

IOTA E-BOOKS

**THE RICHES OF
HOLINESS**

by Henry E. Brockett

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DEDICATED
To

My Wife
Who has been a faithful
helpmate in my Christian
life and service.

FOREWORD

By Principal D. W. Lambert, M. A.

Lebanon Missionary Bible College, Berwick-on-Tweed

This book is a witness to, and an exposition of, full salvation. Those of us who were privileged in being cradled in this great doctrine of scriptural holiness, as expounded by John Wesley and later by such saints and scholars as Samuel Chadwick and Oswald Chambers, find it difficult to realize the effect of such teaching upon those whose religious background has lacked this emphasis. We trust that many such will read and ponder over this sincere testimony from one to whom both the doctrine and experience came as such a revelation. Dr. Newton Flew in his great work, *The Idea of Perfection*, after examining the written testimonies of I scores of early Methodists, came to certain conclusions in relation to entire sanctification. These were: —

1. "The attainment is the gift of God, just as the entrance on the Christian life (conversion) is His work." 2. "The entrance on this larger experience is instantaneous, i.e., it is given in a moment and can be dated." 3. "There is a process of struggle and quest leading to the decisive moment." 4. "There is full consciousness of the need for progress in love and growth in the spiritual life All these four points are clearly illustrated in the testimony recorded in this volume.

We rejoice in the experimental note. In true humility of spirit and yet with plainness of speech, witness is borne to an experience that not only revolutionizes an already Christian life, but one which has had continuous and abiding fruits. It is significant that the experience recorded came to our brother, not in an atmosphere of a spiritual hothouse, but while facing the grim and sordid realities of life in the trenches in the first world war. Through the years it has proved its worth, yet has not been allowed to harden into some rigid formula. Fresh interpretations and deeper

understanding of the experience have come later. That is as it should be. Full salvation does not rest upon one or two overworked texts rigidly enforced. It is rather the full and final expression of the work of God in the soul of man, as set forth in the Scriptures and verified in the humble testimony of a multitude of believers. May the sending forth of this book lead to that number being greatly increased. May it also mean a deepening work and a fuller understanding in the lives of many of the sanctified.

D. W. Lambert

PREFACE TO SECOND EDITION

The first edition of *The Riches of Holiness* was published in 1936, but the book has been out of print since the last copies in stock were destroyed in the great incendiary fire-bomb attack on the city of London on December 29, 1940. Owing to war conditions I felt that the question of a reprint would have to remain in abeyance until I had a clear indication that it was the Lord's will for another edition to be issued. Such an indication has now been made and in quite an unexpected manner. A Christian, unknown to me personally until recently, who read the first edition of *The Riches of Holiness* and now desires to encourage the circulation of literature on the truth of scriptural holiness, has very kindly offered to pay the cost of a second edition of the book on condition that the proceeds of the sales are devoted to the support of the Lord's work. It is as a result of this very generous offer that this second edition has been issued. In the first edition of *The Riches of Holiness* the book was described as "A Testimony and Message" and explained that I wrote as "just a private Christian," one who works in an office in London and engages in Christian service in his spare time. I told the story of my search for the truth and experience of holiness and the steps by which the Lord had led me into spiritual blessing. The story ended about three years before the outbreak of the second world war in 1939. In this edition [continue my testimony. Certain portions of the first edition have been revised and rearranged; nearly all of chapters 13 to 16 inclusive is fresh matter not included in the first edition. This new edition is sent forth with the prayer that e Lord may graciously use it to help some Christians to enter by faith into the enjoyment of their present full inheritance in Christ — the riches of holiness — in order that they, in turn, may become the medium of blessing to others. And so the blessing will spread and increasing praise from overflowing hearts ascend to the glory of he Lord. I desire to express my great indebtedness to Principal D. W. Lambert for writing his valuable Foreword.

HENRY E. BROCKETT

SPIRITUAL AWAKENING AND DECLENSION

1. SPIRITUAL AWAKENING

For the first twenty years of my life, I resided in the town of Bedford, noted for its association with John Bunyan, and I am glad to say that I had the great blessing of being brought up in a Christian home. My parents belonged to the Christians known as “Exclusive Brethren,” and from the very first I used to attend the meetings regularly at the little meeting room. Brought up in such a Christian atmosphere, I was taught to revere the Bible as God’s Word and I became acquainted with the truths of the gospel at a very early age. My spiritual awakening commenced, too, when I was young. I learned the difference between being “saved” and “unsaved,” and became concerned as to whether I was among the “saved.” There were times when the thoughts of death, judgment, and eternity troubled me very much. I did not feel I was ready for these dread events. I remember once hearing a preacher preach on the three stages of the new birth, which he said were conviction, confession, and conversion. I suppose I was only about eleven or twelve years of age at the time and I was troubled because I could not say that I had passed through these three stages.. Other preachers used to I speak about repentance, and mention instances of persons who had undergone times of great soul distress because of conviction of sin, and had then experienced wonderful joy when they were converted. How I wished I could experience such a wonderful change! If only I could pass through something like that, I should know at I was saved. Sometimes I felt troubled because I thought I had not been miserable enough on account of sin. And yet, as I look back after many years, I realize that I was under conviction for sin, although I did not fully understand it at the time. Spiritually I was at “Mount Sinai.” God was an infinitely holy Being, and I felt myself to be unfit for His presence. I feared Him but could not say that I loved Him, as I did not feel assured of His love to me personally. At other times I felt relieved when the preacher explained that all that was needed for salvation was to take God at His Word and believe in Christ as Savior. Could I really believe in the Lord

Jesus Christ for myself and be saved, without having first to pass through a time of deep conviction and repentance? That is what perplexed me. I wanted to believe and be saved; but then I wanted to be real, and wondered whether I must wait until I had repented enough before I could truly say I was saved. One Monday morning, when I was twelve or thirteen years of age, I came down to breakfast thinking very deeply over the gospel message of the previous night. I went quietly into a room by myself. This is how my mind was working. It says in John 3:16, "God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." I thought: These are God's own words, and He says "whosoever." That means me, and surely, if I believe in Christ as my Savior for myself, then God's Word says I shall have everlasting life. Dare I rest on this Word and believe what God says? Could I make the venture in faith? Yes, I could, I will, I do believe that Christ died for me, and that, because God says it, I have everlasting life. I was striving to get right with God according to the measure of light I then possessed. I believe there was within me the seed of faith, although it was only like a grain of mustard seed. It was the weak, trembling faith of a boy anxious about his soul, and striving to find some resting place on God's own Word. After making this venture of faith, I tried to confess the Lord Jesus Christ both in the home and at school I talked to my schoolmates about Christ and salvation and warned them about judgment to come. Once I got quite a crowd of boys around me in the school ground at playtime and talked to them about Christ. One of the masters saw the crowd of boys and came up to inquire what it was all about. I stepped up to him and replied, "I am telling the boys about Christ Jesus." He said, "Go off and play with the other boys." Another teacher was more sympathetic. He took me quietly aside by myself. "Well, Brockett," he said, "what is it you have been telling the boys?" I replied, "I have been telling them, sir, about the Lamb of God, who taketh away the sin of the world.

2. SPIRITUAL, DECLENSION

In spite of this, however, I did not possess the full assurance faith. My inward experience was very "up and down"; I was at times torn between hopes and fears as to my salvation. Then trouble arose in the little meeting

I attended owing to divisions on doctrinal matters, and eventually four different and conflicting sections of the Brethren met separately in the same town. These divisions were a stumbling block to me as a boy, and gradually I drifted away from the Brethren meetings altogether. Then when I left school and entered into an office I became absorbed in other things. I had to study for examinations, I took a keen interest in politics, and played an active part in a local debating society. This debating society was known as "The Bedford Parliament," and I think I was the youngest member, about seventeen years old. I was made "Chancellor of the Exchequer" in a "Liberal Government," and I used to wonder whether I might grow up to be a real cabinet minister! This youthful dream has not, however, materialized! The proceedings of the "Parliament" were reported in the local press, and I was very flattered when notes of my speeches actually appeared in print. Once a dinner was held at which a real member of Parliament was actually present, together with a town councilor and other important local persons. After-dinner speeches were made, and I proposed the toast of "The Bedford Parliament." I got loud applause when I sat down and I was referred to in the local press as "a promising young speaker." I had "swelled head" for some time after that. During all this time, however, I was really in a backslidden state of soul. All these activities stifled my spiritual life, and I lost my interest in the Bible and the things of God. Once an old schoolmate met me and said, "Well, Brockett, are you a Christian now?" I felt somewhat ashamed and did not know what to say, so far had I backslidden in my inner life. But I declined still further until at last I was lost in the fog of unbelief. One day I came across a book written by a clergyman in which he stated that the stories of the creation and the fall of man in the Bible were not literally true, and he mentioned evolution. This book aroused my curiosity and started me on a new quest. I thought to myself, If even Christian ministers have doubts about the Bible, I must look into this matter and find out the truth. The first drops of the poison of unbelief had been injected into my heart. I read Darwin's *Origin of Species and Descent of Man*, Huxley's and Haeckel's works, Herbert Spencer's *Synthetic Philosophy*, Colenso on the *Pentateuch*, Tom Paine's *Age of Reason*, and other writings on Biblical criticism and evolution. I was about eighteen or nineteen at the time and, of course, my faith in the Bible was undermined and I ceased to read it as before. I argued about the Bible and tried to show that it contained

contradictions. When I was in this state of soul, a Christian once warned me and said to me “Young man, if you go on as you are, it will lead to the destruction of your soul.” I paid no heed, however, to this warning. I was not going to accept even the Bible merely because I had been brought up to believe it was all the Word of God. I was going to think for myself. I now was acquainted with modern thought and had superior knowledge, so I imagined. Little did I realize that my unbelieving, critical attitude to the Bible was the result of the corrupt workings of my natural mind, carnality, the “mind of the flesh,” which is enmity against God. This so-called “modern thought” puffed me up and my heart was hardened through the deceitfulness of sin. This was the sad, dark state of soul I had fallen into; and yet six years before I had, as a young boy, boldly witnessed for Christ. The filling of my mind with evolutionary literature and Biblical criticism had brought me into spiritual darkness. But it is with a heart full of adoring gratitude to the God of infinite grace that I can testify that I was not left by Him to remain in this state of darkness. After a time, I lost even pleasure in evolutionary and skeptical books, and began to feel utterly dissatisfied. “What is my destiny? Why am I in the world at all? What is the meaning of the universe?” These were the questions I asked myself and had lost the answer. Once I went for a quiet country walk, thinking over the problem of the universe and myself. I felt I was like a poor, wandering sheep lost in the darkness, and from my heart there was wrung the prayer, “O God give me light.” God had mercy on my soul and in wonderful grace He answered that prayer. (I relate in the next chapter how the light came and how I was restored to settled faith in Christ.)

SPIRITUAL RESTORATION

At the age of twenty, I passed a competitive examination and secured a post in a public office in London. I left home in March, 1913, and resided in the Central Y.M.C.A. building, Tottenham Court Road, until the Great War broke out in August, 1914. Mr. J. J. Virgo, the well-known Y.M.C.A. leader, was then in charge of the Central Y.M.C.A., and I was attracted by his robust, manly type of Christianity. Here I came into contact with some bright, young Christian fellows who, I felt, had a faith and joy which I did not possess. One, in particular, showed a special interest in me. He was a fine, young Christian man; who worked in a warehouse in the city. One evening he took me up into his bedroom. The walls were covered with texts. He had a long talk with me about my soul and prayed with me and once again I prayed to God to give me light. The young man was a great inspiration to me, and a link was established between us which continued unbroken until his death. He was John W. Dawson, who eventually became a missionary and served the Lord under the auspices of the Ceylon and India General Mission for twenty eight years in India, where he died in 1945. One Sunday evening I heard the late beloved Dr. F. B. Meyer at Regent's Park chapel. One passage in his sermon struck home like an arrow to my heart. "It is not the Bible that is wrong; it is you that are wrong," he said. That sentence gripped me. It seemed as if I were spoken directly at myself. About this time, I began to read John's Gospel. One passage went home with great power to my heart. It was our Lord's words I in chapter 8, verse 12: "I am the light of the world: he that followeth me shall not walk in darkness, shall have the light of life." "That is just what I need," I exclaimed "the light of life, and it is to be found only in Christ." Soon after this, when quite alone in my bedroom one morning just before breakfast, I glanced at two little booklets about Christ. One was by a Christian, and the other by a rationalist. My mind was utterly confused by the conflicting statements in the booklets. I tossed them both on one side and prayed, "O God, show me Christ." That prayer was answered very quickly. Almost immediately it seemed as if a beam of heavenly light pierced through the darkness and revealed to me the person of Christ. Previous to this I had read portions of the Gospel of St. John,

but now the great facts concerning Christ came before my heart and mind in new power. His preincarnate glory as the Eternal Son of God, His coming into the world as man and yet God, His death, His resurrection, and His ascension to glory — these great facts were presented to me vividly and in a flash. Of course, I knew about these things concerning Christ before, but they were now presented to my mind with peculiar unction and power. I was convinced of the reality and deity of Christ, and have never had any doubt about the matter since that moment. This conviction was much more than a mere mental assent to a creed about Christ, and it was not arrived at by a long process of reasoning. I am convinced that the explanation of my spiritual experience is contained in the words of the Lord to Peter after he had confessed Christ as the Son of God: “Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven” (Matthew 16:17). At the close of that day, as I felt that I wanted to be quite alone with God, I went for a walk by myself in Regent’s Park. As I walked I faced the question of the cross of Calvary. That same blessed Spirit who in the early morning had shone upon the person of Christ now shone upon the Cross. “Christ was truly the Son of God,” I said. “Then what was the meaning of Calvary?” and as I pondered over this, the Spirit of God revealed to me the awful reality of sin. My heart bowed before God, and I acknowledged I was a sinner, and that I too needed that death of Christ on the cross on my behalf. He suffered and died there for me, for my sins — He was my own Savior. I had come back to the same spiritual place, namely, the foot of the Cross, which I came to about eight years before when, as a boy, I ventured in faith on John 3:16. During these eight years, however, I had wandered in the fog of unbelief, and had now learned something of my own sinfulness. Now the truth of the cross of Christ came with fresh power to my soul, and the light that shone into my heart has never since left me. I returned to the Y.M.C.A. that evening and went straight up to my bedroom. I knelt down by my bedside and prayed, “Father, I thank Thee for Christ and the Cross. I accept Him as my Savior and Lord. I am Thy child through faith in Him.” A real work of God was done in my heart that day. In that one day the Spirit of God revealed to me Christ and the Cross, and the love of the Father, and gave me an assurance of the forgiveness of sins, and witnessed to my heart that I was now a true child of God. I have never had any doubts on these points since

that day. How profoundly different was this new experience from the state of my soul when I was at “Mount Sinai” mentioned (earlier)! Doubts disappeared before assurance and fears gave way to steadfast faith. After passing through is spiritual experience, I could truly say that I was a new creature in Christ Jesus. I discarded all the skeptical literature which had brought my inner life into such darkness and barrenness. I returned to the Bible with fresh delight to learn more concerning the glories of the person of Christ. As a result of assured faith in Christ, light and joy now came into my soul, and I could enjoy fellowship with others of a like faith in Christ. I was baptized at Bloomsbury Baptist Church by Rev. Thomas Phillips, and took a class of boys in the Sunday school. Sometimes on Sunday evenings a party of Christians from Bloomsbury conducted services in lodging houses, and it was a great joy to me to accompany them and give short gospel messages. I also joined in open-air work with some of my Christian friends at the Y.M.C.A. It was at this stage that the Lord brought me into contact with two of my closest Christian friends. The first one I met at a restaurant one lunch hour. He was reading his Bible. This seemed unusual and attracted my attention, and before long we were engaged in happy conversation. Many were the meetings and happy Christian talks we had together in the lunch hour after that first meeting. I refer to this friend in a later chapter as “Bible Reader.” He introduced me to another Christian friend whom I will refer to as “Bible Teacher.” My fellowship with these two Christian friends has continued unchanged for years. What an enrichment it is to our lives when God gives us the blessing of enduring Christian friendship!

MY FIRST SOUL FOR CHRIST

During my stay at the Y.M.C.A. the late Mr. Hogben, founder of the "One by One" band, conducted classes there in individual soul winning. I was greatly blessed by these classes and felt a keen desire to be a soul winner. How I longed to know that I had led at least one soul to the Lord! I prayed earnestly, "Lord, help me to win one soul for Thee." Very soon my prayer was answered. One evening, whilst standing on the staircase leading from the main entrance hall at the Y.M.C.A., I entered into conversation with a bright young fellow. Gradually I turned the conversation on to spiritual matters. I asked him, "Are you a Christian? Are you saved?" He replied somewhat hesitantly, "Well, I don't know altogether. I am waiting for something to happen." What a fine opportunity for me! I thought. "Will you come up into my bedroom?" I asked. "Oh, yes," he answered, and so I took him up into my bedroom and we had a long talk together from the Scriptures about sin and salvation. At length I asked him the pointed question, "Will you accept the Lord Jesus as your personal Savior now?" To my great joy he said he would. We then both knelt down by my bedside and prayed, and there and then he took Christ as his Savior. My heart was full of joy. I had asked the Lord to help me to win at least one soul to Him, and here was a definite answer to my prayer. How glad I was to go to the next "One by One" class and tell how the Lord had given me the joy of winning a soul to himself! I have the joy of knowing, too, that the Lord did further bless my testimony whilst I resided at the Y.M.C.A. in Tottenham Court Road. About five or six years after leaving the Y.M.C.A. I received a letter from a young man who had been resident there with me. He wrote, saying: "For years I have desired to hear news of you and now rejoice and thank God that you are safe and pressing on after God. I do not know if you are aware that you were instrumental in leading me to a knowledge of salvation when I resided at the Y.M.C.A. Since, God has wonderfully led, guided, and blessed me and I praise the Lord with all my heart. I am now seeking the Lord's will for my life and living at a home where young men train for the mission field." It is a tonic to the soul to receive a letter like that. I feel that one of the greatest joys in Christian service is to know that one has, in some measure, helped

a soul Christward and heavenward. Having tasted something of the joy of soul winning, I felt I now possessed a new aim and joy in life, namely, to seek to win and influence others for Christ. I had made the great discovery of Christ for myself and had a keen desire to bring others to the knowledge of my Savior and Lord. What a wonderful change had been wrought in my inner life! Truly the Holy Spirit had done a deep work in my heart. I was now living in the enjoyment of a true new birth experience; the darkness of doubt had passed, and the light of the knowledge of the glory of God in the face of Jesus Christ now shone in my heart. Thus I continued rejoicing in Christ until the Great War broke out in August, 1914. What mercy it was that, before that terrible upheaval, I had found Christ and enjoyed the assurance of my salvation!

THE FIRST WORLD WAR (EARLY EXPERIENCES)

Soon after my arrival in London in March, 1913, I joined the Civil Service Rifles. Several of my friends at the Y.M.C.A. in Tottenham Court Road belonged to the regiment. Little did I think then that, in a few months' time, there would be a great world war and that should be involved in it from the very beginning. My first summer training camp was spent with the battalion at Abergavenny in July and beginning of August, 1913. At the beginning of August, 1914, I went with the regiment to Perham Down Camp, Salisbury Plain, for the annual camp training. I thought I was just going for the usual fortnight's holiday camp. That "holiday camp" lasted for four and a half years! We did not stay at Perham Down very long, only a few hours in fact. Within twenty-four hours of having left London we were back again, and were soon mobilized. The autumn of 1914 was spent in training around the neighborhood of Watford; and during the winter we came right into Watford, where we were given a splendid welcome by the inhabitants. At last, on March 17, 1915, at the age of twenty-two, I embarked from Southampton with the First Battalion Civil Service Rifles, and we arrived at Havre the next morning. My great war adventure had now begun in earnest.

