

THE
PSYCHOLOGY OF SANCTIFICATION
A STUDY OF THE DYNAMICS OF CHRISTIAN CHARACTER

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of Christianity

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THE PSYCHOLOGY OF SANCTIFICATION
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INTRODUCTION

This paper is an attempt to describe sanctification in terms of modern psychology. By sanctification is meant^a the process by which the natural man is transformed into the highest type of Christian character. The terms used in theology for this process are conversion and sanctification, but as conversion is really a part of sanctification, sanctification is here used to cover the whole process. I suppose that the term natural man is used rather arbitrarily, but it seems as good a term as can be found to describe the man who is ruled more or less by his raw animal instincts and emotions. The highest type of Christian character is that which conforms to the character of Jesus Christ.

The first study which needs to be made is that of human nature. We need to understand the being who is to be sanctified. We need to know the moving forces of his nature. We need also to know the laws which govern ~~the~~ the development of his character. These things are treated in chapter I. Chapter II

is a discussion of conversion. Chapter III is a study of the religious experiences following that of conversion by which some people have attained the highest type of Christian character. In chapter IV, the ~~the~~ question is raised as to whether the forces of heredity and environment are enough to account for the phenomena of character transformation found in religious experiences; the theory of a third factor is advanced and supported upon philosophical as well as psychological grounds.

Chapter I

1

HUMAN NATURE

Instincts and Emotions.— Psychological hedonism, the theory that the spring of human action is the thought of pain to be suffered or pleasure to be enjoyed, is not accepted by modern psychologists; the spring of all action is said to be innate tendency or instinct. Pleasure and pain only act as modifiers of these tendencies. When an impulse arising in an instinct is allowed to work itself out to its natural end, the process is pleasurable and the end brings satisfaction; when the impulse is checked or baffled, pain is the result. When the means tried gain the end of an impulse, these same

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This chapter is largely a summary of An Introduction to

means will be used again because of their pleasurable quality. This method of procedure then becomes a habit. Habits in turn become springs of action because the repetition of an action forms a tendency to that sort of action. When the means tried, fail to accomplish the end of an instinct, pain is the result because of the checked impulse; upon the next arousal of the impulse, new means are tried.

Professor McDougall defines instinct as follows: "An instinct is an inherited or innate psycho-physical disposition which determines its possessor to perceive, and pay attention to, objects of a certain class, to experience an emotional excitement of a particular quality upon perceiving such an object, and to act in regard to it in a particular manner, or, at least, to experience an impulse to such action."¹ Each instinct has three aspects: the cognitive, the affective, and the conative. These might be called the afferent, the central, and the efferent or motor parts, respectively. The afferent part picks up the sort of stimuli thru the sense organs which

Social Psychology by William McDougall. Before beginning our description of religious experience, we must have the definitions of the psychological terms to be used. This book by McDougall is the best work on the psychology of human nature, conduct, and character which I have been able to find.

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McDougall, op. cit., 29.

arouse the instinct and transfers the excitement to the central part. The central part, when excited, gives rise to the affective state, or emotion which always accompanies the instinct. The efferent part, receiving the excitement from the central part, passes it out in the form of action or impulse to action. ¹

Only the cognitive and conative, or motor, aspects of an instinct can be modified. The affective aspect, or central part, remains always the same. On its motor side, instinct may be modified in an infinite number of ways. Under the guidance of the intellect, all sorts of different methods and means may be used to bring about the end to which the instinct impels. The chief modifications of the cognitive aspect of an instinct are four: (1) The idea comes to have the same effect in arousing an emotion and the consequent impulse that the original stimulus did. (2) Another modification is that of specialization; a child whose emotion of fear is at first aroused by any loud noise, after he has heard his brother beat

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It is to be noted that innate tendency is the more general term and includes the instincts. The instincts are the more specific innate tendencies and have accompanying them a characteristic emotional state. An emotion is the affective side of an instinct and is a component part of an instinct. An impulse is the conative aspect of an instinct; it is also a part of the instinct. These terms will be used with these contents in the following pages.

beat upon a pan for a while and finds that no harm follows, ceases to be afraid of the noise made by beating upon a pan.

(3) One of the chief ways in which objects which do not naturally excite an instinct come to be able to excite it is thru association.

(4) Still another way is thru similarity; we come to experience the instinct of repulsion in the presence of some people because we think of their characters as being slimy or foul.

The following is a list of the principal instincts of ~~which~~ man, with their accompanying emotions:

The instinct of flight, and the emotion of fear.

The instinct of repulsion, and the emotion of disgust.

The instinct of curiosity, and the emotion of wonder.

The instinct of pugnacity, and the emotion of anger.

The instinct of self-abasement (or subjection), and
the emotion of subjection (or negative self-feeling).

The instinct of self-assertion (or self-display), and
the emotion of elation (or positive self-feeling).

The parental instinct, and the tender emotion.

Some instincts which have a less well-defined emotional tendency are:

The sex instinct.

The instinct of appropriation.

The instinct of constructiveness.

The gregarious instinct.

Some of the innate tendencies of the human mind which are not so specific as the instincts are;

Sympathy; this is the tendency to feel as others feel.

Imitation; this is the tendency to act as others act.

Suggestibility; this is the tendency, without reflection, to think as others think.

Play. Arising out of this tendency to play, and akin to the instinct of pugnacity, is the instinct of rivalry.

A desire is a complex of emotion and impulse with the knowledge of the end which will satisfy the impulse. The strongest desires are built directly upon instinctive feelings and impulses. Many weaker desires are built upon the acquired impulses which are the result of habit.¹

Sentiments and Complex Emotions.— All the emotions felt by the human mind are combinations of the above primary emotions. A good illustration of a complex emotion is that of reverence. Admiration is a compound of ~~of~~ wonder and negative self-feeling. When to admiration is added the primary emotion of fear, we have awe. If, in addition to awe, there is a feeling of gratitude, the result is the complex emotion which we call

¹ Elwood, Sociology in its Psychological Aspects, 117.

reverence. Gratitude is a compound of negative self-feeling and tender emotion.

A sentiment is a group of emotions organized about some object. The best illustrations of the sentiments are love and hate. In the sentiment, for instance, of a mother's love for her child, a variety of emotions may be aroused. When she thinks of the child, she experiences tender emotion; when she thinks of someone harming the child, she experiences anger; when she sees someone save the child from danger, she feels gratitude; when she sees how bright the child is, she experiences elation, or positive self-feeling. She experiences this self-*feeling* in regard to the child because it is hers, people think of it as identified with her, in its success, she succeeds.

Sentiments are of three kinds: concrete-particular, concrete-general, and abstract. Love for a boy is concrete-particular; love for boys is a concrete-general sentiment; $\neq \phi$ love of justice is an abstract sentiment. A man who loves justice, experiences anger when he sees injustice done, he feels gratitude toward one who upholds the principle of justice, he admires one ⁱⁿ whose character he finds the quality of justice, he experiences positive self-feeling when he thinks of himself as being just. Another classification of the sentiments is: (1) those that attract to the object, (2) those that repel from the object, (3) respect. Respect is primarily the self-

regarding sentiment. Its principal emotions are negative and positive self-feeling. We respect others when they respect themselves.

Pleasure and pain, as we have seen, are the affective elements which accompany instincts and emotions, and modify their tendencies. Joy and sorrow, instead of being primary emotions, as generally supposed, are really affective qualities, which have somewhat the same relation to the sentiments as do pleasure and pain to the emotions. When the instincts and emotions organized in a sentiment are not being baffled or checked, the result is sorrow. A mother with her healthy child in her arms is experiencing the pleasurable satisfaction of her tender emotion; she experiences the elation of positive self-feeling as she looks at the brightness and beauty of the child; and so on. The thought of the child gives her joy. Let the child die, and these emotions are checked; no more can she call attention to its brightness, no more can she hold the little one close to her bosom, no more can she feel the sympathetic pleasure which comes from the observation of the pleasure of the child. This is sorrow. Pleasure comes and goes as do the emotions; joy is lasting as are the sentiments. Happiness is a wider and deeper affective state than either pleasure or joy. Happiness comes in a life when all the sentiments are harmonized and unified. Happiness is the product only of

a well organized character,-- one in which all the fleeting animal impulses are brought into subjection to some master-sentiment. Happiness and perfection of character, as goals of life, really amount to the same thing, for happiness is the affective side of a strong character.

Conduct.-- McDougall gives four stages, or levels, of conduct: "(1) The stage of instinctive behavior modified only by the pains and pleasures that are incidentally experienced in the course of instinctive activities. (2) The stage in which the operation of instinctive impulses is modified by the influence of rewards and punishments administered more or less systematically by the social environment. (3) The stage in which conduct is controlled in the main by the anticipation of social praise and blame. (4) The highest stage, in which conduct is regulated by an ideal of conduct that enables a man to act in the way that seems right to him regardless of the praise or blame of his immediate social environment."¹

The first level of conduct is that of all animals, that of little children, and more or less that of all men but those of whom we speak as having a strong character. The second level is that of the child who is beginning to recognize the existence of authority. He wants the apple, but he

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McDougall, An Introduction to Social Psychology, 131.

remembers the whipping which his mother has promised him if *he* takes it. The impulse to satisfy his appetite draws him one way, the fear of punishment impels him in the other. If his fear is greater than his hunger, he controls his appetite and leaves the apple. This is the level of conduct of the man who does not steal because he is afraid of going to jail.

The third level of conduct is the stage of the great majority of men, and its ruling motive has more or less to do with the conduct of us all. This motive is the anticipation of social praise and blame. This brings us to the consideration of the reasons why a person cares so much about what others think about him. The large reason, we find in the self-regarding sentiment, which we call pride or self-respect. A man's self-regarding sentiment is the system of emotions organized around his idea of himself. When he thinks that he is displaying himself to advantage before others, his instinct of self-display is being satisfied, and he has a pleasurable feeling of elation. When he thinks of himself as appearing to disadvantage, this instinct is checked, and he feels pain. When one thinks of himself as displayed to advantage before a being superior to himself, or before society with its collective power, not only his instinct of self-assertion, but also his instinct of subjection are satisfied. He has combined or alternating feelings of pleasurable elation and subjection.

Other feelings which enter into the formation of our regard for the praise and blame of society are, probably, the fear of censure, which we carry with us from the punishments of childhood, and the desire to be in active sympathy with others. This active sympathy - which is the desire to think and feel about things as others do - comes from the gregarious instinct. When one does things which he knows those about him will censure, he breaks the bonds of active sympathy, and goes contrary to the gregarious instinct. To use Professor Giddings' phrase, he spoils the "consciousness of kind".

The fourth and highest level, is that of the man whose actions are regulated by an ideal of conduct. This man has not only an idea of himself as he is, but an idea of himself as he wants to be, - an ideal self. He sets for himself the life program of acting in every circumstance, not as his instincts and emotions prompt, but as his ideal self would act. Here again it is the self-regarding sentiment which supplies the motive. In this case, however, the man, instead of displaying himself before others, is displaying himself before himself; he is asserting himself with only himself as spectator. When he succeeds in acting as his ideal self would act, he is elated; when he fails, he feels the pain which comes from the checked impulse of self-assertion. The pain of this failure is a large part of what we call the sting of conscience. Other emotions,

beside that of positive self-feeling, enter into the self-regarding sentiment in this connection. The man feels disgust with himself when he does anything unworthy; he feels ~~angry~~ angry with himself when he is so weak as to fail to live up to his ideal; he fears the passions which led him to fail. All these impel him to greater effort when next some native instinct would ~~draw~~ draw him away from his ideal. As reinforcements, and strong reinforcements, to the self-regarding sentiment in moving a man to live up to his ideal, are the abstract moral sentiments of love for justice, truth, purity, etc.

