

marrow of the full experience of salvation at the last, was the *perception* and the *reception* of the Lord Jesus as their righteousness in the sense of *sanctification*, as already before they had taken Him as their righteousness in the sense of justification; for these senses are both included in the term "righteousness of God," as used by Paul, and exulted in by Luther, and in both senses Christ is complete to the believer, and in both, the believer is complete in Christ. Luther and D'Aubigne alike hungered after righteousness, true holiness, and either would fain have satisfied himself with husks from any hand, if he could, but he could not. God had in store for both, the true bread that cometh down from heaven to the full. Both struggled long and manfully, each in his own way, both in vain, until each gave up his own way, and took the Lord Jesus as THE WAY. Both fought resolutely, and were foiled in every onset, and would have fallen at last slain and conquered, had not God taught them the sweet truth uttered by the loving disciple, "*This is the victory that overcometh,—even your faith.*" By faith at last, by full trust in Jesus, both conquered an abiding peace, and both gained the full salvation.

To these examples scores upon scores might be added of the same class; those who have given themselves wholly to Jesus, and taken Jesus wholly to themselves, and so found the abiding sunshine, and the serene sky of full salvation, but who yet make no profession of perfection, but, like Luther and D'Aubigne, disclaim it. The memoirs of the great and good, gone to their reward, abound in such, and the living witnesses are many,—Richard Baxter, Jonathan Edwards, Hewitson, McCheyne, Mrs. Edwards, Adelaide L. Newton, and a host of others. In the "*Life and Times of Richard Baxter*," (2 vols. 8vo. London,) a very circumstantial account is given of this great man's experience; quite as distinct as either Luther's or D'Aubigne's, both as to his final full apprehension of Christ as all in all, and to his conversion years before. President Edwards himself has given to the world a sketch as remarkable as either, known to be the experience of his own beloved consort, one of the happiest Christians that ever lived. And in the details he has spread out of his own inner life, if the moments of the first and the last great transitions are less distinctly traced, the same fulness of faith at the last, and the same precious results are as clearly seen.

The memoirs of Hewitson by Buillie, and of Adelaide L. Newton by the same, furnish each a lovely instance also. Hewitson describes a long and severe struggle years after his conversion, terminating finally in such an apprehension of Christ in His fullness, as his righteousness—sanctification—as filled him with heavenly consolations, and abode with him ever after.

But we have no space even for references to each of the noble many in this bright cloud of witnesses, much less for their experience in detail. Other classes must be compared with this if we would gain a clear comprehension of the whole subject. We will call this class THE LUTHERAN. Another may be called THE WESLEYAN, and a third THE OBERLINIAN. The Wesleyans received their first light in this matter, and their first impulse, from the Moravian brethren of Germany. And the Oberlinians took their terms, and some colors and shades of view, from the Wesleyans. Both use the terms, "*perfect love*,"