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ENTIRE SANCTIFICATION

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THE SERMON

The subject for consideration is entire sanctification, and will be drawn from the 17th chapter of St. John. In the preceding chapter we have a record of our Lord's last sermon to His disciples and in this chapter we have His last prayer for them. Jesus for three years had been indoctrinating them for He knew that they were to propagate His cause and preach His gospel after He departed. We desire to call your attention to the fact that in all the sermons He preached to his disciples He made this His theme. There are many terms used in the Bible to express this doctrine and experience, hence He was not confined to the term sanctification. He sometimes used such expressions as the Baptism of the Holy Ghost, perfection, purity of heart, cleansing, full joy, the promise of the Father and other kindred expressions. But we unhesitatingly say that they were all on this great theme.

This perhaps will give the reader a new field of thought, but we are living in an age when men think for themselves. Sanctification is the theme of the Bible, the specific purpose for which Jesus came into the world. "Wherefore Jesus also that he might sanctify the people with his own blood suffered without the gate" Heb. 13-12. It is the core, the hub of God's salvation. Every vital doctrine has its terminus and imbeds itself in this great truth. We have noticed that the usefulness and value of a wagon wheel depends largely upon the hub. Therefore every man wants a black locust hub because the hub is the great essential of the wheel and should be of solid wood. We have also noticed that every spoke in a wheel, no matter from what point of the circle it may start will drive straight to the center of the hub. So sanctification is the hub of the wheel of God's

salvation, and it is solid, for holiness is from God and from Him we derive our sanctification. The doctrines of the Bible are the spokes and all drive to the center of the hub, no matter from what point of the circle they may start. All of Jesus' teachings drive toward holiness or sanctification.

Jesus in all His dealings with men used wisdom. When he preached to sinners He preached on repentance or the awfulness of sin and the final consequences of a life spent in sin and urged them to prepare to meet God. When He preached to believers or to His chosen twelve He preached on sanctification. You remember, after that fearful battle of forty days and nights with the devil, He left the field a conqueror with angels ministering unto Him and immediately entered upon His mission in the world. The first sermon Jesus preached was to sinners, and He began to say unto them, "Repent ye for the kingdom of heaven is at hand." Matt. 4:17. "And Jesus went about all Galilee teaching in their synagogues and preaching the Gospel of the kingdom, and healing all manner of diseases and torments, and those which were possessed with devils, and those which were lunatick and those which had the palsy; and he healed them, and there followed Him great multitudes of people from Galilee, and Decapolis, and from Jerusalem and from Judea and from beyond Jordan." Matt. 4:23-26. Now while Jesus was preaching to the unsaved and healing the sick, He was also calling His disciples. "And Jesus walking by the sea of Galilee, saw two brethren Simon called Peter and Andrew his brother casting a net into the sea for they were fishers. And he saith unto them, follow me and I will make you fishers of men. And they straightway left their nets and followed him. And going on from hence he saw other two brethren James the son of Zebedee and John his brother in a ship with Zebedee their father, mending their nets; and he called unto them, and they immediately left the ship and their father, and followed him." Matt. 4:18-23.

Now when He gets through calling His disciples and desires to preach to them on the blessing of holiness that awaited them, because of this great multitude of unsaved people that were following Him He withdrew himself from them and went up into a mountain and when He was set His disciples (not the unsaved) came unto Him and He begins to deliver to them His first sermon on the promise of the Father. There could be no stronger argument made to prove that they were saved or Christians, than the fact that they were disciples. We can take the word disciple and define it and prove to any unbiased mind that they were saved.

"And he opened his mouth and taught them saying: "Blessed are the poor in spirit (or beggars for the spirit) for theirs is the Kingdom of heaven. Blessed are they that mourn for they shall be comforted. Blessed are the meek for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness for they shall be filled." Matt. 5:1-6. What could be plainer than these words. Jesus is pointing out to them that there is richer, deeper and greater experience for them, and He calls it the filling of the Spirit; look how beautifully he leads them up to the experience.

- 1st. They are to be beggars for the Spirit.
- 2nd. They are to be mourners for the Spirit.
- 3rd. They are to be meek and humble to get the Spirit.

4th. They are to receive the filling of the Spirit.

And becoming more enthused and waxing warmer in His discourse, He breaks forth in His flight of oratory and said: Blessed are the pure in heart for they shall see God." Matt. 5:8. And before He gets through His sermon He gives them a command and says: "Be ye therefore perfect even as your Father in heaven is perfect." Matt. 5:48. And on through the sixth and seventh chapters He brings out this doctrine in many beautiful phrases and He climaxes in the seventh with the unshakableness of one who builds on the solid rock (or doctrine), whom even the storms of the great judgment will not affect.

