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THEY QUOTED HYMN #417

By Duane V. Maxey

'Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

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INTRODUCTION

This compilation was created using the Search & Replace program, and presents to the reader at once: (a) Some excellent Holiness testimony and teaching; (b) An example of how widely quoted some of Charles Wesley's hymns once were among Methodists and Holiness people before finally becoming more obscure, especially during in the last five decades of the 20th Century; and (c) An example of how, using Search & Replace, one can gather material from throughout the HDM Library.

Another one of Charles Wesley's oft-quoted songs is the one numbered Hymn #417 in the 1889 Edition of the Methodist Hymnal. The first two lines of Verse 6 were the most frequently quoted, but in my searches of the HDM Library I found quotations from various parts of the Hymn close to two dozen individuals. I have chosen to present material from 23 individuals whose writings quote Hymn #417, and I have arranged these selections in alphabetical order by the last name of the writer. The 23 individuals are:

- 01 -- Wayne Aman
- 02 -- Samuel Logan Brengle
- 03 -- William Booth
- 04 -- William Carvosso
- 05 -- James Caughey
- 06 -- Samuel Chadwick

07 -- Thomas Cook
08 -- Alfred Cookman
09 -- Joseph Dempster
10 -- Benjamin Hackney
11 -- John S. Inskip
12 -- H. E. Jessop
13 -- S. A. Keen
14 -- Dexter S. King
15 -- Willard F. Mallaleiu
16 -- William McDonald
17 -- F. S. Mintzer
18 -- D. N. Muller
19 -- Phoebe Palmer
20 -- J. T. Peck
21 -- B. T. Roberts
22 -- E. F. Walker
23 -- J. A. Wood

Below are all 6 verses of Charles Wesley's hymn -- listed in the 1889 Methodist Hymnal as Hymn #417:

1
Come, O my God, the promise seal,
This mountain, sin, remove;
Now in my gasping soul reveal
The virtue of thy love.

2
I want thy life, thy purity,
Thy righteousness, brought in;
I ask, desire, and trust in thee,
To be redeemed from sin.

3
For this, as taught by thee, I pray,
And can no longer doubt;
Remove from hence! to sin I say,
Be cast this moment out!

4
Anger and sloth, desire and pride,
This moment be subdued!
Be cast into the crimson tide
Of my Redeemer's blood!

5

Saviour, to thee my soul looks up,
My present Saviour thou!
In all the confidence of hope,
I claim the blessing now.

6

'Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

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01 -- AMAN'S QUOTATION OF HYMN #417

In hdm0002, "The Cross & The Crown of Holiness," Wayne Aman used all 6 verses of the hymn thus:

The obedient seeker must not only die but be in the likeness of his burial. Put away, planted together with him. Hidden from earth in action, out of sight awaiting by faith the dawn of resurrection. Oh! blessed hope. You await the glorious dawning. He will not leave the soul in this state. You have finished doing the will of God. "Cast therefore not away your confidence, which hath great recompense of reward -- He that shall come will come, and shall not tarry." Believe it, await his coming; receive his presence. Open the door he will come in and sup with you, "The Lord, whom ye seek, shall suddenly come to his temple." Mal. 3:1 Jesus said, "I will send him (the Holy Ghost) unto you."

"Come, O my God, the promise seal,
This mountain, sin, remove,
Now in my waiting soul reveal,
The virtue of thy love.

I want thy life, thy purity,
Thy righteousness brought in,
I ask, desire and trust in thee,
To be redeemed from sin.

For this as taught by thee,
I pray, My inbred sin cast out!
Thou wilt in me thy power display,
I can no longer doubt.

Let anger, sloth, desire and pride,
This moment be subdued,
Be cast into the crimson tide,
Of my Redeemers blood,

Saviour to thee my soul looks up,
My present Saviour thou!
In all the confidence and hope,
I claim the blessing now.

'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

-- Wesley

The heart responds to the witness of the Spirit, not only from the lips but from every nerve, fiber and fabric of our being, and weeps in joyous praise, "Clean, clean, clean! " The fiery baptism has done its work. The Holy Ghost has come to live in his temple. He is sovereign of our spirit, soul and body. The Dove of the Spirit has found his place of rest. The soul has found its Comforter. The human and the divine are united in peace.

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02 -- BRENGLE'S QUOTATION OF HYMN #417

In hdm0024, "The Way of Holiness," Samuel Logan Brengle quoted verses 5 and 6 of the hymn in exhorting to seek the blessing with determination, and in hdm0024, "The Way of Holiness," he quotes verse 4 in connection with the necessity of being humble:

I shall never forget how one Sunday afternoon, after hearing of the possibility and blessedness of a pure heart, a beautiful girl of sixteen walked straight up to the penitent-form, fell on her knees, and lifting her face to Heaven with tears, told the Lord how she wanted a clean heart filled with the Holy Spirit just then. She saw that she need not wait, but that now was the accepted time. And oh! how God blessed her! Soon the smiles were chasing away the tears, and the joy of Heaven was shining on her face. Years after, I found her on the platform, a Lieutenant, with her face still shining, and her heart still cleansed.

And so, my dear young Comrade, this priceless blessing may be yours. Jesus has died to purchase this uttermost salvation, and it is your Heavenly Father's will for you, just now. Have faith in God, give yourself utterly to Him, even now, and begin to seek the blessing with a determination never to stop seeking until it is yours, and you shall not be long without it. Praise the Lord!

Saviour, to Thee my soul looks up,
My present Saviour Thou;
In all the confidence of hope
I claim the blessing now.

'Tis done! Thou dost this moment save,
With full salvation bless;
Salvation through Thy blood I have,
And spotless love and peace.

* * *

Humble people are modest in dress. They think more of 'the ornament of a meek and quiet spirit' than of the clothes they wear. They will endeavor always to be clean and neat, but never fine and showy.

They are also plain and simple in speech. They seek to speak the truth with clearness and accuracy and in the power of the Holy Spirit, but never with 'great swelling words' and bombast, or with forced tears and pathos that will arouse admiration for themselves. They never try to show off. To them it is painful to have people say, 'You are clever,' 'That was a fine speech.' But they are full of humble, thankful joy when they learn that through their word some sinful soul was saved, some erring one corrected, or some tempted one delivered. They speak not to please men, but their Heavenly Master; not to be applauded, but to feed hungry hearts; not to be admired of men, but to be approved of God.

And, on the other hand, their humility keeps them from criticizing and judging those who have not these marks of humility. They pray for such people, and leave all judgment to God, who in His own time will try every man's work by fire. (I Cor. iii. 13.)

'Be clothed with humility: for God resisteth the proud, and giveth grace to the humble.' (I Peter v. 5.)

Anger and sloth, desire and pride.
This moment be subdued!
Be cast into the crimson tide
Of my Redeemer's blood!

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03 -- BOOTH'S QUOTATION OF HYMN #417

In hdm0684, "Purity of Heart," William Booth quotes verse 6 of the hymn:

By a Pure Heart, we do not mean any experience of Purity, however blessed it may be, that cannot increase in enjoyment, usefulness, and power. Pull the weeds out of your garden, and the flowers and plants and trees will grow faster, flourish more abundantly, and become more fruitful.

Just so, this very moment, let Jesus Christ purge the garden of your souls of envy and pride, and remove the poisonous plants of malice and selfishness and every other evil thing, and Faith and peace, and hope and love, and humility and courage, and all the other beautiful flowers of Paradise will flourish in more charming beauty and more abundant fruitfulness.

Oh, will you not go down now before God, and give yourselves fully over into the hands of your precious Saviour"? He is waiting to sanctify you. Cast overboard all that hinders. It is God that purifies the Heart. Will you let Him do the work? Now cry out in Faith: "Anger and sloth, desire and pride, This moment be subdued; Be cast into the crimson tide Of my Redeemer's Blood."

But you must go a little further, my Comrades, and, boldly and believingly, sing that song of triumph:

'Tis done, Thou dost this moment save,
With full Salvation bless;
Redemption through Thy Blood I have,
And spotless love and peace."

Yours affectionately,
William Booth

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04 -- CARVOSSO'S QUOTATION OF HYMN #417

In hdm0292, "A Memoir of William Carvosso," the great Methodist Class-Leader quotes the verse 6 of the hymn in a letter to one seeking holiness:

"I have read your letter, my sister, with the greatest attention, and clearly discover your holy and ardent desire after purity of heart. As I have passed through the same feeling which you describe in your letter, I know where you are, and what you want. Suffer me to speak plain to you, in order to set you right. You err, not knowing the Scriptures, nor the power of God, I would ask, my sister, Can you find no promise in the Bible which can satisfy the earnest desires of your mind? And remember we have need of courage, that, when we read the promises, we may believe, and make them our own. Now there are two of God's promises to which I wish to lead your mind, because it pleased God to make use of them in order to bring my soul into that happy state which St. John calls, 'perfect love.' Methinks I hear you say, 'O tell me, tell me where I shall find them!' If you will promise me to do as I did, I will tell you. No doubt, you say, 'I will try.' Then when you read them, O may the Lord increase your faith! In order to put your faith in lively exercise, I wish to remind you that that God who caused them to be written for your sake, will be present with you when you read them to require an act of faith in you. And you are to believe, not only that the blood which Jesus shed on the cross for you was sufficient to make atonement for the guilt of your sins, but also to cleanse you from all unrighteousness. Suppose I were to ask you, Do you believe Christ will die anymore? you would say, 'No, I do not believe any such thing.' Then why not say in your heart, and from your heart, and with all your heart, looking steadfastly to Jesus by faith?

'Surety, who all my debt has paid,
For all my sins atonement made,
The Lord my righteousness.'

"My dear sister, we must continue to believe every moment in order to feel. I wish you were so anxious in your mind about believing, as you are about feeling. Then I am sure God would soon send the witness of the Spirit into your heart, and enable you to say,

"Tis done; thou dost this moment save;
With full salvation bless'd,
Redemption through thy blood I have,
And spotless love and peace.'