A few words are necessary as to the source of the person's ideal self. One gets his idea of the self which he wants to be from the thought, and moral ideals of the groups in which he lives. He accepts as a matter of course the standards which are held by society in general. He gets these qualities for his ideal self largely through suggestion and sympathy; he catches his ideal and the general feeling toward it from those about him. He finds, however, different ideals held by different social groups, such as home, school, town, church, etc.; so he comes to have to choose for himself. His choice will be determined partly by his native temperament and partly by his habits. But it will be determined most largely by the ideals of the persons whom he admires. Admiration, we saw, is made up of wonder and negative self-feeling. Wonder and curiosity - the instinct

of which wonder is the accompanying emotion - keep his attention fixed upon this person, while negative self-feeling brings the attitude which is most open to suggestion. The boy catches his ideals, and largely, his feeling toward them from the companions whom he most admires. Aesthetic appreciation of the beauty of a harmonious and noble character plays often a part in the choice of the qualities which go to make up the ideal self. One of the great tasks of religious and moral education is the building of high ideals.

Character.- Temperament is the general constitutional tone of the mental life. It is effected by the functioning of the different organs of the body. It is further determined by the peculiarities of the nervous system. The chief qualities which go to make up the different temperaments, as given by Wundt,¹ are degrees of rapidity and degrees of intensity. Temperament is, however, such a complex thing and so many factors enter in, that no satisfactory method of classification of the temperaments has yet been found.

Disposition is the sum of the native instincts, emotions, and tendencies. Differences in disposition are caused by differences in the relative strength of the different instincts and emotions. Thus, one man may have a strong parental instinct and a weak instinct of self-assertion, while another may have a weak parental instinct and a strong instinct of self-assertion.

¹ Followed by Coe, The Spiritual Life, 114.

In some natures, probably, some of the instincts are lacking entirely. Temperament and disposition are natively given, they are born with the person and can be but little modified by voluntary effort. Yet instincts become stronger when their impulses are allowed play, and weaker when their impulses are habitually inhibited. In this way disposition may be modified to a slight extent.

Character, McDougall defines as, "the sum of acquired tendencies built up on the native basis of the disposition and temperament. It includes our sentiments and habits in the widest sense of the term."¹ A man's sentiments play a large part in determining his character; especially is this true of the abstract moral sentiments, such as love of truth, justice, purity, etc. But a man may have very fine sentiments, strong sentiments too, and yet fail to live up to them in actual life. He may have strong sentiments and yet be a weak character. What are the essentials of strong character?

The elements of a strong character are of such importance in our later discussion of sanctification, and McDougall's analysis is so good that I quote from him at length: "One essential condition of strong character seems to be the organization of the sentiments in some harmonious system or

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McDougall, An Introduction to Social Psychology, 120.

hierarchy. The most usual or readiest way in which such systematization of the sentiments can be brought about, is the predominance of some one sentiment that in all circumstances is capable of supplanting a dominant motive, that directs all conduct toward the realization of one end to which all other ends are subordinated. The dominant sentiment may be a concrete or an abstract sentiment; it may be the love of home, of money, of country, of justice. When any such sentiment acquires decided predominance over all others, we call it a ruling passion. Whenever other motives conflict with the motives arising within the system of a ruling passion, they go to the wall, they are powerless to oppose it."¹

A man whose ruling passion is love of country will sacrifice every thing that stands in its way; this passion ~~does~~ crowds out every ~~other~~ other motive. The same may be said of the man whose ruling passion is love of money, and so on with all the sentiments. But simply to be possessed with a ruling passion does not make a strong character in the highest sense. When a man whose ruling passion is love of money loses his money without hope of recovery, his character is gone with it. Only in a very narrow sense can he be said to have a strong character.

¹

McDougall, op. cit., 259.

"There is only one sentiment which by becoming the master-sentiment can generate character in the highest sense, and that is the self-regarding sentiment. ----- For the generation of moral character in the fullest sense, the strong self-regarding sentiment must be combined with one of some ideal of conduct, and it must have risen above dependence on the regards of the mass of men; and the motives supplied by the master-sentiment in the service of the ideal must attain an habitual predominance. There are men, so well described by Professor James, who have the sentiment and the ideal of the right kind, but in whom, nevertheless, the fleeting unorganized desires repeatedly prove too strong for the will to overcome them. They lack the second essential factor in character, the habit of self-control, the habitual predominance of the self-regarding sentiment; perhaps because the native disposition that is the main root of self-respect is innately lacking in strength; perhaps because they have never learnt to recognize the awful power of habit, they have been content to say, 'This time I will not trouble to resist this desire, to suppress this impulse; I know that I can do so if I really exert my will.' Every time this happens, the power of volition is weakened relatively to ^{that of} the unorganized desires;

every time the self-regarding sentiment masters an impulse of some other source, it is rendered, according to the law of habit, more competent to do so again - the will is strengthened as we say. And, when the habitual dominance of this master-sentiment has been established, perhaps after many conflicts, it becomes capable of determining the issue of every conflict so certainly that conflicts can hardly arise; it supplies a determining motive for every possible situation, namely, the desire that I, the self, shall do the right. ----- In this way the self comes to rule supreme over conduct, the individual is raised above moral conflict; he attains character in the fullest sense and a completely generalized will, and exhibits to the world the finest flower of moral growth, serenity." ¹

The object of all moral effort both for ourselves and for others is to build character like that described above. Temperament and disposition are constitutional and can be but very slightly changed by anything that ~~Y~~ we can do. Character is largely the result of our own effort.

Volition.- For Professor McDougall, action is always determined by the strongest motive, and the strongest motive is altogether determined by hereditary nature and environment. He accounts for the fact that we seem to decide for the right

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McDougall, op. cit., 261 ff.

when the motive for the right seems weaker than the strong natural impulse which draws in the opposite direction, in the following manner: "The conations, the desires, and aversions, arising within the self-regarding sentiment are the motive forces which, adding themselves to the weaker ideal motive in the case of moral effort, enable it to win the mastery over some stronger, coarser desire of our primitive animal nature and to banish from consciousness the idea of the end of this desire."¹ He defines volition as, "the supporting or reinforcement of a desire or conation by the co-operation of an impulse excited within the system of the self-regarding sentiment."² This doctrine, which is that of psychological determinism, is stated in another place as follows: "Each of my actions completely is determined by antecedent conditions and processes that are partly within my own nature, partly in my environment."³ McDougall recognizes the moral difficulty of this theory. If it is true, why should I make any moral effort? My actions are all determined anyhow. If it is true, what hope is there for the man with an evil or weak inheritance, or for one who is bound by the chains of evil habit?

¹ McDougall, op. cit., 248.

² Ibid., 249.

³ Ibid., 234.

William James leaves room for a force other than ~~that~~ ¹ those of inheritance and environment. McDougall says that strict determinism can never be proved by science. He farther says, "Since, then, a decision of this question cannot be attained upon empirical grounds, it remains open to us to postulate ⁱⁿ determinism; and if such postulation makes for the predominance of right conduct, it is difficult to find any good reason for refusing to follow James and Schiller when they ask us to commit ourselves to it." ² He says also that a belief in the possibility of such a force "would allow us to believe in 'a power not ourselves that makes for righteousness', and such a belief might encourage and stimulate us to make efforts towards the realization of the purpose of that power." ³

Modern psychology, therefore, tho it does not assert that there is a force in the making of character besides those of inheritance and environment, yet acknowledges that there may be one.

¹ James, The Varieties of Religious Experiences, 516.

² McDougall, op. cit., 236.

³ Ibid., 236.

Chapter II

CONVERSION

The Child.- A child comes into this world a lump of personality clay. This personality clay is moulded into character by the sensations produced by the environment. The most important of these are those which convey the ideas, feelings, and actions of other personalities. While this clay simile serves as an illustration of the importance of the environment, it is on the whole a very lame illustration. The child is the exact opposite of plastic clay; his chief quality, yes his very essence is self-activity. Elwood says, "the old conception of the organism as passive with reference to its environment is more and more being given up by modern biology and psychology; the new conception is that the organism is essentially active. The organism is, then, a relatively independent center of energy, whose activities are directed to sustaining or maintaining itself."¹

A better description of the child than the above would be to say that he is a bundle of tendencies, some actual, some latent. These tendencies are tendencies to think, to feel, and to act in certain ways; but they only become real thought, feeling, or action in response, directly or indirectly, to

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Elwood, Sociology in its Psychological Aspects, 100.

certain stimuli from the environment. Every child creates his own world. The world, as he knows it, is the product of his own self-activity. But this world reproduces with more or less accuracy, we believe, the external world because the self-activity builds in response to stimuli from the external world. The sensation, ~~of~~ blue - the only blue which the child can know - is a mind product; it is the result of self-activity. But this sensation is never built by the mind except in the presence of a blue object. A certain mechanical stimulus, reaching the mind thru the sense organs is always the occasion of a real sensation. Out of sensation elements, plus the feeling, or affective elements which accompany them, the child's whole world is built.¹

The mind of the child is stimulated to build its by mechanical stimuli from the outside world. Thru these mechanical stimuli, it is stimulated by the words and actions of other personalities. Far more of the child's ideas, feelings, and actions are caught from those around him than are the result of the mind working over, without personal stimulus, its individual experience. A child, growing up, as some are fabled to have done, in association only with animals, would build a world very different from the one he would build if he were in a Christian home.

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Yerkes, Introduction to Psychology, 79.

A child, among the other ideas which he gets from those about him, gets his idea of himself.¹ This he gets very largely from those in the home. If father, mother, brothers, and sisters think him smart, he thinks himself smart; he not only thinks himself smart but tries to act as such a person would. If they think him handsome, he thinks himself handsome; if they think him good, he thinks himself good; etc. As experience increases he finds that those in the family have two ideas of him; one is the idea of a good self, the other is that of a bad self. His mother says, "Where is my good little boy to-day? He seems to be gone and a bad little boy is here in his place." So the child comes to have two ideas of himself, one of a good self and the other of a bad self. He identifies his actual self part of the time with one and part of the time with the other of these two ideas of self according as he thinks that those about him think him good or bad.

A child gets also from the family his ideas of the qualities of these two selves; he learns what actions belong to the good self and what actions belong to the bad self. When he is cross, disobedient, selfish, he finds that he is regarded as a bad self; when he is obedient, polite, truthful he finds that he is regarded as a good self. He learns also that the good self is regarded with a great deal more favor and esteem than the ~~bad self.~~¹

Cooley, Human Nature and the Social Order, 151 ff.

bad self. The portion of the bad self is scoldings, frowns, punishment, while the portion of the good self is smiles, praise, rewards. Now the fear of punishment and blame, the desire for the praise and esteem of the family, and the desire to be in active sympathy with the rest, ~~and~~ impel him to act as his good self, while very often his other native tendencies and instincts draw him in the opposite direction. He must either identify himself with his idea of his bad self and go as one set of instincts prompt or identify himself with his idea of his good self and follow the prompting of another set of instincts.

