "The Johannine teaching of the ideal is one with the Pauline, save that in John there is no emphasis on growth in the spiritual life. For both of them God is Love, and Love means Holy Love, a love that is all light, all righteousness. The ideal is inextricably intertwined with the historical Person of Jesus Christ. There is no way to the ideal save by union with the Crucified. Communion with God through Jesus Christ is looked upon as the privilege of all members of the Christian community. Such communion makes sinning unthinkable. The power and the desire to serve the will of God are His alone. For Paul and John alike the new life is to be lived on the level of miracle, because God is alive and active in His own world." [84]

Dr. Sangster, while admitting the paradox that the assertion that the Christian does not commit sin, and the admittance that he does, are both set down in holy Scripture, declares: "The assumption that the Christian may be sinless cannot be

expunged from the New Testament without filleting the book beyond recognition." [85]

Entire Cleansing

Wesley not only taught that a Christian could be saved from sinning, but that he could be cleansed from "the sin that dwells within."

Is this also in conformity with the Scriptures? The holiness groups believe it is. Let us consider some of the Scriptures they quote in support of this assertion.

There is the prayer for cleansing in Psalm 51:7 and 10. "Purge me with hyssop and I shall be clean: wash me, and I shall be whiter than snow... create in me a clean heart, O God, and renew a right spirit within me." With this we may compare the cleansing of the prophet Isaiah: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with tongs from off the altar: and he touched my mouth with it, and said, Lo, this hath touched thy lips and thine iniquity is taken away and thy sin purged" (ch. 6:6, 7). Then there is another Old Testament text, beloved of Wesley: "I will sprinkle clean water upon you, and ye shall be clean: from all your filthiness and from all your idols, will I cleanse you " (Ezekiel 36:25).

Coming to the New Testament, there is the promise of Christ: "Everyone that committeth sin is the bondservant of sin... If therefore, the Son shall make you free, ye shall be free indeed." (John 8:34, 36). We have already referred to Acts 15:8, 9: "God bear them witness, giving them the Holy Ghost... purifying their hearts by faith."

To these may be added a number of Pauline texts: "Our old man was crucified with Him, that the body of sin might be done away (or destroyed), that so we should no longer be in bondage to sin... But now being made free from sin, and become servants to God, ye have your fruit unto sanctification and the end, eternal life" (Romans 6:6, 22). "Having therefore, these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God" (2 Cor. 7:1). "For God called us not for uncleanness, but in sanctification" (1 Thess. 4:7). "And the God of peace Himself sanctify you wholly: and may your spirit, soul and body be preserved entire, without blame at the coming of our Lord Jesus Christ. Faithful is He that calleth you, Who also will do it" ,(1 Thess. 5:23, 24). "For the grace of God hath appeared, bringing salvation to all men, instructing us, to the intent that, denying ungodliness and worldly lusts, we should live soberly and righteously and godly in this present world: looking for the blessed hope and appearing of the glory of our great God and Saviour Jesus Christ; Who gave Himself for us, that He might redeem us from all iniquity and purify unto Himself a people for His own possession, zealous of good works" (Titus 2:11-14).

We conclude with two passages from the first Epistle of John. "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... If we confess our sins, He is faithful and righteous to forgive us our sins, and to cleanse us from all unrighteousness" (ch. 1:7, 9). "Everyone that hath this hope set on Him purifieth himself, even as He is pure... he that doeth sin is of the devil; for the devil sinneth from the beginning. To this end was the Son of God manifested, that He might destroy the works of the devil" (ch. 3:3, 8).

There are others, but it is not possible in such a lecture as this to quote them, and we are not able to discuss those which have been quoted. But it is fair to say that the cumulative evidence of them gives good ground for the belief that the Scriptures teach deliverance from the presence as well as the practice of sin.

