

*The
Whole
Counsel
of God*

J. GLENN GOULD, D.D.



Rev. J. Glenn Gould, D. D.

As this sketch is written the author of this book is about to complete a five-year term of service as Editor-in-Chief of Church School Periodicals and Executive Secretary of the Department of Church Schools in the Church of the Nazarene.

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Dr. Gould soon will take up his duties at Eastern Nazarene College as Professor of Theology and college pastor. He is author of "Missionary Pioneers and Our Debt to Them," "The Spirit's Ministry" and co-author of "The Dynamic of Missions."

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THE WHOLE COUNSEL OF GOD

By

J. Glenn Gould, M.A., D.D.

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1945

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DEDICATED

to the memory of my parents

REV. JOHN GOULD, 1868-1943

OLIVE M. GOULD, 1871-1943

to whom, under God, I owe an
incalculable debt.

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I am indebted, too, to my secretary, Miss Margaret R. Cutting, and to Mrs. Wesley Angell, of Wollaston, Mass., for their valuable assistance in preparing the typescript. They have rendered yeoman service, and I am grateful.

THE AUTHOR.

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FOREWORD

The significance of a memorial depends upon four things: the worthiness of the one memorialized, the motive which prompts the establishment of the memorial, the fitness of the memorial, and the skill and success with which the idea is carried out. Judging by these standards the John Gould Memorial Lectureship at Eastern Nazarene College is a perfect monument to the man whose name it bears.

Few men in his generation or any other have started so late in life with so little formal preparation for the ministry and have made so great a contribution to the building of the Kingdom as did Rev. John Gould. Starting after he was forty years of age, with no college training, he rounded out thirty years of fruitful service as a pastor, district superintendent and business manager of a college. In every place his work was constructive and abiding.

Love and admiration for his father have inspired Rev. J. Glenn Gould to endow this lectureship. His thought is that young men who have his father's spirit shall have added to their college training this another advantage as they prepare themselves to carry on the work to which John Gould gave his life.

Nothing that could be done in his name could be more fitting or bring him greater joy than this

memorial lectureship. As great as is the son's esteem for his father's memory, so great was the father's pride and joy in the attainments of his son. Furthermore to know that many succeeding student generations would receive instruction and inspiration in his name would be a compensation for the fact that he had not enjoyed such privileges himself. And should John Gould choose a place for his name to be honored, it would doubtless be at Eastern Nazarene College for to it he gave his unselfish service and loyal support as a trustee for twenty-four years.

The foundation for this memorial has been laid in its endowment by Dr. J. Glenn Gould. He has also laid the cornerstone by preparing and delivering the first series of lectures. This he consented to do upon the urgent insistence of the college administration. If those who follow in his steps from year to year live up to the standard he has set, then all the requirements for a great memorial to a worthy man of God and minister of Jesus Christ will be met.

The material which is contained in these lectures sets forth the teaching which John Gould loved and to the preaching of which he gave his life. It is a scholarly presentation of a vital message. The title, "The Whole Counsel of God," is well chosen. May God grant that many shall read and understand what they read, that they may more effectively declare this all-important truth of holiness.

G. B. WILLIAMSON, *President*
Eastern Nazarene College.

INTRODUCTORY

The chapters composing this volume were delivered as a series of lectures at Eastern Nazarene College during the week of February 11, 1945. They are the first to be presented on the newly established John Gould Memorial Foundation. They do not attempt an exposition of Wesley, either the man or his message, though they deal to some extent with both. Neither do they undertake a critique of Wesley's interpreters, whether friendly or otherwise. They are designed rather to deal constructively with an emphasis which the author believes to be central to an understanding of the gospel of Christ. It is a part of John Wesley's immortality that any such discussion must deal more or less intimately with his life and thought.

The author is deeply appreciative of the hospitality of President G. B. Williamson and his distinguished faculty, all of whom contributed so generously toward making the author's stay on the campus delightful. It was an inspiration, too, to address the eager student audience before whom these lectures were delivered. All conspired to make the occasion a memorable one for the lecturer.

The supplementary chapter, which is composed of an address delivered at the burning of the mortgage on the campus of Eastern Nazarene College, May 23, 1944, has been included at the suggestion of President Williamson because it was felt that it

possessed some value as a partial statement of the philosophy of education which underlies the institutions that are known as "holiness colleges." It is hoped that readers of the volume will concur in Dr. Williamson's judgment in this regard.

CHAPTER I

THE WHOLE COUNSEL OF GOD

Of the questions frequently propounded to our Lord in the days of His flesh there was one designed to arrive at a summarizing concept of the law of God. It was usually expressed in language such as this: "Which is the first commandment of all?" (Mark 12: 28). The quest for such a concept was the logical result of the preoccupation with the law of God which, during the period of Israel's absorption into successive world empires, had become the Jew's dominant interest. The old days of perilous freedom, with their practice of petty power politics, had ended with the Babylonian conquest. When in time a remnant of Israel was restored, it was a restoration to their homeland, but not to their ancient freedom. Save for a brief interval, the days of their national independence were over. Lacking an international stage on which to play their part, their attention was at last turned to their heritage of the law of God. The great minds of Israel gave themselves to the task of interpretation of and comment on the grand oracles of God which were the peculiar treasure of the nation. As originally entrusted to Israel, those oracles were elaborate and manifold. But so great was the maze of interpretive opinion which gathered about the law—opinion which came to be known as the tra-

ditions of the elders—that even specialists in that field were at a loss to know which precepts were vitally important and which were only relatively so. With the experts thus confused, the mind of the man in the street was in a state of “confusion worse confounded.” Was there not one precept that would outrank all others in importance? that would gather up and summarize in a simple, straightforward commandment what is the whole duty of man?

It was this pressing issue which our Lord met again and again. And for each questioner He had but one answer: “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.” The Master never allowed this basic commandment to stand alone, however. Beside it He invariably placed a second requirement which was vitally related to the first: “Thou shalt love thy neighbor as thyself.” This was the summarizing concept proposed by our Lord.

The Christian gospel, when examined closely and in detail, is seen to be a fabric of teaching scarcely less intricate in design than the ancient law itself. The so-called “simple gospel,” when worked out in all its wealth of detail, becomes a thing exceedingly complex, as any volume in Biblical Theology will make clear. Moreover, the great Christian thinkers and interpreters have imposed upon this teaching their own constructions and have arrived at vast and complicated systems of Christian apolo-

getics, not only cumbersome, but widely variant. It is small wonder that the church today is far removed from any kind of unity in its preaching and teaching. Some branches of organized Christianity see the essence of our faith in an unbroken continuity of the priesthood from apostolic days; others see the genius of the church to be a peculiar form of church government; while still others believe the thing distinctively Christian is a particular mode of baptism; no one of which emphases would seem to be fundamental.

Can there not be found in our Christian teaching some summarizing concept? Can we not simplify into clear and understandable propositions the seemingly complex teaching of our blessed faith? The great apostle to the Gentiles has proposed what amounts to an answer to this very question in a number of passages in his epistles and addresses. A notable instance is found in his farewell address to the elders of the Ephesian church gathered on the beach at Miletus. Acts 20: 27 quotes St. Paul as saying, "I have not shunned to declare unto you all the counsel of God." There in words very much to the point he summarizes all of his rich Christian ministry in Ephesus as a declaration of the whole counsel of God.

A somewhat similar summarizing expression appears in Romans 15: 29, couched in the language of personal testimony. He has declared his purpose of visiting Rome, a city which at that time he had never seen. At the same time he recognizes that

men's best laid plans frequently miscarry. Some things are sure, however, by the grace of God; and here is one of them: "I am sure that, when I come unto you, I shall come in the fulness of the blessing of the gospel of Christ." "The fulness of the blessing!" What a grand expression of the norm of Christian experience that is! Bishop Mallalieu did not go astray when he chose it as the title of his little book on the Wesleyan doctrine of full salvation.¹

One of the apostle's clearest summations of the great purpose of redemption, however, is found in his testimony contained in a memorable passage in Philippians 3: 7-15. The point of significance is raised in verses 12 and 15. In verse 12 Paul points to a perfection which will ultimately be his, a goal toward the realization of which he is straining every nerve. But it is yet in the future. In the words, "Not as though I had already attained, either were already perfect," he disavows the attainment in his present experience of any such final objective. But the fact that he is on the stretch toward this goal he asserts in unequivocal terms. For verse 15 reads: "Let us therefore, as many as be perfect, be thus minded"; that is, disposed to press toward the mark of final perfection. Here is the testimony of one in whom every nerve, every muscle, every ounce of energy is enlisted perfectly by a completely committed will to the sort of daily Christian living that will ultimately lead to perfect, finished Christlikeness. Where could one find a

more blessed summarizing concept than this? It is a testimony shot through with paradox, it is true; but so is life in all of its manifold expressions. It recognizes that one can have a will, mind, and heart set wholly upon God and His will, while at the same time he is a very immature yet growing Christian.

THE CENTRAL IDEA OF CHRISTIANITY

It becomes possible, therefore, to summarize the vital content of the Christian message in three propositions, all of them stated in the terms St. Paul employed in this passage from Philippians, in terms of "perfection."

1. First of all, the Christian message rests upon the basic truth of *a perfect redemption* in Christ. Here is a most essential part of the central idea of Christianity, without which all other phases of Christian teaching would be utterly without meaning. In Paul's Philippian testimony this fundamental aspect of the truth is set forth in the apostle's hunger "to know him, and the power of his resurrection, and the fellowship of his sufferings" (Philippians 3: 10). Dr. A. K. Bracken was correct when, in discussing recently the creedal emphasis of the churches which emphasize Wesleyan teaching, he said that the doctrine of entire sanctification, while our distinguishing tenet, is not our central tenet. That central teaching is the doctrine of redemption. When J. Hudson Taylor was seeking God in the pardon of his sins, he

emerged from darkness into light only when he saw clearly by faith the finished work of Christ in redemption. Whatever experiences of the grace of God any of us may enjoy are procured for us only by the perfection and finality of our Lord's redemptive undertakings on the cross.

2. In the second place, the Christian message proclaims *a perfect recovery* from the crippling power and the defiling presence of sin in the redeemed personality. God has done and can do something about the curse of sin in human life. He has done something in the miracle of our Lord's dying and rising again, whereby a fountain is opened, free to all who will come and be made clean. But it is an ongoing miracle, reaching the deepest and direst need of our tragically needy hearts. By forgiveness and justification the guilty soul is loosed from the incubus of past sins; and by regeneration a spiritual transformation is wrought within, as a result of which the habits of sinning are broken and a new love for God as revealed in Christ is born in the personality. This is the wonder of the new birth.

A perfect recovery involves more than this, however. For in the heart of man there is a need deeper than the need for pardon and regeneration. There is a subtle, damning character taint which persists after the transforming experience of the new birth. It is true that sin does no longer *reign* in the heart of the justified man; but, as Mr. Wesley observed, it does *remain*. It is futile to hope for a

personality perfectly integrated about the will of God so long as elements remain in that personality that resolutely resist such integration. Is there power and grace with God to make possible such integration? Can one reach the place where he is on the stretch for that final goal of Christlikeness with an abandonment that is perfect? where death to self and self-will, to the subtle love of the world, is so complete that one can be said truly to love God with all of his heart, soul, mind, and strength, and to entertain toward others only such attitudes as are consistent with perfect love? The whole witness of God's Word, seconded by the unanimous testimony of God's great saints, assures us that one may reach such a place. St. Paul's claim to having reached it is as clear as language can make it (Philippians 3: 15); and it is a fair inference that many in Philippi to whom he was writing shared that place with him. Here, and here alone, is perfect recovery from the power and presence of sin.

3. The third phase in this summarizing concept of the Christian message sets forth a *perfect objective* which is ultimately to be achieved by God's saints through the mercy and grace that is revealed in Christ our Lord. The final goal of Christian living, growing, and striving is perfect Christlikeness of character. So far as one's inner attitudes and intentions are concerned, this may be attained here and now by the cleansing power of Jesus' blood. But the full and final realization of the

Christian ideal in terms of character, though implicit in the present sanctified experience of God's children, must await the hour of our Lord's final appearance with His saints. One may be on the stretch for this ultimate goal of perfection with a purpose and will that can be described adequately only as perfect in their utter commitment to this supreme end.

Only in the light of these distinctions in the meaning of the term perfection can we understand the witness St. Paul is giving in this Philippians passage. As Dr. Sangster summarizes Mr. Wesley's interpretation of the apostle at this point: "Paul had a dual idea of perfection in mind: a perfection absolute, celestial and seen as some distant goal to which he pressed (Phil. 3: 12 ff) and a perfection relative, terrestrial and capable of achievement by all who receive the gift of new life in Christ (Eph. 4: 12 f., Col. 1: 28; 3: 14)."²

THE CONSENSUS OF NEW TESTAMENT TEACHING

Despite the fact that during the Christian centuries so many opposing movements have claimed to find their roots in the teachings of the New Testament, the sincere seeker after truth finds that those Scriptures display an amazing amount of unity. When it comes to the witness which the New Testament bears to the central concept of Christian truth, as we have endeavored to analyze it, there is no conflict. It used to be asserted that holiness preachers could find their pet theme in every text in the Bible; and we will have to admit that there

have been times when we have loaded onto the language of the New Testament about all the weight it was able to carry. Sangster, employing a different metaphor, says of Wesley that "when handling the words of Scripture, his disposition is always to give as sharp an edge to every term as it will bear."⁸ Of course, words are only symbols, standing for ideas; and there are times when it becomes exceedingly difficult to get behind particular terms to the ideas they are intended to portray. There are so many perspectives of Christian truth given us in the New Testament, however, like the several elevations of an architect's plans, that by bringing them together and checking each against the others, we are able to arrive at a remarkably complete and symmetrical grasp of the redemptive purposes of the blessed God. There are at least three points of view from which the edifice may be viewed: the psychological, the theological, and the historical.

1. From the point of view of the structure of human consciousness, the demands which a holy God imposes on a sinful race are on at least two levels. There are certain demands which are made upon the sinner who would sue for mercy and pardon. There are other and vastly higher demands imposed upon those who have come to grips with the unfolding will of God for their lives. It is universal human experience that in the grip of old-fashioned conviction for sin one feels himself utterly lost and undone. He realizes that all his own fancied goodness is in God's sight as filthy rags;

that he has no merit at all by which he might be commended to the mercy of God. As surely as ever the children of Israel were driven down into the Red Sea by the horrors of a bondage they had borne all their days, but now sought to escape, so do the memory of past sins and the grip of present practices of sin, coupled with the realization of the perdition which awaits the finally impenitent, drive one to seek God's mercy in Christ. For such a soul there is only one plea:

"Nothing in my hand I bring,
Simply to thy cross I cling."

God's demand upon such an one is for confession, repentance, restitution, and a faith in the shed blood of Christ which amounts virtually to a casting of oneself headlong upon the mercy of God.

But the demands which God imposes upon the justified Christian who is approaching the hour of second crisis in his experience are on a higher level. The soul is not now lost, but saved; not defeated, but victorious, by the grace of God, however long and arduous the struggle. The justified Christian discovers what is the will of God for his life; and while choosing it with the hearty approval of his new self, discovers resistance within himself. He discovers that sin is scotched but not slain; that rising to assert itself against the claims of God's will is an evil principle yet remaining in his heart. His loyalty to Christ and devotion to God's will, if maintained at all, are maintained in defiance of

this sinful principle within. Despite this inner opposition, the justified believer is challenged and intrigued by the blessed will of God for his life. Will he invest his redeemed powers actively on the side of that holy will? Here is a claim that would have had no meaning for him when as a convicted sinner he first sought God. Then he had nothing to lay on God's altar that was not tainted hopelessly. He was conscious only of his distance from Christ and his utter unlikeness to Him. Now he is a new man in Christ, made so by the regenerative power of God. On this new life within him, a life of which he is becoming increasingly conscious, God has an imperious claim. He wants this new life to be yielded to Him in a consecration that is complete and final; a surrender that will permit Him to purge by fire the depraved elements that yet cling to the personality, cleansing and sanctifying the soul. It is this new and higher demand, a demand far beyond the ability of a sinner to meet, which constitutes the psychological reason for the fact that the experience of entire sanctification is a *second* work of grace, always subsequent to the experience of justification.

2. From the angle of theology we cannot fail to be impressed with the teachings of the Word of God which deal with this truth of full salvation. At the very outset of Jesus' labors we encounter a statement from John the Baptist which sets the pattern prophetically for the ministry of our Lord. "I indeed baptize you with water unto repentance,"

asserted John, "but he that cometh after me is mightier than I, whose shoes I am not able to bear: he shall baptize you with the Holy Ghost, and with fire: whose fan is in his hand, and he will thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire" (Matthew 3: 11-12). John's ministry laid emphasis upon repentance and pardon; but that of Jesus would concern itself with cleansing and fullness.