"By this you may know whether you are seeking the blessing by faith or by works: If by works, you have always something to do first; that is, you think you must be more in earnest; you must pray a little more; or, it may be, satan will suggest to your mind, 'You cannot believe now, your heart is too hard.' If you listen to any of these things, it proves that you are seeking it in a way you never can find it. It is 'not by works, lest any man should boast:' But, if by faith, why not now? Now is the accepted time with God. He commands you to believe that Christ has paid all for you; this is all he requires. I hope you have no objection to be saved in God's own way. You want the wisdom which shows the difference between the witness of the Spirit, and the simple act of faith. For want of this heavenly light, you are foiled by satan and unbelief. The witness of the Spirit is God's gift, not our act; but it is given to all who act faith on Jesus, and the promise made through him. God at this moment requires an act of faith in you, while he holds out the promises, and saith, 'A new heart will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh.' (Ezekiel xxxvi. 26.) Now here are the two precious promises which I referred you to above. I saw in them every thing I wanted; deliverance from inbred sin, and the bestowing of a new nature; though I had no man to teach or instruct me. From the time God showed me what was included in these words, I can truly say I never lost sight of them. I could desire nothing else; I could pray for nothing else; but that God would cleanse my heart from all sin, and fill me with his love. But all this would not do, till I believed that Christ had paid all for me; then I felt the refining fire go through my heart, and all within me became wholly sanctified to God."

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05 -- CAUGHEY'S QUOTATION OF HYMN #417

In hdm0937, "Revival Miscellanies," James Caughey quotes verse 6 of the hymn:

In America, some years ago, there was an old gentleman who had constructed an electrifying machine. The students from one of the colleges went to his house to see this wonderful machine. He began to wind round, and round, and round, till the machine was charged with the electric fluid. "Now, my lads," said he, "take hold of each other's hands; now you that stand before there, touch that brass ball." He touched, and sudden as lightning, the shock was felt through the whole group. And if ever this promise was charged with electrifying, galvanizing, saving power, it is now. "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." See! see that vessel leaving the port of Liverpool. (Now, don't laugh at my seafaring language.) "Ship ahoy! whither bound?" "New York, sir." "New York! when do you expect to get

there, captain?" "Good vessel, sir; fair wind; I expect a short voyage." "Why, man, you have not a rag of sail up; I'll tell you where you'll get, if you don't take care; you'll get to the bottom." Now, here comes another vessel. "Ship ahoy! whither bound?" "New York, sir." "New York! when do you expect to arrive there, captain?" "Look aloft, sir; the compass stands direct to a point; fair wind and a fine breeze!" How finely she's rigged-- mainsail, top sail, top-gallant sail! See, how she bounds on before the breeze! The desires are the sails of the mind. "Have you got your sails up? Yes, yes, bless God! I see many of you have, many of you in the gallery there, and many of you below there, have your sails up. Come, "Blow, breezes, blow a gale of grace."

Now let all get down before the Lord; all of you in the gallery there, and all of you below. Now, "what things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." It is not a cold, lifeless trust, but a good bold, hearty venture on Christ. I cannot doubt the truth of my Lord; I can as soon doubt his divinity as his truth; I can as soon doubt his Godhead as his verity. "What preparation," says one, "is necessary?" "What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them." God cannot lie, I will die rather than doubt my God. God is not a man, that he should lie. The devil does not care a rush for a Christian believing that God is able, willing, waiting, and anxious to sanctify the soul. Nor does he care for him believing that God will do it some time. No, it is faith in the present tense that the devil dreads, believing that God does just now do it. This simply and fully taking God at his word is the great spell. Come, my dear brother! come, my dear sister. Don't be afraid to step into the sea to Jesus, as Peter did. Hark! he bids you meet him. Now step (so to speak) on the naked promise, and the Spirit and the blood will fully cleanse. If ever my God was here, he is here now. Touch the promise, touch the hem of his garment! I know some of you are touching. He is saving some of you; I know my God is saving some of you. Let your inmost soul cry out --

"'Tis done, thou dost this moment save;
With full salvation bless!
Redemption through thy blood I have,
And spotless love and peace."

"What things soever ye desire when ye pray believe that ye receive them, and ye shall have them."

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06 -- CHADWICK'S QUOTATION OF HYMN #417

In hdm0641, "The Call to Christian Perfection," Samuel Chadwick employs verses 5 and 6 of the hymn following quotations from other hymns:

Still more distinctive was Wesley's teaching of Christian Perfection... He wrote A Plain Account of Christian Perfection, which is to this day unsurpassed, if not unrivaled, as a statement and defense of the doctrine. It is a great testimony to his sanity, caution, and scriptural fidelity that, after a century and a half of Christian progress, nothing has been added, nor has any defect been discovered in his teaching upon the subject. His steady, clear light is still the best guide to the Canaan of perfect love. In this, as in everything else, he was a man of action. He inquired of all his

preachers, regularly, whether they had received the gift of perfect love. If their testimony was not very clear the question was followed by another: "Are you groaning after it?" In the Societies it was the same. Everywhere he inquired if believers were living in the enjoyment of entire sanctification. Nothing less was sufficient. Even new converts were urged to seek full salvation, the deliverance from the very presence of inbred sin. He observed that where the blessing was neglected the cause languished. The entire sanctification of believers was followed by the conversion of the ungodly.

On this subject the Methodist Hymn-book is the best guide to the doctrine. The hymns classed under the heading, "Seeking for Full Redemption," are probably unique in the hymnology of the Church. They throb with the holiest aspirations of the soul, and pulsate with the indwelling life of God. As Paul's prayers are the best exposition of his theology, so these Methodist hymns are the best exponents of the Methodist doctrine. Selection is difficult in such profusion, but here is one:

O come, and dwell in me,
Spirit of power within!
And bring the glorious liberty
From sorrow, fear and sin.

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

Hasten the joyful day
Which shall my sins consume,
When old things shall be passed away,
And all things new become.

The original offense
Out of my soul erase;
Enter Thyself, and drive it hence,
And take up all the place.

In those lines is the very kernel of the Methodist conception of scriptural holiness.

Here is another:

O grant that nothing in my soul
May dwell, but Thy pure love alone;
O may Thy love possess me whole,
My joy, my treasure, and my crown!
Strange flames far from my heart remove,
My every act, word, thought, be love.

This blessing was declared to be the gift of God through faith, and wrought in the soul by the sanctifying spirit of truth. It is not of works, any more than pardon is of works. It is not by striving, any more than peace is by striving. It is preceded by conviction, and received through faith. The act of claiming is set forth in lines familiar to every Methodist:

Saviour, to Thee my soul looks up,
My present Saviour Thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

This is the scriptural holiness Wesley declared Methodists were raised up to spread through the land. This is the gospel he preached; a gospel of present, free, universal salvation; a gospel of assured acceptance in the love of God; a gospel of complete deliverance from all inward and outward sin; a gospel of grace so perfect, that the whole life is maintained in the will of God. Its accent was in the greatness of man's need, and the sufficiency of God's grace in Christ Jesus.

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07 -- COOK'S QUOTATION OF HYMN #417

In hdm0410, "New Testament Holiness," Thomas Cook twice quotes verse 6 of Hymn #417, and the first two lines of verse 6, are quoted by Henry Brockett quotes part of Cook's testimony, wherein our found the first two lines of Hymn #417's verse 6. Immediately following is part of Cook's "New Testament Holiness" containing his first quotation of verse 6, followed by his second quotation of the verse in his holiness testimony:

It may be in direct contradiction to all our past and present experience to say, "I am dead to sin; henceforth I live only for God," but God commands it and we must not hesitate. We cannot be wrong in obeying the command and venturing to believe or reckon that God does now, by the power of His spirit, fulfill in us the work of faith with power. It is not more prayer that is needed. The time has come when prayer must give place to faith. The command now is not "ask," but "take." Have you made room for Christ by a thorough consecration to Him? If so, reckon He does come to His temple, that He does fully possess you, and because He fills you with His life you are now "dead unto sin and alive unto God." "O, begin, begin to reckon now; fear not, believe, believe, believe, and continue to believe every moment. So shalt thou continue free, for it is retained, as it is received, by faith alone."

"Tis done, Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

* * *

My conversion was so clear and satisfactory that I could never doubt its reality. Need I say it was an eventful day in my history when I first realized God's pardoning mercy, and received the assurance of His favor? The beginnings of this life of loyalty and love I shall never forget. It seems but yesterday, though many years have now passed since the love of God was shed abroad in my heart, and I was reconciled to God, who loved me, even me. It was a change as from death unto life. A new fountain of joys was at once opened in my heart, so exceedingly precious and sweet as utterly to extinguish all desire for that which I had called pleasure before. All my fears of death, judgment, and hell were fully swept away, and I could do nothing but praise God continually. My tastes, desires, and impulses were all changed; "all things became new." I was truly a new creature, and seemed to be in a new world.

With such experiences is it any wonder I imagined the work of moral renovation was perfected, that sin was not only forgiven, but fully expelled from my soul? But soon I discovered my mistake. My highly-wrought emotions subsided, and petty annoyances of life chafed, the temptations of the devil assailed; and then I found out, as pride, envy, unbelief, self-will, and other forms of heart-sin stirred within me, that much needed to be done before I could be "meet for the inheritance of the saints in light." The "old man" was bound, but not cast out; the disease was modified, but not eradicated; sin was suspended, but not fully destroyed. True, sin was stunned and deadened, and held in check by grace; its power was broken, but its pollution continued. It did not reign, but it existed, making its presence felt in a constant "bent to sinning," and at times a painful sense of duality contrasting most strikingly with the sweet feeling of oneness with Christ I now experience. There were foes within as well as without; some of the Canaanites remained, and were thorns in my side and pricks in my eyes; the flesh and spirit were in a state of antagonism, which I saw to be manifestly only a temporary position -- one or the other must eventually conquer; the light was mingled with darkness, and love with its opposites.

How many headaches and heartaches I had in struggling with my bosom foes, no language can describe. All the time I was enjoying sweet fellowship with Christ, was blessedly conscious of acceptance in Him, was an earnest worker in the Lord's vineyard, and would rather have died than willfully sinned against Him. But though I never was a backslider in the ordinary sense, my Christian life was unsatisfactory, at least to myself. There was much of vacillation about it, sinning and repenting, advancing and retrograding, swinging like a pendulum between God and the world. My experience was full of fits and starts, changeable and uneven. I was conscious also of a mighty want; there seemed a vacuum in my nature which grace had not filled, a strange sense of need, which I cannot describe, but which all who love the Lord Jesus with less than perfect love will understand. My religion moreover was full of action, but I saw little result from my efforts. I fear now that to furnish subject-food for self-worship was the great end in much that I did, and not the glory of Jesus.