Sin In Believers

It must be admitted that, as Dr. Sangster points out, there are Scriptures which teach that a Christian does commit sin as well as those that teach that he does not. There are also Scriptures which indicate the continuing presence of sin: "Ye are yet carnal" (1 Cor. 3:3). "The flesh lusteth against the Spirit, and the Spirit against the flesh; for these are contrary the one to the other; that ye may not do the things that ye would" (Gal. 5:17). And Romans 7 is sometimes quoted, though I am convinced that it refers to Saul the Rabbi wrestling with sin under law, and not to Paul the Christian.

In holiness circles, Scriptures such as these are taken to refer to Christians who are not yet entirely sanctified. Paul recognized that there were spiritual Christians also called perfect (1 Cor. 2:6, 15), as well as carnal ones, and he declared that crucifixion and walking in the Spirit would deal with the troublesome "flesh" (Gal. 5:16, 24).

There are those who believe that the two types of Scriptures indicate a twofold process in every Christian: the striving of the sinful nature, which should become weaker, and the sanctifying of the Spirit which should increase and prevail. Principal E. F. Kevan of the London Bible College, in his Bible Readings at the Keswick Convention, July 1953, since published under the title *The Saving Work of the Holy Spirit* says, "Confusion has sometimes arisen over what has been called 'coming out of Romans 7 and coming into Romans 8.' How such a way of speaking arises is quite easy to understand... The argument necessarily progresses as the thought moves from what we call chapter 7 to chapter 8. This must necessarily be so, because we are unable to talk about two things at the same time. But it must be insisted upon with all the firmness possible that the experiences described are concurrent: they are both being known by the child of God at the same time" (p. 27).

We have not the time to discuss these words here, nor to do justice to the argument set forth in the book. I can only express my opinion that all the skill and scholarship of Mr. Kevan, and they are considerable, cannot squeeze the

flourishing figure of Romans 8 into the grim, iron corset of Romans 7, even "with all the firmness possible." It breaks the laces and escapes! And when he passes on to deal with the eighth chapter, he gives one the impression that he has done the very thing which he says we cannot do -- he has moved out of Romans 7 into Romans 8! The concurrent theory is an attempt to bring parallel lines together; Romans 7 is 7 and Romans 8 is 8, and ne'er the twain shall meet. As H. E. Brockett has shown, we cannot be slaves to sin and free from sin at the same time. [86] There is a better interpretation of the paradoxes of Scripture than this. Romans 7 shows the best the law can do for a spiritually enlightened seeker. Romans 8 vibrates with the joyous deliverance which the Spirit brings!

How Can An Entirely Cleansed Christian Sin?

But assuming that it is possible for a Christian to be cleansed from all sin, how is it then possible for him ever to sin again? The holiness people have never found the difficulty with this question that some others always have. Even such an alert scholar as Dr. Sangster can assert, as if he is stating the obvious: "Sin takes hold of us because there is something in us on which it can take hold. If we are to give credence to the idea that from some natures 'the dire root' of sin has been entirely eradicated, on what did the new sin take hold?" [87]

If the biblical account is believed that man was originally created righteous, but was tempted through the avenue of his natural instincts and voluntarily chose to disobey God, there is no difficulty in answering this question. Certainly no competent holiness teacher would assert that the entirely sanctified attain to the state of unfallen humanity, much less excel it. If Adam fell, it is no problem to the holiness people that an entirely sanctified Christian who fails to walk in the Spirit should fall also.

Oswald Chambers has a word of explanation to give concerning the sanctified state: "The inclination to sin, thank God, is removed, but never the possibility. If the power to disobey were removed, our obedience would be of no value, for we should cease to be morally responsible. It is gloriously possible not to sin, but never impossible to sin, because we are moral agents. Morality must be militant in this order of things, but we can be 'more than conquerors' every time." [88]

In order to answer Dr. Sangster's question more fully, it is necessary to state in some detail what is envisaged by the cleansing of the heart from all sin, and how much of the nature is affected by it. Before proceeding to this, a word should be said in reply to the time-honored question: "If the root of sin is destroyed, how can it resume its place in the heart when the blessing of holiness is lost?"

