

# convention Herald



**Glory to God in highest heaven,  
Who unto man His Son hath given;  
While angels sing with tender mirth,  
A glad new year to all the earth.**

MARTIN LUTHER



James Plank

Coming to the close of another year reminds us of the hope that lies ahead in the new year. Jesus came to end death and bring life everlasting to all. "Glory to God in the Highest" was the angelic theme of the heavenly birth announcement. May the year ahead be one filled with the same theme—bringing "glory to God!"

How we wish to bring "glory to God" in our world. In these dark days, the light of the angel choir

will not shine except through each of us in our respective fields of service.

We desire to bring "glory to God" in our churches. That glory attracts the lost and encourages the redeemed. Pray for a fresh glory in our churches now and always.

Bringing "glory to God" in our homes is only possible as we pray and keep the fences of discipline and holy living high. We can choose to focus on an ambulance at the bottom of the cliff, rescuing our kids once they have fallen. Or we can choose to focus on fences of stability and holiness to keep our families from falling over the cliff in the first place. There is grace, thankfully, for the fallen. But let us rejoice in grace to keep from falling.

May each of us bring "glory to God" in our personal lives. We will not be part of a heavenly choir now—but each of us can practice here by spreading notes of cheer and words of hope. All around us are people in need of what we have. More precious than gold, frankincense, or myrrh are the treasures of grace that God has entrusted into each of our hands. ◉

## INDISPENSABILITY OF UNCTION

How the preacher says it is almost as important as what he says. And we are not speaking of correct rhetoric, clear diction or of trained voice and gestures, but we are speaking of that strange anointing which distinguishes Pentecostal preaching from every other form or discourse. None of us may know how to define unction, but if we have ever had it, we know what it is. And if we are in earnest in our calling, we do not want to preach without it.

But unction can come only as a result of much waiting before God in prayer and meditation and study of His Word. The preacher who is predominantly "a man of the people," that is a man who spends his principal thoughts and strength on social matters, will not preach with unction. Only a man who himself realizes that he is fresh from the presence of his God can preach with unction and genuine spiritual power.

The College of Apostles thought it not meet that they should leave the Word of God and prayers and turn their attention to serving tables, but the average modern minister is so occupied with material and social affairs that he can give but a fraction of his time to prayer and meditation and personal, "inside" preparation to preach the gospel. And this is the reason we do not have more men who preach with the Holy Ghost sent down from heaven.

A preacher may be ever so clear in his doctrine; he may even be sure that he has been sanctified wholly since he was converted, but he will have to come to his pulpit saturated with prayer and meditation and Bible study if he preaches with unction and genuine spiritual power. ◉



# convention Herald

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# reflections

## from the General Secretary



Leonard Sankey

### OH THE WONDER OF IT ALL

Reading over the biblical accounts of what we call the Christmas story, I am amazed

at the wonder of what God was doing.

There is the issue of timing: we may never understand (until we arrive in heaven) why God chose this particular slot of time to initiate this phase in His continuous revelation, but Galatians informs us that in, "...the fullness of time... God sent forth His Son..."

Some have thought that the strength and expanse of the Roman empire may have helped to make this a crucial moment for the Son of God to appear. With relative security being provided by Roman military might; with land communication being aided by the Roman highways, the gospel could more easily spread wherever the Roman power provided access.

The pervasiveness of Greek culture and language may have also contributed to this time period being ideally suited to the appearance of God's Son.

But certainly it was a time when darkness, yea even gross darkness, clung like a wet blanket over the known world. And besides, the silence—the awful, unbroken stillness of the heavens for 400 years—had brought the earth to a point of despair.

Then, the breaking of the Divine silence. I wonder if it dawned on Zechariah just how wonderful it was to have received a Divine visitation when it seemed that God had stepped away from His poor, benighted world for some centuries.

And yet, here, all of a sudden, stands an angel of the Lord, and God speaks. Read the entire story—see how many times angels appear and communicate God's mes-

sage. Check the fulfilled prophecies as recorded by Matthew. Note the aged widow Anna and the elder Simon who "looked for redemption." Take into account the mysterious star which brought even more mysterious strangers to visit and worship the young child.

Agonize over the slaughter of the innocents, even as you thank God for leading Joseph to escape with his family to Egypt.

Zechariah and Elizabeth, Joseph and Mary, Simeon and Anna, Herod, the eastern Magi, the unidentified star, angel visitors, prophetic fulfillment...

