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A Study of the Relation of Christian Conduct to Christian Experience in the Light of Biblical Truth and Selected Biographical and Autobiographical Data

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A STUDY OF THE RELATION OF
CHRISTIAN CONDUCT TO CHRISTIAN EXPERIENCE
IN THE LIGHT OF BIBLICAL TRUTH AND SELECTED
BIOGRAPHICAL AND AUTOBIOGRAPHICAL DATA

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DEDICATED

To my wife, Virginia whose
timely help and encouragement aided
and to my daughter, Kamile
whose timely coming interefered with
the completion of this study.

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CHAPTER I

INTRODUCTION

Man's experiences of salvation, both the first experience (initial salvation) and the second experience (entire sanctification) are for the most part individual and personal. The manifestations of these personal experiences, however, are seen in one's conduct in relation to other people. Thus, it is through conduct that the reality of the personal experience is seen and known by others. Jesus affirmed this fact when he said:

By their fruits ye shall know them. Do men gather grapes of thorns or figs of thistles? Even so every good tree bringeth forth good fruit; but the corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Therefore by their fruits ye shall know them.¹

I. THE PROBLEM

Statement of the problem. It has been the purpose of this paper to present a proper Christian view of the problem which arises, in the minds of Christians and non-Christians alike, when variations in the conduct of equally

¹ Bible. English. 1901. American Standard., The Holy Bible (New York: Thomas Nelson & Sons, 1901), Matthew 3:3-6.

devout people, holding similar doctrinal beliefs, are noticed. The writer desired to guide Christians into a wholesome regard for themselves and their fellow-heirs in the faith, in view of their experience as related to conduct. He also desired to aid those outside of the Christian experience who are sympathetic to the doctrine, but who are also confused by the apparent contradictions in the lives of professing Christians.

Importance of the study. The solution of this problem is important to the Christian in understanding his conduct in the light of his experience. It is also important to him in understanding the conduct of fellow Christians, for without this a weakening of his own confidence may result.

This study is important to the non-Christian, in giving him a proper view of human nature in relation to Christian experience, the lack of which seems to be a hindrance to some in accepting the salvation of Jesus Christ.

II. RESEARCH PROCEDURES

The treatment of this problem has been two-fold: subjective and objective. The subjective has been confined

mainly to library procedure.

Library procedure. For definitive purposes, Webster's New International Dictionary of the English Language has been used. For theological interpretation, works of theology have been consulted. For further explanation of theological concepts, current text-books have been consulted. The Greek New Testament edited by Dr. Eberhard Nestle has been used in confirming theological truths. The American Standard Version of the Holy Bible has been the basis of authority and the source of Biblical quotations.

Questionnaire. The objective study has been conducted in the form of a questionnaire (See Appendix A.).

The questionnaire was circulated among people of the following denominations: Evangelical United Brethren, Evangelical Methodist, Free Methodist, and the Church of the Nazarene. The student bodies of Cascade College, and the Western School of Evangelical Religion, interdenominational schools of the Arminian-Wesleyan persuasion, located in Portland, Oregon, were also canvassed.²

The objective study has been confirmed by the use of biographical and autobiographical works.

² Cf. post, p. 5.

III. LIMITATIONS AND ASSUMPTIONS

Limitations. The field of Christian conduct is large. The author has chosen, in this study, to confine his research to the individual. The conduct of the individual necessarily involves social intercourse, but since the Arminian-Wesleyan position is that social action springs from individual motivation, it was felt that the purpose of the paper could be fulfilled by confining it to the individual.

There are various views of Christian experience in salvation, but for the purpose of this paper they were limited to what the author believed to be true Biblical experience. Thus this study has been limited to individuals claiming a Christian experience, wrought by God, through the atonement of Jesus Christ, by the instrumentality of the Holy Spirit, and based upon the Arminian-Wesleyan interpretation of the Holy Bible.

Assumptions. This work has been based upon the assumption that the Holy Bible, written under the inspiration of the Holy Spirit, is the revelation of God's truth. It has not been assumed that any particular translation is the inspired Word, but it has been assumed that the original text, as written by the original writers, was inspired. Therefore, where there has been a question

over various translations, Nestle's translation has been consulted for correct interpretation. For general reference the American Standard Version, newly edited by the American Revision Committee in 1901, was preferred.

Concerning the inspiration of the Scriptures it has been assumed:

(1) That the thirty-nine books of the Old Testament are true history of God's redemptive dealing with man, written by forty or more Jews over a period of fifteen hundred or more years. These writers, from Moses to Malachi, were inspired men whose writings are true and therefore to be received as divine authority. (2) . . . That the twenty-seven books of the New Testament are a faithful and true account of the birth, life, teachings, death, resurrection, and ascension of Jesus Christ, the Divine Son of God, whose incarnation was for the purpose of becoming the Saviour into eternal life of all such as receive and obey Him. (3) . . . That the divinely chosen, authorized, and inspired disciples and apostles, have rightly interpreted Christ in the Gospels and Epistles, which are exact truth, accredited and authorized of God, and faithfully transmitted to us, and that they are therefore a supreme, universal and perpetual authority.³

It has been further assumed that the Arminian-Wesleyan interpretation of Christian experience is the true Biblical point of view. This view has been assumed specifically to present the true interpretation of the experience of entire sanctification. In treating the

³ Delbert R. Rose, "Prologomena and Revelation," Class Lectures in Systematic Theology (Portland, Oregon: Western School of Evangelical Religion, October 28, 1947).

experience of regeneration, biographical and autobiographical data has been drawn both from the Arminian and the Calvinistic branches of evangelical Christianity. There has been no violation of theological principles in this procedure since the doctrine as defined by both groups is similar in essence. "Both Calvinists and Arminians hold that regeneration is the infusion of life into souls dead in trespasses and sins."⁴

However, the Calvinistic emphasis on the sovereignty of God, whereby a soul is regenerated by God at His sovereign choice with no necessity for cooperation on the part of the individual, denies the fact of prevenient grace. But Arminianism holds that man must cooperate with God by the assistance of prevenient grace in which he is enabled to repent and exercise saving faith in response to conviction from the Holy Spirit.⁵

It has been noticed, in this study, that those persons cited from the Calvinistic side did not adhere strictly to the rigid hyper-Calvinistic view of unconditional election and natural inability, but that they responded to the Gospel invitation freely, often resisting

⁴ H. Orton Wiley, Christian Theology (Kansas City, Missouri: Beacon Hill Press, 1947), II, pp. 420-421.

⁵ Ibid., p. 421

the call for a time by their own choice. In the cases cited, the work of the Spirit, in the heart and life of the individual, was the same whether they were converted according to Calvinistic or Arminian influences. Therefore, these theological boundaries have been crossed with no violation of principle.

CHAPTER II

MAN'S MORAL ENDOWMENT

In order to properly understand the relation of Christian conduct to Christian experience, it is necessary to study the character of man and his moral capacity as given in revealed truth. Therefore it is necessary to turn to the Genesis record of creation and begin with man's moral endowment in creation, proceeding to the effects of the fall, and then dealing with the possibilities of divine grace in Christian experience.

Man is a being created by God. The testimony of sacred Scripture is the authority for this statement:

And Jehovah God formed man of the dust of the ground, and breathed into his nostrils the breath of life; and man became a living soul.¹

From this text man is seen, on the one hand, as related to the earth, since his body was formed from the dust of the earth. On the other hand he is seen in direct relation to God in the statement--"He breathed into his nostrils the breath of life; and man became a living soul."² Here man is seen as being related to God above

¹ Genesis 2:7.

² Loc. cit.

all other earthly creatures, for God breathed into him a life that did not enter the lower animals, for He made him a spirit, a self-conscious and self-determining being, a person. In this impartation of soul-life man became like God. In this likeness he is not identical with God for He is infinite and absolute, while man is created by Him and finite, therefore the likeness is relative. Wiley said:

While it was by the divine inbreathing that man was made a spiritual being, we are not to believe that the human spirit was a part of God by pantheistic emanation. God's Spirit is unique, and so is man's--the one infinite, the other finite. We may use the term impartation of life but only in the sense of a higher creation. The son is of like essence with the father from whom he receives life, but he is not thereby identical with him. Of Christ alone, the "only begotten Son," may it be affirmed that He is of the same essence with the Father.³

I. THE IMAGE OF GOD

God's plan in the creation of man was that he should be created in His likeness: "And God said, let us make man in our image, after our likeness."⁴ There have been those who would distinguish between the likeness and the image in this important passage, but Protestantism

³ Wiley, Christian Theology, II, p. 11.

⁴ Genesis 1:26.

in general rejects any distinction. Thus H. Orton Wiley quotes Dr. Hodge in saying that, "image and likeness means an image which is like."⁵

The image of God in man is seen as two-fold. First is the natural or essential image that distinguishes man from the lower animals. It is that which makes him a personality. Second is the moral image which has to do with the use he makes of the power with which he was endowed at creation.

The natural image of God exists in every human being, and it is indestructible. The three outstanding characteristics of this natural image are: (1) Man's spiritual nature. This is the deepest fact in the likeness to God. An important part of man's spiritual nature is his conscience. This, however, has been discussed under a separate heading. (2) Man's immortality. Since physical death is a consequence of sin, we refer in this instance to the immortality of the soul. (3) Man's knowledge. Knowledge in its intellectual aspect is that which is a part of the natural endowment of man. The ability to know is the more correct interpretation of this aspect. The moral aspect of knowledge refers to

⁵ Wiley, op. cit., p. 96.

man's knowledge of spiritual fellowship with God. This is part of the moral image and it was lost in the fall of man.⁶ It is this that the Apostle Paul refers to when he speaks of the restoration in the New Birth. "Put on the new man, that is being renewed unto knowledge after the image of him that created him."⁷

It is the natural image that constitutes man as a person. These elements make up what we call personality.

The moral image, as has been stated, refers to the use of the powers with which man was endowed at creation. The controlling factor, which in reality is the whole essence of this moral image, was holiness. The verb, "was" has been used purposely because this moral image was lost in the fall of man.

This holiness of character, in which man was created, is sometimes called "original righteousness." By this it is meant that the first man, Adam, was free from the moral pollution of sin. His deeds were good, and his inclinations were toward that which was right. The Biblical account affirms this created goodness in Adam: "And God saw everything that He had made, and behold it was very good."⁸

⁶ Jonathan Weaver, Christian Doctrine (Dayton, Ohio: United Brethren Publishing House, 1894), pp. 145-146.

⁷ Colossians 3:10.

⁸ Genesis 1:31.

John Miley said, concerning this Scripture:

It is true that these words are general, and are not specifically applied to man, as in other instances like words were so applied to other parts of the new creation (Genesis 1:10, 12, 18, 21, 25.) but, as they immediately follow the account of the creation of man, they must really and fully apply to him as they could in the most direct and specific manner. Any limitation, therefore, which excludes the moral nature of man from this application is contrary to the clear sense of Scripture.⁹

Thus it has been seen that man was originally created with a good moral nature, the essence of which was holiness. This constitutes the moral image of God which was lost when man yielded to temptation and chose to disobey God.

II. CONSCIENCE

Every man is born with the faculty of conscience. It is the restraining impulse upon conduct which comes from within.¹⁰ Webster's Dictionary definition is:

Sense or consciousness of the moral goodness or blameworthiness of one's own conduct, intentions or character, together with a feeling of obligation to do or be that which is recognized as good.¹¹

⁹ John Miley, Systematic Theology (New York: Eaton & Mains, [n. d.]), I, p. 414.

¹⁰ H. H. Titus, Ethics for Today (San Francisco, California: American Book Co., 1936), pp. 154-155

¹¹ Webster's New International Dictionary of the English Language (Springfield, Massachusetts: G. & C. Merriam Co., 1911), p. 276.

Conscience is the innate moral law of God in the consciousness of man. The Greek translation of the word for conscience, in the most ancient texts of the New Testament, strongly suggest this. The term as found in the following references, John 8:9; Acts 23:1, and 4:16; Romans 2:15, 9:1, and 13:5; I Corinthians 4:4, 8:7, 10:12, and 10:25, 27-29; II Corinthians 1:12, 4:2, and 5:11; Titus 1:15 and Hebrews 9:14 is *συνοριδα* and has the basic meaning, "To share in the knowledge of a thing."¹² This meaning suggests a consciousness within the individual other than that of the person involved.