Can Sin Be Resurrected?

Let us "ask Dr. Chapman," the well-known Church of the Nazarene preacher: "Sanctification does destroy the carnal nature root and branch; it is revived in one who loses the grace of God out of his life just as it made its first appearance in Adam when he broke fellowship with God. It is like darkness in a room at night. You bring in the light and the darkness is dispelled, but when you take the light out the darkness returns. The full answer to the question involves the whole question of the nature of evil." [89]

That is true. The nature of evil is involved in such a question as this. Dr. Paul Rees has something to say on this score in his Glide Lectures: "By and large, I think it is a fair criticism of our traditional presentation of the doctrine of holiness to say that we have been too wooden in our approach. That is to say, we have tended to overplay our hand in the use of illustrations and metaphors and create impressions of simplicity that are not true to life. We have resorted to the device of telling people that conversion is like cutting down the tree and entire sanctification like pulling out the stump and its roots. A much better illustration one that is free from most, if not all of the misleading implications of the tree-stump removal -- is one in which we liken sin to a fever from which the body is suffering. The fever is not normal. An infection is indicated. The fever can be cured and the temperature returned to normal. On the other hand, there may be a recurrence of the fever if there is not a required observance of the conditions that make for the maintenance of health." [90]

The group of holiness preachers previously referred to who met recently at Emmanuel Bible College expressed themselves to be largely in agreement with this statement of Dr. Rees.

If we think of sin as an infection which takes the shape of the nature it infects, there will be no difficulty in understanding why the "new... old man" in the one who has lost the blessing is so very much like the "old" "old man" from which he was previously delivered!

* * * * *

05 -- THE DEPTH OF THE DELIVERANCE AND THE PLACE OF CONFESSION AND TESTIMONY

We have postponed the vital question long enough. It is imperative to make some attempt to indicate how the nature of the entirely sanctified Christian is affected by being cleansed from all sin. We must move tentatively and with humility, recognizing how complex human nature is, and how limited our knowledge still is concerning it in spite of the psychological research of recent years. But frankness and honesty are called for if others are to have a right understanding of the affirmations of the holiness groups.

Let us begin by stating that when sin goes human nature still remains, cleansed but still bearing the effects of the fall.

Lindstrom sums up Wesley's teaching in this respect in the following words: "Even the most sanctified persons cannot avoid making... mistakes, nor can they avoid 'omissions', 'shortcomings', and 'defects of various kinds.' Such imperfection is seen as a result of Adam's fall. It was then that man's incorruptible body became corruptible, since when it has been a 'clog to the soul' hindering its operations. So no man can now 'apprehend clearly' or 'judge truly', any more than he can 'reason justly.' Man must inevitably make mistakes. To do so is as natural as to breathe. Thus even the most sanctified man lives in circumstances which necessarily limit his perfection. His knowledge is limited, his understanding dim, and it follows also that his 'affections' are 'disordered.' And he acts accordingly. His life will therefore be stamped with ignorance and error and a 'thousand other infirmities.' Errors of judgment will lead to 'wrong words and actions' and in some cases to 'wrong affections.'" [91]

Controlling The Instincts

Much remains to be done, after all sin has gone. The sanctified believer is still "compassed with infirmity." Not only the body, but the basic instincts must be kept under the Spirit's control. These in themselves are not sinful, but they can lead to sin in the absence of vigilance and discipline.

It is here that a better understanding is needed between the holiness groups and those who teach that sin must be suppressed or counteracted. The word "suppression" is not without its place in the holiness vocabulary. "Self-control" is part of the fruit of the Spirit (Gal. 5:23). But the holiness groups insist that it is not scriptural to speak of suppressing sin. The biblical remedy for sin is cleansing or destruction. It is the human body and the human "self" which must be kept under and controlled (1 Cor. 9:27 and ,Gal. 5:23).