After so auspicious a prediction, it is not strange that the burden of our Lord's last hours with His disciples had to do with the soon-to-begin ministry of the Holy Spirit. In those three chapters of John's Gospel which give the heart of our Lord's upper room conversation with His disciples, chapters which have been most appropriately described as the "holy of holies of the gospel," Jesus set forth clearly the positive aspects of the Spirit's ministry in the lives and personalities of the people of God. The Holy Spirit is an indwelling Presence who will comfort and sustain them, enabling them to render God a service far beyond their own unaided powers.⁴ He is a Teacher who will instruct them, bringing into the clear light of understanding teachings of Christ which are otherwise dark and elusive.⁵ He is a convicting Force, giving energy and awakening power to a message which would otherwise be impotent to arouse needy men to a sense of sin.⁶

Some years before the Gospel of John gave the church the record of this remarkable upper room discourse, St. Luke, in the opening chapter of the Acts of the Apostles, recorded Jesus' concern for the Spirit's ministry in the lives of His disciples.⁶ The Lord was about to return to the presence of the Father, whence He would bestow on His followers the gracious gift of the Holy Ghost. The time was near, only ten days off. Recalling John's prediction, the Master gave it an immediate application. The Spirit's baptism, He said, would come upon them "not many days hence." It remained for them to "wait for the promise of the Father, which . . . ye have heard of me."⁷ Thus clearly did our Lord's express teaching set forth the necessity of a second distinct work of divine grace. When Jesus' high priestly intercession in the seventeenth chapter of John's Gospel is placed beside these other references, we confront a unity of teaching that it is difficult to gainsay.

St. Paul's approach to this, as to all other Christian teachings, is from the point of view of one trained in the rabbinical traditions of the Jews. His mind analyzes and synthesizes, fashioning the teachings of our Lord into statements of doctrine that are as meaningful today as they were in the day they were first formulated. In this, Paul has not departed from Christ, as the New Testament criticism of a generation ago alleged. Rather, as Wellhausen, the great German thinker of the nine-

teenth century was forced to concede, no one understood Christ quite so well as did St. Paul.

We have neither sufficient time nor ability to examine all that Paul has to say on this tremendous theme. Dr. R. Newton Flew points to the eighth chapter of Romans as "the *locus classicus* of the Pauline doctrine of the perfection attainable in this world."⁸ There is set forth a normal experience of God, the type of what Christian experience ought always to be. The fact that much of Christian experience falls below this norm does not in any wise invalidate the high standard here asserted.

Dr. H. Orton Wiley suggests as one of Paul's typical exhortations to an experience of full salvation the passage found in Ephesians 5: 17-18: "Wherefore be ye not unwise, but understanding what the will of the Lord is. And be not drunk with wine, wherein is excess; but be filled with the Spirit." His exposition of this passage asserts that "this refers to the promised gift of the Holy Spirit, which the disciples received at Pentecost. It implies (a) that the disciples had some measure of the Spirit previous to Pentecost; (b) that to be filled with the Spirit necessitates a cleansing from sin; (c) that it is mandatory; (d) that it not only means to be filled to the exclusion of all sin, but to be continuously filled in an ever-enlarging capacity. . . . (e) Lastly, it implies a passive submission to the Spirit in all His offices."⁹

We are indebted to Dr. Wiley for a further exposition of St. Paul's teaching in his remarks on Ro-

mans 12: 1-2, a passage that sets forth the experience of entire sanctification as a second work of grace. The passage reads: "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service. And be not conformed to this world: but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect, will of God." "Nothing can be clearer," says Wiley, "than (a) that this exhortation is addressed to those who were at the time Christians; (b) that an appeal to the mercies of God would mean nothing to those who had not already experienced His pardoning grace; (c) that the sacrifice was to be presented holy, as initially sanctified by the cleansing from guilt and acquired depravity; (d) that it was to be acceptable, that is, those who presented it must have been justified; all of which the apostle deems a reasonable service. In the second verse it is admitted (e) that there remained in the hearts of the believers a bent toward worldliness, or a bias toward sin; (f) that this tendency to conform to the world was to be removed by a further transformation, or a renewal of their minds; and (g) that they were thereby to prove, or experience, the good, and acceptable, and perfect will of God."¹⁰

There is much that might be added to the Pauline theological formulations set forth above. The epistle of James supports the teaching of Christian perfection, as does also the Johannine epistolary

literature; while the apostle to the Hebrews renders the truth yeoman service. One cannot go to the New Testament with as open a mind as, for instance, Mr. Wesley brought to it without arriving at conclusions that are essentially Wesleyan.

3. Christian history and, may we add, biography, has its own distinctive witness to bear to this essential New Testament teaching. It is a sober fact that God's actual dealings with His children have followed this pattern. The one hundred and twenty followers of the Lord Jesus who on the day of Pentecost were filled with the Holy Spirit, are the classic example. And the most significant analysis of that remarkable experience, its meaning, that is, to the inner consciousness of those who participated in it, was given by St. Peter, not in his address on that first day of the Spirit's fullness, but eighteen years afterward in the first council of the Christian church held in Jerusalem. His testimony, recorded in Acts 15: 8-9, is in the nature of a report on his ministry in the household of Cornelius. In it he identified unmistakably the work wrought by the Holy Spirit in Caesarea with the Spirit's original effusion on the day of Pentecost. He then analyzed the abiding results of Pentecost as three in number: (1) purity of heart; (2) the abiding fullness of the Holy Ghost; and (3) the Spirit's inner witness. Here is a striking witness, uttered as a sober afterthought, when the excitement and emotion of the original outpouring had long since subsided. And these were the permanent aspects of this work of God's grace, as Peter himself experienced them.

The manner of God's dealings in the revival in Samaria (in Acts 8) bears corroborating witness. Here the ministry of Philip was followed by ministry of Peter and John, under whose labors Philip's converts were sanctified wholly. God dealt similarly with the believers in Ephesus (Acts 19), where the converts of Apollos were led into the fullness of the blessing by the faithful Paul.

Thus it is clear that God first justifies the repentant sinner, making him a believing Christian. Then as a second work of divine grace God grants cleansing from the soul's inherited depravity and makes the heart the living sanctuary of the Holy Spirit. Such a pattern of experience is necessary because of the constitution of our human personalities and because of the avowed purpose of God clearly set forth in the Scriptures. And the history of God's dealings with men discovers that it is in this manner that God has actually dealt with His people.

WESLEY AS THE HIGH PRIEST OF THE MODERN HOLINESS REVIVAL

The roots of the modern holiness revival go back to John Wesley and the England of the eighteenth century. There has never been a Christian leader in all the history of the church more consistent and persistent in his advocacy of this truth than Mr. Wesley. Wesley's own statement of the manner in which he was led first to espouse this teach-

ing was for many years printed as the foreword of the Discipline of the Methodist Church, and in about this form: "In 1729 my brother Charles and I, reading the Bible, seeing we could not be saved without holiness, followed after it, and incited others to do so. In 1737 we saw that holiness comes by faith. In 1738 we saw that men are justified before they are sanctified, but still holiness was our pursuit—inward and outward holiness. God then thrust us out to raise up a holy people."

A much more detailed account of Mr. Wesley's persuasion in favor of this teaching appears in a letter to John Newton, famous as the author of the hymn, "Amazing Grace." In reply to certain strictures Mr. Newton has passed upon Mr. Wesley, the latter replied:

"But how came this opinion into my mind? I will tell you with all simplicity. In 1725 I met with Bishop Taylor's *Rules of Holy Living and Dying*. I was struck particularly with the chapter on Intention, and felt a fixed intention to *give myself up to God*. In this I was much confirmed soon after by the *Christian Pattern* [*Imitation of Christ*, by Thomas a Kempis], and longed to *give God all my heart*. This is just what I mean by Perfection now: I sought after it from that hour.

"In 1727 I read Mr. Law's *Christian Perfection and Serious Call*, and more explicitly resolved to be *all devoted to God* in body, soul, and spirit. In 1730 I began to be *homo unius libri* [a man of one book], to study (comparatively) no book but the

Bible. I then saw in a stronger light than ever before that only *one thing is needful*, even *faith that worketh by the love* of God and man, all inward and outward holiness; and I groaned to love God with *all my heart* and to serve Him with *all my strength*.

"January 1, 1733, I preached the sermon on the Circumcision of the Heart, which contains all that I now teach concerning salvation from *all sin* and loving God with an *undivided heart*. . . .

"In 1735 I preached my farewell sermon at Epworth, in Lincolnshire. In this likewise I spoke with the utmost clearness of having *one design*, *one desire*, *one love*, and of pursuing the *one end* of life in *all* our words and actions.

"In January 1738 I expressed my desire in these words:

"O grant that nothing in my soul
May dwell but Thy *pure love alone*!
O may Thy love possess me *whole*,
My joy, my treasure, and my crown!
Strange flames far from my heart remove!
My *every* act, word, thought, be love!

And I am still persuaded this is what the Lord Jesus hath bought for me with His own blood."¹¹

These teachers of Wesley throw some revealing light on the influences which shaped his thought. Thomas a Kempis was a Catholic saint of the early fifteenth century who represented that wholesome hunger for holiness which characterized the nobler

portion of the Roman Church during the Middle Ages. Jeremy Taylor was a royalist bishop of the Church of England and a supporter of the Archbishop Laud, who lost his head at the time of the Puritan revolution of the seventeenth century. That places him close to the early anglo-catholic segment of the English church. William Law was a clergyman of the Church of England who in 1714 refused to abjure the House of Stuart and take the oath of allegiance to George I, thus becoming a non-juror. Of these three Law was the only one contemporary with Wesley, and exercised a profound influence over his early life. But all of these men represented the great Catholic tradition of sainthood.

The analysis of these influences lends color to the assertion by Dr. G. C. Cell that "the Wesleyan reconstruction of the Christian ethic of life is an original and unique synthesis of the Protestant ethic of grace with the Catholic ethic of holiness."¹² Wesley took the quest of holiness out of the cloister into the marketplace. Moreover, he put behind it as its enabling dynamic the mighty grace of God rather than the disciplines of asceticism. It is interesting that in this judgment of Dr. Cell, both Umphrey Lee¹³ and W. E. Sangster,¹⁴ two serious students in the field of Wesleyana, concur. An even more sympathetic interpreter, Dr. W. B. Pope, says of Wesley's teaching: "It was simply the doctrine of former ages with one element, formerly indistinct, cleared up; that, namely, which made the

entire sanctification of the believer a provision of the new covenant directly administered by the Holy Spirit to faith: to faith working by love and preparing for it, to faith making this blessing its express object, and to faith as retaining it through constant union with the risen Saviour."¹⁵

This truth of Christian perfection Mr. Wesley urged in season and out of season. Never in the history of Christian preaching has any man been more loyal to the whole counsel of God than he. His statement of precisely what he meant by the term "Christian perfection," might be quoted from hundreds of passages in his *Journal*, his letters, and his published works. Here is a typically clear statement: "(1) That Christian perfection is that love of God and our neighbour which implies deliverance from all sin; (2) that this is received merely by faith; (3) that it is given instantaneously, in one moment; (4) that we are to expect it, not at death, but every moment; that now is the accepted time, now is the day of salvation."¹⁶

Regarding God's witness to the heart of one in whom love has been made perfect, Wesley is equally forthright. In reply to the question: "When may a person judge himself to have attained this?" he makes answer: "When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification, and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image

of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks."¹⁷ He asserts, further: "If a man be deeply and fully convinced, after justification, of inbred sin; if he then experience a gradual mortification of sin, and afterwards an entire renewal in the image of God; if to this change, immensely greater than that wrought when he was justified, be added a clear, direct witness of the renewal; I judge it as impossible this man should be deceived therein, as that God should lie."¹⁸

Such, in brief, is the truth to the propagation of which John Wesley devoted his life. Wherever he went this insistence characterized his preaching. He charged his preachers solemnly to preach strongly the importance of believers' pressing into the fullness of the blessing; asserting that opponents of this truth had no place among the people called Methodists. Again and again in his *Journal* he calls attention to the fact that where this truth is insisted upon, the society is alive and aggressive; and when it is neglected, it is languid and dead.

Such was the standard which Mr. Wesley held up for others. But what about his own experience? Did he enjoy the grace of perfect love himself? Samuel Chadwick declares that he did.¹⁹ In this assertion Chadwick is supported by Dr. O. A. Curtis. This eminent Methodist theologian quotes a most significant entry in Wesley's *Journal* for December 23-25, 1744, and finds in it a witness that he feels is equivalent to a testimony to perfect

love.²⁰ "To anyone familiar with John Wesley's careful, realistic manner of speech," says Dr. Curtis, "it is evident that we have here the same sort of testimony to the experience of holiness that we have in his *Journal*, May 24, 1738, to the experience of conversion."²¹

We cannot escape the feeling, however, that an element of wishful thinking has here colored Dr. Curtis' usually calm and clear reasoning. It is impossible to feel that this *Journal* entry is clear, forthright Christian testimony of the sort Mr. Wesley sought to elicit from his preachers. In fact, there is no place in Wesley's published writings where a clear, unequivocal testimony is offered. It is a matter for regret that this is so. While it is true, as Chadwick asserts,²² that "it is easier to prove the doctrine of a Second Blessing from John Wesley than from the Bible," it would be easier to prove it from Wesley if we had that one sure word that is lacking.

On the other hand, Wesley never denied that he had received this experience of perfect love. Sangster is wrong in his assertion of such denial.²³ It is true, in his famous letter to Dr. William Dodd, he said, "I tell you flat I have not attained the character I draw."²⁴ The point at issue, however, is Wesley's pamphlet entitled *The Character of a Methodist*, in which a finished, mature Christian character is set forth.²⁵ John Wesley was a humble enough Christian to know that he had not already attained, either were already perfect.

The strongest argument for the view that Wesley did enjoy the experience of perfect love is one based on consistency and probability. To demand of others a consecration to God and a faith in the shed blood of Jesus which he did not require of himself would lay him open to a charge of insincerity which would effectually discount all of the solid value of his long lifework. If entire surrender to the will of God were a price which everyone must pay except Mr. Wesley himself, the situation becomes completely incongruous. To allow it for a moment would be to destroy all faith in Wesley as a Christian leader.

Here, then, is the source from which our modern teaching and preaching of the doctrine and experience of heart holiness derives its clearest and most forceful expression. We shall endeavor to discover the implications of this teaching for the problem of sin, its meaning in terms of the sanctified, Spirit-filled life, and the preaching values that are inherent in it today.

CHAPTER II

THE PROBLEM OF SIN

The major problem faced by mankind in every age is the problem of evil. For the philosopher this problem assumes varied forms, including not alone the question of moral evil, but also the questions of injustice, suffering, and death. But theology sees with clearer vision than philosophy, discovering the root difficulty in our world to be sin; sin, that is, in the sense of the evil will which is self-centered, God-defying, and neighbor-hating. When Dr. Ross, famous for years as the professor of sociology in the University of Wisconsin, wrote a book detailing the evils that self-seeking men had released upon their fellowmen, he entitled his study *Sin and Society*. I recall hearing in my college days a professor of history saying, in his efforts to account for the intrigues that characterized the history of Europe in the nineteenth century, that original sin lay at the root of the matter. He then added, "The theologian may have dismissed the idea of original sin; but the historian must call it back from limbo in order to understand an otherwise inexplicable situation." Surely the history of these years since 1933 has furnished a vast and portentous footnote to that observation. Our world with all its horror, its brutality, its hateful national-

isms, is what it is because of this inescapable fact of sin. Indeed, so overwhelming are the events of recent years and the evidence of human depravity which they afford that the comfortable, optimistic modernism of the past generation has become seriously unsettled, and is being replaced in many quarters by the neo-Calvinism of Karl Barth, with all its desperate pessimism. Without doubt, sin is our basic human problem.

BIBLICAL CHARACTERIZATIONS OF SIN

The Word of God is the most realistic and outspoken book that has ever appeared. No one can read its pages without noting with what pitiless candor it deals with the issue of sin wherever it may arise. Abraham, with all his unique relationship to the covenant purpose of God, is not spared in the recital. Moses, the man of meekness and might, patient almost to a fault, had his moments of wrathful disobedience to God, all of which are related without any attempt at softening. David, a man after God's own heart, nevertheless falls from that relationship to stain his record with adultery, murder, and hypocrisy, all of which is recorded unblushingly. And in all of these records it is made crystal clear where God stands in regard to sin. He is against it always, everywhere, never setting aside the just consequences of human misdoings.

In dealing with this question of sin, God's Word uses a number of different terms, each of which illuminates some phase of the problem.¹ One of the

most common terms thus employed is *hamartia*,² which means a missing of the mark, or a falling below the standard at which one is aiming. A second term is *parabasis*,³ which denotes an act of transgression against the laws of good and evil in God's eternal moral order. A third term is *parapiptein*,⁴ which means a breach of God's law or covenant of such a nature as to expose one to the wrath of God. A fourth term is *adikia*,⁵ which means unrighteousness, in the sense that selfishness has separated one from the grace and favor of God. A fifth term is *anomia*,⁶ which means literally lawlessness, and suggests a heart condition of rebellion against God. A sixth term is *asebeia*,⁷ a strong expression denoting ungodliness. As Dr. Wiley remarks, "This [term] not only marks the separation of the soul from God, but carries with it the thought of a character unlike God and a state or condition characterized by the absence of God."⁸

It is clear from these definitions that sin exists among men in at least two forms. On the one hand, sin is specific acts of transgression, which are habitual in the conduct of men and which impose guilt on the conscience and have a progressively depraving effect upon the character; an effect which is properly called acquired depravity. But underlying these practices of sin is a sinful condition in the hearts of men. Fundamentally this condition is a fixed attitude of stubbornness and rebellion against the will of God. It has been truthfully said that sin should always be spelled with a capital "T"

in the middle—sin, for bristling forth in every sinful attitude and act is this dominating ego.