1. IN THE TRENCHES. GIVENCHY, FESTUBERT, AND LOOS

My first experiences of the trenches and baptism of shell fire were at Givenchy in April, 1915, and I soon made the acquaintance of "No Man's Land," as the territory was called between the British and the German trenches. The very first night I was in the trenches, I had to accompany an officer stealthily creeping through "No Man's Land" in the dark, visiting some of the advanced "listening posts" near the enemy territory. One night a party of us had to creep around some shattered houses and get across a field under rifle fire. One of my comrades said to me afterwards, "My word, Brockett, I said my prayers last night going across that field." But I am afraid I did not see any evidence of a change of heart when he was out of danger. A little later on, I was behind the series of sandbagged barricades at Festubert. It was decidedly unpleasant to have to crouch

behind these barricades as the shells came bursting over us and around us, as we had no protection for our backs. We had a bad time one afternoon just about tea time, and there were a good few calls for “stretcher bearers, please as somebody got hit. It was here that I first came into contact with some of the stark, grim realities of war. Once I went along a captured trench after the battle of Festubert. What a sight it was! Overcoats, equipment, rifles, all strewn in the utmost confusion! But far worse than all this was the enormous number of corpses and mangled bodies lying about on the ground. One of the companies in the regiment had to climb over a pile of corpses in order to get forward to occupy an advanced position. It has been estimated that the number of dead buried by the regiment in that area during three days amounted to 350. In September, 1915, the battalion was very busily engaged in preparation for the battle of Loos and we were out nearly every night on working or carrying parties, digging and bridging trenches, etc. The winter was spent in rain and water-logged trenches, when sometimes my clothes got sodden and caked with mud. How utterly wearisome at times it all was! First, a turn in the firing line, then back in support or reserve, and then back at rest at the rear of the lines, and then up again in the ring line once more, and so on. Once, I remember, we felt as helpless as animals caught in a trap. We were in the front line subject to intermittent shelling all day. One shell had fallen on a dugout killing some and wounding others severely, but there was no means of removing the dead or wounded until nighttime. Once we were enfiladed by shellfire, and we had to run up and down the muddy wet trenches as best we could, trying to dodge the shells falling around us.

2. AT VIMY RIDGE

I was in the trenches on Vimy Ridge in 1916, a year before they were captured by the Canadians. The Germans were then in possession of the Ridge. One lovely afternoon, the battalion was in brigade reserve behind the lines in the neighborhood of Vimy Ridge. Just when tea was over, a sudden order came through, “Parade in full marching order at once.” When we got on the march we saw that, two or three miles away, the Germans were putting up a terrific bombardment of the front line trenches on Vimy Ridge. The air seemed to be just one solid mass of bursting shells. We had to make our way up to the trenches on Vimy Ridge along a very shallow

and narrow communication trench through a barrage of tear gas. Then we had to pass through the barrage of the Zouave Valley. Shell after shell came screaming, bursting over our heads into the valley. By this time it was night, nearly midnight, and if anything ever made me think of hell it was the experience of that bombardment. The first company of the battalion to arrive at the Ridge, dog-tired as they were, were ordered to counterattack the Germans practically at once. They bravely went “over the top,” but were met with such murderous and intense fire from enemy artillery, machine guns, and rifles, that the vast majority of the company were killed or wounded. My company was the second to arrive at the Ridge, and we had at once to build up as best we could some of the trenches that had been battered by the bombardment. What a mercy it was that I did not belong to the company just in front of my own! If I had been in the first company instead of the second, humanly speaking, I might have been among the very many killed or wounded on Vimy Ridge.

3. SPIRITUAL LIFE IN THE WAR

What about my spiritual life during the time I was in France? Praise the Lord, in the midst of that terrible “furnace,” with all its strain and pressure, the Lord led me to experience the greatest spiritual blessing of my Christian life. I passed through this experience in October, 1916, after I had been nineteen months in France. I wish, however, to make it quite clear that what I passed through then, and the great blessing I received from God, were not in any sense a recovery from backsliding I always carried a little khaki pocket Bible with me, and it was my source of constant strength. A few years before, when everything was smooth and quiet at home in peacetime, I could do without the Bible. But when I was facing some of the terrible realities of war and death, my Bible became the most precious possession in the world to me. Whenever the battalion was out of the trenches, I used to try to find quiet spots where I could be alone with the Lord in prayer and study the Word I used to have parcels of gospel booklets and New Testaments sent out to me, which I distributed amongst the troops. I also got in contact with a few other Christians in the brigade, and we had some helpful little meetings together for prayer and Bible reading. Christmas Day, 1915, was spent in some damp cellars

underneath a shell-wrecked brewery. My comrades in the platoon listened respectfully while I read aloud a portion of scripture and led in prayer, and we concluded by singing a few carols. In the Somme area in September, 1916, the Civil Service Rifles suffered their most severe losses since they had landed in France. A few days before the battalion went into action on the Somme, a finger of my right hand became poisoned. It was so bad that I had to be sent away, and eventually I arrived at Staples, where I had to remain until I was well enough to return to the battalion. Imagine my circumstances just then. My regiment had suffered very heavy losses, and I was simply waiting to rejoin it, not knowing what further ordeals awaited me. And yet it was just then, when the pressure and the darkness seemed to be so great, that the Lord led me into the blessing of entire sanctification. (I now relate the steps by which I was led into this blessed experience.)

THE CALL TO HOLINESS

When I arrived at the base, I was first of all attached to a convalescent camp. Near this camp there was a Salvation Army hut. I went there several times and found that meetings were held in the hut, conducted by an earnest Christian in khaki about ten or twelve years my senior, who was stationed at the base. I found out that he was associated with a movement called the "International Holiness Mission," headquarters at Battersea, S.W. He had experienced a wonderful conversion and was very keen for souk. One evening he said: "Next Thursday we shall hold a holiness meeting." I had never heard of a holiness meeting. What is a holiness meeting? I thought to myself. I must go along and see what it is all about. When I went, I was not sure at first that what he talked about was quite sound. He testified to having received a second work of grace, and referred to the "baptism of the Holy Ghost and fire," a clean heart, the destruction of the old man, etc. This teaching seemed strange to me — I had not heard anything quite like this before. I knew nothing about the teaching of Keswick, Swanwick, or Southport. I was acquainted with the teaching of only one particular school of thought on holiness. My ideas on this subject at that time were briefly as follows. There was a difference between "standing" and "state." My "standing" in Christ before God was perfect — God saw me in Christ, and Christ himself was my holiness before God, but actually in my "state" I had two opposing natures. In my heart there was the old nature, the "old man," the "flesh," and also the new nature, the "new man," etc. The old nature in my heart was utterly irremediable, and was so corrupt it could not possibly be improved. The new nature in my heart was of God and, therefore, holy and perfect. These two opposing natures would always exist side by side until the Lord came or death; but, by the help of the Holy Spirit within me, I had to keep under the old nature. Whilst I believed in growing in grace, I had no place in my thoughts, at that time, for any second definite work of God in cleansing the heart or in filling with the Spirit. I regarded whatever cleansing took place as having been accomplished at conversion. My theory was that the old nature was so utterly corrupt that it could not be purified; and the new nature, being of God, did not need any purifying. I

could not understand, therefore, how there could be any subsequent work of grace after conversion which effected an inner purification of the heart. I had never asked or trusted God to do such a work in me, or in any special sense to fill me with the Holy Spirit. When I heard, therefore, this teaching about a second work of grace cleansing the heart from sin and filling with the Holy Spirit, I felt inclined to reject it because it seemed to be contrary to the theory of the two natures, and the fact that I already had the Holy Spirit. I remembered that in my boyhood days I had heard Christians say, "There is no perfection in 'the flesh,'" and they had spoken against the danger of "self-occupation." I was very suspicious, therefore, that this teaching about a clean heart, etc., was simply "perfection in the flesh," and I thought to myself, I must beware of this error.

MY NEED OF A PERSONAL PENTECOST

There is a striking analogy between my spiritual experience up to is time and the spiritual condition of the Samaritans in Acts 8, before the Spirit of God had “fallen upon them.” There were four distinctive marks I connected with the Samaritans which were also characteristic of myself. The Samaritans (1) were born of the Spirit, because they had believed in the Lord Jesus Christ and there was great joy; (2) had turned away from the sorceries which had “bewitched” them; (3) had been baptized; (4) but in spite of all this, the Holy Spirit had not yet “fallen upon them.” I, too, (1) had definitely received Christ as Savior and been fully assured of my salvation for three years, through the witness of the Spirit that I was a child of God, and had tasted something of the joy of soul winning; (2) had definitely turned away from skeptical literature which had “bewitched” my mind; (3) had been baptized by immersion; (4) but I could not honestly say that in the full Pentecostal sense of the word, the Spirit had “fallen upon me” and filled me. I had received Christ by faith but not the Holy Spirit by faith. I had a definite transaction of faith with he Father and received Christ, but I had not sought nor received by faith, as a distinct gift of God, the filling of the Spirit. I took it for granted that, as I was a child of God, the Holy Spirit was already within me; that was sufficient, and all I needed was simply to grow in grace. But the Lord graciously dealt with me and showed me that I still needed the full blessing of Pentecost. One evening the brother leading the meetings spoke from the Epistle to the Thessalonians about sanctification. Two passages of scripture gripped my mind. One was: “This is the will of God, even your sanctification,” and the other: “And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.” I kept asking myself, “What did it mean by ‘sanctify wholly’?” Surely it meant, I thought, that this was God’s work, and that He could make the heart wholly pure, freed from sin; and yet I could not reconcile this thought with the “two natures in the heart” theory. In this state of perplexity, I made the matter the subject of earnest prayer. Near to the convalescent camp in which I was staying there was a small clump of trees. One night I crept away alone to

this spot and, kneeling down, I pleaded the promise of James 1: 5. I prayed somewhat on these lines — “Father, wilt Thou show me what it means to be ‘sanctified wholly’? I ask Thee to give me light, and keep me from being led astray by error. But if there is anything I lack, wilt Thou show it me?” (In the next chapter I relate how the Lord answered my prayer for guidance on the matter of entire sanctification.)

THE CRISIS FOR ENTIRE SANCTIFICATION

Three years before, I had earnestly prayed to the Father to show me Christ. He answered my prayer and gave me the light of Christ. Now in just the same childlike simplicity and confidence, I prayed for light on the matter of entire sanctification. This prayer, too, was wonderfully answered. When I had asked God to show me Christ, the divine light came in one day in two stages: first, the Spirit shone on the person of Christ, and then on the Cross. Now God dealt with me in a similar way in giving me light on sanctification — there were two distinct stages in one day.

1. THE SPIRIT'S UNVEILING OF SIN

The crisis took place on October 23, 1916. On that afternoon I was resting quietly in my hut meditating upon the subject of sanctification, when the Spirit of God dealt with me. It seemed as if the Holy Spirit, who had previously shone His light upon the person of Christ and the Cross, now turned His light into the depths of my heart, and showed me my indwelling depravity, especially unbelief, pride, and self-will. I saw and felt the inward corruption of sin. The Spirit of God revealed to me the terrible nature of my heart sin, which appeared to me vividly as an evil something deep down in the depths of my heart which had deceived and hardened me, and led me astray from God in the past. It was an inward corruption from which I longed to be cleansed, a disease of the heart which needed healing, a traitor inside which I hated and wanted destroyed. Now my whole being longed for a clean heart — no longer did I despise the thought of a pure heart — that blessing seemed to me to be the one thing that I needed. My self-complacency in the “two natures” theory was suddenly swept right away under the enlightening and pungent revelation by the Spirit of God of my need of heart cleansing and deliverance from inward sin. In that state of soul, it would have been of no avail whatever to tell me that, as I was already a child of God, God looked at me “in Christ,” that my “standing” before God was perfect, and I therefore needed nothing further in order to make my spiritual condition complete. I was fully

acquainted with that doctrine, but it was utterly powerless to meet the need of my soul. The Spirit of God had made me feel the burden of indwelling sin; and, child God though I was and fully assured of my salvation, felt I needed something definite, deep, drastic, and, above all, divine, to be done in my heart. That cry in Romans 7 was wrung from the depths of my soul, “O wretched man that I am! who shall deliver me from the body of this death?” That is what I needed, actual inward, experimental deliverance from indwelling sin. I felt so burdened with a consciousness of my need that my body was actually bowed down under the weight of it. If anyone passing by had noticed me, he might have thought that I was in pain, but it was nothing physical — it was something spiritual. I felt that I had come to a full stop in my spiritual life, and that I could not go on any further unless I received from God this gift of cleansing and deliverance.

2. THE PROMISE OF THE FAITH

Then the Spirit of God shone His light upon the promise of the Father — the promise of the baptism of the Holy Ghost and fire. Oh, that the Holy Ghost, as the divine refining fire of God, might come upon me, purify my heart to the depths, consume the dross of sin, and then fill me with himself. That is what I felt I needed all that the Father meant by that blessed promise. I know that some may regard me as unscriptural in my use of terms in this connection. They will say that the promise of the baptism of the Spirit is fulfilled at regeneration because of what Paul says in I Corinthians 12:13, and that the baptism of fire in Matthew 3:11 is a separate baptism of judgment upon unbelievers and not the refining fire of the Holy Spirit upon believers. Such will say that it was not the baptism of the Spirit which I needed, but the filling of the Spirit. On the other hand, some will urge that the baptism of the Spirit is a definite second work of grace not necessarily fulfilled at regeneration, and yet others teach that the true evidence of such baptism is the initial sign of speaking in tongues and the possession of a particular gift of the Spirit. I am fully aware of these differences of views among Christians regarding the baptism of the Spirit. When I was passing through this deep spiritual crisis, however, I was not aware of all these differences of doctrine. I am

thankful I was not; otherwise I probably would have been so confused that I should have found great difficulty in exercising full sanctifying faith. My testimony, however, is that, when I was longing for holiness and experimental deliverance from sin, the Holy Spirit applied that promise to my heart in power, “He shall baptize you with the Holy Ghost, and with fire.” In the simplicity of my heart, I felt that the fulfillment in all its fullness of the promise was not limited to the work of the Spirit in the new birth. This was one of those “exceeding great and precious promises” which I felt I needed to have fulfilled in power in my own life! It was this previous promise, together with I Thessalonians 5:23-24, that, as I show later, my faith rested upon for entire sanctification, and which God made such a rich blessing to my soul. And so, if some may think that I am wrong in my use of terms, all I can say is, “That is the way in which the Lord brought me into the fullness of blessing, and thirty-two years afterwards both the Blesser and the blessing abide.” Thus when I earnestly prayed for light on the subject of entire sanctification and asked specially that I might be kept from error, the way the Lord answered my prayer was first of all to reveal to me my need of heart cleansing and deliverance from sin and then to impress me with that glorious promise, “He shall baptize you with the Holy Ghost, and with fire.” This constituted the first stage on his day of crisis.

3. SANCTIFYING FAITH

The second stage involved the taking of the steps of faith, and I felt definitely led to go down to the Salvation Army hut and seek out the “Holiness” brother who had been taking the meetings there. For me to take this step meant that I had to cast utterly aside my remaining religious prejudices. I had two prejudices. First, I was somewhat prejudiced against the Salvation Army — theirs is merely an “emotional religion,” I thought, and moreover I felt they were in error in some of their doctrines. Secondly, I had been somewhat prejudiced against the teaching of “Holiness” brother. In view of my religious upbringing, and the fact that I had the assurance of salvation, and had, therefore imagined that I knew all about holiness, and needed nothing further from God, it was a humiliating step for me to have to confess that I yet needed something further to make my spiritual condition complete, and that in order to receive this from God I

had to go to this Salvation Army hut, and seek out this “Holiness” brother. Yet this was God’s way of dealing with me. I am convinced that nothing but the power of God at work in my heart could have induced me to take such a step — but there was now such a hunger and thirst for holiness that I cared nothing for sects or theories. And so, after tea, I wended my way to the Salvation Army hut. I thank God for that Salvation Army hut. The camp was full of troops marching to and fro as I went, but I took very little notice of them — I was too intent on seeking holiness. I arrived at the hut, and my friend and I had a quiet talk together in a little room, and we knelt together in prayer. One great desire now dominated me I wished to be wholly for Christ. “I want nothing but Christ,” I said, and was conscious of two needs: a deep heart-cleansing, and the filling of the Spirit of God. The language of my heart then was beautifully expressed by that lovely verse:

Refining fire go through my heart,
 Illuminate my soul
 Scatter Thy life through every part
 And sanctify the whole.

I was not conscious of any “will” struggle. I was not returning from a backslidden state. I think I can honestly say that, so far as I was aware, I was already yielded to God; but I then deliberately and unreservedly afresh yielded my all to the Father, that I might receive this gift of rich inward blessedness. Every interest for the present and future in my life was all laid on the altar. I prayed that the Holy Spirit, as the Refining Fire, might come upon me, cleanse my heart from sin, and fill me, so that I might do the divine will, and glorify Christ in my life. I had come utterly to an end of my self. It was a “crucifixion.” “I died.” In that spiritual condition, I found that I was empowered by the Holy Spirit to believe there and then that the Father did sanctify me wholly. True sanctifying faith sprang up in my heart, and I was able to believe that God did that moment baptize me with the Holy Ghost and with fire, although I had no ecstasy, only a quiet, deep feeling of unutterable peace. I had such a confidence in the Father and His promise that I could rest unreservedly in His word. My friend asked me if I thought that God had heard my prayer and had done the work. I said, quietly, “Yes, I do.” He said, “Will you thank Him for what He has done?” I did so, and thanked the Father for

hearing and answering my prayer for entire sanctification. This step of faith and thanksgiving was taken calmly and deliberately without any excitement or emotion. My whole being seemed hushed and calmed before God. My spiritual experience was like sinking, as it were, into the arms of Omnipotent Love, and resting there in perfect inward peace. My whole being now entered into a deep rest. It was the rest of faith, that blessed rest spoken of in Hebrews 4:3, "For we which have believed do enter into rest." The taking of this step of sanctifying faith constituted the second stage in my experience that day, and the same evening I attended a meeting in the hut and testified before a room full of soldiers of the step of faith I had taken.

THE INFLOW OF THE SPIRIT

In 1 Chronicles 4:10 we read that Jabez prayed that beautiful prayer, “Oh that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me!” It is stated, “And God granted him that which he requested.” I can testify that the same God who answered the prayer of Jabez also answered mine. For a day or two after passing through the spiritual crisis of October 23, 1916, I held on in faith without experiencing any special emotion. It was not long, however, before God gave me the conscious witness that my prayer for entire sanctification had been heard and answered. One morning, soon after rising, I opened my Bible, and my eyes alighted upon a verse which spoke to me as a glowing message direct from God to my heart. The verse was as follows: “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost” (Romans 15:13). In Old Testament times, the Lord indicated His acceptance of the animal sacrifices by sending fire from heaven upon the altar. The holy inward joy which accompanied the powerful application by the Spirit of God to my heart of Romans 15:13, was to me the spiritual equivalent of the falling of the fire of God upon the ancient sacrifices. From the moment that Romans 15:13 was given to me by God as the seal of my sanctification, the Spirit of God did a new work in my heart. For three years prior to his event, I had been fully assured of my salvation, and the Spirit of God witnessed to my heart that I was a child of God. I have no doubt I that, during those three years, I had the Spirit of Christ; but now something further and more definite took place in my inner spiritual experience. It was not, however, in any sense a recovery from backsliding, as so far as I was aware I was walking in all the known light that I possessed up to that time. The Spirit of God now seemed to take full possession, filled my heart, and lifted me up in my inner life to a new level of joy and blessing. That divinely inspired prayer of Paul in Romans 15:13, for fullness of joy and peace, was made a wonderful reality in my experience by the infilling and overflowing of the Holy Spirit. The blessings of heart-cleansing and the filling of the Spirit, which I had appropriated in naked faith on God’s Word, were now made a

conscious blessed experience. The result was fullness of joy, which I experienced in the following sevenfold “joy in the Holy Ghost.” It is this experience of joy which constitutes some of the riches of holiness.

