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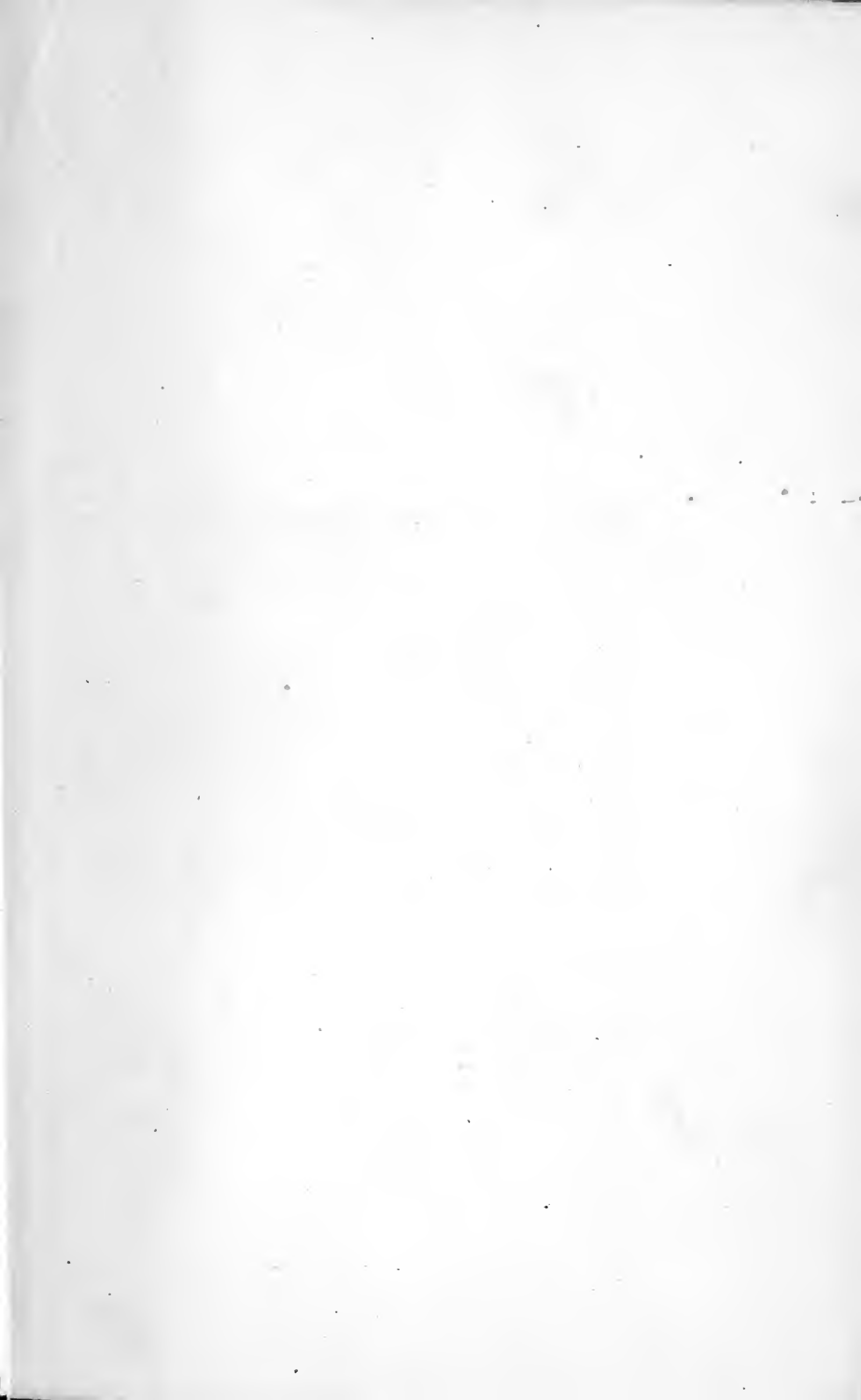
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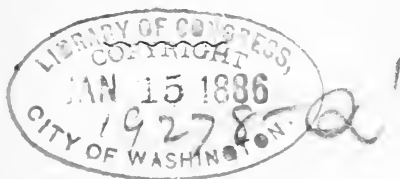
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SANCTIFICATION:

What it is, When it is, How it is.



BY
REV. J. H. COLLINS,
Of the Pacific Conference.



NASHVILLE, TENN.:
SOUTHERN METHODIST PUBLISHING HOUSE.
PRINTED FOR THE AUTHOR.
1885.

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PREFACE.

IN writing this book, "Sanctification," I send it forth as the convictions of my heart, with a desire to be of some assistance to the many who are hungering for full salvation. I write from the experimental stand-point. In reference to sanctification, or purity, I am persuaded that it is ours, first, to humbly believe all that God has written for our comfort, instruction, and guidance; for "all Scripture is given by inspiration of God, . . . that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) Second, to humbly receive all that God graciously wills that we should have. "This is the will of God, even your sanctification." (1 Thess. iv. 3.) And third, to humbly confess his blessed work in cleansing "us from all sin," that others may hear and know of his power through our testimony. "They overcame him [the devil] by the blood of the Lamb, and by the word of their testimony." (Rev. xii. 11.)

In the short chapter of testimonies I have quoted freely from Wood's "Perfect Love." I have followed in the line of our Wesley, Fletcher, Bramwell, Stoner, Carvosso, Hester Ann Rogers, as well as those "who have obtained like precious faith" in other communions. My appeal has been to our standard authors, but principally to the Scriptures. I have aimed to be simple in arrangement, concise in statement, and have avoided the use of "big words."

This, my humble effort to do good, I give to thee, blessed Master. It is not much; but were it more, Lord, it should still be thine.

J. H. COLLINS.

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SANCTIFICATION.

CHAPTER I.

CLEARING AWAY THE RUBBISH.

“There is much rubbish, so that we are not able to build the wall.” (Neh. iv. 10.)

“Take up the stumbling-block out of the way of my people.” (Isa. lvii. 14.)

WHEN Nehemiah was rebuilding the walls of Jerusalem he met with much discouragement. He was laughed at by some, scoffed at by others, and openly resisted by many. Tobiah said that if a fox were to go up he would even break down their stone wall. In the midst of his labors Nehemiah was informed that there was much rubbish in the way to hinder the building. So, in our attempt to build the wall of Christian perfection, we find it necessary to first direct our labors to patiently clearing away the rubbish. Many dear people are saying: “O I don’t believe in this doctrine of sanctification; I don’t think we’ll ever get where we will not be tempted; I think we’ll never get where we cannot sin; I have evil

thoughts every day." Such like objections we are expected to consider, and by the help of God to kindly remove them, as we are admonished to "take up the stumbling-block out of the way of my people."

First, Christian perfection does not suppose that we are made perfect in knowledge. In the works of nature God's laws are mysterious. Much has been discovered; but how little, compared to the vast realms that are yet unexplored. A child can puzzle a philosopher; and why? Because the simplest things about us cannot be fully explained. The chemist may separate certain substances into their elements; but ask him what is the essence of any thing, and he cannot tell you. Another man in the pursuit of knowledge may assert specific properties of matter, such as figure, dimension, density, force, etc.; but ask him what is force, and he is compelled to confess his ignorance. In short, who can trace to their finality heat, light, life, electricity, and many other things with which we come in contact every day? In these, "who by searching can find out God? Lo, these are a part of his ways, but the thunder of his power who can understand?" So in divine providence we may say what he does "we know not now." We know not "what a

day may bring forth;" we cannot correctly plan the future; we take but one step at a time, for we walk by faith, not by sight. The same may be said in reference to the spiritual kingdom here: "Without controversy, great is the mystery of godliness."

During one of my trips into the northern portion of California, I came within a few miles of Mount Shasta. I had often desired to have a near view of this grand mountain. Suddenly coming from the forest into an open place, I turned to look, expecting to realize my satisfaction—when, lo! the summit and sides of the vast butte were covered with clouds. Here and there through breaks in the clouds I could discover patches of the mountain glittering with snow. Then my mind went up to God, and I thought of that wonderful passage, "Clouds and darkness are round about him," while we gain but little knowledge of his ways.

As we cannot be perfect in knowledge, neither can we be free from mistake, as imperfection in knowledge implies liability to mistake. Erroneous opinion will tend to produce erroneous practice; and so mistakes will be made which may be both afflictions to ourselves and to others. Yet, in this we cannot see any condemnation. We conceive that an angel does

not know all things, and, therefore, might innocently blunder.

Second, Christian perfection is not a state in which we are free from temptation. The word "tempt" is used in the Bible with two meanings: first, it means to try, to test, as it is said that God tempted Abraham; second, it is to solicit to do evil. In this sense, it is said: "God tempted no man, neither is he tempted." With these definitions of the word "temptation," we understand that we will never reach a plane where we will not be tempted. But the trouble of many people comes in just here; they do not distinguish between a temptation and a sin; they confound the one with the other. A temptation is not a sin. Let us set a stake down here. If a temptation is a sin, then it follows that Jesus was one of the greatest sinners that ever lived; for he was tempted to worship the devil. "He was tempted in all points as we are, yet without sin."

It is said that the "thought of foolishness is sin." So it is; but let us explain. This does not mean that to think *about* foolishness is sin; for the Saviour thought about worshipping the devil, and what greater foolishness than that? The truth is, there is no sin in foolish thoughts passing through our minds. The sin

would be in harboring them. In the language of an old proverb, "We cannot prevent the birds from flying over our heads, but we can keep them from building nests in our hair."