Men are not sinners, therefore, simply because they commit sin. They commit sin because they are sinners. Back of the sins of the life lies the sin of the heart; a depravity inherited from our racial nexus with the sin of Adam, but rendered doubly depraved as the result of selfish transgression of God's will in the life. The early holiness preachers used to make much of the singular and plural forms of the term "sin" which appear in I John 1: 7-10, in some instances, we fear, placing more weight on those terms than they were intended to carry. Nevertheless, the idea of outward sins as the expression of inward sin is a sound one and is supported by the whole tenor of the New Testament. It is a point of view most essential to a clear understanding of the provisions which God has made for our salvation.

THEOLOGICAL DEFINITIONS OF SIN

The variety of meanings attaching to the term sin has given the theologians a wide degree of latitude in formulating definitions, permitting each to indulge his creedal whim. The result is rather confusing, and in an area where confusion is particularly unfortunate. There is no doubt about it, much of the theological controversy of the Christian centuries could have been avoided if the disputants had agreed at the outset on their definition of sin.

Time permits us only two samplings of this welter of definitive discussion. Dr. A. H. Strong, who represents with a fair degree of accuracy the Calvinistic point of view, defines sin as "lack of conformity to the moral law of God, either in act, disposition, or state."⁹ He thus echoes quite accurately the famous Westminster Confession. There is a sense, of course, in which this interpretation of the term is accurate. In the absolute sense sin is indeed any want of conformity to the perfect law of God. If that were all there is to be said on the subject, we would be compelled to admit that no man can be saved from sin in this life. For no man *knows* the perfect law of God, even though eager to do it; and if he did know that will perfectly, he could not escape inadvertent disobedience because of the limitations of his mind.

Mr. Wesley represents the full flower of the Arminian teaching; and for him sin is "a voluntary transgression of a known law."¹⁰ To this definition he clung tenaciously throughout the long years of his ministry, fighting many a verbal battle in defense of it. For an act to be sin, volition must be involved. The important thing is not *what* was said or done, but what was intended by the word or deed.

One of the recent critics of Wesley at this point is Dr. Flew, who insists that "the word sin has too long a history behind it for such a limitation to be possible. . . . The stress on the consciousness and

deliberate intention of the agent is the most formidable defect in Wesley's doctrine of the ideal."¹¹

But what bearing has the history of the term "sin" on its present definition? Most of the use of the term has been among Calvinists, and in too many instances it has been a misuse. The New Testament plainly uses the term with the content Wesley put into it. Indeed, both meanings are to be found in Holy Writ. The fact that a term sometimes carries a broad and inclusive meaning is no bar to its use in a narrower and more exclusive sense. To take one's stand with Calvinistic teachers at this point is to make utterly meaningless large areas of God's Word. Consider such passages as these from I John: "Whosoever abideth in him sinneth not" (3: 6); "he that committeth sin is of the devil" (3: 8); "whosoever is born of God doth not commit sin" (3: 9); "whatsoever is born of God overcometh the world" (5: 4). What meaning can such passages have if sin be defined in such terms that no mortal man can abstain from it, despite the grace of God?

Moreover, our Lord, in Matthew 5: 43-48, is dealing with the same truth. This entire paragraph has to do with one's inner attitude toward his enemies, and applies directly to the question of motives. And in that area Jesus demanded an attitude identical with God's; in a word, perfection. To define sin in terms which make clearly impos-

sible the thing which Jesus expressly demands is to indict our Lord with the charge of insincerity.

John Wesley was not flying in the face of the long and honored history of the term "sin" by giving this definition. On the contrary, he was recovering for the term the meaning it had in the beginning, before it was broadened out to include everything and mean nothing in particular.

It was the burden of Wesley's message, as of the message of all who follow in his train, that God can and does deliver the repentant, believing soul from the guilt of past sins and from the power of sin in the present life. Even the justified man, though still unsanctified, is kept from sin, as defined by Wesley. Cannot God keep the soul back from willfully violating what he knows to be God's law? A dutiful child can offer a wise and loving parent that much devotion. Why, then, cannot a regenerated Christian find grace to live in keeping with the Father's clearly revealed will?

But what hope does God's grace hold out for our deliverance from this inner depravity which is the underlying cause of our falling into sin? Can God cope with this problem? and if so, how?

On this point Wesley is clear enough, though to place major emphasis upon it would have been to seek to build on negations, something he never did. There are numerous passages in his sermons and letters where the issue is raised and always Wesley rings true. For instance, in the early pages of the *Plain Account* Wesley relates that in one of the

early conferences the following questions were raised and answers given:

“Q. What is implied in being a perfect Christian?

“A. The loving God with all your heart, and mind, and soul (Deut. 6: 5).

“Q. Does this imply that all inward sin is taken away?

“A. Undoubtedly; or how can we be said to be saved from all our uncleanness?”

Again Wesley asks the question: “What is Christian perfection?” and answers it as follows: “The loving God with all our heart, mind, soul, and strength. This implies that no wrong temper, none contrary to love, remains in the soul; and that all the thoughts, words, and actions are governed by pure love.”

In Wesley's day the issue was not eradication *versus* suppression, but rather extinction *versus* suspension; and Wesley was definitely on the side of extinction. In a letter to Joseph Benson, he reasons as follows: “Are not the love of God and our neighbour good tempers? And, so far as these reign in the soul, are not the opposite tempers, worldly-mindedness, malice, cruelty, revengefulness, destroyed? I use the word ‘destroyed’ because St. Paul does; ‘suspended’ I cannot find in my Bible.”¹²

Dr. Sangster quotes approvingly from Dr. Sugden when he asserts that Wesley “never quite

shook off the fallacious notion that sin is a *thing* which has to be taken out of a man, like a cancer or a rotten tooth."¹³ It is an assertion whose soundness it is difficult to defend. It is easy to berate Wesley for his mistake in having selected the eighteenth century for his career, and to brand him as ignorant of psychology. True, in Wesley's day psychology had not learned to speak in tones of scientific arrogance. But Wesley knew psychology from the experimental angle as have few men who ever lived. He was insatiably curious about the experiences of his fellowmen, listened to them with care, aided by intelligent cross-examination, and recorded them for posterity in his *Journal*. It is doubtful if there is anywhere in the English tongue such an assemblage of case-histories as his *Journal* contains. I agree with Dr. A. O. Curtis that "John Wesley had at the bottom of his thinking a consistent psychology."¹⁴

So far as his concept of sin as a "thing" is concerned, Wesley is no more open to that accusation than is St. Paul. In Romans 6: 6 Paul speaks of the inward sin of the soul as an "old man" which must be "crucified," and a "body of sin" which must be destroyed. No one capable of serious reflection imagines that the apostle conceives of inbred sin as a living body in which life must be destroyed by violence, or as a person to be nailed on a cross of wood. All of these expressions are an effort to portray an experience of inner deliverance which must forever defy exact description.

CARNALITY AND THE UNCONSCIOUS

In recent years there have been some amazing developments in the field of applied and abnormal psychology; developments which seem to have a vital bearing on our understanding of the work of God's grace in the hearts of men. So unique a departure is the so-called "new psychology," with its peculiar vocabulary and methods of procedure, that it amounts almost to a new science. It is surprising indeed to discover upon examination that many of its major concepts bear a striking resemblance to fundamental items in the Christian doctrine of man. For instance, the understanding of psychic evil as a conflict between the "ego ideal" and unconscious impulses is markedly similar to the Christian view of sin as the struggle between the claims of the will of God and the carnal selfishness of the human heart. Soul harmony can be achieved only as the whole man, unconscious impulses as well as the will of the conscious mind, is integrated about the highest loyalty one can ever know—loyalty to Christ Jesus our Lord. Not all of the content of the unconscious is evil, of course; but a tendency to do evil is a part of its equipment. And the impulse toward sin which arises from the unconscious bears a striking resemblance to what God's Word calls temptation.

A further term employed by the new psychology is ambivalence, which means "the entrance into psychic activity of two opposing impulses at the

same time, each antagonistic to the other, and neither able of itself to direct the activity of the life."¹⁵ The resulting chaos can be resolved only by a force comparable to the moral sense which we call conscience.

There is a startling similarity in some respects between the sense of guilt and the inferiority complex. A place can be found in the new psychology, moreover, for confession and repentance. "When the conscience, acting in its capacity as observer, condemns the ego for wrong actions, and the feeling of guilt results, there are three possible modes of conduct open to the conscious mind. The consciousness may do nothing about it, allowing the emotion free play; it may repress the feeling; or it may rid itself of the depressing sensation by means of spiritual catharsis, through confession."¹⁶ In the principle of transference there is a definite suggestion of forgiveness, while the term sublimation might be used to describe much that transpires in the personality in the experience of sanctification. These parallels are mentioned with no thought of suggesting that the new psychology has discovered for itself all that God has revealed of His holy purposes in and for men. On the contrary, it should be emphasized that everything of solid worth which the new psychology has discovered has been incorporated from the beginning in the methods employed by the Holy Spirit in bringing God's saving grace to sinful men.

SUBLIMATION AND SANCTIFICATION

We would not suggest for a moment that sublimation accomplishes in the mind of one newly integrated under the guidance of psycho-analysis all that is brought to pass by the experience of entire sanctification. The one experience, insofar as it is a bona fide experience, is an achievement of the human will unaided by any "downrush of the superconscious," to use a term employed by Dr. T. H. Hughes.¹⁷ There is, however, an analogy between the two experiences which may throw light on the psychological phenomena of sanctification. And it can be said with finality that the experience of sanctification embraces everything that is of positive worth in sublimation, though it includes much besides.

Dr. Barbour defines sublimation as "the redirection of instinct energy away from its expression in the crude original form of the instinct impulse and into refined and creative activity which will satisfy the urge of the instinct, aid in the realization of the ego ideal, and contribute to the aesthetic and ethical progress of society."¹⁸

It seems very clear indeed that the complete consecration of one's all to God which involves the yielding of self-will to the blessed will of God, and the "giving of our lives into the guidance of the Holy Spirit,"¹⁹ accomplishes in the personality all that sublimation achieves and much more. Jesus likened the man out of whom an evil spirit had been cast to a house, swept and garnished, but

empty. Unless a new tenant moved in, the former tenant would return, bringing with him seven other spirits more wicked than himself; and the last state of that man would be worse than the first.²⁰ There is only one who is qualified to serve as that new tenant—the Holy Spirit. And only as He comes in to reside is there any hope of integration for the disorganized, chaotic forces of the personality.

There is, furthermore, an analogy to be drawn between the unconscious and the carnal nature. The unconscious mind (or subconscious) is by far the larger portion of one's total psychic endowment. It has been likened to the submerged portion of an iceberg, only approximately one-tenth of which is visible above the surface of the sea. This major, though subconscious, portion of the mind has been described variously by different scholars in the field. All agree that the total record of one's life, from infancy to old age, is filed away, to use a mechanical term, in the unconscious. These memories may never again emerge into the focus of consciousness, though they may issue forth in dreams or in the vague impressions we occasionally have that we have met some face or some situation somewhere before; just where or when we shall never be able to say.

There is a considerable measure of agreement, too, on this further point: that the subconscious mind includes what Jung has called the "collective unconscious"; by which is meant that each individual's subconscious furniture includes a racial

memory. Dr. Barbour defines this as "the body of concepts and ideas consciously arrived at by preceding generations and transmitted to all of their descendants as part of their unconscious psychic equipment."²¹ This includes the fact of racial sin, by which every man shares in the sin of humanity's rebellion against the will of God. It began with Adam; but it continues to this present hour as a character taint opposed to God's government and will; a taint which can be dealt with only by the power of God. Whatever may be sound teaching as to the inheritance of acquired characteristics in the physical realm, there can be no question that such characteristics in the psychic and spiritual realm can be inherited. Our whole Christian doctrine of total depravity rests squarely upon this certainty. With such a psychic and spiritual heritage, it is not strange that out of the unconscious emerge primitive and malignant forces which, if allowed free play, would wreck the personality and damn the soul. The carnal nature, if it does not actually reside in the unconscious, uses these primordial urges and drives to accomplish its deadly, disintegrating work.

CAN THE UNCONSCIOUS BE CONVERTED?

The Christian experience of conversion is a complete change of the conscious mind. A man "consciously wrong, inferior and unhappy," to use William James's expression, by conversion becomes "consciously right, superior, and happy." So far as

the converted man's conscious mind is concerned, his will and purposes and affections are set upon Christ. Not without a struggle, however, is this attitude toward God maintained. It soon becomes evident that there is an enemy among our members. As Dr. E. Stanley Jones puts it: "This residue of recalcitrancy is variously named. Some call it 'original sin,' others 'remains of depravity,' 'the old man,' 'another law working in my members.' Psychology would probably explain it as 'the driving urges in the subconscious mind.' These three driving urges—self, sex, and the herd—have a long racial history and are strong and clamorous. They are used to having their own way—they have had their own way for a long time. And now into the conscious mind is introduced and built up through conversion a new loyalty—loyalty to Christ and His kingdom. Intelligence, feeling, and will bend the knee to Him. But down underneath in the subconscious mind are subjects which are subdued, but not surrendered. They drive for their fulfillment apart from these new loyalties. They obey, but moodily. They now and then go on a rampage to break into freedom from this new Overlord. Sometimes they are just sullen, but more often there is a definite tension. . . . The subconscious mind has not been converted. It is at war with the conscious mind."²²

Now, is there anything that God can do for this subconscious mind whence arise these malignant forces in the soul which fight against God? Dr.

R. N. Flew recognizes the importance of this question when, in the concluding chapter of his *The Idea of Perfection in Christian Theology*, he says: "Is salvation possible for the subconscious? That is the real question for the seeker after holiness in our time."²³

Dr. Sangster devotes an entire chapter to the discussion of "The Holy Spirit and the Unconscious," in the course of which he gives a guarded answer to the question we are facing. "We believe," says he, "that the Holy Spirit does influence the unconscious. It may be . . . that there is a clear promise in the fourth Gospel which does, at least, look in that direction. Was it not plainly said to the Apostles that the Holy Spirit would bring to their remembrance all that Christ had said to them,²⁴ and this supposes His aid in the preconscious if not in the subconscious as well. Nor is it hard to believe that those amazing moments of vision which come to us all and seem to synthesize the scattered fragments of our mental life, knitting our nature together and partaking of the character of revelation, owe their origin to the same Divine source."²⁵

Dr. E. Stanley Jones has given his own forthright answer to this question as to an experience of cleansing which reaches the depth of even the unconscious. "Can salvation extend to the subconscious mind?" he questions. "Or is sitting on the lid the best we can do? We know that Christianity unites men; can it unite man? Can the conscious

mind and the subconscious both come under one sway and redemption and work unitedly for common ends?"²⁶ He then proceeds to answer the question he has raised: "The answer is that Christianity provides for this deeper cleansing in its teaching and provision for receiving of the Holy Spirit. The area of the work of the Holy Spirit is largely, though not entirely, in the realm of the subconscious. There the Holy Spirit works—purifying, redirecting, and dedicating age-long driving instincts. The wild horses of nature roaming in all directions are tamed and harnessed to the purposes of the Kingdom. The Holy Spirit is tamer and redeemer, for only He can work at those depths."²⁷

Dr. Jones is not speaking here as a trained psychologist, and he is certainly not speaking the conventional language of theology. It would be easy for many to turn away from such a statement of the Holy Spirit's ministry, prejudiced because it is not couched in the terms of traditional orthodoxy. To accept his statement as a courageous and sincere attempt to understand the deeper workings of the Holy Spirit in human personality is not necessarily to find in it the last word on this fascinating and important theme. Stanley Jones's statement is just such a courageous and sincere attempt to understand; and his putting of the issue is one that many find particularly helpful.

Of course, the New Testament naturally does not recognize the science of psychology as such, and for obvious reasons. As Dr. Flew observes, "He-

brew psychology had no doctrine of the sub-conscious. Yet the 'heart' was recognized as the storehouse whence the thoughts were brought forth."²⁸ And Paul assures us that there is a peace of God which is able to keep the heart secure in whatever stress and strain.

