

that here and there this should express itself in somewhat erroneous and one-sided ways.

The doctrine of the Higher Life, with which we have been familiar for some years, is said to be attained by an instantaneous change, by a renewal of the Holy Spirit distinct from regeneration, and often long subsequent to it. This is called the Second Blessing, the Second Conversion, the Fulness of Blessing, Perfect Love. It is to be attained by yielding oneself to God—the believer is instantly sanctified, just as he is justified, by faith alone. That many Christian men who were living a low and carnal life have been thus quickened by the Holy Spirit to a much higher and more fully consecrated devotion, we all know. But there is no sufficient ground in Scripture for making this change a new dispensation of the Spirit, or a Pentecostal visitation added to the state of conversion. There is no special gift of the Spirit, possible to every believer, which is distinct from the gift received in regeneration. The initial step of the life of holiness is taken in the hour of the first conversion because that is an entrance on the fullness of Christ. After this great crisis, however, the normal method of the Spirit in sanctification is first the blade, then the ear, then the full corn in the ear. As new-born babes Christians desire the sincere milk of the word that they may grow thereby.

A word may be said in reference to the office of faith in sanctification. No doubt there is an aspect of the case in which it may be said to be all of faith. The life which we now live in the flesh must be a life of constant faith on the Son of God. Out of our trust in Him and our living union to Him the motive and power of every renewed action must spring. But if it is meant that the soul is as passive in the hands of the Spirit of God in the process of sanctification as it is in the instant and article of regeneration, then the exegetical sense and the practical experience of the universal church enter a firm denial. "God makes no man perfectly holy by a miracle of grace." In sanctification the soul is not passive, but active,