We wish we had time to take up all His sermons and sift them, but time and space is not sufficient. But now let us look at a part of His last sermon to His disciples. We have noticed a part of his first one. "Let not your hearts be troubled ye believe in God believe also in me. In my Father's house there are many mansions, if it were not so I would have told you. I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also. Thomas saith unto him, Lord we know not whither thou goest and how can we know the way? Jesus saith unto him, I am the way the truth and the life and no man cometh unto the Father but by me." John 14:1-7. Now Jesus was telling them of His going away but promises to send them the Comforter on conditions, and the conditions were that they were to love Him and keep His commandments, (or obey Him.) He said to them "If ye love me, keep my commandments, and I will pray the Father and he shall give you another comforter that he may abide with you forever." John 14:15-16.

And in First John 8:3 we read: "For this is the love of God, that we keep his commandments, and his commandments are not grievous (or hard)." Hence, you see, they could meet the conditions. And He tells them that He will pray the Father and He shall give them another comforter. The expression, "another comforter," discloses to every thinking mind, especially to those who know anything about language, that they had at least received one comforter; and the promise is that they shall receive another. Suppose the writer should come in contact with the reader of this book, and because of the acquaintance formed and of our friendship and congeniality of spirits, the writer should give the reader a dollar as a token of his love and approval of his life, and after several days of agreeable companionship together, the writer would say to the reader, "I am going away, but if you will continue in the life begun and become my representative and obey my commands, I will send you another dollar." And suppose the writer had the attribute of omnipresence and the scrutiny of omniscience and could behold the reader every moment and know that he did keep his commandments, and, according to promise, should send him another dollar, how many dollars would he have? You will have to answer "two" for there is nothing else to say.

Well, Jesus declared that He would send the disciples another comforter if they would love Him and keep His commandments; even the Spirit of Truth, whom the world cannot receive. The "world" here means the unregenerate, and He offers a logical reason why the world cannot receive Him. He says they see Him not, neither know Him. Good reason, isn't it? But He says, "Ye know him, for he dwelleth with you (The one comforter) and shall be in you (Another comforter)". Now, He went away, and after they proved their love to Him by keeping His commandment, He sent the other comforter, or the Spirit of Truth. How many did they have? One with them, and one

in them, which makes two, of course. Now, there are two epochs in the Christian's life, viz. regeneration and entire sanctification. When one is clearly regenerated he has the Spirit with him. "The Spirit itself beareth witness with our spirits that we are the children of God" -- Rom. 8:16. And when one is definitely sanctified, he has the Spirit, or Holy Ghost, in him. "For by one offering he hath forever perfected them that are sanctified (present tense). Whereof the Holy Ghost is a witness to us (in us, witnessing to our sanctification)." These two epochs are so clearly taught that we can see no way for one to get around them.

Now, at the close this wonderful and comprehensive sermon, Jesus kneels almost in the shadow of Golgotha and prays for His disciples, and the burden of His prayer is that they may be sanctified. And to give the reader an unanswerable argument to prove that the first epoch had transpired in their lives we call your attention to some things Jesus says to the Father in commendation of them: "These words spake Jesus and lifted up his eyes to heaven and said, Father, the hour is come; glorify thy Son that thy Son also may glorify them. As thou hast given them power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal that they might know thee the only true God and Jesus Christ whom thou hast sent." And in the sermon He had just preached, He said to them, "Ye know him." John 14:17. And to know Him was life eternal, hence they were regenerated, for they knew Him and possessed eternal life; but sinners are dead and have no spiritual life. Paul said, "Awake, thou that sleepest and arise from the dead, and Christ shall give you light." -- Eph. 5:14. "And you hath he quickened (made alive) who were dead (past tense) in trespasses and sins." -- Eph. 2:1. "I have manifested thy name (made known thy name) unto the men which thou gavest me out of the world, and they have kept thy word." -- Verse 6. Thank God, regeneration makes us acquainted with God.