For three years this half-and-half sort of life continued, when I was so dissatisfied that I felt unless I had something better I could not go on any longer. Reading Methodist biographies about this time stirred my heart, and filled me with hope for better things. I thought what God had done for others He could do for me; and an inexpressible longing possessed me to enjoy the

fullness of which they spoke. I began at once to seek it, determined to give God no rest until I was sanctified wholly. The more earnestly I sought the worse I seemed to become. What a view I had of the sinfulness of my own heart! I saw what a charnel-house it was -- a depth of depravity there which would at once have utterly paralyzed my faith, and extinguished my hope. I then apprehended the goodness of God in not revealing to me my need of cleansing when I sought forgiveness. It was enough that I should realize my guilt and exposure to the pangs of the second death when I came to God at first. Had I then seen my own heart sin as I saw it afterwards, I believe I should have despaired in view of the difficulties; so God's revelation of my need was tempered in mercy until I had strength enough to receive it. It was in my case very similar to that of Professor Upham: "the remains of every form of internal opposition to God appeared to be centered in one point -- selfishness!" I had once prayed to be saved from hell, but prayer to be saved from myself now was immeasurably more fervent. How I struggled and wrestled for the victory I shall never be able to tell, but sin and self die hard.

From experiences I had read and listened to I imagined it would be all gladness entering into this rest, but I found it a different process. The way was through the garden and by the cross; I had to learn the hard lesson that every victory is gained by surrender, and that the place of life is the place of death. I saw it all clearly enough, that before there could be a full and glorious resurrection to spiritual life and blessedness, there must first be a complete death of self -- my hands must be empty if I would grasp a whole Christ. Again and again I searched my heart, and surrendered, praying all the while that any idol might be uncovered of which I was unconscious, that the Holy Spirit would make demand after demand until self were exhausted. Perhaps my reputation was the last thing laid on the altar. How concerned I used to be for the good opinion of my fellow mortals, instead of seeking the honor that comes from God only! But I see now that I never had any reputation until I gave it to God. Blessed paradox, "He that loseth his life for My sake shall save it," and in all other matters this is equally true. Acting upon the advice of one deeply experienced in Divine things, I wrote upon paper the several items included as well as the obligations assumed in the complete consecration of myself to God. I did this to secure definiteness of surrender.

At last I felt sure, so far as I knew it (and we are not responsible for what we do not know), that upon all I had I could honestly inscribe "Sacred to Jesus." The language of my soul was "None of self, and all of Thee." But still the Lord tarried. Why did He not come and fill His Temple? I afterwards saw that it was because I did not receive Him by simple faith. In consecration we give all, by faith we take all, and the one is as essential as the other. I had received justification by faith, but was seeking sanctification by works. What strugglings and wrestlings and tears I might have been saved, had I known the simple way of faith then as I do now; but I had no one to help me.

Some months passed, during which I was at times almost in a state of despair; but my extremity was God's opportunity. At this very juncture, when I felt I must die unless I received the grace, an Evangelist came to our town, and proclaimed "full salvation" to be a present duty and privilege. There was no disputing his teaching; if by faith, it must be a present experience. Faith cannot be otherwise than an instantaneous operation. It was like a revelation from heaven to me, and I rejoiced in hope, though not in actual possession of the fullness, during his visit. Some friends entered into rest before he left, but, greatly to my disappointment, I did not. Instead of

receiving Christ as my Saviour, to the uttermost in the absence of all feeling, I waited for some wondrous emotion, some great exaltation of soul. In fact, I was seeking the experience of another friend, who had been prostrated under the weight of glory which fell upon him as he wrestled for the blessing. How many seekers make this same mistake! They forget that in all God's works is beautiful variety, and in the spiritual world this is as true as in the natural world. He scarcely ever deals with two persons alike. I had set the Lord a plan to work by, and was disappointed. Instead of in the earthquake, God spoke to me in the "still small voice." I saw my blunder afterwards, and was willing to be blessed in God's own way, with or without emotion. It was then -- oh, glory to His Name! -- He spoke to me the second time, "Be clean."

The circumstances were as follows:-- A few friends who had received "full salvation" during the Evangelist's visit decided to meet together week by week, to encourage each other in the way, and assist those who might be seeking the experience. It was at the first meeting where the Lord met me. After listening to their experiences I could bear no longer, but asked them to begin at once to pray that I might enter in. I fell upon my knees, with the determination not to rise again until my request was granted. The passage, "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," was instantly applied to my heart, and with such power as I had never felt before. What a fullness of meaning I saw in the words! Was I walking in the light? Truthfully I could answer, "Yes, Lord; so far as I know Thy will I am doing it, and will do it, by Thy grace helping me." I then saw that the passage was not so much a promise as a plain declaration. If I walked in the light, the full cleansing from sin was my heritage, and all I had to do was immediately to claim it. Without a moment's hesitation I did so, and cried out at the top of my voice, "I claim the blessing now." My friends then began to sing --

'Tis done I Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

While they sang the refining fire came down and went through my heart, searching, melting, burning, filling all its chambers with light, and hallowing my whole heart to God. Oh, the indescribable sweetness of that moment! All words fail to express the blessedness of the spiritual manifestation of Jesus as my Saviour from all sin. My heart warms as I write at the remembrance of the event which transcends all others in my religious history. It was not so much ecstatic emotion I experienced as an unspeakable peace; "God's love swallowed me up." For a few moments, "all its waves and billows rolled over me." So much afraid was I lest I should lose the delightful sense of the Saviour's presence, that I wished those with me not to speak or disturb me; I wanted to dwell in silence, as my heart was filled with love and gratitude to God.

I need not say the reception of this grace proved an era in my religious life. Many beautiful years have passed away since then. But no words can ever express the complete satisfaction I have in Christ; the sweet sense of rest in His hallowing presence from all worry and care, the ease and joy of His service; not "I must" now, but "I may;" the delight I find in prayer and praise; the increased preciousness and fullness of meaning I see in the Scriptures, and the clear and indubitable witness of cleansing through the blood of Jesus. How I wish I could tell of the

sweetness, the richness, and indescribable blessedness of this life of perfect love. I cannot tell the story; but I cannot let it alone. O, for a thousand tongues to proclaim Jesus to men, the mighty Saviour, who is able to save them to the uttermost who come unto God by Him! Reader, will you join us and help us to spread the sacred flame?

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08 -- COOKMAN'S QUOTATION OF HYMN #417

As shown directly below, in hdm0401, "Forty Witnesses," S. Olin Garrison presents Alfred Cookman's holiness testimony wherein a quotation of verse 6 of Hymn #417. In hdm0374, "Holiness Miscellany," John S. Inskip also presents Cookman's testimony containing verse 6 of the hymn:

I was born January 4, 1828. When just turned ten years of age I realized clearly and satisfactorily the converting grace of God. I shall never forget the 12th of February, 1838, the birthday of my eternal life. Connecting myself immediately with the church of my fathers I laid down a rule always to attend my class meeting. To a rigid observance of this rule during my boyhood and youth I gratefully attribute the fact that I have always retained my place in the Church of God.

At the age of eighteen I took up the silver trumpet that had fallen from the hand of my faithful father, and began to preach, in my humble way, the everlasting Gospel. Quitting, about this time, one of the happiest of homes to enter the itinerant work, my excellent mother remarked, just upon the threshold of my departure, "My son, if you would be supremely happy, or extensively useful in your ministry, you must be an entirely sanctified servant of Jesus." It was a cursory suggestion, perhaps forgotten almost as soon as expressed; nevertheless, applied by the Divine Spirit, it made the profoundest impression upon my mind and heart.

My mother's passing but pointed remark followed me like a good angel as I moved to and fro in my first sphere of itinerant duty, namely, Attleborough Circuit, Philadelphia Conference. Frequently I felt that I should yield myself to God and pray for the grace of entire sanctification; but then the experience would lift itself in my view as a mountain of glory, and I would say, "It is not for me. I could not possibly scale that shining summit, and, if I might, my besetments and trials are such I could not successfully maintain so lofty a position."

While thus exercised in mind, Bishop Hamline, accompanied by his devoted and useful wife, came to Newtown, one of the principal appointments on the circuit, that he might dedicate a neat church which we had been erecting for the worship of God. Remaining about a week, he not only preached again and again, and always with the unction of the Holy One, but took occasion to converse with me pointedly respecting my religious experience. His gentle and yet dignified bearing, devotional spirit, beautiful Christian example, divinely illuminated face, apostolic labors, and fatherly counsels, made the profoundest impression on my mind and heart. I heard him as one sent from God; and certainly he was.

One weekday afternoon, after a most delightful discourse, he urged us to seize the opportunity and do what we had often desired, resolved, and promised to do; namely, as believers, yield ourselves to God as those who were alive from the dead, and from that hour trust constantly in Jesus as our Saviour from all sin. I said, "I will; with the help of the Almighty Spirit, I will." Kneeling by myself I brought an entire consecration to the altar -- that is, Christ.

But someone will say, "Had you not dedicated yourself to God at the time of your conversion?" I answer, "Yes; but with this difference; then I brought to the Lord Jesus powers dead in trespasses and sins; now I brought powers permeated with the new life of regeneration. I presented myself 'a living sacrifice.' Then I gave myself away; but, now, with the increased illumination of the Spirit, I felt that my surrender was more intelligent, specific and careful -- it was my hands, my feet, my hours, my energies, my reputation, my kindred, my worldly substance, my everything. Then I was anxious respecting pardon; but now my desire and faith compassed something more; I wanted the conscious presence of the Sanctifier in my heart."

Carefully consecrating every thing, I covenanted with my own heart and with my heavenly Father that this entire but unworthy offering should remain upon the altar, and that henceforth I would please God by believing that the altar (Christ) sanctifieth the gift. Do you ask what was the immediate effect? I answer, peace -- a broad, deep, full, satisfying, and sacred peace. This proceeded not only from the testimony of a good conscience before God, but likewise from the presence and operation of the Spirit in my heart. Still I could not say that I was entirely sanctified, except as I had sanctified or set apart myself unto God.

