



*"You will know them by their fruits." Mt. 7:16*

## Twenty Five Testimonies

from: SCRIPTURAL SANCTIFICATION

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With an Introduction*

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"And they were all FILLED with the Holy Ghost."  
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### 14. TESTIMONY FROM EXPERIENCE

#### ***The Apostle Paul***

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

1. He was baptized and filled with the Spirit three days after his arrest and surrender on his way to Damascus. The manifest completeness of that surrender, together with the fact that he was instructed by one who was most probably of the one hundred and twenty Spirit-filled disciples of that noted upper room, would indicate that he was prepared for and received the ethical fullness of the Spirit.
2. We see nothing in Paul's future history inconsistent with the fact that he was thoroughly saved at that time. His "contention" with Barnabas (Acts 15:39), and his disclaiming having reached the ideal perfection belonging to the post-resurrection state (Phil. 3:12-15), do not disprove this theory.

For his "contention" was doubtless a just one, entirely consistent with perfect integrity of heart, resulting from an honest difference of judgment between him and Barnabas, and no one claims the perfection of which he wrote to the Philippians [that is, the perfection of glorification].

Besides, as was stated in speaking of Peter's case, our theory does not involve the Christian's freedom from temptation or a liability to yield and do wrong. And it is hardly necessary to say that in writing the seventh chapter of Romans Paul was not portraying his (own) post-conversion experience, if he was referring to himself at all. That experience may be read in the fifth, sixth, and eighth chapters of that Epistle.

3. It is a remarkable fact that while, as Bishop Hendrix says, Paul, "in all his Epistles but one, prays for the entire sanctification of those to whom he wrote," he never once asked them to pray for his own spiritual deliverance.

Dr. Steele notes the suggestive fact that, while, in his Epistles to the Romans, Corinthians, Ephesians, Philippians, Colossians, Thessalonians, and Philemon, he asks for their prayers, it is never for his spiritual improvement. It is rather for protection, guidance, and success in his work as an apostle. And to our mind it is almost inconceivable that Paul could write such wonderful prayers as are recorded in Ephesians 3:16-19, Colossians 1:9-12, and I Thessalonians 5:23, and himself not have experience of what he prayed that others might receive, especially when he fails to ask the most spiritual of those churches to pray that he might obtain it.

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

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

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

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

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

It does not matter for our purpose whether this was done at his baptism with the Spirit, on Straight street, Damascus, in his dungeon at Rome, or elsewhere. It marks a well-defined crisis in his history, when the sin principle -- the selfward tendency of his nature became extinct, and the love principle -- the Christward tendency -- became dominant and all-pervasive. Paul's experience and profession of perfect self-abnegation, faith, love, joy, and humility are in proof. If space permitted, we might give many passages of his writings bearing on these points. Did he not sit for the picture of perfect love, patience, meekness, etc., drawn in the thirteenth chapter of First Corinthians?

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

### ***John Wesley***

And we believe the same may be said in reply to the suggestion that John Wesley never enjoyed nor professed this full salvation. It is in the highest degree improbable that such a man would for fifty years preach so plainly, so confidently, and so persistently a doctrine and experience like this without having tested the doctrine and had the experience. Indeed, in speaking of his preaching this doctrine he uses the same term that he does in speaking of the

testimony given from experience to the truth of the doctrine, by “the cloud of witnesses” to whom he refers. It is the word “testify,” which he says he did “in public and in private,” through a long course of years. Hence, Bishop McTyeire, in his history of Methodism, speaks of “the moment when” Mr. Wesley “found that steadfast peace which never afterwards forsook him, but gave serenity to his countenance and cheerfulness to his heart to the last moment of a prolonged life.” We have already indicated the “moment” at which he is believed to have “found that steadfast peace when he felt his heart “strangely warmed,” or when, not long after that time, after prayer through the night, his (complete sanctification) came about three o’clock in the morning. Hence we regard all his preaching and writing on this subject subsequently to that time, especially after the revival of 1761-63, as a virtual testimony from his experience, as confirming the word of God.

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

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

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

Dr. Tillett says:

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

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

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

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

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

The same test was applied to regeneration and the direct witness of the Spirit in Mr. Wesley's day.

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

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

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

Dr. Gordon well says:

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

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

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

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

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

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

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

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

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

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

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

Again he says:

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

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

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

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

3. We call attention to the large number of these witnesses, examined separately and at different times and places through so long a period. (1) Mr. Wesley says different witnesses testified during a period of some forty-five years. (2) This testimony began in London, and extended to Bristol, Kingswood, and “various parts of Ireland as well as England.” (3) That it commenced with “two or three persons in London,” and ran up to six hundred and

fifty-two at one time in that city alone. He then adds: "I believe that no year has passed since that time [forty-five years ago] wherein God has not wrought the same work in many others." In another place he speaks of his being "encompassed with a cloud of witnesses" to the same thing, doubtless running the number up to many thousands.

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

"Every one of these (after the most careful inquiry, I have not found one exception in Great Britain or Ireland) has declared that his deliverance from sin was instantaneous; that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was gradually wrought in them, I should have believed this with regard to them, and thought that some were gradually sanctified and some instantaneously. But, as I have not found, in so long a space of time [forty-five years], a single person speaking thus; as all who believe they are sanctified declare with one voice that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an instantaneous work."

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

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

Before offering any other testimony, we would answer another objection to that last considered.

An attempt has been made to break the force of this testimony, and discount the doctrine and experience testified to, by citing the fanaticism and defection of George Bell and Thomas Maxfield, two of these witnesses. And we have no doubt some good men have honestly believed that the course of these two fanatics does largely discount or nullify the sober testimony of their associates, and bring discredit to the doctrine they professed to believe and the experience they testified to. We were once inclined to think so ourself. But, fortunately for the cause of truth, Mr. Wesley and Dr. Abel Stevens, one of his most illustrious followers, have cleared away the mists that obscured this subject.

The latter characterizes George Bell as "an honest madman," and suggests that Maxfield joined him in his vagaries and schism because of his "discontent with Wesley's authority," and of his own "subordinate position," together with "his wish for an independent one."

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

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

As late as 1768 he writes a friend, blessing God that "if a hundred enthusiasts were set aside, they were still encompassed with a cloud of witnesses, who have testified, and do testify in life and in death, the perfection we have taught for forty years."

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

Dr. Stevens says:

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

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

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

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

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

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

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

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## 15. TESTIMONY FROM EXPERIENCE CONTINUED

-- METHODIST CATHOLIC, PRESBYTERIAN, AND LUTHERAN WITNESSES -

### *John Fletcher*

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

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

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

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

“If our hearts are purified by faith, as the Scripture expressly testifies; if the faith which peculiarly purifies the heart

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

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

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

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

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

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

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

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

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

The following is from the pen of James Ireland, esq., one of Mr. Fletcher’s associates and friends.

It testifies to both his greatness and goodness:

“Such a soul I never knew; such a great man in every sense of the word. He was too great to bear the name of any sect ... I never saw Mr. Fletcher’s equal. On him great grace was bestowed. What deadness to the world! What spiritual-mindedness! What zeal for souls! What communion with God! What intercourse with heaven! What



humility at the feet of Jesus! What moderation toward all men! What love for the poor! In short, he possessed the mind which was in Christ Jesus.”

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

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

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

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

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

### ***Bishop Whatcoat***

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

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

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

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

### ***Madame Guyon***

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

“I slept not all that night, because thy love, O my God, flowed in me like delicious oil, and burned as a fire which was going to destroy all that was left of self in an instant. I was all on a sudden so altered that I was hardly to be known either by myself or others. I found no more those troublesome faults or reluctance to duty that formerly characterized me. They all disappeared, consumed like chaff in a great fire. Nothing was now more easy than the practice of prayer. Hours passed away like moments while I could hardly do anything else but pray. The fervency of my love allowed me no intermission. It was a prayer of rejoicing and of possession, wherein the taste of God was so

great, so pure, unblended, and uninterrupted, that it drew and absorbed the powers of the soul into profound recollection, a state of confiding, affectionate rest in God, existing without intellectual effort. For I now had no sight but Jesus Christ alone.”

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

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

### ***Jonathan Edwards***

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

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

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

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

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

“I found from time to time an inward sweetness that would carry me away in my contemplations.

This I know not how to express otherwise than as a calm, sweet abstraction of the soul from all the concerns of the world, and sometimes a kind of vision or fixed ideas and imaginations of being alone in the mountains, or some solitary wilderness, far from all mankind, sweetly conversing with Christ, and wrapped and swallowed up in God.”

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

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

We note three things in this experience: (1) that it was subsequent to conversion, (2) that it was instantaneous, and

(3) that it was an ethical and abiding fullness of the Spirit.

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

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

How fully do this experience and testimony harmonize with John Wesley's teaching and the experience of his followers of President Edwards' day, as well as that of so many in the present day

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

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

### ***Merle D'Aubigne***

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

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

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

"We were studying the Epistle to the Ephesians, and had got to the end of the third chapter, when we read the last two verses: "Now unto him who is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto him be glory,"etc. This expression fell upon my soul as a revelation from God.

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

The experience of this able, learned, and spiritual Lutheran was like that of his Catholic, Presbyterian, and Methodist brethren.

- (1) It came “some years after his conversion,” when he had “experienced the joys of the new birth,” “had peace with God,” and “knew himself forgiven and accepted,” but realized that “he lacked perfect joy and the peace of God keeping his heart and mind.”
- (2) That it came instantaneously, on condition of his ceasing from his own efforts after growth into this blessing, and a “full trust in Christ” to do it all himself.
- (3) All his doubts were removed, his anguish was quelled, and the Lord gave him peace as a river. In a word, Paul’s wonderful prayer in Ephesians 3:16-19 was answered in his experience.
- (4) He knew when the blessing came. He “was not disappointed” in his faith and expectation, but was enabled to say, “The Lord hath dealt bountifully with me.”
- (5) It was permanent – was an ethical fullness – as his future life and work show. One has well said: “Not less did D’Aubigne need that deeper experience and illumination [alluded to above] to fit him to produce the history of the Reformation – that historic exposition of the doctrine of justification by faith. There are things of God hidden in the Scriptures, diffused through human history, and inwrought with religious experience, which no intellectual acumen, however subtle, can grasp. Therefore, for every kind and quality of service we need the Paraclete.”

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

“Here indeed was a most blessed experience; but not something strange and exceptional in religious biography. We can trace the same thing under different names through many saintly lives.

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

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

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## 16. TESTIMONY FROM EXPERIENCE CONTINUED

-- MULLER, AND TAYLOR -

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

### *George Muller*

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

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

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

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

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

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

### *James Brainerd Taylor*

Kirk, in his lectures on Revivals, expresses the opinion that probably no man since the days of Whitefield has been instrumental in turning so many souls to God by his preaching as the late Rev. Muller. Leaving the experience and testimony of well-known and historic characters, we turn to that of a more youthful disciple. Of him Dr. Gordon says: “James Brainerd Taylor had been converted at the age of fifteen. Six years later he experienced a remarkable blessing from the Spirit. All his subsequent papers refer to this date as the most important era in his Christian life.” The following is part of Mr. Taylor’s account of this remarkable experience:

“It was on the 23d of April, 1822, when I was on a visit to Haddam in Connecticut. The time and place will never, no, never, be forgotten. I return to it at this moment with thankful remembrance. For a long time my desire had been that the Lord would visit me and (sanctify me). My cry to him was, Seal my soul forever thine. I lifted up my heart in prayer that the blessing might descend. I felt that I needed something that I did not possess. There was a void within that must he filled or I could not be happy. My earnest desire was then, as it had been ever since I had confessed religion, six years before, that all love of the world might be destroyed, all selfishness extirpated, pride banished, unbelief removed, all idols dethroned, everything hostile to holiness and opposed to the divine will crucified, that holiness to the Lord might be engraved on my heart and evermore characterize my conversation. My mind was led to reflect on what would probably be my future situation. It recurred to me, I am to be hereafter a

minister of the gospel. But how shall I be able to preach in my present state of mind? I cannot – never, no, never, shall I be able to do it with pleasure without great overturnings in my soul. I felt that I needed that for which I was then, and for a longtime had been, hungering and thirsting. I desired it, not for my benefit only, but for that of the Church and the world.

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

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

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

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

## 17. CONGREGATIONAL TESTIMONY FROM EXPERIENCE DR. UPHAM

### *Thomas C. Upham*

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

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

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

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

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

(b) In the summer of 1839, after more earnest and thorough study of the Scriptures, he became convinced of the possibility and duty of present sanctification by faith, and within six months thereafter was ushered into the dispensation of the Son. In describing this change, he says: “I was removed from the condition of a servant and adopted into that of a son. I believed and felt, in a sense which I had never experienced before, that my sins were all blotted out, were wholly forgiven, and that Christ was not only the Saviour of mankind in general, but my Christ, my Saviour in particular, and that God was my Father.” And he tells us that although after this he had “great and abiding peace and consolation,” the “important contest” with self was not yet over. Indeed, he tells us that this “internal conflict” became more marked and fearful. He says: “The principal difficulty, as I daily examined my heart to see how the case stood between my soul and God, seemed to be a consciousness, while other evils were greatly or entirely removed, of the remains of selfishness. Indeed, at this particular time the selfish principle, or rather the principle of self-love in its inordinate and unholy exercise, seemed to be stimulated to unaccustomed activity. The remains of every form of internal opposition to God appeared to be centered in one point and to be prosecuted in one aspect. I do not know that I was ever more troubled, during so short a space of time, with feelings of this nature. I do not mean that I was more selfish at this time than ever before.

By no means. But the existence and horrible nature of this state of mind were more fully brought to view. I took this encouragement, however: that God was perhaps now showing me, as he often does when he is about to bless with entire holiness of heart, the very root of evil; and I was sincerely desirous to see it and to know it, that it might be slain in his presence.”

