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THE SECOND WORK OF GRACE

**Why I Believe in and Preach Entire Sanctification
As a Second Work of Grace
By Twenty-nine Representative Ministers
Of the Church of the Nazarene
Edited and Compiled by David Shelby Corlett**

"But sanctify the Lord God in your hearts: and be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear" (I Peter 3:15).

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PICTURES OF THE WRITERS

This digital publication includes a tiff graphic picture of each writer. These 29 tiff files were named thus: following the 0555-, which relates to the hdm0555.tex file name for this publication, three letters are used to identify each writer. In most cases, these three letters represent the 3 initials of the writer. In the cases of Ralph Earle and Samuel Young, the first two letters of their first name and their last initial were used. To further help associate the tiff file names with the names of the writers, a Key is listed below, showing the writers' names to the right of their respective tiff file names.

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JPG-NAME KEY

0555-aec = A. Ernest Collins
0555-aes = A. E. Sanner
0555-afh = A. F. Harper
0555-akb = A. K. Bracken
0555-cbs = C. B. Strang
0555-cwj = C. Warren Jones
0555-div = D. I. Vanderpool
0555-eoc = E. O. Chalfant
0555-gbw = G. B. Williamson
0555-hcb = Hugh C. Benner
0555-hcp = Hardy C. Powers
0555-how = H. Orton Wiley
0555-hvm = H. V. Miller
0555-hwr = Harold W. Reed
0555-jbc = J. B. Chapman
0555-lar = L. A. Reed
0555-ljd = Lauriston J. Du Bois
0555-ltc = Lewis T. Corlett
0555-mkm = M. K. Moulton
0555-mlt = Mendall L. Taylor
0555-ojf = Oscar J. Finch
0555-ojn = Orval J. Nease
0555-rae = Ralph Earle
0555-res = R. E. Swim
0555-rvd = Russell V. DeLong
0555-say = Samuel Young
0555-snf = Susan N. Fitkin
0555-ssw = Stephen S. White
0555-stl = S. T. Ludwig

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FOREWORD

The distinguishing doctrine of the Church of the Nazarene is the Wesleyan teaching of entire sanctification as a second work of grace. Our church was raised up under God for the purpose of spreading this gospel of holiness throughout the world; for promoting aggressive evangelism, especially in its emphasis upon the truth of entire sanctification; and to establish a Christian fellowship or church where, under Spirit-anointed ministers, the fruits of this holiness evangelism may be conserved through pastoral ministry, Bible instruction and Christian education, missionary activities, and evangelistic endeavors.

The history of movements of this nature has been that many drift away from their original purposes and standards. The tragic fact which is often overlooked is that, when once a church has drifted, there never has been a thorough return to its primitive glory nor to the purity of its original message. Our founders, in an endeavor to keep our church from such a drift, placed certain safeguards and restrictions around its ministry; but these safeguards have practical value only as they are observed with rigidity by the ministers themselves.

There are some essential spiritual exercises which must be practiced sincerely if we are to be kept from drifting. First, we must come back again and again in our thinking to the first

principles of the gospel we preach, and realize anew the important place the preaching of holiness holds both in pastoral and evangelistic ministry. Second, ministers and laymen alike must come to a fresh appreciation of the experience of entire sanctification and the practical phases of the life of holiness through waiting upon God for seasons of spiritual refreshing from His presence, or having new outpourings of the Holy Spirit upon their hearts. Third, we should examine our ministry and testimony relative to the clearness of our use of terms, to know whether or not we are making the proper distinctions between the work of the Holy Spirit with sinners in regeneration and His work with believers in entire sanctification; also whether or not we are clearly stressing the factors which enter into development in the life of holiness. Fourth, we must come to a renewed purpose to give wherever possible a clear and definite witness to the experience and truth of heart purity or entire sanctification as wrought and maintained in our lives through the baptism with the Holy Spirit. Let us be assured that when this vital truth and experience becomes commonplace or ordinary with us we are then drifting.

For the purpose of stimulating a renewed interest in the message of holiness and to give ministers holding places of responsibility in connection with our general church work and our educational institutions the opportunity of stating their faith in the distinguishing doctrine of our church and to give their reasons for preaching this truth, statements were solicited from them and these statements have been published in the Herald of Holiness under the heading, "Why I Believe in and Preach Entire Sanctification as a Second Work of Grace." This series was received so enthusiastically by the readers of the paper, and so many requests have been made for these statements to be printed in a more permanent form for wider circulation, that they are herewith presented in book form.

