

theologian of early Methodism, speaks thus on the subject: "We have already spoken of regeneration, adoption, and the witness of the Spirit, we proceed to another experience as distinctly marked and as graciously promised in the Scriptures, namely, the entire sanctification or perfection of believers."

Alexander Campbell, the founder of the Disciples Church, delivers himself on the subject as follows: "Nay I esteem it the peculiar excellence of our religion that it is spiritual, that the soul of man is quickened, enlightened, sanctified and consoled by the indwelling presence of the Spirit of the Eternal God." Again he says, "After our regeneration the Holy Spirit is shed on us abundantly through Jesus Christ our Saviour."

Dr. Talmage once knelt at the altar in the Brooklyn Tabernacle during a revival conducted by Tom Harrison, the "Boy Preacher," and prayed for sanctification. He asked the Christians to pray for him "that the holiness wheel in the machinery of his spiritual being, which had hitherto stood stock still, might be put in operation."

Sam Jones, the noted Evangelist, once sought and obtained sanctification and said in a sermon at Nashville, Tenn., that any preacher who fought the second blessing was a "dead dog" in the pulpit.

So much for uninspired witnesses, as beacon lights along the shores of the ecclesiastical world. They have kept the doctrine of holiness from becoming totally eclipsed from the vision of mankind.

We now turn to the final arbiter of all religious disputes, the blessed old Bible. What do the Scriptures say? "To the law and to the testimony. If they speak not according to these it is because they have no light in them."

Does the Bible teach entire sanctification as a second work of grace? This is the great question, and unless we do violence to the Word of God it must be answered in the affirmative.

1. The Bible teaches that there is a seal for the already saved people. In Ezekiel, chapter nine, the mark of distinction was placed upon the foreheads of those who cried and sighed for the abominations that were being done. The sighers and the criers were the only ones who received the holy, authentic seal.

The same truth is expressed in Ephesians 1:15. "In whom ye also trusted, after that ye heard the Word of truth, the Gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of Promise." Note the double "in whom" and the double "after that." After they heard and believed and were saved, they were sealed with the promised Holy Spirit.

In Rev. 7:3 the angel from the east, with the seal of the living God, cried to the four angels with the four winds to "hurt not the earth, neither the sea nor the trees till we have sealed the servants of God (not sinners) in their foreheads."

2. There are two definite, distinct washings taught in the Bible for two definite distinct classes. Come now and let us reason together, saith the Lord: though your sins be as scarlet, they will be as white as snow; though they be red like crimson, they shall be as wool." (Isaiah 1:18). "Purge me with hyssop and I shall

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

The first washing does away with sins in the plural number, our actual transgressions and acquired depravity, and thus makes us as white as snow. The second washing cleanses away the iniquity and sin in which we are born. (See verse 5.) That is the cleansing away of the inbred or original sin, making us whiter than snow.

In Lev. 13:53, the law for the cleansing of the plague of leprosy from a garment required that the garment be washed the second time in order to be clean. Hence Charles Wesley sang,

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

As one has well said, the person who does not believe in entire sanctification ought to sing the song, "Wash me and I shall be whiter than snow," like this:

"Dear Jesus I long to be partially whole;  
I want Thee occasionally to live in my soul;

Break down some of the idols, cast out a few of the foes,

Now wash me and I shall be whiter than I was a little while ago."

3. There are two prayers for Christ, one in Luke 23:34 offered for the forgiveness of sinners, and the other in John 17:17, offered for the sanctification of believers. In one Jesus says, "Forgive them," while in the other He prays, "Sanctify them." The "them" in the seventeenth of John is certainly not the "them" in the twenty-third of Luke.

4. There are two manifestations spoken of in the third chapter of I. John. Christ was "manifested to take away our sins" (verse 5) and in verse 8, "He was manifested to destroy the works of the devil." The infection of the race with carnality or inbred sin was the greatest work the devil ever did. Hence the destruction of carnality in the soul of the believer by Jesus Christ is destroying the works of the devil.

5. There are two calls in the gracious economy. He came not to call the righteous, but sinners, to repentance." (Mark 2:17). "God has not called unto uncleanness, but unto holiness. He therefore that rejecteth, rejecteth not man, but God who has given unto us His Holy Spirit." (I. Thess. 4:7, 8). God never calls the wrong man. He always calls the sinner to repentance and the believer to holiness.

It is obligatory on both classes to obey the respective Gospel calls. If there is any difference the Christian should set the pace and lead the way, seeking sanctification, while the sinner seeks justification.

6. There were two crossings in the journeys of the children of Israel from Egypt to Canaan. The crossing of the Red Sea is a type of conversion and the crossing of Jordan is a type of sanctification. The crossing of Jordan is not a type of death nor is Canaan a type of heaven. We may cross over now and enter the Canaan of perfect love. Canaan is a gift, an inheritance; so is sanctification. The experience of holiness is described as an inheritance among them that are sanctified by faith. (Acts 26:18.)

7. The Bible teaches that there are two rests. "Come unto Me all ye that labor and are heavy laden and I will give you

rest. Take my yoke upon you and learn of Me for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy and My burden is light." The first rest is a rest from the bondage, tyranny and power of sin. The second rest is the rest from innate depravity, the rest of purity. Charles H. Spurgeon said, "The second rest only comes to those who have the first rest." Again he declared: "It is necessary to all true religion that you and I be sanctified. A faith that does not work for purification works for putrefaction."

8. The theory of the second work of grace is further proved by the fact that there are two special gifts—Jno. 3:16, the gift of the only begotten Son and Eph. 5:25-27, the gift of Christ to the Church that He might sanctify and cleanse it and present it to Himself a glorious Church without spot or wrinkle. God gave Christ to the world and Christ, in a special manner, gave Himself to the Church. The former gift involves salvation, the latter entire sanctification. If the penitent should accept the first gift, the believer is duty-bound to accept the second gift or forfeit his justification. His failure to do so is a deliberate refusal to walk in the light.

9. There is a light in light, (Psa. 36:9) a wheel in a wheel, (Ezek. 1-:16) and a way in a way, (Isa. 35:8-10). A highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it. . . but the ransomed of the Lord shall come to Zion with songs and everlasting joy upon their heads; they shall obtain joy and gladness and sorrow and sighing shall flee away." Regeneration is a highway, but the way in the way is the way of holiness.

10. The second work of grace not only appears under the form of two prayers for two distinct classes, two manifestations, two calls, two crossings and two washings, two rests, two gifts, but it crops out again in the fact that there are two distinct works of the Holy Spirit. John 3:7, and Matt. 3:11. We are first born of the Spirit and afterwards baptized with the Holy Spirit. A child must be born before it can be baptized. Spiritually we must first be born again, and subsequently baptized with the Holy Spirit.

John's ministry according to Luke 1:77, involved "the knowledge of salvation by the remission of sins." But to the very class that John baptized with water he said: "Ye shall be baptized with the Holy Spirit."

The Christian world has practically accepted the tenet that the baptism with the Holy Spirit comes after conversion. The Holiness Movement rightly maintains that one of the principal constituent elements of the baptism with the Holy Spirit is purity as well as power. In fact the very word baptize, in the New Testament significance of the term, means to purify. This fact, however, will be fully elaborated and elucidated when we come to the sermon on the "One Baptism."

The second work of grace is maintained by church history, church Creeds, church Confessions, by reason, nature and Scripture and by the experience of millions of saints. It is too late in the day to oppose this blessed truth of the glorious Gospel of Jesus Christ."—From Twelve Striking Sermons.