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

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

“I was never able before that time to say with sincerity and confidence that I loved my heavenly Father with all my soul and with all my strength. But aided by divine grace, I have been enabled to use this language, which involves, as I understand it, the true idea of Christian perfection or holiness both then and ever since ... Certain it is that in

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

We notice some clear implications of this experience and testimony:

1. That all "selfishness," "inordinate self-love," or depravity was not removed in regeneration. For whether we date that work, in Dr. Upham's case, at the time he first "professed religion," or when he first received the witness of adoption, this lesson is taught us. For
  - (a) this "internal conflict" was going on during those twenty-nine years, raging more fearfully after he "was removed from the condition of a servant and adopted into that of a son" than it ever had before, his depravity being "stimulated to unwonted activity," bringing more clearly than ever to view "the existence and horrible nature" of this remaining evil within just before his (sanctification).
  - (b) This "internal conflict" was not a mere condition of temptation, or temptation itself, perfectly consistent with a state of entire sanctification, as Dr. Boland suggests. Else Dr. Upham would have felt it after his "heart was purified by the Holy Spirit," and he was "filled with the blessing of "perfect love," just as he had after he had received the Spirit of adoption and had "abiding peace and consolation."
  - (c) This "internal conflict" and selfish bias toward evil was not the result of his having backslidden. For Dr. Upham says that "during the greater part of that long period" -- the twenty years between his "profession of religion" and his assurance of adoption -- "I believe that I have striven earnestly for high religious attainments." That does not look like careless backsliding. And then the Doctor tells us that it was after he had so grown in grace that he could say, "God had given me great blessings, such as a new sense of forgiveness, increased love, a clear evidence of adoption and sonship, closer and deeper communion with himself, but I felt there was something remaining to be experienced." And he tells us that it was only a few days after he could make such a good confession as the above that he "daily examined his heart" to see how he then stood with God, and found the "remains of selfishness" within, and realized that "the remains of every form of internal opposition to God appeared to be centered in one point of inordinate self-love, or the principle of selfishness." And, without having backslidden – for how could he backslide while pressing forward at such a rate? -- he tells us that on the evening before he received this wonderful baptism he "was greatly afflicted in mind; tossed to and fro as in a tempest" by this "internal conflict" between depravity, or selfishness, and divine grace. We repeat, then, that this experience of "internal conflict" resulted neither from a state of backsliding nor from the resistance of a pure nature to temptation. For Dr. Upham was clearly not in a backslidden state, and he did not experience this after he was sanctified.
2. The second implication is that sanctification involves the experience of something more than consecration before or after regeneration. Hence Dr. Upham, viewing the matter from the standpoint of experience, says: "I would take the liberty to say here that I do not consider consecration and sanctification the same thing. Consecration is the incipient, the prerequisite act. It is the laying of ourselves on the altar; but it is not till God has accepted the sacrifice, and wrought upon us by the consuming and restoring work of the Holy Spirit, that we can be said to be sanctified. It is true that the one may immediately and almost simultaneously follow the other, and this will be the case where faith in God is perfect."

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

3. This experience implies that Dr. Upham was completely sanctified and was the subject of his "ethical and



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

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

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

## 18. SOME QUAKER TESTIMONY FROM EXPERIENCE

CLARK, UPDEGRAFF, AND HANNAH WHITALL SMITH

### *Rev. Dougan Clark, M.D*

This Professor of Latin and Greek in Earlham College, a native of Randolph county, N. C., and a resident of Richmond, Ind., says:

“I cannot point to the time when converting grace first reached my soul. I am quite sure that it was in very early life. I am certain there were occasions every now and then, during my youth and early manhood, when my soul was filled with the love of God; when I was contrite before him, when my peace flowed as a river, and when I enjoyed what I now believe to have been the witness of the Spirit to my adoption and sonship ...

“Until I had reached middle life my Christian experience was very unsteady and unsatisfactory.

God was wonderfully good to me; but the carnal mind was very strong, and was ever struggling against the movings of the Spirit. So I was up and down, one day on the housetop, next in the cellar- sinning and repenting, backsliding and returning; at times growing in grace, and at times almost losing my faith and hope. I was a Christian, but not a healthy one. Still, upon the whole, I can say, to the glory of Jesus my Saviour, that during those years, by his grace, I did make considerable progress in the divine life. The old man – the strong man – was mostly kept in bonds. The struggle was often severe and protracted; but when I trusted in Jesus, he gave me the victory.

“When I was about thirty years of age, my attention was first called distinctively and intelligibly to the subject of holiness as an actual, obtainable experience. This was from the perusal of Interior Life, by Professor Upham ... At length, in the twelfth month (December), 1871, while attending a series of meetings at a Friends’ church in Ohio, in which brother David B. Updegraff was taking part, acting under his advice, I arose in a large assembly and stated my sense of my own unworthiness and weakness; but that, relying wholly on Christ, I did then and there reckon myself dead indeed unto sin and alive unto God through Jesus Christ my Lord. I had now committed myself publicly. While I knew that I could not make myself dead to sin, I felt as if the responsibility was now laid upon Jesus. What I reckoned in faith he could make real and true. There was no very marked feeling for several hours. I held on by faith to my confession. Then came peace – full, quiet, calm – not rapture, nor ecstasy, but all the silent heaven of love; and this continued almost without intermission during my waking hours for several weeks.

“Now, what did I get?” Answer: 1. A clean heart. -- I was wholly sanctified, and my heart was purified by faith. 2. Perfect love. 3. The endowment of power. For whatever spiritual power I have been possessed of since, either for winning sinners to Christ or bringing believers to entire sanctification, by consecration and faith in Jesus, I date it from that blessed day and hour.

“How has it been with me since?” There have been failures on my part, but God has kept me wonderfully. There have been great and exceedingly subtle temptations – angel of light temptations – but Jesus has carried me through.

There have been great trials and fearful sorrows – greater, I believe, than the average Christian, or even the average holiness man, is called to endure; but Jesus sustains and keeps and consoles ... I wish the number [saved through Him] was much, much greater, as it might have been if I had been wholly the Lord's from my youth; but I can rejoice now when others preach and write better than I, and are the means of gathering in hundreds where I bring units.

“On the 19<sup>th</sup> of February, 1887, I do still testify that, by the grace of God, I am reckoning myself dead to sin; and I have a sure confidence that now the blood of Jesus Christ cleanseth me from all sin, and that I have received, and am now fully sanctified. Praise the Lord!”

Here is the same testimony to conversion and witness of the Spirit to adoption, followed by an “unsteady and unsatisfactory” experience, and a struggle with the “old man,” backsliding and repenting, until, after a full consecration and faith there comes the instantaneous baptism with the Spirit, which cleanses and establishes the soul in uniform peace and obedience. In this case the result of this baptism is declared to be “a clean heart,” “perfect love,” and “the endowment of power,” which continued with Him for fifteen years of “temptation” and “blessed service.”

### ***Rev. David B. Updegraff***

is well known as a minister and writer among the Friends of Ohio.

We give the following extracts from the record of his experience, written by himself in 1888. He says:

“I was born near Mount Pleasant, Ohio, on the 23d day of August, 1830. I cannot doubt that I was solemnly given to God from my birth by pious parents. My infant lips were taught to pray, and when I said,

Now I lay me down to sleep,  
I pray the Lord my soul to keep,

I really expected him to do it. My young heart was not a stranger to the gracious visitations of the Spirit of God, and was often melted by the power of love. But I grew up in sinfulness and in rebellion against God ...

“After being settled in life I renewed my covenant with God, and sought to do right because it is right. I was a birthright member of the Church, and was ‘zealous toward God according to the perfect manner of the law of my fathers.’ I certainly did ‘fear the Lord,’ and was a ‘servant under the law that gendereth to bondage’ for many years. But I had not received the adoption of a son. In March, 1864, I made this discovery. The gospel of God came to me in great power.

My spiritual conflict was somewhat protracted, but it came to an end in the silent watches of the night, and I had ‘peace with God.’ his Spirit witnessed with my spirit that I was his child ... But first neglect, then disobedience, then waywardness interfered with my Christian life. Chastening and suffering from the hand of the Lord were followed by restoration of soul.

“Some years had passed since I found the liberty of the sons of God, but I saw that few were being brought into the kingdom ... There were a good many people who gave me trouble; but as I learned more of myself I discovered one ‘old man’ who gave me more trouble than all the others, and he was a member of my own household. ‘His deeds’ had been put off, and truly there was no condemnation, yet when ‘I would do good’ he was present with me. And he was there to ‘war against the law of my mind,’ with a resolute purpose to ‘bring me into captivity to the law of sin.’ If he succeeded even partially, I was troubled and grieved, and if he did not, I was in distress and fear lest he might.

“The Lord taught me by some special providences, and I began to understand more clearly how that ‘the law was weak through the flesh.’ I hated pride, ambition, evil tempers, and vain thoughts; but I had them for all that, and they were a part of me. Not as acts to be repented of and forgiven, but dispositions lying behind the acts, and promptings thereto, natural to the ‘old man,’ and inseparable from his presence in my being. I began to ask God, with a measure of faith, to ‘cast him out.’ Along with this desire came a great ‘hunger and thirst’ to be ‘filled with all the fullness of God.’ I longed for ‘a clean heart and a constant spirit.’

“Then passed quickly before me the obstacles in the way, and the ‘things to be suffered for Jesus’ sake. The misapprehensions, suspicions, and revilings of carnal believers, as well as the conflicts with the world, the flesh,

and the devil. And they were not the exaggerations of fancy, either; selfishness, pride, and prejudice joined forces and rose in rebellion, while the 'old man' pleaded for his life. But I could not, would not draw back. 'Vile affections' were resolutely nailed to the cross, and those things that 'were gain to me' -- denominational standing, family, business, friends, possessions, time, talent, and reputation -- were irrevocably committed to the sovereign control and disposal of my Almighty Saviour. With all upon the altar, I had no sooner 'reckoned myself dead indeed unto sin and alive unto God' than the 'Holy Ghost fell' upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest. I was nothing and nobody, and glad that it was forever settled that way. I was conscious of a longing to get rid of ambitions and self-will, and have my heart cry out for nothing but the will of God. I was deeply conscious of his presence and of his sanctifying work. It was not an effort to realize that I loved the Lord with all my heart and mind and strength, and my neighbor as myself. The inmost calm and repose in God of that time, that day, that hour, was a wonder to me then, and it continues to be so still. It was, and it is, the 'peace of God that passeth all understanding.' The witness of the Spirit to entire sanctification was as clear and unmistakable to my own soul as it was in the experience of justification.

"I have had abundant time and occasion in the nearly nineteen years that have passed to scrutinize and test the reality and nature of the work wrought then, and perpetuated since, by the power of the Holy Ghost. In and of myself I am neither holier nor stronger than before. But I have learned that this wondrous (sanctification) is the secret of stability in the Christian character as well as success. True, it is not a state that is necessarily immutable, but rather a mode of life which may and ought to be maintained by a perpetual faith in Jesus and his promises. His constant abiding perpetuates a disposition to do the will of God. And our obedience in allowing him to 'work in us to will and to do of his own good pleasure' constrains him to abide. I have proved the secret of victory in this life to be quietness, assurance, and obedience, loving God supremely."

We note the usual expressions of those who seem to be scripturally saved -- sanctified and delivered from sin and depravity: (1) He lived for some time under the dispensation of the Father, "fearing him and working righteousness" as a "servant." (2) He passed into the dispensation of the Son and had the clear "witness of adoption" and the love and confidence of a "sons." (3) This experience was followed by internal conflict, revealing "the old man" or remaining carnality, which, on condition of faith, was wholly removed by a mighty baptism, a clear witness to his work being given by that Spirit. (4) "Stability" in obedience and abiding peace and power for "nearly nineteen years" -- up to the time of his writing -- resulted from this baptism.

### ***Mrs. Hannah Whitall Smith***

We are sure that our readers will be glad to hear the experience and testimony of Mrs. Hannah Whitall Smith, author of the well-known and highly prized book, entitled *The Christian's Secret of a Happy Life*, nearly one hundred thousand copies of which have been sold, and which has been read and enjoyed by Christians of nearly if not or quite all denominations. It is interesting to know how she found the "secret" she tells so well to others. We would like to give her statement in full, written on the 19<sup>th</sup> of April, 1887, but shall have to content ourself with copious extracts. She says:

"I was born in Philadelphia, Pa., second month, seventh day, 1832. I was converted in Philadelphia, in 1856, in my twenty-fifth year. My conversion was very clear and unmistakable.

After long years of legal striving in which I resorted in vain to every expedient my soul could devise for gaining the favor of God and the forgiveness of all my sins. I was taught to see my own utter helplessness in the matter, and to trust entirely and only to Christ to save me. I knew that I was born again and never from that time have I doubted this. Never have I had a moment's fear about my acceptance with God, or my present possession of eternal life.

"As time passed on the Lord graciously led me into the knowledge of much truth. My guarded education in the Society of Friends, of which I was at that time a member, had already separated me very much from the vain fashions and amusements of the world, and my chief interests were all centered around the religion of Jesus Christ, as the only object really worthy of serious thought or attention.

But my heart was ill at ease. That I grew in knowledge I could not deny; but neither could I deny that I did not grow in grace; and, at the end of eight years of my Christian life, I was forced to make the sorrowful admission that I had not even as much power over sin as when I was first converted.

In the presence of temptation I found myself weakness itself. It was not my outward walk that caused me sorrow, though I can see now that that was far from what it ought to have been; but it was the sins of my heart that troubled me – coldness, deadness, lack of Christian love, intellectual apprehension of truth without any corresponding moral effects, roots of bitterness, lack of a meek and quiet spirit – all of those inward sins over which the children of God are so often forced to mourn.