Some have thought that a further statement should be added to the series which would show clearly the scriptural foundation for our belief in and the preaching of this truth of holiness, so that message has been added in this book.

It is the sincere prayer of the compiler and publishers that God will make these messages a great blessing to the readers, that this book may be a means of confirming in the faith those who now enjoy the experience of entire sanctification, and that readers not now in the experience may be brought to enter into its glorious enjoyment through our Lord Jesus Christ.

D. Shelby Corlett
Editor and Compiler

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ENTIRE SANCTIFICATION

We believe that entire sanctification is that act of God, subsequent to regeneration, by which believers are made free from original sin, or depravity, and brought into a state of entire devotement to God, and the holy obedience of love made perfect.

It is wrought by the baptism with the Holy Spirit, and comprehends in one experience the cleansing of the heart from sin and the abiding indwelling presence of the Holy Spirit, empowering the believer for life and service.

Entire sanctification is provided by the blood of Jesus, is wrought instantaneously by faith, preceded by entire consecration; and to this work and state of grace the Holy Spirit bears witness.

This experience is also known by various terms representing its different phases, such as "Christian Perfection," "Perfect Love," "Heart Purity," "The Baptism with the Holy Spirit," "The Fullness of the Blessing," and "Christian Holiness."

Manual -- Church of the Nazarene

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01 -- AN IMPERATIVE NECESSITY -- Hugh C. Benner

Dr. Hugh C. Benner is president of the Nazarene Theological Seminary, Kansas City, Missouri. He received his education at Olivet Nazarene College, University of Southern California, Vanderbilt University, and Boston University. He has taught at Trevecca Nazarene College, Eastern Nazarene College, and Pasadena College. From 1931 to 1945 he served as a pastor in the Church of the Nazarene, at Santa Monica, California; Spokane, Washington; and Kansas City, Missouri, First Church. [To view the picture of H. C. Benner open file 0555-hcb.jpg in the tiff directory.]

1. God Wills It

God is holy. God's will is the projection of His character, and thus His fundamental will for man is holiness. This will of God that man should be holy is to be realized here in this life. "Be ye holy; for I am holy" (I Peter 1: 16) and scores of similar passages of scripture refer clearly to human beings here and now. Nothing less than entire sanctification can enable us to meet this divine standard.

II. Humanity Needs It

Both scripturally and experientially, sin is found to be dual in its nature, involving acts of sin and the principle of sin. The acts of sin can be forgiven, but the inner principle of sin cannot be forgiven; it must be cleansed or purified. It is the consistent testimony of those who have been converted or "born again" that there remained in them the carnal nature, a disposition to evil, a division of loyalties, a mixture of purposes, a lack of perfect love and of power to do the will of God. Heart purity did not come with conversion. I concur in this testimony. Therefore, the human heart needs not only forgiveness for sins of act but also cleansing for the sin principle.

Thus the will of God relative to man's need is clearly revealed as dual, to meet this dual character of sin. Concerning sinners we read that He is "not willing that any should perish, but that all should come to repentance" (II Peter 3:9). But for the Church we read, "This is the will of God,

even your sanctification" (I Thess. 4: 3). Throughout the Word of God this distinction between forgiveness and cleansing is clearly set forth and consistently maintained. The need of the sinner to be saved is here and now. No less is it the need of the Christian believer to be made holy, entirely sanctified, here and now.

III. Reason Supports It

Entire sanctification as a second definite work of divine grace, experienced subsequent to conversion or regeneration, is completely reasonable. It is inconceivable that a holy, merciful, just, loving, and infinitely intelligent God would provide justification for actual transgressions and fail or refuse to provide any way whereby the principle of sin, inbred sin, could be purged from the nature, thus leaving His children nothing better than a constant struggle and turmoil within. In the light of the love and power of God, provision for the cleansing of the heart of the Christian believer is logically inevitable.

IV. Christ Has Provided It

The Word of God abounds in the Revelation of this provision through the atoning death of Christ whereby not only are sinners forgiven and justified but also "the blood of Jesus Christ cleanseth us from all sin" (I John 1: 7). Just as the need is dual and God's will is dual, so the provision in Christ is dual. "If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9). Not only did Jesus Christ love sinners and die for them, but "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it" (Eph. 5:25-26). This glorious provision is to be realized here in this world. Nothing is more clearly taught in the Word of God. It is our privilege to serve God "in holiness and righteousness before him all the days of our life" (Luke 1: 75).