The following day, finding Bishop and Mrs. Hamline, I ventured to tell them of my consecration and faith in Jesus, and in the confession realized increasing light and strength. A little while after it was proposed by Mrs. Hamline that we spend a little season in prayer. Prostrated before God, one and another prayed, and while thus engaged God for Christ's sake gave me the holy Spirit as I had never received it before, so that I was constrained to conclude, and confess,

"'Tis done! Thou dost this moment save,
--With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace."

The great work of sanctification that I had so often prayed and hoped for was wrought in me -- even in me. I could not doubt it. The evidence in my case was as direct and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. O it was glorious, divinely glorious!

Need I say that the experience of sanctification inaugurated a new epoch in my religious life? O, what blessed rest in Jesus! -- What an abiding experience of purity through the blood of the Lamb! -- What a conscious union and constant communion with God! -- What increased power to do or suffer the will of my Father in heaven! -- what delight in the Master's service! -- what fear to grieve the infinitely Holy Spirit! -- What love for, and desire to be with, the entirely sanctified! -- what joy in religious conversation! -- what confidence in prayer! -- what illumination in the perusal of the sacred word! -- what increased unction in the performance of public duties!

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09 -- DEMPSTER'S QUOTATION OF HYMN #417

In hdm0340, "From Romanism to Pentecost," Joseph S. Dempster quotes verse 6:

To say that we can not be entirely sanctified till the hour of death is to doubt or deny the power of the remedy for our moral malady; it is, in fact, to deny the efficacy of the blood of Christ. If we admit that the blood of Christ cleanseth from all sin, then we must admit that the cleansing does not depend upon death or the purifying flames of purgatory at all. If we admit the blood can cleanse us a minute before death, then we must admit it can do so an hour, a day, a week, a month, a year -- and why not twenty or fifty years as well as one?

Having got this far, we want to inquire whether entire sanctification is an instantaneous or a progressive work? We believe it neither incompatible with reason or Scripture to say it is both an instantaneous and a progressive work. Although it be admitted that our evil nature is not fully destroyed at the time of our justification, yet if the justified believer continues faithful, there will be no pause in his progress; every day will the desire for holiness increase, and the conviction of its necessity become deeper and deeper. He will thus make progress till he obtain not only a victory over, but a complete deliverance from, all sin. Not even then will his progress cease, but being made free from sin and filled with perfect love yea, with the fullness of God -- he will have his fruit unto holiness, he will more rapidly progress in the divine life than ever before. Nor will his progress cease in heaven. If we, therefore, consider entire sanctification in its relation to justification and eternal life in heaven, we must regard it as a progressive work -- progressive previous to its full attainment, progressive after its attainment, and progressive in heaven itself. But if we believe entire sanctification in itself abstractly as being full deliverance from all sin, it must be regarded as an instantaneous work. Were we even of the opinion that we could reach this point of blessedness only by progressive stages, yet, as Mr. Wesley says, "there must be a last moment when sin exists in the soul, and a first moment when it does not exist." Can we for a moment imagine that He whose power is almighty can not destroy sin in the soul and fill it with perfect love in an instant? Can we for a moment imagine that He who is of purer eyes than to behold iniquity with the least degree of allowance, can be at all reluctant or unwilling to take away our sins in a moment in answer to believing prayer? Can we be guilty of so far doubting the sufficiency of the remedy as to indulge the thought that the blood of Christ can not cleanse us from all sin in a single instant of time? Why, then, should we wait for the accomplishment of this work by gradual progress? If God is able and willing to accomplish it in a moment, should we not immediately seek an instantaneous application of the blood of Christ as an instantaneous communication of the fullness of God, so that individually we may be able to say with the poet:

"'Tis done, Thou dost this moment save,
With full salvation bless;
Redemption through the blood I have,
And perfect love and peace"?

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10 -- HACKNEY'S QUOTATION OF HYMN #417

Benjamin Hackney's use of verse 6 is recorded in hdm0163, "The Life of John Wesley Redfield," by Joseph Goodwin Terrill. It is the story of how Hackney was sanctified wholly:

In the spring of 1859, a vacancy occurred in the pulpit of the First church, in Aurora, Illinois.

In the city of Aurora, the work of holiness went forward with great power under the labors of Father Coleman. Here were strong men who stood by the doctrine and experience; and whose hearts were loyal to God. Some of these had entered into the experience and others had not.

In August, a camp meeting was held near Aurora, which was largely attended by the lovers and advocates of holiness. Benjamin Pomeroy was there from New York state, but for some reason did not get free, and failed to make much impression. Father Coleman was at his best. How he preached, and how he prayed! Dr. T. M. Eddy, editor of the Northwestern Christian Advocate, preached Sunday morning. The only minister who felt free to follow him in the afternoon was Father Coleman, who preached from "Tarry ye at Jerusalem, until ye be endued with power from on high." It was a characteristic discourse. There was no comfort in it for an unfaithful and cowardly ministry; there was much that gave offense to the fastidious and time-serving; but God was glorified.

About five o'clock two prayer meetings were started, one in a large Aurora tent, led by Father Coleman, and the other in a St. Charles tent, led by a boy preacher. God came in great power, and many were saved. Among the rest who attended this meeting was the Hon. Benjamin Hackney, of Aurora. He had been converted but a short time, and under the preaching of Father Coleman, had come to see the doctrine of holiness clearly, but had not yet entered into the experience. Sunday evening, just before the preaching service, he was walking back and forth across the grounds in meditation, when he met Father Coleman, and said, "Father Coleman, I've got everything upon the altar; what shall I do next?"

"Oh, just leave it there," said the old veteran, and passed on.

Mr. Hackney resumed his walk, and his meditations. But to himself he said, "Well; that is a strange way to treat a man! Why did he not try to help me? Perhaps that is the way to do. Well; I'll do that." He continued his walk, thinking and praying, and waiting upon the Lord. Little by little his faith took hold, and little by little came the peace of believing. The assurance began to spring up in his heart, and at last he was enabled to say:

"Tis done, thou dost this moment save,
With full salvation bless.
Redemption through thy blood I have,
And spotless love and peace."

The next day was a busy one with him up town in his office, and on the campground, looking after his own tent, and a number of others he had provided for those who could not provide for themselves, and he had no opportunity to testify in public. It was the same on Tuesday, until the meeting broke up. In the afternoon while quite a company was waiting for a train, and he was superintending the removal of the tents under his care, an impromptu service was held in the altar. After awhile Mr. Hackney arose and testified. He said:

"I have dealt in railroad stocks, and canal stocks, and bank stocks, and state stocks, and in all kinds of stocks, but I never got hold of anything that yields such dividends as the stock I have in Jesus."

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11 -- INSKIP'S QUOTATION OF HYMN #417

John S. Inskip's quotation of the hymn is found in hdm0325, "A Modern Pentecost," by Adam Wallace. It was a message delivered by Inskip at the Landisville, Pennsylvania National Camp in 1873 -- the Sunday Morning Message on July 27, 1873. It was a message on holiness, the text being: "And that ye put on the new man, which after God is renewed in righteousness and true holiness.." -- Eph. 4:25. I present to the reader below the point of Inskip's message containing his use quotation of Hymn #417. It is more lengthy than some of the other material presented, but since it is good, solid holiness doctrine:

I. WHAT IS TRUE HOLINESS?

1. As a generic term it includes whatever is connected with the Christian life and character. Thus interpreted it may be applied to any and all stages of religious life and development.

2. It is, however, used in a more definite sense than this. Among a large class the term is synonymous with "purity," "perfection," "sanctification," "entire sanctification," "perfect love," and the "higher life," and numerous others.

3. Which of these terms shall be employed is immaterial in one view, and yet immensely important in another. If the question be simply one of terminology, it may perhaps be deemed comparatively unimportant. And when we propose one of these Scripture terms as more clear and more readily understood than others, this is all right. But when, for any reason whatever, we use the uninspired verbiage of man, rather than the words which God has chosen, we certainly commit a great error if not a grave wrong. It must be admitted that on account of the grievous abuse, and persistent misunderstanding of these terms, it is sometimes difficult to use them. Yet we must not abandon them.

4. But what is true holiness? This undoubtedly is the great question. We should seek to know what it is, as far more essential than the mere words we may use in speaking of it. The terms we have quoted, we propose to use indiscriminately. Strictly interpreted there is a shade of difference in their import; but as generally used they mean one and the same thing.

5. The nature and true idea of holiness may be gathered from the numerous passages of Scripture in which it is spoken of. The word of God is full of this glorious theme. Dr. Foster has well said: "The doctrine we contend for is not limited to a bare and questionable place, a doubtful and uncertain existence in the holy records, but is repeatedly and abundantly explicitly and with great clearness -- embodied as a cardinal feature throughout the whole system. It breathes in the prophecy -- thunders in the law -- murmurs in the narrative -- whispers in the promises -- supplicates in the prayers -- sparkles in the poetry -- resounds in the song -- speaks in the type -- glows in the imagery -- voices in the language -- and burns in the spirit of the whole scheme, from its Alpha to its Omega -- from its beginning to its end. Holiness! Holiness needed! Holiness required! Holiness offered! Holiness attainable! Holiness a present duty -- a present privilege -- a present enjoyment, is the progress and completeness of its wondrous theme! It is the truth glowing all over -- webbing all through revelation; the glorious truth which sparkles, and whispers, and sings, and shouts in all its history, and biography, and poetry, and prophecy, and precept, and promise, and prayer; the great central truth of the system. The wonder is, that all do not see, that any rise up to question, a truth so conspicuous, so glorious. So full of comfort."

The Scriptures enjoin holiness. A command is equivalent to a promise. As explicitly as words can make it, holiness is presented as our duty. Our Heavenly Father does not command us to do or to be what we cannot. "Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength, and thy neighbor as thyself"

"Be ye holy, for I am holy."

"Follow peace with all men, and holiness, without which no man shall see the Lord."

The Scriptures present it before the mind in earnest and pointed exhortation. "Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you, and be a Father unto you, and ye shall be my sons and daughters, saith the Lord Almighty. 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."

It is also inculcated by the promises. These promises are numerous. We select a few from the great multitudes -- "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."

"I will give them a heart to know me, that I am the Lord; and they shall be my people, and I will be their God: for they shall return unto me with their whole heart. After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God and they shall be my people."

"Blessed are the pure in heart, for they shall see God."