The language of the New Testament is always the language of deliverance, as it deals with God's purpose in respect to inbred sin. It is true, "eradication" is not a New Testament term any more than "suppression" is. But throughout the New Testament the *idea* of eradication is there always, and never the idea of suppression, so far as the sanctified life is dealt with. God's least standard for a justified man, one not yet sanctified, is suppression; but God's standard for the sanctified man is eradication. The favorite New Testament figure is that of "death" and other cognate terms; and the sanctified life is one of death to self and inner sin. The resultant life is not one lived in defiance of the sinful urges and drives of the unconscious, but is one lived in victory, helped mightily by the cleansing and sublimation of those drives and their perfect integration around the will of God.

Mr. Wesley, in dealing with this question was always sane and level-headed. In his *Plain Account* he raises the question, "When may a person feel himself to have attained [perfect love]?" and replies: "When, after having been fully convinced of inbred sin, by a far deeper and clearer conviction than that he experienced before justification,

and after having experienced a gradual mortification of it, he experiences a total death to sin, and an entire renewal in the love and image of God, so as to rejoice evermore, to pray without ceasing, and in everything to give thanks. Not that 'to feel all love and no sin' is sufficient proof. Several have experienced this for a time, before their souls were fully renewed. None, therefore, ought to believe that the work is done till there is added the testimony of the Spirit, witnessing his entire sanctification as clearly as his justification."²⁹

He proceeds, further, to this question: "Is this death to sin, and renewal in love, gradual or instantaneous?" And his answer is unequivocal: "A man may be dying for some time, yet he does not, properly speaking, die till the instant the soul is separated from the body; and in that instant he lives the life of eternity. In like manner, he may be dying to sin for some time; yet he is not dead to sin, till sin is separated from his soul; and in that instant he lives the full life of love. And as the change undergone when the body dies is of a different kind, and infinitely greater than any we had known before, yea, such as till then it was impossible to conceive, so the change wrought when the soul dies to sin is of a different kind, and infinitely greater than any before, and than any can conceive till he experiences it. Yet he still grows in grace, in the knowledge of Christ, in the love and image of God, and will do so not only till death but to all eternity."³⁰

These passages emphasize afresh how staunchly loyal to the Word of God John Wesley was. For his position is precisely that of the New Testament. It seems scarcely possible that sincere men should accept any other unless they come to the New Testament with minds prejudiced by theological and psychological preconceptions. The whole counsel of God would be lacking in wholeness, therefore, if it were to soften in any degree this clear-cut New Testament emphasis upon death to sin in the hearts of those believers who enter by faith into the grace of perfect love. We can be true to the truth only by proclaiming it to all the world.

CHAPTER III

THE GOSPEL OF PERFECT LOVE

Students of history will never get over their sense of amazement that out of eighteenth century England there came into Protestantism a spiritual force more regenerative and more completely loyal to historic Christianity than any since the days of the apostles. For no less significant than that was the life and work of John Wesley. What the Protestant Reformation failed to do, or at best was able only to begin, Mr. Wesley brought to fruition.

The poet Southey, who wrote one of the earliest biographies of Wesley, draws an interesting comparison between him and his French contemporary Voltaire. "While the one [Voltaire]," says he, "was scattering, with pestilential activity, the seeds of immorality and unbelief, the other, with equally unweariable zeal, laboured in the cause of religious enthusiasm. The works of Voltaire have found their way wherever the French language is read; the disciples of Wesley wherever the English is spoken. The principles of the arch-infidel were more rapid in their operation: he who aimed at no such evil as that which he contributed so greatly to bring about was himself startled at their progress: in his latter days he trembled at the consequences which he then foresaw; and indeed his remains had scarcely mouldered in the grave, be-

fore those consequences brought down the whole fabric of government in France, overturned her altars, subverted her throne, carried guilt, devastation, and misery into every part of his own country, and shook the rest of Europe like an earthquake. Wesley's doctrines, meantime, were slowly and gradually winning their way; but they advanced every succeeding year with accelerated force, and their effect must ultimately be more extensive, more powerful, and more permanent, for he has set mightier principles at work."¹

Southey wrote those words more than a century ago; and the influence of the opposing thought of these two men—Voltaire and Wesley—has followed the course he predicted. Voltaire has become something of an intellectual curiosity, a relic of an era fortunately ended, his influence today, it is to be hoped, practically negligible. But the influence of Wesley is more potent than ever before, if one may judge by the number of books turning about his life and teaching which appear year after year. Lord Macaulay credits him with "a genius for government not inferior to that of Richelieu," and wonders how anyone can write a history of England which omits the determining influence of the rise of Methodism.² It is significant, moreover, especially in view of Southey's tracing of the French Revolution to the teachings of Voltaire, that Lecky, the historian of European morals, holds that Wesley was "one of the chief forces that saved England from a revolution such as France knew."³

There was no hint at the beginning of the eighteenth century that a man like Wesley would or could arise. Yet Wesley's life covers almost the whole span of that century. He was born in 1703, and died in 1791. For eighty-eight years he lived and during much of that time played a leading part in affairs in England, Scotland, and Ireland; touching America in his youth in person and in his old age through the transplanting of Methodism to the New World. Throughout all that period he was the most potent influence in England for the vitalizing of Christian experience and life, for the reformation of manners and morals, and for the renovation of the social order. And he achieved that influence by preaching, practicing, and seeking to promote in others the experience and life of perfect love.

The eighteenth century was one of the most brutal epochs in English history. "It would be easy," says Dr. Fitchett, "to multiply testimonies showing how exhausted of living religion, how black with every kind of wickedness, was the England of that day. Its ideals were crass; its sports were brutal; its public life was corrupt; its vice was unashamed. Walpole, indeed, did not invent political corruption, but he systematized it; he erected it into a policy; he made it shameless! Cruelty fermented in the pleasures of the crowd, foulness stained the general speech. Judges swore on the bench; the chaplain cursed the sailors to make them attentive to his sermons; the king swore incessant-

ly, and at the top of his voice. The Duchess of Marlborough, a story runs, called on a lawyer without leaving her name. 'I could not make out who she was,' said the clerk afterwards, 'but she swore so dreadfully she must be a lady of quality'."⁴

The eighteenth century was, furthermore, the period when Deism was the dominant form of so-called Christian thinking. "Deism . . . loved to describe itself as a system of natural religion," observes Dr. A. M. Fairbairn, whose own definition of it is as follows: "An attempt to conceive God in the manner of the Christian religion without any of the experiences, beliefs, and associations that had made it possible so to conceive Him."⁵ Fitchett describes the Deism of the eighteenth century as "nothing but a little patch of uncertain quicksand set in a black sea of atheism. It does not deny God's existence, but it cancels Him out as a force in human life. . . . It leaves the Bible discredited, duty a guess, heaven a freak of uncharted imagination, and God a vague and far-off shadow."⁶ It is no wonder that the church, living impotently in such a climate as this, should have allowed its theology to degenerate to the level of practical Arianism. Could such a church produce a man like Wesley? No man at home in the early eighteenth century would ever have guessed that it could.

There can be little doubt that the Calvinism which had been dominant in English religious thought throughout the seventeenth century and into the eighteenth had made its contribution to

the prevailing temper of Wesley's day. The seventeenth century was the age of rampant Puritanism, culminating in 1640 in the period of the English Commonwealth, with Oliver Cromwell as its dominant figure. The restoration of the House of Stuart in 1660 was followed by a period of struggle on the part of the Calvinistic Puritan forces for freedom of thought and worship; a struggle which eventuated successfully in the passage of the Act of Toleration of 1689. But, as Maximin Piette observes, "Calvinism . . . seemed to have spent all its strength in the efforts necessary for the acquisition of its liberty." Indeed, it is likely that the Calvinistic doctrine of predestination, based as it is on a philosophical determinism, actually contributed to the intellectual and spiritual dearth of which Deism is the fitting symbol.

Now, Wesley was an adherent of the Arminian position, believing in the freedom of the will and man's own responsibility for his disposition of God's free grace. The doctrine of election had no place in Wesley's thinking. He believed that all men were redeemed by the shed blood of Christ and were possessed of the ability to yield to the strivings of the Holy Spirit and turn to God in repentance and faith. His definition of sin, and his assertion that men could be so well saved through Christ as to live above it, were clear-cut developments of Arminian thought, and were anathema to the Calvinists. It is remarkable that the age of Calvinist supremacy in England should be followed

by the Wesleyan era, a movement so pronouncedly Arminian. One of the reasons for the Puritan hatred of Archbishop Laud, the unfortunate protege of Charles I who lost his head in 1640 was his Arminianism. But in 1778 Wesley was so bold in his espousal of the Arminian position as to found a periodical which he called the *Arminian Magazine*. Thus, when the militant Calvinism of the seventeenth century had largely run its course, though still remaining, of course, a potent influence in Christian thought, it was destined to be succeeded by a militant Arminianism, a force which has not spent its strength even yet.

WESLEY'S CENTRAL TEACHING—PERFECT LOVE

We have noted that one of the earliest urges which Wesley felt in his slow approach to a vital Christian experience was the urge to perfection. It was the influence of Jeremy Taylor and William Law which led him first to this hunger. But throughout his long life it remained a driving urge in his own soul and one that he laid faithfully on the hearts of his followers. Yet perfection is a difficult term for many people to reconcile with things human. Our humanity is so obviously imperfect; and it seems to many that it is necessarily imperfectible. It is true, Wesley expressed a preference for the term "perfect love." It is a term which limits sharply the sweep of the idea of perfection, as well as one that involves an important and meaningful social emphasis. Yet Wesley frequent-

ly used the term "Christian perfection," despite its difficulty, even incorporating it into the title of one of his most effective discussions of the doctrine and experience of entire sanctification—his *Plain Account of Christian Perfection*.

Wesley's preaching and teaching laid stress always upon the fact that the perfection which God had for His children was a perfection of love. In his famous sermon before the University on the theme, "The Circumcision of the Heart," a sermon preached more than five years before his heart was "strangely warmed" in Aldersgate Street, he said: " 'Love is the fulfilling of the law, the end of the commandment.' It is not only 'the first and great' command, but all the commandments in one. 'Whatsoever things are just, whatsoever things are pure, if there be any virtue, if there be any praise,' they are all comprised in this one word 'love.' In this is perfection, and glory, and happiness: the royal law of heaven and earth is this: 'Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.' The one perfect good shall be your ultimate end. . . . One design ye are to pursue to the end of time—the enjoyment of God in time and eternity. Desire other things, so far as they tend to this; love the creature, as it leads to the Creator, but in every step you take, be this the glorious point that terminates your view."⁸

Later, in his tract entitled "The Character of a Methodist," he wrote: "A Methodist is one who

loves the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength. God is the joy of his heart, and the desire of his soul, which is continually crying out: 'Whom have I in heaven but thee and there is none upon earth whom I desire beside thee.' My God and my all! 'Thou art the strength of my heart, and my portion forever.' He is therefore happy in God; yea, always happy, as having in him a well of water springing up unto everlasting life, and overflowing his soul with peace and joy. Perfect love having now cast out fear, he rejoices evermore."⁹

Wesley's most frequent definition of Christian perfection described it as perfect love. It is "loving God with all our heart and serving Him with all our strength. Nor did I ever say or mean any *more* by perfection than *thus* loving and serving God."¹⁰ He writes again to one of his correspondents: "You never learned, either from my conversation or preaching or writings, that 'holiness consisted in a flow of joy.' I constantly told you quite the contrary: I told you it was love; the love of God and our neighbour; the image of God stamped on the heart; the life of God in the soul of man; the mind that was in Christ, enabling us to walk as Christ also walked."¹¹

The life of perfect love, as Wesley preached it, was strict in its observance of God's commandments. In his first published tract, "The Character of a Methodist," which was largely incorporated into the *Plain Account of Christian Perfection*, he

sets this forth most expressly. "Love has purified his [the sanctified man's] heart from envy, malice, wrath, and every unkind temper He loves his enemies, yea, and the enemies of God. And if it be not in his power to 'do good to them that hate' him, yet he ceases not to 'pray for them,' though they spurn his love, and still 'despitefully use him, and persecute him.' His one intention at all times and in all places is not to please himself but him whom his soul loveth. . . . All the commandments of God he accordingly keeps, and that with all his might, for his obedience is in proportion to his love, the source from whence it flows. And, therefore, loving God with all his heart, he serves him with all his strength; he continually presents his soul and 'body a living sacrifice, holy, acceptable to God,' entirely and without reserve devoting himself, all he has, all he is, to his glory."¹² There is no hint of antinomianism in Wesley anywhere. Indeed, some of his sharpest thrusts were aimed at the fallacy which would make void the commandments of God.

Wesley's concept of perfect love involved also deliverance from sin, in the sense that Wesley defined sin. The sin that brings condemnation to the soul is the voluntary transgression of what one knows to be God's law. As Wesley saw it, to apply the term "sin" to involuntary short-comings would be to use the term improperly. Of course, all such want of conformity to the perfect will of God needs and receives the constant mediation of Christ our

Advocate and the constant cleansing of His blood. Says he: "In every state we need Christ in the following respects: (1) Whatever grace we receive it is a free gift from Him. (2) We receive it as His purchase, merely in consideration of the price He paid. (3) We have this grace, not only from Christ, but in Him. For our perfection is not like that of a tree, which flourishes by the sap derived from its own root, but . . . like that of a branch which, united to the vine, bears fruit; but, severed from it, is dried up and withered. (4) All our blessings, temporal, spiritual, and eternal, depend on His intercession for us, which is one branch of His priestly office, whereof therefore we have always equal need. (5) The best of men still need Christ in His priestly office to atone for their omissions, their shortcomings . . . , their mistakes in judgment and practice, and their defects of various kinds. For these are all deviations from the perfect law, and consequently need an atonement."

Wesley then continues: "To explain myself a little further on this head: (1) Not only sin, properly so called (that is, a voluntary transgression of a known law), but sin, improperly so called (that is, an involuntary transgression of a divine law, known or unknown), needs the atoning blood. (2) I believe there is no such perfection in this life as excludes these involuntary transgressions, which I apprehend to be naturally consequent on the ignorance and mistakes inseparable from mortality. (3) Therefore 'sinless perfection' is a phrase I never

use, lest I should seem to contradict myself. (4) I believe a person filled with the love of God is still liable to these involuntary transgressions. (5) Such transgressions you may call sins, if you please; I do not, for the reasons mentioned."¹³

Wesley preached, moreover, that the grace of perfect love was received instantaneously. If some did not receive it until they were facing the experience of physical death, it was only because they did not expect it any earlier. Once a man is fully persuaded that the grace of entire sanctification is in the provision of God's will and Christ's atoning sacrifice for him, there is nothing to hinder his immediate appropriation of this grace to his need. The heart fully yielded can make an upreach of faith which will be met instantly by the downthrust of the cleansing, infilling, empowering grace of God. Wesley made clear that the approach to this grace is by both process and crisis. One grows in grace as he draws near the moment of second crisis; and he grows in grace after having passed that critical moment; but the moment itself is instantaneous.¹⁴

Wesley was insistent, furthermore, upon the Spirit's witness to the heart of a sanctified soul. In answer to the question: "But how do you know that you are sanctified, saved from your inbred corruption?" Wesley said: "I can know it no otherwise than I know that I am justified. 'Hereby know we that we are of God,' in either sense, 'by the Spirit that he hath given us.'

"We know it by the witness and by the fruit of the Spirit. And, first, by the witness. As when we were justified the Spirit bore witness with our spirit that our sins were forgiven, so when we were sanctified He bore witness that they were taken away. Indeed, the witness of sanctification is not always clear at first (as neither is that of justification); neither is it afterward always the same, but, like that of justification, sometimes stronger and sometimes fainter. Yea, and sometimes it is withdrawn. Yet, in general, the latter testimony of the Spirit is both as clear and as steady as the former."¹⁵

Sangster is somewhat critical of what he calls Wesley's stratification of the idea of perfection, to make place for a perfection which, when judged by numerous standards, must be found to be imperfect. There is no doubt that Wesley did posit some such stratification. But it is difficult to see what vital bearing it has on the truth. Actually the term "perfection" is used almost invariably as a relative term, in whatever segment of our thinking the term appears, and is almost never used in the absolute sense as applied to things human and mundane. Christian perfection is an experience of the grace of God whereby the heart is so completely cleansed of inner sinful taint as that its motives, intentions, and deep inner purposes conform perfectly to the will of God. Perfection so defined is relative, but is no less perfect because of its relativity.

Thus we see the positive content of the Wesleyan doctrine of entire sanctification, as set forth by Mr. Wesley himself. And to the reality of the experience there are to be found thousands of witnesses. Wesley's *Journal* is full of such testimonies. It was Wesley's practice, too, to publish the more significant testimonies that came to his attention in his *Arminian Magazine*. One of the outstanding witnesses contemporary with Wesley was John Fletcher, the saintly Vicar of Madeley. His testimony is recorded by Hester Ann Rogers, who heard it firsthand. "My dear brethren and sisters," said Fletcher, "God is here! I feel Him in this place; but I would hide my face in the dust, because I have been ashamed to declare what He has done for *me*. For many years, I have grieved His Spirit; I am deeply humbled; and He has again restored my soul. Last Wednesday evening, He spoke to me by these words, '*Reckon yourselves 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 freed from sin*. Yes, I rejoice to declare it, and to be a witness to the glory of His grace, that *I am dead unto sin, but alive unto God, through Jesus Christ, who is my Lord and King!* I received this blessing four or five times before; but I lost it, by not observing the order of God; who has told us, *With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation*. But the enemy offered his bait, under vari-

ous colors, to keep me from a public declaration of what God had wrought.