Christian perfection does not free from infirmities. These may be either of the mind—as irresolution, slow perception, feeble memory—or of the body. We often see persons who are near-sighted; others again who stutter in their speech. Such we call infirmities; they arise from some mental or physical defect. They are now covered with the blood of Christ, and will be kissed away in the resurrection. It does not mean a state where we may not sin. We will never reach a plane in the present life where there is no possibility of falling away. There is one sense, however, in which the sanctified cannot sin—that is, they cannot sin and maintain a sanctified relation at the same time. This is true of all the children of God, whether entirely sanctified or not. "He that is born of God doth not commit sin." You offer a man a thousand dollars if he will strike his mother, and he says, "No; I love my mother; I cannot strike her." But if he gets drunk, then he will strike his mother for nothing. Just so long as a person loves God he cannot sin; but the moment he

loses his love, he is prepared to rush into sin. To shape our thoughts: the sanctified person is tempted, *may* sin, but does not sin, and has no sin.

To be sanctified does not mean to have Christ's holiness imputed to us. As Mr. Fletcher says, we "must have holiness in ourselves, but not of ourselves." Not imputed, but imparted. The scriptural illustration is: "I am the vine, ye are the branches." Now, if the branches only have the juices of the vine imputed to them, they will be dead. Thank God, the juices of the vine are to be imparted to them. "For he that abideth in me, and I in him, the same bringeth forth much fruit." (John xv. 5.) We must not only have Christ crucified for us, but we must be crucified with him. Not only Christ for us, but Christ in us. To sum up: Christian perfection is not freedom from ignorance, nor mistake, nor temptation, nor infirmity, nor the possibility of falling; neither is it imputed holiness. Then what is it?

CHAPTER II.

SANCTIFICATION—WHAT IT IS.

The bird that soars on highest wing
Builds on the ground its lowly nest;
And she that doth most sweetly sing,
Sings in the shade when all things rest.
In lark and nightingale we see
What honor hath humility.

The saint that wears heaven's highest crown
In deepest adoration bends;
The weight of glory bows him down
The most when most his soul ascends.
Nearest the throne itself must be
The footstool of humility.—*Southern Churchman.*

“Perfect love casteth out fear.” (1 John iv. 18.)

“And the very God of peace sanctify you wholly.” (1
Thess. v. 23.)

WHEN our Saviour was made an offering for sin, “the vail of the temple was rent in twain from the top to the bottom.” “The Holy Ghost thus signifying that the way of the holiest of all” was then “made manifest.” It becomes us, then, humbly, and yet boldly, to inquire, What does it mean to be sanctified?

The words “perfect,” “sanctify,” “sanctification,” “holy,” “holiness,” are used as referring to the same state of Christian experience.

These three words and their equivalents are found in the Bible about six hundred times. The word "perfect"—from the prefix *per*, through, and *facere*, to make; literally, to make through—means finished, complete. The word *telios*, which is rendered "perfect" in the New Testament, means full, entire, as opposed to what is partial or limited, from the noun *telos*, an end. Sanctify is from *sanctus*, holy, and *facere*, to make; literally, to make holy. The word in the original is *hagiadzoo*; means to consecrate, to cleanse, to purify. We desire to emphasize this *twofold* meaning of the word. It means, first, to consecrate or set apart from a common to a sacred use; as, "God blessed the seventh day, and sanctified it." (Gen. ii. 3.) Second, it means to cleanse, to purify; as, "And the very God of peace sanctify you wholly." (1 Thess. v. 23.)

A great many are willing to be consecrated. Many persons talk much of consecration, but say but little of sanctification; whereas consecration is only one element or a prerequisite to sanctification. To be wholly sanctified is to be fully consecrated to God, and to be cleansed from all sin. The removal of sin makes room for grace. It is said that "nature abhors a vacuum." As in the

natural so in the spiritual world. When the soul is emptied of all sin, then it becomes filled with love to God and love to men. This is what constitutes Christian perfection. This perfect love does not enable us to keep all the law in its letter. For that reason we do not use the phrase "sinless perfection." But it does enable us to keep the law in all its *spirit*; and that is the only requirement made of us. "Love is the fulfilling of the law." (Rom. xiii. 10.) "All the law is fulfilled in one word." (Gal. v. 14.) This is "the royal law"—the law of liberty, the law by which "if the Son of man shall make you free, ye shall be free indeed."

What do the Scriptures teach in reference to this state of holiness, or Christian perfection? The doctrine of holiness runs through the Bible like the veins and arteries run through the human body. If we take holiness out, we will bleed the Bible to death. Nothing which God commands must be set aside as unreasonable or impossible. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city." (Rev. xxii. 14.) A short time ago, while calling at the house of a brother minister, I observed upon the floor a small Sunday-school card. It had printed

upon it the short motto: "His commandments are not grievous." (John v. 3.) A blessed motto to wear upon our hearts, a valuable help in reading the Scriptures, to remember that "His commandments are not grievous." And what does God command? "For I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy; for I am holy." (Lev. xi. 44.) "But as he which hath called you is holy, so be ye holy in all manner of conversation." (1 Pet. i. 15.) These are examples of the many scriptures that might be quoted. "This is the will of God, even your sanctification." (1 Thess. iv. 3.) Whosoever, therefore, antagonizes sanctification antagonizes the will of God.

He not only commands, but he exhorts to holiness: "And I beseech you, brethren, suffer the word of exhortation." "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." But how could Paul exhort his brethren to go on unto perfection unless it was possible to reach it. "Let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." (2 Cor. vii. 1.) Here the plain teaching of God urges to a full cleansing; but we are at a loss to understand words if a full cleansing is

an impossibility. The reason why holiness is not impossible is because God will enable believers to become holy. He has promised to do so: "For all the promises of God in him are yea, and in him are amen." What has God promised? "Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols, will I cleanse you." (Ezek. xxxvi. 25.) Now, if the Lord will cleanse his people from all filthiness, and from all idols, how much filthiness and how many idols will remain? He says in the same chapter: "I will also save you from all your uncleanness." What is the meaning of the word "all?" "But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin." Here is a precious declaration, so plain that "a wayfaring man, though a fool, need not err therein." "Christ also loved the Church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish." (Eph. v. 25-27.) As the laundryman washes the garments that are soiled, so Christ

will cleanse the souls that are committed to him. He uses the powerful application of his blood, and he proposes to wash out every spot and to smooth out every wrinkle. Now, then, to say that the souls thus purified are still unclean is dishonoring to the blood of Christ.

Our Saviour prayed that his disciples might be sanctified. Surely he did not pray in vain. Paul prayed that his Thessalonian brethren might be sanctified "wholly, and preserved blameless unto the coming of our Lord Jesus Christ." He also prayed that the brethren at Ephesus might be "filled with all the fullness of God." What means this prayer, what means the apostle, what means the Saviour, what means the Bible, if this high and holy state be not presented as the heritage of the people of God? "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.) "Holiness unto the Lord" is the great "central idea of Christianity" as the sun is the center of our solar system. "Follow peace with all men, and holiness, without which no man can see the Lord." (Heb. xii. 14.)

In what moral condition do we find men who are unrenewed by divine grace? Both sinful and sinning; "the whole world lieth in wickedness." "All have sinned, and come short of the glory of God." Does the attainment of holiness destroy any essential organ, appetite, or principle of human nature? It does not. It only cleanses from all sin. We understand, then, that human nature may exist entire without sin; or, in other words, that sin is not an essential part of human nature. Can you explain this further by illustration? Take a glass of clear water; drop into it a tea-spoonful of poison; now the water has become poisoned—*i. e.*, the water has united with poison in the glass; but it is in the power of the chemist to separate these two substances, and then the water exists perfect, free from poison. So the evil has poisoned human nature by the introduction of sin. It is the work of Christ to "destroy the work of the devil" by removing the poison of sin. Then human nature exists perfect—*i. e.*, separate from sin. Have we any examples of human nature that never had any sin? We have. Adam, before his fall, had human nature without sin; for he was created in the image of God, "which is righteousness and true holiness." Christ also possessed hu-

man nature entire, yet "he was holy, harmless and separate from sinners."

Do those who are cleansed from all sin enjoy that perfection of human nature as represented by Adam? They do not; only in reference to freedom from sin. That which is cleansed from all sin has no sin remaining. Can you explain this further by illustration? Here are two garments white and clean; we place them side by side; one of them is entirely new, and never has been soiled nor injured by use; the other, however, has been not only soiled, but worn and injured in its texture; washing has taken away all impurity, but has not removed the rents from the garments. The two garments are exactly alike so far as cleanliness is concerned; but they are unlike in other respects—the one is a new, strong garment, clean without washing; the other is frail and worn, but clean by washing.

So Adam, having never sinned, enjoyed a purity of heart, his powers never having been impaired by sin; while Christian perfection is human nature enfeebled by the effect of the fall, but washed in the blood of the Lamb. Blessed state! "These are robed in whiteness, clothed in brightness." Glorious, indeed! It wakens the joy of angels, and starts a song

upon earth that shall be sung in heaven forever: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen." (Rev. i. 5, 6.)

CHAPTER III.

SANCTIFICATION—WHAT IT IS—DIFFICULT TEXTS.

Just to leave in His dear hand
Little things—
All we cannot understand,
All that stings;
Just to let him take the care,
Sorely pressing;
Finding all we let him bear
Changed to blessing.
This is all; and yet the way
Marked by him who loves thee best;
Secret of a happy day,
Secret of his promised rest!