1. THE JOY OF THE SPIRIT’S INFILLING

“He shall baptize you with the Holy Ghost, and with fire” (Matthew 3:11). The indwelling of the Spirit of God became a new and joyous reality. I always love to apply Malachi 4:2 as expressing the effect of the baptism of the Spirit on my inner spiritual life. Although I know that verse has a future dispensational meaning, yet it beautifully expresses the manner in which the Spirit of God came upon me and took full possession. The verse says, “Unto you that fear my name shall the Sun of righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall.” The thoughts of fire, light, warmth, and healing are suggested by that beautiful verse. The blessed Comforter became all that to me. Fire has ever been my favorite symbol of the Holy Spirit. I love the phrase “the baptism of the Holy Ghost and fire.” It suggests the immersion of the whole being of the believer in the purifying, glowing love of God. The Spirit of God became very real to me as the fire of God within, “kindling, flaming, burning, glowing.” I now began to appreciate more clearly than I had ever done before the meaning of Pentecost. This experience of the infilling of the Spirit was my personal Pentecost, and all the scriptures relating to the glory of the divine indwelling in the heart now became a vivid, conscious, blessed reality to me and filled me with joy in a way they had not done before.

2. THE JOY OF DELIVERANCE FROM SIN

“If the Son therefore shall make you free, ye shall be free indeed” (John 8:36). One of the first things that the Holy Spirit did when He took full possession was to glorify Christ. He shone in a new way upon the Cross and Romans 6. He showed me that the blessing of heart holiness had all been provided for me on the Cross. Of course I knew the truth of Romans 6 theoretically, quite well. I had studied Romans 6 when I had been baptized by immersion three years previously. But as soon as the Spirit

came in His fullness He applied Romans 6 and Romans 8:2 in such a way that I was filled with all joy and peace in believing. The painful sense of bondage and corruption within gave way to a blessed experience of freedom and purity. The Spirit who had previously caused me to groan and say, “O wretched man that I am! who shall deliver me?” now enabled me to say with joy, “I thank God through Jesus Christ our Lord...The law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death.” I now knew in power the blessed freedom from in spoken of in Romans 6 because I saw in the light of the Spirit that my old man was crucified with Him, that the body of sin might be destroyed, that henceforth I should not serve sin. I saw that all that I had asked God to do in me by the baptism of the Spirit on October 23, 1916, had all been provided for me on the Cross. The blessed Son had now made me “free indeed.” Oh, the blessed joy of this deliverance from sin!

3. THE JOY OF DWELLING IN DIVINE LOVE

“We will come unto him, and make our abode with him” (John 14: 23). Another blessed result of the baptism of the Spirit was an inner realization of the love of God which I had not experienced before. How glorious to taste in experience 1 John 4:16! “God is love, and he that dwelleth in love dwelleth in God, and God in him.” The love of God, His very inmost nature, seemed to me like a boundless ocean with the rays of the glorious sun shining upon it, and in this ocean of love and light my whole being was immersed and it filled my heart. I was dwelling in His love and i love was dwelling in me. I was inwardly satisfied, perfectly satisfied, resting in the boundless love of God. Praise God, there was no painful sense of an aching void that the world cannot fill. The love of God had been poured forth in my heart by the Holy Ghost.

4. THE JOY OF CHRIST WITHIN

“I will not leave you comfortless: I will come to you” (John 14:18). Words fail to describe the blessedness of the love of Christ and His indwelling. It “passeth knowledge.” I now knew in a completely new way “Christ in you [me], the hope of glory.” At times when all was hushed and quiet, it seemed as if a still small voice within whispered so gently to my heart, “I

am here; I have come to abide forever.” I was melted with holy joy. The glorious prayer for divine fullness in Ephesians 3:14-21, which previously had seemed much too “far away” and “ideal” for me, now began to be realized in my inner life, as the blessed Holy Spirit more and more glorified Christ dwelling in my heart by faith. That wonderful promise of the Lord, “I will come in to him, and will sup with him, and he with me,” was made a wonderful reality, and I tasted something of the blessedness of that experience in I Peter 1:8, “Believing, ye rejoice with joy unspeakable and full of glory.”

5. THE JOY OF ANSWERED PRAYER

“Ask, and ye shall receive, that your joy may be full” (John 16:24). My prayer life was deepened and enriched and a greater joy than ever. One of the blessings the Lord promised as a result of Pentecost was that they should ask and receive, that their joy might be full (John 16:24). The Holy Spirit gave me blessed liberty in access to the Father in the name of the Son, and imparted to me the utmost confidence in asking that I might receive every possible spiritual blessing that the Father had for me in Christ. This Spirit-given sense of heart liberty brought me into a deeper experience of the joy of sonship with the Father, and so I proved the truth of those words, “As many as are led by the Spirit of God, they are the sons of God” (Romans 8:14), and also, “Where the Spirit of the Lord is, there is liberty” (2 Corinthians 3:17). I had the joy of receiving definite answers to prayer for specific blessing for souls. (In the next chapter I relate some instances of this blessing.)

6. THE JOY IN THE WILL OF GOD

“The Holy Ghost, whom God hath given to them that obey him” (Acts 5:32). Of course, I had turned from all known sin and yielded to God and desired to know I and do His will as a result of the work of the Spirit of I God in regeneration. The Word of God says, “Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God.” I would not, for one moment, underrate the mighty work of grace accomplished by the Holy Spirit in regeneration. But when the Spirit took possession of my heart in His fullness, He produced

a deeper, sweeter joy than ever in the will of God. It was blessed joy indeed to know that the heart, the very secret spring of the being, was cleansed to the depths and the Spirit of God abiding within. The blessed Spirit of Liberty made it a joy and delight to prove what is “that good, and acceptable, and perfect, will of God.” I had been set “free indeed,” and yet I felt the willing slave of divine love, as the Psalmist says, “O Lord, truly I am thy servant thou hast loosed my bonds” (Psalms 116:16). Oh, what blessed rest of heart, just to abide in the very center of the will of God and say day by day, and in every circumstance of life, Thy will — for just now!”

7. THE JOY OF THE MANIFESTATION OF CHRIST

“I will love him, and will manifest myself to him” (John 14: 21). There are some spiritual experiences | that are so precious that one feels reluctant to cast aside the veil and disclose them to others, preferring rather to keep them as a sacred secret between the soul and the Lord. On the other hand, I feel that if the Lord richly blesses us we ought to acknowledge it to His glory, so that the Lord’s people may be encouraged and blessed thereby. Our Lord says, “What I tell you in darkness, that speak ye in light: and what ye hear in the ear, that preach ye upon the house tops” (Matthew 10:27). I feel therefore, that I ought to declare how wonderfully gracious the Lord was to me in manifesting himself to my heart in 1918, nearly two years after my step of faith for entire sanctification in 1916. I was still in France on light duty behind the lines, but away from all meetings and with little Christian fellowship. At this time the Spirit of God was working in me a deep love and longing for a further revelation of the person of Christ. He was preparing me for a blessed fulfillment of the Lord’s promise in John 14:21, where He said, “He that loveth me shall be loved of my Father, and I| will love him, and will manifest myself to him.” That is what I longed for — a fresh manifestation of Christ in my heart. About two o’clock one morning I awoke with a strong impression on my mind. The impression was to the effect that on the next three consecutive nights I was to awake at midnight, go outside into a wood near by, and wait before the Lord in prayer, and that after wards the Lord would manifest himself to me. I wondered at first whether this impression was merely the working of my own mind or whether it was the voice of the Spirit. It is dangerous

blindly to follow every impression which may come into the mind. Impressions may emanate from one's own mind or from the devil, as well as from the Holy Spirit. If an impression is of the Holy Spirit, He will give time to think and pray about it. It seemed to me a somewhat strange thing to do, to get up at midnight for three nights in succession and go into a wood and pray. But the Lord told Abraham to do a very strange thing when He bade him offer up Isaac in sacrifice. That act of obedience was to be seen only by the Lord himself. Was the Lord giving me a simple test of obedience, I wondered, by asking me to do an apparently unusual thing which He alone would see? I prayed about this impression and asked that I might not be misled by any foolish workings of my own mind or by the devil. The impression persisted. So the first night I awoke at midnight and crept quietly out of the hut unobserved, went out into a wood, waited, prayed, and then returned. I did the same the second night. The third night, however, as it was pouring with rain, I remained where I was for a little time in prayer. Nothing special happened on any of these occasions. When I awoke in the morning after the third night, I did not think very much about the matter. But just after breakfast I felt that gentle touch upon my spirit, that warmth and unction, which I recognized as of the Spirit. I gradually became conscious in a wonderful way of the Divine Presence, and such was the power that I felt compelled to get right away into a quiet place on my own. Here I lay prostrate on the ground for over half an hour in silent adoration. My whole being was hushed and awed in the consciousness of the presence of the Lord, and, in a way I cannot describe, I was made aware of His presence around me and within me and of my union with Him. Although I was quite aware that in my body I was on the earth, yet in my spirit I seemed to be lifted up into the holy atmosphere of heaven itself. After the time of silent adoration and worship I exclaimed again and again, with a full heart, "My Lord and my God! Holy, holy, holy!" Then the following scriptures were applied with sweet unction and power to my soul: "Both he that sanctifieth and they who are sanctified are all of one." "The blood of Jesus Christ his Son cleanseth us from all sin." "He that is joined to the Lord is one spirit." When I rose up a deep, sweet rest took possession of my heart and I was satisfied. I knew that the Lord himself had drawn near and manifested himself to me in accordance with John 14:21. I then read aloud on my knees Ephesians 1:3-14, with a blessed assurance, substituting the personal pronoun "I"

and “me” for “us” and “ye.” Hitherto I have said very little about this blessed manifestation of Christ, as I felt it was almost too sacred to talk about. But now I testify to this blessing and give Him all the glory. That blessed, adorable Lord who so graciously manifested himself to me and filled my heart with joy when I was feeling lonely in France in the Great War will assuredly manifest himself to every believer who desires above everything else the enjoyment of His presence and love. “He satisfieth the longing soul.” The next evening, while I was quietly walking, meditating on the things of God, I was powerfully impressed with a thought which I feel was the teaching of the Spirit of God direct to my heart through the Word. The thought was, I must now be content to leave to the Lord himself the manner and occasions of His manifestations of His presence. There is nothing higher for me in this life than to live by faith and walk patiently in love according to 1 Corinthians 13.

THE OUTFLOW OF THE SPIRIT

One of the greatest blessings the Lord gave me in the Great War was the joy of influencing others for I Christ, even in the midst of all the circumstances of active service in the army. The blessing of the baptism of the Spirit not only transformed and enriched my inner spiritual life, but it imparted a greater joy and power in my personal witness for the Lord. This is in accordance with our Lord's own words concerning the baptism of the Spirit, "Ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, etc." I relate a few instances of the encouragements the Lord gave me while I was still in France and after I had trusted Him for entire sanctification.

1. A SEAL TO SANCTIFYING FAITH

After trusting the Lord to sanctify me wholly, I was, on the same day, tested on a point of obedience to the voice of the Spirit. One of the first things I felt the Lord would have me do was to confess Him more openly in the convalescent hut in which I was staying, by openly kneeling down by my bedside in prayer before I retired to sleep. I obeyed the voice of the Spirit the very first night, and the Lord honored me for doing so. Through this quiet testimony, I was brought into conversation with a young soldier whose bed was quite close to mine. I prayed earnestly for his salvation and, although I spoke to him several times, it was without any visible result. Then one day I felt liberty in praying definitely that the Lord should bring him to a decision that very afternoon. I met him and we went into a quiet room together and had a talk. Praise the Lord, it was not long before he was on his knees with me in prayer and he accepted the Lord as his Savior! Afterwards he confessed to his comrades the step of faith he had taken. I was much encouraged by this answer of the Lord to definite prayer for this one soul. I regarded this soul as a further seal of the Lord to my faith for entire sanctification because it was through obeying the voice of the Spirit immediately after I had exercised sanctifying faith that I was brought into touch with this soul and was enabled to lead him to Christ.

After my spiritual crisis on October 23, 1916, I remained at the base camp for over two months and had the joy of dealing with souls individually, particularly in the meetings at the Salvation Army hut. Recently I came across a letter I wrote to my father about this time. There is a brief postscript. It says, “Glory! I have just led another dear fellow to the Lord!”

2. THE LION CHANGED INTO A LAMB

On one occasion I was sleeping in a marquee with soldiers belonging to various regiments. One night, just, after “lights out,” one of the soldiers, whom I found out afterwards was a big, burly corporal in one of the Guards regiments, commenced to blaspheme aloud. I made a protest. “Who the —— do you reckon you are? I’ll pitch you outside,” he roared. However, I said no more and he did not attempt to carry out his threat but quieted down. I prayed for his corporal, and soon afterwards the way opened for me to have a quiet talk alone with him. Instead of turning to “pitch me outside,” he was as calm as a lamb, apologized, and listened very respectfully while I talked to him about the Lord and salvation. Although I did not see him make an actual decision, yet I felt that he was much impressed and that the Lord was working in him. I learned, too, in this marquee how powerfully our lives may be speaking to others when we are quite unconscious of it. I had never spoken to the sergeant in charge of the marquee, but the day I left he came up to me and thanked me for the witness I had borne during my short stay there.

3. A MIDNIGHT CONVERSATION IN A WASHHOUSE

Once I was a corporal in charge of a guard at a reinforcement camp. I had a talk with one of the young men in my charge and found him a very responsive listener to the truth of the gospel. He told me he was quite willing to accept Christ as his Savior. He came off duty about midnight, and when I had posted the reliefs we went together into a washhouse near by and shut the door. It was a lovely night and the full moon was shining through into the washhouse. We knelt down together and prayed, and he there and then definitely accepted Christ. I heard from him afterwards

when he was up in the trenches telling me how he thanked God that he had taken that step of faith in Christ that night, the washhouse.

4. A CANADIAN AWAKENED AND RESTORED

It was my practice, when I had opportunity, to distribute gospel tracts and New Testaments. Once my battalion was stationed near a village behind the lines at which a Canadian regiment was billeted. One Sunday evening, I went out to this village and entered various estaminets and distributed gospel tracts to the Canadians as they were drinking, smoking, card-playing, etc. I went to one table and handed a booklet to a Canadian corporal. He accepted it and then he looked up to me and said, "Well, corporal, do you think it wrong to smoke?" I did not enter into an argument on that point, I but made some remark to the effect that the main object I had was first of all to win souls for Christ. He then rose from his seat and said, "Will you come outside with me?" We both walked out into the road. He seemed to be greatly moved. He told me that he had been interested in a little chapel when he was at home, but that since he had joined the army he had grown careless about spiritual things. "Do you know," he said, "when you walked into that estamiruet and handed me that booklet I was just about to play my first game of cards. When you spoke to me I remembered it was Sunday night, and all of a sudden it made me think of home and the little chapel I used to attend on Sunday evenings. Can we get somewhere and have prayer?" It was a dark, damp night and we could not find a suitable place where we could be alone. He was so keen to have prayer with me, however, that at last he said, "Let's get through this hedge and into the field." We got into the field and then he flung off his thick overcoat and laid it on the damp grass. "There, we can kneel on that," he ex claimed. So we both knelt together on the overcoat. How earnestly he prayed! He poured out his heart to God, confessing his backsliding, asked for forgiveness, and prayed for strength to live the Christian life in the army. I was simply melted and filled with joy as I knelt beside him on the overcoat in the middle of the field. How real was the presence of God! I was the only human being that heard this prayer; but as I looked up with a full heart to the cloudy sky, I knew that the Lord was looking on and that all the angels in heaven must have been rejoicing at the sight of this soul coming back to the Lord. When we had both finished

praying, he suddenly rose up, put his hand in his pocket, and pulled out a packet of cigarettes. He dropped them on to the ground and stamped them into the earth with his feet. "There, I've done with them," he exclaimed. I had never said a word to him in condemnation of smoking; but there, alone in that field, the presence of the Lord was so real that, without any suggestion whatever on my part, he got rid of the cigarettes. I have often wondered since whether the Lord could have used me to help this soul if I had been a smoker myself. I very much doubt it. I was able to meet the Canadian once or twice afterwards before we finally parted, and we used to get down in a ditch by the roadside and have prayer together.

5. THE POWER OF WITNESS TO A RISEN CHRIST

On another Sunday evening, while distributing gospel booklets in the estaminets, I entered into conversation with a soldier whose trouble seemed to be doubts. "Why does God allow this war?" and "Why are there so many religions?" were the kind of questions he asked. "I hardly know what to believe." I told him that I, too, had passed through the stage of darkness, that there were still many problems which I could not answer, but I was now absolutely certain of one great fact, which satisfied my heart, and that was Christ. "I am perfectly I sure of Christ, and that satisfies me," I said. "How are you sure of Christ?" he asked. "Because I know Him," I replied. "How do you know Him?" he further asked. "Well, my dear fellow," I exclaimed, "I spent a blessed half hour in His company early this morning. Know Him! I should think I do! The very Christ you read of in the Bible is the One I am absolutely certain has risen from the dead and is alive at the right hand of God. I am certain of it because I know the great change and joy which have come into my life through believing in Him. Oh, yes, praise God, I am certain of the person of Christ." That testimony went home. He said little more and I could see that he was impressed. What a joy it was to me to be able to testify to a definite, personal knowledge of a risen, ascended Lord Jesus! One of the results of the baptism of the Spirit was that "with great power gave the apostles witness of the resurrection of the Lord Jesus." Praise the Lord, when that same blessed Spirit of Pentecost fills our hearts today, He will impart spiritual power to enable us to give the same God-honoring witness to a

living, risen, victorious Christ at the right hand of God and also an indwelling Christ abiding within the heart!

6. WITNESSING IN A DUGOUT, ETC.

At various times while I was our active service in France, I had the joy of praying with individual soldiers in huts (both British army and Salvation Army kinds), in an open field in the dark, in a washhouse at midnight, behind a haystack, in a ditch by the roadside, and once in a dugout in the front-line trenches with a young comrade who was concerned about his soul. But I do not for one moment claim that all to whom I spoke to about I Christ were equally impressed. At times, of course, I got a certain amount of good-natured “chaffing.” As an instance of one who, outwardly at any rate, did not appear to be impressed with my testimony, I relate the following incident. A party of us were in reserve in a big dugout. One evening after finishing a “fatigue,” we gathered round a brazier fire. There was nothing much to do just then, and one of the men started questioning me about religion. “Well, Brockett, I can’t understand why you make so much about the Bible,” he said. “I believe in just following my conscience. Look here now, will you just read us out something from the Bible which appeals to you and which you think is very good?” “Oh, certainly,” I replied. That very day I had been greatly blessed by reading John 17, and so I pulled out my little pocket Bible and read the whole of John 17 to the men gathered round the brazier fire. “I think that is simply glorious,” I exclaimed when I had finished. “What a wonderful person that Christ must be who could speak such words as that!” “H’m, I don’t understand it. I don’t see much in it all myself,” said the one who had asked me to read out of the Bible. What an illustration of the truth: “But the natural man receiveth not the things of the Spirit of God: for they are foolishness unto him.” On another occasion I was in an old barn with a group, and an opportunity occurred for me to testify of the Lord. Then one of them exclaimed, “Why, look at this chap! He’s actually got faith.” The way he said it rather amused me. He sounded as if he had just discovered in myself a new and queer specimen of humanity. And yet I can understand his feeling like that. Paul said, “All men have not faith.” If, therefore, we really have true faith in the Lord Jesus Christ, we ought to value above everything else this priceless possession, the gift of God, even though

others without this precious faith may not understand us at all. Let us rejoice exceedingly if we are among those who “have obtained like precious faith through the righteousness of God and our Savior Jesus Christ” (2 Peter 1:1).