“When I first received this grace, Satan bid me wait awhile, till I saw more of the *fruits*; I resolved to do so; but I soon began to doubt of the *witness*, which, before, I had felt in my heart; and in a little time I was sensible I had lost both. A second time, after receiving this salvation, I was kept from being a witness for my Lord, by the suggestion, ‘Thou art a public character—the eyes of all are upon thee—and if, as before, by *any* means thou lose the blessing, it will be a dishonor to the doctrine of *heart-holiness*.’ I held my peace, and again forfeited the gift of God. At another time, I was prevailed upon to hide it, by reasoning, ‘How few, even of the children of God, will receive this testimony; many of them supposing that every transgression of the Adamic law is sin; and, therefore, if I profess to be *free* from sin, *all* these will give my profession the lie; because I am not free in *their* sense; I am not free from ignorance, mistakes, and various infirmities; I will, therefore, enjoy what God hath wrought in me; but I will not say, ‘I am perfect in love.’ Alas! I soon found again, He that hideth his Lord’s *talent*, and *improveth* it not, from that unprofitable servant shall be taken away even that he hath.

“Now, my brethren, you see my folly. I have confessed it in your presence; and *now* I resolve before you all to confess my Master. I will confess Him to all the world. And I declare unto you, in

the presence of God, the Holy Trinity, I am now *dead indeed unto sin*. . . . ”¹⁶

This is Fletcher's own testimony to the grace of God in his life. But it is noteworthy that his contemporaries saw nothing in him that would prompt them to discount this remarkable witness. Sangster relates that “it is credibly reported that Voltaire, when challenged to produce a character as perfect as that of Christ, at once mentioned Fletcher of Madeley, and that Wesley, preaching Fletcher's funeral sermon, took as his text: ‘Mark the perfect man’.”¹⁷

A further witness to the lovely grace of perfect love is found in Frances Ridley Havergal, a woman whose hymns and devotional writings have been greatly used of God for many years. The account of her entrance into the fullness of the blessing is given by her sister in the following words: “We now reach a period in the life of dear Frances that was characterized by surpassing blessing to her soul. The year 1873 was drawing to a close, and she was again visiting Winterdyne.

“One day she received in a letter from N—— a tiny book with the title ‘All for Jesus.’ She read it carefully. Its contents arrested her attention. It set forth a fulness 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 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 for 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 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 from all sin,'*) were used by the Mas-

ter 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 and 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 of her home life, the surest test of all."¹⁸

The late Samuel Logan Brengle, Commissioner of the Salvation Army, and better known as Colonel Brengle, gives an equally clear-cut testimony. He was already a Christian when he entered Indiana Asbury University, now known as DePauw. There his bosom friend was Albert Beveridge, later to be known as United States senator from Indiana. Both Brengle and Beveridge were planning to study law and both had already set their goal high: they planned to sit one day on the Supreme Court. Then God laid on Brengle a call to preach the gospel. After a struggle, he yielded to the leading of the Lord and began looking forward to a career as a Methodist preacher. But ambition still dominated his unsanctified heart: his new goal was a place in the Methodist episcopacy. Finishing his work at

Indiana Asbury, Brengle went to Boston University School of Theology where he came under the saintly influence of Dr. Daniel Steele. Day after day the hunger within him grew until his craving for a clean heart drove him to desperation. One night he locked himself in his room, vowing never to come forth until he had the blessing. One night of struggle brought him to the place of self-crucifixion and at about nine o'clock the next morning God sanctified his soul. Out of his room he burst and bore witness to the first fellow-student he met, who happened to be George A. Coe, since become famous in the field of religious education. As Brengle describes his experience: "On January 9th, 1885, at about nine o'clock in the morning, God sanctified my soul. I was in my own room at the time, but in a few minutes I went out and met a man and told him what God had done for me. The next morning, I met another friend on the street and told him the blessed story. He shouted and praised God, and urged me to preach full salvation and confess it everywhere. God used him to encourage and help me. So, the following day, I preached on the subject as clearly and forcibly as I could, and ended with my testimony.

"God blessed the word mightily to others, but I think He blessed it most to myself. That confession put me on record. It cut the bridges down behind me. Three worlds were now looking at me as one who professed that God had given him a clean heart. I could not go back now. I had to go

forward. God saw that I meant to be true to death. So, two mornings after that, just as I got out of bed and was reading some of the words of Jesus, He gave me such a blessing as I never had dreamed a man could have this side of heaven. It was a heaven of love that came into my heart. I walked out over Boston Common before breakfast, weeping for joy and praising God. Oh, how I loved! In that hour I knew Jesus, and I loved Him till it seemed my heart would break with love. I loved the sparrows, I loved the dogs, I loved the horses, I loved the little urchins on the streets, I loved the strangers who hurried past me, I loved the heathen, I loved the whole world."¹⁹

A fitting climax to these witnessing voices is the testimony of Dr. E. Stanley Jones, one of the two modern witnesses to the experience of entire sanctification which are quoted by Dr. Sangster. Dr. Jones has repeatedly given testimony to the fullness of God's grace in his life, and nowhere more clearly than in his book of daily devotions entitled *Victorious Living*. Says he: "I was a Christian for a year or more when one day I looked at a library shelf and was struck with the title of a book, *The Christian's Secret of a Happy Life*.

"As I read it my heart was set on fire to find this life of freedom and fullness. I reached page forty-two when the Inner Voice said very distinctly, 'Now is the time to find.' I pleaded that I did not know what I wanted, that when I finished it, I would seek. But the Inner Voice was imperious, 'Now is

the time to seek.' I tried to read on, but the words seemed blurred. I was up against a divine insistence, so closed the book, dropped on my knees and asked, 'What shall I do?' The Voice replied, 'Will you give me your all—your very all?' After a moment's hesitation I replied, 'I will.' 'Then take my all, you are cleansed,' the Voice said with a strange, inviting firmness. 'I believe it,' I said and arose from my knees. I walked around the room affirming it over and over, and pushing my hands away from me as if to push away my doubt. This I did for ten minutes, when suddenly I was filled with a strange refining fire that seemed to course through every portion of my being in cleansing waves. It was all very quiet and I had hold of myself—and yet the divine waves could be felt from the inmost center of my being to my fingertips. My whole being was being fused into one, and through the whole there was a sense of sacredness and awe—and the most exquisite joy."²⁰

It was this gracious experience which became the renewed heritage of the church in the days of Wesley, and which found in his thinking its clearest possible doctrinal formulation. With this truth at the heart of his message, Wesley went forth into eighteenth century England, with all its brutality, its squalor, its godlessness and infidelity, and saw the age redeemed from its barbarism. If in such an age the message of full salvation could produce such an awakening, is there not every reason to believe that our age, with its enlightenment and yet

its essential darkness, would find that message equally quickening and regenerative? It is this truth which has been entrusted to the churches of the modern Wesleyan holiness movement. Are we making the most of this sword of the Spirit given freely to our hand? That question remains yet to be considered.

CHAPTER IV

THE IMPORTANCE OF HOLINESS PREACHING

We have been noticing the surprising fact that out of the brutal, unpromising eighteenth century, with its almost complete spiritual and intellectual poverty, there should emerge a man and a movement like Wesley and the Wesleyan revival. Mr. Wesley's opinions were not the product of his home environment during boyhood years, though the power to think clearly and logically was undoubtedly a trait inherited from his remarkable mother. It is true, too, that during his earlier ministry that mother was his close confidant and gave encouragement to her son in his hunger after holiness of heart and life. Nor did he acquire the patterns of his theological thought at Oxford, vital and formative though Oxford's influence may have been in his life. There was nothing, moreover, about the Church of England, in which he held holy orders, to bring him to the place of spiritual quickening. While all his lifetime a dutiful son of the Church, it is undoubtedly true that he gave the English Church far more than he received from her. As we have noticed already, it was the reading of Thomas a Kempis, Jeremy Taylor, and William Law that directed his thinking along the line of Christian perfection. But it is equally clear that it was his reading of the Bible, under the guidance and

illumination of the Holy Spirit, that convinced him fully and finally as to the truth of the great doctrine and experience of Christian perfection.

The "second blessing properly so called" was not an occasional emphasis with Wesley. It was the very living heart of his message. It is utterly impossible to disengage from his preaching and teaching this central truth. Whether one likes it or not, one is compelled to admit that John Wesley was first, last, and always a holiness preacher. He preached on various phases of this truth himself and exhorted his preachers to do so. When one of the societies declined in strength and spiritual power, almost invariably Wesley found the reason in a failure to insist strongly that justified Christians go on unto perfection. Much of his correspondence is devoted to an effort to explain and defend his teaching along lines of perfection; for against this emphasis more than any other his critics unlimbered their heavy artillery. Once when his brother Charles was wavering on this question, John wrote him as follows: "Shall we go on in asserting perfection against all the world? Or shall we quietly let it drop? We really must do one or the other; and, I apprehend, the sooner the better."¹ But this was no mood of indecision so far as John was concerned, and he met his brother's wavering by continuing to assert perfection without regard to what the world thought about it.

Thus did Wesley, this man of the eighteenth century, in an unpromising era and with no particular

encouragement from home, university or church, launch a movement which may well flow on with increasing energy until the coming of our Lord. Christian ministers today, who love and proclaim this same truth in an era equally inhospitable, should take heart as they reflect on the manner in which the truth overrode every obstacle in that earlier period.

NEED FOR REVIVAL OF WESLEYAN TEACHING AND EXPERIENCE

We today have come upon times that are singularly barren so far as Christian faith and experience are concerned. It is true, the thinking of many Christian leaders has undergone a marked change in recent years. The so-called modernism has been weighed in the balance and found wanting, even in the judgments of its former protagonists. In its place, many of them have adopted one or another form of neo-orthodoxy, much of it actually far removed from the traditional thought of the church. Too much of the new orthodoxy, moreover, is largely devoid of spiritual power. To change from one set of opinions to another is no guaranty of spiritual quickening. Wesley believed that the work of God prospered only when holiness of heart and life was consistently emphasized. It was a belief based upon the observations of an extraordinarily observant man. Perhaps after all Wesley was right, and our Christianity today needs to humble itself, pay the price of self-crucifixion, and, with Wesley, begin "asserting perfection against all the world."

There is no denying it, many today who are nominally the followers of Wesley have very little patience with Wesley's central doctrine, Christian perfection. There are a number of reasons for this. The period since 1867 when the National Association for the Promotion of Holiness was launched has been a period of controversy, frequently bitter, which has raged about this most irenic of all teachings. Many proponents of the doctrine and experience of perfect love, in their efforts to be rugged, have become ruthless and hard in their spirits, displaying a love, if love it was, that seemed exceedingly imperfect. When Dr. William McDonald was an old man living in retirement at Old Orchard, Maine, he confided to Commissioner S. L. Brengle that much of his advocacy of this truth had been in belligerent spirit and tinged with the sting of controversy. I have myself read letters from so-called holiness men in which their denunciation of those with whom they could not agree reached very nigh to the level of sheer abusiveness. Thus has this blessed truth been betrayed and wounded in the house of its friends.

Then, too, much has been said and done in presumed exposition of this truth that has made it a by-word and a hissing. It is positively tragic that "Pentecostalism" has come to be a term which denotes emphases that are repulsive to the sensibilities of most spiritually minded people. A reaction to such distortions of gospel truth was inevitable,

and it has been extremely violent. Most church people, leaders as well as followers, have been uncritical in their revulsion, doing with this whole issue what the philosophers describe as "throwing out the baby with the bath." Such reactions are not cool-headed and rational, of course, and, happily, are not universal. The recent thinking of Dr. W. E. Sangster, as set forth in his book, *The Path to Perfection*, is indicative of a considerable group of Wesley's present-day followers who are convinced that the great man had something vital which seems to have clean eluded the modern church.

It has become increasingly clear that the leadership in whatever revival of Wesleyanism our age is to enjoy must come from those growing, aggressive, evangelistic churches which are commonly known as "holiness churches." It is for just this hour that God has brought them to the kingdom. And the tragedy will be unspeakably tragic if these churches fail their day and generation.

It is not impossible that they shall fail. To understand this wondrous truth of full salvation calls for an application to study which our mentally lazy generation is loath to grant. It demands a mastery of the Word of God which is rare enough among modern preachers. No man can follow the line of least resistance mentally and become an effective, convincing exponent of this great truth.

But to preach the gospel of perfect love effectively calls for a close, intimate walk with God. The

preacher must enjoy the grace of full salvation in his own heart if he would hope to lead others into the experience. But to enjoy this experience demands of the preacher a dead-in-earnestness that is like a fire burning in his bones. It calls for a seriousness of purpose which invests every undertaking with a realization of the fatefulness of gospel preaching, and makes every moment one of serious, judgment-bound responsibility. In our genial, back-slapping age these are virtues all too rare.

The churches that have turned away from this central truth have not done so because they have become convinced that it is unsound. Indeed, in most such instances their creeds are unchanged. The change is one of emphasis. They have quietly allowed the doctrine and experience of entire sanctification to drift into the limbo of the outmoded and the forgotten. The danger facing these newer churches who have in their hands the future of this Wesleyan teaching is identical with that of the older churches. There is no danger that a frontal assault upon this phase of our confession of faith will ever succeed. But Satan can accomplish his ends quite as effectively by indirection as by direct attack. We can easily begin to take the truth of full salvation for granted, preaching upon it with increasing infrequency and urging others into the experience with a diminishing insistence until in the end the result will be precisely the same as though a successful direct assault had been launched against

it. Dr. James B. Chapman has said that "the pulpit is not long silent on any theme until the pulpit ceases to know that theme and be moved by it."² Let one generation pass during which the pulpit observes what is virtually a conspiracy of silence as to the truth of Christian perfection, and this truth will be lost even to these newer churches that are pledged specifically to its propagation.

The only way to meet this threat is by a revival of full salvation in our own hearts and in the hearts of our people. A genuine revival of holiness will cost us heavily in humility and self-mortification and in a faithful laying of ourselves out before God. And it is certain that it cannot be brought about without the dawn of a new era of courageous, intelligent, forthright, uncompromising holiness preaching. It is by bringing truth to bear upon human need that the Holy Spirit's gracious ministry to the hearts of men is made possible.

THE MINISTRY OF THE HOLY SPIRIT

Our preaching must deal expressly with the person and work of the Holy Spirit, the Third Person of the adorable Trinity. This is not to say that we should deal with this theme to the exclusion of preaching on God the Father and Christ the Son. It is likely, however, that we could all make a considerable increase in our emphasis upon the Spirit without throwing our ministry out of balance. We are living in the dispensation of the Holy Spirit. To Him are entrusted all those mighty, mystic forces

by which the work of Christ is carried forward in the earth. It is He who interprets Christ to us. Conviction for sin is the office of the Spirit, as is also the work of regeneration in the hearts of repentant, seeking, believing men. It is His responsibility, moreover, to bear the witness of assurance to the hearts of those who have passed from death unto life. He casts about those who seek to walk with God those gracious influences by which they are guided into an increasing intimacy of fellowship with Christ. The Holy Spirit discovers to us our deep inner taint, the virus of original sin, in our unsanctified hearts. He it is who applies to our yielded, trusting hearts the cleansing of the blood of Jesus and comes to dwell in His fullness in the heart so cleansed. To this deeper grace of heart holiness it is His function to bear witness. And the soul's subsequent walk with God and growth in grace is, so to speak, a grasping of the hand of the Spirit and adventuring out with Him into the perfect will of God.

Thus vital is the person and work of the Holy Spirit in this era of the Spirit's power. And yet, how little specific attention is paid to the ministry of the Spirit in our pulpits! Dr. Chapman has said further: "Men of our Master's time were inclined to reject the Son while professing to honor the Father. Men of our day are inclined to neglect the Holy Spirit while yet professing to honor the Son. But we cannot truly honor the Father and the Son except by receiving the Holy Spirit in dispensa-

tional fullness."³ And if He is to be received thus in His fullness, He must have a distinctive and honored place in our preaching.

EMPHASIZING HOLINESS IN PASTORAL PREACHING

Much of the preaching ministry of a pastor is designed to edify and strengthen the faith of his people. This is particularly true of his Sunday morning message and his teaching in the midweek service. It is a good thing at times, of course, to reverse this order, preaching a Sunday evening message to a Sunday morning congregation, and vice versa. But in the main the Sunday morning service is designed for worship and edification rather than for evangelization. And in the ministry of edification the preaching of Christian perfection must hold a central place. Is it not, after all, the great summarizing concept of Christian truth, the "central idea of Christianity"?