Conscience.— If the child acts as his good self would act, or, to put it in another way, if he acts as he thinks that his mother and the family would have him act, he feels the elation which comes from the knowledge that his mother and the family would praise him if they knew, he feels the pleasure that comes from the realization that he is still in active sympathy with the family, he is conscious of relief from the fear of punishment and blame. If he is a child that has been taught about God, he may also think of God's attitude toward him, somewhat as he does of his mother's attitude. This paragraph is an attempted analysis of the approval of conscience.

On the other hand, if the child identifies himself with his idea of his bad self and obeys the prompting of the instinct of the moment, when this is satisfied he is conscious of fear

of punishment and blame, and he feels pain from the consciousness of being out of sympathetic touch with the family. As above, the thought of God may enter; but now he thinks of him as being displeased, just as the family will be when they find out. The pain of all this we call the sting of conscience.

The sting of conscience in an older person contains an element besides those enumerated above. There may be the fear of punishment; the pain of the checked positive self-feeling which comes when one thinks of the attitude of blame on the part of society, friends, father, God; and the pain of the check to active sympathy. But there is often another pain,—namely, that indicated in our discussion of the self-regarding sentiment in chapter I. This self-regarding sentiment includes all the emotions which may be aroused by ~~ones~~ one's thought of himself. A man not only thinks of himself as appearing before others, he cares for his appearance to himself. When he acts as his higher, ideal self would, he feels elation, or positive self-feeling; when he falls short of *this* ideal, he is conscious of the pain of the baffled instinct of self-assertion. This pain, for a highly developed character, is one of the sharpest stings of conscience. Anger and disgust at one's self for weakness and sin, and remorse sometimes have a place in a guilty conscience.

Temptation and Sin.— Temptation is the pull of the native tendencies and instincts,¹ when the pull is toward thoughts, and feelings, and actions, which are contrary to those of the child's good self or the man's ideal self. Sin is yielding to this pull. These native tendencies and instincts are the original sin of theology. Yet all of them or any group of them are no less original righteousness than original sin. For, as we saw in chapter I, upon these tendencies and instincts every sentiment, every habit,— character itself is formed. The tendencies of a little child are neither sinful or righteous; or, if you like, they are both sinful and righteous. Each of them is both sinful and righteous. The sinfulness and righteousness depend upon the sort of stimuli which arouse the instinct and the direction which the impulse takes. Take for illustration the pugnacious instinct and its accompanying emotion of anger. When a personal slight arouses a man's anger, we say that the anger is sinful; but when the anger is aroused by harm to a weak person or the profaning of the temple of God, we say that it is righteous indignation. The native tendencies are not only the moving causes of sin and ruined character, they are also the basis of all righteous and noble character. I quote from Steven: "The instincts are not to be thought of

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"Each man is tempted when he is drawn away by his own lust and enticed." Jas. 1:14.

as an enemy within the gate working ruin, but as powers that that can be so trained and so idealized that they become the finest aids to the making of the Christian."¹ Dr. Hoose says, "It is a dangerous thing to have a mind; it is a serious thing to have a mind; it is a glorious thing to have a mind."² It seems to be necessary that it should be dangerous in order that it may be glorious.

Conviction for Sin.— The state that we call conviction for sin is one of struggle between two contrary sets of instincts and tendencies. When the young man thinks of himself as following one self, he thinks of himself as being weak, inferior, bad. This idea of the self is the idea of the bad self, the genesis of which we tried to describe in the little boy. The level of conduct of this self is the first stage of conduct described by McDougall,— namely, "instinctive behavior modified only by the pains and pleasures that are incidentally experienced in the course of such instinctive experiences."³ In the young man these modifications have taken the form of habits; the instincts of this set are reinforced by the power of habit. As the youth has continued to act from childhood according to his instincts and tendencies, and from the habits built upon them, he has learned that many of these actions and habits

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Steven, The Psychology of the Christian Soul, 14.

2

Dr. James H. Hoose, Quotation from talk in Psychology I class.

3

McDougall, op. cit., 187

are considered by those around him to be only the actions of a bad and inferior person. He gets from home, school, and church the idea of what sort of actions belong to such an inferior self; he finds himself acting in these ways and realizes that he is an inferior self.

As the boy has been getting from those around him his idea of what constitutes an inferior self, he has also been catching from others an idea of an ideal self. This idea of an ideal self is the product of his own self-activity under the stimulus of the thoughts, feelings, and actions of others. He has also largely caught from others his feelings towards this ideal self. In a Christian community this ideal self will be one with a character more or less like that of Jesus Christ.

We have now the young man with two self-ideas: one of an inferior, wrong self; the other of a superior, ideal self. He identifies his actual self with the inferior, wrong self. On one side are the forces which draw him to continue such identification; He thinks of the pleasure which comes from yielding to his instinctive tendencies as they arise, and of the gratification of yielding to the pull of habit. He thinks of the pain of checked instincts and the restlessness which has come in the past when he tried to stop a habit. He imagines the ridicule of his companions if he should start
 //
 and fail before others and before

and the accompanying sharp pain of checked positive self-feeling. He thinks of the check to his positive self-feeling if he should start and fail before others and before himself. He fears the crowd before which he is asked to take a public step. The thought of the pull of all these instincts and habits holds him to his old self.

are the forces

On the other side, which impel him away from his inferior self and draw him toward the identification of his actual self with his superior, ideal self: He fears punishment in the hereafter if he continues identified with the lower self. He observes that he is being drawn by his instincts and habits farther and farther into sin, and away from his ideal; he is horrified at the thought of the character which he may become. He feels disgust with himself for being so weak; at times he is angry with himself for falling so far short of his ideal. Sometimes he despairs of ever being anything but a vile soul deservedly suffering the punishment of a just God. On the other hand, he is drawn toward his ideal. He thinks of the new active sympathy between himself and those he admires. He thinks of the praise and approval of his friends. He thinks of the pleasure that it would bring mother if he should change. He thinks of the approval of God and the relief which would come if he were free from the thought of God's disapproval and the fear of punishment. At times his instinct of self-assertion

is aroused and he longs to assert himself; he longs to show himself that he is a man after all; he longs to be his superior, ideal self, instead of his inferior, wrong self.

Thus these two sets of forces pull back and forth, and we have the "divided self", which James talks about. When the lower forces are uppermost in the field of consciousness, the youth is glad that he is still identified with his lower self. A man once told me that he was glad that he was not a Christian because, if he were, he would not feel at liberty to thrash a certain fellow the next time he met him. When the higher forces are uppermost in consciousness, the youth feels the pain of baffled tendencies, the sorrow of the violence done to his higher sentiments, and the unhappiness of a weak and unorganized character.

Sooner or later one set of forces will conquer. If it is the lower set, he accepts the first level of conduct, modified sometimes by the second and third, as that of his life. His life habits are built up from this level. He is what theology calls a sinner. In later life, only a tremendous psychic upheaval which psychology is unable to explain, is able to move him. A sinner is one of the failures in the great process of character building. If the analysis of joy and happiness given in the previous chapter is correct, he is incapable of real and lasting joy or any happiness; he has surrendered both

for the passing pleasures which come by yielding to the coarser,
¹
 animal instincts.

²
Conversion.- When the youth yields to the pull of the
 higher forces and identifies his actual self with his superior,
 ideal self, we say that he is converted. James defines conversion
 as, "the process, gradual or sudden, by which the self hitherto
 divided, and consciously wrong, inferior, and unhappy,
 becomes unified and consciously right, superior, and happy,
³
 in consequence of its firmer hold upon religious realities."
 This last phrase is needed for a definition of conversion in
 its religious sense. A person may, however, be converted to
 some other ideal than the religious one. The "religious
 realities" which James speaks about are God's punishment and
 disapproval of sin, and his approval of the ideal self. Other
 religious realities grasped may be God's readiness to forgive
 because of Christ's atonement, his sympathetic help for the
 Christian, his need of Christian characters to help in saving
 the world, etc.

¹

We saw that joy is the result of the harmonious working
 together of the emotions in a sentiment. Now the man above
 described may have sentiments, but they are continually having
 violence done them by the emotion and impulse of the moment.
 A man having a strong sentiment of love for his wife will when
 in anger, if he lives on the first level of conduct, be unkind
 and perhaps strike her. Then instead of joy he feels sorrow and
 remorse. Happiness is only the result of a unified character.

³

James, Varieties of Religious Experiences, 137.

²

The part of faith and of supernatural factor are

When conversion is sudden, there ^{an} apt to be intense accompanying emotional experiences. There is relief from the fear of punishment and from the horror of the thought of the self as a vile character. There is positive self-feeling as the youth thinks of the approval of friends and of God. There is gratitude to God as he thinks that his sins are now forgiven, and that God has helped him to take this step. There is the deep pleasure of yielding to the instinct of subjection in the presence of God. There is ~~the~~ elation as the instinct of self-assertion moves without check and he thinks of himself now as being a person like his ideal. His actual self is identified with his superior, ideal self. His highest sentiments are satisfied, and he is full of joy. For the first time he is a unified personality and knows the supreme happiness of a rightly organized character.

Varieties of Conversion.— In some dispositions some of the above feelings are more intense, in some, others. Some temperments ¹ are ~~not~~ capable of more intense emotional excitement

purposely omitted in this discussion. For their treatment, see chapter IV, The Agent of Sanctification.

1

I believe that Coe, The Spiritual Life, chapter III, has put too much stress upon temperament as a factor in determining the nature of a conversion-experience. Disposition, it seems to me, in the sense in which we have been using the term, is at least of equal importance with temperament. Moral and religious ideas and ideals, which are environmental factors from all the past life, are, perhaps, of more importance than either

than others. In some temperaments the feelings come gradually and quietly; in others they come with a tumultuous rush. In some, the excitement is so great that it causes physical phenomena, such as shouting, prostration, trance, convulsions, etc.

Other factors enter to determine the quality of the emotional experience besides temperament and disposition. The greater the conviction for sin, the greater will be the intensity of the relief and joy which come at conversion. The moral and religious teaching and training of childhood play a large part in ~~both~~ the quality of both/ the conviction and the conversion experiences. The idea of the ideal self, as we have seen, comes largely from such teaching. The quality of the emotional experience comes also to a great extent from the same source. For example,

of the others.