Schaff said of the Pauline references to this word:

As employed by Paul it is the inborn sense of right and wrong. The moral law written on our hearts which judges of the moral character of our motions and actions and approves or censures, condemns or justifies accordingly. This universal tribunal is established in the breast of every man, even the heathen.¹³

In this quotation, the statement that it is the moral law written on the hearts of all men implies a writer. Since God is the Creator of all things and the source of all morality, we say that He is the writer.

¹² The Analytical Greek Lexicon (New York: Harper and Brothers, [n. d.]), p. 391.

¹³ A. C. Zepp, Conscience (Chicago: The Christian Witness Co., 1913), p. 17. (Quoting Schaff).

The witness of conscience in the life of every man, not only suggests joint knowledge of right and wrong, but it shows a supernatural origin of conscience. Conscience demands subjection. The witness of conscience forces itself upon us as a supernatural power. We cannot escape it, we cannot overpower it. If we act contrary to it, the guilty pangs will plague us until the wrong is righted. Thus since natural man has no dominion over it, it must be of supernatural origin.¹⁴

In the workings of conscience we cannot find the actual proof of its divine origin, however the very fact that it is inexplicable on the natural plane of reasoning, leaves us open to assume its supernatural origin. The Biblical key to this assumption is found in the statement, "We are the offspring of God" (Acts 17:29).¹⁵

Conscience, as the innate moral law^{of} God written on the heart of man, is directly affected by sin in the heart of man. Therefore, when sin is present conscience cannot be a reliable guide for moral conduct. Paul speaks of a weak conscience (I Corinthians 8:7), a seared conscience (I Timothy 4:2), and a defiled conscience

¹⁴ C. F. Paulus, The Christian Life (New York: Hunt & Eaton, 1892), p. 60.

¹⁵ Loc. cit.

(Titus 1:15). The book of Hebrews speaks of an evil conscience (Hebrews 10:22). C. F. Paulus used the analogy of a mirror in explaining this effect of sin on conscience.

Conscience is therefore a mirror, as it were, in which the eternally valid, objective divine order of the world is reflected. Now as a mirror, when it is dusty, soiled, broken, or bent, reproduces things of the objective world indistinct, partially effaced, or even distorted, so the reason of man, being darkened and perverted by sin, is able to reflect the moral order of the world only imperfectly, darkened and distorted. Hence the appearance of an "erring conscience."¹⁶

Thus it has been concluded that man, in his original creation in righteousness and true holiness, was endowed with a conscience which was a safe guide for him only as long as sin was not present in his life.

III. FREEDOM OF CHOICE

The freedom of man is not an unconditional freedom like that of God. Man is the finite creation of God. Therefore, he is limited by his dependence upon God. He is also limited by his surroundings and circumstances in life.

Man's freedom consists in his freedom to choose his own moral action, that is, freedom to choose the right or the wrong. The final decision in this matter

¹⁶ Ibid., pp. 60-61.

is that, after a man has chosen to act in one way, he has the consciousness of having been able, in exactly the same circumstances, to have acted differently.

Since the Arminian-Wesleyan interpretation of Bible truth has been assumed, it has ^{NOT} been necessary to enter into all of the intricate discussion of man's freedom. Wiley, a contemporary theologian of the Arminian-Wesleyan persuasion, said:

The older theologians were accustomed, in this connection to discuss at length the question of freedom of the will, but the changed attitude toward the whole question of personality now makes this unnecessary.¹⁷

Also pertinent is the following footnote from Wiley's Christian Theology:

Man was created a personal being, and was by this personality distinguished from the brute. By personality we mean the twofold power to know self as related to the world and to God, and to determine self in view of moral ends. By virtue of this personality, man could at his creation choose which of the objects of his knowledge--self, the world, or God--should be the norm and center of his development.¹⁸

¹⁷ Wiley, op. cit., p. 18.

¹⁸ Loc. cit.

CHAPTER III

THE EFFECTS OF THE FALL

The fall of man, from original righteousness and holiness, into sin and consequent depravity, was tragic in the largest meaning of the term. By his own choice of disobedience, while possessing perfect finite intelligence and holiness, Adam sinned. In sinning his nature became depraved. That depraved nature has been inherited by every living person thereafter, with the exception of our Lord Jesus Christ because of the racial relationship all mankind has to Adam the first man. The Apostle Paul's epistle to the church at Rome substantiates this position:

Therefore, as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned:--for until the law sin was in the world; but sin is not imputed when there is no law. Nevertheless death reigned from Adam to Moses, even over them that had not sinned after the likeness of Adam's transgression, who is a figure of him that was to come. But not as the trespass, so also is the free gift. For if by the trespass of the one the many died, much more did the grace of God, and the gift by the grace of the one man, Jesus Christ, abound unto the many . . . For if, by the trespass of one, death reigned through the one; much more shall they that receive the abundance of grace and of the gift of righteousness reign in life through the one, even Jesus Christ. So then as through one trespass the judgement came unto all men to condemnation:

even so through one act of righteousness the free gift came unto all men unto justification of life. For as through the one man's disobedience the many were made sinners, even so through the obedience of the one shall the many be made righteous.¹

Here it has been taught, that before the fall of Adam there was neither sin nor death, but after his fall there were both. These are regarded as the direct results of sin. Paul here also declares that death, as a consequence of sin, passed to all men through racial propagation. Hence the inseparable relation between original sin and death has been seen.²

Thus the fall of Adam has brought death upon all mankind. This death has a threefold aspect: Spiritual death, physical death, and eternal death.

I. SPIRITUAL DEATH

Spiritual death is a condition of the natural man in life. He is born spiritually dead. Death is separation. Physical death is separation of the soul from the body. Spiritual death is separation of man spiritually, from God, who alone is the source of all life.³ The cause of spiritual death is man's depraved nature, which is a

¹ Romans 5:12-15, 17-19.

² Wiley, Christian Theology, II, p. 97.

³ Paulus, The Christian Life, p. 127.

result of original sin. In regard to the quotation already cited from the fifth chapter of Romans, the Apostle Paul added the words "for that all have sinned" to show that Adam's sin did not make all men transgressors. However the penalty of death remained upon those who did not knowingly sin by disobedience. Thus, if the penalty of death was imputed to all men, then this sin must have been a state of the heart, or a depraved nature.⁴

Man's spiritual life was realized only in union with the Holy Spirit. Thus, when man was corrupted by sin the gracious presence of the Holy Spirit was withdrawn, and man became spiritually dead. The fact of spiritual death is affirmed by our Lord:

Verily, verily, I say unto you, He that heareth my word, and believeth him that sent me, hath eternal life, and cometh not into judgement, but hath passed out of death into life. Verily, verily, I say unto you, The hour cometh, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live.⁵

Spiritual death, being separation of man from God, through the withdrawal of the Holy Spirit, makes the natural man insensible to much that is divine and good. As the Apostle Paul said: "Now the natural man receiveth not the things of the Spirit of God: for they are

⁴ Wiley, op. cit., pp. 97-98.

⁵ John 5:24-25.

foolishness unto him; and he cannot know them because they are apiritually judged.⁶

It is this condition of spiritual death that is the cause of the intentional, evil conduct of men. Our Lord said:

. . . That which proceedeth out of the man, that defileth the man. For from within, out of the heart of men, evil thoughts proceed, fornications, thefts, murders, adulteries, covetings, wickednesses, deceit, lasciviousness, an evil eye, railing, pride, foolishness: all these evil things proceed from within and defile the man.⁷

The Apostle Paul recognized this fact in his epistle to the church at Rome: "So now it is no more I that do it, but sin which dwelleth in me. For I know that in me, that is in my flesh, dwelleth no good thing."⁸

Paul also speaks of this spiritual death in the following words: "Awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."⁹ Here lies the hope, in this dark picture of spiritual death. This aspect has been dealt with more specifically in the subsequent chapters in this thesis, on Redemption. Suffice it to emphasize here the fact that spiritual death is the cause of the intentional evil conduct of men.

⁶ I Corinthians 2:14.

⁷ Mark 7:20-23.

⁸ Romans 7:17-18.

⁹ Ephesians 5:14.

II. PHYSICAL DEATH

Physical death is separation of the soul from the body. It is the end of the temporal existence of man. The fact of physical death is a direct result of man's sin. Had man been obedient to God there would be no physical death. Since man was disobedient physical life was provided in the tree of life, probably through a sacramental use of its fruit. By divine judgment, in depriving man of the tree of life, penalty, in the form of physical death, was inflicted.

. . . in the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust shalt thou return And Jehovah God said, Behold, the man is become as one of us, to know good and evil; and now lest he put forth his hand, and take also of the tree of life, and eat and live for ever: therefore Jehovah God sent him forth from the garden of Eden, to till the ground from whence he was taken. So he drove out the man; and he placed at the east of the garden of Eden the Cherubim, and the flame of a sword which turned every way, to keep the way of the tree of life.¹⁰

The apostle Paul affirmed this sense of physical death in the original penalty for disobedience in his epistle to the church at Rome.

¹⁰ Genesis 3:19, 22-24.

Therefore as through one man sin entered into the world, and death through sin; and so death passed unto all men, for that all sinned.¹¹

Not only has limitation been placed on the days of man in this life, but also the precursors of death, those things which cause death and affliction unnaturally, are included in the penalty of sin upon the world.

Paulus wrote concerning this fateful truth:

The innumerable psychical and physical afflictions under which humanity groans--pangs of conscience, fear, and doubt and despair, mental imbecility, insanity and madness, hunger and pestilence, and inundations and conflagrations, and war and rebellion, and the whole cloud of woe and wretchedness which have spread over this earth in consequence of sin--all these afflictions, which are comprised in the term evil, are such reactions of the divine will against sin. But the real essence and source of all this evil is death, this most terrible of all evils, of which the above named evils are but symptoms and precursors. 'The wages of sin is death.'¹²

Thus, the curse of physical death has brought upon the world the many physical and psychical evils with which men are plagued today.

Unlike spiritual death, which can be overcome and changed into glorious light in this life, the precursors of physical death cannot be completely overcome until the time of the resurrection. Man's physical organism is

¹¹ Romans 5:12.

¹² Paulus, op. cit., p. 125.

corrupted as a result of sin. Complete victory over this corruption will be accomplished when, by the power of the resurrection of Jesus Christ, redeemed mankind shall be raised up in an incorruptible body. The Apostle Paul affirms this truth in the first letter to the Corinthians:

For this corruptible must put on incorruption, and this mortal must put on immortality. But when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall come to pass the saying that is written, Death is swallowed up in victory. O death, where is thy victory? O grave where is thy sting? The sting of death is sin: and the power of sin is the law: but thanks be to God which giveth us the victory through our Lord Jesus Christ.¹³

In speaking of the universality of the corruption of all nature, including the human organism, Paul again bears ~~testimony~~ ^{Testimony} to this truth:

For we know that the whole creation groaneth and travaileth in pain together until now. And not only so, but ourselves also, who have the first fruits of the Spirit, even we ourselves groan within ourselves, waiting for the adoption, to wit, the redemption of our body.¹⁴

Thus it has been seen that through the curse of physical death, man is subject to every sort of physical affliction, and limitation. Since the redemption of the body will not be accomplished until the time of resurrection, which still lies in the future, it has been affirmed

¹³ I Corinthians 15:53-57.

¹⁴ Romans 8:22-23.

that the physical frame of man cannot be brought to original perfection in this life.

Another implication of physical death is that it terminates man's opportunity for moral decision, which decision determines man's plight in eternity. This has direct bearing on Christian conduct and will be dealt with in the following section of this paper on eternal death.

III. ETERNAL DEATH

Eternal death, or the second death, is the final consummation of the sinful development which began with spiritual death. It is the final and absolute separation of the soul from God. Eternal death is not final annihilation. It would be far better, for the one condemned to eternal death, if it were. Biblical references refer to the never ending punishment for the ungodly. The Lord Jesus Christ referred to it as a place of outer darkness, where there shall be weeping and gnashing of teeth (Matthew 8:12); a place of eternal punishment in antithesis to a place of eternal life (Matthew 25:46); an everlasting fire, prepared for the devil and his angels (Matthew 25:41); a place of torment (Luke 16:23); a place of anguish (Luke 16:24), and again as a place of weeping and gnashing of teeth (Matthew 25:51).

Other New Testament references refer to it as: a punishment of everlasting destruction (II Thessalonians 1:9); punishment (Hebrews 10:29); perdition for ungodly men (II Peter 3:7); the blackness of darkness forever (Jude 13); a place of the smoke of torment (Revelation 14:11); a lake of fire (Revelation 20:15), and as the lake burning with fire and brimstone, which is the second death (Revelation 21:8).