“I could not but see that, although I was not under law, but under grace, still sin had more or less dominion over me, and I felt that I did not come up to the Bible standard. The Christian life contemplated there was a life of victory and triumph; my life was one of failure and defeat. The commands there given to be holy, to be conformed to the image of Christ, to be blameless and harmless, the sons of God without rebuke, seemed almost a mockery to me, so utterly impossible did I find it to attain to any such standard; for I made very earnest efforts after it.

“At times some new discovery of the truth of God in the Bible would seem for a while to carry me above temptation, and to make me more than conqueror. And my heart would rejoice at the thought that now at last I had found the secret of living, and that henceforth my continued defeats would be turned into continued victories. But after awhile, as the aspect of truth, in which I had been rejoicing, became familiar to me, I found to my bitter sorrow that it seemed to lose its power, and I was left as helpless as ever, only under deeper condemnation, because of the increased responsibilities of increased knowledge.

“There was also another thing that troubled me. I had been taught, and I found in the Bible, that it was my privilege to know the indwelling of the Holy Spirit as a Leader and Guide to my soul; and I believe that he was indeed indwelling in me, but I felt that experimentally I knew very little about his teaching, and had no actual consciousness of his presence. That it would be an inestimable blessing thus to know him, I realized more and more, as I discovered the utter powerlessness of my own wisdom and judgment to guide me aright, and felt increasingly that only as the Spirit accompanied and energized my service was it ever of any avail. But here, too, all my efforts seemed worse than useless, and I found myself only involved in continually increasing perplexity and darkness.

“At times the belief forced itself upon me that all Christians were not like me; that the lives of some were full of a degree of devotedness and depth of communion to which I was a stranger; and I wondered what their secret could be. But, supposing it could consist in nothing but their greater watchfulness and earnestness, I knew of no resource but to seek to redouble all my efforts, and to go through the same weary round of conflict and struggle again, only, of course, to meet with the same utter defeat.

“Such was my life; and, in spite of much outward earnestness and devotedness, I felt it to be a failure. Often I said to myself that if this was all the gospel of Christ had to offer, it was a bitterly disappointing thing. For though I never doubted the fact of my being a child of God, justified and forgiven, a possessor of eternal life, and an heir of a heavenly inheritance, still, when my heart condemned me – and this was almost continually – I could not have confidence toward God, and I was not happy. Heaven itself seemed to lose its charm to the heart that was afar off from God.

“I began to long for holiness. I began to groan under the bondage to sin in which I was still held.

My whole heart panted after entire conformity to the will of God and unhindered communion with Him. But so thoroughly convinced was I that no efforts or resolutions or prayers of my own would be of any avail, and so ignorant was I of any other way, that I was almost ready to give up in despair.

“In this time of sore need (1863) God threw into my company some whose experience seemed to be very different from mine. They declared that they had discovered a “way of holiness,” wherein the redeemed soul might live and walk in abiding peace, and might be made ‘more than conqueror’ through the Lord Jesus Christ. I asked them their secret, and they replied, ‘It is simply in ceasing from all efforts of our own and in trusting the Lord to make us holy.’

“Never shall I forget the astonishment this answer gave me. ‘What!’ I said, ‘do you really mean that you have ceased from your own efforts altogether, in your daily living, and that you do nothing but trust the Lord? And does he actually and truly make you conquerors?’

“‘Yes,’ was the reply, ‘the Lord does it all. We abandon ourselves to him. We do not even try to live our lives

ourselves; but we abide in him, and he lives in us. He works in us to will and to do of his good pleasure, and we hold our peace.'

“Like a revelation the glorious possibilities of a life such as this flashed upon me, but the idea was too new and wonderful for me to grasp. I had never thought of Christ as being such a Saviour as I now heard him described to be. I had known, indeed, that he gave me life in the first place as a free gift, without I myself being able to do one single thing toward obtaining it, except to believe and to receive. But that he should now live my life for me in the same way, without my being able to do anything except believe and receive, surpassed my utmost conceptions. I had learned how to trust him for the forgiveness of my sins; but I had always trusted myself to conquer them. I had seen the sad error of legality as regarded my redemption, but I was altogether legal in my thoughts as regarded my daily holy living. I had never dreamed of trusting the Lord for that, and I did not know how to do it.

“So I went to work harder than ever. Over and over again I tried to dedicate myself to God. I sought to bind my will with chains of adamant, and to present it a holy offering before the Lord. I lay awake whole nights to wrestle in prayer that God would grant me the blessing he had granted these other Christians. I did everything, in short, but the one thing needful. I could not believe; I did not trust; and all else was worse than useless. But perhaps not altogether useless; for it taught me very effectually one necessary lesson, and that was my own utter and absolute helplessness.

“At last, however, I saw clearly that I was indeed truly nothing; that I needed the Lord just as absolutely for my daily living as I had needed him in the first place to give me life. I discovered that I was just as unable to govern my temper or my tongue for five minutes as I had been long ago to convert my soul. I found out, in short, the simple truth, which ought to have learned long before, that without Christ I could do nothing; absolutely nothing. I saw that all my efforts, instead of helping, had only hindered the work.

“Then I began anew to search the Scriptures. I found that the salvation he had died to procure was declared to be a perfect salvation, and that he was able to save to the very uttermost. I found that he offered himself to me as my life, and that he wanted to come into my heart and take full possession there and subdue all things to himself. I felt that this was indeed a gospel to meet my utmost needs, that such a salvation as this would satisfy the widest limits of my longings, and unspeakably I desired to appropriate it as mine.

But here I was met by another enemy, whom I had thought forever slain. It seemed as if I could not trust the Lord; as if I was actually afraid to do so. Legality had been met and conquered, but unbelief still remained, and threatened to shut me out altogether from the promised land of rest.

Although God had declared the Lord Jesus to be a perfect Saviour, sufficient for my daily and hourly needs, I could not believe he would really prove to be so. It seemed too great a trust to repose in any one, even in the divine Saviour. But in his infinite love he broke down this last remaining barrier also.

“The Lord revealed himself to me as so worthy of my utmost confidence that I could not help trusting him. He showed himself to me as a perfect and complete and present Saviour, and I abandoned my whole self to his care; telling him that I was utterly helpless, that I could not feel nor think nor act for one moment as I ought to do, and that he must do it all for me – all. I confessed my own absolute inability to dedicate myself to his service, my powerlessness to submit my will to his; and I cast myself, as it were, headlong into the ocean of his love, to have all these things accomplished in me by his almighty working. I trusted him utterly and entirely.

“The Lord Jesus Christ became my present Saviour, and my soul found rest at last, such a rest that no words can describe it – rest from all its legal strivings, rest from all its weary conflicts, rest from all its bitter failures. The secret of holiness was revealed to me, and that secret was Christ. Christ made unto me wisdom and righteousness and sanctification and redemption.

“At first my faith was but a weak and wavering one. Almost tremblingly I hung on to Christ moment by moment, saying continually in my heart: ‘Lord, I trust thee, I trust thee. Look, Lord, I am trusting thee.’ But I found to my astonishment that it was a practical reality that he did deliver me.

When temptation came, I did not try to conquer it myself, but at once handed it over to him, saying: ‘Lord Jesus, save me from this sin. I cannot save myself, but thou canst and wilt, and I trust thee.’ Then I left it with him, and he fought for me, while I stood by and held my peace. And he always came off conqueror.

“Thus daily my faith grew, and I was able to apprehend more and more of that which I was apprehended of Christ Jesus. I longed to grasp the utmost limits of the deliverance from sin purchased for me by the death of Christ. Just what this limit was I did not understand, either in its nature or extent, but I could leave it all to him. I did not indeed know what was the meaning of that scripture wherein we are told that the body of sin was destroyed by the crucifixion of Christ, and where we are commanded therefore to reckon ourselves dead to sin ...

“Thus that flesh, which I had discovered to be so utterly corrupt and incapable of improvement, I now found could be reckoned to be dead, and consequently abandoned. Necessarily I had at first only a very imperfect comprehension of what this meant, but practically I found, from the very first, that just in proportion as by faith I did abandon the flesh or carnal nature in me, and reckon it to be dead, so also did the flesh lose its power over me to conquer or enslave.

“And ‘according to my faith’ I have found it done unto me, ever since. Whenever I, by faith, reckon myself to be dead, I find I am practically dead. In putting off the old man by faith, and putting on the new man, I find that the one is actually put off and the other actually put on. My soul has entered into that interior rest or ‘keeping of Sabbaths’ which the apostle Paul, in – Hebrews 4:9, declares ‘remaineth for the people of God’; and I am dwelling in the ‘peaceable habitations’ and ‘quiet resting places’ promised in Isaiah 32:18. Not that there are no conflicts. Ah, no! But the battle is no longer mine, but Christ’s.

“And now, if I am asked what is my life, with a deep and abiding sense of my own nothingness I can only answer that, in so far as I am faithful, CHRIST is now my life. Once I had truth about him, but now I had HIMSELF! Once I tried to live in my new nature, independent of him; now I am joined to him in a oneness that is indescribable, knowing that I have in truth no other life but his, and seeking more and more to live only there. Not that I never leave this blessed abiding place, and walk in the flesh again, to my unspeakable regret. But Christ is always the same, and the way of access by faith is always open; and, thanks be unto God, he is faithful to keep that which I have committed to him, and more and more does he confirm my soul steadfast and immovable in him.

“I have sought to keep a continual spirit of surrender and trust, and have tried to be obedient to the best light I knew. When I have failed, it has been the result of either disobedience or lack of faith, and it has needed only a return to the place of perfect surrender and entire trust, to restore my soul again to its place of rest. At every moment when surrender and trust have been active the Lord has never failed to respond with his wondrous grace. Moreover, he has never failed to make even my mistakes work together for my eternal good. In short, I have found it to be more and more true, every day of my life, that Christ is a complete and ever-present Saviour, and that if I but commit all my interests to him, I have, as a dear child once said, nothing to do now but ‘just mind.’ To say ‘Thy will be done’ seems to me, more and more, the sweetest song of the soul. The deepest longings of my whole being are met and satisfied in God. HE IS ENOUGH! Believing, resting, abiding, obeying – these are my part; he does all the rest.”

We trust the reader will carefully read and ponder this whole statement, but we call attention to some special lessons.

1. She says that her conversion, eight years before her sanctification, was “very clear and unmistakable.” She adds: “I know that I was born again; and never from that time have I doubted this. Never have I had a moment’s fear about my acceptance with God, or my present acceptance. Her “second experience” was not, then, merely her conversion, but something subsequent to and different from it.
2. That, as this supposed full salvation was not simply her conversion, so it was not her recovery from a backslidden state, as might be suggested by Drs. Crane and Boland and others. For, as we have seen, she did not, during those eight years of struggle after better things, for “a moment doubt her acceptance with God” or her “present possession of eternal life:” And she says her life was one of “very earnest efforts after” holiness.
3. Nor was it one of many joyous seasons, gracious uplifts, or spiritual baptisms that seemed “to carry her above temptation” and “make her more than conqueror,” noted by Drs. Tillett and Mudge. For although “at times” she had these blessings from which she hoped “that henceforth her continued defeats would be turned into continued victories,” she found them followed by “bitter sorrow” because she was soon “left as helpless as ever.”
4. Nor was it merely what Dr. Mudge calls a baptism or fullness of the Spirit that results chiefly in the abiding witness of the Spirit. For she had that before, but this brought her much more.

5. Nor was it merely such a baptism of courage for service as Hugh Price Hughes and others intimate is all that is implied in this fuller gift of the Spirit. But it was an “ethical” fullness, which involved purity of heart and the death of the sin principle. Else she could not say, “I was enabled to reckon myself dead indeed unto sin, but alive unto God in Jesus Christ my Lord”; and then add, “What heights and depths of love, what infinite tenderness of care, what wise lovingness of discipline, what grandeur of keeping, what wonders of revealing, what strength in weakness, what comfort in sorrow, what light in darkness, what easing of burdens I have found! What a God and what a Saviour, no words can tell!”
6. Nor was this new and blessed experience the result of growth. For she says that she “made very earnest efforts after it,” in that way. “At times I went through agonizing conflict in my efforts to bring about a different state of things. I resolved, I prayed, I wrestled, I strove, I lashed myself up into the belief that all I held most dear in life could continue to be mine only as I attained to more faithfulness and devotedness of walk ... But all was in vain, and, it seemed, even worse than vain. When I would do good, evil was present with me; and I could see no hope of deliverance except in death, which, by destroying the body of sin to which I was chained would thus break the yoke of bondage.” The chief result of these efforts at growth into this grace was a clearer and keener revelation of her “weakness,” helplessness, and need.
7. That it came by faith: “I took him for my Saviour from the daily power of sin with as naked a faith as I once took him for my Saviour from its guilt. I believed the truth that he was my practical sanctification, as well as my justification, and that he not only could save me and would save me, but that he did.” She found that “it is simply in ceasing from all efforts of our own and in trusting in the Lord to make us holy” that we come into this full salvation.
8. That, while she grew but little before that time, her growth was much more marked and satisfactory after this baptism. She says: “All the former period of my Christian course seems comparatively wasted. I was a child of God, it is true, but my growth was stunted, and my stature feeble. But when this secret of faith was revealed to me, I began to grow, and the dedication which was before impossible to me became the very joy of my heart.”
9. This experience was abiding, having continued through some twenty-three years at the time she wrote. For, although she had had occasional temporary lapses, from which she promptly recovered, she says: “Thanks be unto God, he is faithful to keep that which I have committed to him, and more and more does he confirm my soul steadfast and immovable in him ... I have found it to be more and more true every day of my life, that Christ is a complete Saviour, and that if I but commit all of my interests to him, I have, as a dear child once said, nothing to do now but ‘just mind.’”