Contemplate, if you will, the wonder of Christ Himself: Christ's Incarnation—God in human flesh; Christ's humiliation—yielded in perfect sacrifice the prerogatives of His Divinity to accept the robe of humanity with its restrictions and limitations; Christ's earthly life—tempted. Weary, thirsty, hungry, poverty, yet lived in complete accordance with the Father's will; Christ's tryst in the garden—the violence of tortured love... the love of the Father and His will—the love for your soul and mine. Christ's final destiny—soldiers and nails, weeping women and scorning Pharisees. A darkening sky, a trembling earth, a triumphant shout: "It is finished." The wonder of Resurrection Sunday. The earth trembles again. Again, there are soldiers, but there is a stone that rolls away, and angels that serenade the place where He lay, and astonished women and frightened disciples. And a gloriously resurrected Christ.

Everywhere you look in this story you find wonder. Only God could have planned it, and only God could have brought it to pass.

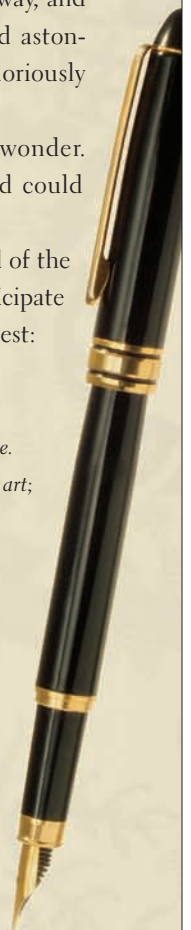
And even with all the wonder, that's not the end of the story. There is still more wonder to come as we anticipate His promised return. Perhaps Wesley expressed it best:

*Come, Thou long-expected Jesus, Born to set Thy people free;  
From our fears and sins release us; Let us find our rest in Thee.  
Israel's Strength and Consolation, Hope of all the earth Thou art;  
Dear Desire of every nation, Joy of every longing heart.*

*Come, Thy people to deliver, Born a child and yet a King.  
Born to reign in us forever, Now Thy gracious Kingdom bring.  
By Thine own eternal Spirit, Rule in all our hearts alone;  
By Thy all sufficient merit, Raise us to Thy glorious throne.*

-from Wesleyan Heritage Hymnal

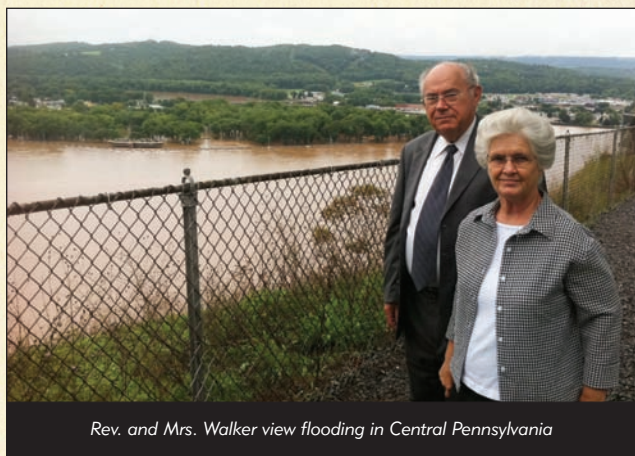
Wonderful, wonderful Jesus, Who can compare with Thee? ☉



**September 6–9** James Plank conducted the Central Pennsylvania Traveling Convention with services held at the New Columbia God’s Missionary Church, Millmont God’s Missionary Church and Richfield Evangelical Methodist Church. Daytime services were held in conjunction with Penn View Bible Institute’s Spiritual Emphasis Week. The Thursday evening service was forced to be relocated from the Sunbury God’s Missionary Church to Penn View Bible Institute due to flooding. The city of Sunbury was blocked by rising flood waters and participation from several churches was limited throughout the convention. Despite the hinderances, God moved upon the services and souls were blessed and helped. Brian Spangler and B.J. Walker preached, along with ministerial students from Penn View. The Spangler Family, along with the Music Department from Penn View, provided special music. A large number of churches were cooperative in attending the services. President John Zechman and area pastors are to be commended for their commitment to IHC.



*Rev. Brian Spangler*



*Rev. and Mrs. Walker view flooding in Central Pennsylvania*

**September 14–16** Leonard Sankey and James Plank conducted the North Carolina State Convention in Archdale, North Carolina. Chris Cravens assisted with the ministry of the word. He and his family were a tremendous blessing in music ministry as well. We were pleased with the churches represented and the people of North Carolina who respond so well to the support of IHC. Harkers Island was represented with a fine delegation attending with Pastor Curtis Going.