—*Frances R. Havergal.*

“So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading.” (Neh. viii. 8.)

WE see that the Bible, as a *whole*, teaches the duty and privilege of Christians to be entirely holy or sanctified. Now, we know that it is against the plainest rules of interpreting the Scriptures to take a few doubtful passages, and attempt to found a doctrine upon them or to use them as an offset to that which is so *often* and so *clearly* set forth in the Word of God. Scripture must harmonize with scripture. Whenever the Bible is properly understood, there can be no conflict, no contradic-

tion within itself. But are there not some passages which at first sight might seem to some to teach that we cannot live without sin? There are; and it is proper that these should receive some explanation, because some well-meaning people are hereby troubled—unable to reconcile these passages with the general teachings of the Bible. To name these passages in order: “There is no man that sinneth not.” (1 Kings viii. 46.) This clause occurs in the prayer of Solomon in the dedication of the Temple. The same prayer is recorded in Second Chronicles, sixth chapter. The preceding clause reads: “If they sin against thee.” Then comes, “There is no man that sinneth not.” The first clause informs us that there is *doubt* whether the people sin—“If they sin,” etc. The second clause (if properly translated) informs us that there is *no doubt*—“For there is no man that sinneth not.” Here the second clause seems not only to contradict the general tenor of the Scriptures, but to contradict the very clause preceding it. The great commentator, Adam Clarke, says: “The clause in the original language means ‘that *may* not sin,’” and is so translated in the thirty-first verse of this chapter. Hence we read, “If they sin against thee, and there is no

man that *may not sin*," and all is plain and consistent. We quote another: Who can say, "I have made my heart clean; I am pure from my sin?" We answer, No one can say, "I have made my heart clean;" but Jesus' blood can make the heart clean; and every one who proves the efficacy of that blood is made whiter than snow. Another passage: "For there is not a just man upon earth, that doeth good, and sinneth not." (Eccles. vii. 20.) The difficulty here is the same as we have already noticed in the clause of Solomon's prayer. The words "sinneth not" are more properly translated *may not sin*. Dr. Clarke refers to several places where the same words are rendered "may not sin"—to wit: 1 Sam. ii. 25; twice in 1 Kings viii. 31, 46; and 2 Chron. vi. 36. Another passage: "For a just man falleth seven times and riseth up again." This text does not affirm that a just man falls into *sin* seven times, nor that he falls into *sin* at all. It only states that he falls seven times; and the context shows that reference is here made to falling into affliction. As it is said in another portion of the Word of God, "Many are the afflictions of the righteous, but the Lord delivereth him out of them all." We put at the foot of the above scripture the character of Job, of whom "the

Lord said unto Satan, Hast thou considered my servant Job, that there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil?" (Job i. 8.) Those passages which are found in the book of Job declaring none are perfect are found upon examination to be not the language of inspiration, but only the words of Job's miserable comforters. God invalidates their testimony. In the last chapter of the book of Job, seventh verse, we find these words: "The Lord said to Eliphaz the Temanite, My wrath is kindled against thee, and against thy two friends; for ye have not spoken of me the thing that is right, as my servant Job hath."

"There is none good but one, that is, God." (Matt. xix. 17.) This means none are absolutely good but God—not even the angels; but they are good—certainly they are perfect in their *sphere*. So Christians may be good, even perfect in *their* sphere. "All have sinned, and come short of the glory of God." (Rom. iii. 23.) This text speaks of past, not present, sins. It is, therefore, wide of the mark. It may be said of the redeemed of heaven, all have sinned; but that is quite different from saying all are sinning now. The same may be said of saints on earth.

Romans, seventh chapter, is often cited as the stronghold of those who contend that we cannot be saved from all sin in this life. Here the apostle Paul says, "I am carnal, sold under sin;" says that there is a war in his members, so that when he would do good, evil is present with him; and closes the lamentable scene by crying out: "O wretched man that I am! who shall deliver me from the body of this death?" We are bold here to state that this is not the apostle Paul's experience as a *Christian*.

First, because he does not say so.

Second, because such a Christian experience would not only contradict every other portion of Scripture, but would be absurd within itself. Let us criticise a moment. "I am carnal." We read, "To be carnally-minded is death." So, then, this Christian is in a state of death. Next: "Sold under sin." Alas! if this be the condition of a Christian, his religion has done but little for him. "There is a war in my members." The picture becomes more gloomy. We thought it was the work of religion to produce peace. "When I would do good, evil is present with me," "and the evil which I would not, that I do." Worse still—bound in the fetters of an evil principle

that he cannot break. "O wretched man that I am! who shall deliver me from the body of this death?" The allusion here is to an ancient custom of certain tyrants, who bound a dead body to a living man, and obliged him to carry it about until the contagion of the putrid mass took away his life. Who can imagine a more horrible death? But this, we are told, is the experience of St. Paul. This might have been the experience of St. Paul as a *sinner*, but certainly not as a *Christian*. The argument which the apostle uses here is carried on by means of a dialogue. He asks certain questions and answers them. In this seventh chapter he personates a Jew, and shows how wretched and hopeless his condition while left to law alone, and what a necessity for such a person as Christ to deliver from the "body of sin and death." The experience of a man in Christ is given in the opening verses of the eighth chapter of Romans: "There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death."

O what a contrast! In the seventh chapter there is death and slavery and war and wail-

ing and wretchedness. In the eighth there is pardon and peace and freedom and a song of triumph. We have often heard people excusing sin: "O we all sin; even Paul, he had a thorn in the flesh;" and this seems to be a favorite rallying-point and "dodge," when brought to see their sins. Examine a moment this passage, as found in 2 Cor. xii. 7: "There was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure." It is evident that thorn here does not mean sin. First, because it does not say so. Second, because he says it was given him. Sin was either born with him, or else was committed by him. Third, because he speaks of its being given him immediately after he was caught up into the third heaven, which would infer, at any rate, that he did not have sin (thorn) in his Christian career previous to his trance. Fourth, he says he gloried in this infirmity (thorn). We cannot conceive that the apostle gloried in sin. Fifth, it was given him to keep him humble. It cannot be said that sin, pride, or unbelief, in any of its forms, produces humility. "If we say that we have no sin, we deceive ourselves." (1 John i. 8.) The tenth verse explains the eighth: "If we say that we have not sinned." The apostle

here was writing in opposition to a sect of people called the "Gnostics," who denied the existence of sin in the world. The verse alluded to is further explained by reading it in its full connection: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to *cleanse us from all* unrighteousness." I once heard a minister opposing the doctrine of entire sanctification. He first offered prayer asking the Lord to "enable us to walk in all his ways," and then in his sermon he said that we could not walk in all his ways, and quoted: "If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins." There he stopped. If he had only read the next clause—"and to cleanse us from all unrighteousness"—it would have ruined his sermon; for it is very plain that if we are cleansed from *all* unrighteousness, there is no unrighteousness left. "In many things we offend all." (James iii. 2.) The context here shows that the "we" referred to does not mean himself, but the many masters, or teachers, against which he warns his brethren. This is here used by the inspired writer as a

figure of speech. He certainly could not include himself, for he goes on to say: "There-with bless we God, even the Father; and there-with curse we men." No one understands that the apostle includes himself in cursing men, though he uses the pronoun *we*; neither does he include all believers, for it immediately follows the mention of a man who "offended not," as the "we" first mentioned did, from whom, therefore, he is professedly contradistinguished and pronounced a perfect man.

We are told that David committed sins, and he was a man after God's own heart. David did sin most grievously; and while in that state he was not "a man after God's own heart," but under condemnation. Doubtless before he fell he was pleasing to God in all things; and after his repentance he was doubtless restored to confidence and favor with God. But because there was an isolated period of condemnation in David's life, it is no proof that he or any one else was under the necessity of sinning all their days. I close this review with a quotation from Mr. Wesley's "Plain Account of Christian Perfection," page 24: "But the apostles themselves committed sin—Peter by dissembling, Paul by his sharp contention with Barnabas. Suppose they did. Will you argue thus:

If two of the apostles once committed sin, then all other Christians in all ages do and must commit sin as long as they live? Nay, God forbid we should thus speak. No necessity of sin was laid upon them; the grace of God was surely sufficient, and it is sufficient for us at this day."

In the whole Bible there is *no excuse* made for sin, but the Bible *everywhere* condemns it, drags it to the light, and makes provision to destroy it. Thank God, there is a fountain opened for sin and uncleanness, and Jesus speaks to us to-day in forgiveness as he spoke in the days of his incarnation: "Go, and sin no more!"

CHAPTER IV.

SANCTIFICATION—WHEN IT IS.

“And he sent his servant at supper-time to say to them that were bidden, Come; for all things are now ready.” (Luke xiv. 17.)

I AM glad to meet you this morning. It has truly been said: “Iron sharpeneth iron; so a man sharpeneth the countenance of a friend.” I have lately been stirred up on the subject of Christian perfection. There are some things pertaining to this subject I have been able to settle satisfactorily in the Word of God; there are, however, some things of which I remain in doubt.

B. I am glad to hear you thus speak, as the Word of God must be the rule, and the sufficient rule, both of our faith and practice.