7. MY SANCTIFICATION ANNIVERSARY BLESSING AN AUSTRALIAN BLEST

In October, 1917, owing to illness, I was sent to base camp near Boulogne, where some Australians were stationed. October 23, 1917, the first anniversary of the day on which I had trusted the Lord for entire sanctification, drew near. The Lord had already given me one seal to my faith for sanctification by enabling me to win a soul to Him shortly afterwards. I wonder if the Lord will let me have another seal on the first anniversary of my sanctification day, I thought. Gradually the Holy Spirit gave me liberty to ask the Father that I might lead another Christian into the blessing of entire sanctification on the first anniversary of the day on which I entered in myself. So I prayed and waited on the Lord. A few days before October 23, 1917, the first anniversary day, I came into contact with a bright young Australian in a Salvation Army hut. I had happy fellowship with him, and to my delight I found that he was most responsive to the truth of entire sanctification. He felt his need and on October 23, 1917, on my anniversary day, and almost at the very same hour of the day, also in a quiet room in another Salvation Army hut, I knelt with this dear Australian Christian and he took the same step of faith that I had taken myself exactly a year previously. When I saw him the next day he was beaming with joy. “Yes, my heart feels pure now. Something has been taken away from it,” he testified. Needless to say I was filled again with joy at this further seal that the Lord gave me to my faith for entire sanctification. A few days afterwards I left this particular camp and so did not see my Australian friend again. It seemed as if the Lord had purposely guided my steps to this spot in order that I might get in touch with this Australian Christian in time to lead him into the blessing exactly on my sanctification anniversary day. After the war I came back to England and he returned to Australia, but the link of fellowship has been maintained by correspondence for nearly thirty years. He has six sons, and in a recent letter I have received from him, it is clear that he is still going on in the way of faith, rejoicing in the Lord.

THE FIRST WORLD WAR (FINAL EXPERIENCES)

BACK TO THE FIRING LINE

After passing through the spiritual crisis for sanctification on October 23, 1916, I had to remain at the base camp for several weeks and I experienced much spiritual blessing. I enjoyed happy fellowship with my “Holiness” brother and had the joy of helping from time to time in the meetings in the Salvation Army hut and dealing with enquirers when they came out to the front for salvation or sanctification. General Higgins, then Commissioner Higgins, came one Sunday and conducted the evening service and I had the joy of leading two souls to the Lord at the conclusion of the meeting. During those weeks I also visited the Soldiers’ Christian Association hut, and I well remember two Christian workers there who greatly encouraged me. The first was Mr. H. W. Verner, late Home Director of the Japan Evangelistic Band. I was introduced to him by the “Holiness” brother already referred to. Mr. Verner was behind the counter serving tea and buns, etc. He was one of the first to whom I testified of my newly found blessing. He listened very sympathetically and then he asked me a very pertinent question. “What effect has it had on your comrades?” he enquired. The other worker whom I also met behind the counter for chats was a Mrs. Mozley, another member of the J.E.B. It was from her that I first heard of the J.E.B. Convention at Swanwick. “I never should have been able to come out here and serve Lord will let me have another seal on the first anniversary of my sanctification day, I thought. Gradually the Holy Spirit gave me liberty to ask the Father that I might lead another Christian into the blessing of entire sanctification on the first anniversary of the day on which I entered in myself. So I prayed and waited on the Lord. A few days before October 23, 1917, the first anniversary day, I came into contact with a bright young Australian in a Salvation Army hut. I had happy fellowship with him, and to my delight I found that he was most responsive to the truth of entire sanctification. He felt his need and on October 23, 1917, on my anniversary day, and almost at the very same hour of the day, also in a quiet room in another Salvation Army hut, I

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only be filled with joy and peace, but should also “abound in hope through the power of the Holy Ghost,” that is, that I should keep on believing and hoping in the Lord no matter how dark and trying the circumstances. There were times in France when I felt utterly wearied, but there were two blessed promises which sustained my soul in the midst of all I passed through. They were: “God is faithful, who will not suffer you to be tempted above that ye are able,” and, “Be careful for nothing; but in every thing by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.” Whenever I was tempted or faint in soul, these promises came with wonderful reviving power. Early in 1917, after being rested in body and refreshed in soul, I rejoined my battalion at the front. During that year I was in action on the Messines Ridge and “went over the top,” fortunately under the protection of a very heavy creeping barrage from the British artillery. Later on I was with the battalion in the Ypres salient, and I was stationed once at Menin Road. On one occasion at Menin Road, I felt the rush of air as a shell passed by me and fell a few feet away. It dropped, however, without exploding; otherwise I doubt whether I should have survived to tell anything about it. Toward the end of the summer the whole of our brigade was engaged in intensive training in preparation for an important attack at Passchendaele. During this period of training, one or two other Christians and myself arranged some little informal prayer and Bible reading meetings in the camp. These meetings were held in a small wooden hut, and for about a week or two we had some of the most blessed gatherings we ever experienced with the battalion. We started the meetings with only three or four, but they gradually increased in numbers until the little hut was filled, with some sitting on the floor. The chaplains heard about the meetings and came and joined with us. One night some of the men asked me to give them an address on the second coming of the Lord and so the next evening I came prepared with a rough diagram of the lines of the teaching of the Second Advent Testimony and Preparation Movement and had a very attentive hearing. These meetings were the crowning spiritual blessing I had while I was with the battalion. Then one morning when the brigade were on parade in full marching order to proceed to another sector of the line, I suddenly fell ill and collapsed. The strain of the two-and-a-half years in France had at last told on me. I was taken

away by ambulance and never again saw the firing line but was given light duty in France until the Armistice in 1918.

PRESERVED THROUGH THE GREAT WAR

Through the mercy of God, I was preserved unhurt in body during the furnace of the Great War. When I came out to France, I was one of three Christians in our company and we were nicknamed the “holy trinity.” One of the three was reported missing. It was never known what really happened to him, but it was feared he was killed. The other was severely wounded. Through the mercy of God, I came through unhurt. But most wonderful of all was the deep spiritual blessing which I experienced during that terrible time. It seems simply wonderful to me to think that, during all the darkness and pressure of those terrible war years, the Lord should bring me into the light and experience of entire sanctification while serving in the army. Truly God gave me “the treasures of darkness, and hidden riches of secret places” (Isaiah 45:3). Praise the Lord, He will be the same blessed Resource to all who put their trust in Him, even in the midst of the darkest and most trying circumstances. During the Great War, I came into contact with many but have lost touch with them since. There is one link of Christian fellowship, however, forged in the furnace of the war, which has not been broken and that is my fellowship with my brother in Christ of the International Holiness Mission whom I met at Staples in 1916. As each Armistice Day comes round, we endeavor to meet each other or write, and compare notes as to our spiritual experiences. It was during the war, when I was home on furlough, that I had the privilege of meeting that man of God, the late Mr. David Thomas, the founder of the international Holiness Mission. On one occasion I spent the last night of my leave in his home before returning to France. It was a blessing to me to gather with him and his family in worship at the end of the day. I had to leave early the next morning in order to catch the boat train, but David Thomas was up early to see me off. As a parting gift, he handed me A Holiness Manual, by the late Dr. G. D. Watson, which was a great help to me. As David Thomas bade me “Godspeed” it was a great encouragement to me to feel that I had the benediction of this man of God as I faced the unknown future and once again returned to the scene of the war.

THE “GRAND DEPOSITUM” OF METHODISM

In closing my account of my spiritual experience during the Great War, I must acknowledge the great blessing I received through reading holiness literature. Next to the Bible, holiness literature and the truths concerning the second coming of the Lord were the greatest blessing to my soul out in France. I read with great interest Wesley’s Christian Perfection, Fletcher on Entire Sanctification and his Checks to Antinomianism, Dr. Daniel Steele’s Milestone Papers, Wesley’s Sermons, and any other writings that expounded entire sanctification by faith. The holiness writings of Dr. G. D. Watson, of America, were a special blessing to me. I owe a great deal to Dr. G. D. Watson’s works. As a result of my study of this literature in the light of my own experience, I discovered what Wesley meant by his reference to “the grand depositum of Methodism,” namely, that the Lord had raised up the Methodist people “to spread scriptural holiness throughout the land,” and to witness to the distinctive truth of entire sanctification by faith. I had been brought up among the Brethren and had never come into close contact with Methodism and I was ignorant, therefore, of the Methodist teaching on holiness. I did not fully appreciate, at the time of my spiritual crisis on October 23, 1916, the deep and wonderful way the Spirit of God was working with me. I can see now, however, that, though I was ignorant of the Wesleyan teaching, yet the Spirit of God was leading me into the heart experience of that distinctive blessing of entire sanctification by faith which was so much emphasized by the Wesleys and the early Methodists. I was not aware of this, however, until some time after I had taken the step of sanctifying faith. I then discovered that the old Methodist hymns on “full redemption,” which I had not known before, just expressed my heart experience; and it was a delight for me to find that the blessing which the Holy Spirit had made so real to me had been the theme of the preaching and the hymns of the Wesleys and of the writings of Fletcher, of Madeley, over 150 years before. I felt like a spiritual explorer entering into new and beautiful territory and discovering to my joyful surprise what a delightful company of holy men and women had entered this territory long before my arrival and with whom I could now enjoy blessed fellowship in this deeper experience of grace. Of course the truths concerning this fullness of blessing

were all the time in the Bible, but I needed the special infilling of the Spirit to make those truths a living, vital reality in my experience. The aspirations wrought in my heart by the Holy Spirit during the Great War are beautifully expressed by the following verses of Charles Wesley: —

Open my faith's interior eye,
Display the glory from above;
And sinful self shall sink and die,
Lost in astonishment and love.

Confound, o'erpower me, with Thy grace;
I would be by myself abhorred;
(All might, all majesty, all praise,
All glory be to Christ, my Lord!)

Now let me gain perfection's height,
Now let me into nothing fall,
Be less than nothing in my sight,
And feel that Christ is all in all.

FOREIGN MISSIONS

One of the immediate results of the baptism of the Spirit in 1916 was to stir me up to a deeper interest in foreign missions. Five weeks after that blessing I wrote Mr. David Thomas as follows: — “One result of the fullness of the Holy Spirit's indwelling Presence has been to intensify and deepen my love for souls. The Lord has now specially laid the burden of the unevangelized heathen on my heart by mean of Oriental Missionary Standard. I feel I must make a real offering to the Lord for this work and so I am sending you \$ — for the work of the Oriental Missionary Society.” Two days after sending his letter, I wrote in my pocket Bible: — “Decr. 3rd, 1916. O Lord, if Thou shouldst tarry until the conclusion of this war and wilt preserve me safely until the end, I promise I will offer myself to Thee for service in the foreign mission field, and by Thy grace will go if it be Thy will for me to do so.” It was not, however, the Lord's will for me to serve Him on the foreign mission field.

SOUL-SAVING SERVICE

At last the Great War was over. Oh, what a blessing! I had been four years and three months in the army, most of that time having been spent in France and Belgium. Only those who endured something of the burden of the strain and anxiety of those four terrible years can appreciate what a relief it was when the Armistice was signed in November, 1918. I had to wait four more months, however, before I was demobilized in March, 1919, and finally returned to England. Then I was free once again. The question I now had to face was: "Lord, what wouldst Thou have me to do?" I had a great desire to engage in some form of soul-saving service for the Lord and I was quite willing to go anywhere the Lord directed me, home or foreign fields. My way was soon made plain. My situation had been reserved for me, and the providential leadings of the Lord indicated that it was His will for me to resume my normal occupation in a London office. The Lord soon opened a door of service for me. I was invited by my Christian friend "Bible Reader" (see Chapter III), who had just taken charge of the work in a little Congregational mission hall in a West Kent village, to come and live in the neighborhood and help in the work. After much prayer and waiting on the Lord I accepted this invitation. In this way the Lord indicated the locality in which I should live and serve Him. My friend "Bible Reader" kindly sought out a comfortable home for me in the neighborhood. This was certainly a providential leading of the Lord; for I, being in the way, the Lord led me to the very spot where I found my future wife For in due course I married the daughter of the good Lady of the house where I stayed.

VILLAGE MISSION WORK

When I commenced in this little sphere of service for the Lord, He gave me this blessed promise, "Behold, I have set before thee an open door, and no man can shut it." That promise was given me in 1919. Praise the Lord, how wonderfully He has fulfilled that promise and kept the door of testimony and service open for me ever since, in spite of all sorts of difficulties, oppositions, and trials! After I had been helping in the work

for about eighteen months in this little mission hall, another sphere of service opened for me. I was invited by a Baptist church to take charge of the work at a mission hall in another village about two-and-a-half miles away from my home. I duly accepted this invitation and continued to serve the Lord in village mission work for nearly thirteen years. This mission hall was a very well-built little hall situated in a needy spot and accommodated about seventy or eight persons seated. I love these little mission halls, and practically all of my Christian service has been in these humble places. During the thirteen years at this particular mission hall I had the normal experience of Sunday-school work, visitation work, conducting gospel meetings, prayer meetings, and Bible study circles. Serving the Lord in this way helped to keep me fit physically, as it meant walking or cycling in all weathers two- and-a-half miles each way to the hall every time I visited the people or held meetings. The Lord blessed me in the work by giving me the wholehearted co- operation of my wife and faithful and loving Christian co-workers, with whom I enjoyed happy fellowship and we worked in harmony. Of course, no Christian worker could remain thirteen years in one little mission hall without having a variety of experiences! I had times of great joys and keen sorrows, encouragements and bitter disappointments; sometimes rejoicing in good numbers and times of blessing, at others plodding on week after week with just a faithful few; continuing in the midst of good report and evil report — but through it all, sustained by the Holy Ghost. I have ever been thankful that the Lord preserved my life throughout the Great War and permitted me to have the privilege of serving Him in this unostentatious manner in a little mission hall by ministering to a few humble village folk. I am glad to say that during the last four years that I was responsible for the work at this mission special evangelistic efforts were held each autumn and the Lord gave blessing on each occasion and souls were saved.

A HOLINESS AWAKENING

In 1932, after my thirteen years' service in village mission work, the Lord blessed me richly in my inner life by reviving in power the truths concerning entire sanctification and the fullness of the Spirit. The truths which had been made such a blessing to me sixteen years previously were now revived in a wonderful manner by the Spirit of God, and a fresh tide

of spiritual blessing flowed into my life. It was “a latter rain” in my spiritual experience. One of the most blessed ways of experiencing a revival of the power of truth is to stand quietly aside and watch the Holy Spirit working in the hearts of Christians in one’s own circle, bringing them into deeper spiritual blessing by applying the same truths of full salvation which have been made such a glorious reality in one’s own experience. This was the way he Lord worked in my own little Christian circle, and it brought a breath of revival into my heart. It was remarkable, too, that this special blessing took place in the autumn of 1932 and thus corresponded with the first great revival in my soul which took place in 1916, also in the autumn. In 1932 there seemed to be a specific movement of the Spirit in each of the months of September, October, and November.

1. THE SEPTEMBER, 1932, AWAKENING

The commencement of this movement of blessing in my soul was due, in the first instance, to the Lord stirring up and blessing my two Christian friends, “Bible Reader” and “Bible Teacher.” In the first part of September I stayed for a holiday at a seaside resort where my friend “Bible Teacher” resided. I had an interesting experience on this holiday. I had the joy of assisting in baptizing five believers in the open sea, one of them being my friend himself. It was a lovely Sunday afternoon as a little company of believers gathered on the seashore with an interested company of spectators looking on. I was deputed to assist the chief baptizer, who was an elderly brother. There was a good breeze blowing at the time, and when the elder brother and I stepped into the waves I had to hold him to prevent him from falling. Smilingly, he said, “Just see that I don’t fall over, brother.” My friend was the first to be baptized. He was very keen that all the believers should be thoroughly and scripturally immersed. “Dip them right under,” he exclaimed to me. So, in making sure that the believers were “dipped right under,” watching that my co-baptizer did not fall over, and maintaining my own balance, I had a few thrilling moments. However, the baptisms were carried through all in order and we concluded with a bright open-air service on the beach. On this holiday the thoughts of my friend and I were engrossed not only on the question of water baptism but also on the baptism of the Spirit. My friend, who had been a preacher for several years, was deeply stirred on this subject because an elderly friend

of his had received such a blessed experience of the filling of the Spirit and his spiritual life had been so enriched that he was convinced that there was a deep reality in the teaching and experience of a second work of grace. He felt that there was a specific fullness of blessing to be sought and entered into by believers. Several other believers belonging to this company of Christians were also exercised, and prayer meetings were held at 7:00 a.m. on Sundays to wait on the Lord for the fullness of the Spirit. My friend had known about the doctrine of the Spirit, but he now felt that this was utterly insufficient. "What we need to know," he said to me, "is the fulfillment in our lives of that wonderful prayer of Paul in Ephesians 3 21." I was delighted to see the way the Lord had worked to bring deeper blessing into my friend's spiritual experience. My own heart was stirred afresh, and we both had happy fellowship together in seeking to know more fully the meaning of the full blessing of Pentecost. The very first Sunday after my return from this holiday, I saw an awakening for holiness in another soul. I conducted a service on the Sunday evening at a village mission hall and spoke on holiness. At the close, a young Sunday-school teacher who seemed deeply exercised about the matter stayed behind to speak to me, and I had a blessed season of prayer with him. Soon after my return from holiday I met my other friend, "Bible Reader." He had just returned from a holiday at Newquay. It was remarkable, but he too had been specially blessed afresh by the truths of full salvation. "This is a book you will like to read," he said, handing me a book which had been given him by a member of the Pentecostal League of Prayer, whom he had met while on holiday. The book was entitled Sanctification, by Mr. Paget Wilkes, of the Japan Evangelistic Band. I read it and it stirred me up still further. It was the clearest message I had read for a long time on the theme of deliverance and cleansing from sin. This book seemed to reawaken and revive in my soul the joy which I had first felt sixteen years before through the truths of entire sanctification. My friend had also been greatly blessed by reading some of Brengle's books on holiness and he passed these on to me also. I also read for the first time most of the Swanwick addresses and other publications of the Japan Evangelistic Band. The Lord blessed these writings greatly to my soul and they brought a breath of revival into my heart.