**September 19** The Annual InterChurch Holiness Convention Committee Meeting was held at the Sankey Residence in Bedford, Indiana. Michael Avery chaired the meeting, with General Secretary Leonard Sankey and Assistant Secretary James Plank, each reporting. The challenges remain great, but the outlook is optimistic. The work of holiness progresses worldwide through the faithful ministry of dedicated workers. To God be the Glory!

**September 20–22** Leonard Sankey and Darrell Stetler conducted the Shelbyville Convention in Shelbyville, Indiana. Pastor Joe Smith and people have been warm and generous supporters of IHC for many years. Andrew Stroud also ministered in this convention. IHC is grateful for several churches in this part of Indiana who cooperate to make this convention a spiritual oasis.

**October 4–6** Ron Hartkopf conducted the South East Michigan Convention with Darrell Stetler representing IHC. Special guest speaker, David Fulton, challenged the hearts of the people. Host Pastor John Kennedy was a blessing in opening his church and supporting the convention. We deeply appreciated several churches that made this convention special with their prayers, support and attendance.

**October 19–21** Paul Pierpoint conducted the Green Country Convention in Ochelata, Oklahoma. Pastor Schenck and people were wonderful hosts, opening their hearts, homes and church to welcome the IHC another year. Paul Pierpoint was joined by Jerry Bell in sharing in the preaching responsibility. Jerry & Elizabeth Bell provided special music. From Ochelata, Oklahoma comes this report: “We have truly been blessed and enriched by the ministry of Bro. Pierpoint and the Bells. Thank you for sending them our way!”



*Green Country Convention workers—Ochelata, Oklahoma*

**November 1–3** Leonard Sankey & Darrell Stetler conducted the Cincinnati Area IHC. Host Pastor Ray Campbell writes the following:

*On November 1, 2, and 3, Cincinnati Area Convention opened with people coming from North Carolina, Indiana, Kentucky, and Ohio, both young (9 days) to old (96 years) coming together to worship.*

*The music was exceptional under the leadership of Tim Crater. We were ministered to and led in worship by the Crater family, Jonathan Bender, Sarah Culpepper, and the Grace trio (Brother and Sister Sankey's grandchildren, Maria and Kent Stetler and niece, Heidi Newton)*

*Reverend Leonard Sankey opened the convention as he blessed, encouraged, and challenged our hearts on Tuesday evening and Wednesday morning.*

*On Wednesday evening, Rev. Adam Buckler had us on the edge of our seats and later on our knees as he led us through the narrow escape of Brother Paul over the wall and safely to the ground in a basket as found in the book of Acts.*

*On Thursday morning, Rev. Darrell Stetler shared the Lord's prayer and our need for praise and adoration in our prayer time. In the evening service, he made us keenly aware of spiritual weariness and the dangers of falling asleep and allowing our spiritual lives to slip.*

*Due to the arrival of Wilson Andrew Stroud, new Daddy Andrew was excused from his preaching responsibility, as well as Grandmother Regina and new mother Sherilyn from the music schedule. It's amazing how a 6 lb and 11 ounce new baby boy can rearrange an area IHC. We now have a new IHC family member. Congratulations, Strouds and Stetler family!*

*A big thank you to all of the churches who dismissed their Wednesday evening prayer service and for the cooperation of Batavia Pilgrim, Kenwood Bible Methodist, Berrysville Holiness, Mount Carmel Grace Community, Washington Court House Fayette Bible Church, Moorefield Indiana Wesleyan Holiness, Christian Nation Church, Burlington Kentucky Bible Methodist, and God's Bible School and College.*

*As the convention closed, our hearts were full and our souls were fed by the spirit-lead preaching, singing, praying, and seeking as the Holy Spirit ministered to each of us!*

**November 1–3** James Plank conducted the South East Ohio Convention in Danville, Ohio. Special thanks to Host

Pastor Brian Bailey and Convention Coordinator Charles McKenzie for their hard work on behalf of the convention here. These pastors, along with Steve Tomek & Doug Cox worked together to provide meals for the workers. Several churches and area pastors were represented in attendance and support. James Plank was joined by Matt Maloyed in preaching.