In the Glide lecture already referred to, Paul Rees says, "Psychologists today talk much about the primary forces that give impulse to human behavior. They are those basic urges that we name hunger and sex and fear. They are closely associated with the sentiments of life, such as love and hate, acquisitiveness and pride, pity and patriotism. From the Christian point of view these God-given appetites and impulses have been perverted by sin. In some way that remains mysterious we have a tainted moral inheritance as well as a twisted physical inheritance.

"Hunger is not sin, but gluttony and intemperance are. Sex is not sin, but unchastity and adultery are. The desire to possess something is not sin, but covetousness, theft and dishonesty are. Combativeness is not sin, but assault and murder are. Self-regard, even self-love, is not sin, but vanity and luxurious self-display are. That side of salvation which we know as sanctification deals with these

clamorous instincts by cleansing and controlling them, through the inworking of the Holy Spirit. Always, however, and to the end of our days we shall need to lead disciplined lives with respect to these appetites and passions. The love of Christ will be the organizing center around which our lives will gather, and this will mean inward harmony and outward victory, but it will mean this only as we follow St. Paul and 'keep under the body.'"

Dr. Rees goes on to talk about self-control: "Take resentments. If they are rankling in your heart and poisoning your peace, your business as a Christian is to confess them to God and ask Him to cleanse them from your life. But let me make this clear: even though you do experience such cleansing and the consequent victory of it, there is constant need of disciplining yourself against the return of these bitter spiritual poisons.

"You have a sense of being wronged, snubbed, or perhaps despised or insulted. You are human enough to feel it, but the question is, are you Christian enough to react to it without bitterness or retaliation? It is at the point of that initial reaction that the most severe test comes. It is just there that we need to nip the evil flower in the bud. Resentments are not hard to deal with if we give them no foothold. It is when we entertain them, brood over them, nurture them, that they become habitual and utterly hurtful.

"It is your Christian business and mine to train ourselves, by the grace of Christ, to live above grudges and enmities and animosities." [92]

Inward Conflict

Does the disciplining of the instincts involve an inward conflict?

As Professor Joad used to say, "It all depends what you mean by" an inward conflict.

In one sense, it is impossible to conceive of temptation without some kind of an inward conflict. The suggestion to evil must be received into and apprehended by the mind, before there can be any temptation at all. It must also appeal to the instinctive part of us, and it is difficult to see how it can be a real temptation without finding some response at this level. Therefore, even if it is not yielded to, the very rejection of it by the will can hardly be accomplished without some clash or conflict, however short-lived. [93]

Are the holiness groups right, therefore, in insisting that entire sanctification brings the inward conflict to an end?

I believe so. Before entire sanctification the self is in a sense divided against itself. Indwelling sin is something like what the English psychologists call "a complex." "A complex" is the instincts organized into a system to give a set

reaction to objects or experiences presented by the environment. It is disliked by the dominant portion of the personality and is therefore repressed or suppressed as much as possible. [94] In like manner, under the influence of indwelling sin, the instinctive life is organized to forward self-will in opposition to the sovereignty of God and the lordship of Christ. "The mind of the flesh is enmity against God; for it is not subject to the law of God, neither indeed can be" (Rom. 8:7).

In an unregenerate man, living in self-will, it is only occasionally that the true self, the spirit, under the stimulus of conscience, makes any attempt to resist the influence of indwelling sin. But when regeneration takes place, the Spirit of God quickens man's spirit and the will endeavors to bring the whole personality into loyal subjection to God. It is here that it is confronted by this evil system, exercising its control in greater or lesser degree over the instinctive life. It is disowned and suppressed by the regenerated will, but in times of temptation it rises in rebellion. The result is the inward conflict to which the holiness groups refer. Here is conflict, real conflict, in which the self seems to be almost divided against itself.

In entire sanctification this evil system is broken up and the "complex" resolved. The instinctive life must still be disciplined. There must still be what Dr. F. A. M. Spencer calls the "moralizing of the instincts." But this can now go on without organized resistance from within, however severe the efforts to hinder it may be on the part of the Tempter without.