2. OCTOBER, 1932, AWAKENING

In October, a week's special meetings were held at the village mission hall by Mr. T. B. Rees, the well-known evangelist, and the week before we had prayer meetings every evening. As I had been fired afresh by the truth, of entire sanctification, I specially emphasized this truth among the believers. The Lord set His seal to the testimony. In the atmosphere of a week's prayer meetings it was easy to emphasize holiness, and during this week I had the joy of seeing a definite movement of the Spirit among the Christians of the mission. I had previously given Sanctification, by Mr. Paget Wilkes, to one of the workers. This book was made a blessing to him, as it had been to me. In his case, the Lord used it to help him into the clear experience of sanctification by faith. During the week of prayer he testified somewhat as follows: "I knew about sanctification in my head but now praise the Lord, I've got the blessing in my heart. While I was reading that book, Sanctification, I began thinking about those words 'Justified by Blood' and 'Sanctified by Blood.' I thought to myself, I have taken the first by faith. Why not the second also? The Blood justifies and also sanctifies. So I believed in the Blood for sanctification and a great rest came into my heart. I know that something has gone from my heart and that Christ is now truly within." The next night another Christian testified and thanked the Lord for the blessing of sanctification. She had been led into liberty and joy by faith in the passages in Exodus 14: "The Egyptians whom ye have seen today, ye shall see them again no more for ever," and, "Israel saw the Egyptians dead upon the sea shore." I had lent another Christian The Baptism of the Spirit, by Dr. Asa Mahan. She testified that the reading of this book had deeply stirred her and she had been in much prayer about it. "I did not feel that I could rest until I had got this great blessing from God," she said. When she returned the book to me she said, "There, Mr. Brockett, you can have it now, as I feel that God has given me a great blessing in my soul." And while the Holy Spirit was at work among my dear fellow Christians, He was specially blessing me in my own soul also. It was just at this time that the Holy Spirit gave me such a fresh and blessed revelation of the power of the cleansing blood of Christ that I could not restrain tears of holy joy and I, too, felt impelled to testify to this blessing of the Spirit. (I give particulars of this blessing in the next chapter.) Oh, how wonderfully blessed are the revelations which the Holy

Spirit can make to believers when they are walking together in unity and not grieving Him! Oh, how utterly dry and barren spiritual truths are when He withdraws His illumination, unction, and holy fire from our hearts because of sin, unbelief, or any other cause which grieves the Holy Spirit, the only One who can lead us into the truth!

3. THE NOVEMBER, 1932, AWAKENING

The next month we had a return visit to the mission for a week's special meetings of an evangelist who had been used of God to the conversion of several souls during a fortnight's mission about a year before. He visited my home several times and, as my heart was all on fire with the blessing we had been experiencing, I had some long talks with him about entire sanctification by faith and gave him holiness literature. It was a delight to have fellowship with him. He was very open-minded and free from prejudice, very far removed from the type of Christian who insists that he "got it all at conversion" and opposes any teaching about a second work of grace. The Holy Spirit began to work with him also, and the truths of entire sanctification were applied with fresh and convincing power to his heart. A very clear indication that the Spirit of God had been at work was seen one evening during one of his addresses on sanctification. He was speaking to a company who had come to know him and hold him in affectionate regard, especially as he had been the means of the conversion of several present. Yet he was not ashamed to confess openly before all the people that God had spoken afresh to his soul that week. He testified that he had come to see, in a new light, the need of heart cleansing and the "crucifixion of the 'I,'" as he expressed it, and that he had, only that very week, a definite transaction with God on the matter. Here surely was true humility of heart and a triumph of God's grace. Thus, in this spontaneous testimony of our evangelist friend we could see a continuation of the work of the Spirit in our midst which had commenced the previous month. The Lord had set His seal of approval in an unmistakable manner to the testimony of the truth of entire sanctification which had already been such a blessing to others of our little company. I am glad to be able to say that the deepening of spiritual blessing in my evangelist friend's spiritual life was not a transient affair. Three years afterwards he wrote to me as follows: — "I have just returned from, where I have had a happy time

speaking on the power of the Blood, heart circumcision, etc. Several were blessed, praise the Lord.” Again, in another letter: — “God came in wonderfully. I stressed the power of the Blood...At the close of the meetings the whole assembly bore witness to the blessing received. Everywhere there is a hungering for a ministry that preaches power through faith in the Blood.” It will be seen that my story is not about crowded meetings and sweeping revival blessing. I rejoice to hear of such times of great blessing; but the Lord called me to serve Him for twelve years in an obscure little mission hall with quite a small company, and we must not despise “the day of small things.” In relating how the Lord graciously gave a breath of revival to a few souls, I trust that this account may encourage all who have to plod on patiently week after week in the Lord’s service with perhaps only a small company. Praise the Lord, the Spirit of Pentecost is still present in the Church, ready to sanctify wholly all believers, whether at crowded conventions, or the ones and twos at a humble little village mission hall.

CONTACT WITH HOLINESS MOVEMENTS

This revival of blessing in my own soul which commenced in the autumn of 1932 was maintained by the Spirit, and the way the Lord worked was to bring me by providential leadings into contact with Christians connected with holiness movements. For twelve or thirteen years I had been fully occupied with Christian service in the villages in my immediate neighborhood. But from 1932 onwards I was brought afresh into touch with Christians who emphasize the distinctive blessing of entire sanctification by faith. About three years before, there had been a “breath of revival” on holiness lines in another village about three miles away, and a little company of Christians connected with the International Holiness Mission had launched out and commenced a gospel testimony in a disused army hut. I attended some of the week-night meetings, and my faith was greatly strengthened and refreshed through fellowship with the Christians there who testified to the enjoyment of the fullness of blessing. At Easter I attended the Holiness Convention of the International Holiness Mission at Battersea. I was greatly helped by the ministry of Dr. H. E. Jessop, then on a visit from America, and it was a spiritual tonic to me to see the

stalwarts whom I had met fifteen years before still standing firm for holiness and rejoicing in the experience of full salvation. In the summer of 1934 my wife, son, and I went to Newquay for our holiday and the Lord brought us into contact with some warmhearted, “out and out” Christians connected with the Pentecostal League of Prayer, including the genial general secretary and his wife. What a blessing is a holiday when God is honored in it! Through fellowship with League members on that holiday, I returned wonderfully refreshed and strengthened in spirit, soul, and body. I have kept in touch with the League ever since and it has been a great help to me I spiritually, especially the writings of the late Mr. Reader Harris, K.C., and Mr. Oswald Chambers. Thus from 1932 onward the Lord specially blessed my soul by bringing me into happy fellowship with Christians who had a clear experience of the blessing of sanctification by faith, and my spiritual life was greatly enriched thereby.

HOLINESS AND THE BLOOD OF CHRIST

I will now explain what I meant on [an earlier] page when I referred to the blessing of the fresh revelation of the power of the blood of Christ. Christians like Frances Ridley Havergal, Thomas Cook, Brengle, and many others have been led into the secret of fullness of blessing through faith in I John 1: 7. In my case, however, it was not so. I entered in by faith on a different line of truth, namely, faith in the sanctifying work of the Spirit of God on the basis of the crucifixion of the “old man” according to Romans 6:6. We do not always see immediately the underlying unity between different but related truths of divine revelation. As regards the truth of the blood of Christ, however, I was hindered by the theory that the “cleansing from sin” in I John 1:7 related only to my “standing” before God as completely justified in His sight and not to any actual inner cleansing of the heart. According to this theory, the blood of Christ was not applied to the sin in the heart of the believer. This theory prevented me from seeing the glory of the fullness and depth hidden in that precious phrase, “the blood of Jesus Christ his Son cleanseth us from all sin.” I am not the only one who has been hindered in spiritual experience by this erroneous, limited interpretation of I John 1:7. In his book, *The Dynamic of Faith*, Mr. Paget Wilkes relates the case of an earnest missionary who had a singular prejudice against the truth of “holiness by faith in Jesus.” Wholehearted though she was, yet she had limited the atoning sacrifice to the pardon of her sins. For her there was no such thing as any moral cleansing in the blood of Christ. Cleansing was only a judicial thing, a taking away of the guilt of transgression. Mr. Wilkes states that though she was outwardly blameless in character and devoted in service, she came under the deepest conviction for inward holiness and exclaimed with brokenness of spirit, “Oh, my awful unbelief! I have limited the power of the precious Blood.” Mr. Wilkes concludes, “Not many days later there came a blessed entrance into that which hitherto she had held of no account.” I, too, became very exercised on this question, “Is it scriptural to say that the blood of Christ cleanses the heart of the believer from sin?” On this point I was greatly helped by a message entitled “The Power of the Precious Blood” delivered at the Keswick Convention by the late Dr.

Charles Inwood. "The Blood," he said, "is the symbol of the life of the Lord Jesus laid down to atone for sin; it is also the symbol of that life taken up again for our sanctification. All the atoning merit is in the life laid down; all the cleansing power is in the life taken up again." I prayed earnestly for further light on this matter, and one morning about two o'clock I awoke with the following words powerfully impressed on my mind: "There are three that bear witness in earth, the spirit, and the water, and the blood: and these three agree in one." (I John 5: 8.) In a flash, light came to me and I experienced that peculiar unction and blessedness which I felt was of the Spirit. I saw that I could not dissociate the Blood from the work of the Spirit and the water, which I took to mean the Word of God, as all three agreed in one. The blood of Christ purified the heart because the Spirit of God applied the Blood through faith in the truth contained in the Word. That is how that verse spoke to my heart. On the same day, while I was out for a walk, the Spirit of God applied I John 1: 7 to my heart in great power. He gave me such a sweet, blessed assurance that the precious blood of Christ was applied to my heart in all its wonderful cleansing power that tears of joy came into my eyes. Soon after this blessed experience, I purchased Dr. Andrew Murray's books, *The Power of the Blood of Jesus* and *The Blood of the Cross*. He shows that the blood of Christ must not be regarded as something that was shed and finished with, as it were, at the Cross. The blood of Christ, as a divine reality, has entered heaven itself, is sprinkled on the eternal throne, and there abides and all the time exercises its mighty power both upward toward God and downward and inward towards the believer. These books greatly strengthened my faith and further confirmed and interpreted all that the Spirit of God had already applied directly to my soul with power. It has been the unfolding by the Spirit of God of something of the depths of meaning in 1 John 1:7, concerning the blood of Christ, that has further confirmed and established me in the blessing of entire sanctification by faith. I believe that the cleansing by the blood of Christ is (1) complete, (2) conditional, and (3) continuous.

THE POWER OF THE BLOOD OF CHRIST

1. Complete Cleansing. I believe that, however deep sin has penetrated in the human heart, the blood of Christ can go deeper and cleanse that heart. The Son of God was manifested to destroy the works of the devil. Sin is the devil's work. Cleansing from sin is God's work. I believe that this blessed cleansing of the heart can be known here and now, in this life, because hearts are purified by faith (Acts 15: 8, 9) and not by death or works or anything else. The mere death of the physical body cannot touch the sin of the heart. And when God cleanses the heart, the Spirit of God will enter in all His fullness to abide and keep the springs of our being clean and filled with the love of God. God alone knows what sin really is, and when He cleanses the heart He deals with sin as He knows it, not according to our very limited knowledge of what sin is. His work of cleansing and filling the heart with the Spirit is a supernatural work and cannot be fathomed by our own powers of introspection.

2. Conditional Cleansing. When the Lord healed the impotent man in John 5, He said to him, "Behold, thou art made whole." The Lord had done a complete work of healing in the man. But the Lord added, "Sin no more, lest a worse thing come unto thee." Thus the maintenance of the blessing of the healing was conditional upon his keeping from sin or, in other words, "walking in the light." Similarly, the maintenance of the full blessing of the cleansing from sin is conditional upon our "walking in the light." It is "if we walk in the light," the Blood cleanseth, etc.

3. Continuous Cleansing. "The blood cleanseth," present or continuous tense. In this verse, 1 John 1:7, the thought of cleansing is not limited to a "once and for all" act of cleansing at the moment of conversion. It is not a single act of cleansing. That thought would have been expressed by the aorist tense. Here it speaks of a continuous cleansing. Thus the blood of Christ is like a fountain under which the believer is kept as he abides by faith under its cleansing flow. It is like a living, refreshing stream; and as the believer walks in the light, so he walks in the cleansing stream by faith, his heart is kept pure and freed from sin, he enjoys blessed heart fellowship with the Father and the Son, and thus has a foretaste of the bliss of heaven. I confess I have been slow to appropriate by faith in all its glorious depth and fullness the truth that "the blood of Jesus Christ his Son cleanseth us from all sin." The false

teaching which denies that the blood of Christ effects any actual, inward, moral cleansing of the heart has had a harmful influence upon my spiritual life. I am glad, however, that the Lord has now delivered me from that error. My great desire now is that the Lord will graciously grant me continually an unwavering faith in the mighty, cleansing power of the blood of Christ. Oh, for a triumphant faith that confidently believes and testifies in the face of an indifferent world, a defiant but defeated devil, and a half-believing Church, that there is all-sufficient divine “dynamite,” power, in the Cross to destroy the “body of sin” (Romans 6:6) and infinite efficacy in the precious blood of Christ to cleanse the believer from all unrighteousness (1 John 1: 9). This is the all-conquering faith which will make real in the believer’s life the victory of Revelation 12:11. “And they overcame him [Satan] by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death.”

TRUE HOLINESS. WHAT I BELIEVE

At this point I think it will be appropriate for me to reinforce the truth in the previous chapter by giving further scriptural grounds for believing that the redemptive work of Christ provides for an uttermost deliverance from indwelling sin. Scripture makes it perfectly clear that we are called to be holy in all manner of living (1 Peter 1:15). Holiness means, therefore, that our outward lives must be right in God's sight in all our activities and relationships. We need continually, therefore, the wisdom and strength which come through the daily growing in the knowledge of God's will as revealed in His Word by the guidance of the Holy Spirit. In this sense, holiness is a process. But Scripture also teaches that "outward" holiness must be the outcome of "inward" holiness. The deep, hidden springs and motives of our lives must also be right in His sight. Our Lord taught the vital importance of this truth when He said, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also" (Matthew 23:26). In order, therefore, that our outward lives may be holy we need to have a clear understanding of the meaning of true, inward holiness. Frances Ridley Havergal wrote the following beautiful words: —

God's own holiness within thee,
His own beauty on thy brow,
This shall be thy pilgrim brightness,
This thy blessed portion NOW.

Who can estimate the value of the riches of holiness expressed in those few lines? God's own holiness within us NOW! Is that scriptural? I answer, "Yes, undoubtedly." God's word to His children is, "As he which hath called you is holy, so be ye holy in all manner of conversation" (1 Peter 1:15). How holy can God make us in this life? That is a vital question for every Christian. Let us see what God's Word says about it.

"POSITIONAL" HOLINESS

First of all, I fully appreciate what is taught by those who emphasize the "positional aspect" of sanctification, namely, the perfection of the

believer's "standing" in grace before God, because he is "in Christ" and "accepted in the beloved." I own, indeed, that I could not for one moment stand in the favor of an infinitely holy God on the ground of any merit that is of myself, and that in the sight of infinite holiness I am accepted because of what the Lord Jesus Christ has done for me on the Cross and because of what He is on my behalf before God. "Every moment I need the merit of His death." But this "positional sanctification" or 'perfection of standing in grace' is, however, only one aspect of the truth. There is another aspect of truth equally vital. God not only looks at Christ and sees us "in Him," but He does also look at us as we really are. He does take account of our every thought, word, and deed. God looks at the heart and 'Call things are naked and opened unto the eyes of him with whom we have to do.' Moreover, whatever may be urged regarding "positional sanctification" cannot nullify the plain declaration of Scripture that "we must all appear before the judgment seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." This verse applies to all Christians. Throughout all eternity we shall be either gainers or losers according to what we have done "in the body" while we have been on the earth. Thus, every thought that we cherish, every word that we utter, and every deed that we do while we are "in the body" are making an indelible impress upon our characters for eternity. How vitally important, therefore, it is to be as holy as God can make us while we are "in the body," not only for our own sake but, first of all, for the glory of God!

HEART HOLINESS AND PERFECT LOVE

The question now arises, If there is a "perfection of standing in grace" for the believer, is there also any inherent perfection for the believer while he is "in the body"? I believe there is. It is blessed to know what Christ has done for us, but it is equally blessed to know what He can do in us. I believe Scripture teaches a "perfection of condition" while we are "in the body" as well as a "perfection of standing in Christ." This perfection is not, however, Adamic, sinless, or resurrection perfection. Neither is it bodily or mental perfection, because while we are "in the body" we shall always be liable to infirmities, mistakes, etc., on account of our fallen condition. For salvation from all these effects of the fall we await the

redemption of the body. Briefly, this perfection is “heart-love” perfection or “perfect love.” It is the love of God shed abroad in the heart by the Holy Spirit and dominating the life of the believer who is fully yielded to God (Romans 5: 5 and I John 4:12 and 18). This love is perfect in kind but capable of infinite increase. The “heart,” scripturally speaking, is the very center and mainspring of the being. It is in the heart that sin has wrought its terrible havoc, causing unbelief of God and enmity to Him; it is here that man with all his achievements in science, philosophy, and government is so utterly powerless; but it is in the heart that the mighty salvation of God from sin can be experienced while we are “in the body.” This full salvation involves a twofold work of divine cleansing and filling, which is what I mean by inward holiness or entire sanctification by faith. From God’s standpoint there is no reason why this fullness of blessing should not be realized at the new birth, but in practice this is not the case. We need first to be born of the Spirit in order to realize our need of this deeper cleansing and filling, and we need the Spirit to enable us to exercise the further faith necessary to appropriate the fuller blessing. Hence the entrance into this fullness of blessing is correctly regarded as a definite second work of grace in the Christian. I have tried to show the way into the blessing in the last chapter. I now explain what I believe is involved in the cleansing and filling of the believer in this second work of divine grace.

THE DIVINE SIDE OF HOLINESS

1. A Cleansing. Some of the phrases used by the Holy Spirit to define this blessed work of cleansing are: the circumcision of the heart (Deuteronomy 30: 6 and Colossians 2:11); the creation of a clean heart (Psalms 60:10); the taking away of iniquity and the purging of sin (Isaiah 6:7); the taking away of the stony heart (Ezekiel 36: 26); the destruction of the body of sin (Romans 6: 6); the making free from sin (Romans 6: 22); the cleansing from all unrighteousness (1 John 1:9) and the purifying of the heart (Acts 15:9). What a glorious deliverance from sin is expressed by these wonderful phrases of the Holy Ghost! Surely this deliverance is something much more deep and drastic than the mere repression of sin in the heart, which is not entire sanctification. Do not let us be scared away from the blessed truth contained in these phrases by the cry of “sinless perfection,” and “There is no perfection in the flesh.” The above scriptural phrases

surely mean nothing less than this, that, as far as “the heart” is concerned, God has provided for us a perfect and full deliverance from indwelling sin through the Cross, even while we are “in the body.” Any teaching concerning holiness, in order fully to honor the work of the cross of Christ and the power of His precious blood, must measure up to the full deliverance from sin expressed by the above “words which the Holy Ghost teacheth.”

2. A Filling. Having provided a perfect cleansing for the heart, the question arises, What has God promised to do in the heart He has cleansed? Just think for a moment of a few wonderful promises. The Father will come and make His abode in the heart of the one who loves Christ and keeps His words (John 14:23). Christ also promises to come and make His abode in the heart of the one who loves Him (John 14:18 and 23). And the Spirit, too, when He takes full possession, fills the heart (Acts 2:4). Thus, the salvation we can experience in our hearts, while we are still “in the body,” is nothing less than this: The heart once polluted by sin, but now cleansed by His mighty power, becomes the dwelling place of the Father, Son, and Holy Ghost. Who can fathom such a profound mystery? Who can define the limit to what God can or will do in the hearts of those of His children who trust Him. for full salvation? There is no defined limit on God’s side to what He may do. The only limitation is our capacity to receive God’s blessing. If, according to Paul’s prayer and doxology in Ephesians 3:14-21, Christ may dwell in the heart through faith, if we may be filled unto all the fullness of God and God is able to do exceedingly abundantly above all that we ask or think according to the power that worketh in us, then God has provided a full and perfect salvation for us in our hearts here and now. If there is not such a perfection, then it was futile for Epaphras to pray fervently for the Colossians that they might “stand perfect and complete in all the will of God.” Let us cast aside that insidious unbelief that would limit “the Holy One of Israel.” Let us believe what God says, give glory to His name, and rejoice evermore! And as there is no limit to the spiritual blessedness we may enjoy, let us not be content with any past experiences, however blessed, but let us press on to know more and more of the love of Christ and increase and abound in love one toward another.