One great trouble with both the ministry and the laity of this age is that so few of them know God. The modern revival is nothing more than getting men to profess Christ and join the church; and this is done on the card method, or other methods that mean no more; hence, thousands of people never know God in regeneration, and a mere form of religion is all they have. It is no wonder that they deny the power, and that infidelity floods the church. Too many of our modern ministers know nothing of God in His life-giving power. They have only been educated for the ministry and have chosen it as a profession as one would choose the practice of medicine or law, hence infidelity has mocked at them and higher criticism has driven them from the arena of conversion and they no more preach the new birth and insist on men and women going the mourner's bench route to God. But when men get acquainted with God there comes into their lives a new epoch. They will stand for the old doctrine of the new birth, no matter if they are in the minority. It makes but little difference what we know about books, we need to know God; and if we must do without one, education or religion that makes us know Christ, let us do without education.

But, thank God, we may have both; but we will show you the difference between having an education and no religion and having religion (salvation) and no education: Once there was a young man who educated himself for the ministry, and after several years in school he graduated with honors and returned to his home, and while a crowd had gathered around him and were extending congratulations, an old infidel came up and congratulated the young man on his achievements in school, but denied his Christ whom he was to represent, and an argument was the result. In the heat of the discussion the old infidel said, "Young man, I want to ask you a positive

question, and I demand of you a positive answer: "Do you know that there is a personal Jesus Christ?" The young man said, "I have read so-and-so." "To the question! Give me an answer. Your evidence would not be accepted in any court. Reading and hearing of a person would be rejected. The court wants men who know something." The young man, whipped from the field, turned away enraged, the infidel laughing in his face; but no sooner was the field cleared than a young man came upon the scene and threw his hat down and said, "Gentlemen, I know that there is a personal Jesus Christ." The infidel demanded proof, and the young said: "One day I got under awful conviction and thought I would drop into hell unless I found my Savior. I went out into the brush to pray, and while there on my knees I met Jesus Christ and got acquainted with Him, and He regenerated my soul and forgave all my sins, and I know that there is a personal Jesus Christ." The old infidel said, "My young man, if you have met Him and know Him, then I am ready to take off my hat to you." And the young man went off a conqueror, with angels attending his pathway. One had an education, but no knowledge of Christ; the other had no education, but knew Christ.

The disciples did not only have a knowledge of God, but they kept His words. Now, if they kept His words, we are sure they did not sin, for He says, "My little children, these things I write unto you that ye sin not." -- I Jno. 2:1. They were ahead of thousands of professed Christians who declare they cannot keep God's words. No wonder; they have not been regenerated. Now, Jesus says, "They have kept my words. For I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me." -- Verse 8. They had not only kept God's words, but received them and believed on Jesus. The average professed Christian of today does not receive God's words, nor believe, much less keep them. But the disciples did, and hence they were saved and ready for sanctification. "God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish but have everlasting life." -- I Jno. 3:16.

They knew God, received His words and kept them. They believed and were saved out of the world. They were God's and He gave them to Christ, and this certainly proved that they were now ready for sanctification. Now He prays for them. Listen to Him: "I pray not for the world, but for them which thou has given me, for they are thine. And all mine are thine and thine are mine; and I am glorified in them." --Verses 9 and 10. They are so wrapped up in God and His Son that all the opposers of the age can't get them out. Think of it! "They were thine and thou gavest them to me, and all mine are thine and thine are mine and I am glorified in them. And now I am no more in the world, but these are in the world, and now I come to thee. Holy Father, keep through thine own name those whom thou hast given me that they may be one as we are. While I was with them in the world I kept them in thy name. Those that thou gavest me I have kept and none of them is lost but the son of perdition, that the scriptures might be fulfilled. And now come I to thee; and these things I speak in the world that they might have my joy fulfilled in themselves. For I have given them thy word; and the world (unsaved) hath hated them because (the reason) they are not of the world even as I am not of the world. I pray not that thou shouldst take them out of the world, but that thou shouldst keep them from the evil. They are not of the world even as I am not of the world. Sanctify them through thy truth; thy word is truth. As thou hast sent me into the world, even so have I also send them into the world. And for their sakes I sanctify myself that they also might be sanctified through the truth." Verses 11 to 20.

"But," says one, "we acknowledge that Jesus prayed for His disciples to be sanctified and they received the blessing, but no one has received it since Pentecost, and we cannot get the experience today." But I am glad to inform you that Jesus, looking down through the vista of the coming ages, saw you and me trying to live to His glory and struggling with the carnal mind; and He was no respecter of persons, but remembered us in His great loving heart, and prayed for us: "Neither pray I for these alone, but for them also which believe on me through their word. That they all may be one; as thou Father art in me and I in thee, that they also may be one in us: That the world may believe that thou hast sent me. And the glory which thou gavest me I have given them; that they may be one even as we are one; I in them and thou in me, that they may be made perfect in one; and the world may know that thou hast sent me, and hast loved them as thou hast loved me." -- Verses 20 to 24.