It is presented likewise as the object of earnest and prayerful desire. "For this cause I bow my knees unto the Father of our Lord Jesus Christ. Of whom the whole family in heaven and earth is named, that he would grant you, according to the riches of his glory, to be strengthened with might by his Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye being

rooted and grounded in love, may be able to comprehend with all the saints what is the breadth, and length, and depth, and height: and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fullness of God. Now unto him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us, unto him be glory in the Church by Christ Jesus, throughout all ages, world without end. Amen."

"Now the God of Peace, that brought again from the dead our Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant, make you perfect in every good work to do his will, working in you that which is pleasing in his sight, through Jesus Christ."

"And the very God of peace sanctify you wholly: and I pray God, your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it."

It is proclaimed in the most explicit announcements of Scripture. "Blessed be the Lord God of Israel: for he hath raised up a horn of salvation for us, as he spake by the mouth of his holy prophets, that we, being delivered out of the hands of our enemies, might serve him without fear, in holiness and righteousness before him, all the days of our life."

"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. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness."

"But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life."

"I am crucified with Christ: nevertheless, I live: yet not I, but Christ liveth in me: and the life which I now live in the flesh, I live by the faith of the Son of God."

"For I am jealous over you with godly jealousy: for I have espoused you to one husband that I may present you as a chaste virgin to Christ."

A multitude of similar passages might be quoted. These are ample for our purpose. They clearly inculcate the doctrine under consideration.

6. We must admit some of these quotations are claimed not to contain the ideas we deduce from them. We have no authoritative expounder of the Scriptures. Yet we are not without a reliable and safe exposition of the word.

7. These passages should be interpreted in view of the teaching and experience of many, and the aspirations of all. The most devout, and therefore the most reliable expositors of holy writ. Have understood the doctrine of purity to be inculcated by these quotations. Some in whom we all have confidence, declare their experience of this glorious truth. All Christians desire such a state, -- and this desire is increased as men advance and improve. These considerations combined, ought to be of great weight with us.

8. Some of the declarations made by these eminent men to whom we look up for instruction, we may profitably review.

Ignatius, one of the apostolic fathers, in an epistle to the Ephesians, says:

Nothing is better than peace, whereby all war is destroyed, both of things in heaven and things on earth. Nothing of this is hid from you, if ye have perfect faith in Jesus Christ, and love, which are the beginning and the end of life; faith is the beginning, love the end; and both being joined in one, are of God. All other things pertaining to perfect holiness follow. For no man that hath faith sinneth; and none that hath love hateth any man."

Irenaeus, an eminent father of the second century, makes the following pointed observation: "The apostle explaining himself in his first epistle to the Thessalonians, fifth chapter, exhibited the perfect and spiritual salvation of man, saying, 'But the God of peace sanctify you perfectly; that your soul, body, and spirit, may be preserved without fault to the coming of the Lord Jesus Christ.' How then, indeed, did he have the cause in these three, (that is to pray for the entire and perfect preservation of soul, body, and spirit, to the coming of the Lord,) unless he knew the common salvation of these was the renovation of the whole three? Wherefore he calls those perfect who present the three faultless to the Lord. Therefore those are perfect who have the spirit and perseverance of God, and have preserved their souls and bodies without fault."

Macarius, a member of the celebrated council of Nice, is very clear in his statement of the doctrine. In a treatise upon this subject he says: "What, then, is that 'perfect will of God,' to which the apostle calls and exhorts every one of us to attain? It is perfect purity from sin, freedom from all shameful passions, and the assumption of perfect virtue; that is, the purification of the heart by the plenary and experimental communion of the perfect and divine Spirit. To those who say it is impossible to attain to perfection, and the final and complete subjugation of the passions, or to acquire a full participation of the good Spirit, we must oppose the testimony of the divine Scriptures; and prove to them that they are ignorant and speak both falsely and presumptuously."

Numerous other authorities might be cited connecting these times of remote antiquity with the present, and showing that the idea or doctrine has been held in all ages by the Church of Christ. Very frequently there has been great ambiguity and a great admixture of error, and many views have been advanced which we could not sustain. We quote now a few authorities of modern times.

Luther learned first the doctrine of justification by faith, but for a time sought sanctification by works. As he ascended the holy stairway at Rome the word came to him, which before had struck light into his soul -- "The just shall live by faith." The great leading dogma of the Reformation was undoubtedly justification by faith. That point was made very prominent and clear. It remained, however, for the revival of evangelism under those reformers who came after Luther, to bring out the doctrine of Christian purity.

Robert Barclay informs us concerning the views held by the Society of Friends. The testimony of such a quiet and unpretending body of Christians, is of exceeding great value. He says: "In whom this holy and pure birth is fully brought forth, the body of death and sin comes to be crucified and removed, and their hearts united and subjected to the truth, so as not to obey any

suggestion or temptation of the evil One, but to be free from actual sinning, and transgressing of the law of God, and in that respect perfect. Yet doth this perfection still admit of growth; and there remaineth a possibility of sinning, where the mind doth not most diligently and watchfully attend unto the Lord."

Our own denominational testimony has always been very decided and unequivocal. Wesley, Fletcher, Watson, Clark, Bramwell, Asbury, Abbott, Hedding, Hamline, Bangs, Fisk, and Olin, among our honored dead, and Peck, Foster, Wood, McDonald, and Boynton, of living authorities, have all spoken in terms that cannot be easily misunderstood. Their testimony and teaching have been amply confirmed in the life and experience of Hester Ann Rodgers and Mrs. Fletcher, and the world wide spread writings of Mrs. Palmer. This truth indeed is sung in our hymns, recited in our catechisms, and reiterated in our rituals, and illustrated in our biographies, and the only wonder is that any among us ever doubted it.

John Wesley says: "Scriptural holiness is the image of God; the mind that was in Christ; the love of God and man: lowliness, gentleness, temperance, patience, chastity."

What, then, is that holiness which is the true wedding garment, the only qualification for glory? 'In Jesus Christ' (that is according to the Christian institution. Whatever be the case of the heathen world) 'neither circumcision availeth anything, nor uncircumcision; but a new creation: the renewal of the soul in the image of God wherein it was created. In Jesus Christ neither circumcision availeth anything, nor uncircumcision, but faith that worketh by love. It first, through the energy of God, worketh love to God and all mankind; and by this love, every holy and heavenly temper. In particular, lowliness, meekness, gentleness, temperance and long suffering. 'It is neither circumcision' -- the attending on all the Christian ordinances, 'nor uncircumcision,' -- the fulfilling of all heathen morality, but keeping the commandments of God -- particularly those "Thou shalt love the Lord thy God with all thy heart, and thy neighbor as thyself." In a word, holiness is the having the mind that was in Christ, and the walking as Christ walked." This plain statement puts the question of Mr. Wesley's views beyond all reasonable doubt.

Fletcher was equally pointed and explicit. His argument in support of this doctrine has never been equaled -- never answered.

Watson, eminent for his theological lore, said: "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 high growth in Christian virtues. Two passages only need be quoted to prove this: 1 Thes. 5:2 -- 'And the very God of peace sanctify you wholly: and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming of our Lord Jesus Christ.' 2 Cor. 7:1 -- 'Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God.' In both these passages, deliverance from sin is the subject spoken of; and the prayer in one instance, and the exhortation in the other, goes to the extent of the entire sanctification of 'soul' and 'spirit,' as well as of the 'flesh' or 'body' from all sin: by which can only be meant our complete deliverance from all spiritual pollution, all inward depravation of

the heart, as well as that which expressing itself outwardly by the indulgence of the senses, is called filthiness of flesh and spirit."

Dr. Adam Clark once observed: "As to the words which you quote as mine, I totally disclaim them. I never said -- I never intended to say them: I believe justification and sanctification to be widely distinct works 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. I have heard of such, but I never saw them, and doubt whether any such ever existed. I have known multitudes who were justified according to the definition which you give of that sacred work; and I have known many who were sanctified in the sense in which you use that word, which I believe to be quite correct. But all these I have found were brought into these different states at separate times; having previously received a deep conviction of the need of pardon, and afterward of holiness of heart. If sanctification be taken in the sense in which it is frequently used in the Old Testament -- to separate -- set apart for sacred use -- then it implies a state lower than that of justification -- such a state as that of a thorough penitent, who, when he is convinced of sin, separates himself from all unrighteousness, and consecrates himself to God. But when I speak of the purification of the heart, or doctrine of Christian perfection, I use sanctification in the sense in which it has generally been understood among the Methodists."

8. Our catechetical and ritualistic teaching is also in the same direction. Of ritualism we are fortunate in having but little. This little, however, bears decisive testimony to the doctrine. In the baptismal service for adults the officiating minister uses this prayer: 'O merciful God, grant that all carnal affections may die in these persons, and that all things belonging to the Spirit may live and grow in them. Grant that they may have power and strength to have victory, and triumph against the devil, the world, and the flesh.'

In the sacramental service we have the following: "Almighty God, unto whom all hearts are open, all desires known. And from whom no secrets are hid, cleanse the thoughts of our hearts by the inspiration of thy Holy Spirit, that we may perfectly love thee, and worthily magnify thy holy name, through Jesus Christ our Lord."

In admitting any one to the itinerant ministry, we ask the following questions: "Have you faith in Christ? Are you going on to perfection? Do you expect to be made perfect in love in this life? Are you groaning after it." Here is a clear recognition of the doctrine and experience we speak of.

9. Our catechism gives a most explicit statement of this truth. "Question: What are the results of saving faith? Answer. Justification, regeneration, and sanctification. Justification is that act of God's free grace in which he pardons our sins, and accepts us as righteous in his sight, for the sake of Christ. Regeneration is the new birth of the soul in the image of Christ, whereby we become the children of God; and sanctification is that act of divine grace whereby we are made holy. It is the privilege of every believer to be wholly sanctified, and to love God with all his heart in the present life; but at every stage of Christian experience there is danger of falling from grace, which danger is to be guarded against by watchfulness and prayer and a life of faith in the Son of God

Again it is asked: "What other term is used to signify the great change which every sinner must experience in order to enter heaven? Ans. Conversion, which, implying a complete renewal of heart and life, comprehends justification, regeneration and adoption."