We are plagued these days with the fallacious notion that all of our people are clearly indoctrinated in the truth of heart holiness and consequently do not need to be instructed "line upon line, precept upon precept." The actual truth is that in a rapidly growing movement such as that represented by these newer holiness churches, there are hundreds of people for whom familiar expressions, such as "full salvation," "entire sanctification," "perfect love," "the carnal mind," and "crucified with Christ," stand for no clear-cut ideas whatsoever. It would amaze us no end if we could know what a wide variety of opinion is held by our people in

regard to the truths represented by these terms. All of this adds force to our contention that one of the first responsibilities of a holiness preacher and pastor is the careful indoctrination of his people along this and other important lines of truth.

Clear pastoral preaching of Christian perfection is absolutely essential if people are to be led into the experience. It is only as this Canaan-land of perfect love is held enticingly before the spiritual vision of our people that they will be led to quicken their march through the wilderness and make an early entrance at Kadesh Barnea. This is not a doctrinal monstrosity, as many have contended, but is rather at the living heart of Christian experience. Dr. Cell asserts that "the doctrine of holiness or sanctification as the total experiential fruit of the atonement must be viewed not as a theological provincialism of the Wesleyan Reformation, but as the central idea of the Christian ethic of life."⁴ Wesley's constant insistence upon his converts' pressing into the fullness of the blessing is well known. "With zeal and diligence confirm the brethren," he wrote Joseph Benson, "(1) in holding fast that whereunto they have attained—namely, the remission of all their sins by faith in a bleeding Lord; (2) in expecting a second change, whereby they shall be saved from all sin and perfected in love."⁵ To Miss Ritchie he wrote: "Entire salvation from inbred sin can hardly ever be insisted upon, either in preaching or prayer, without a particular blessing. Honest Isaac Brown firmly believes this doc-

trine, that we are to be saved from all sin in this life. But I wish, when opportunity serves, you would encourage him (1) to preach Christian perfection, constantly, strongly, and explicitly; (2) explicitly to assert and prove that it may be received now; and (3) (which indeed is implied therein) that it is to be received by simple faith."⁶ If such emphasis were important then, it cannot be unimportant now.

It is a matter of serious concern, furthermore, that the ethic of the sanctified life be made very clear to the minds of Christian people who seek to walk in the day-by-day enjoyment of the fullness of God. It has been said, and with a large measure of truth, that the poorest argument for the doctrine and experience of perfect love is the lives of those who profess it. Of course, persons who confess this grace are subjected to an unusually careful scrutiny; and any apparent inconsistencies in their lives are seized upon avidly as a disproof of the grace they profess to enjoy. It is not usual for a blanket of charity to be thrown about the seeming failure of such persons to live by the lofty standard they profess. There is much that might be said in defense of such apparent departures from the ideal of holy living: the limitations which inhere in the humanity of one who may yet enjoy the fullness of God's grace; the failures of judgment to which all men, saints and sinners alike, would do well to confess; the inadvertent aberrations which are likely to befall the noblest of the sons of men. Yet

after all these extenuations have been cited, the fact remains that perfect love demands a noble ethic of life, and that failure to live habitually on that level brings a serious reproach upon the cause of Christ. Therefore, the preacher needs to emphasize the perfect law of love by which sanctified men should glorify God.

EMPHASIZING HOLINESS IN EVANGELISTIC MINISTRY

The preaching of the doctrine and experience of perfect love is as essential to an effective evangelistic ministry as to a successful pastoral ministry. We often hear a distinction made between preaching to Christians and preaching to sinners. It is a distinction which suggests that holiness preaching is all right for a congregation made up predominantly of converted people; but in preaching to a group composed largely of unconverted persons we must depend largely on truths such as "death, hell, and the judgment." Not for one moment would I minimize the importance of these truths and their essential places in the preaching of one who would seek to lead men to God. But it would be idle to assert that holiness preaching is not also mightily effective in bringing sinners to Christ. The Holy Spirit will bless and honor God's truth, and the truth of heart holiness as surely as any other. The early holiness evangelists commonly remarked that there were usually as many sinners converted under holiness preaching as there were believers sanctified. If the objective of our evangelistic ef-

forts is not to see how many can be disturbed emotionally, with or without reason, but rather to see how many can be brought to God intelligently and under the impact of truth, then this truth of full salvation will become the main reliance of our evangelistic efforts. We would not suggest, of course, that anyone can be brought to God without the active enlistment of the emotions. Indeed, it is only as human personality is heated to a white heat in the fires of emotion that it becomes really malleable under the hand of the Holy Spirit. But an experience that is almost wholly emotional, with no solid content of truth and the intelligent apprehension of truth, is likely to subside more quickly than it appeared, leaving behind little or no trace.

The pastor, therefore, who would carry on an evangelistic ministry in his church needs to cultivate the art of preaching the gospel of perfect love aggressively and evangelistically, grappling with the hearts, mind and consciences of his hearers with this mighty truth. The evangelist, too, must see his responsibility of pressing home upon all who hear the claims of God's perfect will for all men, sinner and Christian alike, His will that they should holy be.

EMPHASIZING HOLINESS IN TEACHING MINISTRY

A third phase of our ministry to which the truth of full salvation is intimately related is the ministry of teaching. A vital part of every pastor's responsibility is that of introducing his people to

the wonders of God's holy book until they realize the Bible for the unparalleled treasure that it is and utilize it accordingly. We cannot feel that we have discharged this obligation with a sufficient degree of devotion; and our neglect has been to the hurt of our people. Holiness people ought to be the closest possible students of the Word of God instead of being appallingly illiterate as regards the Bible. And where such illiteracy prevails it is difficult for the pastor to escape the reproach of it.

Of course, there is, or ought to be, a teaching element in all our preaching, whether it be pastoral or evangelistic. If that element be absent, the message we bear must of necessity be thin and lacking in spiritual nourishment. But in addition to such teaching, which at best is more or less incidental to a persuasive purpose, we must undertake a ministry of deliberate teaching, designed to acquaint our people with the riches which abound in the Word. In such a ministry, the truth of perfect love should hold high place. This is the central message of God's Word, the spiritual end which gives living meaning to the atonement wrought by our Lord upon the cross and to God's plan for the ages to come. Mr. Wesley derived his doctrinal convictions from the Bible. So close a student of the Word was he that at a certain stage in his life he declared himself to be "a man of one book." That does not mean that he read nothing but the Bible. Indeed, his intellectual curiosity was so great that it led him to delve into many different branches of

human knowledge, some of them considerably removed from theology. But the one book that had definitive value for him was the Bible; out of its treasures he formulated his doctrine of Christian perfection; and in the Word he found the weapons by which he defended his position. That same Word must become for our people the foundation upon which their faith in and experience of the truth of full salvation rest. Only as we become stalwart students of the Word will we become vigorous proponents of the truth of full salvation. We need, then, to strive mightily to give our people a broad knowledge of the Scriptures and to press upon them particularly the firm foundation in the Word upon which the truth of perfect love rests.

BACK TO WESLEY

For those ministers of Christ who desire to be good stewards of the gospel of perfect love, there is one admonition which is almost essential: Gain an intimate acquaintance with John Wesley. He is properly regarded as the father of the modern holiness movement. No man who ever lived has thought so constantly, so logically, and so scripturally about this truth. In the early days of the modern holiness movement — the years immediately following 1867, Wesley's writings were the chief inspiration of preachers of this truth. In recent years, however, Wesley has been quietly overlooked; until among younger preachers of the truth of full salvation he is almost unknown. We need

to "rediscover" him, as Dr. G. C. Cell has emphasized in his book published a few years ago.⁷ We need not only to read books about Wesley—a field in which the choice is unusually varied, but also to read Wesley himself. Some of his sermons may seem tedious and didactic, savoring strongly of the eighteenth century. They were not reported stenographically, of course, and so are lacking much of the persuasive eloquence of his spoken discourse. But for clear thinking along doctrinal, as well as practical, lines, they are still invaluable. The *Journal* and the *Letters*, running to a number of volumes each, are fascinating reading, possessing none of the rigid formality of the *Sermons*. They ought to be in the library of every preacher who wishes to place the emphasis in his ministry where Wesley placed it. As Dr. Alexander Whyte, of Edinburgh, used to advise his hearers, you would do well to "sell your bed and buy" John Wesley's works. Steep your thinking in Wesley; and remember that the farther you drift from him, the farther you have swung away from the truth of Christian perfection.

We who are seeking to be Christian ministers in the Wesleyan succession would do well to hear Wesley's definition of "a Gospel minister," published in the *Arminian Magazine* in 1784, only seven years before his death. Said he: "Who is a Gospel minister? Let us consider this important question calmly, in the fear and in the presence of God.

“Not every one that preaches the eternal decrees (although many suppose this is the very thing); that talks much of the sovereignty of God, of free, distinguishing grace, of dear electing love, of irresistible grace, and of the infallible perseverance of the saints. A man may speak of all these by the hour together; yea, with all his heart, and with all his voice; and yet have no right at all to the title of a Gospel minister.⁸

“Not every one that talks largely and earnestly on those precious subjects,—the righteousness and blood of Christ. Let a man descant upon these in ever so lively a manner, let him describe his sufferings ever so pathetically; if he stops there, if he does not show man’s duty, as well as Christ’s sufferings; if he does not apply all to the consciences of the hearers; he will never lead them to life, either here or hereafter, and therefore is no Gospel minister.

“Not every one who deals in the promises only, without ever showing the terrors of the law; that slides over ‘the wrath of God revealed from heaven against all ungodliness and unrighteousness,’ and endeavours to heal those that never were wounded. These promise-mongers are no Gospel ministers.

“Not every one (very nearly allied to the former) who bends all his strength to coax sinners to Christ. Such soft, tender expressions, as ‘My dear hearers, My dear lambs,’ though repeated a thousand times, do not prove a Gospel minister.

"Lastly. Not every one that preaches justification by faith; he that goes no farther than this, that does not insist upon sanctification also, upon all the fruits of faith, upon universal holiness, does not declare the whole counsel of God, and consequently is not a Gospel minister.

"Who then is such? Who is a Gospel minister, in the full scriptural sense of the word? He, and he alone, of whatever denomination, that does declare the whole counsel of God; that does preach the whole Gospel, even justification and sanctification, preparatory to glory. He that does not put asunder what God has joined, but publishes alike, 'Christ dying for us, and Christ living in us.' He that constantly applies all this to the hearts of the hearers, being willing to spend and be spent for them; having found himself the mind which was in Christ, and steadily walking as Christ also walked; he, and he alone, can with propriety be termed a Gospel minister.

"Let it be particularly observed, if the Gospel be 'glad tidings of great salvation which shall be unto all people,' then those only are, in the full sense, Gospel ministers who proclaim the 'great salvation;' that is, salvation from all (both inward and outward) sin, into 'all the mind that was in Christ Jesus;' and likewise proclaim offers of this salvation to every child of man. This honourable title is therefore vilely prostituted, when it is given to any but those who testify 'that God willeth all

men to be saved,' and 'to be perfect as their Father which is in heaven is perfect.' ""¹⁰

Here, then, is our basic responsibility as ministers of the gospel, set forth by one who was the most influential gospel minister since St. Paul. We would do well to accept this pattern for gospel service as our own and seek by God's grace to measure up to the standard here set forth.

CHAPTER V

PREACHING VALUES IN THE TEACHING OF CHRISTIAN PERFECTION

We have been considering together the great truth of Christian perfection as taught in God's Word, re-emphasized by John Wesley and the Methodist revival, and perpetuated in the continuing holiness movement which is finding its orthodox expression in the newer holiness churches which have been gaining in numbers and influence in America over the past half-century. We have found that the doctrine of perfect love, as defined and preached by Mr. Wesley, rests squarely on a foundation of New Testament teaching and experience; that it was, in Wesley's judgment, the chief cause of the rise and continuance of the Wesleyan revival, a movement which had a transforming effect upon eighteenth century Britain; and we have reached the conclusion that the spiritual needs of our twentieth century can be met only by a recovery of this vital teaching and experience. The basic task of the Christian preacher is still to spread scriptural holiness over the earth.

This conclusion demands of the preacher that in the "diet of worship" by which he seeks to lead his people to Christ and to enrich their spiritual lives there be as the dominant and unifying motif in his preaching a steady emphasis upon the doc-

trine and experience of entire sanctification, the "central idea of Christianity." The sinner needs to hear it that he may be challenged by the perfect will of God until he loathes his own ways of sin. The justified Christian needs it that he may be encouraged to follow the Spirit's gracious leading into a complete possession of his heritage in Christ Jesus. The sanctified Christian needs clear instructions along the line of perfect love that he may grow in grace, may understand the complexities of his own inner life, and may eventually apprehend that for which he has been apprehended of Christ Jesus.

But how shall a man preach the gospel of full salvation? Not every preacher, even in the churches that are devoted to this truth, seems able to deal in convincing and illuminating fashion with this theme. Some even admit frankly that holiness preaching is not their strong point, and that when they face the task of indoctrinating their people along the line of these deeper truths, they feel compelled to call in help. This does not mean necessarily that they do not themselves enjoy the experience of full salvation. But it does indicate that they are unable or unwilling to put their minds to the task of disciplined thinking which is so necessary to an even approximate mastery of the theology of holiness. It is a token of serious weakness, we may as well admit, when the preaching of Christian perfection begins to be taken over by a group of specialists in any church. Indeed, it is definitely

a stage on the road toward eventual surrender of the truth altogether.

Holiness preaching should not be defined as the practice of sprinkling one's public discourse liberally with certain accepted terms, shibboleths which may be enunciated with flawless diction. To "ring the changes" on such terms may be indeed to confess the poverty of one's thinking rather than to reveal its riches. Words must stand for ideas, truths, the clear teachings of God's Word; and unless our use of them involves their legitimate content, they serve only to confuse those who hear us and to cloud vital issues.

Holiness preaching should not be defined, furthermore, as mere radicalism; that is, extreme, irrational, unscriptural teaching which erects false tests by which it is presumed one may determine unerringly one's state of grace; that confuses effect with cause; that seeks to elevate into a place of primary importance details which the wisdom of God has made secondary. Wesley had to contend occasionally with the tendency to fanatical confusion among some of his followers. For fanaticism may be as much a matter of fallacious teaching as of unwarranted behavior. In the winter of 1760-1761 extravagances broke out among some of his London societies. So disturbed were they by the mistaken teachings of misguided leaders that the responsible men in the revival became deeply concerned for the future of the work of God. John Fletcher, intense saint that he was, wrote to Charles Wesley:

"Many of our brethren are overshooting sober Christianity in London. Oh, that I could stand in the gap! Oh, that I could, by sacrificing myself, shut this immense abyss of enthusiasm [fanaticism] which opens its mouth among us! The corruption of the best things is always the worst corruption."¹ Wesley expostulated and appealed by letter and tract to the leaders of the extravagance, but never succeeded in recovering all of them from their excesses, and finally was compelled to exclude them from the societies.

PREACHING VALUES

What, then, are the preaching values of this truth? And how may a preacher of full salvation carry on a preaching ministry that makes Christian perfection its central emphasis without exhausting his own resources of divine truth and his people's resources of patience? *Expository Preaching.*²

The richest biblical resources of the preacher will be tapped and utilized most effectively by a steady reliance upon expository preaching. Our Lord describes such a preacher in these words: "Every scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old."³ The man who makes all of God's holy Word his treasure house will find in it a potential of infinite variety and richness. He will never find himself "preached out," and hard-pressed to discover some further message from God for the

people. It is a preaching method which is to be commended above all others.

For the preacher who would make Christian perfection his central theme, the summarizing concept of his gospel, the expository method offers a preaching vehicle ideally adapted to the end he has in view. For expository preaching is the avowed enemy of the partial, fragmentary treatment of the Word of God which has afflicted the church all too long. The expository preacher sees truth always in relationships. He refuses to wrest a text from its context and use it as a pretext for the airing of his own beliefs, opinions, or foibles, as the case may be. His scrutiny will always take in the entire setting of his text and will find it essential to honest dealing frequently to include in his message at least a partial exposition of the entire passage. It has been the bane of so much preaching of full salvation that we have so often handled God's Word in atomistic fashion, dealing with truth along lines of dismemberment and vivisection.

Let us note some examples of expository procedure in handling passages relating definitely to the truth of full salvation. Jesus' admonition to His disciples in Matthew 5: 48—"Be ye therefore perfect, even as your Father which is in heaven is perfect," has been for centuries one of the difficult verses for the average Bible reader, and has been sedulously avoided by preachers generally. When related to its context in verses 43 to 48, however, it will be seen that Christ is dealing with the ques-

tion of unholy motives, those mean, carnal resentments in the hearts of unsanctified men which prompt them to meet iron with iron, hatred with hatred. Jesus points by way of contrast to God's magnanimity toward His enemies and lays down the standard that the sons of God must display at least this minimum of moral likeness to God, that they too shall love their enemies and do good to them. That emphasis involves the whole question of the motive life, the unsanctified affections and lusts, which can be cleansed from sin only by the blood of Christ. However distorted in outward expression our pure intentions may be, those intentions themselves must be, by the sanctifying grace of God, as perfect as are the intentions of the Father. Thus did Jesus relate Christian perfection to the only realm where, according to the New Testament, it can ever become operative — the meanings and purposes of the heart.