A. Well, to continue, I can have no doubt that Christian perfection, or sanctification, is taught in the Word of God, since we there have examples of those who attained that state. To mention only a few: Job “was perfect and upright, and one that feared God, and eschewed evil.” (Job i. 1.) Also, Zacharias and Eliza-

both "were both righteous before God, walking in all the commandments and ordinances of the Lord blameless." (Luke i. 6.) Of Nathanael our Saviour said: "Behold an Israelite indeed, in whom is no guile!" St. Paul says: "Howbeit, we speak wisdom among them that are perfect." Now, how could St. Paul speak wisdom among them that were perfect, if no one was perfect? This is all clear to me. The point upon which I want light is, **WHEN** may one become entirely sanctified, or perfect in love.

B. I am glad, my brother, that you ask the question so plainly and directly. By the help of the Lord I will endeavor to answer by saying that there are two *extreme* views abroad in reference to this question. One of these extremes is that a Christian cannot be wholly sanctified until the hour of death. The other extreme is that a person is fully cleansed in the hour when first forgiven and born again.

A. What can be said of the first opinion?

B. To say that the soul cannot be made perfect until death is unwarranted by the Scriptures. It would argue that death, a conquered enemy, must be called in to accomplish that which the blood of Christ failed in effecting. Or it would argue that the blood of Christ,

being feeble, must have the *assistance* of death to cleanse the soul from the last remains of sin. Either case would be dishonoring to the blood of Christ.

A. What, then, is the scriptural account of this matter?

B. "That he would grant unto us, that we, being delivered out of the hand of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life." (Luke i. 74, 75.) "And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved [kept in that state] blameless until the coming of our Lord Jesus Christ." (1 Thess. v. 23.)

A. Are not persons sanctified when they are first converted?

B. They are sanctified in part, but not entirely, except it may be in a few rare instances.

A. Let us be careful to define just here, for my trouble has been to discover the line between a person newly converted and one made *entirely* holy. Please give the distinction.

B. When a soul is first converted, it is justified—that is, its sins are forgiven, as in the case of the publican who went up into the temple to pray. He said: "God be merciful

to me a sinner;" and he went down to his house justified. Now, as he prayed for the pardon of his sins, and in answer to prayer received justification, it follows that justification and the pardon of sins must mean the same thing. Next, the moment a sinner is justified he receives the love of God shed abroad in his heart. This constitutes the life of God in his soul, so that "he is a new creature in Christ." He is also cleansed from all the defilement that had accrued to his soul on account of the sins he had committed. Through this principle of regeneration he also receives power to control sinful inclinations and to keep from sinning. "Whosoever is born of God doth not commit sin." (1 John iii. 9.) "Sin shall not have dominion over you." (Rom. vi. 14.)

A. I understand, then, that to be justified means a great deal, and that no one can be justified in committing sin.

B. They certainly cannot. "He that committeth sin is of the devil." (1 John iii. 8.) The justified and the wholly sanctified are alike in the following: 1. They both have been forgiven of all their sins. 2. They both have been cleansed from all the defilement consequent upon the sins they have committed. 3. They both love God. 4. They are both tempt-

ed to sin. 5. They both do not sin. They are unlike in these: The wholly sanctified are cleansed from inbred sin; the justified are not. The sanctified are perfect in love; the justified are not. The sanctified are freed from inward temptations; the justified are not.

A. I have understood that temptations may come from three sources—the world, the flesh, and the devil. Are Christians to expect freedom from these in this life?

B. As long as they live they will be tempted by the world and the devil; but when they reach the sanctified state, they are tempted no longer by the flesh, or, as we may otherwise term it, sinful inclinations. To set this in order: The unconverted man is *controlled* by sinful inclinations, and commits sin; the justified man *controls* sinful inclinations, and commits no sin; the wholly sanctified man is *freed* from sinful inclinations, and has, therefore, a reserve power upon which he rests.

A. Please explain these three states by illustration.

B. There was a time in the history of our country when Kentucky—dark and bloody ground—was entirely possessed and overrun by the Indians. They hunted through its forests; they fished in its waters. By and by

Daniel Boone and other pioneers came within its borders. Immigration commenced. Then came a second period. War ensued between the whites and Indians. The struggle resulted in the subjugation of the natives. The whites were now the dominant party. The Indians still remained within the land. They were, however, in a state of subjection; but often they gave trouble by rebellion. The third period came, when the whites arose and drove the Indians from the country and destroyed them from the soil forever. They were not only the conquerors but the *exterminators* of the red men. They no longer had fear of insurrection from their enemies. To transfer this picture to the struggle between nature and grace: The first period is when inbred sin rules the soul, and the man commits sin besides; the second period, when grace triumphs in the regeneration of the heart, and inbred sin becomes subject to the divine life; the third period, when grace makes an end of inbred sin, the heart becomes sanctified wholly, fear being cast out, "for fear hath torment."

A. What is inbred sin?

B. It is a term used to represent sin inherited from Adam, in contradistinction to the sin committed by the individual sinner. It means

inborn sin, original sin, a *tendency* to go astray. Mr. Whedon terms it a "sinwardness." The Bible speaks of it under a variety of names; as, "carnal mind," "body of sin," "old man."

A. What is said of this principle of sin by the Methodist Church and the Church of England?

B. Article VII. Of original or birthsin (Methodist Discipline): "Original sin standeth not in the following of Adam (as the Pelagians do vainly talk), but it is the corruption of the nature of every man that naturally is engendered of the offspring of Adam, whereby man is very far gone from original righteousness, and of his own nature inclined to evil, and that continually."

A. Why do we conclude original sin is not destroyed in the hour of justification?

B. Because: 1. It is against the testimony of all orthodox Churches. 2. It is contrary to the Word of God. 3. It is opposed to the general experience of Christians. In speaking on the first head, Mr. Wesley says that the doctrine "that there is no sin in believers is quite new in the Church of Christ; that it was never heard of for seventeen hundred years—never till it was discovered by Count Zinzen-

dorf. I do not remember to have seen the least intimation of it either in any ancient or modern writer, unless, perhaps, in some of the wild, ranting Antinomians. And these likewise say and unsay, acknowledging that there is sin in their flesh, although no sin in their heart. But whatever doctrine is new must be wrong; for the old religion is the only true one; and no doctrine can be right unless it be the very same which was from the beginning.” (Sermon on Sin in Believers.)

A. What class of scriptures teach that Christians are not entirely sanctified when first converted?

B. Those scriptures which are addressed to the justified, urging them on to perfection. If an army is stationed at Sacramento, the general might with propriety order his soldiers on to San Francisco. But if the army is *already* in San Francisco, the order would be unmeaning. The fact that the Scriptures exhort persons on to perfection is evidence that they have not reached that state. And such exhortations *are* given to those who were already in a justified state. “Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection.” Here the apostle addresses his *brethren*, and exhorts them to per-

fection, which indicates that though they were believers, still they were not perfect. "I beseech you therefore, *brethren*, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." (Rom. xii. 1.) The characters here addressed were *brethren*, and they were urged to make an offering which is answered by the sanctifying fire.

The disciples were converted persons. Jesus said, "Your names are written in heaven;" yet he prayed, "Father, sanctify them." This prayer was answered on the day of Pentecost, when "they were all filled with the Spirit." Paul prayed for his Thessalonian *brethren*, "May the very God of peace sanctify you wholly," which shows that although these were in a justified state, they were not *wholly* sanctified. Many other scriptures might be addressed to the purpose in hand, but these are sufficient.

A. What is the general experience of the people of God upon this subject?

B. They are blessed with peace and joy in the pardon of their sins—sometimes with great rapture. By and by, their heavenly feelings subside, and they are led into a wilderness state. They are sometimes troubled with

doubts and tormented with fears, until they reach the state of perfect love which "casts out fear."

A. How long need those who are justified wait until they seek entire sanctification?

B. After they are justified they need wait only until they discover the remains of sin, and consequently their need of the "higher life." This discovery may be made with some individuals sooner than others. It is determined, in a great measure, by the light thrown upon different individuals.

A. I praise God for the help I have gained from your conversation. I am determined, by the help of God, to know this full salvation. I am determined to seek it *now*; for "now is the accepted time, now is the day of salvation."

Now let me gain perfection's height·

Now let me into nothing fall;

As less than nothing in thy sight,

And feel that Christ is *all* in *all*.

CHAPTER V.

SANCTIFICATION—WHEN IT IS—OUR STANDARDS.

“Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.” (2 Cor. vii. 1.)

“For by wise counsel thou shalt make thy war; and in multitude of counselors there is safety.” (Prov. xxiv. 6.)

HAVING cited a few of those scriptures which teach that entire sanctification is a work which occurs subsequently to the conversion of the soul, we now present, upon the same point, the testimony of great and good men.

We call attention first to the language of Mr. Wesley, who, under God, was the founder of the great organization called “Methodists.” He says: “I cannot, therefore, by any means, receive this assertion: that there is no sin in a believer from the moment he is justified. First, because it is contrary to the whole tenor of Scripture. Second, because it is contrary to the experience of the children of God. Third, because it is absolutely new—never heard of in the world till yesterday. Fourth, because

it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition." Dean Stanley has said no one has risen in the Methodist Society equal to John Wesley.

Rev. William Bramwell, one among the early and most successful Methodist preachers, writes: "An idea is going forth that when we are justified we are entirely sanctified, and to feel evil nature after justification is to lose pardon. You may depend upon it, *this is the devil's great gun.*"

Dr. Clarke says: "I have been twenty-three years a traveling preacher, and have been acquainted with some thousands of Christians during that time who were in different states of grace, and I never, to my knowledge, met with a single instance where God *both justified and sanctified at the same time.*" (Everett's Life of Dr. Adam Clarke.) Dr. Clarke is recognized as one of the greatest commentators that ever lived.