**November 8–11** Paul Gray conducted the Missouri State Fall Convention in Troy, Missouri. Brian Spangler joined Paul Gray in the preaching responsibility. The Spangler's and Gray's provided special music. The convention was boosted by a special youth emphasis night. Paul Gray spoke specifically to the needs of young people. The Troy Holiness School also participated with this convention.

**November 15–17** Leonard Sankey conducted the Chattanooga Area Convention in Chattanooga, Tennessee. He was joined in preaching ministry by Tim Forsee. Brother Sankey sends this report: ...the services were enthusiastic and spiritually blessed. I don't know how long it has been since I have been in a series of services with so many excellent testimonies as we had in Chattanooga this year. Tim Forsee, pastor from Franklin, IN, was my co-worker during this convention. God used him graciously in preaching about revival, prayer, and holiness."

Special thanks to Tim Foxx and the other ministers of the area for their support of the convention. ☉

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*May God bless you for your vote of support for IHC!*



## PLAN NOW TO ATTEND DAYTON 2012!

### APRIL 17-19, 2012

Dayton Convention Center  
Dayton, Ohio

**YOUTH:** 2 sessions Time of Discovery I & II

**CHILDREN:** New session on Tuesday at 2:30 p.m.

**GOD & COUNTRY RALLY** Wednesday

**IHC ON COURTHOUSE SQUARE**

**CLOSING MASS CHOIR**

Michael Avery, Convention Chairman

Leonard Sankey, General Secretary

James Plank, Assistant General Secretary

Darrell Stetler, Special Assistance

Paul Gray, Convention Music

Janet Sankey, Women of Worth

Anthony & Marci Webb, Displays

Gene & Angie Davis, Chapel of the Children

### FUTURE DAYTON CONVENTIONS:

April 17-19, 2012      April 22-24, 2014

April 16-18, 2013      April 21-23, 2015



### Tuesday, April 17th

- 1:30 p.m. Music Around the Piano  
Paul Gray, Director  
Convention Choir  
Family Groups
- 2:30 p.m. Chapel of the Children
- 2:45 p.m. Keynote Address  
Jacob Martin
- 6:00 p.m. From the Heart  
Union Bible College  
Choir and Orchestra  
Ben Blowers  
Adam Buckler
- 7:15 p.m. Evening Worship  
Penn View Bible Institute  
Choir and Orchestra  
Darrell Stetler

### Wednesday, April 18th

- 9:00 a.m. Morning Bible Study  
Larry Grile
- 10:15 a.m. Chapel of the Children
- 10:15 a.m. Revival Rally  
G.R. French
- 10:30 a.m. Women of Worth
- 12:00 p.m. Fasting and Prayer  
Healing Service
- 2:00 p.m. International Service  
Marc Sankey, Director
- 2:00 p.m. Chapel of the Children
- 2:00 p.m. Time of Discovery I
- 6:00 p.m. God and Country Rally  
Harold Killinger, Director  
God's Bible School Orchestra  
Hobe Sound Bible College Choir
- 7:15 p.m. Evening Worship  
God's Bible School Choir  
and Orchestra  
Rollin Mitchell

### Thursday, April 19th

- 9:00 a.m. Morning Bible Study  
Steve Snodgrass
- 10:15 a.m. Chapel of the Children
- 10:15 a.m. Holiness Meeting  
Keith Ledford
- 10:30 a.m. Time of Discover II
- 12:00 p.m. Fasting and Prayer
- 12:00 p.m. IHC on Courthouse Square
- 2:00 p.m. Building for Keeps  
Children's Mass Choir
- 2:30 p.m. Chapel of the Children
- 6:00 p.m. Closing Challenge  
Rowan Fay  
Allegheny Wesleyan Choir  
Convention Mass Choir and  
Orchestra under the  
direction of Lucas Shrout



### **KANSAS STATE WINTER CONVENTION**

January 10-12, 2012 Tuesday, Wednesday, Thursday  
Speakers: John Case, James Plank  
Music: John & Betty Case  
Bible Holiness Church—Independence, Kansas  
Information: Joe Davolt,  
620-331-4480 or 620-330-6771

### **SOUTH CAROLINA STATE CONVENTION**

January 17-19, 2012 Tuesday, Wednesday, Thursday  
Speakers: Leonard Sankey, Stephen Cassady  
Music: Stephen Cassady Family  
Bible Methodist Church—Easley, South Carolina  
Information: Terry D. Going, 864-855-3892