## 19. SOME EPISCOPAL TESTIMONY

-- DR. CULLIS, MRS. HAMMER AND MISS FRANCES RIDLEY HAVERGAL --

### *Dr. Charles Cullis*

Was a physician of Boston, and a communicant of the Protestant Episcopal Church, wrote his experience in February, 1888, from which we make the following extracts:

“I was brought up in a very respectable church, and knew nothing about conversion. At about the age of seventeen I felt that I ought to be a Christian. How to proceed, I did not know. Nobody told me. I supposed that the only way would be to read the Bible and pray, and I went at it. When I was converted I do not know, but I am very sure I was. I don’t know the date, for there was no particular sensation or emotion to mark it. Some four or five years after that I met with a great sorrow, and I consecrated myself wholly to God ... The promises of God were brought very forcibly to my mind as to whether they were true or not. I puzzled over them for a few days, and the more I puzzled and thought the more doubt began to come in, until one day I took my Bible between my two hands and, holding it up, in my room alone, I said, ‘I will believe every word inside of these two covers, whether I understand it or not.’ From that moment to this I have never had the least shadow of doubt of the truth of God’s word, and have acted upon the promises and have lived according to them for nearly twenty-five years.

“This was my justified state, in which I found a good deal of comfort; but how should I get rid of the natural temperament, and the failing, which was a great one with me, of getting irritated over very little things, and then

getting vexed with myself because I did get irritated. I had spent hours and hours upon my knees, with tears running down my cheeks, praying that the Lord would help me overcome this; but he did not.

“One day in prayer, the Lord’s Prayer came home to me very blessedly by the Spirit, in the closing sentences, ‘Thine is the kingdom, and the power, and the glory.’ It flashed through my soul in a moment, ‘Thine is the power, and, Lord, I have been asking thee to help me to overcome this; thine is the power to do it all’; and with joy unspeakable in my soul I got up from my knees praising God for victory. Whether this was my reception of sanctification or not I do not know. It is the only very marked experience of deliverance that I have ever had. I believe that years ago he gave me a change of heart and baptized me with Fire. There have been occasional slight lapses through weakness of faith, but the light has been burning steadily from that day to this. My Saviour has become more and more precious to me, and I am conscious that the blood cleanseth, and the Holy Ghost abides.”

The experience of this Episcopal brother is very much like that of his Presbyterian, Quaker, and Methodist brethren:

1. He was sure of his conversion and “found a good deal of comfort” in what he calls his “justified state.”
2. But he found that through his own efforts – his prayers and tears – he could not rid himself of his remaining depravity, which seemed to show itself specially in an irritable temper.
3. That when he ceased trying to save himself from it, and looked to God to do it for him, he found instantaneous and complete deliverance through a divine power within.
4. That he could say years after that time that “the light has been burning steadily from that day to this,” and that he was “conscious that the blood cleanseth, and the Holy Ghost abides.”
5. All this blessed deliverance and happy life he attributes to “the baptism of Fire,” in which, he thinks, was involved his “reception of [instantaneous] sanctification.”

### ***Mrs. Anna M. Hammer***

The following extracts are taken from the recorded experience of, Mrs. Anna M. Hammer of the Protestant Episcopal Church in Newark, N. J.; written by herself in July, 1887, with some of our comments. We note:

1. The clearness of her conversion. She says: “I have no doubt as to my conversion, that I was born again.”
2. That after her conversion she entered on a gay and fashionable life, “from which she keenly felt all the way through that her spiritual life was suffering.”
3. That under God’s afflicting hand she was drawn “nearer to the Lord,” and her “Christian life grew sweeter and deeper.”
4. That she received a baptism or “anointing” of the Spirit “for service,” which did not involve entire sanctification or a distinct second experience.” It seems that this was an emotional or charismatic fullness of the Spirit, that was comparatively superficial and evanescent.
5. That “finally a great hunger of soul came upon” her, and she found that “there were in the corners of her heart things known only to herself and God,” and she “realized that nothing short of the ‘anointing which abideth’ would satisfy her soul and fit her fully as a worker for God.”
6. That after three days of agony and tears the baptism which brings an ethical and abiding fullness came upon her. Seven years after that she says, “From that hour my Christian life has been victory.”
7. That she was not backslidden when the baptism came. “At the time of my anointing by the Holy Spirit, I was living a consecrated life of faith and active service.”
8. She grew after that: “I have grown year by year in the depth of experience which becomes deeper and sweeter as the years roll on.”
9. There seem to have been three epochs in her history. (1) Her conversion: “I have no doubt as to my conversion.” (2) Her first anointing for service: “At the time of my anointing by the Holy Spirit, I was living a consecrated life of faith and active service.” (3) Her full sanctification: “My sanctification was a second actual experience, and from that time my life has been changed, is deeper, stronger, steadier, sweeter, richer. The life I have lived for the



last seven years has been wonderfully free from condemnation.”

### ***Miss Frances Ridley Havergal***

We next give extracts from the experience and testimony of Miss Frances Ridley Havergal, of the Church of England, the saintly and well-known author of a number of devotional books, such as *Kept For The Master's Use*. It was written by her sister, and called *F. R. H.'s Second Experience*. She says:

“One day Frances received in a letter a tiny book with the title *All for Jesus*. She read it carefully.

Its contents arrested her attention. It set forth a fullness of Christian experience and blessing exceeding that to which she had as yet attained. She was gratefully conscious of having for many years loved the Lord and delighted in his service; but there was in her experience a falling short of the standard, not so much of a holy walk and conversation as of uniform brightness and continuous enjoyment in the divine life. *All for Jesus* she found went straight to this point of the need and longing of her soul. Writing in reply to the author of the little book, she said: ‘I do so long for a deeper and fuller teaching in my own heart; *All for Jesus* has touched me very much. I know I love Jesus, and there are times when I feel such intensity of love to him that I have not words to describe it. I rejoice, too, in him as my ‘Master’ and ‘Sovereign,’ but I want to come nearer still, to have the full realization of John 14:21, and to know ‘the power of his resurrection,’ even if it be with the fellowship of his sufferings. And all this not exactly for my own joy alone, but for others. So I want Jesus to speak to me, to say ‘many things’ to me, that I may speak for him to others with real power.

It is not knowing doctrine, but being with him, which will give this.’

“God did not leave her long in this state of mind. He himself had shown her that there were ‘regions beyond’ of blessed experience and service; had kindled in her very soul the intense desire to go forward and possess them; and now, in his own grace and love, he took her by the hand and led her into the goodly land. A few words from her correspondent on the power of Jesus to keep those who abide in him from falling, and on the continually present power of his blood (‘the blood of Jesus Christ his Son cleanseth us from all sin’), were used by the Master in effecting this. Very joyously she replied: ‘I see it all, and I have the blessing.’

“The ‘sunless ravines’ were now forever passed, and henceforth her peace and joy flowed onward, deepening and widening under the teaching of God the Holy Ghost. The blessing she had received had (to use her own words) lifted her whole life into sunshine, of which all she had previously experienced was but as pale and passing April gleams, compared with the fullness of summer glory.

“The practical effect of this was most evident in her daily, true-hearted, whole-hearted service for her King, and also in the increased joyousness of the unswerving obedience in her home life, the surest test of all ... She says:

‘I would distinctly state, that it is only as and while a soul is under the full power of the blood of Christ that it can remain cleansed from all sin; that it is only while kept by the power of God himself that we are not sinning against him. One instant of standing alone is certain fall! But (premising that) have we not been limiting the cleansing power of the precious blood when applied by the Holy Spirit, and also the keeping power of our God? Have we not been limiting I John 1:7, by practically making it refer only to ‘the remission of sins that are past’ instead of taking the grand simplicity of ‘cleanseth us from all sin’? ‘All’ is all; and as we may trust him to cleanse the stain of past sins, so we may trust him to cleanse from all present defilement; yes, all! If not, we take away from this most precious promise, and, by refusing to take it in its fullness, lose the fullness of its application and power.

‘Then we limit God’s power to ‘keep’; we look at our frailty more than at his omnipotence. Where is the line to be drawn beyond which he is not able? The very keeping implies total helplessness without it, and the very cleansing most distinctly implies defilement without it. It was that one word ‘cleanseth’ which opened the door of a very glory of hope and joy to me. I had never seen the force of the tense before, a continual present, always a present tense, not a present which the next moment becomes a past. It goes on cleansing, and I have no words to tell how my heart rejoices in it. Not a coming to be cleansed in the fountain only, but a remaining in the fountain, so that it may and can go on cleansing ...

*( I do not really like her way of expressing it. I have been flawlessly kept for many years now, and have never felt to be on the edge of a precipice of falling back into mixture. Now all the facts she states, are true, in that if one were to really take the*

*bull by the horns and willfully step back into the dark, one would indeed lose His Rest. But that is not exactly loss, that is deliberately foresaking. This could only happen when your heart and mind are not working properly through wrong thinking brought on by illness, deception or unthinkingly following a bad habit from your old life. The state of abiding in His Rest is an eminently secure state. Make no mistake. However, there are certain principles of personal stewardship to abide by to make this a reality. These necessary principles are described in the "Wisdom for Ministers of Holiness" page. Apparently Miss Havergal did not have access to these. Earnest Seeker )*

'One arrives at the same thing, starting almost from anywhere. Take Philippians 4:19, 'your need'; well, what is my great need and craving of soul? Surely it is now (having been justified by faith, and having assurance of salvation) to be made holy by the continual sanctifying power of God's Spirit; to be kept from grieving the Lord Jesus; to be kept from thinking or doing whatever is not accordant with his holy will.

'Oh, what a need is this! And it is said 'he shall supply all need': now shall we turn round and say 'all' does not mean quite all? Both as to the commands and the promises, it seems to me that anything short of believing them as they stand is but another form of 'Yea, hath God said?'

'One of the intensest moments of my life was when I saw the force of that word 'cleanseth.' The utterly unexpected and altogether unimagined sense of its fulfillment to me, on simply believing it in usefulness, was just indescribable. I expected nothing like it short of heaven. I am so thankful that, in the whole matter, there was as little human instrumentality as well could be, for certainly two sentences in letters from a total stranger were little. I am so conscious of his direct teaching and guidance through his Word and Spirit in the matter that I cannot think I can ever unsee it again. I have waited many months before writing this, so it is no new and untested theory to me; in fact, experience came before theory, and is more to me than any theory.'

We only stress certain points:

1. Her certain conversion, but lack of brightness and joy in her experience.
2. awakening in her the desire for better things, and his leading her to them, and her instantaneously seeing and receiving them.
3. In this she passed the "sunless ravines" and her "whole life was lifted into sunshine."
4. The effect of this was a better service and a more joyous life.
5. Full surrender the condition of realizing the blessedness of the cleansing and keeping power of Christ.
6. Fuller surrender and larger growth – continual progress in the "highway of holiness" -- as light increased and opportunity was given.
7. continual cleansing and keeping power – God, and not self or growth, the source of strength.
8. That she was not backslidden, but was pressing forward when the blessing came.
9. Contrary to and "before theory," and came not from men, but from God. Let us read and ponder well all her testimony.

## **20. SOME BAPTIST TESTIMONY**

-- DRS. FULLER, JUDSON, GORDON, EARLE, AND LEVY -

While the first three named above do not explicitly testify from their experience, it is believed that they speak out of their hearts as well as out of the Word.

The well-known Rev. Dr. Richard Fuller says: "It is true that, in subduing our depravities, one act of faith is worth a whole life of attempted faithfulness. In other words, that "one act of faith," brings the baptism of purity and power, does more toward destroying or subduing our depravity than "a whole life of attempted faithfulness" in trying to grow into this deliverance.

That distinguished and saintly missionary, the Rev. Adoniram Judson, D.D., says: "Renounce the world, renounce thyself, and flee into his loving arms, which are open to receive thee. Angels will rejoice over thy second conversion as they did over thy first. Thou wilt begin to live in a new world, to breathe a new atmosphere, and

behold the light of heaven shining upon thee; and thou wilt begin to love the Lord thy God in a new manner.”

Here the condition and results of this second work, this “second experience,” which Dr. Judson calls a “second conversion,” are strikingly stated. 1. Full surrender and consecration. “Renounce the world, renounce thyself. 2. Faith: “Flee to his loving arms, which are open to receive thee.” 3. Results: “Thy second conversion” a deeper work of grace – followed by a “new world,” a “new atmosphere,” a “new light, and a “new man” of love.

Dr. Judson’s worthy and well-known namesake, the late Rev. Adoniram Judson Gordon, D.D., who, a prominent Baptist minister of this state once said to us, is regarded as the soundest divine of that Church in the North, has left his testimony on record. It is true that he may not have said in so many words that this was his experience, but he gave it as his opinion that one could thus be wholly saved, and supported his position and illustrated his view with the experience of others. A good part of his Twofold Life is devoted to work of this kind. In commenting on the experience of Madame Guyon, he says:

“The fruit of this divine baptism is what it will specially interest us to seek. And this was immediate and blessed. Will the Spirit that cleanseth us from sinfulness also keep us from sinning? Is a question which is asked with the most painful solicitude by the tempted, oft defeated, and well-nigh despairing believer. The Scriptures certainly give some very strong and explicit promises on this point ‘Walk in the Spirit, and ye shall not fulfill the lust of the flesh,’ says the apostle ... ‘In him is no sin; whosoever abideth in him sinneth not,’ writes the apostle John. If we were in such unbroken communion with him that there were an unceasing flow of the divine life through our souls, sin would be overborne, quenched, and destroyed. The experience of perpetual walking with God and perpetual abiding in Christ is the one into which the Holy Ghost is seeking to bring the believer. And it is certainly reasonable to expect that a marked indument of the Holy Ghost would issue in definite experience of overcoming.”

