

tion, full redemption, full assurance of faith,—all these terms are employed to designate this grace, nor may we except to any of them, since all are divinely given; and we venture to infer from this great variety of terms in the sacred record that we in turn may exercise some license in our choice of words. One may like one term better than another, while the experience may be, and must be, according to the gospel standard, materially the same. We must each follow the leadings of the blessed Holy Ghost in giving expression to our experience as in all other things.

Let us now proceed to state the doctrine as we understand it.

If we should define entire sanctification as an entire consecration of one's self to God, with the present acceptance of Jesus as our Saviour, some of you might take this to be its condition than the thing itself; and yea the common is so related to the experience that it is with difficulty that we distinguish between the two.

Let our first inquiry, then, be with regard to entire consecration. This, of course, must include self, time, property, and, in short, all possible things of us, or connected with us. But just at this point, some one may inquire, "What is the difference between the consecration necessary at conversion and that which we are called upon to make in seeking this richer grace?"

In our view, the difference will appear in four particulars: In the first place, when we come to God for pardon, we are dead,— "dead in trespasses and sins;" but when we approach God for this richer grace, we have powers that have already been regenerated, and hence are living. Hence, said the apostle, "I beseech you, brethren, by the mercies of God, that ye present your bodies a living sacrifice."

The second difference is this: When we come to God for pardon, we seem to generalize and mass our offer of ourself, saying very sincerely and reverently,—

"Here, Lord, I give myself away,—  
'Tis all that I can do."

But when we would entirely consecrate ourselves to God, our consecration under new and greater light becomes more careful, and intelligent, and specific; and if it is entire, it is not only myself, but these hands, these feet, these senses, my judgment, my will, my memory, affection, desires, imagination, principles, practices, hours, energies, influence, reputation, the world, friends, worldly substance, home, my all. At last we seem to say,—

"More shouldst Thou have if I had more."  
I give Thee all I know, and all I do not know. Some have been careful to write out their consecration. This was the case with president Edwards.

The third difference is, that when we thus come, yielding ourselves up intelligently and specifically, there is likely to arise in the mind some peculiarly trying test. It may be a very little thing, but it is none the less formidable and trying. Taking an apple in Paradise would seem to have been a very little thing, but what stupendous results followed. The test to you, my brother, may be some little thing connected with your habits, associations, or adornments, but it is important. I know not what it may be with others, but it will be very explicit. It may involve some doubtful employment or indulgence, which was not discovered before, or it would have prevented your justification. It may be your hesitation or delay, and because of this your experience has been

feeble and sickly. Before you can have this testimony there must be the most thorough submission, and this covers all things.

The fourth difference is that the object of the two dedications is different. When you came to God at first you were filled with grief and condemnation, and you came to sue for pardon. Pressed down to the gates of perdition, you exclaimed, "Oh, wretched man that I am! who shall deliver me from the body of this death?" You wanted then to be raised to the condition of childhood. But, in seeking purity, you are already a child, and you want now an increased ability to do and suffer all the will of your heavenly Father.

So much for the first part of the formula of entire consecration. It will be entire if we make it to cover that test which God brings to the mind.

But we represent entire sanctification, also, as the acceptance this moment of Jesus as a full and perfect Saviour. This, of course, suggests the exercise of faith, "not of works, lest any man should boast." If sanctification were consecration, then, it being our work, we could boast; but since it is through the blood of Christ our Saviour, it is not our work, but God's. Consecration brings us upon believing ground. When we take away all the obstructions, when we yield ourselves without reservation or hesitation in the entirety of our being, and have the witness of the Spirit to our consecration, then we come where God can, and will fulfil our desire. Mark this point. When we hunger and thirst after righteousness, feeling that we cannot live without it, and dedicate ourselves to do or dare, or die for Christ, and at that point rest our faith on the Lord Jesus Christ, then the gift comes. We must rest our faith upon Jesus. There is none other upon whom it may rest. I know not how long you may rest there before the blessing comes consciously; it may be a moment or more, but the blessed Holy Ghost will come to you so that you shall see and feel and know and enjoy its verity and preciousness as never before, and you will be constrained to say,—

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

Observe that this cleaning is not for the future, not for a day nor an hour, but for the present moment, and always for the present moment. One moment is given, and the blood cleanses; and thus we are constantly dependent upon the blood, and are constantly cleansed. As we live by breathing, so the Christian lives by believing. Our breath is the bond that unites soul and body, and faith is the bond that unites our soul with Christ.