V. Necessity Demands It

Holiness of heart and life is not an optional luxury; it is an imperative necessity. Entire sanctification is not an experience that we can "take or leave" and be the same regardless. To have consistent inner power to live victorious, Spirit-filled lives, we must have pure hearts. To have "the power of the Spirit" in our service, we must have pure hearts. This is that "holiness [the sanctification, R.V.] without which no man shall see the Lord" (Heb. 12:14). To know God's will in this matter and refuse to obey will bring condemnation to any heart.

VI. Experience Validates It

This is the final issue. Through the years I have heard thousands witness to the reality of the experience of entire sanctification received definitely and instantaneously as a second work of divine grace. To theirs I add my testimony that there came a time when, as a converted individual, I felt my need of a pure heart and was possessed by a deep hunger for the fullness of the Holy Spirit. Humbly I say that, having consecrated my all, having "died out" to self and sin, and having exercised faith for cleansing, God, for Christ's sake, met my need in sanctifying power, taking out of my heart the carnal elements of pride, envy, vindictiveness, and self-will, making me to delight

in the whole will of God and satisfying the longing of my soul. It was a crisis as definite as conversion, and the results were fully as phenomenal.

Entire sanctification, as a second work of grace, is divinely fundamental, scriptural, logical, reasonable, essential, experiential, practical, and enjoyable. Therefore I believe in and preach this precious doctrine and blessed experience.

* * * * *

02 -- CHRIST'S DEATH PROVIDES IT -- A. K. Bracken

Dr. A. K. Bracken is one of the outstanding educators of the Church of the Nazarene, having served as teacher or president at Peniel College, Bethany-Peniel College, Olivet Nazarene College, and Trevecca Nazarene College. He is also the pastor of the College Church at Trevecca Nazarene College of Nashville, Tennessee. He is an occasional contributor to Nazarene periodicals, and is a member of the General Board, having served as chairman of the Department of Foreign Missions for a number of years. [To view the picture of A. K. Bracken open file 0555-akb.jpg in the tiff directory.]

It seems to me the whole philosophy of the plan of salvation demands that the Christian should be made holy and given grace to live a life pleasing in the sight of God. First, God has given the command, "Be ye holy; for I am holy" (I Peter 1: 16). God bases His insistence that men be holy on the fact that He himself is holy. Man was made in the image of God, hence should be like Him in holiness.

Again, I believe in and preach entire sanctification because Jesus prayed that we might be sanctified, and died to make it possible for us. In John 17 we read that Christ prayed, "Sanctify them through thy truth: Neither pray I for these alone, but for them also which shall believe on me through their word" (vv. 17, 20). Again, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13:12); He died that we might be sanctified.

Then, too, the Holy Spirit was given as the active agent to do the work of heart cleansing; "And God, which knoweth the hearts, bare them witness [the household of Cornelius], giving them the Holy Ghost, even as he did unto us [the disciples and others at Pentecost]; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9). This is our gospel of the sanctifying grace of Christ. Peter says, ".... and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call" (Acts 2:38-39). Thus the promise reaches to us. God the Father, God the Son, and God the Holy Ghost -- the triune God -- move to do the gracious work within us.

Then, the Christian Church, through the centuries, has borne witness to the validity of the doctrine of sanctification. Many saints of the early Christian centuries taught it, wrote it in their doctrines, and gave personal witness to this grace. Arminius, in a sense a forerunner of Wesley, defined the doctrine very much to our present liking. The position of Wesley and early Methodism is too well known to need comment in as brief an article as this. They preached it, they sought it,

they wrote it into their discipline, and they sang of it in their hymns and songs. The position of the Christian Church thus has strengthened my faith. Doctrinally, I am in the best of company.

Again, I believe in and preach entire sanctification because there is a universal heart need for cleansing. This is expressed by the Psalmist David, who said, "Behold, I was shapen in iniquity; and in sin did my mother conceive me"; again, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow"; and more still, "Create in me a clean heart, O God; and renew a right spirit within me" (Psalms 51: 5, 7, 10).

Let us go to the Catechism for a moment to ask, "What is the chief end of man?" The answer is, "The chief end of man is to glorify God and to enjoy Him forever." But "original sin," "carnality," the "root of sin," "the body of this death," is always present in the heart of the unsanctified, making it impossible to "glorify God" and "to enjoy Him" fully.

But God answers back to man's crying need, "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool" (Isa. 1: 18). It takes the cleansing experience, the enabling endowment, for man to meet God's demand, "Be ye holy."