Dr. Gordon then quotes the following from Madame Guyon’s experience to prove that such may be realized by us: “I found no more those troublesome faults or that reluctance to duty which formerly characterized me. They all disappeared like chaff in a great fire.” And if, after that, as Dr. Gordon says, she “in her life shone like a seraph and obeyed like an angel,” her quoted statement of experience must have been true. For the same purpose he then quotes from the experience of St. Theresa, of Spain: “From the time that the Lord granted me this grace, I was saved from all in faults and my miseries [those that are spiritual]. I had power given me to become indeed free.”

Now, if we yield to be led and guided by the Spirit, why may we not “have this experience of perpetual walking with God and perpetual abiding in Christ,” “into which the Holy Ghost is trying to bring the believer”? Cannot the Spirit do this if we will let Him? And when we surrender our wills to his, and devote our lives to the doing of his will, do we not “let him have his way with us”?

### ***Rev. Dr. A. B. Earle***

As illustrating the truth of what Drs. Fuller, Judson, and Gordon have taught, we give the experience of two well-known and most successful Baptist ministers, the late Rev. Dr. A. B. Earle, of Newton, Mass., and the Rev. Edgar M. Levy, D.D., of Philadelphia. Dr. Earle, “the great Baptist evangelist, under whose ministry it is said that “one hundred and fifty-seven thousand souls were led to Christ,” and who held a most successful meeting in Raleigh in 1870, gives his experience and testimony. We intended to give the bulk of Dr. Earle’s statement, but find that lack of space forbids.

We trust, however, that the following analysis and brief extracts and comments will be sufficient to give the reader a good idea of his rich experience and emphatic testimony.

We need hardly take space to analyze this experience further than to stress a few points in it.

1. This “rest” came years after his clear conversion, and was not the result merely of regeneration or a recovery from a backslidden state; for he had assurance of the divine favor and was making progress in the divine life before this instantaneous blessing came.
2. It came and was retained by faith: “This state of heart is reached only by faith, and retained only by faith – not by helping Christ take care of us, but by trusting him to do it all,” says Dr. Earle.
3. He knew when he received this blessing: “All at once a sweet heavenly peace filled all the vacuum in my soul,

leaving no longing, no unrest, no dissatisfied feeling, in my bosom. I felt, I knew, that I was accepted fully in Jesus.” This harmonizes very markedly with the experience of the author.

4. This blessing brought him “uninterrupted rest and peace in place of what had before been intermittent. This record was written seven years after he came, and he says: “There has not been one hour of conscious doubt or darkness since that time. A heaven of peace and rest fills my soul. Day and night the Saviour seems by me.”
5. He did not claim “sinless perfection, but was kept from any sin that brought “condemnation,” or “darkness.” Nor did Wesley teach “sinless perfection,” but conceded that, because we are “very imperfect and weak,” as Dr. Earle says, mentally and physically, we may commit “sins of infirmity “ without incurring guilt or losing our “rest and peace.”
6. He had temptation, but it was more easily resisted: “Temptation is presented, but the power of it is broken.” “It is much easier now to resist temptation than it was before.”
7. He was more useful: “My success in leading souls to Jesus has been much greater than before.” Another says of him that “he had no special power as a preacher before the Holy Ghost fell upon him,” but that after that event “conversions under his preaching numbered quite five thousand yearly.”
8. He not only grew in usefulness, but also in grace: “You are then just prepared to grow in divine things. The roots of your faith can strike deep into the soil of truth and love, and need not be disturbed until transplanted into heavenly soil, there to continue to grow and flourish in the garden of the Lord.”

Dr. Earle says further:

“I could give a great cloud of witnesses, all testifying to the same thing: that is, after receiving evidence of regeneration, they felt a longing of heart for something higher – a fullness of love – a state of heart that would enable them to abide in Christ without interruption. This they sought and found, and many of them, after ten or twenty years, are still enjoying the same blessing, with increasing sweetness.”

The testimony of this very spiritual and eminently useful servant of God ought to have much weight with our Baptist brethren and other earnest souls who are longing for this “rest of faith” -- this “fullness of love,” this “perfect love,” which comes with “the gift of the Holy Ghost” -- the baptism of peace and power.

### ***Rev. Dr. Levy***

We close this chapter with extracts from the testimony of the Rev. Dr. Levy, of Philadelphia, who has for years been successively pastor of Baptist churches of that city and of Newark, N.J. It was written by himself in 1872, under the title of *From Bondage to Freedom; or, How I Entered into Rest.*

Many thousands of copies of it have been circulated in Europe and India. Dr. Levy, who is still pastor of a Baptist church in Philadelphia, says:

“It pleased God in my earliest childhood to call me by his Holy Spirit. As far back as memory will allow me to go, I can recall seasons of great distress on account of sin. When other children around me were busy at play I would often invent some excuse to withdraw, that I might find a place where I could weep before God in secret.

“The weary burden grew heavier with my increasing years. As fast as my mental powers were developed so as to understand, in a measure, the law of God, my condemnation and ruin became more alarmingly real. I cannot look back to this period of life as men usually do. They were not to me days of mirth, but days in which even childhood’s laughter was turned into weeping and its buoyancy into heaviness.

“I knelt near the window and heard, or seemed to hear, the voice of One saying unto me, ‘I love them that love me; and they that seek me early shall find me.’ That promise was mine. It was my Father’s assurance of a loving welcome. It was but a moment, and I was in his arms. It was a rapturous hour. All things were changed. Sorrowing and sighing fled from my bosom. The Spirit of God witnessed with my spirit that I was born again. ‘Being justified by faith, I had peace with God.’ I never afterwards had a doubt of my conversion. Even in the most unsatisfactory days of my Christian life, I could not question the reality of the work of grace in my youthful heart.

After a pastorate of fourteen years, I accepted a call to Newark, N.J. Here also God wonderfully blessed my labors,

and hundreds were added to the Church. But oh, how were all my services, even the best, mixed with selfishness, ambition, and pride! A consciousness of this often filled me with shame and sorrow. Then I would make a new effort to improve my life by more watchfulness, zeal, and prayer; and although failure was sure to follow, yet, not knowing of any better method, I would tread the same weary road over and over again ...

“After a residence of ten years in Newark, I returned, in the autumn of 1868, to the scene of my early labors, and became pastor of the Berean Baptist Church, Philadelphia. Here I found the religious condition of the members of my new charge as unsatisfactory as my own. They were in a cold, barren, worldly state. I have seldom seen a church more broken and paralyzed. I grieved for them with tender compassion. This solicitude in their behalf produced a fresh consciousness of my own imperfections. I hated sin. I felt that it weakened my moral powers, grieved the Holy Spirit, interrupted my communion with God, and impaired my usefulness. One Sunday afternoon I entered my schoolroom unusually depressed. A sense of utter helplessness came over me. As my tear-dimmed eyes surveyed the school, I was painfully moved by the number of adult scholars who were unconverted. I returned to my study, crying, ‘Who is sufficient for these things?’

“In February, 1871, Mr. Purdy, an evangelist, was holding meetings in the Methodist church adjacent to mine. I was invited by the pastor to attend these efforts to promote Christian holiness.

I went timidly at first, and yet I continued to go every afternoon for several days. There were divine influences drawing me there. Many Christians from different churches were also in attendance. Day after day, with meekness and genuineness, and etc., with unwavering confidence, they told the story of long years of conflict, and of ultimate and complete triumph through simple faith in the blood that cleanses from all sin, of their soul-rest and abiding peace, of their power with God and man, and the fullness of their joy. At first I became deeply interested, and then my heart began to melt. I said: ‘These Christians are certainly in possession of a secret of wonderful power and sweetness. What can it be? Is it justification? No; it cannot be that. I have experienced the blessing of justification; by it I have been absolved from all my past sins; by it I stand in the righteousness of Christ, and every privilege of a child of God, and every grace of the blessed Holy Spirit, has been secured to me; but I do not realize that it has destroyed the power of original sin, or ended “the war in my members,” or brought to me complete rest of soul. I have peace; but it is often broken by “fear which has torment.” I am conscious of loving God, but like some sickly, flickering flame, I am expecting every moment to see it expire altogether. I have joy, but, like a shallow brook, the drought exhausts it. I have faith, but it is such a poor, weak thing that I am in doubt, sometimes, whether it is faith at all. “I hate vain thoughts”; and yet they continue to come, and seem at home in my mind ... Once, it is true, they felt as I feel, and mourned as I mourn, over broken vows, sinful tempers, intermittent devotions, and repeated failures. But a wonderful change is now manifest. “They are rooted and grounded in love.” “Being made free from sin,” they now bring forth fruit unto holiness. Having purged themselves from all filthiness of the flesh and spirit, they have become “vessels unto honor, sanctified and meet for the Master’s use, and prepared unto every good work.” My desires were kindled. An insatiable hunger seized my soul.

“Just at this stage of my experience the meetings ended, and Mr. Purdy was compelled to leave for another appointment. Before leaving, however, a suggestion was made that he might be induced to return and hold meetings in my own church. It was a surprise to me. I was not sure that my people would consent. I could do nothing, therefore, but leave it for the decision of the church on the coming Sabbath. I did so, and, greatly to my surprise, there was not the slightest objection raised.

It was of the Lord.

“During the ten days that preceded the meeting I was more than usually prayerful. I commenced a careful examination of the doctrine of sanctification. I reviewed my theological studies. I could scarcely think or read or pray on any other subject. I conversed with mutual friends of my own and other denominations. Nearly all of them pronounced the views advanced as nothing else than unscriptural and pernicious errors. They admitted the existence and universality of the disease, but could tell of no adequate remedy this side of the grave. They allowed that the malady might be mollified; but in this life, they affirmed, it could never be perfectly healed. I searched the Scriptures, but alas! ‘my eyes were holden,’ so that I could not see that perfect deliverance from sin which God has provided, through the redemption of Christ, for his believing people. Those passages in the Word of God which require of all his children holiness of character, purity of heart, the entire sanctification of the soul, body, and spirit, I was led to regard, from educational training, as marks – very high, indeed – after which every Christian should

aspire, but to which no one could ever attain; or else as figurative expressions, indicating that at conversion we were made, in some judicial sense, holy before God.

These views, however, could no longer satisfy me. I had an intense longing for something better.

With the poet, my poor heart cried out:

I'm weary of the strife within,  
O let me turn from self and sin!

“The first day of our meeting had come. The church was well filled. I introduced Mr. Purdy. But I had many misgivings, and a secret desire in my heart that he would say nothing about sanctification, but bend all his efforts to the conversion of sinners. This, however, was not his way.

Like a wise master builder, he commenced to lay the foundation broad and deep. He took up our Confession of Faith, and urged, from the teaching contained therein, that we should accept the doctrine of sanctification by faith. Our Covenant was next produced; and here he reminded us that in this we solemnly promised that we would so regulate our lives as to enable us to ‘stand perfect and complete in all the will of God.’ Last of all, he spoke of our baptism as a beautiful symbol of our death unto sin, our burial with Christ, and our resurrection to a new and holy life. ‘According to your form of baptism,’ he said, ‘the body is buried in water as the corpse is buried in the grave. In all your teachings on this subject you insist that it is a figure of the believer’s death and burial unto sin. But that is not all. You not only claim, in this act, that you die to sin, but that you also rise to a life of holiness. ‘Now, if we are dead with Christ, we believe that we shall also live with Him: knowing that Christ, being raised from the dead, dieth no more; death hath no more dominion over him. For in that he died, he died unto sin once; but in that he liveth, he liveth unto God. Likewise reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.’ (Rom. 6) With great emotion and emphasis he said: ‘You have the type, the figure, the symbol: will you deny the doctrine, and make what distinguishes you as a denomination a mere empty, lifeless ceremonial?’

“After the sermon, a number of persons bore testimony to the fullness and completeness of their present salvation. They represented several evangelical denominations – the Methodist, the Episcopalian, the Presbyterian, the Friends, the Baptist; and there was a beautiful harmony in all that they said. I had no reason to doubt the truthfulness of their statements. ‘I might question,’ I thought, their logic, find fault with their theories, and reject their phraseology; but how could I dispose of their experience? My judgment was assailed as it had never been before. After the meeting, I returned to my study, fell upon the floor, and poured out my soul before God. I did not pray for pardon, but for purity. I did not seek clearer evidences of my acceptance, but to be ‘made free from sin,’ not in a judicial or theological sense, but by a real conscious, inwrought holiness.

“That night I was unable to sleep. I was completely broken down in heart before God. The vision of Isaiah seemed reproduced. ‘I saw also the Lord sitting upon a throne, high and lifted up.’ ‘Then said I, Woe is me! For I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts.’

“The morning at length dawned, and on every ray I could read, ‘Walk in the light, as He is in the light.’ ‘Holy, holy, holy, is the Lord of hosts,’ as chanted by the seraphim, seemed floated through all the air. As I thought of God, it was not so much his power or wisdom or justice or love that attracted my attention, as his infinite, spotless holiness.

“That day, Friday, March 9, 1871, was observed by the church as a special season of fasting, humiliation, and prayer. My soul was in great agony. I can compare my experience on this memorable day to nothing else than crucifixion. It seemed to me that I had gone up with Christ to Calvary and was transfixed to the cruel and shameful cross. A sense of loneliness and abandonment stole over my mind. ‘A horror of great darkness fell upon me,’ and all the powers of hell assaulted my soul. The enemy brought before me, with tremendous force, my lifelong prejudices, my theological training, my professional standing, my denominational pride. It was suggested that I must leave everything behind me should I go a step farther in this direction. The dread of being misunderstood, of having my motives questioned, or being called ‘unsound in doctrine,’ of being slighted by my ministerial brethren, and treated with suspicion and coldness, filled my heart with unspeakable anguish. Everything appeared to be sliding from under my feet. My sight grew dim, my strength departed, and faintness like unto death came upon me.