So many factors enter in to determine temperament, and there are, therefore, so many varieties of temperament that on a priori ~~aaaa aaaa aa aaa bbb bbbbb cccc cccc dddd dddd dddd eee eee eeee~~ grounds one would doubt the value of a classification of persons according to temperament such/ as Coe attempts. McDougall says, "Temperment is, as the ancients clearly saw, largely a matter of bodily constitution; that is to say that among the temperamental factors the influence upon the mental life exerted by the great bodily organs occupy a prominent place. But there are other factors also, and it is impossible to bring them all under one brief formula; and, since temperament is the result of these many relatively independent factors, it is impossible to distinguish any clearly defined classes of temperaments, as the ancients, as well as many modern authors, have attempted to do. Some of the best modern psychologists have been led into absurdities by attempting this impossible task." An Introduction to Social Psychology, 117.

one who as a child has been disciplined to fear punishment and regard authority will ^{have} more of fear for the wrath of God in his conviction, and more of relief from such fear in his conversion than one who has grown up without punishment and without regard for any authority; there will also be more of gratitude for the forgiveness of sin because the former has learned the awfulness of sin. Also, a boy catches his loathing for a vile character and his admiration for a noble one to a large degree from his home and companions. In fact, all the ideas and ideals, and every experience of the past life have some share large or small in determining the quality of the conversion-experience.

The immediate environment plays a large part. An experience in a revival will be different from one in a more quiet time. This is so because of the great power of suggestion, imitation, and sympathy. In fact, in an intense revival, some people in whom these tendencies are strong may be carried away by them, and we have what might be called pseudo-conversions. These people go to the altar simply because others do; they believe themselves saved because someone tells them so; their feeling is all caught from the crowd. When the revival is over, their religion is gone. A person is converted only when he consciously identifies himself with his ideal. Because some

people are carried away by these powerful tendencies of human nature, is, however, no reason why they should not be employed to win others. If suggestion, imitation, and sympathy, when enlisted on the side of the higher forces, help to win the battle with the lower ones, this is surely a reason for bringing up such reinforcements. And suggestion, imitation, and sympathy are not only reinforcements, they are stimulants for the original forces; and the increased energy occasioned by such stimulation lasts long after the reinforcements themselves have been withdrawn. Suggestion, imitation, and sympathy are as great powers for good as they are for evil. They are among the strongest forces in the hands of the moral and religious worker by which he may help men attain strong and noble character.

The type of conversion which we have thus far described might be called the orthodox Methodist type. There is another type of religious experience which, tho not so frequent, is, perhaps, more ideal. In this type, the child because of good inheritance and fine moral and religious training is led to identify himself with his idea of a superior self when first he gets such an idea. As the ideal grows the character grows to keep pace with it. Such a child loves and trusts God when first he learns about him. In his growth, he has times of religious awakening corresponding to the other periods of

awakening which come in the unfolding life; in adolescence, he is apt to pass thru a period of doubt and of storm and stress; But thru it all, he is identified with his higher self; he tries to do the right, and feels himself in touch with God. This is the Christian which Warner¹ describes as one whose states are those of "Christian nurture".

Tho this sort of religious experience is the ideal, the instincts and tendencies of most children are so strong, and their moral and religious environment is so imperfect that few persons have such an experience. There are some whose experience approximates it, but the vast majority of people, in order to develop a Christian character, in childhood, youth, or age, must go thru the experience which we call conversion.² Religious experiences range all the way from that of Christian nurture to that of the hardened sinner who has been converted. There are as many varieties of conversion as there are people converted.

1

Warner, The Psychology of the Christian Life, 143.

2

As James has shown, conversion is not an abnormal experience, it is a normal process of the human mind; a man may be converted to any sort of an ideal. Varieties of Religious Experience, 175 ff.

Chapter III

SANCTIFICATION

The sanctified man, described in psychological terms, is one in whom the religious sentiment has become the master-sentiment, the ruling passion of life; the religious sentiment supplies the dominant motive of life; by it, every contrary impulse is inhibited, and every idea that would act as stimulus to an instinctive move that would be contrary to the sentiment is crowded out as soon as it appears in the margin of consciousness.

Many contrary impulses may cease to arise. James says, "But that the lower temptations may remain completely annulled, apart from transient emotion and as if from transformation of the man's habitual nature, is also proved by documentary evidence in certain cases."¹

The Religious Sentiment.- This is a triple sentiment. It might be called the God-regarding, man-regarding, self-regarding sentiment; it is love for God, love for man, and self-respect. These three sentiments are not separate and distinct but overlap each other at every turn and, as we shall see, all drive toward the same end.

The God-regarding sentiment begins in childhood and, in the life of the Christian, comes to have a larger and larger

¹ James, Varieties of Religious Experience, 286.

place as the years go by. The child desires God's approval and feels pain at the thought of his disapproval and fear of his punishment for sin. He often longs for God's fellowship and sympathetic understanding. One man, in answer to my questionnaire,¹ says, "As to my earliest convictions, I think it was more a drawing toward and longing after God than a deep sense of guilt." A young lady, in speaking of herself as a little girl, says "At evening twilight, if I could steal away unnoticed, I would take little walks just to talk with the Heavenly Father; I delighted in his word. I was trying earnestly to follow him, in my way, and it was the unquenchable longing of my life to follow his plan for my life." In the phenomena of conviction for sin, fear and pain at the thought of God's displeasure and impending punishment, and a desire to be in active sympathy with him play a large part.

The God-regarding sentiment, when developed,

1

About one hundred and fifty questionnaires were sent out, a copy of which will be found in the appendix. Twenty-nine records of experience were received in answer. I have not attempted a statistical study of these experiences like those of Starbuck and Coe. I have rather followed the method of James in his Varieties of Religious Experience, using the material as illustrative and as evidence for the points which I try to make. Quotations are made from both the experiences of those who do and who do not claim the 'experience of sanctification'. The quotations in this paper are taken from thirteen different records of experience.

has organized within it a large number of tendencies and emotions. The emotion of subjection has a large place in this sentiment. The joy of worship comes largely from the satisfaction of the ~~the joy e~~ instinct of subjection. Then there is the tender emotion toward God like that which a child feels for his parent; there is wonder at the power and perfection of God; there are admiration, gratitude, awe, reverence. Positive self-feeling plays a large part in this sentiment; it is expressed in the desire to please God, also in the fear of displeasing him. But perhaps, the feeling which has the largest place in the God-regarding sentiment is the desire for active sympathy. Active sympathy, we say, comes from the gregarious instinct, and is the desire to think and feel as do our associates. The satisfaction of this desire is one of man's deepest pleasures, and to have the desire thwarted is one of his deepest pains. With no one can this instinctive desire for fellowship be so satisfied as with God. No one but God can so thoroughly understand one; to no one but him can one open his whole heart; with no one but such a powerful, perfect, and kind friend *does* one care to be in such perfect unity of thought and feeling. Pratt says, "The religious consciousness values God chiefly as a companion. The need of him is a social need. Religious people would miss him if they should lose ~~xxx~~ their faith just as they would miss a

1
 dead friend. He quotes from an answer to his questionnaire:
 "He is the life of life to me, in everything making the vital
 meaning of even small things - flowers - all beauty. He is
 the hidden strength of my strength and the stay of my weakness -
 someone to understand me and be there always, requiring,
 reproving, but loving."²

Into the man-regarding sentiment enter some of the tender
 feeling of brother for brother. In the love of some, there is
 the tender emotion of the parental instinct, which, according
 to McDougall, is the root of all altruism.³ There is pity, and
 the love of seeing justice done. There is also the desire to
 share one's joy; this is a phase of active sympathy. One of my
 correspondents says, "How I longed to see people saved and blessed
 as I had been blessed." Probably, however, this sentiment
 usually gains its greatest strength from its connection with
 the God-regarding and self-regarding sentiments. One ~~of the~~
 desires to help others because thereby God is pleased and glorified.
 One desires to help others because one's ideal self is a self
 who lives for others.

Of the self-regarding sentiment we have already spoken.
 Its essence is the desire to be actually a self like one's ideal

¹ Pratt, The Psychology of Religious Belief, 236. ² Ibid., 267.

³ McDougall, An Introduction to Social Psychology, 66 ff.

self. When this is accomplished, there is elation; when the actual self fails to live up to the ideal, there is the deep pain of baffled positive self-feeling combined with feelings of disgust and anger with one's self, and with feelings of remorse, shame, etc. In this sentiment, one is trying to assert himself with himself as witness; he is trying to be a Christ-like man regardless of what the whole world may say or think. In the records of experience, I find these expressions: "I had a desire for a nobler, happier life." "I must yield all to become a holy man." "It was ----- a longing to be more like God"

We readily see that these three sentiments are not contrary one to another, rather each enforces the others. One desires to serve men because his ideal is one who serves men; and his love of men makes it easier to live up to his ideal. The desire to please God and the desire to be a Christ-like man are one and the same thing, for to be Christ-like pleases God and the way to please God is to be Christ-like. I find the same aspirations as those expressed in the above paragraph more often expressed in terms of the God-regarding sentiment: "It was a longing ----- to be all his." "I tried to be a true servant of the Lord." "I certainly did want to be all the Lord's forever." "But there was a sincere desire all thru my life to live without offending God." "The consecrated lives of those people brought still deeper desire to serve God."

The three sentiments above described, working together and each reinforcing the others, are the religious sentiment. This sentiment, when fully developed, includes in its system every instinct, emotion, and tendency of human nature. All are made to work together for the conquering of every contrary impulse, and for the development of a Christ-like character. No other sentiment of which the human heart is capable can begin to attain the strength, reach, and permanency of this one. It is the master-sentiment of all master-sentiments, the ruling passion of all ruling passions.

The Converted Life.- We said that in conversion a man identifies his actual self with his ideal self. This is expressing it in terms of the self-regarding sentiment. If we were to express the same thing in terms of the God-regarding sentiment, we would say that it is forsaking a life which is displeasing, and beginning a life which is pleasing, to God; there is forgiveness for the past and fellowship for the present. But it seems that the average convert finds in the course of time that he cannot always identify the actual with the ideal self. He finds himself having feelings and doing things which he knows are contrary to God's will. He loses his sense of fellowship. He repents, decides that it will never happen again, and gets back his sense of God's approval; but again he falls. The the religious sentiment is in a sense

the master-sentiment, it is not a very complete master. Instinctive tendencies, and habits, at times, show themselves very powerful rebels. I quote from one of the most vivid descriptions of such an experience.

"I was reading my Bible, rather devouring it, and before long it came to me that the promises and statements of the Word held forth a state of grace to which I was a stranger; tho I did not doubt my conversion. I remember well reading one day Matt. 11:28-30; and I said to myself 'Its not working that way with me.' Instead of 'ease' I was struggling with all my might; and the 'yoke' galled considerably. ----- It was with difficulty that I prayed and testified in Epworth League; but I felt the duty and occasionally made a poor stagger at it. ----- Every once in a while, under provocation, I would feel mighty stirrings in my breast of anger and resentment, which more than once broke over and brought night and misery to my soul. Sometimes it took a couple of days of praying and mourning before I got back into the light of God. I always set my face like flint, however, that it would never happen again. But inspite of it all, all unexpectedly and suddenly, a spiritual typhoon would sweep across my soul, and down I would go again. I prayed constantly against this, but the more I prayed and strove, the worse my case seemed. The periodical defeats would supprise me, and I had to travel the

old weary circle over again."

Sanctification.— In order that the experience of sanctification may be obtained, there must be a strengthening of the master-sentiment until it really becomes master; it must be able to inhibit every contrary impulse. Now in many cases this deeper strength of the religious sentiment seems to come thru an experience much like that of conversion. This is so in the experiences of the large majority of those who answered my questionnaire and who gave such a description of their experience that we may call it sanctification according to the definition which I have given of the term.