At the age of fifteen I heard the "Good News." I consecrated to God without reserve, and the precious Holy Spirit came in and purified my heart.

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03 -- A GRAND SUCCESS! -- E. O. Chalfant

Dr. E. O. Chalfant received his training at Muncie Normal University and Kingswood College. His service in the Church of the Nazarene is unique -- fifteen years as an evangelist, six years as a pastor, and district superintendent of the Chicago Central District since 1922. During that time he has organized more than two hundred churches, has given three hundred preachers their first charges, and has placed about one thousand men in active Christian service. [To view the picture of E. O. Chalfant open file 0555-eoc.jpg in the tiff directory.]

I believe in preaching holiness because the simple facts are that since the special inception and aggressiveness in 1867 of the National Association for the Promotion of Holiness by such men as Bishop Matthew Simpson, John S. Inskip, Dr. C. J. Fowler, Dr. P. F. Bresee, Dr. H. C. Morrison, "Uncle" Bud Robinson, Dr. Joseph H. Smith, and, a little bit later, Rev. C. B. Jernigan, Rev. C. W. Ruth, Dr. R. T. Williams, and Dr. H. F. Reynolds (I'll not mention the living worthies), it has been the greatest and most far-reaching evangelistic movement since the Wesleyan revival in the eighteenth century.

There are no less than two million people on the face of the earth who are the devout followers of second-blessing holiness. There are literally multiplied hundreds of students at holiness colleges, there are hundreds of holiness churches, there are millions of pages of holiness literature scattered every week, and there are millions of dollars' worth of church property that is

now owned by the promoters of second-blessing holiness. Numerically and financially, holiness has been a grand success!

Then again, I believe in and preach entire sanctification as a second work of grace because it offers the only complete remedy for sin, and I might say, cure for sin. Our good suppression friends "suppress" sin; our good counteraction friends believe in "counteracting" sin; and the bulk of human beings do not believe we can live without sin. But the holiness people know, exemplify, and demonstrate right before our own eyes that the blood of Jesus Christ can cleanse from all sin. In other words, holiness works in the hearts of human beings. Holiness solves the sin problem.

Then I believe in and teach holiness because it satisfies every demand of our human make-up. It is only sane and sensible to believe that an all-powerful God has the power to save us from sin, and we cannot reconcile an all-powerful God with a sinning religion. In other words, our reason demands that God save us from sin in this world. And again, it is only fair and reasonable to believe that a God of love should be able to satisfy all the cravings of the human heart. Church membership will not do that; being baptized won't do it; taking the sacrament will not do it; following Jesus Christ as an example will not do it. Nothing but a genuine experience of first- and second- blessing holiness in the heart of a human being will satisfy.

Then, of course, the great reason I believe in holiness is because the Bible teaches it. And also, I believe in it because for sixty years I have been closely identified with holiness people. I know their weaknesses, faults, and shortcomings. I have lived pretty much all my life within one hundred miles of where I was born; and, since my mother got the experience in 1886, I have observed the people who professed to be sanctified, and I have observed those who do not. I have been a preacher now for forty-five years; I have been a district superintendent, now in my twenty-fifth year; I have been closely identified with and secretary of the board of trustees of a holiness college for thirty years -- and here I want to testify that I believe in and preach entire sanctification as a second work of grace because I believe my life has counted for more in doing this than it would have otherwise.

* * * * *

04 -- THIS IS MY FAITH -- James B. Chapman

Dr. James B. Chapman has filled a large place in the Church of the Nazarene. In his early ministry he served as evangelist and pastor; was president of Arkansas Holiness College and Peniel College; the editor of the "Herald of Holiness" from 1921 to 1928, and was general superintendent from 1928 until his death in July of 1947. He has written many books, his articles have been printed in the different Nazarene periodicals, and many of them have been reprinted in other religious papers. He traveled widely throughout the world in the interests of the church. [To view the picture of J. B. Chapman open file 0555-jbc.jpg in the tiff directory.]

On the train some time ago a well-known minister of a well-known church, who had recently heard a very able Methodist minister preach on holiness as a second work of grace, said to me: "I like his preaching and believe what he says, with this exception: I believe some people are sanctified when they are regenerated, some get it as a second work of grace by faith, and some

attain to the state of holiness so gradually that neither they nor others are aware of the hour or even of the month in which they pass over the line from partial to complete holiness."