Quest. "When is sanctification begun? Ans. In regeneration, by which we receive power to grow in grace and in the knowledge of Christ, and to live in the exercise of inward and outward holiness."

Quest. "What is entire sanctification? Ans. The state of being entirely cleansed from sin, so as to love God with all our heart, and mind, and soul, and strength, and our neighbor as ourselves."

"Quest. Should Christians, who have attained this high state of grace, pause in their career as though there were no further improvement? Ans. They should still grow in knowledge and in grace, and improve faster than before."

10. It is also announced in our hymns of praise. We may safely assume the orthodoxy of their doctrinal teaching. Most certainly devotional theology is more directly suggested by divine impulse and illumination than mere dogmatism. We have hymns on repentance -- on justification -- and on sanctification formerly "full redemption." These hymns have much to do with forming our religious ideas -- even more perhaps than our systematic divinity. This is obviously the fact. One said, "I care not who makes the laws, if they permit me to make the songs of the people." This axiom has its application here:

"Lord I believe a rest remains, To all thy people
A rest where pure enjoyment reigns,
And thou art loved alone."

"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."

"Oh for a heart to praise my God
A heart from sin set free;
A heart that always feels thy blood,
So freely spilt for me."

"Come. O my God, the promise seal,
This mountain, sin, remove
Now in my waiting soul reveal

The virtue of thy love.

I want thy life -- thy purity --
Thy righteousness brought in
I ask, desire, and trust in thee,
To be redeemed from sin."

11. Our history and biography are full of this glorious truth. Wesley, Fletcher. Clarke, Bramwell, Asbury, Whatcoat, Abbott, and a host of others, have given their testimony, and are held up before us as "epistles" to be "read and known of all men."

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12 -- JESSOP'S QUOTATION OF HYMN #417

In hdm0448, "The Heritage of Holiness," Harry Edward Jessop quotes verses 1-3, 5-6 of the hymn. and in hdm0822, "Foundations of Doctrine," he quotes the entire hymn:

C. God, the Heart-Certifier.

"God, which knoweth the hearts, bare them witness."

When God has done the purifying work, His certification will be as sure as His sanctification.

Should the question be asked, Where and how is this witness given? we answer: In the depths of the spiritual nature, where the corruption once resided and where the cleansing took place.

The reaction may or may not be emotional in its nature, for the certification is primarily inward and spiritual.

An uncertified cleansing is unthinkable. To be made clean and not to know it is unreasonable.

Come, O my God, the promise seal;
This mountain sin remove;
Now in my gasping soul reveal
The virtue of Thy love.

I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee
To be redeemed from sin.

For this, as taught by Thee,

I pray And can no longer doubt.
Remove from hence, to sin I say;
Be cast this moment out.

Saviour, to Thee my soul looks up,
My present Saviour Thou;
In all the confidence of faith
I claim the Blessing now.

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace.

-- Wesley

* * *

Wesley's evangelistic effort and sound doctrinal teaching were by no means the sum total of the eighteenth century revival. All we have considered thus far was a product of something else -- a deep, inwrought, personal, spiritual experience.

What these men knew themselves became contagious in the lives of others.

1. It brought to its recipients an assured salvation...

Emphasizing this thought, Wesley preached and left on record three sermons, two of which he captioned The Witness of the Spirit and the third, The Witness of Our Own Spirit. The general theme of these sermons may be said to be: A repentant sinner may be saved and know it.

2. It wrought within its participants a deep purification.

This we have already seen so far as Wesley's own phraseology was concerned. But to those early Methodists this great salvation was more than either a theology or a phraseology; it was an inward sense of cleanness producing an inner soul rapture which found expression in an outburst of song.

How those old-time Methodists sang! The purification of their inner nature and the possession of the divine fullness was their outstanding theme. Here, for instance, are doctrine, petition, conviction, experience, exultation, all rolled into one.

Come, O my God, the promise seal;
This mountain sin remove.
Now in my gasping soul reveal
The virtue of Thy love.

I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee
To be redeemed from sin.

For this, as taught by Thee, I pray,
And can no longer doubt.
Remove from hence, to sin I say;
Be cast this moment out!

Anger and sloth, desire and pride,
This moment be subdued;
Be cast into the crimson tide
Of my Redeemer's blood.

Saviour, to Thee my soul looks up.
My present Saviour Thou!
In all the confidence of hope
I claim the blessing now.

'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood
I have And spotless love and peace.

Wesley's Journal is one great thrill, as he tells again and again of increasing numbers of witnesses who did not hesitate to affirm the fact that they had put their almighty Saviour to the test and that He had witnessed within their hearts to the complete deliverance from indwelling sin.

* * *

Summing up the instructions as to the method of seeking, it may be stated as being fivefold:

1. A Conscious Sense of Need.
2. A candid confession of that need.
3. A removal of every known hindrance and an utter renunciation of every evil thing.
4. A willing mind to be all the Lord's sweeps in everything.
5. A confident claim upon the resources and faithfulness of God...

Being now on believing ground, you cannot be refused, Here is your plea: "Come, O my God, the promise seal, This mountain, sin, remove; Now in my gasping soul reveal The virtue of Thy love.

"I want Thy life, Thy purity,
Thy righteousness brought in;
I ask, desire, and trust in Thee,
To be redeemed from sin.

"For this, as taught by Thee, I pray,
And can no longer doubt;
Remove from hence! my sin, I say
Be cast this moment out.

"Anger and sloth, desire and pride,
This moment be subdued!
Be cast into the crimson tide
Of my Redeemer's blood!

"Savior, to Thee my soul looks up,
My present Savior Thou!
In all the confidence of hope,
I claim the blessing now.

"'Tis done! Thou dost this moment save,
With full salvation bless;
Redemption through Thy blood I have,
And spotless love and peace. "

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13 -- KEEN'S QUOTATION OF HYMN #417

In hdm0113, "Salvation Papers," Samuel Ashton Keen quotes the first two lines of verse 6, and in hdm0109, "Faith Papers," he again quotes those verses, which quotation, in turn, is included in Aaron Merritt Hill's quotation of Keen in hdm0100, "Holiness and Power." Directly below is Keen's quotation in "Salvation Papers," followed by his quotation in "Faith Papers" of the first two lines of verse 6:

If there be those who have had a lapse of long years between the experience of pardon and full salvation, it is either because they do not know their privilege, or, knowing it, are tardy in meeting the conditions of complete self-dedication to God and immediate faith in his promises. Reader, having learned that "ye are saved by grace through faith," at once give all to the Lord, and by simple faith exclaim:

"Thou dost this moment Save,
With full salvation bless."

* * *

About a year since there was a lady who had been seeking the Lord for many months, but not finding the light, warmth, and rest of conscious salvation, had become so much discouraged that she had no heart to come forward longer to the altar of prayer. One evening she was sitting in her pew, dark and sad in her heart. An interesting consecration service was going on, in the midst of which was sung the chorus

"I can, I will, I do believe
That Jesus saves me now.

It had been repeated several times in connection with stanzas of that grand old salvation hymn:

"Alas! and did my Savior bleed."

As the melody of its simple music reiterated it in her ears and heart, it came to her in power, and she began to say to herself: Why, yes, I can; why shouldn't I believe the Lord? I will; yes, I may, if I will. I do; yes, I do believe that Jesus saves me now." It was done. She was saved. Her soul was exulting in the Lord.

The method of faith is for the soul to recognize that it can believe God's word, then choose to believe it, which always carries it over to the consciousness: "I do believe." Believing is our part, and is antecedent; saving is God's part, and is consequent. All the blessed effects of faith, pardon, adoption, entire sanctification, are the Lord's doings, and are marvelous in our eyes; and they are all possible to him that believeth on the Son of God. Dear reader, as you lay down this paper, say: "Lord, I believe."

"Thou dost this moment save,
With full salvation bless."

Glory to the Lamb!

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14 -- KING'S QUOTATION OF HYMN #417

A Quotation of verse 6 is found in Dexter S. King's book, hdm0290, "The Blessing of Perfect Love." It is the holiness testimony of an anonymous writer, part of which is found below:

In 1840, I felt the need of a closer walk with God. Although hearing but little said on the subject of holiness, I now began to see it my privilege to live in a state of entire consecration to God. The promises of God encouraged me to seek for it; but here I met with great difficulties; the way was too narrow for me. I could not make the required sacrifice. I now concluded to live as near the Lord as I could without the blessing, hoping it would finally be well with me. But still, at times, I was powerfully convicted for a pure heart.

In 1841, the Lord raised me up another spiritual friend, in sending Bro. M_____ to labor on the circuit where I then lived. He was a humble, devoted follower of Christ. From my first interview with him, I was convinced of the necessity of being holy. About this time, a sister in the church sent me a few numbers of the Guide; which proved to be just what I needed, to explain the way of faith to my understanding. I now resolved to give myself to the Lord without reserve. Often when attending the public worship of God, would my soul be filled with such a sense of the divine presence, as scarcely to be able to restrain my tongue from shouting the high praise of God: but the pride of my heart would not permit this. I would not be a shouting Christian on any account. I had heard some people shout, and praise the Lord, whom I considered to be Christians, but thought they were "zealous overmuch," though humble and happy. I often wished myself as happy as I supposed them to be, but I also wished to appear respectable at all times in the eyes of the world. I now clearly saw, if I would be holy, I must also be humble. I daily mourned my distance from the Savior. The burden of my prayer was, --

"O, for a closer walk with God."

But how to make the required sacrifice; how to be willing to have my "name cast out as evil for the Son of man's sake," and be called a fool and an enthusiast; how to meet the scorn and ridicule of friends and relatives, and perhaps be an outcast from their society, as yet I found not.