The believer who is not entirely sanctified is like a state in which there is an underground resistance movement seeking to organize the population against the lawful government. The entirely sanctified believer is like a mounted horseman. The splendid beast does not dispute the right of the man in the saddle to control it, though it will need the bridle, and sometimes the whip and the spur, to keep it in the right direction at the right pace.

The Self And The Instincts

But what of these instincts that must be controlled? When uninstructed instinct bumps up against my sanctified will, can I really deny that that urge was a part of me?

"I cannot feel that it is," says Dr. Sangster. "As a conscious moral being, it is not mine until my will makes it mine. I have an amoral nature, with race and family memories and tendencies. But, as a person, and with the help of the Holy Ghost, the animal nature can be curbed, chained, subdued, mastered. No more of it need be admitted to my moral life than fellowship with God in Christ allows. In the moment it stirs in me, trying to wrest my moral life to what I judge to be evil, it is still only temptation. It is true that it need not solidify in a deed to become sin. If I finger it awhile, and glut my imagination in it, it becomes sin, and sin though it has not issued in a deed, but because I have taken it as my own.

"I will not take it as my own. I will learn from the saints how to assess it swiftly in the light of God, and seeing it to be evil, blast it with a prayer.

"It was never mine. It was amoral instinct. It was only an impulse bidding for moral stature. It was recognized in the white light of God in its evil tendency, and never passed the moral guard." [95]

It must be admitted that there are occasions when it is extremely difficult to tell whether there was an inward yielding to temptation or not. Christian experience is not a geometrical figure with clear straight lines and well defined curves. As we have already stated, it is living and changing, with fleeting moods that are gone sometimes before, they can be recognized and defined.

The distinction between sin and infirmity is not always as clear as we should like it to be. "The line between the two is admittedly so fine," says Dr. Rees, "that we have never been able to draw it precisely or clarify it to the satisfaction of ourselves, least of all our critics."

Honesty Is Necessary

One thing is certain. It is always best to give conscience the benefit of the doubt. "If any man sin, we have an Advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins" (1 John 2:1, 2). A moment by moment experience can be lost in a moment, but thanks be to God, it can be regained in a moment, too. If it was not conscience, but quasi-conscience- over-scrupulousness -- that falsely condemned us, or even the devil himself, we shall not lose anything by seeking refuge, in the blood of Christ!

What really counts in the Christian life is a fresh, clean experience within and an unclouded sky above with the sunshine of God's smile illuminating our way. While theoretically there is no reason why we should ever sin again once we have received the blessing of entire sanctification, the experience of most who tread this blessed highway is that a lapse or grieving of the Spirit occasionally does occur.

J. G. Govan, to whom reference has already been made, couches his testimony in these words: "I am glad to testify that God gave me clear light as to heart-cleansing in August 1884, and then brought me into the experience, giving me a good thing -- 'a clean heart' -- cleansing and deliverance from besetting sins: and since, as I have kept trusting, I have experienced the keeping power of Jesus. When, through failure of faith, sin has overcome, it has been blessed to know 'we have an Advocate with the Father, Jesus Christ the righteous', and that when 'we confess our sins He is faithful and just to forgive' and also 'to cleanse from all unrighteousness.' But the general experience of one whose heart is cleansed and possessed by Christ is victory over sin; the continual aim is the glory of God; and the tendency of life, instead of being to grow cold, to wander, to backslide, is

persistently and perseveringly to 'press towards the mark for the prize of our high calling in Christ Jesus.'" [96]

There is something very real and direct about a testimony like that. Its very honesty makes it convincing and compelling.

The Place Of Confession

Yes, it is clear that if there is a lapse of faith or obedience it must be confessed, and forgiveness and cleansing sought. But is this the only place that confession has in the prayers and the worship of the entirely sanctified? A Baptist friend of mine once remarked that he had noticed that little or no place was given to confession of sin in the prayers that were offered at the holiness meetings he attended. To many this will seem a glaring omission, and a word of explanation is not out of place.