I told the brother that I believe sanctification is invariably subsequent to justification, that it comes on condition of faith, and that no one ever receives it gradually. For, though one may approach it in stages, there is a last moment when sin exists and a first moment when it is all gone, and that that last and first moment are so contiguous that there is no way to describe it except to say it is instantaneous.

He asked why I believe sanctification must always be a second work of grace, and I replied, Because the conditions upon which sanctification is obtained are such that one cannot meet them until he is first justified and regenerated. The limitation is not on God's side, but on our side. It is like birth and baptism in the literal sense one must be born (naturally and also spiritually) before he can be baptized.

Surely no one will question that the Scriptures teach that we must be clean from all sin in order to enter heaven. We all know we are not holy when we are yet sinners. And since we are not holy in the unregenerate state, and must be holy to enter heaven, we must be made holy (1) before we are regenerated, (2) at the same time we are regenerated, or (3) after we are regenerated. As regarding the first and second possibilities, surely no appeal is needed except to the Word of God and our own Christian consciousness. Only those who substitute theory for fact have ever claimed that we are sanctified before we are regenerated; and any who have seriously tried to live the Christian life, after being born again, have soon come to bewail the fact that, while their will is to serve and worship God, another law is found in them which works against this better will, even as it did in St. Paul in his personal experience as related in the seventh chapter of Romans. And the invariable cry of such a warring Christian is,

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

But if we are not sanctified before nor at the time of our regeneration, and must be sanctified to enter heaven, then we must be sanctified after we are justified. And if grace (not death nor growth nor purgatory) is the efficient agency of our salvation, then we must be sanctified by grace, and that will make it a second work of grace. But if we are sanctified by grace, grace is available now on the condition of faith; and faith is answered in the moment of its exercise. From all this it is evident that we are sanctified after we are justified, that the efficient cause of our sanctification is the grace of God extended to us (as all grace must be) by the Holy Spirit, that the condition of this efficient act of grace is faith, and that faith is of necessity sufficient at some definite time. All this brings us to the thesis that we are sanctified by grace, on condition of faith, after we are justified -- hence, that sanctification is a second work of grace wrought in our hearts by the Holy Spirit subsequent to regeneration.

Now if any say it may be this way sometimes, and some other way sometimes, we ask, By what other means and on what conditions could it be and not violate the Scriptures which say, "By

grace are ye saved through faith; and that not of yourselves: it is the gift of God"? This is my faith, and this is my testimony. This is the way I believe it, and this is the way I received it.

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05 -- THE CROWNING ACHIEVEMENT OF HUMAN CHARACTER -- A. Ernest Collins

Rev. A. Ernest Collins was educated at Annesley College and Queen's University. He has served the church as pastor and district superintendent since 1933, with pastorates at Hamilton, Ontario; London, Ontario; Red Deer, Alberta; and Ottawa, Ontario, Canada; as district superintendent of the Alberta District; also, president of Canadian Nazarene College. He is now district superintendent of the Ontario District. [To view the picture of A. E. Collins open file 0555-aec.jpg in the tiff directory.]

The doctrine of entire sanctification is one of the glorious truths which God has bequeathed to the Christian Church. It has been called the "central idea of the Christian system and the crowning achievement of human character." But it is more than a doctrine and more than an idea. It is a glorious, personal, present-day experience, obtainable now, by faith, in the life of every born-again child of God.

What is the ground for this truth, and why should I believe in and preach it as a second work of grace? I believe in and preach it because of

I. The Nature And Will Of God

God is infinite in holiness and He has commanded, "Be ye holy; for I am holy." He has called us to a life of consistent holiness; "For God hath not called us unto uncleanness, but unto holiness." It is His will that we should holy be; "For this is the will of God, even your sanctification." He has made holiness of heart the indispensable condition for entrance to a holy heaven to dwell eternally with a holy God, for "without [holiness] no man shall see the Lord." Heart holiness is wrought by entire sanctification.

II. The Teaching Of God's Word

Sin in the life of an individual is twofold: (1) as a voluntary act of transgression; and (2) as a principle or cause of sin, a proneness to sin, a sinful propensity. God's Word is very explicit in teaching that this taint of depravity can be removed in this life.

Saint Paul, in Ephesians 4:22, says, "Put off the old man." In Romans 6:6, the great apostle assures us that provision was made in the death of Christ -- "that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." Destroyed -- that is, put an end to, or annihilated. It is declared in I John 3:8, "The Son of God was manifested, that he might destroy the works of the devil." In Second Timothy it is promised by divine inspiration, "If a man therefore purge himself from these [sins], he shall be a vessel unto honor, sanctified, and meet for the master's use" (2:21). The word for purge in the Greek means "to thoroughly cleanse, to purge out, to eliminate."