This abode of the ungodly, called hell, is the reward of all who reject God's salvation in this life. It is in this life that one determines whether he will be found, after this life, with God in eternal bliss or with Satan in eternal punishment. The final day for making this choice, is the day of one's physical death. After that there is no hope of redemption. Paulus writes:

Let no one, therefore, comfort himself with the vain hope that a conversion after death is possible. Whatever the changes that the departed may undergo during the time between death and the resurrection, this is certain, that our eternal fate is not decided in the beyond, but in this life.¹⁵

What a man sows in this life, he will harvest either in heaven or in hell. It is with this thought in mind that Peter writes: "What manner of persons ought ye to be in all holy living and godliness."¹⁶

¹⁵ Paulus, op. cit., p. 129.

¹⁶ II Peter 3:11.

The fact of eternal death, as the reward of ungodliness, has great influence on Christian conduct. It is for this reason that this aspect of the effects of the fall has been considered.

CHAPTER IV

THE POSSIBILITIES OF DIVINE GRACE

The depravity of man as a result of sin has placed him in a position of utter helplessness to redeem himself. The gracious provision of Divine grace, however, through the atoning death and resurrection of Jesus Christ, has made redemption possible.

Assuming the Arminian-Wesleyan interpretation of the atonement, the various aspects of the working of divine grace in redeeming man have been considered in this chapter.

I. INITIAL SALVATION

The character of the Christian life is such that it consists of two different factors. As has already been indicated in the definition of terms used, these two factors are: the divine and the human. The divine factor is the gracious influence of the Holy Spirit. The human factor is the self-determination of a free personality. These two factors work together from the very beginning of the Christian life. Therefore, in treating the beginning or initial salvation, it is necessary to consider the two events, conversion and regeneration.

Conversion. The experience of conversion is best understood when studied under the three aspects: conviction, repentance, and faith.

1. Conviction. Man's first impulse to turn away from sin and unto God is possible only through the enabling ability of prevenient grace. As the term implies, prevenient grace is that grace which "goes before," preparing the soul for entrance into the initial state of salvation. Wiley said, "It may be defined therefore as that manifestation of the divine influence which precedes the full regenerate life."¹

Dr. Raymond explained it as follows:

The doctrine of natural depravity affirms the total inability of man to turn himself to faith and calling upon God. This being postulated, the affirmation that all have a fair probation, involves the doctrine of a gracious influence unconditionally secured as the common inheritance of the race: This gracious influence is so secured; the same blood that purchased for mankind conscious existence procured for them all grace needful for the responsibilities of that existence. 'The true light lighteth every man that cometh into the world. John bore witness of the light, that all men through him might believe. The grace of God that bringeth salvation hath appeared unto all men.' Whatever of divine influence, enlightening the eyes of our understanding, quickening conscience, and strengthening the volitionating faculty, may be necessary to constitute man a free

¹ Wiley, Christian Theology, II, p. 346.

moral agent, capable of choosing life, and also having power to refuse it, is efficaciously secured to every individual of the race by the same redeeming process by which he has a personal conscious existence.²

It is through this prevenient grace that depraved man is able to be influenced by God, to show him his need of salvation. God influences man in this respect through many agencies especially through man's conscience, the various workings of His providence, the revealed law, and the truth of the gospel. When God is able to reach the consciousness of man with this influence, he is said to be under conviction.

The Scriptures refer to this state as an awaking. "And this, knowing the season, that it is already time for you to awake out of sleep: for now is salvation nearer to us than when we first believed."³ "Awake to soberness righteously, and sin not; for some have no knowledge of God: I speak this to move you to shame."⁴ "Wherefore he saith, awake, thou that sleepest, and arise from the dead, and Christ shall shine upon thee."⁵

² Miner Raymond, Systematic Theology (Cincinnati: Curts & Jennings, 1877), II, p. 316.

³ Romans 13:11.

⁴ I Corinthians 15:34.

⁵ Ephesians 5:14.

This awaking, is termed conviction. The man who is a sinner, awakes to the reality of his condition. He sees the consequence of continuing in it as being harmful, with a destiny of eternal hell. He also sees the way to change to the only good life is by turning to God through Jesus Christ.

This state of conviction is an extremely important one. It is here that a man will choose either to seek forgiveness and renewal of his life, or he will attempt to cover his guilt and continue in sin. If he chooses the latter, the periods of awaking will come less frequently and less distinctly. "The oftener this awaking proves to be in vain, the less easily will the weighted eyelids open again."⁶

2. Repentance. The conviction for sin which has been treated in the forgoing section, is independent of man's will, in fact it is often opposed to it. The response to this conviction, however, is dependent upon man's will. If he responds rightly to this conviction, he will repent of his sins toward God and man. The fact that repentance is dependent upon man's will is borne out by Scriptural reference. Most often in the

⁶ Paulus, The Christian Life, p. 136.

Scripture, the word "repent" is used as a command or an exhortation. The imperative mood is dominant. Thus, John the Baptist came preaching, "Repent ye,"⁷ Jesus began His preaching by ~~saying~~^{saying}, "Repent ye."⁸ The disciples went out "and preached that men should repent."⁹ The Apostle Peter preached on the day of Pentecost; "Repent ye, and be baptized every one of you."¹⁰ The Apostle Paul preached: "Now he commandeth men that they should all everywhere repent."¹¹

The Greek word metanoia (*μετάνοια*) which has been translated repentance, in English means, "to undergo a change in frame of mind and feeling, to make a change of principle and practice, to reform,"¹² or, as Wiley stated concerning this word,

It denotes the soul recollecting its own actions, and that in such a manner as to produce sorrow in the review, and a desire for amendment. It is strictly a change of mind, and includes the whole of that

⁷ Matthew 3:2.

⁸ Matthew 4:17.

⁹ Mark 6:12.

¹⁰ Acts 2:38.

¹¹ Acts 17:30.

¹² The Analytical Greek Lexicon, p. 266.

alteration with respect to views, dispositions and conduct which is effected by the power of the Gospel.¹³

Thus, the first step in the Christian life, which the individual must take, involves a reformation of his attitude and actions concerning sin. He comes to God sorrowfully, seeking forgiveness for his sin. At the same time, he has genuine determination to direct his conduct away from sin and into a path of righteousness. Paulus said:

This complete and unreserved turning from sin, which can be resolved to the three elements, knowledge of sin, remorse for sin, and longing for deliverance from sin, is the real nature of repentance.¹⁴

3. Faith. Repentance is the negative act of turning away from sin. Its positive counterpart is faith. Faith follows repentance; it is the mediating step between man's repentance and his acceptance of grace. Faith is man's trustful turning to God through Jesus Christ. The writer to the Hebrews defines faith as "The assurance of things hoped for, the conviction of things not seen."¹⁵ According to this definition, the

¹³ Wiley, op. cit., p. 353.

¹⁴ Paulus, op. cit., p. 140.

¹⁵ Hebrews 11:1.

broad basis of faith is the conviction of the fact of the invisible world, which naturally includes divine revelation.

"Faith is the firm assent of the soul to the divine revelation and every part of it, and sets to its seal that God is true."¹⁶

Saving faith is not a different kind of faith, but, whereas faith in general refers to trust in God, saving faith refers specifically to trust in the person of the Saviour Jesus Christ, for salvation from sin. The terms "faith" and "believe" in Scripture are synonymous. The Apostle John wrote, concerning the purpose of his Gospel, "but these are written that ye may believe that Jesus is the Christ, the Son of God: and that believing ye may have life in His name."¹⁷ The Apostle Paul and his companion Silas, said to the Philippian jailer, when the latter asked what he must do to be saved, "Believe on the Lord Jesus Christ, and thou shalt be saved."¹⁸ Again Paul spoke at Antioch saying, "Be it known unto you therefore, brethren, that through this man is pro-

¹⁶ Matthew Henry, A Commentary on the Holy Bible (New York: Funk and Wagnalls Co., [n. d.]), VI, p. 1269.

¹⁷ John 20:31.

¹⁸ Acts 16:31.

claimed unto you remission of sins: and by Him is everyone that believeth justified.¹⁹

This specific belief, in the person of Jesus Christ, brings about a specific experiential state. It is not only a conviction of the truth of the facts of redemption, but it is a confident laying hold of the atoning death of Christ. Thus, saving faith comes to be a personal relation to Christ himself.

He who has delivered himself, his whole being, and his former life, unto death, now casts himself wholly into the arms of Christ as his sole deliverer, and finds in Christ the salvation that he sought in vain in his own person.²⁰

After man has become sure of salvation in Christ, he then realizes the full importance of faith as defined in Hebrews 11:1. Not only does he have a conviction of the reality of the invisible world, but also he has the "substance of things hoped for."

What was formerly hoped for, now becomes a source of greatest comfort; future things come to be present; the far away shore of his native land comes to be an anchoring ground (Hebrews VI:18,19), so that the believer lives, labors and resides in the new world of his hope, as the apostle says: 'Our conversation is in heaven; from whence also we look for the Savior, the Lord Jesus Christ.' (Phil. III, 20.) Now that

¹⁹ Acts 13:38-39.

²⁰ Paulus, op. cit., p. 143.

filial conduct toward God has begun, which we designated above as the nature of faith.²¹

Thus when a man exercises saving faith he looks to divine revelation for his source of life, and his attitude concerning his conduct will be made conformable to the revealed Word of God.

Regeneration. This term has been used to describe God's first work of saving grace in the heart of man. Sometimes it is referred to as the birth of the Spirit or the new birth. It is the impartation of divine life to the soul. It is not a mere reconstruction or reorganization of the old life, but it is the imparting of the life of the Spirit of God into the soul. It is the spiritual new birth Jesus talked of in his conversation with Nicodemus.

Verily, verily, I say unto thee, Except one be born anew, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except one be born of water and the Spirit he cannot enter into the kingdom of God. That which is born of the flesh is flesh; and that which is born of the Spirit is spirit.²²

²¹ Ibid., pp. 143-144.

²² John 3:3-6.

Regeneration, therefore, is the supernatural spiritual birth from above, wrought be God through the agency of the Holy Spirit, made effectual in the soul of the individual.

John Wesley defined regeneration as:

That great change which God works in the soul when He brings it into life; when He raises it from the death of sin to the life of righteousness. It is the change wrought in the whole soul by the Almighty Spirit of God, when it is created anew in Christ Jesus; when it is renewed after the image of God in righteousness and true holiness.²³

Whereas conversion is the renewal in the conscious, free, and personal life, in the trend of thought, and in the will, effected by self-determination, regeneration is the renewal of the unconscious, unfree natural life. This latter renewal is possible only by the supernatural grace of God through Christ.

II. ENTIRE SANCTIFICATION

Entire sanctification as a work of grace in salvation, is the term applied to the fullness of redemption, or the cleansing of the heart from all sin. In His plan of salvation, this is God's second work of grace in the heart of man. Whereas regeneration is a renewal of the life, dead in trespasses and sin entire sanctification is the

²³ John Wesley, Sermons on Several Occasions (New York: Phillips & Hunt, (n. d.)), I, p. 403.

cleansing of that heart from inbred sin. It is the cleansing of the self from the carnal mind.

The experience of sanctification is two-fold in its effect. In the first place, it is a purification of the heart from sin. The verb to sanctify is from the Latin sanctus (holy) and facere (to make) and so, when used in the imperative mood, it signifies to make holy. In the Greek, the same meaning applies to the hagiadzo (ἁγιάζω) which is derived from hagios (ἅγιος), or holy, signifying to make holy.²⁴

Scripture references to the demand for and the possibility of purity from sin are abundant. Sample passages are: "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit perfecting holiness in the fear of God;"²⁵ "Who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works;"²⁶ and, "But if we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ cleanseth us from all sin."²⁷

²⁴ Wiley, op. cit., pp. 487-488.

²⁵ II Corinthians 7:1.

²⁶ Titus 2:14.

²⁷ I John 1:7.

In the second place, sanctification is a separation unto God. It is more than the human consecration of himself to God. It consists of the Holy Spirit's acceptance of the human consecration and the subsequent enduement with divine power. The substance of this divine power is holy love. The soul is filled with love and love is awakened in the soul. The Apostle Paul declared, "the love of God hath been shed abroad in our hearts through the Holy Spirit which was given unto us."²⁸ The Apostle Peter said,

Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently.²⁹

Webster's dictionary defines sanctification as:

"The act or process of God's grace by which the affections of men are purified, or alienated from sin and the world, and exalted to a supreme love to God."³⁰

The Arminian-Wesleyan definition of sanctification has been most clearly set forth in the following definition.