### **INDIANAPOLIS AREA TRAVELING CONVENTION**

February 13-15, 2012 Monday, Tuesday, Wednesday  
Speakers: Darrell Stetler, Stephen Cassady  
UBC Ministerial Students  
Music: Union Bible College Music Department,  
Stephen Cassady Family  
Evening Services: Various Area Churches  
Daytime Services: Union Bible College  
Westfield, Indiana  
Information: John Whitaker, 317-896-9324

### **SOUTH WEST MICHIGAN CONVENTION**

March 12-14, 2012 Monday, Tuesday, Wednesday  
Speakers: Paul Pierpoint, John Case  
Music: John & Betty Case  
Pilgrim Bible Church—Cedar Springs, Michigan  
Information: Michael Shiery, 517-902-2116

### **ALASKA STATE CONVENTION**

March 20-25, 2012 Tuesday-Sunday  
Speaker: Michael Avery  
Far North Missionary Fellowship  
North Pole, Alaska  
Information: Dwane Newton, 907-488-1616

### **SEA TAC CONVENTION**

March 30-April 1, 2012 Friday, Saturday, Sunday  
Speaker: Leonard Sankey, Dwane Newton  
Music: Dwane & Gwen Newton  
Wesleyan Holiness Church—Tacoma, Washington  
Information: Paul Taylor, 253-740-0075

### **OKLAHOMA CITY CONVENTION**

March 27-29, 2012 Tuesday, Wednesday, Thursday  
Speakers: Darrell Stetler and others  
Calvary Bible Wesleyan Church  
Oklahoma City, Oklahoma  
Information: Heartland Holiness Association

### **WESTERN PENNSYLVANIA CONVENTION**

May 1-3, 2012 Tuesday, Wednesday, Thursday  
Speaker: James Plank and others  
Rocky Grove Pilgrim Holiness Church  
Franklin, Pennsylvania  
Information: Paul Baker 814-432-4123

### **MISSOURI STATE SPRING CONVENTION**

May 2-4, 2012 Wednesday, Thursday, Friday  
Speakers: Leonard Sankey and Ben Crawford  
Church of God (Holiness)—Carthage, Missouri  
Information: John Poff 417-358-5075

### **ROCKY MOUNTAIN CONVENTION**

May 4-6, 2012 Friday, Saturday, Sunday  
Speaker: Paul Pierpoint and others  
Immanuel Missionary Church  
Colorado Springs, Colorado

### **HARKERS ISLAND CONVENTION**

June 26-28, 2012 Tuesday, Wednesday, Thursday  
Speakers: Leonard Sankey, James Plank,  
Henry Miller  
Music: Henry & Janan Miller, Grace Holiness Trio  
Grace Holiness Church  
Harkers Island, North Carolina  
Information: Curtis Going, 620-331-4480

### **MID TENNESSEE CONVENTION**

July 19-20, 2012 Thursday-Friday  
Location & Speakers to be announced  
Information: Jeff Asbell, 931-374-7975

*Check our website often for information on Area Conventions: [www.ihconvention.com](http://www.ihconvention.com)*

## CHRIST IS DEFINED

Christ is the Savior and Sanctifier of both human character and human culture. Christ makes sinful humans into saints because the Savior and Sanctifier transforms human character and culture. In I Tim. 1:15 Paul tells us: “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners; of which I am chief.” Moreover, the writer of Hebrews tells us: “Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without [outside] the gate [of Jerusalem]” (Hebrews 13:12).

### CHRIST IS UNCHANGEABLE

Because human character is sinful, it needs to be transformed. Because human cultures are sinful, they need to be transformed. However Christ, being the Eternal One, never changes and needs no change. Hebrews 13:8 declares: “Jesus Christ the same yesterday, and today and forever.” Because He is the Eternal One and never changes, He alone is the Changer of both character and culture.

### CHRIST IS IMMACULATE

Human character is sinful and needs to change; human cultures are sinful and need to change. Nevertheless, Christ is immaculate—sinless, perfect. His character is spotless and flawless, his culture pure and holy. He needs no change. He is the pure and spotless Lamb of God that takes away the sin of the world, both in character and culture. Christ’s sacrifice on the cross is sufficient to save and sanctify. His blood atoned for all our race, for individual persons, for sinful societies. It is when we give Christ complete control of our heart and lives that he can affect a spiritual transformation, changing both our character and our culture.