What, now, is the experience consequent upon this blessing? I answer, It is twofold. In the first place, it is purity. The Psalmist says, "Wash me and I shall be whiter than snow." Oh, let us think of this for a moment. Whiter than snow, not white as snow. Oh, what purity this involves! Jesus speaks to the heart in answer to its prayer, and says, "I will; be thou clean."

The second consequence of this grace is more regular and continuous growth in grace and in the knowledge of our Lord Jesus Christ. Before this we are now rejoicing, and now lamenting; now upon the mountain, and anon in the deep valley; and after weeks and month, sitting down to review our experience, we have been unable to say definitely that we have made any considerable progress. But when we receive Jesus as our perfect Saviour, then we grow steadily and constantly. We may not al-

ways have sunshine and flowers upon our way, but this grace will enable us to go on in darkness as well as in the light, over thorns as well as flowers. Remembering that the nights and the thorns are to help us along, we say Amen to them. We have found the rock and we stand upon it.

You may ask whether we teach or believe that the sanctified never sin. I answer, that the sanctified do not wilfully sin; but they may through the wiles of the adversary be led through mistake into that which is sin; but if this be the case, when that soul sees it, you will find it once hying away to the fountain to be cleansed.

It may be asked again, Do not these views degrade the blessing of justification? I answer, No. When Jesus does the work of justification, He does it perfectly; and this is a great work, one we can hardly exalt too high. When sin is forgiven, all sin is forgiven; but at the same time, this is not entire sanctification, and no intelligent theologian claims this. If you insist that God could do a perfect work at first, and therefore should do it, we answer, that would do very well as an a priori argument; but not as an a posteriori argument. And besides this, the work is a perfect one in itself, but this other work is something that lies beyond it.

Look in nature. Is there not first the blade, then the ear, and then the full corn? But the blade is as perfect in itself as the full corn is in itself. "Oh, yes," you say "that is just what we believe, that we are to grow to this." But it is an egregious error to suppose that because you are sanctified your growth is ended. Indeed, growth is only steadily realized in the sanctified experience. I believe there is growth in the justified state, but it is impossible; but in the entirely sanctified state, it is steady; and I can conceive of no time here or hereafter when we shall cease to grow if we abide in Christ.

Another will ask if we believe that the justified are ever lost. We answer with emphasis almost indignation, No! But who are justified? They are those, who, having been forgiven, obey the commands of God. And how many commands there are about sanctification—and these must be obeyed. No, my brother, you cannot treat this grace lightly without losing your justification. Our Father will bear with you, for He is long-suffering; but if you continue to doubt and wonder too long, it may be to your everlasting overthrow.

Is not this experience of entire sanctification the great need of the church, and is it not the great want in individual experience? I like to look at this practically. I pass through a congregation, go to their class-meetings, and hear their experiences, and I conclude they are children of God and desirous of doing His will. God blesses them in their religious services, but they say, "Our experience is not what it should be." There is a conscious lack. They want closer communion with God, and ability to go forward in the work of God, and they want the testimony within. They want heart purity before God. They want rest in God, for there is a difference between rest and peace. Some say they have peace, but not rest. Their experience is not full and satisfying. What is it now they want but what we call, in Methodist parlance, entire sanctification? And this is to be had by the Holy Ghost. Oh, that He may shine, this hour, upon many hearts!

The text declares this is the will of God, and we all agree that nothing is comparable to the will of God. We think of this as the efflux of the Divine Glory. It was that will that brought you to Christ in the first instance and will you