Richard Watson says: "We proceed to another as distinctly marked and as graciously promised in the Holy Scriptures. This is the *entire sanctification*, or perfected *holiness*, of believers. That a distinction exists between a re-

generate state and a state of entire and perfect holiness will be generally allowed. Regeneration we have seen is concomitant with justification; but the apostles, in addressing the body of believers in the churches to whom they wrote their Epistles, set before them, both in the prayers they offer in their behalf and in the exhortations they administer, a still higher degree of deliverance from sin, as well as a higher growth in Christian virtues." (Watson's Institutes, Chapter XXIX., p. 611.) Watson's Institutes is one of the standards of the Methodist Church, and her ministers are required to pass examination upon it as one of the books in the course of study.

T. N. Ralston says: "When we are justified we may from that hour go on unto perfection; and whenever we comply with the condition prescribed in the gospel—that is, when we exercise the requisite degree of faith, be it one day or ten years after our conversion—that *moment* God will *cleanse us from all unrighteousness.*" (Ralston's "Elements of Divinity," page 468.) The above is also one of the books prescribed in the course of study for Methodist preachers. It is a clear, plain, and valuable book.

Rev. John Fletcher says: "We do not deny

that the remains of the *carnal mind* still cleave to imperfect Christians. 'This fault, corruption, or infection doth remain in them who are regenerated.' (Last Check, pages 507, 541.) Mr. Fletcher was one of the most eminent of Mr. Wesley's coadjutors. It has been said of him that he was to Wesley what Melancthon was to Luther.

Bishop Hedding says that regeneration "is the beginning of sanctification, though not the completion of it, or not *entire sanctification*."

Dr. George Peck says that "the doctrine of entire sanctification, as a *distinct work* wrought in the *soul* by the Holy Ghost, is *the great distinguishing doctrine of Methodism*."

We now present the testimony of every ordained preacher of the M. E. Church and the M. E. Church, South. When he receives the ordination vows, the following questions are asked him: "Are you going on unto perfection?" "Do you expect to be made perfect in love in this life?" "Are you groaning after it?" If he considers that he was made perfect in love when first converted, then why does he say he is groaning after it and expecting it? How can he expect what he has already received? These ministers render the same testimony at every reception of a mem-

ber into the Church. They then say: "Brethren, we commend unto you this person, whom we this day recognize as a member of the Church of Christ. Do all in your power to increase his faith, confirm his hope, and *perfect him in love.*" Now, how can the minister exhort that this person be made perfect in love if he considers he was already made perfect in love when first converted?

We now present the testimony of the Methodist Hymn-book. Its contents are classified for the convenience of public worship, and under caption VII.—"Christian Experience"—is divided as follows: "1. Justification and the new birth; 2. Entire sanctification and perfect love; 3. Duties and trials." The Church here recognizes a distinction between justification and regeneration, a former, and entire sanctification, a later, work of grace. The distinction is more fully brought out by the teachings of the hymns.

The sweet singer of Methodism has left these lines (Hymn-book, page 393):

Saviour of the sin-sick soul,
Give me faith to make me whole;
Finish thy great work of grace;
Cut it short in righteousness.

Speak the *second time*, "Be clean!"
Take away my *inbred sin*:
Every stumbling-block remove;
Cast it out by perfect love.

Many other hymns of the Wesleys might be quoted which show that, while their hearts were rapt with poetic fire, they saw the gleaming of gates which many Christians have never entered—the gates of perfect love.

CHAPTER VI.

SANCTIFICATION—HOW IT IS—FAITH.

“Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them.” (Mark xi. 24.)

“And this is the confidence that we have in him, that, if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him.” (1 John v. 14, 15.)

DEAR brother, since our last meeting I have been seeking the experience of perfect love, but as yet have not obtained my request. Will you, my brother, assist me in getting out of my difficulties? for I am sure it is the will of God, even my sanctification. Do we attain this state by a process of growth? You remember we are told to “grow in grace and in a knowledge of the truth.”

B. With all my heart, dear brother, I will help you; and now, to this end, let us ask the assistance of the Holy Spirit. We are certainly urged to grow in grace; but we cannot grow into sanctification. Growth in grace is

one thing; to be sanctified is another. Entire sanctification all may obtain in this life; but perfect growth in grace will never be attained. We will grow in grace through eternity. Growth in grace is almost the opposite of sanctification. Sanctification purifies the heart; growth in grace enlarges it. Sanctification is subtraction; growth in grace is addition. Sanctification is the death of the "old man;" growth in grace is the development of the "new man." There may be growth in grace both before and after entire sanctification; but we cannot grow the heart pure; we cannot grow the weeds out of the garden. The vegetables grow, but the weeds grow also. Sanctify the garden—that is, cleanse it of all weeds—then the vegetables will grow faster than ever. We are to grow *in* not *into* grace. The man can swim *in* the water, but he cannot swim *into* the water. He gets into the water that he may swim; so we get into sanctification that we may grow in grace.

A. Are there any examples of those who have been by a process of growth gradually brought into entire sanctification?

B. We know of none. "Facts are stubborn things." It may be said that persons may gradually approach that state; but they re-

ceive it instantaneously—as on the day of Pentecost the three thousand who were there converted. Many of them had received impressions before, and gradually saw the need of conversion. But when Peter preached, they stepped instantaneously into the light, and received salvation. A person may be many years receiving conviction for justification. They are led on step after step to see its necessity; but there comes a moment when they step over the line and are converted. As in justification, so in sanctification; there may be a gradual accumulation of light, the soul more and more discovering its inbred sin; but there comes a time when the soul yields to this light, and is instantaneously cleansed from all corruption.

A. What did Mr. Wesley say upon this subject?

B. In speaking of those who had obtained full cleansing, he says: “In the years 1759, 1760, 1761, and 1762 their numbers multiplied exceedingly, not only in London and Bristol, but in various parts of Ireland as well as England. Not trusting to the testimony of others, I carefully examined most of these myself; and in London alone I found six hundred and fifty-two members of our Society who were

exceeding clear in their experience, and of whose testimony I could see no reason to doubt. I believe no year has passed since that time wherein God has not wrought the same work in many others; but sometimes in one part of England or Ireland, sometimes in another—as ‘the wind bloweth where it listeth’—and every one of these (after the most careful inquiry I have not found one exception, either in Great Britain or Ireland) has declared that his deliverance from sin was *instantaneous*—that the change was wrought in a moment. Had half of these, or one-third, or one in twenty, declared it was *gradually* wrought in *them*, I should have believed this with regard to *them*, and thought that *some* were gradually sanctified and some instantaneously. But as I have not found, in so long a space of time, a single person speaking thus, as all who believe they are sanctified declare with one voice that the change was wrought in a moment, I cannot but believe that sanctification is commonly, if not always, an *instantaneous* work.” (See Sermon on Patience.)

A. When I ask the Lord for a clean heart I do not feel any change in my experience. Why is this?

B. If we ask and receive not, it is because

we ask amiss; we do not ask in faith. The scriptural direction is: "Let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed. For let not that man think that he shall receive any thing of the Lord." (James i. 6, 7.) The truth is, the Bible nowhere commands us to feel, but continually to "believe," "believe." "All things are possible to him that believeth." When God would have us come to him upon the straight line of faith, the devil tries to side-track us upon feeling. Now, the way to do is to trust God; not wait for any sign or feeling. If we come by faith, we cannot come by sight. If we trust God, he will take care of the consequences. By faith Noah built the ark before he saw the congregating clouds or heard the reverberating thunders. By faith Abraham went out of his own country, "not knowing whither he went." He did not stop to question, "Now, Lord, if you will only show me the country where I am to be led, then I will consent to go;" but he went out, and God took care of his wandering steps. By faith the walls of Jericho fell down, and the people raised a shout before they heard the crashing walls or saw the crumbling towers. In short, "faith is the evidence of things not

seen," as well as things not felt. It is for us to believe first and to receive next. Many would reverse this order, and receive first and believe last. For any one to say, "I will not believe, because I do not feel that I am sanctified," is like a person saying: "I will not put my food in my mouth, because I do not taste it; I will not touch the keys of this organ, because I do not hear the music; I will not open this book, because I do not read it; I will not hold this flower near my nose, because I do not smell it; I will not come near the fire, because I do not feel its warmth." O my brother, believe God *first*, and *then* you will feel his power! Abraham put his sacrifice upon the altar, and when the vultures came down he drove them away. He knew it was God's sacrifice, though as yet the fire had not come down. He waited patiently on the Lord. The trial of his faith was more precious than that of gold. A horror of great darkness fell upon him. Still he held on, and "when the sun went down, and it was dark, behold a smoking furnace, and a burning lamp that passed between those pieces." (Gen. xv. 17.) O my brother, we must have faith to claim and patience to inherit God's promises! Put all on the altar. Claim God's word that the altar sanctifies the gift. It may

be that God will withhold for a time the witness of the Spirit. Here is the trial of faith. Remain on the altar. As you have asked for entire sanctification, and believed that you received it, still claim it upon God's word. Stand on his naked promise: "Yet a little while, and he that shall come will come, and will not tarry." (Heb. x. 37.) Glory to God, Jesus has said: "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." (John xiv. 23.)