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

²⁸ Romans 5:5.

²⁹ I Peter 1:22.

³⁰ Webster's New International Dictionary of the English Language, p. 1876.

the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding, indwelling presence of the Holy Spirit, empowering the believer for life and service. Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness. This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."³¹

³¹ Church of the Nazarene, Manual (Kansas City, Missouri: Nazarene Publishing House, 1944), p. 29.

CHAPTER V

INTERPRETATION OF THE OBJECTIVE STUDY

In order to get a complete view of the relation of Christian conduct to Christian experience, it has been necessary to treat the matter objectively as well as subjectively. In the foregoing pages the Biblical interpretation of man's moral character has been presented. The history of man's creation, in true holiness and righteousness, his consequent fall into sin, and the possibilities of restoration to holiness and righteousness, through the merits of Divine grace, have been given. Man also has been studied objectively, that is, his conduct, before and after Christian grace has been experienced. This study was conducted on the basis of an objective questionnaire, mentioned previously, and biographical and autobiographical data, which dealt with conduct as related to Christian experience.

The questionnaire was circulated, in order to get a representative view of conduct, as related to the two crisis experiences--regeneration and entire sanctification. The results having been compiled, the following observations have been made by the writer.

I. OBSERVATIONS OF THE STUDY

Variety. The first observation of this study has been that there is variety in Christian conduct. In the negative section of the questionnaire, fourteen items were listed, which are ordinarily regarded as contrary to Christian practice. Each person, replying to the questionnaire, had the choice of saying that he had stopped the practice listed before conversion, when converted, after conversion, when sanctified, after sanctification, that he had never started, or that he still does it. There were a possible ninety-eight different replies. Of these ninety-eight possible replies, there were only eight spaces not checked by the two hundred people questioned.

In the positive section of the questionnaire, thirteen items were listed, which are ordinarily accepted as proper Christian practice. These were listed in the same classification as the negative section. Out of a possible seventy-eight different replies there were only three spaces not checked. From these findings it has been concluded that there is variety in Christian conduct.

Relative uniformity. Second, it has been observed that there is a relative uniformity in Christian conduct.

The bulk of the changes took place at the time of the crisis experience of initial salvation (conversion). Out of 965 indications in the negative section, indicating that these things had been practiced, 382 indicated that they ceased practicing them at the time of conversion. In the positive section, there were 1,789 replies indicating that these items were begun at one time or another. Of these 1,789 replies, 934 indicated them as beginning at the time of conversion.

Reformation before experience. Again, it was observed that many reformed before Christian experience was personally real. Of the 965 indications of reform in the negative section, 275 reformed before conversion. Of the 1,789 indications of reform in the positive section, 550 reformed before conversion. It also has been observed that the reforms, before Christian experience, were decidedly higher in the positive section than in the negative. There were fourteen negative items listed, and there were 275 indications of having ceased practicing them before conversion. However, out of thirteen items listed in the positive section there were 550 replies stating that these things had been started before conversion.

Changes at entire sanctification. Another observation has been the fact that there are significant changes

in conduct at the time of the crisis experience of entire sanctification. Of the 965 possible negative replies, there were 166 indicating change at the time of sanctification. Of the 1,789 possible positive replies, there were 205 indications of change at the time of sanctification. Thus, it has been noted that, although outward conduct had its greatest changes at the time of conversion (initial salvation), there were changes in outward conduct at the time of sanctification. However, the greatest number of changes, at the time of sanctification, were in the subjective items. In the negative section, out of 166 replies indicating reform at the time of sanctification, forty-four of these changes were listed after the item, "having outbursts of temper;" twenty-eight were listed after the item, "talking unfairly of others;" and, twenty after the item, "telling shady stories." In the positive section of the column titled, "When Sanctified," out of 205 indications of changes at this time, the largest single item was "Think of others before self," thirty-nine indicated this change at the time of sanctification.

Changes after initial salvation. The changes in conduct, in the column titled, "After Conversion," were in an increasing number of months as compared to the column titled, "After Sanctification." In the negative section,

there were forty-two reformations after conversion, as compared to sixteen after sanctification. The approximate average number of months after conversion that the change was made was twenty, whereas the approximate average after sanctification was six plus. In the positive section there were seventy-two after conversion, while there were twenty-eight after sanctification. The average number of months after conversion that the change was made was six plus. The approximate number of months after sanctification that the change was made was two plus.

Still being practiced. Out of 965 indications of having practiced the things listed in the negative section, only sixty-four items of those claiming the experience of entire sanctification indicated that they were still being practiced. This involved thirty-four persons. At the same time, there were thirty-seven indications, from those claiming the experience of initial salvation, that these things were still being practiced. This involved eighteen persons.

The questionnaire results of this observation have been as follows:

INITIAL SALVATION

2 Go to dances.
7 Go to movies.
6 Use cosmetics.

ENTIRE SANCTIFICATION

1 Uses tobacco.
10 Go to movies.
13 Use cosmetics.

INITIAL SALVATION

ENTIRE SANCTIFICATION

7 Talk unfairly of others.	10 Talk unfairly of others.
4 Tell shady stories.	2 Tell shady stories.
9 Have outbursts of temper.	7 Have outbursts of temper.
2 Do unnecessary Sunday work.	11 Maintain worldly companionships.
	3 Attend the lodge.
	4 Do unnecessary Sunday work.
	5 Work in questionable businesses
<hr/> 37 Indications	<hr/> 66 Indications
18 Persons reporting	34 Persons reporting

Never started. By far the greatest number of indications fell in the column titled, "Never Started." Out of 2,363 indications recorded in this section, 1,398 were listed under "Never Started."

II. INTERPRETATION OF THE STUDY

The findings of the afore-mentioned questionnaire have been further interpreted by consulting writings which interpret Christian conduct. Biographical and autobiographical data has been drawn from both of the major branches of evangelical Christianity, namely the Arminian and Calvinistic. There is no violation of theological principles in this procedure, since the Scriptural doctrine of regeneration, held by both, is similar.¹

¹ Cf. ante, p. 5

Variety. The first conclusion of this questionnaire was that there is variety in Christian conduct when seen in an overall view.

There is a distinct difference between Christian experience and Christian conduct. When it is said that there is variety in the conduct of Christians, it is by no means implied that there is variety in Christian experience, that is, in the sense that there is variety in the completeness or incompleteness of God's work, in the heart of the individual in Christian experience. Two experiences have been spoken of in one's personal salvation, namely regeneration and sanctification. Each of these experiences is a perfect and completed work, accomplishing, in each case, that which is essential to that state of grace. Wiley said of regeneration: "Regeneration is a complete work and therefore perfect in its kind."² Since sanctification is the act of God, by which the heart is made holy, it too is a complete and perfect work. When one is sanctified he has Christian perfection. "Since the experience of holiness is God's work, it must be perfect."³ When God works His grace He does the same work for everyone who is a candidate for that work. In receiving the experience, there may be a

³ R. T. Williams, Sanctification, the Experience and the Ethics (Kansas City, Missouri: Beacon Hill Press, [n. d.]), p. 31.

variety of emotional responses on the part of the individual, but the basic work in the heart is always the same. Speaking of regeneration, R. T. Williams said, "In regeneration, all receive forgiveness of sins, new life coming into a dead soul, and they are cleansed from acquired pollution."⁴ When speaking of sanctification, he said,

The work of God is perfect in every case; whether we shout or keep quiet, whether we laugh or weep, whether we walk or sit down. Demonstration is desirable if done in the Holy Spirit; that is a matter with the individual and the Lord. But the outward demonstration or the quietness of the individual are not determining factors in the quality of the work done by the Holy Ghost in the heart. When God sanctifies a soul He cleanses the heart from all sin, destroys the old man, kills out sinful self and worldly ambitions, and fills the soul with love to God and man.⁵

The conduct of the Christian is the outward human expression of the work of God in the heart. Williams said that conduct is based upon two things, namely, knowledge and conscience. Since men have varying degrees of knowledge, it is logical to suppose that, if conduct is dependent upon knowledge, there will be variety in conduct. A man is not condemned before God if he manifests conduct below the standard of the Word, while not having knowledge of the standard of the Word in that

⁴ Williams, Loc. cit.

⁵ Ibid., p. 33.

particular matter. In the Scripture, knowledge is often referred to as "light" and it is enjoined upon Christians to walk in the light. "If we walk in the light, as he is in the light, we have fellowship one with another and the blood of Jesus his Son cleanseth us from all sin."⁶ This means that, having experienced moral cleansing of the heart, one must do all that he knows to be right and avoid all that he knows to be wrong. At the same time, it is demanded of him to use all of his ability in seeking to gain more knowledge of God's will and thus approach closer to the ideal of Christian ethics.

The many exhortations, in Scripture, to Christians to increase in knowledge, are ample evidence Christian experience does not endow one with perfect knowledge.

Give diligence to present thyself approved unto God, a workman that needeth not to be ashamed, handling aright the word of truth.⁷

And this I pray, that your love may abound yet more and more in knowledge and all discernment; so that ye may approve the things that are excellent; that ye may be sincere and void of offence unto the day of Christ.⁸

For this cause we also, since the day we heard it, do not cease to pray and make request

⁶ I John 1:7.

⁷ II Timothy 2:15.

⁸ Phillippians 1:9-10.

for you that ye may be filled with the knowledge of his will in all spiritual wisdom and understanding, to walk worthily of the Lord unto all pleasing, bearing fruit in every good work, and increasing in the knowledge of God.⁹

For this cause adding on your part all diligence, in your faith supply virtue; and in your virtue knowledge; and in your knowledge self control.¹⁰

But grow in grace and knowledge of our Lord ~~Jesus~~ and Saviour Jesus Christ.¹¹

A statement in the Discipline of the Evangelical United Brethren Church summarizes this truth, that perfect grace may be possessed where perfect knowledge or the power of discrimination is lacking.

It is further to be considered here, that this sanctifying grace does not take away the natural infirmities of man, yea, it does not even cover them; but on the other hand it sometimes even manifests and exposes them. Among such infirmities are, a feeble and morbid body, weakness of understanding, of memory, of judgment, or, of the mind in general. Therefore such an individual may be imposed upon by false appearances, and through a misdirected judgment think more highly or derogatively of other persons than they really deserve. He may be indistinct, yea confused in expression; give improper advice, and through various kinds of such weaknesses, which God never imputes as sins, render himself ridiculous before a conceited world. Such a one should, therefore, never refuse to receive instruction and good counsel from others who do not possess the same degree of grace as he, so far as he sees that God designs to instruct him in this way.¹²

⁹ Colossians 1:9-10.

¹⁰ II Peter 1:5.

¹¹ II Peter 3:18.

¹² Evangelical United Brethren Church, Discipline (Dayton, Ohio: The Otterbein Press, 1947), p. 53.

The other factor in Christian conduct is conscience. Conscience is that inner impulse that gives one the power to know right from wrong. In regeneration, the conscience is cleansed from guilt and defilement. Man was originally created to be the temple of the Holy Spirit, and the conscience was the dwelling place for the holy law of God. Through the defilement of sin, the conscience became offensive to God. Now in redemption, the believer is exhorted to "draw near, having his heart sprinkled from an evil conscience."¹³ Daniel Steele said,

The conscience relieved of guilt through faith in the atonement made by Christ, and ever after prompting to a life of obedience, is the spiritual organ in which the Holy Spirit evermore dwells, keeping watchful guard over the living law in the heart and constantly witnessing to the persevering believer that he is a child of God.¹⁴

Williams said, concerning conscience,

Conscience, the other factor in ethics, or that function of conscience that we call impulse, can be perfect and must be perfect. . . . No man can rightly claim any degree of grace in his heart who does not accept right willingly and gladly when it is presented to him and he perceives it as right. Conscience must say "yes" to right and "no" to wrong.¹⁵

Conscience is a moral entity and hence in the work

¹³ Daniel Steele, The Gospel of the Comforter (Boston: The Christian Witness Company, 1897), p. 171.

¹⁴ Loc. cit.

¹⁵ Williams, op., cit., p. 37.

of regeneration it is a moral restoration. The one possessing a clean conscience acts from pure moral intentions. However, at the same time, there is possibility of error in practice due to misjudgment, for as we have said sin has darkened even the mind of man. But there is progress in the grace of God unto sanctification and ever after, and there will be a steady improvement in practice, arising from a steadily improving power of judgment and greater knowledge.