Many other examples might be adduced from the Scriptures, including both the Old and New Testaments, which clearly indicate God's rugged and thoroughgoing method of dispatching the inherited depravity of the heart of man. Whom He cleanses He fills with the love and the Holy Spirit of God.

III. The Universal Heart Cry For Deliverance

Everywhere and in every age the heart of man has longed for complete deliverance from the inherited defilements of sin. The Psalmist prayed, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow. Create in me a clean heart, O God; and renew a right spirit within me." "The heart," declared Jeremiah, "is deceitful above all things, and desperately wicked: who can know it?" "Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God," wrote St. Paul.

These statements of sacred writers clearly indicate not only the deplorable condition of the unsanctified heart, but also the longing desire for cleansing from sin's pollution. This desire is placed there by the Holy Spirit of God, so that, if there were no possibility of such a cleansing in the economy of grace, then in the eternal fitness of things there ought to be. But the good news of the gospel is that there are both pardon for sins committed in the past and also perfect and complete cleansing from the defilement inherited from our first parents.

IV. The Provision Made In The Godhead

In this crowning achievement, the entire sanctification of the soul, the three persons of the eternal Godhead -- Father, Son, and Holy Spirit -- are supremely concerned. "For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life" (John 3: 16). "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). "He [Jesus] shall baptize you with the Holy Ghost, and with fire" (Matt. 3: 11). "And God [gave] them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:9).

Here, then, is a heart experience in which the three persons of the Trinity are engaged. God sacrificed His Son, and Jesus gave himself, that we might be sanctified holy. The Holy Spirit, as the administrative agent, applies the merit of the blood of Christ to the heart of the believer in sanctifying grace, resulting in the destruction and elimination of inbred sin.

V. A Cloud Of Witnesses

The strongest proof of the value of a doctrine or a theory is that it is practicable, that it really works and that it accomplishes that which it is intended to do. Apply this criterion to the doctrine of entire sanctification, and it will be found that it has always stood the test whenever it has been put to the proof, and wherever believing hearts have met the conditions and trusted fully for sanctifying grace. Not a few characters in the Old Testament as well as many in the New

Testament give clear testimony and well-founded evidence of their having obtained the blessed experience.

Since the days of the Reformation, and especially since the revivals of Fox and the Wesleys, the annals of church history are replete with the records of sainted men and women who have proved in their lives the cleansing power of the blood of Christ and the purifying energy of the Holy Ghost. They lived a life of victory and died in the triumphs of the faith because of their having entered into, and retained, the experience of heart purity. Tens of thousands in this our day are ready to stand up and give enthusiastic testimony to this wonderful spiritual crisis in entire sanctification.

Entire sanctification, a second work of grace: Most evangelical churches are agreed that entire sanctification is a Bible doctrine, that it provides deliverance from sin, and that it is made possible through the atonement of Christ. There is, however, much difference of opinion as to how it is accomplished, and when it is received. The Scriptures, however, are clear in their emphasis that it is an experience received by a believer subsequent to conversion, and that the work is done instantaneously.

Sanctification does not mean the forgiveness of our sins; our sins are never sanctified, but pardoned and forgiven. Man has a need that is deeper than forgiveness, namely, the cleansing of the depravity of the heart. A rebel might be forgiven for past transgressions and still remain a rebel at heart. This principle of wickedness in the heart can never be pardoned. It is nothing we have done, but it is something that is, in its very essence and nature, unholy. For this principle, therefore, there is cleansing, entire and complete.

Moreover, this cleansing is not accomplished by the process of growth, nor yet in the hour of death. Instead, it is a work of grace wrought instantaneously by the sanctifying baptism of the Holy Ghost and fire in response to believing faith. It is made possible through the sacrifice of Jesus, the Lamb slain from the foundation of the world. It has succeeded in all ages. It works in my own heart and life today. I, therefore, believe in and preach entire sanctification as a second work of grace.

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06 -- THE SCRIPTURAL BACKGROUND -- Lewis T. Corlett

Dr. Lewis T. Corlett is president of Northwest Nazarene College, Nampa, Idaho. He received his education at Pennsylvania State College, Peniel College, and Evangelical Theological Seminary. He has served as pastor in the Church of the Nazarene at Los Angeles Grace Church; Billings, Montana; Dover, New Jersey; Grand Junction, Colorado; and Dallas, Texas, First Church. Also, he taught at the Arkansas Holiness College, Peniel College, Pasadena College, and Bethany-Peniel College. He is a contributor to church periodicals, and has written a missionary study book, "The Dawning Light," and a Christian Service Training textbook, "Holiness in Practical Living." [To view the picture of Lewis T. Corlett open file 0555-ltc.jpg in the tiff directory.]