THE HUMAN SIDE OF HOLINESS

Our Responsibility. But there is another side to this question of holiness and that is human responsibility. I The full heart salvation outlined above is a blessing of faith. It is not a fixed state of sinless perfection. There is no state of grace in this life from which we may not fall, and as long as we are “in the body” that warning will always apply, “Let him that thinketh he standeth take heed lest he fall.” Every moment we need the flow into our hearts of the resurrection life of the ascended Lord Jesus, just as the branch continually needs the flow of sap from the vine. Without Christ we can do nothing. If there were, for one moment, a withdrawal of the indwelling power of Christ we should at once fall again into bondage to sin. Nothing less than the continual abiding presence of an invincible, indwelling Christ can meet our need. It is only by the intercession of an all-prevailing High Priest on the throne, and the mighty power of an indwelling Christ in the heart, that self can be denied, the world and Satan overcome, and the life of continuous victory become an actual fact. But we have a responsibility. We are called to “abide” or “continue” in Christ and this is done by faith and obedience. The blessing of entire sanctification is, therefore, a condition that is maintained by faith and obedience and is not an unconditional state of sinless perfection. In the life of holiness it is very important to remember the following vital and practical considerations: —

The Body. We can enjoy a perfect “heart” salvation from sin, even while we are “in the body.” But the body, marvelous though it is, is still unredeemed and in a fallen, corruptible condition. Its senses and appetites, though not sinful in themselves, may become the occasion for temptation and the avenues along which sin may again defile the heart. It is through the body and the mind that we are in contact with a world all around us full of sin and hostile to holiness. If, therefore, the full blessing of heart holiness is to be maintained, the body must be “kept under” and “brought into subjection.” This solemn warning of Paul in Romans 8 applies to fully sanctified believers. “If ye live after the flesh, ye shall die: but if ye through the Spirit do mortify the deeds of the body, ye shall live.” It is only as we “was in the Spirit” that we “not fulfill the lust of the flesh.” Alas, how many there are in whose hearts the fire of the Holy Ghost once burned brightly but has now died right down because of the failure to

“keep under the body” One of the greatest preservatives of “heart holiness” is a godly, reverential fear which dreads the thought of the slightest cloud coming between the Lord and the soul and ever causes the believer to watch and pray lest he enter into temptation. The Mind. Likewise the thoughts of the mind must be watched and kept under. We must ever stand like a sentinel on guard over the thoughts that come into our minds. Some thoughts we can welcome, but to other we must cry a stern, “Halt. You must not pass,” and refuse them, lest they defile the heart. We cannot avoid thoughts of evil coming into our minds but we can refuse to cherish them. We thus bring into captivity every thought to the obedience of Christ. It is through the mind that the hosts of evil spirits inject their thoughts of unbelief, etc. We shall never, therefore, be freed from temptation while we are “in the body.” Hence, too, the need of meeting all these assaults with the shield of faith. The life of holiness involves the “fight of faith.” The deeper the blessing we have received from God, the greater the need for watchfulness, prayerfulness, meditation on God’s Word, and letting the heart of love show itself in the outward life of love, lest we should lose those things which we have wrought and lose our full reward (2 John 8).

HOLINESS AND BEARING THE CROSS

James says: "My brethren, count it all joy when ye fall into divers temptations." And Wesley says, in *Christian Perfection*: "The best helps to growth in grace are the ill usage, the affronts and the losses which befall us. One of the greatest evidences of God's love to those that love Him is to send them afflictions with grace to bear them." If we hunger and thirst for God's best, we cannot escape "bearing the cross." That is the price which has to be paid for Pentecostal blessing. The daily bearing of our cross means the daily yielding up of our own wills to the will of our Heavenly Father, and this involves the patient endurance of any painful experience which we may have to suffer as a result of our obedience to His will. This is the way the Master trod. We are to "follow his steps." Of course we do not all have just the same experience in "bearing the cross." Each Christian is called to bear his own particular cross, which varies according to the age, place, and circumstances in which our Heavenly Father has called him to live. Very frequently it is the confession of Christ which involves experiences which may be unpleasant and painful to us naturally, but they form part of our "bearing the cross." To confess Christ or some special blessing of God which has come to us but is not understood or is even disbelieved in, by the circle to which we belong, often brings misunderstanding, reproach, and opposition. We may avoid this by keeping silent, but, oh, at what a loss to ourselves and our growth in grace! But the acceptance of the cross in the power of the Spirit is the way to abundance of life. In my case, I found that testimony to the truth and my experience of entire sanctification by faith called forth opposition on the part of certain Christians. I do not overlook the fact that there may have been faults on my part. As to that the Lord alone must be the Judge. But a simple explanation of the trouble is this: The Lord had blessed me along the lines of certain truths of holiness; the Christians who opposed me did not, for various reasons, accept those truths; hence the opposition. Any account of my experiences in relation to the truth of entire sanctification by faith which omitted this aspect of the matter would be seriously incomplete. In stating a few instances in this chapter, however, I am not writing in a complaining or condemning spirit, but in order to encourage

those believers who may be called upon to face similar opposition, to stand fast in the faith and to warn others who do not yet realize the full truth, so that they may pause before they oppose that which is of God. There have been two distinct periods in which I have experienced in a special manner the showers of the Spirit's blessing. The first period was from 1916 to 1918, when I experienced the first shower, after entering the blessing of sanctification by faith. The second period of the Spirit's shower of blessing commenced about fourteen years later, about 1932. My experience, particularly since 1931, has been that, as the Lord has enriched my soul inwardly, so various trials have come upon me outwardly. Whenever I experienced a rich inward spiritual blessing, it was not long before a trial or affliction followed. Every inch of spiritual advancement seems to have been contested by the powers of darkness. I have related the great influx of spiritual blessing which came to my soul after I had taken the steps of faith for entire sanctification in 1916. It must not be thought, however, that my spiritual life after that was all easy, plain sailing. It was the very opposite. My faith was very soon tested, and I have had to fight the fight of faith ever since. I soon found that in testifying to this blessing of God was brought into reproach and provoked opposition. It was somewhat surprising to me to find the prejudice which exists in some Christians against any teaching or testimony to a second definite work of grace after conversion. This prejudice seems to warp the judgment and cause a loss of sense of proportion. The gift of God in the cleansing and filling of the Spirit was so real to me that I felt bound to testify of the blessing I had received, and so I wrote to various Christians in England in 1916 and told them how God had blessed me. Instead, however, of rejoicing in the grace of God granted to me while I was in France, facing the awful realities of the Great War, I am sorry to say that some of these Christians quite misunderstood me. They refused to accept my testimony; they told me I was eluded by the devil and leading others astray, and that I was narrow-minded and bigoted. How very unkind such criticisms can be! After I had been in France twenty-one months and had been sent to a base camp for a few weeks, the day came when I had to leave the camp and return to the trenches. It was just on that day however that I received from England a letter of harsh criticism for my testimony to entire sanctification. Christians who unfairly criticize their fellow believers little realize that they may be doing the devil's own work of

discouragement. On another occasion in France I met a group of Christians connected with the NonCombatant Corps. I was able to meet with them a few times for prayer and Bible study. At one meeting the leader of the group announced that the Lord's Supper would be observed the following Sunday. I was delighted to hear this and anticipated with pleasure being able to join with them in remembering the Lord in His death, as I had not been able to participate in the Lord's Supper for some time. After the meeting, however, the leader came up to me and said, "I am sorry, but we should not be happy in allowing you to join with us in the Lord's Supper on Sunday." "Why not?" I exclaimed. I wondered what offense I had committed or in what respect I was not fit to join with them in remembering the Lord in His death. The leader then explained. My offense was that I had distributed a few holiness journals among them, and he said, "We regard your holiness views as dishonoring to the Lord." And so for testifying to the truth of sanctification by faith as a definite gift and experience from God, I was cut off from joining in the Lord's Supper with these believers. I met with the same spirit of opposition after the war. I had an interesting experience at a village convention where I gave the closing message on Paul's prayer in Ephesians 3:14-21. I urged believers to seek to enter into the blessedness of that wonderful prayer of the apostle. There was present at the convention a Christian who had a strong aversion to any teaching that was on "second blessing" lines. He told me that he was determined to oppose "second blessing" teaching whenever he came across it. This brother was annoyed with me, and came up to me afterwards and severely criticized me. A few days afterwards, on a Sunday evening, at the conclusion of a gospel service which I was conducting, an old Christian came up to me with a smiling face and shook me warmly by the hand. He had been present at the convention. "Thank you, brother, for that message you gave at the convention," he said; "it did me good." A minute or two afterwards, an elderly Christian lady came up to me and likewise thanked me for my convention address. Thus I learned from this experience never to tone down or hide the truth for fear of offending somebody, particularly the truth of entire sanctification by faith. Some may oppose and be very annoyed; but if we stand fast and are not moved away from our hope and faith, God will honor His Word and make the truth a blessing to souls.

THE MARK OF PENIEL

After Jacob's wonderful experience of God's blessing at Peniel he "halted upon his thigh." For the rest of his life he bore in his body a mark which ever reminded him of that glorious experience at Peniel. I, too, have a "mark" in my body which will always remind me of my "Peniel" experience in 1916 in France. It is on a finger on my right hand. It is because this finger was badly poisoned in September, 1916, that I was sent away to Staples to the very place where God met me and sanctified me. The nail of my finger had to be cut right out and it has never grown properly since. The broken nail on this finger always reminds me, therefore, of the wonderful preserving mercy of God to me during the Great War, and, above all, that it was during that dark and terrible time that God gave me the greatest spiritual blessing of my life. And so, when I am accused of teaching error when I teach and testify to the specific blessing of holiness by faith, I just quietly look down at my finger and smile and then I look up to the Lord with adoring gratitude and worship. In 1932 the Lord wonderfully deepened and confirmed me still further in the light and truth which I first saw in 1916. But during this latter period of inward spiritual blessing, one trial after another came into my life. The key to my experience I find in Paul's second epistle to the Corinthians. His testimony can be written in two parallel columns. In one column would appear his rich inward spiritual blessings, and side by side, in the other column, his various trials and afflictions. In chapter 1, he says, "We were pressed out of measure, above strength, insomuch that we despaired even of life," but in chapter 2 he says, "Thanks be unto God, which always causeth us to triumph in Christ." What a mysterious but glorious paradox is the Christian life! During the three years 1932-34, while I was experiencing the showers of the Spirit's blessings in my inner life, the opposition of the evil one was manifested in a series of attacks upon me in the form of false accusations from various quarters. I seemed to be in the center of a cloud of misunderstanding. These attacks all came from within the circle of the professing church. Peter misunderstood the Lord's mission and actually rebuked the Lord when He revealed the truth of the Cross, but the Lord recognized that at the back of Peter's words I was the unseen enemy, Satan. We ought not to be ignorant of Satan's devices. He

is a false accuser; and if in the pathway of testimony to God's truth we have to suffer false accusations, even though they come from professing Christians, we may be sure that in the background are the unseen powers of darkness. I now relate briefly the two sides of my spiritual experience during the four years from 1931. In 1931 and 1932 in my village mission work, I saw several souls saved under the ministry of an evangelist. The evangelist himself was greatly blessed by the truth of entire sanctification, and a few Christians also saw the truth and were deeply stirred and blessed. But it was just while I was rejoicing to see this blessing of the Lord in the work that a series of false accusations was raised against me by professing Christians. And during this period my father-in-law lay very seriously ill at home for sixteen months and eventually died. At Easter, 1934, I had a very blessed spiritual uplift at the Holiness Convention, at Battersea, of the International Holiness Mission. But about a month afterwards, I was strongly attacked by certain Christians for teaching entire sanctification by faith. In the summer of that year I was again greatly blessed at Newquay on holiday, and returned home with a glowing heart to declare the truth of "full salvation." Three weeks after my return, however, I was accused by the leaders of a company of Christians of teaching "glaring error," and, as a result, certain "doors of service" for the Lord were closed against me.

AFFLICTIONS

In 1935, I passed through seasons of testing of a different nature. My wife's health was indifferent, and at the end of 1934 we had to close up our home and go away for a change for four months. We returned home in April, 1935, just after I had experienced another time of spiritual blessing at the Battersea Easter Holiness Convention. My wife was much improved in health, and we were looking forward to a resumption of our normal home life. Two days after our return home, being a Sunday, I had a preaching engagement to fulfill at a gospel hall in the evening. My wife, son, and I and my sister accordingly set out together to go to the gospel hall. We were a happy little company, and I was quietly meditating on my message as we walked along together. Then all of a sudden our outward peace was broken up, and we were plunged into consternation. We were

walking along a grass verge by a fence; but just as we reached some crossroads, a motorcycle collided with a car; the car swerved and came crashing into the fence by which we were walking. It avoided three of us by a few feet only; but I heard a painful cry, and when I looked around, I saw my wife lying on the ground with her left leg badly broken. The car had just caught her leg before she could get clear. None of the occupants of the car or motorcycle were seriously hurt. Only one suffered serious injury, and that was my wife. She was taken away by ambulance to hospital; and when my sister, son, and I returned home, we all knelt together and thanked the Lord for our preservation, and specially sought the Lord's mercy for my wife with her badly fractured leg. It was compound fracture with bad laceration. This sudden, low was a shock to us, but it was a great comfort to us to feel that when this totally unexpected event occurred we were definitely in the will of the Lord, in the Lord's service, and on the Lord's day. Grace was given to us to enable us patiently to wait on the Lord, that we might learn the lesson He had to teach us in this sudden affliction, believing all the time that Romans 8:28 was true. While we were passing through this period of affliction, the Book of Job was a great comfort, and all those Scriptures that speak of the trial of faith, and the chastening of the Lord, etc., were applied with healing power by the Holy Spirit. How cheered, too, we were, by the many letters and tokens of sympathy received from the Lord's own dear people! A few weeks after my wife's return from hospital, I myself fell ill for about six weeks with nervous exhaustion and gastritis, caused largely through the shock of her accident. I experienced great bodily weakness, and could do very little reading, writing, or even praying. It was just then, however, that I found what a rich blessing it was to prove by actual experience the truth of those precious words of the Lord which have brought comfort thousands of the Lord's suffering saints, "My grace is sufficient for thee, for my strength is made perfect in weakness." It was exceedingly precious, too, in those days of great weakness, to prove by faith the infinite value of the cleansing blood of the Lamb, and the presence of the Lord tabernacling over me, in accordance with II Corinthians 12. Thus, in those four years, I passed through a season of varied trials — clouds of misunderstanding from several directions, the shock of a sudden accident severely injuring my wife, and great bodily weakness. At times I felt in heaviness, but, praise the Lord, though these trials are painful to the

flesh at the time, yet the Lord's grace is sufficient to enable one even to glory in tribulation, knowing that all these painful experiences work for us a far more exceeding and eternal weight of glory, while we look not at the things seen, but at the things unseen, and trust the Lord to make the "all things" in our lives to work together for our eternal blessing. "Thou broughtest us into the net but thou broughtest us out into a wealthy place" (Psalms 66:11-12). Twelve years have passed since my account of the foregoing experiences appeared in the first edition of *The Riches of Holiness*. I am now able to look back upon those experiences in the light of the time that has elapsed. And as I look back I exclaim with a full heart, "Praise the Lord!" The lines quoted above from verses 11 and 12 of Psalms 66 express what I feel to be the spiritual meaning of my experiences. For a time I seemed to be caught in the "net" of trying circumstances, from which I was unable to extricate myself. But in the Lord's own time He brought me out into "a wealthy place." He brought me closer to himself, my faith became more deeply rooted in Him, and I saw more clearly and felt more deeply the reality of the truth of entire sanctification by faith. This is indeed a "wealthy place," yes, a place in which one can appreciate more and more the riches of holiness. As a result of this inward enrichment I was enabled to bear witness to the Lord in an entirely new way which I had never before contemplated and so, in due course, *The Riches of Holiness and Scriptural Freedom from Sin* were published. But I doubt very much whether they ever would have seen the light if I had not first passed through those experiences in "the net." How very true is the scripture, "Now no chastening for the present seemeth to be joyous, but grievous: nevertheless afterward it yieldeth the peaceable fruit of righteousness unto them which are exercised thereby"! (Hebrews 12:11.) Praise God for the "afterward"! If the reader is for the present in the "net" of some peculiar trial or affliction, take courage. Be patient and look to the Lord in faith that in His time He may bring you out "into a wealthy place," where the peaceable fruit of righteousness abounds to His glory and your eternal blessing.

THE SECOND WORLD WAR

Twelve years have passed since I wrote the first edition of *The Riches of Holiness*. Little did I think, though, when I wrote that book that I should live to pass through a second world war. It is my privilege and joy, however, to witness to the continuance of the Lord's grace and blessing throughout those dark, trying years of 1939 of 1945.

AMID THE BOMBS

During the second world war I worked during daytime in the Westminster Bridge district of London and in the evening returned to my home in West Kent, twenty miles south of London, in the area which came to be known popularly as "Bomb Alley" and was one of the most heavily bombed rural districts in the country. Both by day and by night I was in the target area for enemy attacks of all kinds, first the ordinary bombing, then the lying bomb (V1), and later the rocket (V2). In the morning as I went to my work in London I used to wonder what fresh scene of devastation I should behold as a result of the overnight bombing, and I shall never forget one particular morning when I looked out of my office window and saw the awful ruins of a well-known hospital on the opposite side of the road. And in the evening, at home, many were the occasions on which my wife and I, feeling very tired, would lie down to sleep resting on the "pillow" of Psalm 4: 8, "I will both lay me down in peace, and sleep: for thou, Lord, only makest me dwell in safety." I regularly performed fire-guard duties at various buildings in central London. I shall always remember the night of September 7, 1940, when the Germans made their great attack on the London docks. From a high tower of the building in which I was on duty, I looked around and saw in the distance the red, angry, glowing patches in the sky which denoted the terrible destruction beneath. On another occasion I was paired off for fire-guard patrol duty with an officer who was a stranger to me. It was a night of severe bombing, and one bomb crashed into the building not very far from where we were stationed. While talking together in the midst of the falling bombs, we discovered that we

were Christians. Needless to say, we joined together in prayer and realized in a wonderful way the presence and wonderful peace of the Lord. I also have special reason to remember another occasion, namely, December 29, 1940, when the great incendiary fire bomb attack on the city of London took place and Paternoster Row was reduced to rubble and millions of books were lost. It was then that the remaining copies of the first edition of *The Riches of Holiness* were destroyed by fire. It is not, however, of these things that I specially desire to write. They are mentioned only to indicate the general background of my life during the second world war. What I do desire is to bear witness to the wonderful way in which the Lord strengthened and encouraged me during that very trying period.

HIS PRESENCE IS SALVATION

There were times when I had to challenge myself like the Psalmist did when he said, “Why art thou cast down, O my soul? and why art thou disquieted within me?” How blessed at such times to hear the Spirit whisper, “Be still, and know that I am God”! And, as in the case of the Psalmist, the way to victory came by praising Him for “the help of his countenance,” or, as the margin renders these words, “His presence is salvation” (Psalms 42:5). These words often came with great power and blessing to my heart during the second world war. It was a joy to meditate upon the various aspects of “his presence” in relation to ourselves, as expressed by a few simple prepositions as “above,” “beneath,” “within,” and “with” — the prepositions of “his presence.”