About this time, Bro. M_____ was to preach a lecture near our place of residence; after the lecture, there was to be a class meeting. The time arrived, and I with many others attended. Bro. M_____ dwelt on the subject of entire sanctification: his words, attended by the energies of the Holy Spirit, reached the inmost recesses of my heart. I was blessed with a sense of the divine presence of God; the Spirit bade me give God the praise. I shrunk from the cross, still feeling a strong aversion to such exercises. Here the Spirit left me, and darkness filled my soul. Here the pride and stubbornness of my heart were clearly discovered to me. Pride and the esteem of the world were not yet laid upon the altar: but, still resolved on obtaining the blessing, I promised the Lord, if he would permit his Spirit once more to return to my disconsolate heart, I would endeavor to obey him in all things. Soon the Holy Comforter returned, with peace and love, into my soul: the same duty was presented, -- again I hesitated; my good name; how can I give that up? It was suggested to me, "If you submit to that requirement, you will never again dare to show yourself in good society, but must mingle only with the low and ignorant." Language fails to express the anguish of that moment! The conflict was severe! "The enemy thrust sore at me." Such was the darkness with which I was surrounded, I feared the Spirit had taken his everlasting flight; but he who died to destroy the works of the devil, drew near "with the tokens of his passion," and engaged in my behalf. Again I dared to promise my merciful God, if he would permit his Spirit to return, I would be his without reserve, come life or death. I now felt the consecration to be entire. All was upon the altar. How solemn; how interesting that moment! I felt I was waiting for the fire to descend and consume the sacrifice. Presently I felt the Holy Spirit descending with his heavenly influences, and resting upon me; and ere I was aware, the praises of my Redeemer were sounding forth from my enraptured soul. By faith in the atonement, I claimed the blessing mine. I no longer regarded appearances; the old man of sin had received his deathblow. The Lamb had gained the victory! "Glory, glory, glory be to God," was now the language of my heart, while my bodily powers were nearly overcome by the weight of divine love resting upon me. O the victories of the cross! I could exclaim with the poet,

"Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

I was willing the whole world should hear me shout the praises of my Redeemer. After the sermon was over, class meeting commenced. We had a heavenly season. When spoken to, I related the exercises of my mind during the sermon, and also acknowledged what the Lord had done for me. Class-meeting being over, I returned home. All nature presented a new aspect: and although encumbered with the cares of a family, I lived above the world.

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15 -- MALLALEIU'S QUOTATION OF HYMN #417

In hdm0389, "The Fullness of the Blessing," Willard F. Mallaleiu quotes verses 5 and 6 of the hymn in his Chapter 9, entitled: "The Blessing Attained, Gradually or Instantaneously, Which?"

Savior, to thee my soul looks up,
My present Savior thou!
In all the confidence of hope,
I claim the blessing now.

'Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

As we might naturally suppose would be the case, the views of John Wesley are quite as pronounced as those of his brother on this particular point. The question is not concerning growth after the experience of perfect love has been reached. Growth in spiritual things will continue. The soul that is made holy will grow in capacity for service and enjoyment and knowledge to all eternity. The progress is from glory to glory in an environment that will be most helpful. Why, then, doubt the possibility of entering into the experience of perfect love in this life, and then continuing to grow in the knowledge and love of God for unending ages? And why doubt the possibility of attaining this experience instantaneously? Why not accept the teachings of John Wesley, a greater than whom in regard to this subject has not lived since the days of Paul and the apostles. Hear him!

"The whole comes to one point: Is there, or is there not, any instantaneous sanctification between justification and death? I say yes." -- John Wesley

"If you press all believers to go on to perfection, and to expect deliverance from sin every moment, they will grow in grace. But if ever they lose that expectation they will grow flat and cold." -- John Wesley

"Why should you be without the blessing any longer? It is His will that, from the time you read this, you should never sin against him any more. Thou needst but one grain of faith, and the mountain shall be removed." -- John Wesley

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16 -- MCDONALD'S QUOTATION OF HYMN #417

In hdm0302, "The Double Cure," -- William McDonald quotes verse 6 of the hymn:

When we say that heart purity or Christian perfection is an instantaneous blessing, the term instantaneous needs a word of explanation. It is not instantaneous in the sense that the wink of the eye is instantaneous, or a flash of lightning is instantaneous, or the explosion of gun-powder is instantaneous, or the tick of your watch is instantaneous. But it is instantaneous in the sense that a marriage is instantaneous. There are preparations for it, and approaches to it, but there comes a time when the officiating party says, "I pronounce you husband and wife." Then the contract is completed, which is done substantially in a moment.

It is instantaneous in the sense that a death is instantaneous. A person may be some time dying, but there comes a moment when he passes from life to death. There was a moment when he ceased to live, and the death may properly be called instantaneous. But surely people are not five, ten, or twenty years dying, as Christians profess to be dying to sin. This would be a sad fact in a person's life; and it is equally sad in the Christian life. But death to sin may be at any time when the soul chooses to trust God through Jesus Christ for the soul cleansing power of the blood which cleanseth us from all unrighteousness.

We have considered the doctrine of Christian perfection as held by that great body of Christian believers known as Wesleyan Methodists. This is the Arminian wing of the gospel army. And it is a matter of great joy that the Calvinistic wing is coming, slowly it -- is true, but coming to see eye to eye on this subject with their Arminian brethren. Thousands of them have entered into the land of "perfect love," and are reaping the rich fruits in a sweet and joyous experience. They no longer sing

"'Tis a point I long to know,
Oft it causes anxious thought,
Do I love the Lord or no,
Am I his or am I not?"

But with Wesley they sing,

"'Tis done, Thou dost this moment save,
With full salvation bless,
Redemption through Thy blood I have
And spotless life and peace."

For this the Church of God should shout,

"All hail the power of Jesus' name.
Let angels prostrate fall,
Bring forth the royal diadem,
And crown him Lord of all."

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17 -- MINTZER'S QUOTATION OF HYMN #417

F. S. Mintzer's quotation of the hymn is found in hdm1260. It is the How They Entered Canaan file containing his holiness experience, which was taken from "Pioneer Experiences" by Phoebe Palmer:

I was converted in the year 1842, when I was but seventeen years of age. Soon after, I felt called to preach, but refused -- positively -- persistently -- refused, for many years, to obey the call. My natural timidity, together with my PRIDE prevented me from obeying God in this direction.

None of my family or relatives of any kind, save an uncle, whom I never saw but once -- were Methodists. All of my old associates, neighbors and friends, were in sympathy, or association, with other branched of the Christian Church. I had given my name to the M. E. Church, lived a tolerable consistent life, and to "come out" and separate myself from the world more fully -- aye -- to be a Methodist Preacher, seemed to be a duty which, I had not the gracious disposition, or sufficient amount of grace to perform. What now! in the midst of my rebellion against God, I was afflicted. ("Thy people shall be willing in the day of Thy power.") In my affliction I consented to do my duty. And soon after, in the Providence of God, I was licensed to preach. I felt now, greatly, my want of fitness for the work assigned me by the Church. And the cry, Oh, my leanness! oh, my unworthiness! oh, for power! power! was constantly on my lips.

At this juncture of my religious experience -- while an old friend and sister in Christ, in a public prayer-meeting, was pleading with God for the blessing of a clean heart, or "Perfect love," the Spirit of God convinced me that I ought not to rest satisfied short of this blessing. I wept, prayed, and "Fasted often," until at length, in answer to the prayer of faith, the blessing came to my heart -- gentle as the morning light -- peaceful as a dove. My mind became as calm as a "summer evening;" and I could exclaim! --

"'Tis done! thou dost this moment save,
With full salvation bless,

And spotless love and peace."

Soon after, in a love-feast, while the congregation were singing,

"Am I a soldier of the cross, &c.,"

I was induced to arise, and for the first time to make profession of the blessing received. I did so amid the shouts of my brethren and sisters in Christ. That was about twenty years ago, and the way has been growing brighter ever since. I can say truly, "His way are ways of pleasantness, and all His paths are peace."

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18 -- MULLER'S QUOTATION OF HYMN #417

D. N. Muller's holiness experience account is given in hdm1274 as part of the "How They Entered Canaan" collection, and his testimony includes a quotation of verse 6 of Hymn #417:

In August, 1852, by faith I looked out of darkness and guilt, and claimed Christ as a Saviour. In August, 1865, by faith I looked out of adoption and childhood, and claimed Jesus as a Sanctifier.

Consciousness of weakness; unutterable longing for deliverance from the bonds of slavish habits and unbelief; yearning for the Will of God to be done in and through me, led my soul, by the inspiration of the Spirit, to lay all upon the altar -- and with hearty will and all-embracing faith, find full salvation in Jesus' blood. My heart says:

"'Tis done, Thou do'st this moment save
With full salvation bless,
Redemption through Thy blood I have,
And spotless love and peace."

* * * * *

19 -- PALMER'S QUOTATION OF HYMN #417

Directly below, in hdm0408, "Incidental Illustrations," Phoebe Palmer quotes verse 6 in counseling someone following her personal words of testimony. In hdm0796, "The Way of Holiness," she again uses verse 6 in which she gives more personal testimony. However, her testimony is in the third person: -- i.e., Phoebe Palmer terms herself "she" in that testimony, rather using the first person, "I":

It has been about eighteen years since I began to live in a state of continuous trust, -- depending on Christ every moment as my present indwelling Savior. Never, previous to my coming into this state of continuous reliance, did I have such keen perceptions of my absolute need of the atonement. O, what a deep and abiding consciousness have I every moment had of my need of Christ as a Savior! Yet I do not presume to claim this grace of present salvation from all sin, on the ground that I have never erred since the hour I first received this precious gift. I would rather present the matter thus. Since the moment that I first laid all upon the altar, I believe I have never removed the gift from off the altar. Through the grace of our Lord Jesus Christ, momentarily meted out in supplies suited to my necessities, I have been kept by the power of God through faith, constantly apprehending Christ as my full Savior. I have not, since that hallowed hour, seen the

moment but I had rather die than knowingly offend God. Yes, I do believe that I have kept all upon the altar, and not because of the worthiness of the offerer, or the greatness of the gifts, but because of the infinite merits of Christ, the offering has been in a state of continuous acceptance...

O, I am sure, if the blessed Savior should now say to you, as to a disciple of former days, "Dost thou now believe? you would not dare say, No! Surely, in view of the faith of which you have already been made the recipient, you would not withhold the glory due to his name. The Author and Finisher of your faith is now waiting to hear the confession of your mouth. O, give to God the glory due to his name. Angels in heaven, saints on earth, and the spirits of the just made perfect, now disembodied, love to hear God praised for his wonderful works. You are "compassed about by a cloud of witnesses." Shall they now hear an acknowledgment of your faith? In heart, you now believe, and, with your lips, I trust, will, from this time henceforth, unwaveringly say :

"Tis done, thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

* * *

"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." -- The prayer of Jesus for his Disciples.

"Tis done! thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace."