Thus it has been concluded that the variety of Christian conduct, which the questionnaire indicates, is not due to an imperfect work of God's grace, or to any variety in Christian experience, so far as God's work is concerned; rather, it is due to imperfect knowledge on the part of individual persons. This imperfect knowledge is a natural infirmity arising from the depravity in the race, as a result of sin. These imperfections will not be completely removed in this life. It is the complete restoration of these powers that the Apostle Paul looks for in the resurrection (II Corinthians 5:2).

Relative Uniformity. As has been pointed out, there is relative uniformity in the conduct of Christians. It has already been noted that by far the greatest number

of changes in conduct took place at the time of initial salvation. It has also been stated that the experience of regeneration renews the conscience so that its decisions are morally perfect. The variety in Christian conduct, it has been concluded, is due to imperfect knowledge.

Those acts of conduct that are generally known as being contrary to Christian ethics, are for the most part stopped at the time of experience of regeneration. Also, these acts of conduct generally known as being right for a Christian are begun at the time of the experience of regeneration.

In this regard, it is important to notice that it is the power of God that gave people, enslaved to sin, the ability to instantaneously put away the enslaving thing. This conclusion is confirmed by the following authentic personal testimonies.

Bud Robinson, the notable evangelist of the latter half of the nineteenth century, has told of the changes wrought in his life at the time of conversion. This experience occurred while attending a camp meeting held by a Methodist preacher. Prior to this he had lived the rough life of a Texas cowboy. When he responded to the gospel call, he said,

Every step down the aisle, I felt like I was walking right into an awful hell. The old pistol in my pocket felt as big as a mule and the pack

of cards felt as heavy as a bale of cotton . . .
 . . The lies I had told seemed to have stingers
 in them like bald-headed hornets, and they were
 stinging a guilty conscience. . . . All the
 watermelons I had stolen seemed to be piled
 up around me. . . . Every grass sack of peaches
 I had stolen, seemed to be lying right across
 my stomach, and holding me down to earth. Just
 then it seemed that a landslide from the New
 Jerusalem struck me in the soul and I have
 never seen those watermelons, lies or oaths
 or those old grass sacks of peaches from
 that day to this. . . . I threw my old pistol
 into the thicket and burned my cards in an
 old camp fire.¹⁶

In the following manner, Robinson has told of the
 change in his brother at the time of his conversion.

"The oldest was the worst drunkard and opium eater I ever
 saw. The Lord has saved him and cleaned him up and he
 is now preaching the Gospel."¹⁷

Henry Clay Morrison has told of the conversion
 experience of a man named Sam. Before Sam was saved,

He was often drunk, and had many conflicts
 with the police. He had been shot up frequently
 and much of the time was in the workhouse of the
 city. The police regarded him as one of the
 most dangerous men in the city. . . . He served
 one term in the penitentiary for killing a man.
 . . . He was very profane, shrewd and wicked.¹⁸

¹⁶ Bud Robinson, Sunshine and Smiles (Chicago: The
 Christian Witness Co., 1903), pp. 42-44.

¹⁷ Ibid., p. 48.

¹⁸ H. C. Morrison, Remarkable Conversions (Louisville,
 Kentucky, Pentecostal Publishing Co., 1925), p. 10.

Though not relating in detail how his life was changed, Morrison implied, by this picture of the man before conversion, that after conversion there was a complete change, effected by the putting away of these things. He said that Sam became one of the dearest souls in the church. The succeeding pastor said that there had not been a more miraculous conversion in all the annals of missionary work.

Morrison told of another remarkable conversion. A young man from a good family, who was successful in business had become a slave to drink, and at the time of his conversion was suffering from delirium tremens. His family was in abject poverty. Morrison said:

Before his conversion, I had gone up to his cottage to talk and pray with him. His yard gate was off its hinges and his yard rooted up by the hogs. Weatherboarding had been torn off his cottage and it was in great need of repairs and paint. In the house, there were broken chairs and a little dilapidated furniture. His wife, lean and gaunt, in faded dress, sat on a piece of chair with her head down. A little baby sat on the floor with a hard crust in its hand and a swarm of flies about its face. It was a wretched place. The whiskey demon, it seemed, had done its worst.¹⁹

Three months afterward, Morrison visited the community again. Entering a grocery store, "A big, hand-

¹⁹ Ibid., p. 22.

some, well dressed man rushed from behind the counter, grabbed my hand and squeezed it."²⁰ Not recognizing the man, he confessed his ignorance and had to be told that he was the same man referred to as being in such abject poverty just three months before. He visited the home and he found a beautiful wife, tastefully dressed with roses in her hair and very happy. To his great surprise he learned that this was the same wife he had seen in such dire circumstances before. Upon entering the home he found it completely rejuvenated, cleaned-up and orderly.

When I entered the house, there was a carpet on the floor, well-arranged furniture, books on the shelves and pictures on the wall. . . and a fat rosy-cheek baby sitting in a high chair without a fly on him. I was profoundly impressed. I renewed my faith and purpose to preach a Christ who is so mighty and so gracious to save.²¹

Carl F. H. Henry gave the testimony of "Sunshine Harris," who for seventy-one years was in the depths of sin, being a slave to tobacco and alcohol. It is said that often he wandered into the Pacific Garden Mission, in Chicago, each time resisting with scorn and mockery the pleadings of Colonel and Mrs. Clarke. One day without really knowing why, he purchased a New Testament, and

²⁰ Ibid., p. 23.

²¹ Ibid., pp. 24-25.

began to read it. His eyes fell upon the passage, "Thou fool this day thy soul is required of thee," which put him under conviction. A few nights later he responded to the gospel call and was gloriously converted. The same night of his experience Henry says;

Harris sponsored an unscheduled house-cleaning in his own filthy little room. . . . Whiskey and beer bottles, old pipes and tobacco, disgusting pictures, cards and other habilaments of sin went into the furnace, and on the table near his favorite chair he placed instead the New Testament with a slip of paper marking the verse: 'Thou fool this night thy soul is required of thee.'²²

Reverend Frank M. A. Zajac of Audubon, New Jersey, testifies to drifting into the underworld with the lust of flesh, the lust of money and the lust of power as his impelling motives. He said:

After eight years of serving the flesh, the world, and the devil, I found myself utterly lost in despondency and remorse. It was a time when I could not eat, could not sleep, could not stand in the darkness of a room or the quietness of it, and did not dare trust crowds. . . . This is when I resorted to narcotics. The more I used of it the less effect it had on me, and it grew to the point where I was using forty grains a day. Realizing that this too was the wrong method. . . . I tried to destroy myself. I tried it eight different times.²³

After his eighth attempt to take his life, he was advised

²² N. A. Wingert, I Was Born Again (Nappan, Indiana: E. V. Publishing House, 1946), p. 54.

²³ Ibid., p. 64.

to leave his old haunts for a more distant place to find himself. Arriving in Detroit, Michigan, he happened upon a gospel mission. It was in response to, "Whosoever believeth that Jesus is the Christ is born of God," that he made his way down to the altar. He was met by a worker who asked him about his need, and when he inquired as to how to receive this great salvation, he was told to pray and ask God. After twenty minutes of battling in prayer

. . . the burden rolled away. The power and shackles and fetters of sin were broken and I was made a new creature in Christ. The habit of narcotics disappeared immediately. A song came into my heart. A new hope and a new vision was before me and a desire to live.²⁴

At present he is pastor of a church in Philadelphia, a missionary, evangelist, and a director of Youth For Christ.

Charles C. Waterman who is official chaplain for the Pasadena, California, city prison and for several hospitals, gives this testimony of his life. Upon leaving home as a young man he said,

I soon fell into the ways of wicked men; profanity, gambling, drinking, tobacco. These habits began to fasten themselves upon me. . . . Satan had a chain around my neck. . . . For twenty-five years he was my master.²⁵

He found the Lord as his Saviour through the help

²⁴ Ibid., p. 67.

²⁵ Ibid., p. 68-69.

of a saint of God, Sister Headly. He wanted to find the Lord so he asked her to come and help. After a long struggle in prayer he found victory. One of his first acts was to seek the forgiveness of the wife whom he had so rudely abused. Next he examined his past life. The question of the lodge confronted him.

God brought before me a lodge I had belonged to for twenty-one years. I could not remember anything that I had seen or heard in it that would lead a soul to Christ or keep one out of hell, so I put all my papers in the stove. I had a \$3000.00 life insurance with another lodge to which I belonged for eighteen years. The devil said go slow. . . but I would not give him a further hearing and put all those papers in the stove too. A third lodge went in just for extra good measure.²⁶

Concerning his personal habits he said,

I have no more wanted to chew or smoke since God saved me than I have wanted to eat dirt or cut my own throat. For thirty-three years and eight months I have been a new creature in Christ. While I used to swear and talk vulgar language, I've never sworn once or said a word my daughter could not say.²⁷

Waterman's conversion was influenced by his wife becoming a Christian while he was still a sinner. His testimony, as to his wife's conduct when she got, as he said, "a case of old-time religion," is here stated, "She laid aside her jewelry, wordly attire, secular

²⁶ Ibid., p. 74.

²⁷ Ibid., p. 75.

music, and every weight that would hinder her from running a victorious Christian race."²⁸

Evangelist J. Jack Paskell of Portland, Oregon, described his life, before conversion, as follows:

Down, down I went until finally I became a dissipated wreck--an addict to liquor, nicotine, even to the extent of using dope to give liquor an even greater kick. I went from bad to worse so fast that I began losing one job after another, holding one just long enough to get on my feet financially, then rushing into all kinds of riotous living--gambling, dissipation; "wine, women and song. . . . Every day I consumed at least a quart of liquor. . . also at the same time I was smoking three and four packs of cigarettes a day."²⁹

After a wonderful experience of regeneration, Paskell had this testimony concerning his conduct:

It would be impossible for me to explain to you, dear reader, the sweet, glowing peace that came into my distressed and wicked soul. It illuminated and brightened every room in my heart and changed instantaneously all of my desires. Immediately 'old things passed away, and behold, all things became new.' The haunts were abhorrent to me; liquor and other habits went like a flash. I had no more desire for dancing and carousing and dissipating in sin.³⁰

Rev. V. Atchinak, General Director of Bible Lands Gospel Mission in Lebanon, Syria, witnessed to great changes in his conduct. He was Armenian by birth. While

²⁸ Ibid., p. 69.

²⁹ Ibid., p. 82-83.

³⁰ Ibid., p. 88.

still a boy he witnessed the murder of some seventy-five of his countrymen by the Turks. He became bitter in his hatred of them and joined a socialistic revolutionary organization, whose aim was the overthrow of Turkish power. Through the writings of Carl Marx, which he read, he drifted into infidelity and hatred for religious matters. He went so far as to study the Bible in order to prove it was not the Word of God, striving to destroy the faith of his people, which he believed to be the cause of their persecution by the Turks. For a livelihood he entered the cigarette business. The study of the Word put him under conviction and in the cigarette shop he accepted Christ and his life was transformed. He said,

Old things had passed away--all things became new. Joy, peace and love began to flood my soul, and instead of desiring to kill the Sultan of Turkey, which had been my highest ambition, I now prayed for his conversion.

I immediately left the cigarette business, for I felt I could not sell them and at the same time say, "Hallelujah, I am saved!" . . . I also gave up the secret organization to which I belonged, for I knew that Christ only could settle all political and social problems. Instead of spreading revolutionary propaganda in the Bible lands, my desire now was to reach these people with the saving message of the Gospel.³¹

³¹ Ibid., p. 129.

From San Francisco's Life Line Gospel Mission has come the testimony of Charles Thomas, a member and regular attendant at Mission meetings. After finding the Lord as his Saviour, he said,

God heard that sincere and sinsick cry, and delivered me completely, positively, once and for all (not gradually) from all my sins, drink, tobacco and love of the world.³²

In the book Twice Born Men, are several examples of radical changes in conduct at the time of the regeneration experience. Notable is the case of Danny the Copper Basher who was a thief and a frequent inmate of prisons. After Danny's crisis experience of regeneration, Begbie wrote,

He rose from his knees a changed man. This change was absolute and entire. From being cruel, he became tender as a woman; from being a cunning thief, he became scrupulously honest. From being a loafer and unemployable, who had never done a single day's work in his civil life, he became an industrious workman. From being basely selfish, he became considerate for others, giving both himself and presently his money to the service of religion.³³

A recent convert in the Greater Los Angeles Gospel Crusade was Stuart Hamblen. Before his conversion he was a man of the world. After his conversion he witnessed

³² Ibid., p. 148.