## CHRIST IS THE TRANSFORMER OF SINFUL CHARACTER AND SINFULL CULTURE

Acts 17:6 tells us that the early disciples had the dubious “privilege” of being those who “turned the world upside down.” They went about preaching the message that character and culture were both sinful and humans could not change them. They could only be transformed in Christ.

That is why the world thought of them as those that turned the world upside

down! Richard Taylor in his book *A Return to Christian Culture* says the following: “Many suppose there is no organic relation at all [between culture and Christian life]; that holiness has nothing authoritative to say about culture; and that, while holiness is essential, culture is consequential” (p.12). He continues

by saying: “Christ is related to culture exactly as He is related to character. When Christ is the molder of character, we have Christian character; precisely, when Christ is the

molder of culture we have Christian culture...

Christian culture is shaped by Christ” (p. 16).

One may ask, “In what ways will culture change?” Christian culture will affect all areas of life for the Christian—the one who is in Christ—a new creature. II Cor. 5:17 tells us old things are passed away, all things become new. I believe these character and cultural changes will affect all areas of life, including the following ten:

- one’s language and vocabulary (Eph. 4:29)
- one’s sense of esthetics, including music and poetry (Col. 4:29)
- one’s recreations, pastimes, and entertainment (Eph. 5:11-16)
- one’s views of modesty and propriety (I Tim. 2: 9-10)
- one’s views of nutrition and health (I Cor. 10:31)
- one’s occupations and vocations (Col. 3:22-24)

# CHRIST *changes* CHARACTER *and* CULTURE

## CHRIST IS THE SAVIOR AND SANCTIFIER

Part 3 of 3

by Dr. Ignacio Palacios

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- one's view of material resources (Matt. 5:24-34)
- one's morality and sexuality (Eph. 5:3-5)
- one's education and cultural transmission (II Tim. 3:14-15)
- and finally, one's social relationships and associations (Matt. 5: 38-48)

All these cultural manifestations will be affected by a Christian character and world view. Having been changed by Christ, a Christian has a new character and develops a sanctified culture in his walk with Christ. No matter what country he or she comes from, a true Christian has had a character change and thus will follow a sanctified lifestyle!

#### IN CONCLUSION

Though it is good to have a good education, and to have a highly sophisticated culture, neither one of these will transform a sinful character and a sinful culture into a holy character and a holy culture. Christ alone will make the difference in character and culture. That is why we can declare again: Christ makes sinful humans into saints because the Savior and Sanctifier transforms human character and culture. Or as II Cor. 5:17 puts it: *Therefore if any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new.*

Thus the title of my message again: Christ changes character and culture. ☉

## Religion Reasonable, or Scarlet Made White

By A. M. Hills

*"Come now, and let us reason together: though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool"* (Isaiah 1:18).

*"Wash me, and I shall be whiter than snow"* (Psalm 51:7).

Sublime condescension! God submits His ways to the criticism of our reason. He offers us two blessings to make us "white as snow" and "whiter than snow." See how God reasons.

### I. He makes a most grievous charge of aggravated sin, Scarlet-dyed.

1. Charge of rebellion (Isaiah 1:2): *"I have brought up children...rebelled."*
2. Charge of ingratitude and insensibility (vs 3): *"more so than the ox or ass."*
3. Charges with being corrupters of others (vs 4): *"every sinner is that."*

### II. Notice God's description of sin's effects. An awful disease.

Verse 6: "Whole head sick: whole heart faint." "Wounds, bruises, sores." Not fashionable preaching. People get offended. But is it reasonable? Should a sick man be offended at the diagnosis of his disease? Unless one knows his sickness he wants no remedy.

### III. Pass on to the next step of God's argument.

What stern judgment and fearful punishment we might expect for such wicked sin! How might He hand us over to our doom! But no! He halts us, pleads with us, and offers us double grace.

Pardon to make us legally white as snow.