There is nothing so convincing as the oneness among God's people, and this Jesus prayed for, that the world (the unsaved) might believe that He had sent them. There is only one thing taught in God's Word that will bring about a perfect oneness among His children and that is entire sanctification.

The church world has made a great mistake in trying to bring the denominations together by resolutions and legislation instead of urging them to get sanctified and be made one according to the divine plan. It has been practically demonstrated that sanctification does make Christians one in heart, purpose and life. There are a million Christians in and out of all denominations of earth who will bear us out in this statement. It is the common testimony of all the sanctified from the Atlantic to the Pacific, from the Lakes to the Gulf, and from Dan to Beersheba and from the Rivers to the Ends of the Earth, and it is backed up by thus saith the Lord. It is not just a saying among those who profess holiness. We read in Heb. 2:11. "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." And this oneness is brought about by sanctification, according to St. Paul. Jesus is the one who sanctifies, and to this end He died that the church might be brought into this experience.

"Husbands love your wives even as Christ also loved the church and gave himself for it (the church); that he might sanctify and cleanse it by 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." -- Ephes. 5:25, 26, 27.

The church world is not divided on this great doctrine, they all admit that sometime, somewhere between the cradle and the gates of heaven all must be sanctified; that nothing unclean shall ever enter there. But they differ as to the time and place this work of divine grace takes place.

There is a school of theology that teaches we get sanctified in regeneration, but as it has no living witness we will not take much time to disprove this position or theory, for the prayer in the seventeenth chapter of John which Christ prayed for His disciples would settle the "get it all at once" theory. However, we call your attention to the scripture we have just quoted.

Now, look at it carefully, "Christ loved the church and gave Himself for it (the church) that He might sanctify and cleanse it by the washing of water by the word." Now, who constitutes the church, sinners or Christians? Certainly everyone will say Christians. Well if so they must be

regenerated to become Christians, and if Christians constitute the church, and the church must be sanctified and cleansed it is evident they did not get it in regeneration. So you see there is no way to get around this plain scripture. Then in first Cor. 3:1-5, we read; "And I brethren could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat, for hitherto ye were not able to bear it, neither yet now are ye able. For ye are yet carnal: for whereas there is among you envying and strife and divisions are ye not carnal and walk as men?"

Now here is a picture of the regenerated people who constituted the church at Corinth. Look at them; they were babes in Christ, hence they must have been Christians. They were fed on milk, because they were not able to bear meat. They were yet carnal and they needed the oneness that sanctification brings, for he says there were divisions among them. Even they had envy and strife in their midst, and Paul asked them the question: Are ye not carnal and walk as men? There is one thing sure, they never got sanctified in regeneration, for they had the works of the devil (carnality) in them. And for this purpose the Son of God was manifested that he might destroy the works of the devil. I John 3:8.

The next school of theology we want to notice is the one that teaches that we get sanctified in death.

This school of theologians and leaders have a large following. We regard it as being without a foundation scripturally and very damning in its influence. The theory of death sanctification has some very eminent advocates and with all respect due to them, we are going to say, that they are teaching a theory out of harmony with the Bible and all human experience.

These may seem to be strong statements, and at first appear to be harsh, but we speak out of a heart all aglow with divine love. But let us reason together just a moment. If death is our sanctifier and "He who sanctifieth and they who are sanctified are all of one," who does the pronoun He have reference to? Certainly Christ. Then Christ is the sanctifier. But if death completes our sanctification, then death is our Savior and sanctifier, hence Christ is ruled out. But we read in I Con 15:26, "The last enemy that shall be destroyed is death." And those who preach that death completes our Christian experience and sanctifies us are attributing the work to the enemy of mankind. But thank God we read: "For He (Christ) must reign till He hath put all enemies under His feet." And as death is an enemy to mankind instead of a friend, God purposes His Son shall reign till death is put under His feet. Death came because of sin and hence can be no savior Rom. 5:12.

We object to this theory secondly, because it deprives us of our experience of sanctification.