The Church of the Nazarene has a sound Biblical foundation for urging believers to seek and obtain the experience of entire sanctification as a second work of grace. This experience satisfactorily meets the need of the individual self and is definitely scriptural and taught by precept and example in Holy Writ.

The doctrine of heart holiness, or entire sanctification, has its root and basic requirement in the character of God. ("Be ye holy; for I am holy" -- I Peter 1: 16.) This essential distinguishing doctrine of the church does not depend upon either ancient philosophy or modern scholarship for source or power. These are found alone in the holy God and made accessible to man through the sacrifice of His Son, Jesus Christ our Lord. The details are revealed in the Holy Scriptures.

God's standard for mankind has always been, is now, and always will be, a life of holiness out of a pure heart (I Tim. 1: 5). The sacrifices of the priesthood and the ordinances and ceremonies of the Mosaic law foreshadowed this. The poet sang of God's provision and requirement and the prophets pointed forward to the day when each believer could possess and enjoy an individual Pentecost.

There is a dual aspect to all of God's provisions and requirements for man. C. W. Ruth, in one of his books, listed several of these as showing the twofold aspect of salvation as taught in the Bible. The following are given for consideration.

1. Two objects of God's love

For sinners -- John 3: 16
For Christians -- Eph. 5:25-27

2. Two aspects of Atonement

For sinners -- Matt. 26: 28
For Christians -- Heb. 13: 12

3. Twofold purpose of manifestation of Christ

For sinners -- I John 3: 5
For believers -- I John 3:8

4. Two prayers of Christ

For sinners -- Luke 23: 34
For believers -- John 17: 17

5. Two expressions of the will of God

For sinners -- II Peter 3: 9
For believers -- I Thess. 4: 3

6. Two calls of the gospel

For sinners -- Matt. 9: 13

For believers -- I Thess. 4: 7

7. Two requirements to receive benefits of the gospel

For sinners -- I John 1:9

For believers -- I John 1: 7

8. Two promises of different results from God's grace

For sinners -- "to forgive sins" (I John 1: 9)

For believers -- "cleanseth from all sin" (I John 1:7)

9. Two baptisms

For sinners -- "I indeed baptize thee with water unto repentance" (Matt. 3:11a)

For Christians -- "He shall baptize you with the Holy Ghost, and with fire" (Matt. 3:11b)

10. Two distinct steps of faith

For sinners -- "Justified by faith" (Rom. 5: 1)

For believers -- "Sanctified by faith" (Acts 26: 18)

11. Two works of the Spirit

For sinners -- "Born of the Spirit" (John 3: 5)

For believers -- "Baptize you with the Spirit" (Luke 3:16; Acts 1:5)

12. Two witnesses of the Spirit

For sinners -- to regeneration, justification and adoption -- Romans 8:16

For believers -- to sanctification -- Heb. 10: 14, 15

13. Two Christian experiences

For sinners -- quickening dead souls -- Eph. 2:1

For believers -- dead with Christ -- Gal. 2: 20; cleansing from sin nature -- Romans 6: 6

14. Two rests

For sinners -- Matt. 11: 28

For children of God -- Matt. 11:29; Heb. 4:9

Thus, throughout the New Testament there are clearly revealed two distinct divine works for man in God's plan of salvation, one applicable only to the penitent sinner, while the other deals with the believer who is conscious of divine acceptance and the indwelling of the Holy Spirit.

The high-priestly prayer of Christ, recorded in John 17, teaches that sanctification is a second work of grace experienced in the heart of the believer subsequent to regeneration. Jesus definitely says of the disciples, "They are not of the world" (see verses 9, 14-16); "They have kept thy word" (v. 6); "They are thine" (v. 9). Other descriptions of spiritual character are also given, showing that the disciples were believers, and yet in verse 17 Jesus prayed to the Father to "sanctify them through thy truth." In Luke 24 and in Acts 1, Christ connects this with the "promise of the Father" and "the baptism with the Holy Ghost," which He promised would be poured out on them shortly after His departure. These promises were fulfilled on the Day of Pentecost, and Peter described the essential result thus: "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9). Jesus prayed for His disciples to be sanctified, promised them that they would be, and Peter stated that the Lord sanctified them.