The person to whom such an experience can come finds himself living below his ideal for one or both of two reasons. One reason is that which we have already described, i. e., the power of instinctive and habitual tendencies. The other reason is that, as he has learned more about the Christian life, his ideal has advanced, and he has failed to keep up with it. Not that he has lost his sense of forgiveness, or of fellowship with God, but he sees that to be a Christ-like man may mean much which he did not realize at conversion. He sees that it would be possible to make a much deeper consecration, and that God would be pleased with the consecration; yet he does not make it. An experience in which were present both the above reasons is thus described:

"I felt that there were selfishness, pride, and other things in my heart from which I must have deliverance. One day I went to my church, locked myself in, and examined my own heart, and tabulated sixteen things which I felt were displeasing to God. But would I surrender myself? It was surrender again, but of a different kind. Before I had gone up to be a Christian and have my sins forgiven; now I must yield all to become a holy man. How pride held me back. But as real as was my sinful life, as real as was my Christian experience, I can say that conviction for holiness was as real as the others, or more so if that were possible."

Just as we had conviction before conversion, we have conviction before sanctification, ~~the~~ In sanctification, the forces on one side seem usually to be: fear of what God will ask if such a sweeping surrender is made, disinclination to give up the pleasure of some self-indulgence - which, tho not considered positively wrong, is seen not to be altogether pleasing to God - , disinclination to give up the satisfaction of the self-assertive instinct in having one's way, and dislike of humbling one's self before men. This last means the shame of exhibiting one's self as deficient in the qualities which he is generally supposed to possess. There is also often a prejudice against the experience of sanctification.

On the other side, there is the desire to be master of, or

to be rid of, the emotions and tendencies which are felt to hold one back; there is the instinctive desire to assert one's self and really live up to one's ideal; there is the desire to more perfectly please God and be in more intimate fellowship with him. Often there is, probably, also a desire to be of more service to mankind.

Not all of these forces may be present in any one experience. Illustrations of some of them are found in the records already quoted. The following statements illustrate others:

"I became desperate; I simply had to have rest, victory, and spontaneity of service or I was done with the whole thing. ----- I was after a different state or grade of experience. I wanted to get out of the desert into the watered garden of fellowship and triumph." "At this time I had no emotion whatever but was calmly counting the cost of complete death to self and sin." "It, (sanctification) came when I had given up my life plans and promised the Lord that I would go to the mission field." "I succeeded by God's help in stepping down from my pedestal of pride enough to get down to the altar." "I certainly did want to be wholly the Lord's forever, but 'sanctified', never." He (the Lord) showed me the card party that I attended only three times a year. I hated to play cards anyway, but it was not the cards that I hated to give up ----- but it was

whether I was willing to tell those worldly friends why I would not go to their party."

When the surrender is finally made and the assurance is obtained that the experience sought is attained, the joy is often greater than that of conversion. This joy comes from a new sense of the presence and fellowship of God, from a sense of purity, and from the realization of power to be victor where there was defeat before. The struggle is over, and there is rest. The actual self is again identified with the ideal, and there is confidence that this time the identification is to last. This joy is described by different ones as follows:

overcome

"I seemed [^]with a wonderful spiritual presence which brought a sweet calm peace." "I felt so light that it seemed to me that if I should just give a little spring that I would float in the air; the whole world was changed, the very leaves on the trees quivered with praise and thanksgiving to God. I realized that the Lord had cleansed my heart and come to abide." "I stepped out by faith, vs. the devil's insinuations, upon I Jno. 1:7, and walked there thru a real fight of faith for a week, having constantly to reiterate against presented doubts, 'The blood of Jesus Christ cleanseth me from all sin.' I at no time during the week felt any great joy, perhaps, no increase of joy; but at the end I looked back and saw a week of real victory,- no anger, resentment, etc. My heart seemed to burn over the fact, and I exclaimed, 'Well it's working just as the

woman in that book said it would." Then my soul flooded with joy and thanksgiving, and the sweet persuasion filled my consciousness that at last I was on the rock; I had found the secret; my mourning and my struggling were over, the mourner was comforted; I was at rest. I now felt as stripped and dependent as a babe. The life of mixed struggle and legality was transmuted into a life of faith. I was sweetly conscious of inward purity; and I now felt the bliss of Matt. 11:28-30.

What are the lasting effects of such an experience? We will let those who have gone thru the experience speak. The man from whose experience we last quoted continues:

"Did it last? Yes, praise God, week followed week of victory and growing fellowship and intimacy. Instead of anger boiling within, when under provocation, I, tho often deeply and unjustly stabbed, felt only grief and suffering. But there were times, it must be said, when the Spirit would reprove me for a hasty word, etc.; but there was no more of the turbulent element within." Here are some other experiences: "And for five years he kept me without a conscious break of obedience and love to him. ---- I just had to have something taken out of my heart that insisted on getting mad; and, bless God, he took it out." "I remember noticing afterwards a supreme calmness when things went wrong; and the discords ended. The longing to follow my Savior, however, increased and has continued to

do so." "The greatness of God and his great love for the world, and Calvary I saw as never before, He was made real to my heart, and a great desire was put there to tell others the story. My heart was filled with love, and those who had been unlovely and unattractive ^{to me} before seemed to be so changed and so much that was beautiful could be found in them. I found that temper had not disappeared, but he controlled it now." "Since God sanctified me, the Bible has been a new book to me; I have had much greater manifestations of God's love, of fellowship with Jesus, and the comfort and guidance of the Holy Spirit. My determination to serve God is as strong as ever, but I seem to have gained most in submission; I used to want my own way, now I desire to let God have his way." "Victory over sin has been almost constant in these years. There have been instances of rebellion in my life since God sanctified me, but they have been very few and far between, and I am confident need not have occurred at all had I not somewhere neglected to watch and pray. He who first cleansed me is now my plea. My temptations are many but of a very different ~~than before~~ type than before my second experience. I consider victorious life due to change in strength of will, also to less passions, emotions, and desires - probably, not to less passions, emotions, and desires, but to same passions, emotions, and desires directed all for Him."

What has actually happened in all these experiences?

It seems to me that the essential element in all is the strengthening of the religious sentiment until it is the master-sentiment in the fullest sense of the word. This sentiment has come to be the dominant motive of life; all contrary ideas and impulses are crowded out by its size and power.¹ There is a new and more complete identification of the actual with the ideal self; there is a closer, deeper, and broader love of God; there is a new love of mankind. The person is obeying the commandments said by Christ to be the greatest: "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind." "Thou shalt love thy neighbor as thyself."

Sanctification and Inborn Sin.— Some theological writers speak a great deal of 'the eradication of inborn sin', 'the death

1

In this connection, see again McDougall's description of a strong character quoted on p. 14. I quote again the last sentence and what he goes on to say: "In this way the self comes to rule supreme over conduct, the individual is raised above moral conflict; he attains character in the fullest sense and a completely generalized will, and exhibits to the world the finest flower of moral growth, serenity. His struggles are no longer moral conflicts, but are intellectual efforts to discover what is most worth doing, what is most right for him to do." An Introduction to Social Psychology, 263.

The power of habit, which McDougall emphasizes in his description, is of tremendous assistance in reinforcing the power of the religious sentiment when this sentiment has gained the mastery by the means which I have been trying to describe.

of carnality', etc. Whether or not these ideas are true in a theological sense it is not our business here to discuss. If used in a psychological sense, however, they need some modification. What the theologian calls inborn sin, the psychologist calls innate tendency; and, as we have seen, the eradication of an innate tendency could not in any way be desirable even if it were possible. I quote Steven: "Yet, as we see, they (the instincts) are indispensible in the formation of character and cannot be eradicated without permanently injuring it."¹ What ~~what~~ then is the fact about which the theologian is speaking when he uses the phrase, 'eradication of inborn sin'? I believe that there is a truth of experience which is more or less accurately described by this phrase; and if there is such a truth, it can be described in psychological terms.

McDougall says that tho an instinct~~y~~ probably cannot be modified in its central part, or affective aspect, it can be modified in its afferent and motor parts;² there may be a change in the sort of sensations and ideas which set the instinct off and in the mode of action used in attaining the end of the instinct. He gives as an illustration of the modification which may take place on the cognitive side, the case of wild creatures, which at first ~~they~~ have their instinct of flight aroused by a locomotive and flee in terror but later

¹ Steven, The Psychology of the Christian Soul, 14.

² McDougall~~l~~, *op. cit.*, 33.

feed quietly by the side of the road while the train goes
 thundering past.¹ The stimulus which used to arouse their
 instinct of flight has ceased any longer to do so. The stimulus
 which naturally arouses a man's pugnacious instinct and
 the emotion of anger is a check to some of his other
 instincts or tendencies, especially a check to his
 positive self-feeling, such as a personal slight or injury.²
 That, under the influence of a powerful religious sentiment,
 the cognitive side of this instinct may be so modified that
 a personal slight fails entirely to set the instinct off, I
 believe is proved conclusively by the written experiences in
 my possession. Illustrations will be found in the foregoing
 quotations. The fact that this modification is brought about
 thru the influence of the religious sentiment seems to be
 indicated by the fact that with the decline in the strength of
 this sentiment each person found a return of temper when under
 the provocation of slights, etc. If by 'eradication of inborn
 sin', in this case, the theologian means the eradication of
 the tendency to get angry under the provocation of personal
 slight and injury, he is speaking of a real truth in personal

¹

McDougall, op. cit., 35.

²

I use the case of anger because it is the emotion most often mentioned in this connection in the MSS.

experience. A better term to use than eradication would be expulsion. The whole matter, I believe, can be best explained by slightly changing Chalmer's famous phrase and saying that it is the expulsive power of the highest sentiment.

Varieties of Sanctification.— As in conversion so in sanctification the type which we have been describing might be called the orthodox Methodist type. There are other types. The ideal type of sanctification would be the experience of the person who from his conversion had such a strong religious sentiment that he found all contrary impulses overmastered and all contrary ideas crowded out. Such a person would move as his ideal moved; as he saw new possibilities of consecration he would gladly make them real; constantly his greatest passion would be to please God. But that such an experience is more than an ideal, I have no evidence to prove. In the experiences which I have studied, whether the person has thought of himself as a Christian from childhood or whether there has been a marked emotional experience at conversion, the religious sentiment does not for a time seem to have had the complete mastery. Contrary impulses sometimes have gained the mastery, or, as the ideal gained in content, there has been hesitation in identifying the actual ~~with the~~ self with the larger content.

Many people seem to have come to their final complete sanctification by a number of steps. Some make a number of

consecrations each a little broader than the one before; as their ideal advances, they loiter a while, then make another consecration and catch up with it again, then loiter a while again, and so on. Ultimately, however, there comes a final ~~and~~ struggle, a complete consecration, and the religious sentiment is complete master. Others make a complete consecration, and the religious sentiment is for months or years the master; they have all the symptoms of complete sanctification. Yet there arises later a desire which is stronger than the religious sentiment, disputes its rule, and overthrows it. With one this was the desire for "a friendship which I knew was not God's best plan for me." With another it was disinclination to preach when he came to feel that this was God's will for him. The experience which follows ~~is~~ ~~the~~ in these cases is one of severed fellowship with God, struggle, defeat, and sorrow, until at last a new and complete consecration is made and a sense of God's approval, victory, and happiness return.