THE PREPOSITIONS OF HIS PRESENCE

As “above,” we think of our Lord highly exalted above the heavens (1 Peter 3: 22) and, as our great High Priest, able to save unto the uttermost. As “beneath,” we remember that “underneath are the everlasting arms” (Deuteronomy 33:26), ever there to uphold us and deliver us from the downward drag of sin and lift our spirits up in the power of His resurrection life. His presence “within” in the fullness of the Spirit means a heart cleansed from sin and Christ dwelling within by faith. And then we

can think of His presence as “encompassing” us. His presence is our refuge and shield in the midst of all the storms and temptations in the world. It is His “encompassing” presence which imparts peace as a garrison to our hearts. Finally, His presence is “with” us in the sense of leading us on, so that we may move forward confidently in the “paths of righteousness.” As we meditate upon these various aspects of “His presence” we shall surely be fully persuaded that so long as we abide in the will of God, there is no possible condition in which we can be placed, either in peace or in war, in health or in illness, in prosperity or in adversity, now or in eternity, but what we shall be able to testify with holy, joyful confidence, “His presence is my salvation.” Praise God, this “salvation” includes deliverance from all the guilt and power of sin, over-anxiety, fearfulness, and everything else that would disturb our peace in the Lord! Yes, through all the painful experiences of the second world war it brought peace and joy continually to affirm, “His presence is my salvation.” All this is included in “the riches of holiness.” Although, as already stated, I lived continually in the target area for air attacks, I was still able to serve the Lord in my spare time by continuing in village mission work, often with wailing sirens and droning bombers overhead. And it was in the midst of all these war conditions that the Lord opened a door for a new form of service altogether. I have already related how in the first world war I was highly blessed in my soul on the line of the truth and experience of scriptural holiness. It was the same over twenty years later, in the second world war. Yes, there is a continual freshness and ever-increasing vitality in the truth of an all-sufficient and uttermost Savior from sin. The special blessing that I enjoyed during the second world war had to do with the publication of my book? Scriptural Freedom from Sin, and it is of this that I feel I should witness to the Lord’s goodness.

THE STORY OF “SCRIPTURAL FREEDOM FROM SIN”

Those who have read Scriptural Freedom from Sin know that it is described as “a defense of the precious truth of entire sanctification by faith and an examination of the doctrine of the two natures,” and that it examines Dr. Ironside’s book, Holiness: the False and the True. In Scriptural Freedom from Sin I have explained how the book came to be written, but I have never told the story about its publication. It is a story of the Lord’s working and blessing; and I feel constrained, therefore, to put it on record as a testimony to the Lord’s guidance and goodness, giving Him all the glory.

THE EVE OF THE SECOND WORLD WAR

The book was written during a period of great international tension and threat of war and was about half completed at the time of the Munich agreement in September, 1938. It was completed early in 1939, and I submitted the manuscript to two firms who published Christian literature. Both declined to undertake its publication. I was then faced with this question: Shall I let the matter drop or shall I go ahead and have the book printed entirely on my own responsibility and take the risk of being my own publisher? There were strong reasons for proceeding no further. Threatening war clouds were beginning to gather, and I had already undergone a short course of training in connection with London Civil Defense and my office duties. Why then risk publishing the book at such an unpropitious time, especially as it had already been rejected by two Christian publishing firms? And if war did break out, who would want to read such a book in the midst of the upheaval that war would cause? These were the considerations which weighed with me only about four months before the second world war broke out. But, on the other hand, there were leadings of the Spirit which encouraged me to go forward.

TWO MISSIONARIES BLESSED

Soon after I had completed the manuscript, I had a clear token of the Lord's blessing on it. I came into contact with an earnest Christian young man and his fiancée, both specially trained and waiting to go forth as missionaries, but whose way to the mission field seemed to be strangely blocked. Subsequent events made it clear that the Holy Spirit was dealing with them both on the vital matter of entire sanctification by faith, and when this question was settled it was wonderful how the Lord undertook for them and opened the way for them to the mission field in a way which neither they nor their friends had originally intended. But when I first met them, they had various questions and difficulties about the truth of entire sanctification. Both were, however, earnest seekers of the truth, and as they had read my first book, *The Riches of Holiness*, they took the trouble to come twice by car to visit me in my home specially to discuss their difficulties. *Scriptural Freedom from Sin* was at that time only in manuscript and they knew nothing about it, but I found that the writing of the book was a great help to me in dealing with their questions. Eventually I had the great joy and encouragement of a special visit from the young man to say that he now saw the truth, that he had definitely taken the step of faith for entire sanctification and had received from the Lord as a seal to his faith the promise of Zephaniah 3:15-17: "The Lord hath taken away thy judgments, he hath cast out thine enemy....the Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing." His fiancée also entered into the blessing, and then the Lord opened the way for them both to go out together as missionaries under the auspices of a holiness missionary society, and they have already rendered seven years' faithful service on the field. The fact that the Lord was pleased to use certain aspects of the truth set forth in *Scriptural Freedom from Sin* to be a help to these two dear missionaries, I took as a token of the Lord's blessing on the book, even while it was still only in manuscript. I also had another encouragement. After preaching one Sunday morning on the subject of holiness, I was very cheered in the evening when a Christian came up to me and specially thanked me for the morning message, and stated that the truth had been made clear to her and that she had also taken the step of faith for entire sanctification.

A CHALLENGE TO FAITH

These special tokens of blessing from the Lord came at a time when I was seriously considering the question, "Shall I or shall I not take the risk and print and publish Scriptural Freedom from Sin on my own responsibility?" It was clear to me that the truth contained in the book had been made a blessing to Christians seeking a clearer and deeper experience. Is not this an indication, I thought, that I should proceed with the book? Might not the same truth be made a blessing to other Christians as well? And so, after prayerful consideration, I took the first step of faith and, in spite of the risk which seemed involved in view of the gathering war clouds in the world, I gave the order for the book to be printed. The next important question I had to decide was, How many copies should I have printed? At first, I thought I had better not risk more than five hundred; subsequently I felt that perhaps I might as well order one thousand. Then a Voice within seemed to challenge me with, "Why not make it two thousand?" But I hesitated. "Supposing a great war broke out," I said, "and I got left with a lot of books on my hands which I could not sell?" But the Voice persisted. It challenged me with, "He that observeth the wind shall not sow" and, "Cast thy bread upon the waters: for thou shalt find it after many days." I faced a crisis of faith. At last I yielded to the Voice. "O Lord, there are very 'troubled waters' in the world just now," I said, "but at Thy bidding I will cast my little piece of bread [I meant, of course, my book] upon the troubled water." I accordingly instructed my printers to print two thousand copies of Scriptural Freedom from Sin. In less than eight weeks, England declared war on Germany and, in addition to the uncertainty regarding what would happen and how I might be affected personally, I was now faced with the problem of disposing of two thousand copies of the book. How many would want to buy a book on entire sanctification in the midst of the upheaval of a world war? And yet, by the grace of God, I was kept in perfect peace in Him. I felt I was in the will of God and could safely leave the consequences in His hands. How did the Lord work? It does not matter how weak and insignificant we may be in ourselves, yet if we are in the will of the Lord and wait patiently for Him, it is wonderful how He can overrule events in the world to work for

the good of those who trust in Him. And God's timing is always perfect. I experienced a striking illustration of this truth in connection with Scriptural Freedom from Sin and the outbreak of the war.

GOD S PERFECT "TIMING"

The first copies of the book were ready a fortnight before England declared war and half a dozen copies arrived just in time for Principal J. D. Drysdale, of the Emmanuel Bible College, Birkenhead, to take with him to America when he embarked on August 19, 1939. He had very kindly written a foreword to the book, and I cannot speak too highly of the great encouragement he so generously gave me by his wholehearted support of the book. Mr. Drysdale's visit to America just on the outbreak of the war was undoubtedly a vital link in the Lord's plan. His introduction of the book to American holiness leaders was the first step which eventually resulted in an American holiness publishing firm issuing a special edition for America. Twelve days after Mr. Drysdale sailed for America, my missionary friend and his fiancée succeeded, just in time before war was declared in securing berths on a boat sailing to Africa; and on August 31, 1939, they embarked to take up their missionary work in that country. As a result of their introduction the book secured circulation in Africa. Thus when the second war commenced, my little piece of "bread" had, in a very real sense, been "cast upon the waters," for it was on its way across the oceans to America and Africa Praise the Lord for His wonderful "timing"!

EXPECTATIONS EXCEEDED

What about the publication of the book in the British Isles? Here again, on looking back, the providential leading and timing of the Lord can be traced. I did not, of course, know beforehand just how the war would develop and could not foresee what is now so well known, that there would be a respite of several months before the commencement of the air attacks. This interval was precious and invaluable. I was kept very busy in my spare time dealing with orders for the books, and I am glad to be able to record that by the time of the crisis of Dunkirk in May, 1940, the whole

of the first edition of two thousand copies was exhausted. Then came the dark and terrible times of the Battle of Britain, the bombing of London and the surrounding neighborhood in which I lived and worked, with the threat of invasion ever present. Yet in spite of these distractions further copies of the book were printed and sold. In the following year, I received a further encouragement, for the first copies of the special American edition published by the Nazarene Publishing House, Kansas City, Missouri, arrived from America. And now I am glad to be able to say, through the Lord's grace, that the sales have far exceeded my first order of two thousand copies. And the Lord's blessing was evidenced not only by the circulation of the book, but also by the expressions of appreciation in letters which it was a great encouragement to receive, especially those which came during the war. Here is an extract from a letter received quite recently, nearly nine years after the book was first published:

The reading of the book has thrown such a flood of light on truths that have been obscured to me through association for over twenty years with believers of other theories, that I want others whom I know to be hungering and thirsting after righteousness to have the true light also. I feel greatly indebted to God for this book and pray that God will bless it greatly and widely.

In some quarters the truth of entire sanctification by faith is opposed or neglected, but a letter like the above should, I suggest cause all such to pause and think and ask whether, after all, there may not be some peculiar blessing of God attached to this precious truth which up to the present they have missed. With a view to stirring up believers to seek this blessing I append a few extracts from other letters I have received which testify to the fact that God does indeed specially bless this truth to seeking souls.

TESTIMONIES OF BLESSING

DONCASTER — "I am writing to tell you that it has pleased God to use your book, Scriptural Freedom from Sin. By His grace, a brother took this book from the mission where it was placed for that purpose and, having a heart hunger for holiness, after hearing a brother witness to a cleansed

heart through faith, he read it and saw the truth.... Today, he made a confession of the work of sanctification in his heart before witnesses. Hallelujah!”

LONDON — “I have read and reread and am now reading again your book and have been very much pleased by it.... There are hungry hearts here, my own included, but God has faithfully satisfied my soul in drought, praise Him forever! I thought it might encourage you to know of real blessing through your book.”

TORQUAY — “You may be interested to hear that my friend has recently entered into the blessing of entire sanctification by faith but was held up a year through the terrible controversy. But, praise God, she is now well on the right road and is already finding your book a veritable gold mine of spiritual wealth and information. She has been reading my copy while on holiday here.”

SHEFFIELD — “I want to say that your book has been a wonderful lesson to me and has made clear many points which I was previously in doubt about... I feel that many speakers on holiness are liable to do great harm if they stray from God’s Word. I think the reason I appreciate your book so much is because it is based on God’s Word.”

AMERICA — “I do not see how you could have done a better piece of work in answering Dr. Ironside’s position and I most heartily commend the excellent spirit in which you have handled the matter.”

SOUTH AFRICA — “I have read Scriptural Freedom from Sin twice and am going through it again. I have found it very helpful and have ordered fifty copies. Most of these I require for distribution among the Methodist local preachers of this district.”

NEW ZEALAND — “I am writing to say I thank God for your book and you for writing such a book on holiness. I think I have read it three times lately. It has done me good and confirmed my faith in God and those lovely promises in Romans 6; I John 1: 7-9; John 8: 32-36; and John 17: 17-19.”

EXTRACT FROM REVIEW — “I planned to read a chapter a night before retiring. I read the whole book in two evenings. It warmed my heart, stimulated my mind, enriched my spirit... You may not agree with the author, but if you read the book and compare scripture with scripture, it will make you ask whether you have a satisfactory answer concerning the hope that is in you, if and how it differs from his.”

In relating this story, my sole desire is to testify to the Lord’s goodness and to give Him all the glory. I trust that I have made it clear that if I had been left to my own devices it is most unlikely that I should have risked publishing the book at a time of such world uncertainty and threat of war as prevailed on the eve of the second world war. That it has ever seen the light of day is due to the leading of the blessed Holy Spirit. Finally, I hope that this account of the Lord’s workings demonstrates two things: firstly, that there are many Christians who are longing to understand more clearly and experience more deeply the truth of a complete salvation from sin and the fullness of an indwelling Savior, and who respond to clear scriptural teaching on I the subject; secondly, that God does graciously bless ministry that endeavors to magnify our Lord Jesus Christ as an uttermost Savior from sin. It is to bear witness to these facts that I have written this story of Scriptural Freedom from Sin.

THREE VIEWS OF PENTECOST

What is the distinctive and essential feature of Pentecost? What meaning has Pentecost for Christians today? I believe that the experience of holiness is inseparable from the experience of Pentecost. There can be no riches of holiness apart from the riches of the fullness of the Pentecostal Spirit. It is very important that Christians should be clear on this. There are differences of opinion, however, among Christians regarding Pentecost and holiness. These differences have become apparent to me as I have had the privilege from time to time of ministering the Word to Christians associated with three different movements, namely, the Brethren, the Holiness, and the Pentecostal movements. These differences of viewpoint are, after all, probably due to a special emphasis made by each movement on a particular aspect which each sees in the wonderful full-orbed truth of God. I have received spiritual blessing from these movements and I feel it will be profitable to consider the aspects of truth which each emphasizes.

1. THE BRETHREN MOVEMENT

The Brethren emphasize the dispensational and collective aspect of Pentecost. Their key words are “the Church” and “the body of Christ.” They stress that the coming of the Spirit at Pentecost marked a very important dispensational boundary in God’s dealings, that something entirely new was inaugurated when the Spirit came as the Spirit of the risen Christ and baptized believers into a collective whole, the one body and Church of Christ. By this Baptism of the Spirit all believers collectively constitute the Church of Christ and are joined to one another as the different members of a body and all are united to their one risen Head, the Lord Jesus in heaven. This coming of the Spirit is a once-for-all coming, and all believers by virtue of the new birth automatically are baptized by the Spirit into the one body of Christ. There is undoubtedly precious truth in this conception as far as it goes. I have found, however, in some quarters that where this view is overemphasized to the exclusion of other aspects of the truth, Pentecost is regarded as something purely

historical, so that, provided you are converted, there is nothing further for the individual believer to seek or enter into as far as Pentecost is concerned. Those who see only this limited view of Pentecost tend to oppose any ministry urging believers to enter into any further experience as “the full blessing of Pentecost.” They generally strongly object to anything in the nature of “second blessing” teaching. As an illustration of this attitude I quote a letter I received from the leaders of a company of Christians after ministering the Word among them.

You have given tracts or books on these lines [i.e., “Second Blessing”] to members of the assembly. One such book is *The Way to Pentecost*, by Samuel Chadwick, in which the writer states that “there are many who have believed of whom the words of Paul are still true,” the words referred to being “Have ye received the Holy Ghost since ye believed?” The writ says that what is needed is “the blessing of Pentecostal fullness,” the formula for obtaining such blessing being to “repent, ask, receive, obey.” He also says, “Suppose we try Petecost.” This is impossible. There is no need for Pentecost to be re-enacted, as the Holy Spirit has never departed; and if there were such need, we could not do it by repenting, asking, etc., as it was the Holy Spirit’s work. Pentecost, in fact, simply marked the commencement of the bestowal of the Comforter on believers nineteen hundred years ago; and if the way to Pentecost were sought, the movement would appear to be a backward one..... Your position is that any believer who has not experience “the blessing,” “entire sanctification,” or whatever else the supposed experience may be called, is in need of something to make his spiritual condition complete. With this we cannot agree. For every experience of spiritual nearness to the Lord and consciousness of His indwelling and guidance we rejoice greatly; but any idea of a second, third, or subsequent gift of the Holy Spirit must be rejected.

THE SPIRIT AND THE “SECOND BLESSING”

The above extract is interesting, as it shows that some Christians have a rather narrow view of the wonderful operations of the Holy Spirit. They seem to take it for granted that, provided one is born again and has the

Spirit, that is quite sufficient; there is nothing further to be expected or received from God which might be regarded as “a subsequent gift of the Spirit.” We need not, however, be stumbled by the thought of a “second or subsequent gift of the Spirit.” A believer may “have the Spirit” in the blessed work of God in regeneration and yet not be “filled with the Spirit.” Now the Acts of the Apostles clearly teaches, and the experience of thousands of Christians confirms, that the “filling of the Spirit” may be received as a definite, instantaneous gift of God’s grace subsequent to the new birth. Dr. Andrew Murray well says: —

God has not given His Spirit to believers, in the sense of parting with Him: or as if, by once giving, He did not now need any more to give....It is, therefore, consistent with the fullest acknowledgment of the Spirit dwelling in us that the believer calls for more.

Bishop Moule also says: —

We are not to think of the “giving” of the Spirit as an isolated deposit of what, once given, is now locally in possession. The first “gift” is, as it were, the first point in a series of actions, of which each one may also be expressed as a “gift.”

In this sense, the Apostle Paul, in his prayer in Ephesians 3:14-19, prays that the Ephesian believers might receive, in effect, “a subsequent gift of God,” or “gift of the Spirit.”

Bishop Moule says: —

“The coming of Christ to reside in the heart by faith” is presented as a definite thing in itself: a blessing, a gift, an experience, not to be confused with the Christian life in general, but which the truly living Christian may yet greatly need to seek...It was a definite blessing, and it was a blessing urgently to be sought for by them all.

What applies to the Ephesian believers applies equally to Christians today. The Apostle Paul fully recognized that the Ephesian believers already had the Spirit dwelling in them, and yet his prayer shows that

they still needed a further “definite blessing” to “make their spiritual blessing complete.” When the Holy Spirit revealed to me the vileness of indwelling sin and created a deep longing for deliverance from it and for the fullness of the Spirit, all objections to a second blessing were swept away like cobwebs before a mighty wind; and those four steps, “repent,” “ask,” “receive,” and “obey,” which the letter asserted were impossible, were the very steps by which I entered into blessing. I believe thousands of Christian could testify likewise. The holy fire of Pentecost is not something which burned once and for all in the hearts of the 120 over nineteen hundred years ago. Our risen Lord is still the One who baptizes with the Holy Ghost and with fire; and if we fulfill the conditions, that same fire can be kindled by the Holy Ghost in our hearts today. Let us be on our guard that wrong views of Pentecost do not rob us of our share in the scriptural riches of holiness.

2. THE PENTECOSTAL MOVEMENT

The Pentecostal Movement emphasizes the “power” aspect of Pentecost, especially the supernatural gifts of the Spirit in 1 Corinthians 12:7-11. Their key words are “power” and “gifts.” They regard the baptism with the Spirit as the initial work which introduces the believer into that realm of the Spirit’s power in which the gifts of 1 Corinthians 12 operate. A very common manifestation is the gift of tongues, and many Pentecostalist regard the speaking in tongues as the essential initial sign of the baptism with the Spirit. Although I do not agree with this view, I have had happy fellowship with Christians in the movement and have enjoyed the spiritual warmth and spontaneity of worship in their meetings. I have also had the privilege of ministering the Word among them.

SPEAKING IN TONGUES

On the question of tongues and the baptism with the Spirit, an experience I had while seeking the truth more clearly on this matter may, perhaps, be of interest, especially to Christians connected with the Pentecostal and Holiness movements. When I came into contact with the Pentecostal

Movement I was greatly impressed by the joyful testimony of Christians who had spoken in tongues in connection with the baptism with the Holy Spirit. One such testimony specially arrested me. It was contained in a little booklet entitled *How I Came into Pentecost*. The author, a Pentecostalist, stated that he had regularly attended holiness conventions for years, but never came into bedrock satisfaction until one day he had an experience which he described in lengthy and glowing terms. I quote one short passage as a sample.