"And the very God of peace sanctify you wholly, and I pray God your whole spirit, soul and body be preserved blameless unto the coming of our Lord Jesus Christ." I Thess. 5:23. What a wonderful experience to be enjoyed Being sanctified wholly, spirit, soul, and body and preserved blameless until the coming of our Lord. And death sanctification would rob us of this sweet experience in this life. But the preceding verses show us that we are to have it in this life, and the following verse says: "Faithful is he that calleth you who also will do it. For God hath not called

us unto uncleanness, but unto holiness." I Thes. 4:7. So you see we are called unto this experience, and to prove that we get it this side of death we will read, Jude 1:1. "Jude the servant of Jesus Christ and brother of James to them that are (present time) sanctified by God the Father (not death) and preserved in Jesus Christ and called." This proves conclusively that we are sanctified this side of death. Hence those who are influenced to put off this important matter of getting sanctified until death will find that they are deceived and that death is only a gateway into eternity and is no sanctifier. Then the death theory has no witnesses, for no one has ever come back from the regions of the dead to testify that death sanctifies, hence we cannot believe in a theory that is not backed up by God's Word and human experience.

The next theory that is advocated by some of our leaders and great men in the church is the growth theory, which at first looks to a believer to be the most reasonable of all the arguments made by these advocates. Grow in grace and get a little better each day until one grows into sanctification. But on examination of the growth theory, we see the fallacy of it. Grow in grace and make advancement each day is Biblical and ought to be urged upon all Christians. But we wish to call your attention to the difference between growing in grace and growing into grace. Nowhere in the Bible does it say grow into grace. In fact it cannot be done, or salvation or sanctification would be obtained by works and not by faith. But one must get into grace and then grow in grace. We are free to admit that the approach unto sanctification may be gradual, but the work of sanctification is instantaneous.

The old illustration of the corn -- first the stalk then the blade, then the full ear of corn -- will not hold good to illustrate how one grows into sanctification, for growth is only development and never changes the nature. You notice it is corn to begin with, and corn to end with. But sanctification is a work of grace that cleanseth the heart, and therefore has to do with the change of our nature and prepares us for a much more rapid growth in grace or development. It fact God never grew anything. It is too slow a process. God speaks and things come to pass. He spake and said let there be light, and there was light When He had made the world he said let us make man in our own image. Not let us grow man, but make man, so when God wants to remake him (regenerate him) He speaks and the work is done. The Psalmist said: "Create in me a clean heart." Not "grow in me a clean heart." Psalm 51:10. Hence you see the growth theory is without Scriptural warrant.

The next theory we want to notice is the purgatorial, advocated by the Roman Catholics. They claim that we must be sanctified before entering heaven, and they have named the place purgatory as the place where we are to get it, but the time when, no one knows And as they have failed to get purgatory located and the exact time one has to stay there, then it is hardly worth while to mention this theory. But we will give you a scripture to repudiate this argument. "Wherefore

13:12. Now, if Jesus does it with the application of His own blood, then it is not done in purgatory by a burning process.

The writer prefers the blood route, and as purgatory has not been located, we declare the theory without foundation.

The last theory is the theory advocated by the Bible and the Wesleys and handed down to us by the Methodist church; that is, the second blessing theory, or sanctification subsequent to regeneration, by consecration and faith.

First we shall notice the Bible on this great theory. Look at St. Paul's commission first: "To whom now I send thee to open their eyes, to turn them from darkness to light, from the power of Satan unto God, that they may receive the forgiveness of sins and inheritance among them which are sanctified by faith that is in me." Acts 26:18. First they were to receive forgiveness of sins. That is certainly one work, or blessing, or epoch, just as you may want to call it. "And inheritance" -- look at this copulative conjunction connecting the two sentences, showing that there is something to follow forgiveness of sins. Sanctification, or the inheritance among those that are sanctified, when it takes place by faith, is the second blessing (or work, or epoch) in our Christian experience.

In John 15:2 we read: "Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit he purgeth it" -- cleanseth, sanctifieth it, that it may bring forth more fruit. Now notice the condition on which one gets the work of purging, cleansing, or sanctification: First, he must be in the vine. And it will evidently take a work of divine grace to put him in the True Vine, Christ. Second, he must be bearing fruit. This is strong proof that he is not a sinner nor a backslider, but that he is a Christian.

Consider now the fruit of the Spirit: Read Gal. 5:22-23: "But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance; against such there is no law," and the regenerate man bears these fruits, giving evidence that he is in the Vine. Now, what is the object of the purging; is it that he may bear a different kind of fruit? No, but that he may bear more of the same kind. Well, if he gets the purging after he gets into the Vine and is bearing fruit, what would you call it? Is it not a subsequent work, a second work of grace? Certainly so.

