

ON THE TWO WORKS OF GRACE.

1. Regeneration—a state where one's sins are forgiven and he has become a child of God.

2. Entire Sanctification—a state of being cleansed from the carnal mind (which is the root of sin in the soul) and filled with the Holy Spirit.

Take two texts which will bring out the two works of grace: In I. John 3:5, we read that Jesus "was manifested to take away our sins." That is plain; it does not need anyone to explain it. It does not take a theologian to fathom that, nor an exegetical to unfold it; the meaning is right on the surface. Jesus "was manifested to take away our sins."

Again in this same chapter, the 8th verse, there is quite a different statement. It says that Jesus "was manifest, that he might destroy the works of the devil." Now, your sins and "the works of the devil" are not the same thing at all; and there is no way in the world to make them the same. Your sins are the things you have done, and the "works of the devil" is the thing he did; and he did his first, then you did yours. And God has to deal with what the devil has done. You know it is an old saying with many people, "Why does the Lord not kill the devil?" They say, "Has He not power enough to kill him?" I suppose He has, if we just consider His power, and have nothing else in consideration. "Well," you say, "did not the devil do wrong?" Yes. When you did wrong, why did not God kill you? He did not; He spared you.

Jesus was "manifested, that He might destroy the works of the devil?" What is the works of the devil? Someone says, "It is getting drunk, isn't it?" No, Sir. "Telling lies?" No, Sir. "Robbing the train?" No, Sir. "Killing the express agent?" No Sir. "Blowing up the bank?" No Sir; these are not the works of the devil; they are a sinner's work. You say, "How does a man come to do such things?" The "works of the devil" is at the bottom of it all. The devil planted the carnal mind in the human heart, and it is universal, (until it comes to its death). The robbing of trains is not universal. I will guarantee that neither one of those ladies on the front bench ever robbed a train; but I will guarantee that each one of them has fought carnality in her bosom.

The "works of the devil" is the putting of the carnal mind in the human heart, and that is universal; and these outbroken sins of ours resulting from the "works of the devil," have to all be blotted out, they have to be pardoned. Then notice how unwise some very wise people are. You take a brilliant scholar or preacher, and he will tell his congregation that all there is to religion is to get the sins they have committed blotted out. Why, the very best that the New Birth can do is to bring you back to the place where you started out, with the carnal mind in your bosom. Then if you start out again with that same thing in your heart that caused you to commit the many sins you have already committed, if it is left in your heart it is liable to cause you to commit many more. But God, in His love and mercy, has so provided that He can blot out all your

sins, and bring you back, morally speaking, to the level of a baby. To prove that, look at Matt. 18:3, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." A little child is free of outbroken sin, but it is not free from inbred sin; and the New Birth brings you back to the same state with the baby.

Every baby is born with carnality in his heart. Here is a baby dying. What will become of it? Through the atonement of Jesus Christ, provision was made for the baby, and God cleanses and purifies its heart, and carries it into Heaven, a sanctified, purified little soul. When a preacher tells you that we were born pure like angels, he shuts the door in the face of all the babies in the universe; for if the Blood is not applied to their hearts, and they are not made holy, they cannot go to Heaven, because God says, "Without holiness no man shall see the Lord," and if you undertake to prove that a baby is born pure, you try to prove too much. If a baby is not benefitted by the Atonement; if the Blood cannot be applied to its heart, absolutely, it is doomed. So then, Jesus was manifested to take away our sins, and He was also manifested to destroy the works of the devil.

I want you to notice that Jesus prayed for these two works of grace. In Luke 23:34 He said, speaking of His murderers, "Father, forgive them." There is no holiness prayed for there, in the sense of being sanctified by the baptism with the Holy Ghost. He said, "Forgive them." Pardon is there prayed for. But if you will look at John 17:17, you will see that this same Jesus prayed to His Heavenly Father, but He prayed for a different class of people. What did He say? He said, "Sanctify them." Now put these two prayers together. When He said, "Forgive them," He was praying for sinners; when He said, "Sanctify them," He was praying for believers. Thank the Lord! He prayed for me to have the Blessing, and I heard about it and went after it and have it. * * * Yes, brother, a man can get entirely sanctified, and know it.—Bud Robinson, in God's Revivalist.

FULL SALVATION.

This means salvation from all sin. Every other kind of salvation is either included or implied in this. It means salvation from hell, for sin is the cause of hell and he who is saved from sin is not only fit for heaven but there is no other place to which he belongs when he leaves this world. It means also, salvation from the fear of death, for sin is the only thing that brings a sting in death.

This salvation is accomplished by two works of grace—justification whereby we are saved from the penalty of sin and entire sanctification by which we are saved from the inbeing sin.

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Full salvation is accomplished when we are entirely sanctified. This leaves us a whole life time to develop character and grow in the Christian graces. Fulness means the filling out of all that is lacking. It means completeness. Entire sanctification means the filling out of all that is

lacking in the experience of regeneration by exterminating carnality.

We have a remarkable illustration of these two works of grace in the first chapter of the Gospel of St. John. He says in verse 12 that we become the sons of God by receiving Jesus by faith. "To as many as received him, to them gave he the power to become the sons of God." This is regenerating grace by faith. In verse 16 he speaks of a second reception—not of receiving him, for that is accomplished at regeneration, but of receiving his fulness, "And of his fulness have we all received and grace for grace." The word fulness here means that which is put in to fill up. The same word is so translated, "piece that is put in to fill up." (Mark 2:24). This is the Greek word Pleroma. Of his Pleroma have we all received. The Pleroma or fulness fills up salvation and makes it complete when we are sanctified by this second reception "Grace for grace." The word for in the Greek is anti which means instead of. It is so used for which means instead of. It is so used for instance in Matthew thus, "An eye for an eye and a tooth for a tooth." In other words the grace of entire sanctification takes the place of or fills up the former experience of regeneration. Thus we have the fulness, after we have received Jesus as our sin-pardoning Saviour.—Christian Witness.

HIS BOUNDLESS LOVE.

An old soldier walked up and down the streets of Vienna playing a violin to earn his daily bread. After a time his hand became feeble and tremulous, and he could no more make music. One day the old man sat on the curb weeping. A man came along and said:

"My friend, you are too feeble to play; give me your violin."

He took the instrument and began to discourse most exquisite music. People who were passing stopped. A crowd gathered. While the stranger played the violin, the old man held his hat, and into it fell the coins which the enraptured townspeople willingly gave. When the hat was full the stranger said:

"Now put that money in your pocket, and hold your hat again."

Then the man played more sweetly than he had before, and tears ran down the faces of the people who listened. When the hat was filled the second time, the violinist gave back the instrument and passed on.

"Who can it be?" the people exclaimed.

"Why," said a man in the crowd, "it is Bucher, the greatest of violinists."

And so it was. He just took the old soldier's place and assumed his poverty and shouldered his burden, and played his instrument, and earned for him the coin he needed so much.

That is precisely what Jesus did for us. He found us in poverty and distress, and across the broken strings of His own broken heart. He struck a strain of infinite music which called forth the plaudits of earth and heaven. He stood in our place. He assumed our poverty. He carried our burden.—Sel.