For me to describe what I realized on that memorable Saturday night in November, 1907, is utterly impossible. It was such as I need not attempt to describe to those who have felt and tasted it, and such as I cannot describe to the comprehension of those whose hearts have never realized it. Jesus, there and then — all glory to His name! — sweetly, completely, and most powerfully baptized me in the Spirit. He melted, cleansed, filled, and thrilled my poor unworthy soul with holy, sin-consuming fire.

He then went on to say that for a considerable time he was praising and magnifying God in strange languages. This testimony, and others like it, caused me to ask the question, “Does this testimony prove that there is a special inward blessing of the Holy Spirit of which the essential sign is the speaking in tongues?” I made this a matter of special prayer and searching of the Scriptures and Christian experience. The conclusion I came to was that, although speaking in tongues was one of the outward manifestations at Pentecost and is also in evidence today, it is not the abiding nor the essentially initial feature of the baptism with the Spirit. I do not propose to go into the arguments for and against this conclusion, but I do want to mention one matter because it weighed with me more than many arguments. It concerns an interesting discovery I made regarding the testimony in the booklet I have quoted above. This is what I discovered.

AN INTERESTING DISCOVERY

One day while reading the book, *Perfect Love*, by the Rev. J. A. Wood, a well-known author in the Holiness Movement in the years 1860 and

onwards, I turned to his testimony on his entrance into a wonderful experience of blessing which he terms “entire sanctification.” This experience occurred in 1858, nearly fifty years before the commencement of the modern Pentecostal Movement, and there is nothing whatever about tongues in connection with his experience. On comparing the book, *Perfect Love*, published in 1880, with the booklet, *How I Came into Pentecost*, published in 1907, I made a surprising discovery. I found that whole passages of the testimony in *Perfect Love* were repeated word for word in the testimony of the author of *How I Came into Pentecost*, the main difference being that in *Perfect Love* there is nothing about tongues. There are slight verbal differences but very significant as, for instance, where the Rev. Wood says, “Jesus sanctified my soul and body,” the corresponding words in the booklet are, “Jesus baptized me in the Spirit.” Otherwise, it is perfectly clear that the Pentecostalist writer in seeking to describe the inner glory of what he calls being “baptized in the Spirit” accompanied with tongues can find no better words to describe that blessing than the glowing words used by a holiness writer nearly fifty years before to describe what he terms “entire sanctification” but without tongues.

THE LESSON OF THE DISCOVERY

As both authors have died, it is not now possible to explain this strange coincidence in phraseology. But whatever may be the explanation, the book and the booklet remain and, assuming the equal integrity of both authors, they demonstrate two facts. Firstly, the testimony of the Pentecostalist shows that you can have wonderful experience of the infilling of the Spirit accompanied with tongues. Secondly, the testimony of the Rev. Wood in *Perfect Love* shows that you can have the identical inward experience of the Spirit’s fullness without speaking in tongues at all. I conclude, therefore, that speaking in tongues is not the essential initial sign of the Spirit’s fullness. And I am glad to say that our Pentecostalist friend comes to the same conclusion. The fact that he himself did speak in tongues makes his following statement all the more significant: —

The chief characteristic of the Pentecostal baptism was never the gift of tongues....If they had been, as some have tried to make them, Pentecost

would long ago have been defunct and as dead as the first Pentecost. The chief and indispensable characteristic of the baptism is the love of God shed abroad in the heart by the Holy Spirit.

TRUE PENTECOST TRULY SATISFIES

There are some, however, who divorce sanctification from the Pentecostal baptism and limit it to the reception of the Spirit in a special manner, namely, with the sign of speaking in tongues and the accompaniment of supernatural gifts, and insist that unless you have a least once in your life spoken in tongues you have not received the baptism with the Spirit. But this is an unscriptural view of the essence of the baptism. Much as the supernatural gifts of the Spirit are to be valued and coveted, I must say that, even if I had a wonderful emotional experience of the Spirit's presence accompanied with tongues and possessed the gift of interpretation and other gifts, and yet lacked the sanctifying work of the Spirit in the cleansing of the heart from sin and filling with divine love, I should still remain dissatisfied. There would still be a void within. I should still want something more. But I believe that Pentecost in its essence does bring complete heart rest, satisfaction, and victory in the life whether tongues are manifested as a sign or not. (I hope to make this clear in the next section of the chapter.)

3. THE HOLINESS MOVEMENT

The Holiness Movement emphasizes the mighty sanctifying effect of Pentecost on the individual believer. The key words are "holiness," "fire," and "power." They love the phrase, "baptize with the Holy Ghost, and with fire." They delight to stress the glorious sanctifying work of grace within each individual believer on the Day of Pentecost accomplished by that fiery baptism, a work which they regard as purifying the heart from all sin and perfecting it in love by the infilling of the Holy Ghost. Further, as a result of this baptism, they believe that the believer is empowered to live a victorious life, to witness to the Lord, to serve Him, to do all the will of God, and to endure with long-suffering and joyfulness. Thus the power of Pentecost is the power to live a holy and Christlike life. This fullness of

sanctifying grace bestowed at Pentecost is regarded as a sample of what God intends every believer to experience. They do not, however, believe that this Pentecostal fullness is entered into at the new birth, and believers are exhorted to seek and receive by faith their share in that fullness of blessing as a second definite work of grace. Various terms are used to describe this fullness of blessing, such as “entire sanctification,” “full consecration,” “the clean heart,” “perfection,” etc. There is no need for me at this point to enlarge on the truth which the Holiness Movement emphasizes, as I hope I have made that clear in other portions of this book. It is the testimony of this movement which has been used by God to establish my soul in the liberty and joy of faith in Christ. Let us now try to balance the viewpoints of the Holiness and Pentecostal movements regarding Pentecost. In doing so it will be found very helpful if we recognize two kinds of “power” connected with the Holy Spirit. For convenience and brevity, we may refer to them as “spectacular power” and “sanctifying power.” The Pentecostal Movement emphasizes the first; the Holiness Movement, the second. These two kinds of power” are mentioned in Romans 15.

THE TWOFOLD POWER OF THE SPIRIT

1. Spectacular Power (Romans 15:18-19). Paul refers to making “the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God.” In this category we might also include healings, prophecy, tongues, and the other gifts of Corinthians 12. All this order of power may, for convenience, be referred to as “spectacular,” because it is an outward manifestation of Holy Ghost power which can be seen and heard and, therefore, arrests attention either inside or outside the Church, according to whether it is in operation for the edification of believers or the conversion of the unsaved. This order of “power” was manifest at Pentecost in the sound of a rushing mighty wind, the cloven tongues of fire, and the speaking in other languages. 2. Sanctifying Power (Romans 15:13). Paul says: “Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost.” Now this kind of Holy Ghost power is not something spectacular as in (1). This power which results in fullness of peace and joy

in believing is something very deep and blessed within the believer and clearly has to do with the sanctifying work of the Spirit. But this sanctifying work of the Spirit is also associated with the fullness of the Pentecostal blessing. Let me make this clear. What is it that evokes that prayer of Paul for believers to experience such fullness of blessing? Notice the context of the verse. The verse is part of a passage which states: Jesus Christ was a minister of the circumcision [i.e., Israel] for the truth of God, to confirm the promises made unto the fathers: and that the Gentiles might glorify God for his mercy” (w. 8 and 9). What are these promises which our Lord confirms? I believe there are promises concerning literal Israel yet to be fulfilled in the promised land in the earthly branch of the future Messianic kingdom, but the promises referred to in this passage are not confined to that future aspect of the Kingdom. The promises are primarily of a spiritual character in which Israel and the Gentiles can equally share even now because a preliminary fulfillment has already taken place. It is here that Pentecost comes in. Let us consider why this is so.

PENTECOST AND SANCTIFICATION INSEPARABLE:

The “promises of the fathers” in the Old Testament relating to His first coming were confirmed when our Lord appeared. There were also glorious “promises to the fathers” relating to the spiritual blessings contained in the promise of the new covenant (Jeremiah 31:31-34) and the promise of the Spirit (Ezekiel 36: 25-27). Our Lord confirmed the promise of the new covenant (Matthew 26: 28) by shedding His own blood. He confirmed the promise of the Spirit when He sent the Spirit at Pentecost. Now the promises of the new covenant and the Spirit are indissolubly linked. The promises of the new covenant of the writing of the law in the heart can be fulfilled only by the promised Spirit. The promise of the Spirit in Ezekiel involves the taking away of “the stony heart” and the doing of the will of God from the heart, thus fulfilling the promise of the new covenant. In the light of the foregoing it is evident, surely, that when our Lord confirmed the promise to the fathers of the Spirit by baptizing the 120 with the Holy Ghost and fire at Pentecost, a mighty sanctifying and transforming work within their hearts was accomplished. Peter definitely testified to this fact when he said that the baptism purified their hearts by faith (Acts 15:9).

And it is this inward, sanctifying work of the Spirit and His indwelling, abiding presence which produce the fullness of joy and peace in believing and the abounding in hope of Romans 15:13. Hence Paul's prayer in that verse for fullness and overflow has in view the fullness of the blessing of Pentecost. It is an error, therefore, to dissociate sanctification from the baptism with the Spirit.

THE GRACE AND THE GIFTS OF THE SPIRIT

I trust I have made it clear that at Pentecost there was the exercise of both the spectacular and the sanctifying power of the Spirit of God. We need to be clear, however, on another point, namely, that it is possible to experience an abundance of; one of these kinds of Holy Ghost power and yet experience little of the other. The Corinthians had an abundance of the spectacular power of the Spirit because "they came behind in no gift" (1 Corinthians 1:7), and yet they were sadly lacking in the sanctifying power of the Spirit because many were not spiritual but carnal and "babes in Christ" (1 Corinthians 3:1). They are not samples, therefore, of what God intends should be effected by the full blessing of Pentecost. Conversely, what multitudes of Christians all down the age have experienced the fullness of the Spirit's sanctifying power, many being effective soul winners, but have not spoken in tongues or manifested other spectacular gift Shall we assert that these have never been baptized with the Spirit and have never entered into what God means by Pentecost? This brings me to the final question: What really constitutes the distinctive, vital, and essential feature of Pentecost?

THE ESSENTIAL FEATURE OF PENTECOST

I answer, "Not the spectacular power or gifts of the Spirit." We should certainly highly value these precious gifts and are exhorted to "covet earnestly the best" (1 Corinthians 12:31); but they are not, by themselves alone, the infallible criteria of Pentecost. Why? Because the manifestation of even these gifts of the Spirit is no evidence of a sanctified heart. The Spirit of God came upon Saul and he prophesied, although at the time he

was hunting David and had hatred in his heart against him. Balaam uttered wonderful prophecies (Numbers 24) but he had a covetous heart (2 Peter 2:15). And our Lord warns that, in the Day of Judgment, many will plead that they have done wonderful spectacular works, even in His name, but He will disown them as workers of iniquity. Moreover, the spectacular power of the Spirit was often in evidence in Old Testament times; but the experience of the full, glorious, sanctifying power of the indwelling Spirit could not be known until after Jesus was glorified. It is this latter which constitutes the distinctive and vital glory of Pentecost. The gifts are temporary (1 Corinthians 13: 8) but love is eternal, and this is poured forth in the heart by the Holy Ghost. The gifts are not all intended for every believer, but are distributed as God wills; the fullness of divine love is intended for all believers without discrimination. We may all claim our share in the full blessing of Pentecost. The crowning glory of Pentecost and its essential and eternal feature is the mighty work of the Spirit as the Sanctifier and Indweller applying the victory of the Cross to the believer, setting him free from indwelling sin, perfecting in love and uniting him in a bond of blessed oneness with the Father and the Son, in accordance with our Lord's promises in John 14, and His prayer in John 17. Yes, Pentecost is the door which opens to us the riches of holiness, even the "unsearchable riches of Christ." Has that door been opened to us?

THE TRUE RICHES

A FINAL WORD OF TESTIMONY

Over thirty years ago I crossed the Jordan of faith I find my conquering heavenly Joshua, the Lord Jesus Christ, the great Captain of our salvation, led me into the “Canaan land” of fullness of blessing in Christ. Since that memorable day I passed through the remainder of the first world war, then through twenty-one more years of unstable world “peace,” and now, through God’s grace, have come through the second world war. Praise God, rejoice to testify that through all those years with all their varied experiences Christ has been, and is, the All-sufficient One, mighty to save and able to keep. And what have I now to say about the truth and experience of entire sanctification by faith? Thirty ears, with experience of two world wars, should surely afford ample time either to disillusion me entirely if the doctrine is false, or to confirm me more strongly than ever if it is of God. Have I then been disappointed with “Canaan”? Do I wish to retract my testimony? Do I feel now that I have been misled by holiness teaching into expecting more than God has promised in His Word? I answer, “No; a thousand times, no.” God forbid that I should give an “evil report” of this “good land,” or that I should ever weaken the faith of the Lord’s people in a present mighty Savior who can and does now cleanse from all sin and save to the uttermost. I do not mean for one moment to suggest that in “Canaan” it is I all “easy going.” far from it; there is a “cross” to be taken and borne, involving the denying of self and doing, the Father’s blessed will. There is the fight of faith to be waged; there is the heavenly race to be run with the throne and crown in view; and there is patient service to our Lord to be rendered for the good of other souls. But in this “good land of Canaan” Christ, our heavenly Joshua, is all in all. He perfectly satisfies. He keeps the heart in deep inward peace and joy, so that, even in the midst of the sorrows and tribulations that are bound to afflict us, we can look up to Him in loving faith and say, “In all these things we are more than conquerors through him that loved us.” These spiritual blessings are among the “unsearchable riches of Christ” and

constitute the “true riches” (Luke 16:11), even “the riches of holiness. Looking back now I can see that the day, over thirty years ago, on which I really trusted the Lord to cleanse my heart and fill me with His Spirit was a definite crisis, a turning point in my spiritual experience and relationship with God. Not an atom of merit, however, attaches to me. It was through no unaided effort of my own that I was enabled to take that venture of faith. Humbly but joyfully I acknowledge that I was under the gracious influence of the Holy Spirit at the time, and it has been only through the continual aid of that same blessed Spirit that faith has been preserved. Ever since I took that step of sanctifying faith, God has done for my soul, in spite of all my mistakes, imperfections, and utter unworthiness, exceedingly abundantly above all I asked or thought. But I believe that there are boundless riches in Christ still to be discovered and experienced and so, like Paul, “I count not myself to have apprehended,” but “press toward the mark for the prize of the high calling of God in Christ Jesus.” And I am persuaded that He who has begun a good work will continue it until the day of Jesus Christ, to which day I look forward with loving and eager anticipation. “Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father, to him be glory and dominion for ever and ever” (Revelation 1: 5-6).

THE WAY INTO THE BLESSING

What then is the secret of “true holiness”? How is this fullness of blessing which I have endeavored to expound in the foregoing chapters to be received? The answer is, “By faith — faith for entire sanctification.” That sounds simple, but it is not so simple in practice. Why? Because it is only under certain conditions that a believer can exercise that full sanctifying faith which brings the glorious fullness of blessing into the heart. I would like to state, in the form of an appeal, what I believe are the conditions. 1. Conviction that there is such a blessing. When Israel left Egypt and crossed the Red Sea, the promised Canaan land of blessing lay in front of them to be entered and possessed. So when a soul is truly born again, there is a “Canaan” experience of fullness of spiritual blessing awaiting his appropriation by faith. My Christian reader, are you fully persuaded of this? Are you convinced that there is such a distinctive blessing as the clean heart and the fullness of the Spirit? This conviction is essential. You will never be stirred up earnestly to seek this “Canaan” experience unless you are convinced that there actually is such a blessing to be received and enjoyed. 2. Consciousness of need. Do you hunger and thirst after righteousness that you may be filled? Since you were saved, has the Spirit of God ever shown you the deep depravity of your heart so that you have, in effect, cried out, “O wretched man that I am! who shall deliver me?” If not, will you ask God to reveal to you by the Spirit your need of complete heart cleansing? When the Spirit of God unveils to the believer the ugly characteristics of the “old man” of sin in the heart, it will be a painful and humiliating experience, particularly to the “religious self.” But the “self” must be denied and crucified. The Cross is its place. The painful experience of the Cross preceded the glorious blessing of Pentecost. It is the same in Christian life. Child of God though you may be, let the Spirit of God show you what is still wrong with your inner heart experience. If He wounds, it is only to impart a glorious healing. 3. Consecration. It is impossible to exercise full sanctifying faith in the wonderful promises for entire sanctification unless the believer has unwavering confidence that God will hear and answer his prayer for that blessing. But how can we have this confidence if we are knowingly displeasing Him in any matter in

our lives? Disobedience paralyzes faith. We may have a perfect mental grasp of the theory of entire sanctification and yet be utterly unable to enter into the heart experience. It is only “when we keep his commandments, and do those things that are pleasing in his sight” that “whatsoever we ask we receive of him” (I John 3:22). There must be a complete yielding to God on all points. But even when there is a consciousness of need and a complete yielding to God there is often one more obstacle. It is unbelief, that poison of Satan injected into the heart, that terrible disease of the soul which paralyzes faith and renders the believer impotent to benefit by the promises of God. What is the remedy?

4. Conquering faith. Come to the Lord Jesus just as you are. Confess to Him your need of complete inward heart cleansing and your need of the filling of the Spirit. It is His prerogative to “baptize with the Holy Ghost and with fire.” Confess also your unbelief and your inability of yourself to lay hold of the wonderful promises of God for entire sanctification. Now look right away from yourself, forget yourself, and look only to Him. He is the Author and Finisher of faith. Christ said to the man with the withered hand, “Stretch forth thine hand,” and we read, “he stretched it forth; and it was restored whole” in an instant. What Christ did with that man’s withered hand is a picture of what He can do in an instant to your withered hand, withered by unbelief. He can cleanse and make it whole and empower you to stretch forth the “hand” of faith and appropriate the glorious promises of God for entire sanctification. Now stretch forth the “hand” of faith and lay hold for yourself on some of the blessed promises referred to in the chapter “True Holiness. What I Believe.” God desires your entire sanctification much more than you do. You have come to desire this blessing only because He himself has worked in you. “This is the will of God, even your sanctification.” Now remember our Lord’s words, “What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them” (Mark 11: 24). Ask now, therefore, believing that you receive. In naked faith resting on God’s own Word, believe now that God does, on His side, do a work in your heart, far beyond your comprehension. Believe that Christ does now fulfill that wonderful promise in all its glorious fullness, “He shall baptize you with the Holy Ghost, and with fire.” Believe that the fire of the Holy Ghost consumes the dross of the heart; believe that the blood of Christ is now applied in all its wonderful power, cleansing from all sin; believe that the

provision on the Cross that “the body of sin might be destroyed” is now made a reality within your heart. Thank God and praise Him for the work He has done. Now rise, go forth, “reckon ye also yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord” (Romans 6:11). God will make the reckoning a glorious reality. Hold on in faith. When doubts assail, stand firm and say, “I believe God,” “I believe God.”

THE WITNESS OF THE SPIRIT

God will respond to that sanctifying faith. In His own time and way, He will witness to your heart by the Spirit, that you may know that you have the things that are freely given to you of God. He may cause billows of heavenly glory to flood your soul. On the other hand He may do nothing of the sort. There may be just a deep, blessed, satisfying heart rest in Christ. In any case He will fill you with all joy and peace in believing by the infilling of the Holy Ghost. This is the entrance into “Holiness — the True.” Your experience will be beautifully expressed by the following words of Frances Ridley Havergal:

Holiness by faith in Jesus,
 Not by efforts of thine own,
 Sin’s dominion crushed and broken
 By the power of grace alone.

God’s own holiness within thee,
 His own beauty on thy brow,
 This shall be thy pilgrim brightness,
 This thy blessed portion now.