There is a further rich resource of Scripture for the preacher of full salvation in the story of Peter's ministry in the household of Cornelius. The original incident appears in Acts 10; while Peter's own illuminating comments on the significance of the day's events are found in Acts 11: 15-17 and Acts 15: 7-11.

The former of these two comments recalls the prophecy uttered by John the Baptist concerning Jesus as One who should baptize with the Holy Spirit; a prophecy which, interestingly enough, we find on the lips of our Lord just before His ascen-

sion to the Father.⁴ Peter's recollection of that saying in connection with his ministry to Cornelius identifies this outpouring of the Spirit at Caesarea as, in the apostle's inspired judgment, a repetition of Pentecost.

The second of these two comments embodies the testimony of the apostle himself as to what happened in his own spirit on the day of Pentecost, a testimony uttered some eighteen years after that remarkable day. As an analysis of the self-consciousness of a sanctified man, Acts 15: 8-9 is unexcelled in the whole New Testament.

A series of expository messages might be based upon St. Paul's testimony in Philippians 3: 4-16. Here is the picture of a religious man, legally upright, but with no saving knowledge of God in his heart. How like him are millions of American church members today. Here, too, is the miracle of inward change wrought by the power of Christ; a change from a center in self to a center in Christ; from character chaos to complete integration. Here, moreover, is the portrait of a man who has had an all-absorbing vision, a vision so glorious and compelling that everything else seems shabby and cheap. In response to that vision, he sets his face toward that goal of perfect inner and outer Christlikeness. And, finally, here is the witness of a man who is perfectly on the stretch toward perfection; a perfect devotion to a perfect end; the past forgotten in the present commitment to the race for that future prize. What overwhelming

preaching values there are in passages such as these! And they may be duplicated many times over in the epistolary literature of the New Testament.

But there are pitfalls in dealing with the Scriptures thus which must be studiously avoided. One of the most serious is that of reasoning by analogy, which is really not reasoning at all. An example of the fallacies into which such reasoning leads is found in the argument which is so commonly used by the neo-Calvinists to support their teaching of "eternal security," that "a person once born can never be unborn." The difficulty here lies in a failure to recognize the figure of birth, which Jesus used to describe the spiritual transformation of one who enters the kingdom of heaven, as an analogy and not a precise theological definition. To reason that because in the physical sense one who is born cannot be unborn, it must follow similarly in the spiritual realm, is to reason analogically and fallaciously.

The preacher of the second work of grace who declares that the healing of the blind man, recorded in Mark 8: 22-26, was accomplished by our Lord in two distinct touches for the purpose of teaching two works of grace is to load onto this incident more than the inspiring Spirit intended it should bear. It is perfectly justified, however, to find in that healing an illustration of the way in which God accomplishes the soul's complete deliverance from sin.

One needs to be cautious, too, in finding in the Old Testament precise anticipations of New Testament Christian experience. Take the life of Abraham, for instance. It used to be popular to find in Abraham's departure from Haran his experience of justification; and in God's command to him to "walk before me, and be thou perfect" his entire sanctification. The difficulty here is that this neat, comfortable analogy breaks down when we come to Genesis 20, where we find Abraham endeavoring to deceive Abimelech as to the identity of Sarah, his wife. It is not thus that we should use this resource provided by the life of Abraham. It is true that Abraham was a remarkable figure, a man of God in very truth. Yet he lived in the dawning period of God's self-revelation and was in many respects the child of his own age. Thus understood, there are numerous incidents in Abraham's life that will serve to enrich our understanding of God's requirements of us. The story of Abraham's sacrifice, recorded in Genesis 15, serves as a lovely illustration of the experience through which the seeking soul passes who is consecrating his all to God. The incident of the sacrifice of Isaac, moreover, lends itself readily to emphasis upon the fact that God demands of each of us who would enjoy His fullness a parting from our dearest treasure for Jesus' sake; a parting so real that if, in God's good pleasure, that treasure should be returned again to us to be administered for the glory of God, it will be like receiving one's own child back again from

the dead. The situation in Abraham's home before the banishing of Hagar and Ishmael, recorded in Genesis 21, is an effective illustration of the divided state of the heart of an unsanctified man. St. Paul uses it to illustrate the conflict between law and grace.⁵ But it is equally appropriate to employ it as we have suggested.

We should thus be deeply concerned to make God's Word assert clearly the truth God intended it should portray; and we should be equally jealous for the Word lest it be wrested to serve a purely human notion. There is such rich truth to be brought forth by the instructed scribe from this treasure house, truth bearing directly upon man's complete recovery from sin, as to be virtually limitless. Let us exploit it to the full.

Doctrinal Preaching.

No serious preacher of the gospel of Jesus Christ can afford to omit from the spiritual menu he sets before his people a considerable proportion of doctrine. By doctrine is meant an honest attempt to understand, rationalize, and interpret religious experience. The understanding of doctrine is related to Christian experience very much as the principles of aerodynamics are related to the manufacture and successful operation of airplanes. The first planes were produced largely by trial and error and without benefit of any mastery of the underlying principles. But today those principles are taken into account when new types of planes are designed, thus saving precious time and vast

amounts of money. It is true, similarly, that while one may enter into a Christian experience without any clear doctrinal understanding of the methods God uses in dealing with men, the entrance into such an experience may be greatly facilitated and rendered far more intelligent by a clear grasp of Christian doctrine.

It is true, the preaching of doctrine is not in keeping with the intellectual fashions at the moment. There has been such a clamorous demand for so-called "practical" sermons on the part of mentally lazy worshipers that preachers have shied away from doctrine as a thing totally uninspired. Happily, there seems to be a new mood of revulsion against such utter thoughtlessness in religion and a revived appreciation for the kind of preaching that deals heroically with the intellectual formulations of our faith.

It would be idle to deny that preachers of the gospel of perfect love have yielded to some extent to this mood of impatience with the preaching of doctrine. More and more preachers of this truth have come to rely on impressionistic and emotional approaches to the teaching; a practice which, when successful at all, has the effect of attempting to build a solid structure of experience on airy nothings for a foundation. It is high time that a new mood of serious, hard thinking came over the holiness ministry of the church. We would not plead for a return to the awkward and outmoded dialectic which characterized the preaching of the late nine-

teenth century; but we would urge to a serious attempt to think the doctrine and experience of Christian perfection through for ourselves, using the thought-patterns with which modern men are at home. We cannot afford to keep our religious thinking in a water-tight compartment in our personalities, fearful lest it mix with other elements in our intellectual life. We need a new sense of deep conviction that God is the God of truth, no matter what may be the realm in which that truth is discovered. The God of the Bible and of Christian experience is also the God of chemistry, of physics, of biology, of anthropology. Human hypotheses in any of these fields, which at best are only tentative guesses at the truth, may seem at times to be at variance with truth in the realm of revealed religion. But when actually "assured findings" in any of these fields are arrived at, they will be found to be in harmony with what is certain truth in the religious realm. Robert Dick Wilson⁶ declared years ago that no one knows enough to say that the view that Moses wrote the Pentateuch is untenable. With every other realm of human thought that is equally true. One need cite only the revolution in the science of physics produced by the findings of Albert Einstein as evidence sufficiently convincing.

The neglect of doctrinal preaching is bound to have a tragic effect on our congregations, and particularly neglect of this basic truth of Christian perfection. It will produce a generation of people who

believe in the teaching of holiness, but for no particular reason, and whose experiences are shallow, static, and liable eventually to become a reproach to this precious truth rather than its adornment.

The preacher of Christian perfection, therefore, should present God's demand for Christian holiness as a fundamental requirement of God's eternal will; and its provision as the dominant purpose of our Lord's incarnation, death, and rising again. The great underlying teaching of all is to be found in the doctrine of atonement. The need for God's great grace as occasioned by sin requires explication by a faithful preaching of the doctrine of sin. The processes by which the soul is led from abandonment in sin to abandonment to the will of God, so clearly set forth in the Christian teachings concerning repentance, restitution, confession, justification, regeneration, consecration, sanctification, and growth in grace, must be preached so earnestly and faithfully that men will be moved not only to action, but to intelligent, meaningful action. If we are ever to see in our people a realization of Jesus' requirement that men shall love God with all their minds, as well as with heart, soul, and strength, it will be largely by reason of our faithful preaching of doctrine.

Ethical Preaching.

The preaching of conduct ideals is another phase of our total responsibility in the gospel which has not been overdone. We have labored under the

misapprehension that the outworking of Christian experience in terms of conduct will be accomplished automatically, without stimulation and guidance on the part of the preacher. And it must be admitted that there are passages in the Word which appear to bear out this point of view. For instance, in his first Thessalonian letter St. Paul said: "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another."⁷ Yet an examination of this entire epistle reveals the fact that if they were taught of God, they were also taught of Paul; for exhortations to love of brethren ring out in every chapter.

The sober fact is that men need to keep before their eyes constantly the standard of Christian ethics as God has laid it down. The old-fashioned copybooks by which penmanship was taught a generation ago illustrate a principle of corruption which we need to take seriously to heart. The pattern line at the top of the page was the acme of perfection. Moreover, the student's first attempt to reproduce that line met with a fair measure of success. But as the work moved down the page, farther and farther away from the pattern, it became more and more unlike the standard. The danger confronting holiness people is that they will tacitly accept as their standard of conduct the ethical ideals of the people around them, rather than the ideals laid down for them in God's Word. God's saints must be men and women of such ethical

heroism as to dare to be different from others in order to be like Christ.

It is a mistake to believe that such ethical idealism will follow automatically the experience of full salvation. The desire and determination to live a holy life are implicit in such an experience; but the practical details of holy living are matters of judgment in which a sanctified man needs to be instructed out of the Word. The preaching of Christian ethics, therefore, is one of the preacher's heavy responsibilities.

Persons who enjoy the experience of perfect love need instruction in the fine art of holy living. The early writers on this theme, notably John Wesley and John Fletcher, included among their exhortations to holiness certain admonitions to those who had entered into the experience. Wesley concluded his *Plain Account* with a series of such practical advices. He warned against "enthusiasm," a term which meant what we mean by fanaticism; and against antinomianism, which means the idea that the law of God had been in any wise set aside by God's grace. Others advised as to the spirit of humility in which testimony to perfect love should be given. On all of these points the preacher needs to raise up a standard. Especially in matters of testimony should reverence be mingled with loyalty to God's great work in the soul. In our eagerness to bear a forthright and uncompromising testimony, we can easily become self-assertive and seem to be yielding to a spirit of spiritual pride. Against all

of these failures perfectly to portray the spirit of Christ we must be on our guard. And at this point the preacher's intelligent insistence upon the ethics of holiness will be bound to prove mightily helpful.

PREACHING FOR A VERDICT

It should be emphasized that in all of our preaching we must have as our one dominant purpose the bringing of those who hear us to a definite decision. The one thing which distinguishes preaching from other forms of public address is the sense of urgency which infuses it and the passion to persuade to action which is its driving concern. Lowell Thomas announced himself at the beginning of one of his lectures as "a man without a message." His purpose was to inform and entertain his audience, but not to persuade them; and it was a matter of no consequence to him whether we who heard him accepted his point of view or not. But the preacher can assume no such air of detachment as that. It is his business to press his case for Christ until a decision is reached and those who hear him render their verdict. And it is his gravest concern to see that that verdict is favorable.

The preacher who declares the whole counsel of God is eager to see sinners converted to Christ. He feels that for this Jesus died and arose again; and to achieve this end is the true purpose of preaching. But he is likewise concerned that the work which is partially accomplished in justification be wholly accomplished in sanctification. He can never be

content simply to be faithful to the Wesleyan teaching—to be known as a second blessing man. His advocacy of this truth must be so enlightened, so impassioned, and so urgent that those who hear him will be moved to pay the price of entire commitment to the will of God, step out by faith upon the promise, and receive the fullness of God at once.

We must be considerate of those we seek to lead into the experience of perfect love, of course; not denying the grace we preach by an exhibition of carnal impatience. Light on this deeper need is not a matter of having heard any number of sermons on the subject of entire sanctification. Light is rather an experience of the Holy Spirit's illumination of the soul as to its need for heart cleansing. Mr. Wesley laid consistent emphasis upon the need for the Spirit's conviction—a conviction far deeper and more pungent than the conviction by which a sinner is moved to yield to God. Clear preaching on the subject of Christian perfection can be used effectively by the Spirit, but can never be a substitute for the Spirit's awakening activity.

This emphasizes the importance of that unction of the Spirit by which the words of the preacher become verily God's sword, "piercing even to the dividing asunder of soul and spirit, and of the joints and marrow."⁸ The man who would preach holiness with power to move men to a sense of hunger, need, and consuming desire must be a man who spends time in the holy place, who knows the fullness of the Holy Spirit in his own heart, who has

lost himself utterly in the will of God. It is said of God's servant of ancient days that "the Spirit of the Lord clothed himself with Gideon."⁹ Not a man clothed with the Spirit, but the Spirit clothed with a man, wearing human personality as a garment—this is God's norm for Christian service of the sort we have been emphasizing.

Here, then, is the thing of which our day stands most in need—a revival of the doctrine and experience of entire sanctification. Long before his heart was "strangely warmed" in his Aldersgate Street experience, Mr. Wesley was on the stretch for inward and outward holiness. And no sooner had the need of his heart been met than he undertook the task, under God, of raising up a holy people. To that task he gave fifty-three years of apostolic ministry. Before the warmth of his message—the message of full salvation, the cold deism, the entrenched brutality, the ecclesiastical deadness of the eighteenth century yielded as ice before the spring sun. In our day with its own peculiar and appalling need, there is only one message that can minister to the hearts of men: the message of full salvation, preached in the power of the Holy Spirit. At whatever cost in self-sacrifice and anguish of spirit, let us give ourselves to the task of spreading scriptural holiness over the land.

CHAPTER VI

(*A Supplementary Chapter*)

THE FUNCTION OF A HOLINESS COLLEGE

The "holiness colleges" in America are the product of a grim and practical necessity. They were erected first of all in answer to the cry for trained leadership to carry forward the task of propagating and conserving the precious doctrine and experience of entire sanctification—a truth which in these latter days has been the peculiar depositum of the so-called "holiness movement." It was clearly recognized early in the history of the organized holiness movement that only by an educated ministry could this responsibility be adequately discharged; and the erection of institutions where that training could be secured became one of the foremost tasks of the founding fathers. Indeed, Christian education and foreign missions were the two great obligations resting on the hearts of those founders. Their devotion to them led to the establishment of so many missions abroad and so many schools at home as to prove something of an embarrassment to their sons and daughters. Not until mergers were effected both on the mission field and among the educational institutions which had been undertaken at home did the situation become manageable. But the zeal which led to this temporary confusion bears eloquent witness to the place Christian education held in the thinking of the founders.

Another of the forces which led to the establishment of holiness colleges was the markedly unchristian, if not anti-Christian, trend of much American higher education. For many years it has been commonly recognized that hostility toward historic Christianity has characterized the atmosphere of most colleges and universities. To be thrust into an institution more or less inimical to Christian ideals, and at a time when the later adolescence is already imposing unusual strains on the personality, has had a most disintegrating effect upon many characters, leading to a loss of faith tragic beyond calculation. The holiness college is a protest against the effort to align higher education against Christian faith.

Still another consideration which led to the establishment of holiness colleges, was the increasing secularization of the agencies of public instruction. Gradually over the past one hundred years the state has been taking over the field of education. The public school is an American institution of which we have ample reason to be proud. Of course, the state was not the first comer into this field of primary education. The credit for that must go to the Christian church. But more particularly in the field of higher education has the church made a monumental contribution. Many of the greatest universities in America began as centers for the conservation of orthodoxy. Harvard University is a case in point. It was founded by Christian men to provide an educated ministry for the church.

Their conviction as to the purpose of Harvard College was set forth in these words: "After God had carried us safe to New England, and we had builded our houses, provided necessities for our livelihood, reared convenient places for God's worship, and settled the Civil Government, one of the next things we longed for and looked after was to advance learning and perpetuate it to posterity, dreading to leave an illiterate ministry to the churches when our present ministers shall lie in the dust." Almost all of the colleges and universities first established on American soil were the contribution of the Christian church, and for many years remained under the auspices of the church.

Then came the state university, beginning in most instances first as an agricultural college and later developing into an educational octopus that has taken over almost every branch of human knowledge, both cultural and professional. In fact, theology alone was considered beyond or beneath the purview of this mighty monster. Gradually the state university has come to dominate the educational scene; and its program of education has been marked outstandingly by its utter secularity. Science has been its god, and religion has been relegated to the limbo of discarded things. And the influence of this deadly secularism has been so far-reaching as to react upon the older institutions that were identified with the Christian church, infecting them most effectually with the virus of modernity. This situation called for the establishment of insti-

tutions of higher learning that dared to put Christian faith at the very center of their idealism and curriculum; and the holiness college is in part, at least, an answer to that cry.