“This mental conflict, however, soon subsided. The storm clouds passed away, and light began to stream in. I was now done with theorizing, with philosophical doubts and vain speculations. The struggle was over. I cared no longer for the opinions of men. I was willing to be a fool for Christ, and to suffer the loss of all things. I was like a little child. I cried out, ‘Teach me thy way, O Lord! And lead me in a plain path.’ Just then the fountain of cleansing was revealed. Jesus stood before me, with his bleeding wounds, saying, ‘Come in! Come in!’

“I turned to my congregation and said: ‘I stand before you today a poor, weak, and helpless sinner.

I have tried to find the way of holiness by every possible means. All my efforts, my struggles, my prayers, my fasting, and my round of duties have proved miserable failures. God is making a wonderful revelation to my long darkened understanding. I am confident now that it is not by growth, or by effort, or by works of any kind, “for then would our salvation be of works, and not of grace.” “In that day, saith the Lord, there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” That day has come. Here lies the fountain of my Saviour’s blood. It was opened for me, even me.’

“I fell upon my knees and bowed my face to the floor. For a moment I felt that I was sinking in a great sea, and that all its waves were going over me. But they did not seem to be the waters of death.

“The Spirit of God whispered those precious words: ‘But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. My faith laid hold of this wonderful truth, a strange peace entered into my soul, I exclaimed within myself, ‘I am free! My heart, my soul, my mind, my body, are washed in the blood of the Lamb!’ It was all so strange, so new, so unlike anything I had ever experienced before, that I could not utter a word, and then the only sentiment of my heart was, ‘Lord, it is done! I am saved!’

“When the meeting ended, I repaired immediately to the parsonage. I experienced great physical exhaustion, like Jacob, who was never so weak as when he had just prevailed with the angel.

“I threw myself into a chair, and at once the blessed baptism came. I seemed filled with all the fullness of God. I wept for joy. All night long I wept. All the next day, at the family altar, in the street, and in the sanctuary, tears continued to flow. The fountains of my being seemed broken up, and my heart was dissolved in gratitude and praise. My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life.

“Life has become marvelously simplified and natural. I no longer work for liberty, but as having liberty; not for, but from, life. That which before was either impossible, or at least difficult, is now natural and easy.

“I do not find this life – what in my ignorance I once regarded it – one of mysticism, indolence, and self-gratulation, but a life of ceaseless activity and undisturbed repose; of perpetual absence of all weariness amid perpetual employment. Neither do I find it a condition of stagnation. All life involves growth, and there are no limits to the possibilities of growth in the life of faith. The more the soul receives the more it is capable of receiving, and the more it yearns to receive.

“I have not realized that this experience exempts us from trial, persecution, and disappointment.

For me the way has frequently been strewn with thorns rather than roses. Unkindness has often wounded my heart. Friends have turned away, sometimes with pity and sometimes with blame. At times I have been in heaviness through manifold temptation, and faith has almost yielded to the outward pressure; but, blessed be God! For sixteen years I have been preserved from all murmuring, disquietude, or fear. The trials have not been too many or too severe. Every arrow has been feathered with love, and every furnace blast has but consumed the dross. I am saved! Saved to the uttermost! Glory to the Lamb!”

We have space for only brief comments on Dr. Levy’s very striking experience. It is in most respects similar to that of other thoughtful men of the different Churches.

1. It came after a clear conversion, about which he “never afterwards had a doubt.”
2. It was not merely restoration from a backslidden state.
3. It came after great trouble about his lack of purity and peace of heart, and remarkable struggles against the

prejudice of denominational training.

4. It was by faith and instantaneous in its development.
5. He had abundant and satisfactory assurance that the work was done – knew when it was accomplished.
6. It was permanent and abiding in its effects.
7. Also that he has grown in grace, and thinks “there are no limits to the possibilities of growth in the life of faith.”

Many years after the above was written, Dr. Levy says:

“Many inquiries are made concerning the author’s present and more mature views involved in that experience. The question has been more than once asked, ‘Has time or more careful examination of the Scriptures, or a better acquaintance with the human heart, made it necessary to modify or reject the conclusions as untenable?’ To all these interrogations one and the same answer has been given: ‘By no means.’ A better knowledge of God’s word, a keener insight into the heart, and a deeper experience of the workings of the blessed Holy Spirit have only confirmed and intensified the testimony then given.”

To the further questions, “Have there been no lapses? Has the witness never been clouded? Has there never been a time when there was a consciousness of not pleasing God’ during those sixteen years and more? Dr. Levy replies: ‘A determination to be honest with myself and true to God compels me to acknowledge that twice, perhaps thrice, has the light been withdrawn, and I have walked mournfully before the Lord.’ But he assures us that those periods of darkness were of short duration. He says:

“There was no effort, as in his early experience, to patch up or mend what had become soiled or broken. Faith again laid hold of the precious promise, ‘If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness.’ The answer came. The witness was renewed. The communion was restored.”

The following is very plain and encouraging to the faint-hearted:

“And now, understanding better than before how he may be blameless, and yet not faultless, he has a keener sense of his own weakness, and of Christ’s power to save to the uttermost. The devil tempts, but He delivers. The world brings tribulation, but He overcomes the world for him. Dark clouds often appear, but He sets a bright light in them, or stretches over them the rainbow of his peace. Men frown, and friends grow strange and cold, but for every frown or slight He gives a fresh smile. The happy art has been discovered, how to be at peace amid war, to possess sweetness amid bitterness, to be strong amid weakness, to be rich amid poverty, to be indifferent to the opinion of others amid the deepest concern for their souls, to be dead amid the bliss of life. ‘O Lord God of hosts, blessed is the man that putteth his trust in thee!’”

Dr. Levy’s experience strikingly illustrates the teachings of Fuller, Judson, Gordon, Murray, Meyer, and other well-known and most spiritual and useful Baptist ministers. May it prove helpful to the many believers whose experience is not satisfactory! We are profoundly convinced of the substantial if not the literal truth of this record of it.

## 21. MODERN METHODIST TESTIMONY

-- FISK, OLIN, FOSTER, PECK -CARRADINE - ANDERSON, AND SCHOOLFIELD -

### *Dr. Wilbur Fisk*

We will first give the testimony of Dr. Tillett’s distinguished namesake, the eminent Wilbur Fisk.

In the following extracts, Dr. George Prentice, his biographer, very truly and justly characterizes him, and gives us some most important facts touching his experience and life. He says:

“Dr. Wilbur Fisk, the charming, inspiring, and subduing preacher, the founder of institutional education in American Methodism, a man combining the distinctive charms that endear to us the beautiful characters of Fenelon and Channing, Jonathan Edwards and John Fletcher, lived more than a score of years in the faith and exemplification of the sublime doctrine of Christian perfection as taught by Jesus Christ, St. Paul, and St. John. He prized that great tenet as one of the most important distinctions of Christianity.



“His experience, which left its radiant impress on his daily life, was marked by an overwhelming effusion of the Holy Spirit, depriving him of physical strength for several hours. It occurred at a camp meeting at Wellfleet, on August 10, 1819. As he was passing one of the Boston tents, a lady invited him to stay in that tent. She then told him that on the way down an assurance had been given her that Mr. Fisk would receive the blessing of a holy heart at that meeting. Dr. Fisk says: ‘Her words thrilled through me in an indescribable manner. I wept, I trembled, I fell. But Satan drew a veil of unbelief over my mind. They prayed for me, but all was dark; my heart was [seemed] harder than ever. (A clearer revelation of his depravity which preceded this baptism.) Thursday morning we had a familiar conversation concerning heart holiness. About the setting of the sun, word came that souls were begging for prayers in Brother Taylor’s tent (the celebrated “Father Taylor,” of the Seaman’s Bethel). I went immediately in, and behold! God was there. We united in prayer, when one after another, to the number of four or five, were converted. We rose to sing. I looked up to God, and thanked him for answering prayer, and cried, “Lord, why not hear prayer for my soul?” My strength began to fail while I looked in faith. “Come, Lord, and come now. Thou wilt come. Heaven opens, my Saviour smiles. Glory! Glory! Oh, glory to God! Help me, my brethren, to praise the Lord.” The scene that was now opened to my view I can never describe. I could say: “Lord, thou knowest that I love thee! I love thee above everything ... Bless the Lord, O my soul, and all that is within me praise his holy name.”’

The following from his biographer gives us further insight into Dr. Fisk’s pre-sanctification experience, as well as some of the results of this baptism:

“From this period Dr. Fisk dated his experience of perfect love. Before that he had passed through seasons when he doubted the fact of his acceptance with God, his personal interest in Christ, and even the truth of Christianity itself. When in later years a young minister consulted him concerning just such doubts, Dr. Fisk told him that he had been delivered from such things forever at the Wellfleet meeting. They could no more dwell in the presence of the full development of the life of perfect purity, perfect humility, and perfect assurance than darkness can dwell in the presence of noonday.”

In a letter to his sister, while describing his experience, Dr. Fisk says:

“In the work of sanctification upon the heart there appear to be two distinct stages: one is to empty the soul of sin and everything offensive; and the other is to fill it with love. 1. The strong man armed is bound and cast out. 2. The stronger takes possession. God was pleased, however, in my case, to empty and fill in the same moment.”

The recorded experience of this eminent scholar and divine fully harmonizes with the Wesleyan theory and teaching. It was subsequent to regeneration, was instantaneous in its development – marking a distinct crisis in his life, was certified to and through consciousness, and was abiding in its results – was enjoyed for more than twenty years.

### ***Rev. Dr. Olin***

We next give the testimony of the Rev. Dr. Olin, of both Northern and Southern Methodism. Dr. Daniel Steele, who knew Dr. Olin well, very truly says:

“Stephen Olin stands forth with commanding prominence in the history of the American pulpit.

It is thought by many that he was intrinsically the greatest man, taken all in all, that American Methodism has produced. It could be said of him as Rowland Hill said of Chalmers, ‘The most astonishing thing about him was his humility.’ He was the best example we have personally known – the writer was with him for six years – of that childlike simplicity which Christ taught as the essential condition for entering the kingdom of heaven, and which Bacon declared to be equally necessary to those who would enter the kingdom of knowledge. Like Dr. Wilbur Fisk, he was a personal example of St. Paul’s doctrine of Christian perfection as expounded by Wesley. At first he entertained doubts respecting it; but as he advanced in life, and especially under the chastening influence of affliction, it became developed in his own experience.

In giving his experience, Dr. Steele says:

“To the writer he said: ‘My wife I had recently buried in Italy; my children were dead, my health undermined. My entire earthly prospect was gloomy indeed. God only remained. I lost myself, as it were, in him; I was hid in him with Christ. Then I found, when wandering on the banks of the Nile in quest of health, without any process of logic,

but by an experimental demonstration, “the perfect love that casteth out fear.”

In commenting on the foregoing experience, Dr. Steele says:

“The marvelous grace that glorified his greatness with unsurpassed humility, in great measure was the effect of this experience on a certain day in Egypt, and the result of the constancy of his faith in this crowning gift of God to believers in this world when they most need it. From the hour of that memorable spiritual transfiguration in the land of the pyramids, the doctrine of full redemption through the sanctifying office of the Holy Spirit was very precious to him, and he looked with painful feelings upon anything designed to bring it into disrepute, or lower the standard of piety which it implies. This colossal mind had no difficulty with the question whether consciousness of inner purity is a sufficient proof of entire sanctification.”

All the marks of the Wesleyan type of “perfect love” are seen in this experience of Dr. Olin. It came after conversion, was reached instantaneously, was recognized when it came, and was abiding in its results, as his subsequent experience and life show. Besides, it came after he had reached mature manhood, if not old age, and after his wrestling with doubts concerning the possibility of such experience. The testimony of this majestic but most humble servant of God ought to have weight with all thoughtful doubters of the scripturalness of this doctrine, and of the propriety of a good and humble Christian’s testifying to this grace.

### ***Bishop R. S. Foster***

We next give the testimony of some well-known living Methodists, and of one recently passed to her reward.

Bishop R. S. Foster, D.D., LL.D., of the Methodist Episcopal Church, is justly regarded as one of the profoundest theologians and acutest metaphysicians that Methodism has ever produced.

Indeed, he will rank well with the scholars and divines of any Church or age. The Rev. A. B. Hyde, D.D., Professor of Greek in the University of Denver, and author of *The Story of Methodism* himself no mean scholar and divine says of Him:

“His youthful turn was to literature and metaphysics, and his specialty has for his whole life been in this direction. In depth of theological study he has been the most eminent of our bishops, and he may be called among them as St. John was called among the apostles, ‘the divine,’ the theologian.

He has been the man usually chosen where, as at Chautauqua, there lacked a clear unfolding of difficult and profound subjects.”

Before he was elected bishop, Dr. Foster was president of the Northwestern University and of Drew Theological Seminary, having previously served as professor of systematic theology in the latter institution. He is the author of a much-read volume on the subject of this book, entitled **Christian Purity**, and of a later and profounder one on the *Philosophy of Christian Experience*, in both of which he clearly and strongly presents the Wesleyan view of sanctification. Below we give an analysis of his experience, the record of which was written by himself, making extracts, and adding such comments as may tend to impress and enforce the lesson of this remarkable experience and testimony. We need say but little more than that this clear-cut experience fully illustrates and strongly tends to establish the theory of this volume. We note:

1. That his entire sanctification was subsequent to regeneration and different from it, bringing what he calls “a radical conscious change” -- a change which went to the roots of evil in his nature.
2. That this baptism or “radical change” was different from any ordinary baptism or “blessing” which the earnest believer may receive before or after his being made “perfect in love,” and which may involve chiefly an emotional fullness of the Spirit, with more or less of growth in grace. The bishop notes two very remarkable baptisms of this sort occurring not long before his entire sanctification. The following is his account of them. Of the first and what immediately preceded it, he says:

“I became at last completely wretched – more a slave than a child. It was manifest to me that in this way I could not live. Something must be done. In the time of my extremity, deliverance came.

