

*a community called ...*

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ENTIRE  
SANCTIFICATION

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

Paul said : " Follow after peace with all men,  
and the sanctification without which no man  
shall see the Lord."

John said : " But if we walk in the light,  
as he is in the light, we have fellowship one  
with another, and the blood of Jesus Christ  
his Son cleanseth us from all sin."

Of saints in heaven it is said : " These are  
they which came out of great tribulation, and  
have washed their robes, and made them white  
in the blood of the Lamb."

## ENTIRE SANCTIFICATION.

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THE soul born from above is no more perfect in Christian experience than an infant is a mature man. One is only a babe in Christ when first brought into the kingdom of God. Regeneration is a perfect work, and is the complete fulfillment of the divine promises, as far as the faith of the believer can possibly see. The faith of a penitent believer is perfect as to its aim and object. It apprehends clearly the promise of regeneration, including justification and pardon. The regenerate, justified, pardoned soul has peace with God, and is sanctified. Wesley, Fletcher, Watson, and Methodist writers generally, agree that the term "sanctification" unqualified is equivalent to justification, and that regenerate believers are

sanctified. A babe is just as perfect as a full-grown man, but it is only a babe. The soul born of the Spirit is spiritual and sanctified, but it is not perfect: it has not the power, nor the love, nor the faith, nor, indeed, any spiritual gift, in perfection. Entire sanctification is, no doubt, possible, and God has made all necessary provision for its attainment. Going on to perfection, perfecting holiness in the fear of the Lord, and, finally, being "without spot and blameless," ought to be the immediate and constant object of every one born of God.

"Having these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God." 2 Cor. vii, 1. This whole passage is intense and emphatic. "These promises" are glorious and special—promises of the indwelling of the Spirit. "Ye are the temple of the living God; as God hath said, I will dwell in them, and

walk in them; . . . and will be a Father unto you, and ye shall be my sons and daughters," saith the Lord Almighty. Therefore, let us now "cleanse ourselves" from all moral taint, all sins which beset and embarrass, all sins of the flesh; from subjection to animal propensities, from pollutions of the body by bad habits, or beastly indulgences, from licentious desires and intemperate practices, from any form of folly and sin which stains or injures the body. Let us "cleanse ourselves" from flippant unbelief, which is a mean and a deadly sin. We must learn perfectly to trust God. Unbelief is a narrow and belittling habit, and not a sign of intellectual or moral superiority. Subdue pride, cast out every idol, walk with God; "cleanse ourselves" from all filthiness of the spirit.

A man who has had hard work to subdue his animal passions, and control his imagination, and use his will aright, may, nevertheless, by obeying God, be "perfecting

holiness." He may be "going on to perfection." He is evidently endeavoring to obey the command, "Be ye therefore perfect, even as your Father in heaven is perfect." "Ye are complete in him"—that is, in Christ. This maturity, and wholeness and completeness is a reasonable result of steadfast faith, which now apprehends God's glorious promises, and applies them instantly. This perfecting of the sanctification, begun in regeneration, is the scriptural doctrine of "perfect love," the result of earnest and constant endeavor and activity, preceded and accompanied by perfect faith. This is to be, and ought to be, realized in this life, as it is the gift of God and the end of faith. "Let us cleanse ourselves," then, by the set purpose to live wholly to God from this moment. "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." 1 Thess. v, 23. This

promises the thorough cleansing of the whole man, in his tripartite nature—spirit, soul, body.

“Sanctify you wholly.” This is the divine, full, entire separateness, apartness, cleansing, devotement to God, which includes the indwelling Christ—“I in them.” This is Christian perfection, and is given by the Almighty Father in answer to direct, instant prayer, which springs from a faith that does not stagger at the promises of God. This great and amazing gift moves the soul with adoring wonder. It is not bestowed in regeneration, though one is then sanctified as far as one’s faith can see or his knowledge comprehend: but now the soul responds to God’s utmost promise, and realizes an answer to Paul’s mighty prayer. One need not be in a state of condemnation before this, but rather have peace with God; but, when he wishes this, he makes it the object of his utmost thought and deepest desire. “Sanctify you wholly,” so that



every fiber of every mental and spiritual faculty, and every power and resource of the whole man, is wholly God's, and so one is "preserved blameless." "This is the victory that overcometh the world, even our faith."

Having this gift of God, one must "love God with all his heart and with all his soul and with all his mind," and show the outward proof of it, "Thou shalt love thy neighbor as thyself." Paul begins his practical treatise in his Epistle to the Romans by saying, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service." This entire consecration to God is only a rational result of faith in Christ, so that one may be both holy and acceptable, and have all the fruits of the Spirit—"love, joy, peace, long-suffering, meekness, gentleness, fidelity, goodness, temperance." This precious gift and enduement is brought to

us by faith, and in proportion to our faith.