A. Will you please mention some scriptures which teach that we are sanctified by faith?

B. I will quote only a few of the many that might be mentioned: "Jesus said unto him, If thou canst believe, all things are possible unto him that believeth." (Mark ix. 23.) "Therefore I say unto you, What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." (Mark xi. 24.) "And put no difference between us and them, purifying their hearts by faith." (Acts xv. 9.) "Inheritance among them that are sanctified by faith that is in me." (Acts xxvi. 18.) "And this is the confidence that we have in him, that if we ask any

thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him." (1 John v. 14, 15.)

CHAPTER VII.

SANCTIFICATION—HOW IT IS—CONFESSION.

“For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation.”
(Rom. x. 10.)

“That the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus.” (Philemon 6.)

MANY persons, in seeking to lay all upon the altar, are hindered by a secret unwillingness to confess Christ as their Sanctifier. The difficulty is the same in seeking perfect cleansing as in seeking justification. Many are desirous of the enjoyments of these states, but want to receive them secretly, and confess nothing through fear of the multitude. Now, in the one case as in the other, testimony must be placed upon the altar.

We are Christ's witnesses. As such, Paul exhorts his brethren to hold fast the profession of their faith without wavering. We are to tell what the Lord has done for us. First, because to do so glorifies God. It declares the skill, power, and mercy of the great Physician who has so fully healed us. Second,

it promotes the welfare of our fellow-beings; for how can they come to the knowledge of the full salvation unless we hold forth the light. Third, it is to increase our own personal experience to tell what God has done for us. "Out of the abundance of the heart the mouth speaketh." Besides, those who have obtained the grace of perfect cleansing have lost the witness by refusing to testify to what God had done for them. Instance Mr. Fletcher, who had the experience four or five times, but lost it by failing to acknowledge the gracious work. The objections urged against a profession of sanctification may be held with equal force against a profession of justification. Praise the Lord that we have so many witnesses to the cleansing power of Jesus' blood! It is the part of a witness to tell the truth, the whole truth, and nothing but the truth.

Testimony to perfect love should be given humbly. We are testifying not for self, but for God. Let us therefore guard against a spirit of self-adulation or self-importance. The heights of perfection are the depths of humble love. Instead of saying, "I am sanctified," it is better to say, "The Lord has sanctified me; praise his name!" We thus avoid *needless* offense.

Testimony should be *clear* and *definite*. Many say "the higher life," "rest of faith;" whereas it is better not to avoid the use of those words "sanctification," "perfect love," "dead to sin," "clean heart," etc., since they are words which are employed by the Holy Ghost; and, as Mr. Wesley has said, we do not wish to send the Holy Ghost back to school that he may find other words. Jesus says: "Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory." (Luke ix. 26.)

It is only a frank and definite testimony that will be satisfactory to yourself and helpful to others. All science has its terminology, and without definite words we may wrap up our meaning in faint or general terms until it is lost. A brother pastor tells me the spiritual condition of his charge is "tolerably good." Still I am left to fix the meaning of the phrase "tolerably good." You meet a man in the road, and inquire how far it is from here to San Francisco. "O," he replies, "it is not far." Then you do not know much more than you did before you asked the question. He was indefinite. If a person says that the blood of Jesus Christ cleanses from sin, he expresses

a truth, but as yet does not express its personal relation to himself. If he says, "It cleanses me from all sin," then he is definite, and his testimony will be blessed. Paul was definite when he said: "Let us therefore, as many as be perfect, be thus minded." (Phil. iii. 15.) John was definite when he said: "Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world." (1 John iv. 17.) Wesley was definite when he said: "We are saved from sin; we are made holy by faith. This I testified in private, in public, in print, and God confirmed it by a thousand witnesses." (Vol. VII., p. 38.) Mr. Wesley says: "One great means of retaining it is frankly to declare what God has given you, and earnestly to exhort all the believers you meet with to follow after full salvation." (Vol. II., p. 13.)

Thank God, while the Methodists have been raised up to spread scriptural holiness over the lands, they have no "patent right" on the blessed doctrine of entire sanctification! The experience is spreading in other communions, and God is raising up everywhere witnesses to the truth of full salvation. The doctrine is destined to cover the earth and bring in the millennium. The time is coming when there

shall be written on the bells of the horses,
"HOLINESS UNTO THE LORD." Amen.

Waft, waft, ye winds, his story,
And you, ye waters, roll,
Till, like a sea of glory,
It spreads from pole to pole.

We have often heard the remark that people ought to *live* sanctification, and not profess it. It is certainly true that we ought to live it; but this is only a part of our duty. When a sinner is converted, we expect him to profess Christ, as well as live his religion. As in justification, so in sanctification. To live a holy life is good; to profess holiness is good also. The life and the profession should go together; and "what God hath joined together, let not man put asunder."

Upon one occasion our Saviour was traveling near Jerusalem, and he was hungry; "and seeing a fig-tree afar off having leaves, he came, if haply he might find any thing thereon; and when he came to it, he found nothing but leaves." And Jesus cursed the fig-tree and said, "No man eat fruit of thee hereafter forever. And his disciples heard it." "And in the morning, as they passed by, they saw the fig-tree dried up from the roots." We observe this fig-tree had leaves, but had no fruit.

The leaves may be considered the profession; the fruit, the life or good deeds of an individual. The leaves and fruit are both essential to the value of the tree. The leaves are not only for beauty, but constitute the lungs of the tree. When Jesus cursed the fruitless tree it soon withered away. Had the tree been deprived of its leaves, then it would have been already cursed, and have died as a consequence. The pattern is not a fruitless tree, neither is it a leafless tree, but a tree which has fruit and foliage together. He "bringeth forth his fruit in his season; his leaf also shall not wither; and whatsoever he doeth shall prosper." (Ps. i. 3.) It is ours to praise the Lord by a life devoted to his service, and to offer to him the fruit of our lips continually. Like David: "Come and hear, all ye that fear God, and I will declare what he hath done for my soul." (Ps. lxvi. 16.)

So let our *lips* and *lives* express
The holy gospel we profess.

CHAPTER VIII.

MY EXPERIENCE.

I OWE it to my brethren to testify to salvation from all sin. When nineteen years of age I was deeply convicted of my sins. I mourned over them at home, in the great congregations, and in the lonely forests. I hid myself from men, and supplicated help from God. I resolved that I never would give over the struggle until I found peace from on high. During the progress of a protracted meeting I presented myself again and again at the altar for prayer. Many friends came forward to instruct me in the way. Among others, the minister came; my mother came. They told me "to believe;" but their words seemed as idle tales. I found no comfort until at last I determined to throw myself upon the mercy of God despite any feeling of doubt or feeling of darkness or lack of feeling. It was the last resolve of a broken and subjugated heart. I was like a bird that had beaten its head against the nettings of its cage until it was glad to find the open door. I swung off into the darkness saying, "Though He slay me,

yet will I trust in him." Here the light broke upon me. O what a peace! What a sweet, blessed rest came to my soul! The congregation was singing, "How happy are they who their Saviour obey." There was a glory upon every thing. The faces of the people shone as with a heavenly light. I could see now as I had never seen before the fields, the trees, the stars praising Him. "The whole earth was full of his glory."

After a few weeks these delightful feelings had subsided; but still there remained a sense of peace and the blessed conviction that God was my Father. It would require great space to relate all the religious scenes through which I passed. Sometimes in a measure backslidden in heart, and again brought into the triumphs of love; but in the main I was carried along with a good degree of fervency and zeal. I hungered after a higher state, but had no one professing perfect love to instruct me. I had commenced preaching about one year after my conversion. In the course of study prescribed for the ministry I came in contact with the doctrine of entire sanctification. I fully believed it—believed that the blood of Jesus could cleanse from all sin; but was inclined to the opinion that the cleansing was made per-

fect in the hour of regeneration, and after conversion there could follow only a growth in grace. However, there were seasons when I would alternate, and for awhile believe that there was a second blessing or degree which I had never entered. I went so far in that direction that one day I bowed down in the woods behind a tree and prayed for entire sanctification. I there remembered the scriptural rule for prayer: "What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them." I claimed to receive it; rose from my knees, but feeling no change, Satan began to tell me that this procedure of mine was fanatical. So I was induced to throw away my confidence.