At a love feast at New Street, a colored church (and I had always doubted much the religion of those people), under the exercises of these simple, ignorant Christians I was wonderfully blessed. My whole soul was stirred within me;

my heart melted like wax; tears flowed profusely; I praised the Lord aloud. This was a great, timely, and permanent blessing. It continued almost without interruption up to the time I am about more particularly to describe [the time of his sanctification.

No backsliding then before the baptism came]. My devotions became more spiritual, and my graces all acquired new life. In a word, I was greatly, divinely revived.

The bishop then proceeds to tell us about another rich baptism or blessing that came to him “during the interval” between the one just noted and his sanctification. It was after an attack of sickness which he says “was blessed to” him. He thus describes this second remarkable experience:

“One night, about the time I began decidedly to convalesce, my mind became absorbed in meditations of the goodness of God to me, and my great ingratitude to him. I may say, ‘He made all his goodness to pass before me,’ and all my sinful unworthiness to pass before me too. This exercise continued for several hours; more and more my soul became absorbed, until my heart seemed to break and melt within me, I wept, I sobbed, I convulsed and cried out. Oh, what a blessing was it which I then received! [This, like the blessing noted above, seems to have been chiefly an emotional fullness] ... This was one of the most holy and heavenly influences I had ever felt on my heart. And now I began to pant for holiness. My prejudices were not all gone, but they were greatly lessened, and I wrestled and prayed with new earnestness and desire for victory.”

He had not yet been sanctified for it was only a few weeks after the above experience that the bishop had the following additional and different one. He was in the midst of a meeting he was holding, of which he says:

“Many were revived, a number converted. My own heart shared largely in the divine manifestations. This continued until Thursday, the 10<sup>th</sup> [no backsliding then], when, at the evening service, the whole membership were invited to join the penitents at the altar in prayer, for a deeper personal baptism, and for their unconverted friends. In this exercise my soul became peculiarly drawn out. Solicitude for my friends became intense, causing me to agonize with God on their account. I soon became unconscious of all that surrounded me, absorbed with my own suit. I had not been long thus engaged, when my attention was as it were forcibly drawn to my own case. A reproving finger seemed to point to my own unfaithfulness, and imperfections of religious character, as the reason why some of my friends remained unawakened, unconverted. Here my mind fixed; the impression becoming more and more distressing, until a sense of my unworthiness – nay, real sin – became intensely painful, almost insupportable. Now I seemed again, as with the pressure of an invisible hand, forcibly conducted into the inmost chamber of my heart, and cherished sins and inward corruptions were revealed to me. How vile I seemed to be! What defilement covered my whole soul as a mantle! What a disparity between me and what a minister of Jesus ought to be! Never did I see inbred corruption in such a light before. I saw, I felt that this was not the highest state of spirituality. Holiness to the Lord was presented to my mind. I saw, I felt that it was attainable; that it was possible to me. Oh, how I desired it! Now it seemed ‘worse than death my God to love, and not my God alone’ ... The corruptions of my heart rose up still more distinctly to my view. The question seemed to be, ‘Will you consent that Christ shall take them all away, and make you holy – give you a clean heart?’ That was the naked point. It was plain – a point of choice, of decision. It brought a struggle, but, thank God, I was enabled to say yes. When I came to this point I was calm.

My agony had subsided ... On making choice, as above described, the first thing that I discovered was, that I could no longer pray as before. The spirit of earnest entreaty and desire was entirely removed. I had no joy, no special manifestations – not much as usual. I was rather without feeling of any kind. My heart seemed completely emptied of everything, even a sense of want. At this state I felt no alarm; I was satisfied; I wanted nothing. A deep immovable calm took possession of my heart.”

How different from the two experiences of emotional fullness noted above.

We have been careful to give these three remarkable experiences that the reader may see clearly that this third one is markedly different from the other two, being an ethical and abiding fullness. In addition to what we note above, the bishop, in speaking of this last experience, says:

“I have been happy a thousand times, but my present experience was new and strange. It was rest – rest in God; inward content.”

3. As already noted, this was not a recovery from backsliding, for he had been pressing on from the time of the two

wonderful previous baptisms of overflowing joy which he notes. And it was only a few days after that this paramount blessing came.

4. He knew when this instantaneous change came – had the witness of it: “The Spirit seemed to lead me into the inmost sanctuary of my soul, into those chambers where I had before discovered such defilement, and showed that all was cleansed, that the corruptions which had given me so much distress were dead – were taken away – that not one remained. I felt the truth of this witness; it was so; I was conscious of it, as conscious of it as I had ever been of my conversion ... My heart had entered into new and higher existence. This was as evident as transition from darkness to light.”
5. This was abiding, and gave him easy triumph over temptation: “My mind remains in the same state, with scarcely a shadow of variation. This is one remarkable fact in my new life – it is even and sustained. I have been tempted, vilely tempted, but the adversary has found no response; I have had an easy and direct victory over all assaults. It is not with me as it was aforesaid; faith brings me instant victory, almost without a conscious effort.
6. His experience was not colored by his creed. On the contrary, his creed and prejudices were very much against this experience. He says:

“Eventually, when the work of holiness began to be more talked of, and extensively confessed, from the fact that I had failed to obtain it, and because of indiscretions in the lives and language of some who confessed it, and from heresies in the instructions of some who taught it, and particularly because I was myself somewhat spoiled with false philosophy, I imbibed a strong antipathy against the whole subject. This opposition of mind, unacknowledged to myself increased, and became more settled and deadly. Finally I could have no patience to have the subject introduced. My whole mind recoiled at it. I felt contempt for those who confessed it, and even carefully refrained from naming it in my prayers ... I once said to a dear friend who was conversing with me on the subject, and urging me to seek it (she was one who I believed enjoyed it): ‘If my enjoyment of it requires a confession, I do not desire it. I do not feel that I could receive it on such terms, or with such involvements.’ So dark had I become – so dreadfully prejudiced.”

“These facts ought to be seriously pondered by other prejudiced ones, and should give his testimony great weight.

7. This “high proficient both in philosophy and spiritual experience” -- this profound philosopher and divine, who has for half a century made metaphysics a “specialty” -- sees nothing in this theory of instantaneous and entire sanctification that is contrary to a sound psychology. And he has, in a profound and elaborate work, written in his riper years – *Philosophy of Christian Experience* – most ably applied the principles of psychology to this experience of sanctification. The opinion and testimony of this St. John of Northern Methodism, this expert in “clearly unfolding difficult and profound subjects,” this most eminent of the bishops of our sister Church, whose broad charity and warm sympathies come out to us, ought to have weight with all our thinking people. And the more so because, while progressive on many lines of religious thought, Bishop Foster is regarded as conservative and safe on this question, having persistently made effort to restrain the more impulsive and less thoughtful advocates of this theory from unsound interpretation of Scripture and unsafe and fanatical practices based on such interpretation.

### ***Rev. J. O. Peck***

The Rev. J. O. Peck, D.D., one of the best known authors and most successful ministers of the Methodist Episcopal Church, testifies clearly and intelligently as to his experience before this baptism, and at the time he received it, as well as to the results that followed. As to what preceded it, he says:

“While pastor in Springfield, in 1872, a memorable incident in my experience occurred. I had never, consciously, lost my zeal or devotion to the gospel ministry, nor the evidence of my assured salvation in Jesus Christ ... A deep heart-hunger that I had never known began to be realized. I hardly knew how to understand it. I had not lost spirituality, so far as I could judge my condition. I longed for scarcely I knew what. I examined myself and prayed more earnestly, but the hunger of my soul grew more imperious. I was not plunged into darkness or conscious condemnation, yet the inward cravings increased. The result of these weeks of heart-throes was a gradual sinking of self, a consuming of all selfish ambitions and purposes, and a consciousness of utter emptiness. There arose an unutterable longing to be filled. I waited upon the Lord, but he delayed his coming.”

After telling of his going to a camp meeting to seek this sanctification, and his public declaration of the purpose of his going, he says:

“I then descended to the altar and knelt with others before the Lord. I knew what I came for, believed it the will of God to bestow it, and cast myself fully upon the promises of God. By simple trust I was enabled to take Christ as my sufficiency to fill and satisfy my hungry soul. The instant I received Christ as ‘wisdom, righteousness, sanctification, and redemption,’ the stillness and emotionlessness of absolute quiet permeated my entire being ... I knew that moment that he was my complete Saviour! At once the most delicious experience was mine that I can conceive. No joy, no rapture; but something sweeter, deeper than anything before known -- ‘the peace of God that passeth all understanding!’ It settled in upon me deeper and deeper, sweeter and sweeter, till I seemed ‘filled with all the fullness of God.’ I was ineffably satisfied. I could not shout nor speak ... and this experience I have never lost – not always equally clear and conspicuous, but ever a sacred deposit in my heart.”

Then follows his testimony as to the results of this grace. He says:

“Certain results have followed this experience or attended it in my ministry.

“1. My soul has been one with God. I have not had an ambition or plan or purpose that was not formed in the desire to glorify God. Not perfect nor faultless nor mistakenless, nor errorless, yet the whole purpose of my life has been to please him.

“2. I have had a greater love for my work. I always loved it intensely, but it has since seemed to possess me. The salvation of dying men has been a passion. I love the work with glowing affection.

“3. Greater results have followed my ministry. More souls have been converted each year – two to three times more. I have had power unknown before to persuade sinners to Christ.

“4. My intellectual work was at once vastly stimulated. I have studied twice as much each year.

My thought has been clearer and my love for patient thinking more ardent.

“5. Perfect love has reigned in my soul. I have not slept a night since that camp meeting with a bitter or vindictive or unChristian feeling toward a human being. It is easy to love men. I have experienced my share of occasions for the exhibitions of unsanctified human nature, but it does not spring up. I judge it is not there.

“6. I have had an aversion to argument or controversy on the subject of Christian perfection. I dare not speculate, I dare not mix up my little human philosophy with the great divine truth and the divine experience. ‘My soul doth magnify the Lord’ for this experience which has doubled my joys, and, if I may judge, doubled the effectiveness of my imperfect ministry.”

Ministers of the gospel might well ponder the words and imitate the example of this superb preacher and most successful pastor.

### ***Rev. B. Carradine***

The Rev. B. Carradine, D.D., is widely known both North and South as a most earnest and successful evangelist of the Methodist Episcopal Church, South. Before he voluntarily left the itinerancy and engaged in the work of an evangelist, he served most efficiently some of the leading charges of his Church in New Orleans and St. Louis, receiving large salaries for his services. He is a man of good culture, high character, great spirituality, and wonderful pulpit power.

On the first day of June, 1889, while he was pastor of Carondelet Street Church, New Orleans, he received this wonderful grace; and we give some extracts from his recorded experience, which has been helpful to the writer and others. While the reader may not agree with all Dr. Carradine’s views and methods, it is hoped he will weigh well his testimony. After most interestingly telling how he was brought into the experience here given, he says:

“On the morning of the third day – may God help me to tell it as it occurred! -- the witness was given. It was about nine o’clock in the morning. That morning had been spent from daylight in meditation and prayer, in profound peace and love, and in the full expectancy of faith, when suddenly I felt that the blessing was coming. By some delicate instinct or intuition of soul, I recognized the approach and descent of the Holy Ghost. My faith arose to

meet the blessing. In another minute I was prostrated by the power of God. I called out again and again, “O my God! My God!” and “Glory to God!” while billows of fire and glory rolled in upon my soul with steady, increasing force. The experience was one of fire. I felt that I was being consumed. For several minutes I thought I would certainly die. I knew it was sanctification. I knew it as though the name was written across the face of the blessing and upon every wave of glory that rolled in upon my soul.

“I knew I was sanctified just as I knew fifteen years before that I was converted. I knew it not only because of the work itself in my soul, but through the Worker. He, the Holy Ghost, bore witness clearly, unmistakably, and powerfully to his own work; and, although months have passed away since that blessed morning, yet the witness of the Holy Spirit to the work has never left me a moment, and is as clear today as it was then.”

Farther on, in speaking from experience of the results of this baptism, he says:

“When that sanctifying work occurs, sin dies in the heart. Various propensities of the body, which regeneration subdued, but could not eradicate, are instantly corrected, arrested, or extirpated. The craving of habit is ended, the root of bitterness is extracted, pride is lifeless, self-will is crucified, and anger and irritability are dead. In a word, inward sin is dead. A sweet, holy calm fills the breast, actually affects the body, steals into the face, and rules the life. The millennium has begun in the soul.”

After quoting from the experiences of others to prove that this great blessing is not merely a recovery from backsliding, he has this to say of his own case:

“With great shrinking I mention my own experience in the same breath with such superior and holy men. But God calls upon me to witness here, and by my tongue and pen to protest humbly, but firmly, against this degrading definition of sanctification. God knows that I have not been a backslider. He knows that for over twelve years the rule of my life, rarely broken, has been never to lay my head upon my pillow until I felt a sense of acceptance with him; while every day I have felt his presence in my soul. Evidently the blessing on June 1, of last year, was not a recovery from backsliding.”

These brief extracts from Dr. Carradine’s recorded experience – we wish we had space for longer ones – clearly indicate that it comes fully up to the Wesleyan standard. It was subsequent to regeneration, was instantaneous, was certified to by his consciousness, and was abiding in its effects; and it was remarkable for its intensity and the extent to which it excited his emotional nature.

Fearing that it might prove misleading and discouraging to others, he reminds his readers that it was exceptional in those respects. He cites the case of Dr. Lovick Pierce, “who said that for minutes he felt that he could live without breathing, so unutterable was the calm in his soul.” He also quotes from the experience of Dr. Thomas C. Upham, who says:

“I was then redeemed by a mighty power, and filled with the blessing of perfect love. There was no intellectual excitement, no marked joys when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it.”