II

The first aim of these institutions was the very practical one of training leaders for the great work of spreading scriptural holiness over the land. The institution from which they came had little to offer them by way of well-stocked libraries, well-equipped laboratories, and comfortable surroundings. But what was lacked in some respects was made up in others; for the student of those years had the privilege of sitting under the instruction and imbibing freely of the spirit of some of the most saintly and cultured souls who ever lived. And the labor of their hands is abundant evidence of the fitness of their preparation for their tasks.

Other aims for such institutions were cultural and evangelistic. Courses of study were devised to include the great classical resources which are the common property of mankind. Added to them was as much of science as limited means and equipment could afford. The unique feature of this culture, however, was its religious content. Here were institutions in which was offered not only training in Bible as the world's greatest classic, but theology. Indeed, theology was elevated to the place of primacy in the course of study. Fields of inquiry heretofore regarded as the peculiar province of the

seminary found their place in the curriculum of the holiness college and were regarded as virtually requisite to a proper Christian culture. This has been the peculiar emphasis of the holiness college and this the unique contribution it has made to the total educational picture. There has been no theory or philosophy of education consciously held which dictated the line of this development. It has resulted, rather, from a faithful following of the sanctified instincts of the founding fathers of these institutions and of those who follow in their train. How sound has this development proved to be in the light of subsequent events? It is an inquiry worthy of serious attention.

III

Recent years have witnessed some amazing developments in the field of education. Especially have current events had a disquieting effect upon educators. Is religion, after all, the mere recrudescence of superstition it has been held to be? And is this civilization of ours, which we have imagined could be maintained without benefit of faith, so masterful and self-sufficient as we have imagined? There is a growing feeling among educators that secularism has proved to be a false messiah.

One consideration that has lent force to this disquietude was the long continuing economic depression. Here was a phenomenon that seemed able to defy the best efforts of theorists and men of affairs; a phenomenon that ended only when swallowed up

by the doubtful prosperity incident to wartime production. Do there not seem to be factors involved, such as human selfishness, greed and acquisitiveness—in a word, original sin—which modern educators and ethicists have resolutely refused to take into account?

A further consideration which has shaken our smug complacency is the almost total collapse of enlightened leadership on the continent of Europe. For long years the universities of Germany set the pace for the learned world. It is true, they were hot-beds of higher criticism, quack philosophy, and irreligion. But no matter; when they piped, learned men everywhere must dance. Until the outbreak of the World War in 1914 American scholars did not deem themselves finished products until they had drunk to intoxication at the poisoned springs of Germanic culture. Here, it was fondly believed, was the true home of the modern enlightenment, a fixed point of intelligence in a rather unintelligent universe. Then came Hitler and all of the die-stamped regimentation for which he stands. Men everywhere believed that, however simple might be Hitler's conquest of the masses of the nation, he would be completely baffled by the opposition of the universities. Here were the bulwarks of enlightenment and against them he would beat in vain. But to the amazement of the world, the universities of Germany took up the Hitler goosetstep as though they had been born to it. Indeed, it was not the universities but the Christian church which

has proved to be the one institution in the Reich that has defied assimilation to these new ideals of the totalitarian state. In consequence, the question in the minds of thoughtful educators everywhere is this? Is the culture of learning, without benefit of God and faith, the self-sufficient wonder-worker men have fondly believed it to be?

A third consideration which has shaken our too easy optimism is the present war. After the tragic lessons which the world learned during those bloody years from 1914 to 1918, despite the earnest attempts to re-establish our battle-scarred world on a foundation of intelligence, we have lived to see a new outbreak of the barbarism and insanity of war. Is this the impasse to which our godless secularism has brought us? Are we about to put to the sword our civilization for lack of the Christ without whom that civilization could never have been born? We are becoming rudely aware of the futility of a culture that has no fear of God before its eyes.

IV

Thus the realm of higher education in America has been passing through a period of disillusionment, heart-searching, and recovery of perspective. Not all of the leaders in this field have seen the light, of course, but some significant voices have been raised and we would do well to hear them.

It is faith rather than knowledge or learning that has been the decisive factor in shaping our civilization. Dr. Nicholas Murray Butler, the presi-

dent of Columbia University, makes these interesting observations:

"I have never known a course of instruction to be offered to undergraduates on the 'Influence of Faith in Shaping Western Civilization.' All our instruction is based on the influence of knowledge—literature, science, the arts, politics. As a matter of fact, knowledge as opposed to faith had practically no influence in shaping western civilization until four or five hundred years ago. For some three thousand years, civilization was shaped by faith in one of its many forms—Hindu, Brahmin, Hebrew, Christian, or Mohammedan. It was that faith which guided men in their ambitions and in their social and political theories. It is only three or four hundred years since knowledge began to displace faith as a controlling influence, and we are mistaken when we look at past history to put the emphasis upon knowledge from the beginning of recorded time."¹

But Dr. Butler is not alone in his uneasy consciousness that all is not well with the higher learning. The distinguished president of the University of Chicago, Dr. Robert M. Hutchins, has spoken with equal candor. President Hutchins, in his Yale lectures on *The Present Crisis in University Education*, has noted the fact that the university of two or three centuries ago was under the control of theologians, and that the various curricula headed up into and were unified by the study of theology. The modern university, however, has no such uni-

fyng knowledge. Theology has been degraded from its place of primacy and nothing has been found to take its place. President Hutchins' indictment is given very clear in a brief statement in this summary by the late Dr. William Adams Brown:

"The lack of principle (of which Dr. Hutchins speaks) has brought the modern university to a state of such intellectual disorder that it can only be described as chaos. This does not mean that the modern university is not doing many useful and important things. It is. But it does not know why it is doing them. Or, if this is too much to say, it does not know why it is doing these things rather than others. Many motives influence its action, but no one controlling motive. . . . The quest of wisdom in the sense in which the old university understood it is no man's affair."²

President Hutchins found the basis for this confusion in the fact that theology had been abandoned by the modern university—and properly so in his judgment; and nothing had been found to take its place. Therefore, he suggested that metaphysics be elected to the place of primacy in the modern university, and that all of the varied quests for truth head up into this inquiry, which he regarded as the supreme quest.

The most trenchant reply that has yet appeared to Dr. Hutchins' proposal thus to elevate metaphysics has come from the late Dr. William Adams Brown. Dr. Brown, in the course of three lectures

published under the title, *The Case for Theology in the University*, raises the question as to why theology should not be restored to its place of unifying supremacy in the realm of the higher learning. The study of theology still relates itself to the vital forces by which men live. God has been bowed out of His universe quite long enough. It is high time that the vastly important field of one's relationship with the Eternal One be taken into account and carefully re-explored.

Dr. Brown's reasoning is cogent and forceful.

"The things that are important," says he, "are the convictions by which men live. There are many beliefs that men hold which in their place are both interesting and important. But they are not all important. One may differ from one's neighbor in any one or a score of these and yet find one's self in agreement about the things that matter most. Many of the questions with which the special sciences are concerned are of the former kind. . . . But there are a few questions to which we cannot be indifferent, questions which recur from age to age and will not down—such questions as those of the meaning of life, of the nature of man, of the existence of God. Has life a purpose, and if so, what? Is man only a part of the thing we call 'nature,' a higher animal, but still an animal? Or has he an independent worth and an immortal destiny? Is man alone in the universe, the only thinking, judging, aspiring being? Or is there something at the heart of things to which he is akin, an answer-

ing Spirit which meets his spirit with sympathy and response and gives to each least thing he does the assurance of eternal value? These are the questions of philosophy in every age, and they are the questions to which religion professes to bring the answer."³

It is noteworthy that Dr. Hutchins did not tarry long with his suggestion that metaphysics take the unifying position in the university curriculum once held by theology. His reasoning led him finally to a position identical with that of Dr. Brown. In his recent address at the launching of the new Federated Theological Faculty of the University of Chicago, he declared that "theology exceeds all other discipline because God reveals what the wisest man does not know and can never learn—or at best can see but dimly and remotely—God's being and man's destiny. . . . Theology and the theological school are at the apex of the university because they seek to supply the answers to the ultimate questions about the most fundamental matters with which the university is concerned. Metaphysics and natural theology deal with these questions, too. But intellectual history reveals nothing so clearly as their inadequacy for the task. The existence and nature of God, the character and destiny of the human soul, and the salvation of man are problems which remain obscure in the light of natural reason. Theology, which adds faith to reason, illuminates them."⁴

These are eloquent voices pleading for a return to the values that alone can serve our harassed generation in the hour of its travail. Our proud and self-sufficient learning must learn reverence and must bow before the God in whom are to be found all the treasures of wisdom and knowledge. The university must place God at the heart of its curricula if it is to save its own soul.

V

From considerations such as these it is with a certain sense of amazement that we turn to look again at the holiness college. For here is an institution that has been doing from the first the very thing which both Dr. Brown and President Hutchins prescribe as a specific for the ills of the higher learning in America. The shapers of its destiny had no such guidance as might have been provided by the discussion from which I have just quoted. Without benefit of any such philosophy of education, and moved only by a sincere devotion to Christ on the one hand and a profound regard for learning on the other, they have built far better than they knew. They have erected an institution in which the knowledge of God is regarded as the one learning of supreme significance—the unifying truth in the light of which all other learnings and skills find their justification and their significance. Dr. Brown exhorts the universities of America to the recovery of a perspective which in the group of institutions known as holiness colleges has never been lost.

Our approach to theology may differ from his; but our devotion to the principle which he enunciates has been most convincing over a period of nearly fifty years. We have felt with deep conviction that these institutions of ours must be content to make their most meaningful contribution in the field of religion. But in the light of our discussion, it appears that they are making a most impressive contribution to the theory of education as well.

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NOTES

CHAPTER I

1. W. F. Mallalieu, *The Fullness of the Blessing of the Gospel of Christ* (Cincinnati: Jennings and Graham, 1903).
2. W. E. Sangster, *The Path to Perfection* (Nashville: Abingdon-Cokesbury Press, 1943), p. 42.
3. *Ibid.*, p. 46.
4. John 14: 12-18.
5. John 14: 26.
6. John 16: 7-11.
7. Acts 1: 1-5.
8. R. N. Flew, *The Idea of Perfection in Christian Theology* (London: Oxford University Press, 1934), p. 60.
9. H. O. Wiley, *Christian Theology* (Kansas City: Nazarene Publishing House, 1941), II, 443.
10. *Ibid.*, II, 445-46.
11. John Telford, ed., *The Letters of John Wesley* (London: Epworth Press, 1931), IV, 297-300.
12. G. C. Cell, *The Rediscovery of John Wesley* (New York: Henry Holt and Co., 1935), p. 347.
13. Umphrey Lee, *John Wesley and Modern Religion* (Nashville: Abingdon-Cokesbury Press, 1936), p. 190.
14. *Op. cit.*, p. 102-3.
15. W. B. Pope, *A Compendium of Christian Theology* (New York: Hunt and Eaton, 1890), III, 88.
16. Quoted by Pope, *op. cit.*, III, 91.
17. Quoted by Pope, *op. cit.*, III, 89.
18. Quoted by Pope, *op. cit.*, III, 89-90.
19. Samuel Chadwick, *The Call to Christian Perfection* (American Edition; Kansas City: Beacon Hill Press, 1943), p. 86.
20. O. A. Curtis, *The Christian Faith* (New York: Eaton and Mains, 1905), p. 375.
21. *Ibid.*, p. 376.
22. *Op. cit.*, p. 76.
23. *Op. cit.*, p. 31.
24. Wesley's *Letters*, V, 43.
25. It is significant that in the first edition of this tract, immediately under the title, he printed a quotation from Philippians 3: 12: "Not as though I had already attained."

CHAPTER II

1. Our debt to Dr. H. Orton Wiley is apparent here. See his *Christian Theology*, II, 82-86.
2. Matthew 27: 4.
3. Romans 2: 23.
4. Hebrews 6: 6.
5. Acts 25: 11.
6. Titus 2: 14.
7. II Peter 2: 6.

8. Wiley, *Christian Theology*, II, 86.
9. A. H. Strong, *Systematic Theology* (Philadelphia: Griffith and Howland Press, 1907), II, 549.
10. John Wesley, *A Plain Account of Christian Perfection*, p. 53.
11. R. N. Flew, *The Idea of Perfection*, p. 332-3.
12. *Letters*, V, 203 f.
13. Sangster, *The Path to Perfection*, p. 113.
14. Curtis, *The Christian Faith*, p. 383.
15. C. E. Barbour, *Sin and the New Psychology* (New York: Abingdon Press, 1930), p. 165.
16. Barbour, *op. cit.*, p. 215.
17. T. H. Hughes, *The New Psychology and Religious Experience* (London: Allen and Unwin), p. 222.
18. *Op. cit.*, p. 258.
19. Barbour, *op. cit.*, p. 265.
20. Matthew 12: 43-45.
21. *Op. cit.*, p. 127.
22. E. S. Jones, *Abundant Living* (Nashville: Abingdon-Cokesbury Press., 1942), p. 150.
23. P. 411.
24. John 14: 26.
25. *Op. cit.*, p. 123.
26. Jones, *op. cit.*, p. 151.
27. *Ibid.*, p. 152.
28. *Op. cit.*, p. 411.
29. *Plain Account*, p. 78-9.
30. *Ibid.*, p. 80.

CHAPTER III

1. Robert Southey, *Life of Wesley and the Rise and Progress of Methodism*, pp. 2-3.
2. Cited by W. H. Fitchett, *Wesley and His Century* (New York: Eaton and Mains, 1908), pp. 1-2.
3. Fitchett, *op. cit.*, p. 2.
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5. A. M. Fairbairn, *The Philosophy of the Christian Religion* (New York: Macmillan Co., 1902), p. 103.
6. *Op. cit.*, p. 142.
7. M. Piette, *John Wesley in the Evolution of Protestantism* (New York: Sheed and Ward, 1937), p. 474.
8. *Plain Account*, pp. 6-7.
9. *Ibid.*, p. 13.
10. *Letters*, III, 168.
11. *Ibid.*, V, 101.
12. *Plain Account*, p. 15-17.
13. *Ibid.*, pp. 65-67.
14. *Ibid.*, p. 80.
15. *Ibid.*, pp. 118-9.
16. Quoted by J. G. Lawson, *Deeper Experiences of Famous Christians*, pp. 193-5.
17. Sangster, *The Path to Perfection*, p. 32.

18. Lawson, *op. cit.*, pp. 318-20.
19. S. L. Brengle, *Helps to Holiness* (New York: The Salvation Army Printing and Publishing House, 1896), First ed., Intro. p. i.
20. E. S. Jones, *Victorious Living* (New York: Abingdon Press, 1936), p. 120.

CHAPTER IV

1. Wesley's *Letters*, V, 93.
2. J. G. Gould, *The Spirit's Ministry* (Kansas City: Nazarene Publishing House, 1941), Intro., p. 4.
3. Gould, *op. cit.*, Intro., pp. 3-4.
4. Cell, *The Rediscovery of John Wesley*, p. 352.
5. Wesley's *Letters*, V, 215.
6. *Ibid.*, VII, 102 f.
7. *Op. cit.*
8. "Calvinism is not the Gospel."—Letter to Miss Bishop, 1778. *Works*, VII, 242.
9. Wesley's *Works*, VI, 199-200.

CHAPTER V

1. C. T. Winchester, *The Life of John Wesley* (New York: Macmillan Co., 1906), p. 193.
2. This general outline of preaching types owes much to the well-known volume by Henry Sloane Coffin, entitled *What to Preach* (New York: Geo. H. Doran Co., 1926).
3. Matthew 13: 52.
4. Acts 1: 5.
5. Galatians 4: 22-31.
6. R. D. Wilson, *A Scientific Investigation of the Old Testament* (Philadelphia: The Sunday School Times Co., 1926), p. 12.
7. I Thessalonians 4: 9.
8. Hebrews 4: 12.
9. Judges 6: 34, American Revision, marg.

CHAPTER VI

1. "The Place of Religious Instruction in Our Educational System," *Vital Speeches*, VII (January 1, 1941).
2. W. A. Brown, *The Case for Theology in the University* (Chicago: University of Chicago Press, 1938), pp. 5-6.
3. *Ibid.*, pp. 84-85.
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The Whole Counsel of God

By J. Glenn Gould, M. A., D. D.

This book presents the thesis that in the idea of Christian perfection is to be found the "summarizing concept" of the Christian faith. Classic expression of that idea is found in John Wesley and those who follow in his train through the past two centuries. The five chapters, to quote the author's introduction, "do not attempt an exposition of Wesley, either the man or his message, though they deal to some extent with both. Neither do they undertake a critique of his interpreters, whether friendly or otherwise. They are designed rather to deal constructively with an emphasis which the author believes to be central to an understanding of the gospel of Christ. It is a part of John Wesley's immortality that any such discussion must deal more or less intimately with his life and thought." Chapters four and five deal with the preaching of Christian perfection; the one answering the question, "Why preach it?" and the other the question "How?" It is a book which should call preachers of full salvation back to their basic resources as ministers of Christ.

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