Years went by. I read and thought much upon the subject; but finally settled down in the opinion that every true believer, if not backslidden, is free from sin. The argument in my mind shaped itself in this manner: First, when God forgives a person's sins, he forgives them all, and as yet the person has committed no more sin; hence he is free from sin. Second, perfect love must follow perfect faith. But God will pardon no sinner until there is a perfect surrender and perfect faith. Hence, wherever there is pardon at all, there must be

perfect faith, and consequently perfect love. With these views I strengthened myself until I went to California in 1882. There I came in contact with some who professed entire sanctification. At first I felt that their testimony was repulsive, and was needlessly thrust before the people. I had been a slave to tobacco—smoked and chewed from the age of ten. This vile habit had often troubled my conscience, and I had often resolved to quit its use. But the tobacco was stronger than my resolution, and I was brought back again and again into bondage. At last I made a desperate attempt, and broke away from my old master. I felt it was a great triumph. Still I was not entirely sanctified; but felt hungry for more grace. At last one evening I listened to a sermon upon the subject of sanctification. Under the living testimony the Holy Spirit flashed the truth upon my mind. I saw there was a second and distinct state which I had never entered. It was the crisis. I rose from my seat, regardless of the opinions of others, and made my confession of the need of entire sanctification, and humbly claimed to embrace it with all its consequences. I claimed the promise of God in relation to my own soul, and avowed, as he had declared that “the blood of

Jesus Christ cleanseth from all sin," as God had said it, so I would say it, and I there planted myself upon the promise for full salvation, and affirmed it to be a fact. I expected to feel much better; but when I came to examine myself I felt worse. Rather there was a dearth or emptiness of feeling. It was a trying time. Still I avowed my sanctification as wrought according to the word of God. This trial of faith continued about three days, when, while one evening engaged in public prayer, the power of the Highest overshadowed me. There was the sweetest and most satisfying sense of the Divine presence. Glory to God! He had given the witness. My soul bathed in the delightful rest of the Holy Ghost. Every chamber of my being was filled with the cloud of glory. My soul was satisfied as never before. I now realized that whereas I had been walking along the road to heaven, often begrimed with sweat and dust, now the King's chariot had halted near me, and I had stepped in where I could career along the highway of holiness. As I looked upon my robes of white I felt satisfied with what God had done for me. I praised him for all. In short, I rejoiced evermore, prayed without ceasing, and in every thing gave thanks. But I cannot tell it all. Since

that time my peace has flowed as a river. I have felt the presence of the adorable Saviour as an everlasting reality.

O wondrous bliss! O joy sublime!

I've Jesus with me all the time.

I have felt a nearness of God in prayer, an absence of anxiety, and a conviction that he is guiding all things, a sense of security in his power. Communion with him whom my soul loveth is made easy and more delightful. The divine word is illuminated and made sweeter, and hence plainer, to my soul. I now have such a sense of the abiding presence and personality of the Holy Ghost as I never had before. I have been kept in this gracious and satisfying state now for more than two years, assured each day that my God doeth all things well. In the pastor's study or in the pulpit, traveling through the lonely mountains or amidst the clouds of dust in the Sacramento Valley, I have tasted the sweetness of the Holy Ghost and breathed the smoke from the golden censer. My testimony to-day is that I throw my helpless soul upon the promise of my God, and the blood of Jesus Christ his Son now cleanses me from all sin. All glory to God! Dear reader, may you and I walk together the plains of light in this world, and

sing forever redemption's song: "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion and power forever and ever."

CHAPTER IX.

TESTIMONIES.

WILLIAM CARVOSSO: "No sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went through my heart, illuminating my soul, scattered its life through every part, and sanctified the whole." (Memoir, page 36.) William Carvosso was a class-leader for fifty years in the Wesleyan Church, in England.

2. John Fletcher: "I will *confess* him to *all* the *world*; and I declare unto you, in the presence of God, the Holy Trinity, I am now 'dead indeed unto sin.' I do not say, 'I am crucified with Christ,' because some of our well-meaning brethren say, 'By this can only be meant a gradual dying,' but I profess unto you I am *dead* unto *sin* and alive unto God." (Journal of H. A. Rogers, page 136.)

3. Bishop Hamline: "All at once I felt as though a hand, not feeble but omnipotent, not of wrath but of love, were laid upon my brow. I felt it not only outwardly, but inwardly. It seemed to press upon my whole body, and to

diffuse all through and through it a holy, sin-consuming energy." ("Guide to Holiness," 1855.) Bishop Hamline was a bishop in the Methodist Episcopal Church.

4. Dr. Thomas C. Upham: "I was then redeemed by a mighty power, and filled with the blessing of perfect love. . . . There was no intellectual excitement, no marked joys, when I reached this great rock of practical salvation; but I was distinctly conscious when I reached it." ("Guide to Holiness.") Prof. Upham was a Congregationalist.

5. Rev. Joseph Benson: "My soul was, as it were, *led into God*, and satiated with his goodness. He so strengthened my faith as to perfectly banish all my *doubts* and *fears*, and so *filled* me with humble, *peaceful love* that I could and did devote my *soul* and *body*, and *health* and *strength*, to his glory and service." (Biography, page 55.)

6. Dr. Sheridan Baker: "I was now fully persuaded of my entire sanctification. The attitude of my soul is now that of complete, unreserved, and eternal surrender to God. Self, property, and every thing pertaining to me, have gone out of my heart into my hands, and are held in trust and used for the glory of God." ("Divine Life," March, 1879.)

7. Dr. Adam Clarke: "I regarded nothing, not even life itself, in comparison of having my heart *cleansed from all sin*, and began to seek it with full purpose of heart. . . . Soon after this, while earnestly wrestling with the Lord in prayer, and endeavoring self-desperately to believe, *I found a change wrought in my soul*, which I endeavored, through grace, to maintain amid the grievous temptations and accusations of the subtle foe."

8. Mrs. Phoebe Palmar: "I could no longer hesitate; reason as well as grace forbade; and I rejoiced in the assurance that *I was wholly sanctified* throughout body, soul, and spirit. . . . I felt that I was enabled to plunge and *lose myself in this ocean of purity*. Yes,

Plunged in the Godhead's deepest sea,
And lost in love's immensity."

9. Bishop Asbury: "I live in *patience*, in *purity*, and in the *perfect love of God*. . . . I think we ought modestly to tell what we feel to the fullest." (Journal.)

10. Dr. E. M. Levy: "I seemed filled with all the fullness of God. I wept for joy. . . . My soul seemed filled with pulses, every one thrilling and throbbing with such waves of love and rapture that I thought I must die from excess of life." ("Advocate of Holiness,"

1872.) Dr. Levy is pastor of the Berean Baptist Church in Philadelphia, Pa.

11. Rev. William Bramwell: "It is now about twenty-six years ago; *I have walked in this liberty ever since*. . . . I then declared to the people what God had done for my soul, and I have done so on every proper occasion since that time, believing it to be a duty." (Life of Bramwell.)

12. Bishop R. S. Foster: "Here again the Spirit seemed to lead me into the inmost sanctuary of my soul—into those chambers where I had before discovered such defilement—and showed me that all was cleansed, that the corruptions which had given me such distress were dead—taken away—that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it, as conscious as ever I had been of my conversion." ("Guide," 1850.)

CHAPTER X.

THE LAND OF CANAAN AS IT IS.

“Let us go up at once, and possess it; for we are well able to overcome it.” (Num. xiii. 30.)

THIS inheritance of the people of God has been called by a great many names, such as “the rest of faith,” “the higher life,” “perfect love,” “sanctification,” “heart purity,” “the Beulah land.” These expressions, understood by the more advanced Christians, we use interchangeably with “the land of Canaan as it is.”

We are glad to know that the kingdom of God is upon earth, and we are not inquiring of what that kingdom shall consist, and where it shall be located in the life to come, for “we know not what we shall be;” but our concernment is, What of the kingdom *now*? and what right and title have we to possess it at this present time? We answer: Our right comes by inheritance. The land of Canaan was given to Abraham and his seed, to be theirs forever. “For all the land which thou seest, to thee will I give it, and to thy seed forever.” “Arise, walk through the land in the length of

it and in the breadth of it; for I will give it unto thee." (Gen. xiii. 15, 17.) Now, as this land was given to Abraham's seed, we may claim it as ours, provided we are identified as that seed. Here we are not left in doubt: "And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise" (Gal. iii. 29.)

St. Paul, in Hebrews, fourth chapter, speaks of the Canaan land, telling us that it remains unto the people of God. "Let us therefore," says he, "labor to enter into that rest; for we which have believed do enter into rest." Mr. Wesley thus describes it:

"A rest where all the soul's desire
Is fixed on things above,
Where fear and sin and grief expire,
Cast out by perfect love."

We are moved by two considerations to attempt a description of this land. First, the inheritance is ours. Second, "seeing that some must enter therein." "The land of Canaan as it is" is situated in the zones of this planet within the parallels of the longitude of the perfect love of God and the latitude of perfect faith. It is bounded on the east by the river of inbred sin, the course of which is winding as the folds of the serpent. It is

bounded on the north by the mountains of worldliness, the high peaks of which are composed of points of honor, the lust of the eye, the pride of life. It is bounded on the west by the ocean of ignorance, from which arises many fogs of infirmities and mistakes. It is bounded on the south by the desert of temptation. Here the mirage glitters to deceive and destroy many travelers. It was in this desert that our Saviour was met by Satan and was "tempted in all points like as we are, yet without sin."

Hence we discover, from the dangerous character of these boundaries, that the inhabitants of Canaan are safe only so long as they remain within their borders. As to the land itself, we are pleased to say it is delightful. Indeed, it is favored as no other country on earth. The surface is the best possible to conceive, since it was constructed not by ordinary and natural process, but was arranged on purpose by Him who built all things. No monotony, no weariness to the eye; beauty, loveliness, and sublimity everywhere prevailing. Mountains towering upon the one hand and valleys smiling upon the other. There birds of richest plumage wing their way through the atmosphere, or warble their praises from the bowers and

groves. There brightest flowers grow beside the sparkling streams, and cluster near the promenades. The traveler through that land observes the lily of whiteness, representing heart purity; also the rose of perfect love, which sheds its sweet fragrance upon the air, not only delighting the spirit, but acting as a disinfectant, casting out fears "because fear hath torment." He hears "the liquid lapse of murmuring streams," he sees the honey shining in the rock, and is able to testify. Truly this is "a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of olive, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it; a land whose stones are iron, and out of whose hills thou mayest dig brass." (Deut. viii. 8, 9.)