The end of God's work is always instantaneous. As Fletcher says, a man may be a long time dying, but the time comes when he dies and is dead—instantly dead. So one may die unto sin, but faith cuts it short in an actual death unto sin and life unto righteousness. Growing is not checked by perfect love, but increased. Faith cries :

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

What would be the result of such faith and of such a blessing on individual character ? Mr. Wesley, after enumerating some of the fruits of this “perfection,” asks : “Can you conceive any thing more amiable than this ?” We do not draw on our imagination for a picture of a man made perfect in love—a man who believed God and dwelt

in him. Well, what would he be like? He would begin at home and set his house in order. If he was a good, kind, liberal, loving, devoted husband and father, he would be better now in all these respects. His charity would have amazing expansion, and his neighbors would all see the mighty change. He would have an increase of all amiable and admirable qualities, and would be every way more lovable, agreeable, companionable, and liberal. He would be absolutely devoted to his wife and family and Church, next to God. He would give freely to every good and worthy cause, and be more earnest for the success of every church enterprise. His quickened zeal would be seen in the social meetings of the church, and in the entire work of God's people. He would make paradise of home, and sunshine in every assembly. If he was a local preacher, steward, class-leader, exhorter, or Sunday-school teacher, he would at once show by his holy zeal, his abounding

love, his deeper interest, his increasing gifts and sacrifices, that he had been with Christ. He would extend to his pastor the warmest greetings and most earnest support; would pray for him, and invite him to his house, and welcome him, and gladly attend his ministry, and feed upon the truth, even if his pastor did not enjoy as much as he did.

Such men have adorned God's Church in all ages. Methodism has seen them in such lives as those of John Fletcher and his saintly wife; in William Carvosso and Hester Ann Rogers. More recently we have had Alfred Cookman, Malinda Hamlin, Peter Akers, and Washington C. DePauw. These men and women grew more and more Christ-like. Mr. DePauw, amid the rush of an immense business, never forgot that he was a Christian. Devoid of pride or censoriousness, of narrowness or conceit, he gave to God and his Church his heart, life, and wealth. He gave tens of thousands,

hundreds of thousands, of dollars; gave in meekness, simplicity, and faith. God gave his steward according to his fidelity, and his stores were always full. The preachers all loved him, the people of all classes had faith in his profession.

So we have in our mind others, men and women, who were full of faith and the Holy Ghost, and lived to glorify God. The Church always loved them and never wearied in hearing their rich experiences, which were not marketable, but nevertheless priceless. This is the holiness the Church most needs—the fullness of the blessing of the gospel of peace.

These pure, loving, saintly souls were never a “holy terror” to God’s little ones, but were examples of meekness, sincerity, and love. They never boasted of their attainments, nor abused their brethren, but taught by example what they enjoyed in their souls. They never refused to sing penitent hymns, and never denied regeneration nor the

humblest profession of love for Christ. They never denounced and threatened their brother-ministers and pastors, but, in love, sustained and helped them.

The truth of God is varied, and the people must be fed according to the preacher's best judgment. Therefore a truly sanctified man will be satisfied to work anywhere for Christ's sake. His humility and teachableness will be manifest, and his presence will be always enjoyed, and his testimony joyfully heard. We have seen large congregations melted into tears under the humble but rapturous experiences of a Christian who lived and walked with God; and we have often seen meetings chilled almost to death by some frigid scold who professed to have holiness but had never even conceived of its true spirit, but took every opportunity to castigate the Church generally. For Jesus' sake, let us have no more of this "sour godliness."

God, the Father, Son, and Holy Spirit,

saves the poor and sinful soul from the guilt and the power of sin. The indwelling Spirit is the Comforter and also the omnipotent Sanctifier. We have no power over sin except as the Spirit imparts it. Boasting is absolutely excluded. Humility should be deeper and more manifest than ever. Love, especially toward our fellow Christians of all kinds, should be so increased that we could weep over the weak and fallen, and bear the burdens of all.

“Come, Holy Ghost, for thee we cry;  
Spirit of burning, come!”

This higher, truer, humbler, purer life we believe in, enforce, and endeavor to spread, but it is of infinite importance that we empty our churches of all shams, the very worst of which is sham religion. “He that doeth good is of God; but he that doeth evil hath not seen God.” This is the true test.

Christian perfection may exist where  
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there is also natural weakness, infirmity of judgment, and liability to mistakes; but a profound humility will cover all this, and the happy soul exult still in the light of the Lord.

“O that, with all thy saints, I might  
By sweet experience prove  
What is the length, and breadth, and height,  
And depth, of perfect love!”

This blessed state, we believe, is actually attained by many who meekly and sweetly live in peace and fellowship with their families, neighbors, and church. It is for rich men like Washington C. DePauw and for the very poorest—like a saint we once knew in Indianapolis, named Lydia Hawes, whose holy life and thrilling Christian experience were perpetual benedictions. We may now enter into this holy place, the very holy of holies of God’s house, and dwell there. The Church of God, purchased by the blood of Christ, needs this baptism of power, this entire sanctification.



“Saviour, on me the grace bestow,  
That, with thy children, I may know  
My sins on earth forgiven;  
Give me to prove the kingdom mine,  
And taste, in holiness divine,  
The happiness of heaven.

“Me with that restless thirst inspire,  
That sacred, infinite desire,  
And feast my hungry heart;  
Less than thyself cannot suffice;  
My soul for all thy fullness cries,  
For all thou hast and art.

“Jesus, the crowning grace impart;  
Bless me with purity of heart,  
That, now beholding thee,  
I soon may view thy open face,  
On all thy glorious beauties gaze,  
And God forever see.”

— *Charles Wesley.*