Dr. Carradine then adds:

“This is the point I make: that to lay the emphasis upon the emotional feature is misleading. It is as unwise here as it is in conversion to demand certain exalted states as the criterion in such a case.

The instant we make an overwhelming rapture the standard experience, that instant we grieve and discourage many, and make it difficult, if not impossible, for them to secure the longed-for blessing.”

We are profoundly convinced of the truth of this last statement.

### ***Rev. T. H. B. Anderson***

The following is from the Rev. T. H. B. Anderson, D.D., one of the strong men who have helped to plant Southern Methodism on the Pacific Slope, and who has several times represented that section of the Church in the General Conference. He was very much opposed to – was indeed bitter against – the “second-blessing” theory of sanctification. When Dr. Carradine went to San Francisco to hold a series of meetings, Dr. Anderson solemnly covenanted with a ministerial friend that he might hear Dr. Carradine preach, but that he would do “nothing more.”

He would not encourage him in his peculiar methods – least of all would he yield to the influence of his meeting. The following extracts show what followed. Dr. Anderson says:

“1. I was known to be bitterly opposed to the ‘second-blessing’ theory of sanctification. I prejudiced many minds against it ... I was opposed to it all; and more, fought it publicly and privately. God forgave me, and I rejoice that I stand where, for the first time, I can understand Christian experience.

“2. That I had been converted there was no doubt, in my mind; that I feared God, I knew; that I was doing all I could, my almost day and night work was proof. What more did I need? There was unrest, a lack of continuous peace, of uninterrupted joy. My friends, I loved passionately; my enemies, not any too well. Plainly, my feet were weary, my heart ached, and my present experience was not satisfactory. I HAD NOT LOST GROUND; this had been my experience for more than thirty years.

“3. The sermon by Dr. Carradine, songs and prayers, all made a good impression on me; but far from what they seemed to make on others. Indeed, there was intense feeling in the house. Tears, shouts, amens were everywhere, but I was not equal to the occasion. It was above me; I could not reach it. I went away, sad and thoughtful; went away introspecting my life. What I found I have already told. I returned Monday morning and was present at the nine o’clock service. It was one of remarkable power; the Lord was there. At the close of the service Dr. Carradine called for seekers of sanctification. I neither went forward nor stood up, but concluded I would go away. To me it was a mystery; it was not such a meeting as I had often attended. There was lightning in it; the strokes were coming thick and fast. My soul was gradually becoming a storm center. I was being slowly but surely drawn into it by the power of divine grace.

“I took my hat, cane, and overcoat, and started out of the church ... Looking around I found Mrs. Glide, a lady whom I had known for years, on the same mission, who, after speaking a few words on another subject, said quietly, ‘Are you going away?’ I had an engagement in Oakland, but concluded to let it go and attend to it later. I went back into the church and took my seat. My thoughts, for a few moments, ran thus: ‘Lord, what blessings I have received from thee have been good, and I know all about them; but if there are others that would be of service to me, or to my ministry, I want them. I now take the place of the Ox on the Greek coin – stand between the altar and the plow – ready for service or sacrifice. I am ready for poverty or riches, friends or foes, but give me what I need.’ This is as near the train of thought as I can give.

“Suddenly I found myself falling – falling away from everything – the Church and the preachers, my family and friends. I went down into loneliness and desolation. I became unconscious of what was about me – I could not see – a horror of darkness was around me. I went down, down; and for the first time I felt alone. Oh, the sense of loneliness was awful! Never to my dying day can I forget it. As I continued to descend, the fire went crashing down through my body; a sense of burning as distinct in my flesh as though coals of fire were laid on it; yet there was no charring, no pain. By this time I believed I was dying, and although I could not see, my mind was active; I felt my pulse, and found that my heart was beating regularly.

“Just at the end of the darkness, to my surprise, I found myself in the arms of the “Wonderful Man.” He was the whitest man I ever saw; his face was like the sun. For a moment he held me; and such a bracing, buttressing, and girding of life I never had before. I was, blessed be God, in the arms of the Omnipotent. Then the vision ceased to be objective; slowly, as I sat there, I saw the Christ pass into my own life, and with the last glimpse of Him came bliss unutterable. For hours and hours wave after wave of glory rolled into my soul. At times it seemed to me that I would die; it was more than I could hold. Then there would be a cessation; but as soon as I could get my breath another great wave would come and quite overwhelm me. For forty-eight hours I was tossed by these heavenly gales. I would lie down at night and wonder if he (the Comforter) would be with me in the morning.

I really suffered, in my mind, for fear he might not return; but invariably I found him present, filling me with peace ...

“I have said enough; the half I have not told nor could I tell. The effect on my life has been peace, quietness, assurance. I found the work wrought in me to be purgative, illuminative, unitive. I love my Church, my brethren, my family – the whole world – better than I did before. Her doctrines – justification, regeneration, sanctification, and redemption – stand out in my experience as great lights. Everything drops to its place; and my experience is delightful. I have no quarrels about terms; no fault to find with other people’s experiences; only want the privilege

of 'growing in grace and in the knowledge of our Lord and Saviour.'

"How did I get it? I have told you all I know; but looking backward see that my surrender was complete, my consecration perfect. The Lord Jesus came and accepted the sacrifice; and every moment since I have been happy. More: a large number of devout men and women were praying for me – praying that I might be conquered, as I had been an open enemy to the experience. No doubt the great Head of the Church heard their prayers; and for his own sake, theirs, and mine gave me joy.

"What effect has it had on my life? It has tranquilized it. The fret, worry, anxiety, all gone; my heart aches no more; my feet, so tired, are resting; indeed, they feel as if they were in the burning path of the cherubim. Hallelujah!

"I am not a dreamer, nor given to hallucinations. [We believe this is true.] It has been hard for me to believe in the supernatural; hence I have preached more on miracles, the new birth, and subjects involving supernatural power than most preachers. 'Why should you thus preach?' you ask. Because I forced myself by study and talk to believe that the Holy Ghost is immanent in everything. I know it now. He imported into my life the life of Jesus Christ. 'Christ in us' rehabilitating our natures, is my conception of sanctification."

This experience is strikingly like St. Paul's. From a bitter and zealous opposer of this theory and experience, he is suddenly and overwhelmingly converted to both, and then becomes the ardent advocate of this way of thinking and living, and grows stronger in his new faith as he grows in this blessed experience. In a recent letter to the writer, Dr. Anderson asks to add the following to his written experience, quoted above:

"After four years of careful, painstaking study of the doctrine and experience of entire sanctification, I have no desire to change my views.

"1. I am more and more convinced that the doctrine grounds itself in 'God's word written,' and that it can therefore become an experience in the life of every man.

"2. That sanctification begins in justification, but becomes entire at the will and pleasure of the justified man; that this state is reached by faith accepting Christ as the Sanctifier.

"3. That this experience is in accord with the doctrines of the Methodist Church, but harmonizes with the economics of all the other Churches.

"4. That, taught and experienced by both pastors and people, it would give us power in pulpit and pew, and save us from many foolish and hurtful things. If I understand the experience, it means goodness subjectively and faithfulness objectively. It must, therefore, go to church, to prayer meeting, to Sunday school, feed the hungry, visit the sick, and in every way do good to the souls and bodies of men."

We briefly call attention to three or four things in this remarkable experience:

1. It was not only not "colored" by his form or theory, but was in direct conflict with his long-cherished views, and was in harmony with a theory which he had up to that time "bitterly opposed," and which he had just solemnly covenanted not to embrace.
2. It was thirty years after he had beyond all doubt been converted, and when he "HAD NOT LOST GROUND" in his religious life.
3. It was overwhelming and very marked in its influence over him, working a great change in his experience and life.
4. It was instantaneous in its development and abiding in its results.

We feel that the remarkable experience of this "bitter opposer" of the theory of a second and instantaneous work of grace after regeneration ought to cause like doubters and opposers to stop and reflect.

### ***James E. Schoolfield***

We now give the experience of one who is well and most favorably known in the Virginias and Carolinas and elsewhere, as one of the most unselfish, earnest, spiritual, and successful lay evangelists in all our land: James E. Schoolfield, of Danville, Va. We are sure that the thousands whom he has led to Christ or helped to a better life will



be glad to look into his inner experiences which are the secret of his wonderful success. Mr. Schoolfield says:

“I was converted in 1869, at the age of nineteen. I know about the time, but never could locate the exact day or place; I do know the fact, however. I enjoyed religion for a year or two, but then began to lose, and finally lost my consciousness of acceptance, and became absorbed in business, making Christianity a secondary consideration. I never lost my respectability or churchianity, but did lose my spirituality. I was moral, honest, upright, a steward in the church, and was considered by the community and the church as a consistent and exemplary Christian. And I was, as far as morality, etc., are concerned.

I was awakened to my real condition in 1885 (February, I think). I saw I was trying to do an impossible thing, that is, hold on to the Lord and the world at the same time. Here commenced the real struggle of my life, which continued, unknown to anyone, for several months. But God gave me the victory through our Lord Jesus Christ. “The joy of God’s salvation” was not only restored, but in a much larger degree than ever before. I know definitely the time and place, and there can be no mistake about it in my own mind. And in the next few days I had several unmistakable effusions of the Spirit.

“A meeting commenced in my church. I tried to work (do personal work) for the first time in my life. I also testified in public for the first time. I would go to different unconverted persons I knew.

I knew that they believed in me – had confidence in me – but somehow I was conscious that I had no power. I was distressed about it, and one night, feeling thoroughly discouraged, I quit work. I went and sat down on the chancel cushion in the old Main Street Church, Danville, Va., and there buried my face in my hands and commenced to pray, about after this fashion: ‘Lord, there is something I need, something I lack. I don’t know what; but whatever it is give it to me. I am willing to do anything,’ etc. The meeting closed for the night. I went home in the same frame of mind and immediately retired, and there, continuing the prayer, I felt that the Spirit was silently stealing over me and filling my whole being with his glorious presence. I was gloriously conscious of the divine presence filling my soul. I immediately told my dear wife about it, and, so far as I can recall, I slept but little that night – was perfectly quiet, but oh, so happy!

From that moment my life revolutionized, and if I had not had, only a few days or weeks before, such positive, unmistakable evidence of my acceptance, conversion, and restoration, I would have doubted whether I had ever been converted before. I know THIS WAS NOT CONVERSION. [Nor was it restoration.] To me it has always been a distinct baptism – a different and more decided work than conversion or the renewal had been, before alluded to.

What reference it has to salvation I don’t know. I do know it was a powerful spiritual uplift, and that it revolutionized my own life, and that the joy of conscious salvation was abiding probably for three years, and the effects are abiding to this moment, July 7, 1898, or for thirteen years.

“Was this your call to the evangelistic work?” I answer, NO. I never thought of going into the evangelistic work until four years later, when I received a positive, definite, and even more distinct manifestation, but of a different character. It was not so much of a spiritual uplift as it was a distinctive call to a specific work. The second radical work was in 1885 – the call to the evangelistic work was in 1889 or 1890.

“When I received the baptism in 1885 I had never heard of the “second blessing,” sanctification, etc.; or, if I had, it was in such a vague and indefinite way that I knew nothing in the world about it.”

The reader will observe that Mr. Schoolfield notes four distinct epochs in his religious history – his conversion, restoration, spiritual baptism, and call to the evangelistic work. He is very clear and emphatic as to the fact that his spiritual baptism was subsequent to his conversion and restoration, and some four years before his call to the ministry, and that it was markedly different and distinct from all these experiences. Also that this baptism came instantaneously and was abiding in its results being an ethical fullness of the Spirit.

We have heard him say that several ministerial friends, who did not profess to have received this baptism, and with whom he advised concerning his experience, told him that the results of this baptism or fullness of joy and peace and power would not continue with him, while others, who had experienced such a baptism, assured him that they would. His subsequent experience harmonizes with the views of the latter. The former seemed to think that it was only one of the many spiritual baptisms or blessings which the believer receives, and which Mr. Schoolfield received between his restoration and this ethical fullness -- “several unmistakable effusions of the Spirit,” the effect

of which is temporary. But this brother's remarkable experience and phenomenal success as an evangelist as many as one thousand souls being brought into the Church as the result of one of his meetings confirm his theory that this was an ethical, abiding, and charismatic fullness of the Spirit.

Nor was his experience "colored" by his theory, for he says that he does not remember ever having heard of the "second blessing, " etc., as a work or blessing distinct from regeneration, up to the time of his wonderful baptism. Nor did he for some time identify it with that work. It really seems to us that the well-defined and clearly-marked experience of this intelligent, unbiased, unselfish, earnest, and most successful man of God ought to go far toward convincing the skeptical ones that there is a second work, or experience, or baptism of the Spirit that comes instantaneously to the earnest and fully consecrated soul after conversion, and that largely "revolutionizes" the lives of the subjects of it. Also that it is not merely a recovery from backsliding, or simply an emotional or charismatic fullness of the Spirit, the results continuing with him for thirteen years – down to the present.

We should be glad to give the testimony of other well-known Methodist saints if we had space, but these testimonies have already exceeded the limits first intended for them. We have written and have before us extracts from the recorded experiences of ten or twelve other well-known ministers and laymen, men and women, of high character and saintly lives, who testify that they have had a marked experience of a second, and instantaneous work in their hearts, cleansing them from impurity, and filling them with love.

Their testimony indicates very clearly, too, that this experience was not merely a recovery from backsliding. Also that this baptism was abiding in its effects, varying from about fourteen to sixty years, up to the time they wrote. One says nearly fifteen years, another nearly twenty-five, others thirty, thirty-eight, forty-six, fifty-two, and sixty.

They insist that these were periods of unmixed peace and love, and that, while they grew more or less before this baptism, the years since it came have been emphatically their "growth period."

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