In walking through this land I observed that it abounded not only in rural comforts, but also in prosperous cities, principal among which is Jerusalem, or the City of Peace. The inhabitants of Canaan I soon discovered were a peculiar people, unlike the other inhabitants of the world in disposition, in language, in dress; altogether, they are "a peculiar people, zealous of good works." (Titus ii. 14.)

I entered into conversation with one of the

citizens, who seemed to be very willing to talk of his interesting country, and was pleased to have a stranger come and settle within its borders. Said I: "Are you people that live in this land not given to boasting?" "Yes," said he, with a smile, "but not of ourselves, for we have nothing but that we have received. 'My soul shall make her boast in the Lord; the humble shall hear thereof, and be glad.' Others may hear thereof, and do not understand, still we have learned to 'rejoice evermore, pray without ceasing, and in every thing give thanks.'" Said he: "You see, these people are peculiar in their appearance. They wear crowns because they are kings. Their crowns are the tokens of their authority. They rule their appetites and propensities and passions; they bring their bodies under and keep them in subjection. You have read, 'He that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city.' You observe these are priests as well as kings. (1 Pet. ii. 9.) They are priests to offer their 'bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service.' (Rom. xii. 1.) You see, furthermore, they have the appearance of prophets. This is that which was spoken by the mouth of Joel.

‘I will pour out of my Spirit upon all flesh; and your sons and daughters shall prophesy.’ (Acts ii. 17.) I do not mean that they prophesy in the sense of foretelling future events; for ‘he that prophesieth speaketh unto men to edification, exhortation, and comfort.’ These people can thus speak; their tongues are unloosed, and they testify to the wonderful works of God. Why, on the day of Pentecost they were in such an uproar that the people came running together, and said, What meaneth this? Others mocked, and some thought they were drunk; and many a time since the same outcry has been made against them.” “But,” said I to my instructor, “how is it that these persons have this triune office of prophet, priest, and king?” “This,” said he, as he looked into the Word of God, “is conferred upon them that they may be like their Elder Brother, who himself filled these three offices in an eminent degree. You will find it explained in Hebrews ii. 11: ‘For both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren.’”

My companion now pointed forward, and said: “You now see before you a wonderful river. It is clear as crystal. ‘The streams

whereof shall make glad the city of God.' (Ps. xlv. 4.) This river is sometimes called the 'river of the water of life.' Another and most appropriate name for it is the 'river of the will of God.' What is remarkable about this 'river of the will of God' is that it controls every thing in this delightful country. It gives life and growth to the trees, and makes them ever green and ever laden with fruit. By drinking of this river, the people here are saved from fretfulness and anxious thoughts. Their burdens here fall off and are borne away on these rapid currents. It sweetens their tempers and gladdens their hearts and dries up their tears. The effect of this river is to cause those who drink to say, 'Thy will be done,' and to know that it is done in their hearts as it is in heaven—not that it always removes affliction, but they rest in the assurance that 'all things work together for their good.' (Rom. viii. 28.) Hence, they glory in tribulation. There was one of these people who had a thorn piercing his flesh; but while drinking of this wondrous river he gloried in his infirmity, and found that grace was sufficient. On another occasion two persons who drank of this water were put in prison, and their feet made fast in the stocks; but I understand they prayed

and sung praises in the midnight hour. I now call your attention," said my obliging friend, "to the light which falls upon this country. It is true the natural sun dispenses his light; but these are not dependent upon him, for the Sun of righteousness shines upon them with healing in its wings. (Mal. iv. 2.) Clouds may shut out the natural light, but their Sun of righteousness shines through clouds, and never goes down. So these continually walk in the light, as he is in the light, and have fellowship one with another, 'and the blood of Jesus Christ his Son cleanseth us from all sin.' And glory be to the worthy name of Jesus, this country is hard by heaven above, so that the breezes which blow from heaven bear hither sweet odors from the King's gardens! Yes; heaven is in sight, and our people have no trouble to go there when the Lord calls them. They are ready at a moment's notice. The ladder which Jacob saw is set down here; and ever and anon bright troops of angels come down its rungs, and fly through our land on missions of love."

As I looked upon the face of my companion he seemed to be rapt in praises to God. "Bear with me," said I. "Since this is such a delightful country, why is it that the vast multitudes

wandering in the wilderness have not come and settled here for life?" "That is easy to explain. These that are here have come from the wilderness beyond the river of inbred sin. Some of them wandered there many years. Those that still remain in the wilderness enter not in because of unbelief. (Heb. iv. 6.) It is quite a trial to step into that river, for the stream is not divided until their feet are placed in the waters. Many hesitate, and say, 'O! if I could only see the waters parted, then I would step in;' and thus they are kept back by unbelief. Others, again, are hindered by the fear of man; for those who wrote over the cross of the Saviour in Hebrew, Greek, and Latin are still in authority, and they write in all languages upon the sign-board by the river, 'All who come this way are fools, cranks, madmen, and fanatics.' But, thank God, there are many determined to obey God rather than men, and they get safely over. Many Joshuas are now gone to the wilderness, bearing with them the grapes of Eschol. Their mission is to encourage the people to enter Canaan as it is; for they say, 'Let us at once go up, and possess it; for we are well able to overcome it.'

Then I said in my soul: "Bless the Lord, I am resolved to remain in it! Yes; glory to

God, I will take a preëmption-right, and live here forever!

“ I can see far down the mountain, where I wandered many years,

Often hindered in my journey by the ghost of doubts and fears.

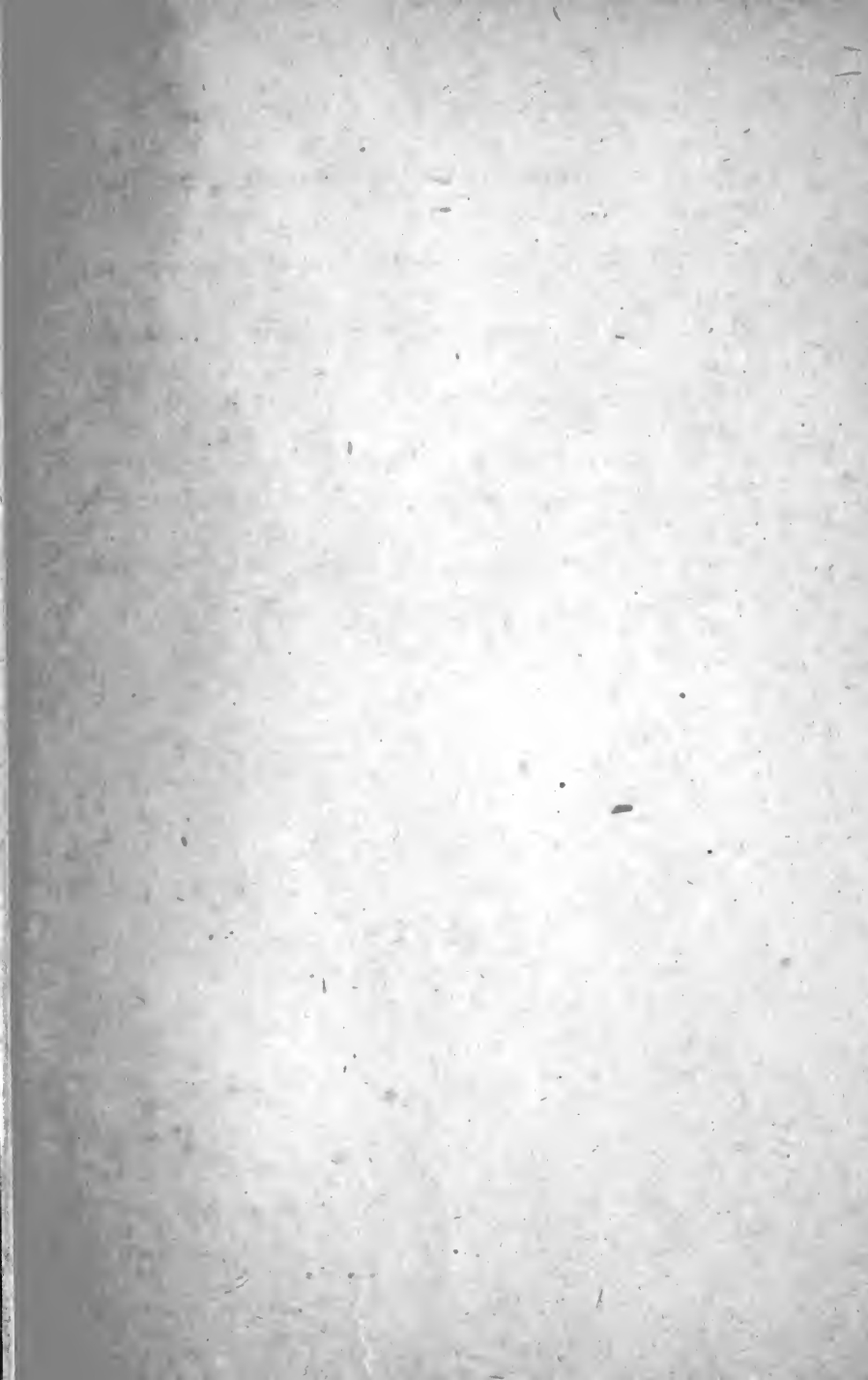
Broken vows and disappointments thickly sprinkled all the way,

But the Spirit led unerring to the land I hold to-day.

Is not this the land of Beulah, blessed, blessed land of light,

Where the flowers bloom forever, and the sun is always bright?”

THE END.



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