Cleansing—sanctification to make us "whiter than snow":

*"Be of sin the double cure,  
Save from wrath and make me pure."*

### REMARKS

1. How reasonable is the religion of Jesus! Pardons sin and cleanses the sinner. Reasonable as light to the eye, water to the tongue, air to the lungs, or food to the hungry stomach. It meets the deathless needs of the soul.
  3. How unreasonable is man who, with the consciousness of sin, refuses this complete salvation!
    - Is it reasonable to rebel against an infinite God of Love?
    - Is escape from a burning house reasonable?
    - Is it reasonable for a drowning man to seize the rope of rescue?
    - Is it reasonable to refuse the pardon that saves from the penalty of sin, and refuse the cleansing of the blood that saves from the corrupting appetite for sin?
- David needed the double salvation and sought it. So should we all. ☉

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# more emphasis on the Positive

There are more good books on prayer and devotional life written by men who believe in the baptism with the Holy Spirit, but who hold that inbred sin is simply suppressed or counteracted, than by those who hold to the Wesleyan doctrine of eradication. This by no means argues for the correctness of the suppression theory as opposed to eradication, but it does indicate that there is danger of any of us becoming so absorbed with the negative phases of full salvation that we shall fail to give proper emphasis to the positive side.

We would not suggest any less emphasis upon restitution, repentance, consecration, pardon and eradication—we must keep all these to the fore. But we would suggest more emphasis upon assurance, and upon the indwelling of the Holy Spirit in His power and fullness. Our Wesleyan position on the possibility, desirability and necessity of being cleansed from all inbred sin is scriptural and correct; but we must urge our people to read the Bible, and pray, and in the good and New Testament sense of the work, “practice the presence of God.” Not only is Calvary and crucifixion in connection with entire sanctification, but Pentecost and full spiritual resurrection are also involved. ☉



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Have a Blessed Holiday Season,  
Krista Crabtree *thirtyone*  
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Truth...through the Word

Published in 2010, this is the second book of sermons by Rev. J. Wesley Adcock

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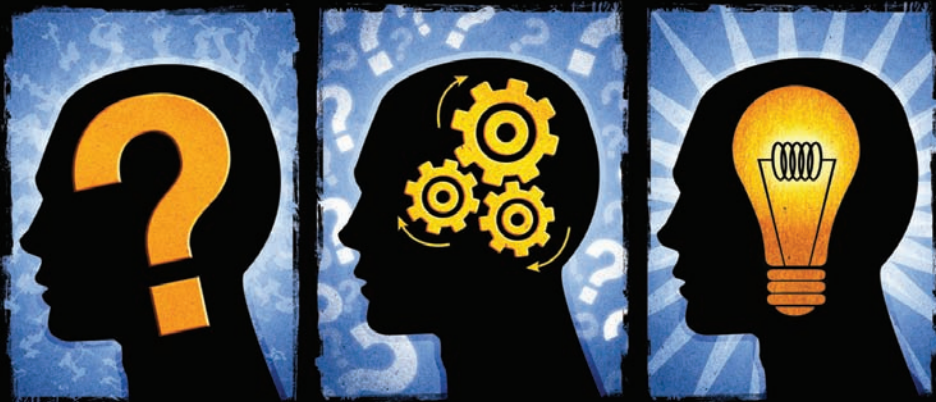
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# thoughts on Sanctification

American Holiness Journal

An Instantaneous Second Work of Grace

Indeed, this is so evident a truth that well-nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this: That although we may 'by the Spirit mortify the deeds of the body,' 'resist and conquer both outward and inward sin,' although we may weaken our enemies day by day, yet we cannot drive them out. By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our hearts or hands. Most sure we cannot, till it please our Lord to speak to our hearts again—to speak the second time, 'Be clean'; and only then the leprosy is cleansed. Only then the evil root, the carnal mind, is destroyed and inbred sin subsists no more. But if there be no such second change; if there be none but a



by John Wesley

gradual work of God (that there is a gradual work none denies), then we must be content, as well as we can, to remain full of sin till death" (Wesley's Sermons).

"Inquiring [in 1761] how it was that in all these parts we had so few witnesses of full salvation, I constantly received one and the same answer: 'We see now we sought it by our works; we thought it was to come gradually; we never expected it to come in a moment, by simple faith, in the very same manner thus; as all who believe they are sanctified declare with one voice that the change was wrought in a moment.' I cannot but believe that sanctification is commonly, if not always, an instantaneous work.

"I have continually testified (for these five and twenty years), in private and public, that we are sanctified as well as justi-

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fied by faith. And, indeed, the one of those great truths does exceedingly illustrate the other. Exactly as we are justified by faith, so are we sanctified by faith.

"You may obtain a growing victory over sin from the moment you are justified. But that is not enough. The body of sin, the carnal mind, must be destroyed. The old man must be slain or we cannot put on the new man.... and this is done in a moment. To talk of this being gradual would be nonsense, as much as if we talked of gradual justification" (*Christian Perfection*). ◉

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