In regeneration we get divine love, in sanctification we get love perfected, or everything contrary to love removed. In regeneration we get joy, in sanctification we get the fullness of joy. In regeneration we get peace, in sanctification we get the carnal mind, the disturber of our peace, removed. In fact, in regeneration we get religion, and in sanctification we get religion made easy.

Reader, are you sanctified, have you this second work? If not, get it now. We could make this argument run into a large volume, for the more we think the more Scripture piles upon Scripture until it stands like the Rockies before us, and if we have not already proven the second work of grace in this book, just write me a personal letter of inquiry and we will try to satisfy your mind on the subject.

Before we leave you we want to prove by Methodist standards that Methodism teaches and stands for the second work of grace, as we stated in the last theory under consideration. Mr. Wesley says, "But even babes in Christ are so far perfect as not to commit sin We all agree and maintain that 'He that committeth sin is of the devil.' We agree that 'Whosoever is born of God doth not commit sin.'" -- Sermon on "Sin in Believers."

Mr. Wesley says again: "But we do not know of a single instance, in any place, of a person's receiving in one and the same moment remission of sins, the abiding witness of the Spirit, and a clean heart." Plain Account p. 24. And again 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: 1. Because it is contrary to the whole tenor of the Scripture. 2. Because it is contrary to the experience of the children of God. 3. Because it is absolutely new -- never heard of in the world till yesterday. 4. Because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not, but, perhaps, dragging them into everlasting perdition." -- Sermons Vol. 1, p.111.

Mr. Wesley says: "I have been thinking lately a good deal on one point wherein, perhaps, we have all been wanting. We have not made it a rule, as soon as ever persons are justified to remind them of going on unto perfection, whereas this is the very time preferable to all others. They then have the simplicity of little children, and they are fervent in spirit, ready to cut off a right hand or pluck out a right eye. But if we once suffer this fervor to subside, we shall find it hard enough to bring them again even to this point." -- Letters to Thomas Rankin.

Now listen to Dr. Adam Clarke: "What, then, is this complete sanctification? It is the cleansing of the blood that has not been cleansed, it is washing the soul of a true believer from the remains of sins." -- Clarke's Theology, p. 206.

Again, Dr. Adam Clarke says: "We are to come to God for an instantaneous and complete purification from all sin, as the instantaneous pardon. In no part of the Scripture are we directed to seek the remission of sins seriatim -- one now, and another then, and so on. Neither a gradatim pardon nor a gradatim purification exists in the Bible For as the work of cleansing and renewing the heart is the work of God, His almighty power can perform it in a moment, in the twinkling of an eye. And as it is this moment our duty to love God with all our hearts, and as we can not do this till He cleanse our heart, consequently He is ready to do it this moment, because He wills that we should in this moment love Him This moment, therefore we may be emptied of sin and filled with holiness and become truly happy." -- Clarke's Theology, p. 208.

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, p. 507, 541.

Now listen! He says of sanctification, "It is the pure love of God and man shed abroad in a faithful believer's heart by the Holy Ghost given unto him to cleanse him and to keep him clean from all the filthiness of the flesh and spirit and to enable him to fulfill the law of Christ according to the talents he is entrusted with and the circumstances in which he is placed in this world." -- Last Check p. 567.

Dr. Adam Clark says, "If Methodists give up preaching entire sanctification they will lose their glory. That fitness to appear before God, and thorough preparation for eternal glory, is what I plead for, pray for, and heartily recommend to all believers under the name of Christian Perfection." -- Theology, p. 201.

Mr. Wesley says, "Therefore, let all our preachers make a point to preach on Perfection to believers constantly, strongly, and explicitly I doubt not we are not explicit enough in speaking of full sanctification, either in public or private." -- Vol. 6, p. 529.

In the journals of Dr. Adam Clark, Bramwell, Carvosso, Mrs. Hester Ann Rogers, and Lady Maxwell where a great number of Mr. Wesley's sermons and texts are noticed, you will find a large proportion of them are on the subject of a full salvation or perfection. More than one-half of the hymns composed by Mr. Charles Wesley were on the subject of holiness, sanctification, or perfection, just as one wishes to call it. In conclusion we give for example a few verses from his hymns:

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

The seed of sin's disease,
Spirit of health, remove;
Spirit of finished holiness;
Spirit of perfect love.

Refining fire go through my heart,
Illuminate my soul;
Scatter thy life through every part,
And sanctify the whole.

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THE END