Firstly, the holiness people believe that when we are justified by faith God "removes our transgressions from us as far as the east is from the west" (Psalm 103:12). To ask for the forgiveness of past sins is to cast doubt upon all the great and positive promises of God. Why ask for what is freely granted and sealed with the blood of the Son of God? If there are those present who know not this forgiveness, then earnest prayer is offered that they may become recipients of God's pardoning grace. Praise is offered for the pardon granted:

**"Ransomed, healed, restored, forgiven,
Who like us His praise should sing?"**

And always the way into the divine presence is recognized as being sprinkled with atoning blood.

But what of the sins of ignorance, the falling short of the glory of God, the failure to keep the law of absolute perfection which we have seen are still present in the entirely sanctified? Ought not these to be confessed? Yes, they ought.

The reason for reluctance in this respect is not any lack of a sense of unworthiness in the divine presence. It is a fear lest it should be thought that the Christian religion is a "sinning religion," that we can never reach a place of victory over sin, even through the power of the blood and the energies of the Holy Spirit. It is no spirit of self-righteousness which seals the mouth, but a concern for the glory of the Saviour, and a desire to hold the standard of discipleship high. Perhaps it is a reaction from an over-emphasis in the opposite direction in the liturgy of other churches. Dr. Flew admits that "there is wisdom in the criticism passed by Keshab Chandra Sen on English piety: He who says always, "I am a sinner," remains a sinner: he who says, "I am bound," remains bound.'" [97]

But, as Forsyth puts it, "the final symphony of praise has a deep bass of penitence," and these notes should not be lacking among those who worship in the beauty of holiness.

"Have they that are perfect, need of the merits of Christ? Can they pray for forgiveness?" asked Wesley's preachers at the Bristol Conference of 1758, and answered the question as follows:

"(1) Everyone may mistake, as long as he lives.

(2) A mistake in opinion may occasion a mistake in practice.

(3) Every such mistake is a transgression of the perfect law.

(4) Therefore, every such mistake, were it not for the blood of atonement, would expose to eternal damnation.

(5) It follows that the most perfect have continual need of the merits of Christ, even for their actual transgressions, and may well say for themselves, as well as their brethren, 'Forgive us our trespasses.'

The Problem Of Witnessing To Cleansing

We are drawing to a close, but we promised to give some consideration to the place of witnessing in the life of the sanctified.

Dr. Flew warns that "nothing has more discredited the whole subject of sanctification than the unlovely self-sufficiency of many who have testified to the possession of holiness." "A man may bear testimony to his awareness of a God Who is willing and able to 'destroy the last remains of sin' He cannot know himself well enough to claim that God has already done it." [98]

While deploring with him the type of testimony he mentions, we would point out that in testifying to heart-cleansing the holiness people put their confidence in the promises of God, not in their knowledge of themselves. It is the "God, Who knows the heart" Whom they trust to "purify their hearts by faith" (Acts 15:8, 9). Having taken Him at His word, and being conscious of a corresponding change in their hearts and conduct, they trust the faithfulness of God and couch their testimony in the words of Scripture.

Dr. Sangster adds to Dr. Flew's objection to testifying to cleansing from all sin three others:

"(1) It involves the use of words with a limited meaning, the limitations of which may not be clear to the people who hear the witness. (2) Such a claim is hard

to harmonize with a moment by moment life. (3) It involves the awful danger of presumption and pride and self-induced spiritual blindness." [99]

I am inclined to agree that it is better to strike a positive note in testifying to full salvation; to dwell on the fulness of God's Spirit shedding abroad in our hearts God's love and power. Yet surely there is a place for testifying to deliverance from all sin, if we clearly define our terms, keep low at the Saviour's feet, and honestly admit the mistakes consistent with a clean heart and any lapses in faith or obedience that may come.