Now that she [meaning, I -- Phoebe Palmer] was so powerfully and experimentally assured of the blessedness of this "shorter way," O, with what ardor of soul did she long to say to every redeemed one, "Ye have been fully redeemed; redeemed from all iniquity, that ye should be unto God a peculiar people, zealous of good works!"

So reasonable did it appear, that all the Lord's ransomed ones, who had been so fully redeemed, and chosen out of the world, should be sanctified, set apart for holy service, as chosen vessels unto God, to bear his hallowed name before a gainsaying world, by having the seal legibly enstamped upon the forehead, proclaiming them as "not of the world," a "peculiar people to show forth his praise; " that all the energies of her mind were now absorbed in the desire to communicate the living intensity of her soul on this subject to the heart of every professed disciple.

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In hdm0592, "The Central Idea of Christianity," Jesse Truesdell Peck quotes verse 6 in connection with Consecration and Faith leading into the experience of sanctification:

And what will you lose -- what will you really sacrifice? You must renounce the world; and do you not feel called to this? We mean not that you are to go out of the world, -- not that you are to resign any of its lawful pleasures. "The earth is the Lord's, and the fulness thereof, the world and they that dwell therein;" but he has placed us here to honor him in its appropriation. It must therefore be acknowledged his, as it really is. No man is allowed a more delightful use of the precious gifts of God, temporal and spiritual, than he who is wholly consecrated. It is a sanctified use -- a use which recognizes all the claims of God in behalf of his church.

You have now reached a point in which the question of faith is of paramount importance. You have renounced all dependence upon self; all trust in an arm of flesh. You have seen one after another of your earthly supports fail. You dare not trust again, anything less than infinite power. You would not recall one worldly dependence which you have renounced. To you, there is now absolutely but one hope, one confidence left, and you need no other. "Behold the Lamb of God which taketh away the sin of the world." Pause humbly, silently, before the crucified. You have now but one all -- absorbing desire -- to be "cleansed from all sin," -- to be fully prepared to glorify God and enjoy him forever.

O, trembling spirit, take courage; be not afraid of Jesus; come near to him; fall into his arms; press closely to his bosom, that you may feel the throbbings of his heart of love. let him wrap you in his crimson vest, and you shall feel, and say, "The blood of Jesus Christ cleanseth us" -- cleanseth me -- "from all sin." Now let your fears depart; -- no more shrinking or hesitating. With humble simplicity, with faith that receives Christ for everything -- your "wisdom and righteousness, sanctification and redemption" -- claim the answer to prayer, and claim it now, "Cleanse thou me from secret faults," "Create in me a clean heart, O, God." You are urging the prayer; hear what your Savior says, "Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son." Here let your humbled spirit rest, and claim the full efficacy of the atonement, for yourself, without a doubt. Do you now really do this?

But do you say, I believe in the power and willingness of Christ to save me from all sin. I ask it, believing that he will just now answer the prayer, and yet I feel no change, -- no inward witness, -- no special baptism. Am I notwithstanding entitled to believe that I do receive the blessing? Certainly not; your state of mind is not such as would inevitably follow if the cleansing power of the Holy Ghost had fallen upon you. Do you therefore ask, has not the promise of the Savior then failed? No, verily. We beseech you indulge in no such unworthy idea of the infinite Jesus. Check at once this propensity to lay the blame or the responsibility of a failure on him. You will surely see the reason in yourself; and even now he who is infallible in knowledge and truth, is saying to you, as he did to others, "Ye ask and receive not because ye ask amiss." It is not for the same reason, that you ask amiss; and yet so long as you fail, you are bound to believe that, in some particular, you "ask amiss." Forget not how frail you are, -- how imperfect are all human knowledge and judgment, and you will in all humility allow, that your consecration is imperfect, or your appropriating faith too weak while the answer delays. But you will by no means hence be discouraged. Remember it forever, that you have given yourself to God in holy covenant; and though he tarry, he will surely come. Keep your position, humble and self. abased at your Savior's

feet. Breathe in ceaseless urgency the prayer, "Come, Lord Jesus, come quickly." He will "strengthen you" for the conflict. He will exhibit to you, with clearer and clearer evidence, the great and sufficient provision for all your wants; a provision present, and available for you now just as you are, and you will rise in the power of faith, and claim your purchased inheritance.

"'Tis done, thou dost this moment save
With full salvation bless,
Redemption in thy blood I have,
And spotless love and peace."

* * * * *

21 -- ROBERT'S QUOTATION OF HYMN #417

In hdm0147, "Holiness Teachings," B. T. Roberts quotes only the first two lines of verse 2, but it is in the context of some good holiness material:

No matter how much refinement or self-government a man may acquire by discipline, self-control is not true holiness. Some of the old heathen philosophers lived according to the most rigid rules of morality.

Here is found one fault of much that is taught for holiness in these days. It strives to make men do better, without telling them how to be better. It lays great stress upon their doing holy things, without insisting upon their being holy. The practical part of Christianity is required of men, without their being taught that they must have its inward experience. The order that Christ established is reversed. The effort is perseveringly put forth to make an evil tree bring forth good fruit. The person whom Wesley describes as an "almost Christian" would, according to the modern theology, be readily accepted as in the enjoyment of holiness. Wesley himself, before he was, according to his own statement, converted to God, might sit as the model for the modern saint. He gave largely; he was strict in his devotional exercises, and denied himself very rigidly, that he might have to give to the poor. Said a popular Methodist preacher from the pulpit in our hearing: "I thank God the time has come when men's piety is estimated, not by what they profess, but by what they give." In the middle ages warriors, whose hands were red with blood, who had plundered cities by the score, and laid whole countries waste, endeavored to atone for their crimes, by building magnificent cathedrals; and these were accepted by the priesthood as acts and evidences of piety. We are going back to the theology of the tenth century. In the largest denomination of the land, their chief Theological Seminary for the instruction of the future preachers of the church, was built and endowed by one who is notorious as a stock gambler, and whose business transactions are condemned by even the lax, Wall Street morality. In the next largest denomination, the most popular female college was, in like manner, built and endowed by one of the heaviest brewers of the country. The influence of these illustrious examples, is felt in almost every country church. Property controls the pew, and property controls the pulpit. Mammon is the chief minister in Christ's kingdom. The affairs of the church are conducted upon the same business principles as those which control other successful corporations. Experimental piety is branded as fanaticism, which in the poor is not to be endured, and in the rich is only tolerated as a necessary evil.

All this comes from the efforts to build a Christian character with self as the foundation. The seeming success is but a splendid failure. The glittering structure will not stand the first flash of the fires of eternity.

A holy nature comes from God. -- Wesley expresses the true sentiment when he sings:

"I want thy life, thy purity,
Thy righteousness brought in."

It must be "brought in" to the heart by power divine; it is not there by nature. "The kingdom of heaven is like unto leaven hid in the meal."

* * * * *

22 -- WALKER'S QUOTATION OF HYMN #417

In hdm0171, "Sanctify Them," Edward F. Walker quotes verse 6 in teaching that entire sanctification is received instantaneously:

The word "sanctify" is in this mood and tense, and signifies "instantly and completely sanctify." Jesus did not pray the Father to sanctify His disciples by a gradual process, but by an instantaneous act. If ever that prayer was answered -- and we believe it was answered on the day of Pentecost-- those disciples were at once made holy. Grow in grace, before and after their sanctification, they certainly could, and no doubt did. But "suddenly," in the upper room, the sanctifying Spirit accomplished in them this work prayed for. And this is still the law of the Spirit of life in Christ Jesus; growth in holiness, but instant sanctification. Whenever this prayer of Jesus is answered for any one who has believed in Him, in that moment he can truthfully sing --

"'Tis done! Thou dost this moment save,
With full salvation bless:
Redemption through Thy blood I have,
And spotless love and peace."

It is reasonable to assume and scriptural to believe that sanctification will be effected just as soon as all the conditions of it are fulfilled...

All essential conditions outside of ourselves have been fully provided, and now unite in gracious, holy conspiracy for our complete sanctification.

Then what can delay the blessing? One thing -- and only one -- the absence of the sole condition required of us: FAITH.

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23 -- WOOD'S QUOTATION OF HYMN #417

In hdm0182, "Purity and Maturity," John Allen Wood quotes verse 6 in teaching that entire sanctification is obtained through faith in the Blood of Christ:

"God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth." -- 2 Thess. ii. 13

While the Holy Ghost is the mighty efficient agent in accomplishing our cleansing; faith in Christ is the proximate condition of the work wrought. "Sanctified by FAITH that is in me."

Rev. C. H. Spurgeon says, -- "Suppose, to put as plainly as you can, there is a garment which needs to be washed. Here is a person to wash it, and there is a bath in which it is to be washed -- the person is the Holy Ghost, but the bath is the precious blood of Christ. It is strictly correct to speak of the person cleansing as being the sanctifier; it is quite as correct to speak of that which constitutes the bath, and which makes it clean, as being the sanctifier too. Now the Spirit of God sanctifies us, he works effectively; but he sanctifies us through the blood of Christ, through the water which flows with the blood from Christ's smitten side. To repeat my illustration, here is a garment which is black; a fuller, in order to make it white, uses nitre and soap, both the fuller and the soap are cleansers; so both the Holy Spirit and the atonement of Christ are sanctifiers."

Faith, mighty faith, the promise sees,
And looks to that alone:
Laughs at Impossibilities,
And cries, "It shall be done!"

-- C. Wesley

"How much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God?" -- Heb. ix. 14.

The doctrine taught in this Scripture and context is, that the sacrifices of the old dispensation could not purge the conscience, and take away the guilt and defilement of sin; but at best, "sanctify to the purifying of the flesh," -- free the man from ceremonial uncleanness, and typify and point to the "Lamb of God, which taketh away the sin of the world."

The cleansing efficacy of Christ's blood, offered without spot to God, is sufficient to "purge the conscience from dead works," and reach the very soul defiled with sin, and remove "all uncleanness," and "renew the soul in righteousness and true holiness."

As his vicarious death was offered "without spot to God," he can so purify the soul that it will be "without spot, or wrinkle, or ANY SUCH THING."

'Tis done; thou dost this moment save,
With full salvation bless;
Redemption through thy blood I have,
And spotless love and peace.

-- C. Wesley

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THE END