³³ Begbie, Twice Born Men (New York: Fleming Revell Co., 1909), p. 167.

that his radio program had been cleaned up with no mention of alcoholic beverages being allowed. The contract with a beer manufacturer, who was one of his sponsors, was cancelled. His race horses, on which he made as much as \$50,000 in one race, were sold. Of the various places of entertainment which he had frequented, he said:

Since I gave my heart to Jesus Christ I haven't wanted to go to the race tracks. I have no more desire for those things. I go to bars but only to witness to people. I love those people and am so burdened about the people in Hollywood and Los Angeles.³⁴

These personal testimonies could be greatly multiplied to substantiate the conclusion that the most, and greatest, changes in Christian conduct take place at the time of first crisis experience of salvation, namely, regeneration. For the purpose of this paper however, these related testimonies have substantiated the conclusion.

Reformation before experience. The third observation, from the questionnaire, has been that many persons reformed before experiencing Christian grace. There are, perhaps, various reasons for this change. However, it is believed that there are two main reasons which could include all others. First, there is an evident disgust

³⁴ Stuart Hamblen, "Lord You're Hearing a New Voice," Youth for Christ Magazine, 8:10, January, 1950.

with sin before any godly conviction is known. It is a natural reaction against sinful conduct for its failure to satisfy one's natural desire for happiness.

Miss Elinor Manfield of San Antonio, Texas, was a night club entertainer and hobnobbed with Hollywood celebrities. Of her early life, she wrote:

I loved the world and all its glamorous attraction. I enjoyed all the pleasures and people attached to it. . . . I learned to do everything well--to dance, to drink, to smoke --and I was popular.³⁵

Soon she found her way to Hollywood and of this life she wrote:

I lived the life of a night club actress. I reigned as a princess in the court of the devil; being the life of the party at night; cocktail parties for my pleasure, card parties for my leisure; attending all social affairs and accomplishing nothing. What goal did I have in mind? I did not know. But soon I began to grow tired. The brightness began to become dull, tarnished; and so did I.³⁶

Feeling that all she needed was a rest and a change she went home for a vacation. Her family was delighted, but she became dissatisfied and when asked to return to her former occupation as night club entertainer, in a new location, she felt that she would be satisfied. However, after a few weeks she said,

³⁵ Wingert, op. cit., p. 161.

³⁶ Ibid., p. 162.

The pleasure and thrill I had known the first time did not return; the glamour was gone. The fun became stale and the smiles and animation became mechanical. I began to become unsettled and impatient; started seeking new places, new pleasures, new friends. But all escape and hiding places were too shallow to hide myself in. Friends became strangers, no pleasures were sufficient, and each new place was lower than the previous one. . . . I returned home utterly exhausted from unhappiness.³⁷

Here has been seen her forsaking of the worldly life of sin because it no longer satisfied, instead it brought her great unhappiness and despair.

Shortly after coming home she found the Lord Jesus Christ as her Saviour, and then said, "I learned to love God's work and people instead of the devil's, and I grew humble. My salary now was wonderful joy and peace of mind."^{37a}

In a rather humorous way this same fact is borne out in the life of Granville Moody who as a school boy one day began smoking a cigar. He became intoxicated by it and, besides making a disgusting spectacle of himself, became very ill. The resulting nausea and very sick feeling brought forth this testimony:

I was forever effectually cured of the use of tobacco by this illness and mortification that the cure lasted a lifetime. . . . Since that homeward

³⁷ Ibid., pp. 163-164.

^{37a} Ibid., p. 165.

reeling I have never smoked, nor snuffed, nor chewed the nerve-destroying weed.³⁸

Helen M. Alerney Barth sang for a dance orchestra and conducted her own radio program. She confessed, however,

I was not happy; I wanted something and I did not know what. Although I sang with the orchestra, dancing and drinking and smoking had no allurements for me. I admitted to myself that my life was a most unhappy one.³⁹

Although she had not gone deeply into sin, as had Miss Mansfield, her association with it made her realize its shallowness and lack of anything satisfying. She turned away from this life to seek that which would satisfy. She entered college to train for social work. This, in itself, did not satisfy until she found the Lord in the new birth, the experience of initial salvation.

From William James' book, The Varieties of Religious Experience, has come the testimony of an Oxford graduate, the son of a clergyman:

Between the period of leaving Oxford and my conversion I never darkened the door of my father's Church, although I lived with him for eight years, making what money I wanted by journalism, and spending it in high carousal with any one who would sit with me and drink it away. So I lived sometimes drunk for a week together, and then a

³⁸ Sylvester Weeks, editor, Autobiography of Rev. Granville Moody (Cincinnati: Curtis & Jennings, 1890), p. 39.

³⁹ Wingert, op. cit., p. 45.

terrible repentance, and would not touch a drop for a whole month.

In all this period, that is, up to thirty-three years of age, I never had a desire to reform on religious grounds. But all my pangs were due to some terrible remorse I used to feel after a heavy carousal, the remorse taking the shape of regret after my folly in wasting my life in such a way.⁴⁰

Here again has been seen reformation before conversion, because of disgust with sin. In this case, however, the reformation was not permanent, lasting only for a period, which was ended by a return to the discouraging and damning habit. It is later recorded that, upon his godly repentance and subsequent experience of initial salvation, he lost all desire for drink, as well as for tobacco, and has never returned to the sinful practices.

The second main reason for persons reforming, before actually having Christian experience, is the force of godly conviction for sin.

In describing this form of repentance Paulus said,

In one case the beginning of repentance extends back to earliest childhood, and its cause seems to be a gradually progressive, ever widening process of renouncing sin and the world.⁴¹

Thus it is seen that conviction for sin is not

⁴⁰ William James, The Varieties of Religious Experience (New York: Longmans Green, and Co., 1920), pp. 220-221.

⁴¹ Paulus, The Christian Life pp. 140-141.

necessarily followed immediately by full repentance resulting in pardon and the consequent experience of regeneration. Probably the outstanding reasons for this are imperfect repentance (an unwillingness to renounce every sin), or to lack of faith in God to forgive.

During this period of repentance because of conviction, men often will renounce sin. In support of this proposition we again turn to the experience of Reverend Granville Moody. In his day, drinking of alcoholic beverages was the general habit, and as many others did, he became an excessive drinker at a very early age. Upon hearing a Methodist minister, Reverend Henry Slicer, preach against drinking in a very effective way, basing his preaching on the Bible, Moody was convicted of his evil way. Upon arriving home he called his favorite servant Clem and said that he was going to quit drinking.

Taking up my father's Bible that lay on the stand, I said: 'Clem you see this book, which I believe to be the book of God, and filled with promises for the obedient and curses for the disobedient. And now, Clem,' turning the pages from Genesis to Revelation, 'bear me witness that I here and now vow to give up all of God's promises, and incur the evil of God's curse upon me, if I let one drop of any kind of intoxicating liquor pass my lips for three months; and then if I find that I get along as well without liquor as with it, in view of the appetite it creates and habits it forms, I pledge myself to abstain from it all the days of my life. . .

In making and keeping this pledge I 'built

better than I knew;' for, as it was followed two years later by my blessed conversion and self consecration to God, it marked an epoch in my whole history and life.⁴²

Here, a man was seen ceasing this practice of sinful indulgence long before experiencing initial salvation, for it was more than two years later that he had the experience. The reason for stopping was godly conviction, as a result of hearing the preaching of God's Word.

In the year 1801, Peter Cartwright, who was later to become a faithful preacher of the Word, attended a wedding, and, as was the custom, there was a dance. Peter loved to dance, and he did it much that night. After arriving home, he reflected on the events of the evening and felt guilty and condemned. He fell on his knees and prayed for mercy, but no relief came. After praying long into the night, the

Next morning I arose, feeling wretched beyond expression. I tried to read in the testament, and retired many times to secret prayer throughout the day, but found no relief. I gave up my race horse to my father, and requested him to sell it. I went and brought my pack of cards and gave them to mother who threw them into the fire, and there were consumed. . . three months rolled away, and still I did not find the blessing of the pardon of my sins.⁴³

⁴² Weeks, op. cit., pp. 47-49.

⁴³ W. P. Strickland, editor, Autobiography of Peter Cartwright. (Cincinnati: Cranston & Curtis, 1856), pp. 35-36.

Thus, the writer of this study has concluded, from the cases studied, that reformation from worldly to Christian conduct, before Christian experience is realized, is due to two broad reasons: (1) Disappointment with sin's failure to provide satisfying happiness and its proneness to bring despair; (2) Conviction for sin bringing about acts of repentance before pardon is attained.

Changes at entire sanctification. In the questionnaire it was recorded that there were changes both in objective and in subjective conduct of persons at the time of the crisis experience of entire sanctification. It has already been stated that there is only one standard of Christian conduct. The same standard holds for persons in the experience of regeneration as for those in the experience of entire sanctification. Thus it is not the existence of a double standard for conduct that makes for changes at the time of sanctification.

In the case of outward conduct it is believed that the reason why some practices of unchristian conduct were retained, until the time of entire sanctification, is due to the lack of "light," or conviction, as to their sinfulness. However there is evidence that these practices stopped at the time of entire sanctification, because of the working of the Holy Spirit upon the conscience.

In the experience of sanctification, which is the purging of the heart from all sin and its infilling with the Holy Spirit, the effect upon the conscience is that of intensifying its power of discrimination. It is not a changing or perfecting of conscience, for it was already perfected in regeneration.⁴⁴ It is an intensifying of the power of the already perfected conscience.

The conscience has a threefold power--discrimination, impulse toward the right, and after the act, approval or disapproval, according as the act is right or wrong. The gracious work of the Holy Spirit intensifies each of these functions, the second more manifestly than the first and the third more than the second.⁴⁵

An example of a man whose outward conduct was changed at the time of sanctification is Reverend Alfred Cookman. After having enjoyed the experience of heart cleansing or entire sanctification, Cookman fell into error concerning the doctrine, being led to believe that an experience of cleansing could not occur subsequent and separate from regeneration. As a result of this error he lost the experience. Shortly thereafter, he acquired the habit of smoking. It was a doubtful indulgence and the result was a lack of spiritual life. Upon being

⁴⁴ Cf. ante, p. 50

⁴⁵ Daniel Steele, Milestone Papers (New York: Eaton and Mains, 1876), p. 169.

restored to sanctifying grace he gave up the habit.

He again rededicated himself to God surrendered the doubtful indulgence--tobacco--and accepted Christ as the Saviour from all sin, and again claimed the witness of the Spirit to his entire sanctification.⁴⁶

Frances Willard witnessed to the fact that at the time of her sanctification a change came in her use of jewelry. To her it was an expression of pride, and the Spirit of God enlightened her to the fact. In making her consecration she vowed to stop using jewelry and to be a plain servant of God.⁴⁷

H. C. Morrison told of the experience of the man Sam, who was previously mentioned as having experienced a marvelous conversion. Under the preaching of the message of heart holiness, Sam responded to the call. "He came to the altar and entered with great humility, and, at the same time, with great boldness, into the fulness of the blessing of the Gospel of Christ."⁴⁸

He had been a great tobacco user and a few days after this experience he said to Morrison:

⁴⁶ W. McDonald, Life Sketches of Rev. Alfred Cookman (Cincinnati, Ohio: The Freedmans Aid and Southern Ed. Society, 1900), p.70.

⁴⁷ Illustration presented by C. W. Butler in a chapel message on Entire Sanctification at the Western School of Evangelical Religion, Portland, Oregon, February 24, 1950.

⁴⁸ Morrison, op. cit., p. 18.

Do you know a man can't chaw 'baccar and have this blessin? I took one chaw after I got this and the Master rebuked me, I ain't a goin' to chaw no more. I don't want no more.⁴⁹

It has been noted, on the other hand, that most of the changes in conduct at the time of sanctification were subjective in nature. It was mainly a change of attitude. The experience of entire sanctification is meant for the purpose of cleansing from inbred sin, called in the Scripture, "the carnal mind," or "the sin that dwelleth in me." It is a matter of disposition rather than outward acts, although it can be the source of outward sinful acts.

The sainted Friend, David B. Updegraff wrote of his experience,

I hated pride, ambition, evil tempers, and vain thoughts, but I had them and they were a part of me--not as acts but as dispositions lying behind the acts, and promptings thereto, natural to the 'old man'. . . . But with my all on the altar, I had no sooner reckoned myself dead unto (the) sin, and alive unto God, than the 'Holy Ghost fell' upon me. Instantly I left the meeting with refining fire of God permeating my whole being.⁵⁰

In this experience not only were the evil dispositions and selfish attitudes removed but wholesome and pure attitudes were implanted.