Ought the leper to have kept silent about his cleansing lest his leprosy should show again? Had he sufficient medical knowledge to be sure it was a perfect cure? He had not, but the touch and the word of Christ were sufficient (Mark 1:40-45). What of the Gadarene demoniac? Could he be sure that no lingering demon of the legion was left behind? Yet Christ commanded him to go and tell how great things the Lord had done for him (Mark 5:19).

And what of that incorrigible destroyer of the Christian Church, Saul of Tarsus? After his record of persecution and blasphemy, dare he ever raise his voice in testimony to complete deliverance? But he is bold to say that Saul is dead and that Christ alone lives in Paul, the Christian (Gal. 2:20). Indeed, he rapturously declares that "the law of the Spirit of life in Christ Jesus made me free from the law of sin and of death" (Rom. 8:2). And he calls the Thessalonians to witness that his outward life corresponded with his inward experience: "Ye are witnesses, and God also, how holily and righteously and unblameably we behaved ourselves toward you" (1 Thess. 2:10).

The World Should Know

After all, the world has a right to know if God can effect a perfect cure. An incident from the life of Praying Hyde will illustrate what I mean.

"On one of the first few days spent in India," he says, "while I was staying with another missionary, a brother of some experience, I went out with him to an open-air service. The missionary spoke, and I was told that he was speaking about Jesus Christ as the real Saviour from sin. When he had finished his address, a respectable-looking man, speaking good English, asked the missionary whether he himself had been thus saved. The question went home to my heart: for if the question had been asked me, I would have had to confess that Christ had not fully saved me, because I knew that there was a sin in my life which had not been taken away..."

"I went back to my room and shut myself in, and told the Lord that it must be one of two things: either He must give me victory over all my sins, and especially over the sin that so easily beset me, or I must return to America, and seek there for some other work. I said I could not stand up to preach the Gospel until I could

testify of its power in my own life. I was there for some time, facing the question, realizing how reasonable it was, until the Lord assured me that He was able and willing to deliver me from all sin, that He had planned work for me in India. He did deliver me, and I have not had a doubt of this since. I can now stand up without hesitation to testify that He has given me victory and I love to witness to this and to tell all of the wonderful faithfulness of Christ my Lord, my Saviour." [100]

Praying Hyde's testimony reveals how essential it is to be able to witness to full deliverance and how hungry the world is to know whether the Gospel we preach has really worked in our own lives.

We have all been tempted to "hide our light under a bushel." It is no easy matter to be a witness to full salvation. But as Wesley says: "By silence one who has attained to perfect love, might avoid many crosses, which will naturally and necessarily issue, if he simply declare, even among believers, what God has wrought in his soul. If, therefore, such a one were to confer with flesh and blood, he would be entirely silent. But this could not be done with a clear conscience; for undoubtedly he ought to speak. Men do not light a candle to put it under a bushel: much less does the all-wise God. He does not raise up a monument of His power and love, to hide it from all mankind: rather He intends it to be a general blessing to those who are simple of heart. He designs thereby not barely the happiness of that individual person, but the animating and encouraging others to follow after the same blessing. His will is 'that many shall see it' and rejoice, 'and put their trust in the Lord.'" [101]

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CONCLUSION

We have come to the end of our review. By and large, with some modifications, the holiness groups of this country maintain the witness of John Wesley to the truth of scriptural holiness. They do so because they believe it to be in line with the Bible and their own experience. In the eighteenth century the propagation of it was instrumental in saving England from an upheaval similar to the French Revolution. For our own day it has the answer to a materialistic and militant communism and the acute moral problem of the hydrogen bomb. But, if it is to spread, it must catch fire in our own hearts. That can only come by a personal reception of it by a personal faith in the Saviour from all sin Whom Wesley proclaimed.

As we close, let us lay aside all our books of reference, and let us turn directly to Him.

Let us hear Him pray for our sanctification: "Sanctify them by Thy truth: Thy word is truth" (John 17:7).