The varieties of sanctification are as many as the people who go thru the experience. They range all the way from an approximation to the ideal experience described above to that of the man who has a tremendous struggle, makes a complete consecration, exercises his faith, and emerges at once into the new life. I copy from among my MSS. the experience which approximates most nearly to the ideal type; tho in this experience it was evidently a number of years before

the religious sentiment became so strong that it was constantly master of the field. This experience is by far the quietest and has the least amount of struggle of any of those in my possession.

"After I was converted I never had a coldness toward God, but always a desire to grow better every day and be more like him. I gave myself to him so long as I should live; and now after fifty years of servitude I still do the same. I am determined to go with him all the way, for he has been with me thru trials, sickness, and death, and separation from family and friends; and I couldn't live without him; nor would I if I could. I have always had a desire for usefulness in God's vineyard and still have; and I have done my best, God being my helper and in his strength alone. ---- I never served my Jesus by moods but from a sense of duty and love because he first loved me. When temptations came my will was made stronger to resist by his help. I can't say that I ever had sanctification if you mean to live without sin; but I do not willfully commit sin. But as I understand the word, set apart for God, I have done that. ----- A quick temper was my besetting sin but, thanks to God, by his grace I have overcome. But it took me some time, and I found that his grace was sufficient."

The religious sentiment in this experience seems to have

grown quietly and gradually; but I believe that its growth is according to the same laws as those governing the more turbulent ones; the sentiment has grown as there has been consecration and faith. The consecration and faith have been quiet and constant; therefore the experience has been quiet and constant.

The factors which enter in to determine the variety of the experience are the same as those enumerated under conversion. There is nothing to show that one variety of temperament or disposition is more apt to experience sanctification than another; tho of course the emotional content of the experience will be colored by both these factors. ¹ A childhood training is a great advantage, yet there are cases on record of those

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Here again I must find fault with Coe's emphasis upon temperament as the determining factor in experience. He says, "A holiness band or sect that separates itself from the general life of the Church is organized and held together chiefly by temperamental affinities." The Spiritual Life, 237. Temperament is one factor, but from personal observation and the study of the MSS. in my possession, I would say that factors, such as ideas and ideals, which are gained from personal environment, play a much larger part. Coe goes on to say, "It is ~~not~~ no more possible for the generality of Christians to attain the ecstasy or maintain the exalted serenity often proclaimed as their privilege than it is for them all to feel drawn toward the life of monks, nuns, and hermits." If Coe means that it is not possible for all Christians to have some peculiar mystical ecstasy or to enjoy a high serenity which is not founded upon the highest type of Christian character, he is doubtless correct. But if he means that it is not possible to attain that constant joy which comes from the harmonious play of the emotions in any high sentiment or the serenity which McDougall describes as the fruit

who have come into the experience without Christian childhood training and with scarcely any moral training of any sort.¹

The religious sentiment seems capable of becoming the master-sentiment in any mind; it is capable not only of becoming stronger than any other sentiment but strong enough to crowd out and banish from consciousness every contrary impulse and desire.

I said that the experience of constancy to ideal and to God from the time of conversion is the ideal type of sanctification. In actual life, however, few if any Christians seem to have enjoyed such an experience. Not many have approximated it. For the average Christian who finds himself falling below his ideal, who finds the religious sentiment not yet completely the master-sentiment of his life, an experience like that described in this chapter seems to be the normal experience. There is likely to be a struggle before absolute and entire consecration. There must be such consecration, and there must be complete faith if the religious sentiment is to become absolute master.² When the religious sentiment has gained

of strong character, I do not believe that he has any grounds for his statement.

¹ See autobiography of Bud Robinson, Sunshine and Smiles, 23 ff., also Sheridan Baker, Hidden Manna, 9 ff. (author's experience).

² For discussion of the necessity of faith see next chapter.

this mastery, there will follow the highest happiness. In the religious sentiment, the life can be most perfectly organized and unified; and, as we have seen, ¹ happiness is the result only of a well organized and unified character.

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See p. 3.

Chapter IV

THE AGENT OF SANCTIFICATION

In the previous chapters I have tried to confine myself to a description of the phenomena of consciousness in sanctification and to an explanation of feeling and conduct in terms of human nature. To go beyond this is to get out of the realm of psychology. Yet, since my interest in this subject is primarily that of a Christian and not that of a psychologist, I shall in this chapter attempt an excursion into the realm of religion and philosophy.

Psychological Determinism or A Third Factor.— The doctrine of psychological determinism is stated thus: "Each of my actions is completely determined by antecedent conditions and processes that are partly in my own nature, partly in my environment."¹ This theory works very well in explaining the character of a man of good inheritance and good environment who is moral and upright; it works very well in explaining the character of a man of bad inheritance or environment who is weak and vile. But there are certain well established facts of life to explain which, it seems to me, it fails hopelessly. The facts which I allude to are transformations of character like those

¹McDougall, An Introduction to Social Psychology, 334.

described in the books of Harold Begbie.¹ According to all the known laws of psychology, a man who has been brought to the lowest depths of weak and vile character by the force of inheritance or environment or both, and has been bound there by the iron chains of habit, ought to remain there. To ask one to believe that such a character has been transformed into a character which is able to resist the pull of all old habits and start full swing for strength and nobility in an hour's time; to ask one to believe that this change has been wrought by some mysterious contrariety of human nature or merely by some chance word overheard or by some buried memory or feeling of childhood, this is asking too much for any theory. As for me I prefer to believe in a force above inheritance and environment; especially is this so since I find it stated that there is such a force in the very system of doctrine which is the environmental factor in working the change. "And he (the Holy Spirit), when he is come, will convict the world in respect of sin, and of righteousness, and of judgement." If we accept the operation of a force above that of inheritance and environment in the most extreme cases of transformation of character, we have no reason to refuse to accept the co-operation of such a force in the building of all Christian character.

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Begbie, Twice-Born Men and Souls in Action.

Steven well describes the place of ideas in the building of character, especially the place of religious ideas.¹ But ideas are matters of environment.² If they are not representatives of things which we have actually found in our environment there are concepts of things which exist sometime and somewhere in our environment. An idea by itself has no force; it only bears upon human life as it acts as a stimulus to some natural or acquired tendency of human nature. The acquired tendencies are built upon instinctive tendencies; so all human conduct rests ultimately upon innate tendency. In the previous chapters, I have tried to outline the reactions of these innate tendencies and instincts with religious ideas as stimuli.

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Steven says, "Or to take illustrations from the field of --- /// dddd AAA bbb ccccc dddd avbd cedes a fff aaa ooo theology - that there is a life beyond the grave, that men are judged at last by the deeds done in the body, that God is able to save them to the uttermost, that there is reconciliation thru the death of Jesus Christ, that God is a merciful Father, that there is power to renew and cleanse the soul at the disposal of the weakest - these are doctrines, ideas of the most abstract kind, but they are also forces which transform the lives of unnumbered multitudes of the human race." The Psychology of the Christian ~~XXXXXX~~ Soul, 35.

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I do not wish in any way to underrate the importance of religious ideas or of moral and religious education as it is occupied by the imparting of moral and religious knowledge. Right standards and ideals are absolutely necessary in the building of the highest type of Christian character. In this paper, however, it has been my purpose to deal with the affective and conative structure of the mind rather than with the cognitive. I have been dealing with Christian character, using the term character in the sense in which McDougall does in the following quotation: "For, as knowledge is the word used in popular speech to denote the structure of the mind in so far as it is cognitive, so the

The question before us is this: Are religious ideas together with other environmental factors, reacted upon by the native tendencies of human nature, enough to account for the formation of Christian character? As indicated above, the position here upheld is that there is another force which works in addition to, and together with the forces of environment and human nature. This third factor, as Christians, we call God. William James seems to argue for the existence of such a factor:

"The further limits of our being plunge, it seems to me, into an altogether ^{different} dimension of our existence from the sensible and merely 'understandable' world. Name it the mystical region or the supernatural region, whichever you choose. So far as our ideal impulses originate in this region (and most of them do originate in it, for we find them possessing us in a way for which we cannot articulately account), we belong to it in a far more intimate sense than that in which we belong to the visible world, for we belong in a most intimate sense wherever our ideals belong. Yet the unseen region in question is not merely ideal for it produces effects in this world. When we commune with it, work is actually done upon our finite personality, for we are turned into new men, and consequences

word character is used to denote its structure in so far as it is affective and conative. And we recognize that the development of knowledge and of character are processes that by no means run strictly parallel, but are to a great extent independent of one another." Psychology, 111.

in the way of conduct follow in the natural world upon our regenerative change. But what produces effects in another reality must be termed a reality itself, so I feel ~~as if~~ that we have no philosophical excuse for calling the unseen or mystical world unreal.

"God is the natural appellation, for us as Christians at least, for the supreme reality, so I will call this higher part of the universe by the name of God. We and God have business with each other; and in opening ourselves to his influence our deepest destiny is fulfilled."¹

The Subconscious Self.- By "The further limits of our being", James means the subconscious self. He says, "We have in the fact that the conscious person is continuous with a wider self thru which saving experiences come, a positive content of religious experience which, it seems to me, is literally and objectively true as far as it goes."²

Warner says: "The so-called supernatural in Christian experience has its place in the region of the subconscious. ----- God does not appear in consciousness. We are never conscious of the Holy Spirit directly. The actual work of regeneration does not occur in consciousness. These factors and many of like nature, transpiring somewhere in the psychical tract,

¹ James, Varieties of Religious Experience, 515 ff.

² Ibid., 515ff.

alone find place in the area of the subconscious."¹

Now that there is a subconscious self in the sense in which James and Warner use the term, is not by any means generally accepted among psychologists. For my own part, I can see no reason for believing that the subconscious self is anything more than a term used to denote the memories, habits, and instinctive tendencies of which we are unconscious at any given time. And these memories and tendencies do not exist in any "further limits of our being" or in any "region of the subconscious"; memory is the ability of the conscious self to reproduce for itself past experiences; and habits and instincts are tendencies ~~to~~ to feel in certain ways in the presence of certain stimuli. There is undoubtedly such a thing as being vividly conscious and dimly conscious. But the idea of embryo experiences being received or elaborated by a ~~self~~ subconscious self and then having the power to "project themselves into consciousness",³ it seems to me is nothing more than a fantasy. Further, I see no possible reason for saying, as Warner does, that "the so-called supernatural in Christian experience has its place in the region of the subconscious." The "occurrence"

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Warner, The Psychology of the Christian Life, 59.

2
 Dunlap, A System of Psychology and Weingartner, Das Unterbewusstsein. For brief reviews of the attitude of both on the subconscious see Chase, Consciousness and the unconscious, Psychological Bulletin, XI, 22.

