

Him and He in us, because He hath given us of His Spirit;" and v. 7, "And it is the Spirit that beareth witness because the Spirit is truth;" with Romans v. 5, "And hope putteth not to shame because the love of God hath been shed abroad in our hearts through the Holy Ghost which was given unto us;" and viii. 15, 16, "For ye received not the spirit of bondage again to fear, but ye received the Spirit of adoption whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God." To like effect is Gal. iv. 6, "And because ye are sons, God hath sent forth the Spirit of His Son into our hearts, crying, Abba, Father." These passages in Paul, as well as in John, refer not to an isolated, initial experience, but to an abiding or continuous religious state, as the context clearly shows. They apply also to every degree of this experience, from the first and feeblest glimpse of God as love and as our Father, to the fulness of perfect love. This revealing of *the Spirit* is the witness, and "he that believeth hath" this "witness in himself."

But, again, both Paul and John unite in making this experience the foundation of the entire Christian ethical development, both in character and in action. And this character, as manifested in the actions, is the touchstone of the genuineness, the purity, and the perfection of the *experience*. The depth, or power, or fulness of the experience, that which warrants us in speaking of it as perfect, is never measured by emotion, nor by miraculous gifts, nor even by spiritual illumination. It is by the "fruits of the Spirit" that it is known, and these fruits are either the outward acts or the inward dispositions of which they are the expression. The experience creates the new character or disposition, and the new character is manifest in the new life. And this experience, character and life, taken together, constitute the New Testament or Christian *holiness*, or sanctification of the Church to the service of God. Sanctification or holiness has, in the New Testament, the same meaning as in the Old. It denotes the state of being set apart for God and His service. But there is an essential difference in the process by which this state is reached. Under the Old Testament the individual and the entire people were set apart to