Let us ponder the cost of it as He addresses Himself to the Cross: "For their sakes I sanctify Myself, that they themselves also may be truly sanctified" (John 17:19).

Let us believe the apostle's affirmation: "Faithful is He that calleth you, Who also will do it" (1 Thess. 5:24).

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END NOTES

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2 On June 11th, 1955, the Calvary Holiness Church united with the Church of the Nazarene.

3 Path to Perfection. chap. V.

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5 The More Excellent Way, p. 275.

6 Ibid., 13. 181.

7 The More Excellent Way, p. 26.

8 The Beauty o/ Holiness, p. 24.

9 This is the Will of God, pp. 17-18.

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11 Working out our own Salvation, 1788 Works, VI, p. 509.

12 Four-fold Salvation, pp. 5-6.

13 Milestone Papers, pp. 205-274.

14 See Wesley and Sanctification, ch. 3. 1 & 1, esp. pp. 113-114, 120.

15 Milestone Papers, p. 116.

16 When the Holy Ghost is Come, pp. 44, 45.

17 Sanctification, p. 32

18 The Price of Revival, p. 117.

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20 Samuel Logan Brengle. By C. Hall. p. 59.

21 See also Sangster's Pure in Heart, Part 3, where the fruit of the Spirit is taken as "A Portrait of the Saint"

22 Power for Service. p. 23.

23 The Way to Pentecost. p. 120.

24 Holiness and Power. p. 49.

25 The Brick and the Book. By Eric Coward. (Salvationist Publishing and Supplies, Ltd). p. 15.

26 The Philosophy of Sin. p. 38.

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30 Tongue of Fire. pp. 130-131.

31 Holiness in the Parables. p. 103.

32 Church of the Nazarene Manual, p. 37.

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34 Ibid.

35 Wesley and Sanctification. p. 117-118.

36 Foundations of Doctrine. pp. 76-77.

37 The More Excellent Way. p. 170.

38 In the Train of His Triumph. p. 53.

39 Holiness in the Parables. p. 125.

- 40 Power for Service. p. 11.**
- 41 Wesley and Sanctification. pp. 116-117.**
- 42 Wesley and Sanctification. p. 116.**
- 43 Sanctification. pp. 73 & 74.**
- 44 Way to Pentecost. p. 126.**
- 45 See also J. A. Wood's Perfect Love. p. 61 LXVI.**
- 46 Milestone Papers. p. 96.**
- 47 Perfect Love. p. 61.**
- 48 Sanctification. pp. 65-66.**
- 49 Sanctification. p. 67.**
- 50 Sanctification. ch. IV.**
- 51 Ibid., p. 70.**
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- 53 Sanctification. p. 68.**
- 54 Letter to Charles Wesley, 1766.**
- 55 Wesley and Sanctification. p. 117.**
- 56 Perfect Love. p. 62.**
- 57 This is the Will of God. pp. 72-73.**
- 58 Plain Account of Christian Perfection. pp. 93-94.**
- 59 New Testament Holiness. pp. 39-40.**
- 60 Sermon on Christian Perfection.**
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- 62 Sermon "On Faith." 1788 Works VII. p. 202.**

63 Beauty of Holiness. pp. 152-154.

64 Life by S. H. Frodsham. p. 79.

65 The Baptism in the Holy Spirit. pp. 4-6.

66 Scriptural Holiness as Taught by John Wesley. p. 128.

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68 The Way to Pentecost. p. 87.

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71 In the Train of His Triumph. p. 14.

72 pp. 17, 18.

73 p. 16.

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- 94 See F. A. M. Spencer's Theory of Christ's Ethics. ch. 10.
- 95 The Pure in Heart. p. 236.
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- 97 The Idea of Perfection in Christian Theology. p. 410.
- 98 The Idea of Perfection in Christian Theology. pp. 336-337.
- 99 The Path to Perfection. pp. 164-167.
- 100 Praying Hyde. By Captain Curre. pp. 74-75.
- 101 Wesley's Works, vol. xi, p. 382.

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THE END