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Warner, op. cit., 63.

certainly cannot be an experience until it gets into consciousness. If we have an experience of which God is the producer, we have an experience of God. What is the use of saying that this experience must come thru the subconscious? What Warner says about God not appearing directly in consciousness he might just as truly say of any person, unless he means by "appear in consciousness" the sensations of sight, sound, etc. which they produce. No person ever appears directly in consciousness. What the person does is to furnish stimuli: word-sounds, gesture-sights, facial expression-sights, etc. Under the influence of these stimuli, our self-active minds construct a thought-person; and it is this thought-person, and this thought-person only, that appears in consciousness. We do not say that our friends effect our experiences thru the subconscious; why is it necessary to say that God effects our experiences thru the subconscious mind? James and Warner both recognize the presence of what I have called the third factor in the formation of character. But their description of the entrance of this third factor thru the subconscious mind I do not think needs to be accepted.¹

God's Direct Touch.— We have seen something of the way God influences the human soul thru the physical and human

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If Warner is correct in saying that "the actual work of regeneration does not occur in consciousness", my whole discussion has been beside the point, for it has been an attempt to describe regeneration as occurring in consciousness.

environment. We have seen the influence of ideas, which of course are part of the human environment, I now attempt a description of the way in which I believe that God directly touches the soul, the way in which he reinforces the influence of environment.

Harris says, "The great central fact in psychology is self-activity. Assimilation, sensation, volition, thought, are forms of self-activity, and its denial makes bot~~h~~¹ physiology and psychology impossible." We gave a quotation in chapter II from Elwood which contains about the same thought. In that chapter, we also gave a brief explanation of what is ment^a by self-activity. It is a thought which is worthy of further elaboration. The world in which every person lives is the creation of his own self-activity, it is his own creation. But in order for its creation there must be some outside stimulus, such as waves in the ether which, affecting the brain thru the eye, stimulate the mind to create color sensations, or waves in the air which, affecting the brain thru the ear, stimulate the mind to create sound sensations. Our friends also, as far as we know them, are creations of our own minds. Here again we only create in the presence of stimuli, the words, looks, and actions of the friend, reaching us thru ear and eye, being

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Harris, Psychological Foundations of Education, xii.

the stimuli. We can create a faint image of a friend when not actually in his presence. This is done by what we call the mind's power to reproduce for itself past ~~experiences~~ experiences. The mind cannot produce for itself new experiences except in the presence of stimuli; it can, however, combine old experiences in new ways.

We speak often of getting an idea from another person. This is incorrect; we never get an idea from another person. What we mean is that the words spoken or written by another person stimulate us to recall and combine old experiences of our own and thus to create for ourselves an idea something like that of the other person. It is always different, and may not be at all like that of the other person. The reason for this is that our idea is made of our own past experiences, while the other person's idea is made of his own past experiences. Each idea is the creation of the person's own self-activity.

An idea is always the occasion for the arising in consciousness of more or less feeling. It also acts as a stimulus to some instinctive or habitual tendency to act. ~~According to McDougall~~ Thus we see that when a friend stimulates us to create ideas, he also stimulates us to feel and to act. According to McDougall, another person may, beside stimulating us to feel by stimulating us to think, directly stimulate us to feel. Thus, when I hear a person scream with fear, before I think and while I know that

there is nothing to be afraid of, I feel a thrill of fear myself. I have in previous chapters spoken of catching ideas and feelings. A more accurate way of speaking would be to say that the thought and feelings of others stimulate us to think and feel in much the same way.

Now I believe that God is able to stimulate one to think and feel much as other persons do except that God does it directly instead of thru the senses. The extent to which God is able to stimulate us to think must be limited by our past experiences, just as the extent to which a friend is able to stimulate us to think is limited by our past experiences. In stimulating us to think, God works according to the laws of our mental life; it is our minds which think and feel, God can do no more than stimulate them. I believe that God seldom if ever stimulates our minds to think a new thought with the same abruptness as do the words of a friend. Under the stimulus of the words of a friend, the mind abruptly recalls old experiences, combines them as abruptly into new forms, and often accepts the result without any reflection. Thus under the stimulus of the words of a friend, I abruptly recall the experience which I call John and the experience which I call death, combine the two and say that John is dead. When God stimulates the mind, I believe that he rather stimulates the powers of association and reason to act more clearly but according to the same rules that

they follow when one is alone. We must bear in mind that God always speaks thru the environment as well as directly; one is stimulated to construct his system of doctrine thru the words of others and thru reading the Bible. What I am trying to say is that the Spirit of God thru direct touch stimulates one to understand what he hears and reads. We do not build our thought-world alone. In addition to the stimuli which come to us thru the senses, there is a sympathetic Spirit who helps and guides us in our thinking. "Howbeit when he, the Spirit of truth, is come, he shall guide you into all the truth."

Of still greater importance than God's power to stimulate us to think, I believe, is his power to stimulate us upon the feeling side of our mind. Of course if he influences our thoughts, he indirectly influences our feelings. But here again I believe in a direct touch. Not that God ever arouses an emotion when there is not in the mind an idea which would properly arouse such an emotion, but when an idea naturally arouses a feeling, God by direct stimulation intensifies the feeling. ~~If it~~ If an emotion in a friend is able directly to stir up the same emotion in one, why should it be thought strange that God, the Creator, is able directly to stimulate the emotions?

If thought influences feeling, feeling also influences thought. Interest is the affective side of attention;¹ and largely determines attention. If God, then, is able to stimulate

¹ Chood, Sociology in its Psychological Aspects, 117

interest, he is able thru interest to fix attention; by fixing attention he thereby determines the direction of thought.

We saw the part which ideas play in the conviction for sin. A man's idea of himself as vile and weak makes him disgusted with himself; his thought of punishment for sin makes him afraid; his thought of himself as one who would be approved by God makes him want to be such a person; etc. Now if God is able both to make a person see all things clearly and to increase the emotions which are naturally aroused by ideas, we see what a reality is the convicting power of the Holy Spirit. "And he, when he is come, will convict the world in respect of sin, and of righteousness, and of judgement."

However, if such a third factor as we have been discussing be a reality, its force must never be overpowering. McDougall says, "If a man's voluntary actions are not in the main determined by conditions comprised within the system of his mental ~~constitution~~ constitution, the only grounds for punishing him must be the emotion of resentment or revenge. For if the issues of our moral conflicts are decided, not by the conditions of our own natures, but by some new beginning, some causal factor having no antecedents, or by some mysterious influence coming upon us from an unknown source, a prompting from God or devil - or from any other source the libertarian likes to assign it outside our own natures - then clearly we deserve neither

praise or blame, neither reward or punishment, and it is useless to attempt to modify the issue of such conflicts by modifying our natures by means of these influences."¹

We, also, must recognize the fact that God, tho he may stimulate the powers of the mind into higher activity, never does violence to the personality. He may draw toward a certain line of conduct, but he never drives with overmastering force. If he should thus drive, we would be no more than puppets in his hands, and could no longer properly be called self-active.

Faith.— I have purposely avoided the discussion of the place of faith in conversion and sanctification until this time because I do not believe that its results in experience can be adequately explained in purely psychological terms. Faith is the doorway for the entrance of the third factor. The two essential conditions of both conversion and sanctification are surrender and faith. Surrender, in terms of the self-regarding sentiment, is the giving up of the habits, sentiments, and pleasures of the inferior self for the sentiments, character, and happiness of the ideal self; it is the identification of the actual with the ideal self. In terms of the God-regarding sentiment, it is yielding one's self to God. In our previous discussions our whole emphasis has been upon such a surrender

¹ McDougall, An Introduction to Social Psychology, 234.

as the condition ~~of~~ of conversion and sanctification. But from the universal testimony of those with a religious experience, another something is needed, and is just as important as surrender. This something is faith. I give the statements of some of my correspondents:

"I sought forgiveness on morning or afternoon, ---- and was saved then and there at the altar. It must have been by faith. ---- But, praise his name, I gave it up and made a new consecration to God forever, he accepted it and let me know it thru his precious promise." "I stepped out by faith, vs. the devil's insinuations, upon I Jno. 1:7, and walked there thru a real fight of faith for a week, having constantly to reiterate against presented doubts, 'The blood of Jesus Christ cleanseth me from all sin.'" "But after two days of weeping and praying, I felt that God really forgave me, and that I was his child." "I got down on my knees (by the bedside) and asked God to forgive my past, and said that I would lay all on the altar and trust him. As soon as I did, I felt that God had taken me at my word; and I had accepted him by faith." "I believe that we are sanctified by faith as we are justified by faith; and we stand in the same way."

Faith is an affirmative judgement of reality; and this reality is affirmed of something beyond our immediate experience. Our experiences themselves we call knowledge. We accept them

as real inspite of ourselves. Faith is always exercised in regard to something which happens apart from us in time or space; or it is exercised in regard to the nature of the stimuli which are the occasion of our experiences. When we see a man fly, we know that he flies because we see him, it is a part of our experience. When we first heard that a man had flown, we accepted it by faith, it happened apart from our experience in space. When the doctor tells a sick man that he is going to get well, he accepts it by faith, his being well is apart from his experience in point of time; when he gets well, he knows that he is well because it is a part of his experience.

Faith in the reality of a God is necessary before one can have any of the religious experiences which we have described in terms of the God-regarding sentiment. A man must believe that God punishes for sin before he can fear such punishment; he must believe that God disapproves of sin and approves of virtue before he can have the desire to escape the disapproval and gain the approval; he must believe that there is a God who is friendly and sympathetic before he can desire God's friendship and sympathy. Thus we see that a degree of faith is necessary for the phenomena which we have called conviction for sin.

The faith which is spoken of in the above experiences, however, is a faith in different realities from simply the existence and nature of God. Saving faith is faith in the

sympathetic, forgiving, and approving attitude of God toward one personally. One believes that, having made his surrender, God now forgives him and is pleased with him. Of course such a faith brings relief from the pain of conviction, and joy in the new thought of approval and sympathetic understanding. The joy of conversion and of sanctification is not, it seems to me, any abnormal or mysterious phenomena having its rise in some equally as mysterious subconscious self. Nor should it be thought queer that the relief from the fear and the pain of conviction and the new sense of rightness with God and self, in persons of emotional nature, should take the form of a tremendous emotional upheaval, even in some persons going to the length of producing physical phenomena. We see the importance of faith, for if one doubts the reality of God's forgiving and approving attitude toward him, he can have none of the peace and joy and thus cannot come into the experience.

Faith, in a person seeking conversion or sanctification, may be of different grades. There may be little faith together with much doubt; there may be a desire to believe, and a striving to believe against a background of doubts; there

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Note the experience of the person who "walked there thru a real fight of faith for a week, having constantly to reiterate against presented doubts, 'The blood of Jesus Christ cleanseth me from all sin.'"

may be much faith but still a little doubt. When the faith becomes perfect, then the peace and joy are sure because there is no doubt about forgiveness and God's ~~for ever~~ approving and sympathetic attitude toward one's self.

Still, faith is not merely an act of the mind at the time of conversion or sanctification. The faith which amounts to anything in its affect on conduct is a constant attitude of the soul toward God. Christian faith is not merely a belief in the existence of God, and a belief in his approving and friendly attitude toward one personally because he has consecrated himself to God. Christian faith is a constant attitude of the soul toward God. It is a belief that God constantly strengthens, guides, and communes with one according to the promises of his Word. It is the attitude of constant dependence upon God to do these things. And the universal testimony of Christians is that God actually does do these things. As James says, "When we commune with it (the supernatural region) work is actually done upon our finite personality, for we are turned into new men and consequences in the way of conduct follow upon our regenerative change."¹ For my part, I cannot believe that the mere fact of faith can account for the results which follow in experience. I cannot believe that the same results would follow

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James, The Varieties of Religious Experience, 516.