⁴⁹Morrison, Loc. cit.

⁵⁰A. M. Hills, The Establishing Grace (Kansas City, Missouri: Nazarene Publishing House, [n. d.]), p. 39.

Commissioner S. L. Brengle said, after his experience of sanctification,

The following day I preached on the subject as clearly and forcibly as I could. . . . It was a heaven of love that came into my heart. . . . In that hour I knew Jesus, and I loved till it seemed my heart would break with love. I loved the sparrow, I loved the dogs, I loved the horses, I loved the little urchins on the street, I loved the strangers who hurried past me, I loved the heathen. . . I loved the world.⁵¹

Brengle also said concerning the experience:

Do you want to know what holiness is? It is pure love. Do you want to know what the baptism of the Holy Ghost is? It is not a mere sentiment. It is not a happy sensation that passes away in a night. It is a baptism of love that brings every thought into captivity to the Lord Jesus; that casts out all fear; that burns up doubts and unbelief as fire burns tow; that makes one meek and lowly in heart; that makes one hate uncleanness, lying and deceit, a flattering tongue, and every evil way with a perfect hatred; that makes heaven and hell eternal realities; that makes one patient and gentle with the froward and sinful; that makes one pure, peaceable, easy to be entreated, full of mercy and good fruits, without partiality and without hypocrisy; that brings one into perfect and unbroken sympathy with the Lord Jesus in His toil and travail to bring alllost and rebel world back to God.⁵²

In these words, George Fox, the founder of the

⁵¹ P. S. Rees, "The Beauty of Holiness." If God be for us Who can be Against Us (Grand Rapids, Michigan: Wm. Eerdman Publishing Co., 1941), p. 64.

⁵² Loc. cit.

Friends Church, wrote of the inward change in his life, at the time of sanctification.

I knew Jesus and He was very precious to my soul; but I found something in me that would not keep me patient and kind. I did what I could to keep it down, but it was there. I besought Jesus to do something for me, and when I gave Him my will, He came into my heart, and cast out all that would not be sweet, all that would not be kind, all that would not be patient, and then He shut the door.⁵³

Bud Robinson said that there were some things in his heart that conversion did not cure. He named them as "Pride, selfishness, jealousy, fretfulness, peevishness, self-will, ambition, anger, wrath, malice."⁵⁴ He said that he struggled with them for ten years, implying that they were conquered after ten years. These ten years were culminated by his experience of entire sanctification in the year 1890.

In interpreting the infilling of the heart with perfect divine love, John Wesley wrote,

St. Paul informs us at large, love is long suffering. It suffers all the weakness of the children of God, all the wickedness of the children of the world, and that not for a little time only, but as long as God pleases. In all, it sees the hand of God, and willingly submits thereto. Meantime, it is kind. In all, after all, it suffers, it is soft, mild, tender, benign. Love envieth not; it excludes every kind and degree

⁵³ Harry E. Jessop, Foundations of Doctrine, (Chicago, Illinois: The Chicago Evangelistic Institute, 1938), p. 248.

⁵⁴ Robinson, op. cit., p. 57.

of envy out of the heart; love acteth not rashly, in a violent, headstrong manner, nor passes any rash or severe judgment: it doth not behave itself indecently; is not rude, does not act out of character; 'seeketh not her own' ease, pleasure, honor or profit; is not provoked; expels all anger from the heart: 'thinketh no evil;' casteth out all jealousy; suspiciousness, and readiness to believe evil: 'rejoiceth not in iniquity;' 'yea, weeps at the sin or folly of its bitterest enemies, but rejoiceth in the truth; in the holiness and happiness of every child of man; 'Love covereth all things; speaks evil of no man; believeth all things;' that tend to the advantage of another's character. . . this is the law of Christ, the perfect law, the law of liberty.⁵⁵

Thus it has become clear that the greatest changes, at the time of sanctification, are in the subjective or inner life of man. These changes are no less important than the great outward changes that take place at the time of initial salvation. In fact, the inner life is the motivating center for outward conduct, and the inner changes of sanctification give one the ability to maintain pure outward conduct, by giving a pure center of motivation.

Changes after initial salvation. Evidences have convinced this writer of this paper that the two main reasons that practices ordinarily believed to be wrong for a Christian are continued after initial salvation,

⁵⁵ John Wesley, Plain Account Of Christian Perfection (Boston: McDonald, Gill & Co., [n. d.]), p. 70.

are: lack of faith and lack of knowledge.

Evangelist J. Jack Paskell, who was saved while in prison, had a sound, saving experience and he testified that the old haunts and habits he had formerly craved now had no appeal to him. However, he confessed that there was one habit that did not leave him immediately, although he had knowledge that he should not continue in it as a Christian. The habit was the use of cigarettes. He desired to stop using them, but he feared that his health would be lost if he stopped abruptly. His inner struggle has been described in the following manner:

Day by day the pull came heavier and much harder to make me believe that I had to smoke at least an occasional cigarette. The evil spirit spoke to me and said, 'It will ruin your health to cut them off at once; you have been accustomed to this nicotine going into your system so long, you have been smoking four packs a day; you should taper off; smoke four cigarettes a day--not four packs.' And if I reached one time during the day for a cigarette, I reached a hundred times. I often thought my mind would actually snap. . . . Without experience in knowing how to call upon God, I automatically cried out for His help, because I reasoned that if my other habits had been taken instantaneously then why could not the habit of cigarettes be taken.

In that last desperate trial, thinking that I had reached the end of my endurance, I fearfully and tearfully picked up my Bible, and fell on my knees beside my bunk, and the Bible opened to that passage of Scripture where God says, 'My grace is sufficient for you.' That caused me to cry out in deeper agony and expectation, 'Dear Lord, that is exactly what I need, your grace,

for the sake of my testimony in witnessing before these people, I pray thee, take away this habit from me.⁵⁶

Immediately following his experience of initial salvation, Paskell was a great witness for the Lord. His cell mates and others in prison knew of his former life of deep sin, and they knew of his having liquor smuggled into the prison regularly. When they saw the great change several of them accepted the Lord as their Saviour, while many other doubted that he could stand the change for any length of time. It was with this in mind that he tried so desperately to be rid of this last habit that continued to cling to him. After having prayed, as he described in the former quotation, Mr. Paskell said:

As I looked over at the table I saw lying on it three and a half packs of cigarettes; and I knew it was the last temptation of any old habits before me.

I reached out and grabbed those cigarettes, all of them at one time, and pressed them between the palms of my hands until they were all broken to bits, and threw them into the cuspidor, and cried out to God, 'Dear Lord, even though quitting these cigarettes may kill me, by your Grace I will never smoke another one.'

Thank the Lord I never did. From that time on, smoking became objectionable and nauseating to me. He gave me complete victory.⁵⁷

⁵⁶ Wingert, op. cit., pp. 83-89.

⁵⁷ Ibid., p. 91.

This man lacked faith to stop the evil practice of smoking, but when God revealed His all sufficient grace, he manifested great faith and the habit was completely broken.

When knowledge of the will of God is mentioned, it is not confined to knowledge of the mind, known through the natural medium of learning. Although much of knowledge of the will of God is known through this avenue, God has often revealed His will through the witness of His Spirit in the inner man.

The life of George Mensik, formerly a gangster but now a worker for the Lord, is an example of continuing after conversion in a sinful practice until God revealed it to him.

George knew only how to make his living by his wits. At that moment he was a card dealer in one of Danny Stanton's gambling joints, and for two and a half months afterward he worked steadily at his job. Then one afternoon God spoke to him: 'What are you doing here?' George stopped, realizing for the first time that as a Christian he had no business in such a place. He shoved the cards across the table to the boss and said he was through.

'What's the matter aren't we paying you enough?' asked the surprised operator.

'I'm getting plenty,' explained Mensik, but I took Christ as my Saviour a couple of months ago and I don't belong here. I'm leaving!' And he did.⁵⁸

⁵⁸ Ibid., p. 153.

When he told his wife that he had given up his position as card dealer, she said: "Thank God! I've been praying that you would."⁵⁹

In this instance, the knowledge of the will of God was revealed by the Spirit, in answer to prayer. Upon His will being known, the evil practice was dropped at once.

In another matter, Mr. Mensik stopped an unchristian practice by a combination of the two factors, faith and knowledge. He was a user of tobacco, chiefly in the form of cigarettes. He had been attracted to the Fishermans' Club in Chicago. This was a club of men saved out of sin, and whose aim now was to win others to Christ. When he applied for membership, he found that the application form had a "catch" in it for him.

No smoker could be allowed as a member! George was a heavy smoker, chiefly of Marijuana. The form stayed in his pocket for six months. One Sunday evening as he stood outside the church he decided on the basis of Philippians 4:13 that he could get along without smoking. He destroyed all he had.⁶⁰

The changes in conduct "After conversion" (initial salvation) were noticeably in an increasing number of

⁵⁹ Ibid., p. 154.

⁶⁰ Ibid., p. 155.

months as compared to changes "After sanctification." This probably is due to the fact that many times, those experiencing initial salvation had very little, if any, Christian training before the experience. On the other hand, those experiencing entire sanctification had had the advantage of Christian training and fellowship before receiving the experience. It has also been proposed, previously in this thesis, that the experience of entire sanctification intensifies the functions of conscience.⁶¹

A notable example of change in outward conduct, a long period of time after entire sanctification, is Reverend John S. Inskip, the first president of the National Association for the Promotion of Holiness.

Inskip was an inveterate user of tobacco while a Christian and a preacher of the gospel. Shortly after his experience of entire sanctification the question of abandoning the habit came to him.

Some twenty days after, he writes, My mind has been exercised in regard to the use of tobacco. I have been an inveterate smoker. I now feel disposed to abandon the practice. My only difficulty relates to the effects which may follow. My system has been so long under the influence, that I fear giving it up all at once may prove such a shock as well as will be difficult to bear.⁶²

⁶¹ Cf. ante, p. 70

⁶² John Searles and W. McDonald, The Life of Rev. John S. Inskip (Boston: McDonald & Gill, 1885), p. 158.

However, he said, "For Christ's sake I can most cheerfully make the sacrifice. Praise the Lord, He will direct me."⁶³

The appetite never returned to him and the practice became more and more offensive to him until he actually loathed it. About two months later he said,

Until I received the blessing of perfect love, I did not deem it possible to live without tobacco. But how easily I have laid it aside. . . the reason of this is, I have done it for Christ's sake.⁶⁴

In conclusion, it is important to notice that in each of these cases of change after initial salvation, as well as entire sanctification, when the person is determined to give up the evil practice for Christ's sake, immediately the power was provided to give it up.

Still being practiced. It has been observed that in the column titled, "Still do it," there were 101 indications that certain negative practices are still practiced by professing Christians. The writer has found that there are four possible reasons for this situation: the absence of conviction as to its sinfulness; the lack of faith in God's ability to deliver; the fear of physical harm if stopped abruptly; and, the possibility of a false

⁶³ Searles, Loc. cit.

⁶⁴ Loc. cit.

profession of Christian experience.

Another reference to the experience of George Mensik has value at this juncture. He had followed a life of crime with little or no contact with Christianity. After his conversion, he continued to make his living as a card dealer in a gambling house. It was two and one half months after accepting Christ that one day while working as a card dealer, it was impressed upon him by the Holy Spirit that this was no place for him to be as a Christian. His words to the proprietor were: "I took Christ as my Saviour a couple of months ago, and I don't belong here."⁶⁵ Before this time he had had no conviction as to the evil of remaining in the gambling business, but as soon as he felt conviction he left the business immediately.

In regard to leaving the use of cigarettes and especially Marijuana cigarettes, Mensik had a different experience. He must have been somewhat aware of its sinfulness long before he stopped the practice. He desired to join the Fishermans' Club and found that no one who used tobacco could join. It was six months after learning this that he stopped the practice.

⁶⁵ Wingert, op. cit. p. 153.

. . . one Sunday evening as he stood outside the church he decided on the basis of Philippians 4:13 'I can do all things in Him that strengthenth me,' that he could get along without smokes.⁶⁶

Therefore, it has been concluded that it was lack of faith in God's ability to deliver him from the habit that prevented his stopping sooner, since it was faith in God that eventually gave him the power to stop.

Reverend Jack Paskell was convicted of the evil of smoking cigarettes, but he feared the physical harm that would result from a sudden stopping of such a strong habit. "Day by day the pull came heavier and much harder to make me believe that I had to smoke an occasional cigarette."⁶⁷

He says, "The evil spirit spoke to me and said, it will ruin your health to cut them off at once. . . you should taper off."⁶⁸ When he opened his Bible to II~~V~~corinthians 12:9, "My grace is sufficient for thee," he regained faith and, relying on this promise, was delivered of the habit.

Reverend John S. Inskip used tobacco with no conviction as to its sinfulness until some twenty days after experiencing entire sanctification. "My mind has been

⁶⁶ Ibid., p. 155.

⁶⁷ Wingert, Loc. cit.

⁶⁸ Ibid., p. 89.

exercised in regard to the use of tobacco," he said. When he contemplated stopping the habit he recorded the following:

My only difficulty relates to the effect which may follow. My system has been so long under the influence, that I fear giving it up all at once may prove such a shock as will be difficult to bear.⁶⁹

Here was a man using tobacco, after entire sanctification, for the two reasons. First, lack of conviction as to its sinfulness, and second, fear of physical harm. However, he did manifest faith and was delivered.

The possibility of a false profession has been listed as a fourth reason for faulty practice. Due to misunderstanding one may claim Christian experience although he has never experienced it. One may claim Christian experience although the experience, once possessed, is lost through backsliding. These latter are not to be considered as Christians, but the possibility of their presence in any group must not be overlooked.

These examples have been cited not only to show that men in the enjoyment of Christian experience sometimes do things ordinarily regarded as sinful, but also to show the reason for their practice. Also it is meant to show that true Christianity is not always the possession

⁶⁹ Searles & McDonald, op. cit., p. 158.

of those who profess it. There are false professors of Christian experience, either ignorantly or with intention to deceive.

The author has concluded that patience and loving exhortation must be exercised toward those who have no conviction regarding certain sinful practices. He would suggest that courage be given to those who are fearful of physical harm in stopping certain sinful indulgences. To those who lack faith in God's ability to deliver them from the power of the indulgence, the author would point to the One whose grace is all-sufficient. To those who may be professing Christian experience while not possessing it, the author suggested self-examination before God and His Word. To those who may be bringing reproach upon Christianity through false profession, with intent to deceive, it is suggested that honesty be used in facing God, whose judgment is sure.

Never started. Christ's mission to the world, His atoning death and resurrection, were in behalf of all men. In chapter III this fact has been dealt with in bearing out the truth of the Apostle Paul's words: "For all have sinned and fall short of the glory of God."⁷⁰ Therefore,

⁷⁰ Romans 3:23.

all are in sin and need the saving grace of Jesus Christ.

It has been a happy discovery to see how many there are who never went into deep sin, and yet felt an inner need of the grace of Christ. Two main reasons for this fact have been derived from this study. They are: one's association with Christian influences from a very early age; and, a developed or innate sense of decency that prefers the good instead of the evil. The life of John Wesley is exemplary of the former. He was taught the Word from the time he was five years of age. His parents were regular attendants of the Church of England, and they kept their home surrounded with Christian influences. It is said that John Wesley passed his boyhood in an atmosphere of strict, but cheerful discipline, both religious and intellectual. All of his early life was lived on a high plane of conduct. "There was nothin flippant or dissolute in the life he remembers."⁷¹

The year 1725, however, marked a definite change in his life. For the first time in his life he read Kempis' Imitation of Christ, and Jeremy Taylor's Holy Living and Dying. Shortly after these readings he wrote:

I began to alter the whole form of my conversation, and to set out in earnest on a new life.

⁷¹ C. T. Winchester, The Life of John Wesley, (New York: MacMillan Co., 1906), p. 20.

I set apart an hour or two every day for religious retirement; I communicated every week; I watched against all sin, whether in work or deed.⁷²

His experience of initial salvation is recorded as occurring in 1738, some thirteen years after taking his religious life seriously.

The life of John Fletcher is also exemplary of this fact. In writing of his life, Joseph Benson said:

Mr. Fletcher's early acquaintance with the Holy Scriptures guarded him, on the one hand from the snares of infidelity and preserved him, on the other, from many of the vices peculiar to youth. His conversation was modest, and his whole conduct marked with a degree of rectitude not usually to be found in early life.⁷³

These instances have furnished evidence that an an early Christian environment has much to do with the person abstaining from certain evil practices in their days before Christian experience.

On the other hand, there are persons who seem to have an innate sense of decency or have early developed such, and who prefer a good moral life to one of waywardness even before experiencing Christian grace.

Reverend Robert Carrington of Nevada City, Nevada, in relating the conversion experience of a man, Joy Munn,

⁷³ Joseph Benson, The Life of Rev. John de la Flechere (University Park, Iowa: John Fletcher College, 1925), pp. 15-16.

said,

He was not a bad man; had good character and intellect. His wife was a devoted Christian, attending church regularly. He did not oppose her, but he was above religion and would have none of it.⁷⁴

It was later recorded how, in spite of his good character and intellect, he was convicted of sin and yielded himself to God and experienced initial salvation.

His conviction and conversion were found to be genuine for he immediately fell so much in love with the Word of God that he instituted a regular Morning Watch. To this day he rises every morning at four o'clock to spend an hour with God and His Word before beginning the activities of the day.⁷⁵

The life of John Lemley, former editor of The Golden Censer, is also illustrative of this fact.

When speaking of his life, before becoming a Christian, he said,

Up to that time I had lived recreant to moral conviction of sin; though I can say with all sincerity that I never took pleasure in wanton vice. My heart was always tender and I could never treat harshly anything that had life, but inclined toward the noble, the beautiful, the lovely, often retiring to pray to God to guide me; yet I had never openly confessed Jesus as the sinner's friend; feeling that I had no claims on the merits of the all-cleansing blood of the redeemer of the world.⁷⁶

⁷⁴ Wingert, op. cit., p. 147.

⁷⁵ Loc. cit.

⁷⁶ John Lemley, Autobiography and Personal Recollections (Chicago: Marder Luce & Co., 1878), pp. 120-121.

Thus, the conclusion is sustained that the reasons for persons never indulging in certain sinful practices are: the influence of Christian home environment; an innate or early developed sense of decency that shuns evil ways.

VI SUMMARY AND CONCLUSION

The problem of variation in the conduct of Christians is of importance to Christians, in understanding themselves and other Christians. It is important to non-Christians for it is upon the conduct of Christians that many decide to accept or reject Christianity. The purpose of this study has been to present a proper view of Christian character and conduct, in order that both the Christian and the non-Christian may have a proper understanding of the problem.

It has been concluded that natural man is a sinner, by nature, through inherited depravity. In this condition, it is impossible for him to please God or to attain the standard of Christian conduct.

It has also been concluded that, by the gracious provisions of the atonement of Christ, the moral depravity of man can be purged. In regeneration the pollution of committed sins is cleansed out of the heart, while in entire sanctification the pollution of inherited depravity is purged from the heart.

On the other hand, however, the physical effects of the inherent depravity of man remain in the body after

moral cleansing. Such things as an infirm body, poor judgment, and faulty intellect, are included in these physical effects.

Thus, it has been concluded that while one is morally pure, and acts from pure motives, it is possible for him to commit acts which another person, with a keener sense of judgment and a more capable intellect, would judge to be wrong, even though they both possess the same experience of moral cleansing. It is also possible that a person not possessing Christian experience, who had a highly developed moral sensitivity, may deem certain acts done by one possessing Christian experience as wrong, while the latter has no conviction as to its wrongness.

Further evidence has been presented to show that a person possessing complete moral purity, in the experience of entire sanctification, may habitually do things ordinarily thought of as sinful, because he has no conviction as to their sinfulness. However, such a one will not long remain in these practices if he conscientiously seeks to know the will of God in every area of life. If a Christian today fellowships with other Christians and attends divine services of instruction and exhortation it is difficult to conceive of him long continuing, after his experience of salvation, in what is regarded as sinful by the group.

In this study, it has been proven that although there is variety in the conduct of Christians, for the most part, these are exceptional cases and isolated instances. The overall picture of a given Christian group is uniform. The variations are not due to an imperfect work of God's grace, but rather they are due to the imperfections of the physical and mental abilities of man. According to this writer's judgment it should be the constant endeavor of every Christian to recognize his physical and mental deficiencies and constantly strive for improvement.

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Age at time of Conversion _____ Age when Sanctified _____

Where Converted _____ Where Sanctified _____

	Before Conversion	When Converted	After conversion (Months)	When Sanctified	After Sanctification (months)	Never started	Still do it
I STOPPED:							
1. Using Whiskey, Wine & Beer							
2. Smoking.							
3. Going to Dances							
4. Going to Movies							
5. Using Cosmetics Excessively							
6. Using Cosmetics Entirely							
7. Talking unfairly of others							
8. Telling Shady stories							
9. Having outbursts of temper							
10. Worldly Companionships							
11. Taking name of Lord in Vain							
12. Attending the Lodge							
13. Unnecessary Sunday Work							
14. Working in questionable business (Taverns, Theatres etc.)							
I BEGAN TO:							
1. Seek wholesome recreation							
2. Find new words to express myself instead of slang.							
3. Think of others before self.							
4. Study the Bible as a guide for my conduct.							
5. Make restitution for Wrongs done							
6. Give of my means to help the poor							
7. Joined Prohibition part, W.C.T.U. or other reforming groups.							
8. Find Christian companions							
9. Obey traffic laws							
10. Attend Midweek Services							
11. Tithe on my Income							
12. Have daily devotions							
13. Give toward Missions							

I STOPPED:	Before Conversion	When Converted	After Conversion (Months)	When Sanctified	After Sanctification (Months)	Never started	Still do it
1. Using Whiskey, Wine & Beer.	28	13	1, 15	2	6	142	
2. Smoking.	27	25	15, 20, 1	4		134	
3. Going to Dances.	31	12	1, 18, 24, 15, 3, 1	5	6	116	2
4. Going to Movies.	25	36	8, 20, 8, 1, 6, 72, 24, 13, 14,	17	1	60	16
5. Using Cosmetics Excessively	9	14		5	5yrs.	133	19
6. Using Cosmetics Entirely	1	13	74, 1	11		84	
7. Talking unfairly of others.	25	38	1, 1, 12, 1	27	1	54	17
8. Telling shady stories.	26	46	3, 11 yr.	20	2	82	6
9. Having Outbursts of temper.	24	40	1, 1	44	1, 12, 1, 1	53	16
10. Worldly Companionships.	22	47	72, 1, 1, 14, 2	13	1, 2, 2	62	11
11. Taking name of Lord in Vain.	25	47	15, 36	4	2	95	
12. Attending the Lodge.	8	6	60	4	2	146	3
13. Unnecessary Sunday Work.	16	31	76, 2	9	1	113	6
14. Working in questionable business (Taverns, Theatres etc.)	9	14	46			133	5
Total	275	382	42	166	16	1398	101
I BEGAN TO:							
1. Seek wholesome recreation.	83	68	6, 7, 2, 1, 15	14	1, 1, 1,	1	
2. Find new words to express myself instead of slang.	31	61	1, 74, 3, 1, 1, 1	12	1, 1, 1	8	
3. Think of others before self.	32	57	1, 1, 1, 2,	39	1, 1, 1, 1, 2	3	
4. Study the Bible as a guide for my conduct.	38	93	1, 1, 1, 1, 2	19	1	3	
5. Make restitution for wrongs done.	22	77	1, 2, 12, 1, 5, 11, 3	22	1, 13, 1	4	
6. Give of my means to help the poor.	61	63	1, 1, 60, 3, 1	14	2	15	
7. Joined Prohibition part, W.C.T.U. or other reforming groups.	16	28	1, 1, 5, 1, 2yrs.	6	1, 1	43	
8. Find Christian companions	58	90	1, 3, 1, 1, 3	10	1	4	
9. Obey traffic laws.	67	44	1	6		6	
10. Attend Midweek Services.	50	78	60, 3, 6, 2, 1, 1, 3, 1, 13	11	3	3	
11. Tithe on my Income.	35	79	10, 12, 1, 1, 1, 5	17	1, 1, 1, 10	4	
12. Have daily devotions.	26	99	14, 1, 12, 1, 1, 5, 21	14	1, 10	1	
13. Give toward Missions.	37	95	3, 40, 2, 1, 5, 6, 1	11	1, 1	3	
Total	550	934	72	205	28	98	