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James, The Varieties of Religious Experience, 516.

if there were no realities corresponding to the ideas in which we put our faith.

I can see the power of mere faith. I can see that faith in God, even if there were no God, would affect our experience. I can see that the faith that our sins were forgiven, even tho there were no such forgiveness in reality, would bring peace and something like a conversion experience. I can see that the belief in an ideal person who had forgiven our sins, was friendly toward us, would blame sin and approve virtue, even if the person were no more than an ideal, would ~~help virtue~~ be a help to virtue and a comfort in experience. But I cannot believe that in ultimate reality all these ideas are merely creations of the human mind. It is easier for me to believe that the ideas, belief in which has such a great and good affect upon life, have a reality behind them. And I believe not only that God inspired holy men to conceive these ideas and write them down in the Bible so that as thought environment they may affect my life, but I believe that even as the Bible states, God to-day, in addition to the natural affect of these ideas, touches my life. I have direct communion with him as friend with friend. "Jesus answered and said unto him, If a man love me, he will keep my word: and my Father will love him, and we will come unto him, and make our abode with him."

Faith not only gives religious ideas a new power in life,

but the faith attitude is the open doorway for the entrance of the third factor.¹ I spoke in a previous paragraph of the different grades of faith in those seeking religious experience, and explained how the full peace and joy of the experience come only when the faith is perfect. If, as I have tried to show, God has the power to stimulate thought and feeling directly, he has the power to stimulate faltering faith and make it perfect. Such perfect faith of one's acceptance with God or of the truth of one's own ~~experience~~ experience of any Bible promise is called the witness of the Spirit. "The Spirit himself beareth witness with our spirit, that we are children of God." This witness is not something apart from faith, but it is faith increased by God until it is perfect.

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The Reasonableness of Faith.- In my discussion of the nature of faith, I said that it is always exercised in regard to something which happens apart from us in time or space;

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 This fact throws additional light on the ~~suddenness~~ reason for the suddenness of the conversion and sanctification experiences, which we so often find. If faith is the doorway thru which God has access to the mind, then when faith is exercised the doorway is opened to him and he comes in enlightening the mind as to the meaning and reality of the truth, and stirring the soul to confidence, love, and joy. "Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me."

²
 For the general point of view of this section, see Bowne, Theism.

or that it is exercised in regard to the nature of the stimuli which are the occasion of our experiences. What we believe about the nature of the stimuli which are the occasion of our experiences, and, in fact, the very existence of such stimuli are in the last analysis matters of faith. Neither the existence of stimuli or anything about their nature can be proved. The existence of a world outside ourselves, the existence of friends, the existence of God are all matters of faith.

We know the phenomenal world, the world of experience, because it is the world in which we live, it is our experience. But, as I have tried to show, the world in which we live is purely subjective, it is our own creation, the product of our own self-activity. We believe in the existence of an external world, and can support our belief with some very good reasons; but we cannot prove the existence of an external world. The thing-in-itself - Kant's noumena - we have to accept by faith. I believe that there is a real tree, a tree outside myself, and that the tree is green. But the only tree which I can know is the phenomenal tree, the tree which I make myself. I say that the tree is green, but the sensation, green only green which I can know is the sensation, green, and the sensation, green is a product of my own mind. The existence of a tree out

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See Bishop Berkeley's Dialogues for a clear exposition of this view.

in space, and apart from my mind is a matter of faith.

The same thing is true in regard to the existence of my friend. I believe in the existence of my friend; I believe that he feels and thinks as I do; I believe that he would be as real if I did not know him as he is since I do know him. Yet I cannot prove the existence of such a friend. The only friend which I can possibly know is the product of my own mind, he is the friend which I create. We say that I only create when in the presence of stimuli which come from my friend. But I cannot prove this. I know that in a dream I create my friend without the aid of such stimuli, and that for a time he acts and talks as really as now. How do I know that he is not always and entirely the creation of my own mind, and that there is any friend in existence? I have no way of absolutely proving that such is not the case. I cannot prove that I have any friend, or that there are any people in the world beyond myself; I cannot even prove that there is any world or any universe.

Why then have I always believed in these things? The answer is that I accept them by faith, I live as if they really existed, I live on the supposition that my friend is real apart from me and loves me as I love him; and only as I accept these things by faith do I find that I can live, do I find any sense in my experience, do I find any good in life; therefore I believe.

Now I accept the existence of God and the supposition that

he can stimulate me to think and feel on exactly the same grounds that I accept the existence of the world and of my friends, and the supposition that there is a material world which is able to stimulate me to experience sensations,¹ and that my friends are able to stimulate me to think and feel.² I accept world, friends, and God by faith.

And just as faith in the existence of a real friend who thinks, feels, and acts as I believe that he does, and whose thoughts, feelings, and actions act as stimuli to my mind, just as faith in the existence of such a friend - and other friends - makes life sensible and good, and makes me bigger and better; so belief in the existence of a real God who communes with me and loves me and helps me, who directly stimulates my self-activity makes life more sensible, and I find more good in it, and joy and happiness and peace, and I find myself ever bigger and better. If I had to give up belief in the reality of the

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There are reasons for doubting on philosophical grounds that there is a real material world apart from the phenomenal world. Why not say that God furnishes stimuli for our sensations as well as stimulates us to think and feel. Bowne, Theism, chap. iv.

2

If someone asks for an explanation of how it is possible for God by direct touch to stimulate one to think and feel, a good answer would be a question in return as to how it is possible for a material substance, something of altogether a "different dimension" from mind, to stimulate mind to have sensations and to think and feel. For me it is easier to understand how the Spirit of God can touch my spirit than to understand how a material substance can do it.

external world or give up belief in the existence of my friends as personalities like myself, I should give up belief in the world because I find more that is good coming to me from my belief in the reality of my friends than I do from my belief in the reality of the external world. Last of all would I give up my belief in God and the reality of my communion with him because what I count best in my life came neither from faith in the world nor from faith in friends, but from faith in God.

Someday I may have to give up my direct touch with the world; I hope that I may never for any length of time lose my touch with my friends; but most of all do I hope never to lose my direct touch with God. "And this is life eternal, that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."

Appendix

QUESTIONNAIRE

1. Name? 2. Age? 3. Sex? 4. Occupation? 5. Nationality?
6. Of what church are you a member?

7. Describe the religious influences of your childhood, covering the following points and any others you may think important: What members of your family were Christians and what not? Did you have religious teaching at home? Did you attend Sunday-school and Church? Did you ever attend revival services? Did any of your friends ever have any marked religious experience by which you were impressed?

8. Describe the moral and religious life of your childhood. What was your idea of God, such as loving Father, hard Judge, angry God, etc.? What were your strongest temptations? Do you consider yourself to have been a sinner? What sin had the strongest hold upon you? Did you ever strive to free yourself from any bad habits? With what success?

9. If you did not become a Christian until after you were grown, please describe your life as an adult before your conversion.

10. Describe in detail the periods of religious awakening in your life, such as conversion, reconsecration after coldness, sanctification, etc. Describe separately the experience of each period, covering the following points and any others you think important:

Age?

What were the outside influences, such as sermon, book, Bible, friend, pastor, revival, etc.? What ideas and feelings led you to the experience, such as sense of sin, sense of weakness, sense of God's love, fear of death, fear of effects of sin upon life, desire for happier life, desire for nobler life, etc.? What was your prevailing mood before the experience, such as sorrow, despondency, restlessness, sense of guilt, longing, indifference, etc.? How long did you seek the experience?

What were the circumstances under which you obtained the experience; time, place, etc.? By what act or acts of the mind did you receive the experience, such as determination, giving self to God or some line of service, giving up some dear habit or plan, faith, etc.? How did you come to realize that you had the experience which you were seeking? Did you experience any feelings or emotions, such as joy, relief, peace, thankfulness, exultation, love, sense of newness of things, etc.? Were there any manifestations, such as tears, shouting, a vision, trance, etc.

What change did you find in your ideas after the experience, i.e., about God, Christ, the Holy Spirit, self, neighbor life, etc.?

Compare your prevailing feelings, moods, and emotions after the experience with those before. Did you find difference in temper? Did you find a difference in the strength of your temptations? Illustrate. Did you find a difference in the character of your temptations, i.e., were you tempted along different lines than before? What were your prevailing moods and emotions after the experience?

Did the feelings which you have described as prevailing after the experience change or wear off? If so, describe. Have you ever experienced lapses into states of feelings and emotions described as those prevailing before the experience?

What change did you find in the attitude of your will before and after the experience? Did you find the strength of your will greater than before the experience?

What change do you consider the greatest, that of content of ideas, that of prevailing moods and emotions, or that of difference in attitude and strength of will?

Please remember that above questions are asked as a possible *help* in your description of each of your experiences. If, for example, you have experienced both conversion and sanctification, follow above outline thru in a separate description of each experience.

Q. If you have had two distinct experiences ~~of~~, one of conversion and one of sanctification, please compare the two. In what points are the two experiences similar, and in what points different? Compare thus your state of mind while seeking each experience; your ideas, emotions, and acts of will at the time of receiving each experience; and be especially careful to compare and contrast the results of each experience in your life.

In conversion, was a change in the attitude of the will or a change in the prevailing feelings and emotions of your life the predominant factor?

Which was the predominant factor in sanctification?

Do you find any difference in the steadiness and constancy of the will resulting from the two experiences?

If you find more constant victory over sin since sanctification than before, is it because of stronger will or because of less turbulent and insistent passions and emotions and desires?

12. Did you seek the experience of sanctification and fail to obtain it? If so, wherein do you think you failed?

13. Have you had the experience of sanctification and lost it? If so, please tell how you came to loose it.

14. Are you one of those who has sought the experience of sanctification, but never obtained it? If so, please describe in detail your experience in seeking and your failure to find. Do you consider your failure a failure on your part to meet some condition or, after an honest and earnest attempt, do you think that there is no such an experience for you?

15. If in your coming into the personal realization of the Christian life, you have never had any marked crisis like that commonly called conversion, please state the fact and describe the steps in your realization of such a life. Cover as many points in the foregoing outline as you can.

If in your coming into the realization of the sanctified life, you have never had any marked crisis or time about which you can say, "It happened then.", please state the fact and describe the steps in your realization of such a life. Cover as many points in the foregoing outline as you can.

COPY OF LETTER ENCLOSED WITH QUESTIONNAIRE

Dear Friend,

The enclosed questionnaire is sent to you, as it is being sent to many others, for the purpose of making an accurate study of religious experience with special reference to that commonly called sanctification. We believe that such a study will be of real value to such as are seeking the experience and to all of us in our thinking about it. Whether you have had the experience of sanctification or not, please read the questions and answer such as bear upon your experience. Your name will not be used in the study.

Please give your answers always in terms of your experience, and not in terms of your doctrine, or your theory about the experience. What the Bible teaches about sanctification, we can find in the Bible; the different doctrines about sanctification, we can find in books. What we want is the real experience of your own life. Please be very honest in giving this, stating as accurately as possible all that has really happened.

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