Events in the early Christian Church verified this manner of God's operation in the twofold aspect of salvation. The story of the revival in Samaria is given in chapter eight of the Acts of the Apostles. Here were two distinct revivals, two different evangelistic groups, and two different results of divine operation on the hearts of the people. In chapter ten of the Acts the account of Peter's ministry to the house of Cornelius is given. Cornelius was a believer before he sent for Peter, and when Peter came and preached Cornelius' household were baptized with the Holy Spirit in a similar manner as the believers were on the Day of Pentecost (Acts 15:8-9).

The writers of the epistles deal with this twofold aspect of the plan of salvation in each of the epistles. Space will permit reference to only one, Paul's first letter to the church at Thessalonica. In chapter one he describes the characteristics of the members of the church. Undoubtedly people of this nature are believers in Christ, Christians of a high order. Yet Paul reminds them that he set them an example of something additional in Christian life; "Ye are witnesses, and God also, how holily and justly and unblameably we behaved ourselves among you that believe" (2:10). Then in chapter 3: 10-13, he wrote of a lack in their spiritual character and of his concern in prayer for them. In verse three of chapter four, he states that sanctification is their need; and in chapter five, verses twenty-three and twenty-four, he declares that God will sanctify them if they will yield themselves wholly to Him.

The writer of the Epistle to the Hebrews climaxed the comparison of the New Covenant with the Old Covenant by stating, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate" (Heb. 13: 12). The superior aspect of the New Covenant was to be fully realized when the believer went unto Christ "outside the camp," that with him the false ego might die and the true self be liberated to live and rest in Him.

Peter urged the believers to live in "holy conversation and godliness"; John talks of love being perfected; James speaks of the double-minded believer becoming stable and single-minded; and Jude urges them to rest in a God "that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy." The Book of Revelation indicates

clearly that only those who were holy and pure in heart would have part in the first resurrection and be prepared to enter into the joy of the Lord.

The Bible teaches clearly that there is a second definite work of grace for the believer.

The words used in the Scriptures to designate man's need, God's requirement, man's obligation, and God's operation denote clearly a twofold action and result.

The Bible clearly teaches the twofold nature of sin. This is represented by the statements "have sinned" (Rom. 3: 23; 5: 12) and "I am" (Rom 7: 14, 23). The act of sin and the nature of sin are described in Romans 5: 19. This twofold nature of sin is clearly described by John in his first epistle, chapter one, verses eight, nine, and ten. The nature of sin is indicated -- "have no sin" (v. 8); the acts of sin are stated -- "If we confess our sins" (v.9); also, "If we say that we have not sinned" (v. 10).

Paul used the word sin as a singular noun seventeen times in chapter six of the epistle to the Romans. This is usually preceded by the definite article and indicates a nature, the quality of being. In the eighth chapter he spoke of this nature as "the law of sin and death," "the carnal mind," "the flesh," each indicating a quality of being and not individual acts of rebellion and sin. The Psalmist made a similar distinction in Psalms 51 (note particularly verses two and four), and then the cry for inner purging and a desire for a clean heart in verses seven to ten.

The Bible also uses different words to describe God's requirement for persons facing a crisis brought about by coming to grips with either of these phases of sin. For the acts of sin, His requirement is to repent (Acts 2: 38; Luke 13: 3), to confess (I John 1: 9), to forsake (Isa. 55: 7), and to believe for salvation (Acts 16: 30, 31). For the Christian believer battling with the sin nature, the false ego, the corrupted self-life, the carnal mind, His command is to "yield yourselves unto God, as those that are alive from the dead, and your members as instruments of righteousness unto God" (Rom. 6:13). This is also the sentiment of verses seventeen and nineteen of the same chapter.

Paul emphasized it again by the term, ". . . present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Rom. 12: 1-2). He used another figure in writing to the church at Galatia, and urged them to deal with the sin nature by facing the self with its corruption and dying to all its claims (Gal. 2:20). To the Philippians he used the admonition, "Let this mind be in you, which was also in Christ Jesus" (Phil. 2: 5). In the Book of Hebrews he referred to it as unbelief which hindered the believer from entering into the "rest of God" (Heb. 4: 1-11).

Different types of words are also used to describe God's Operation in meeting man's needs regarding acts of sin and the nature of sin. In delivering man from the acts of sin, He forgives (I John 1: 9); He pardons (Neh. 9: 17; Isa. 55: 7); He blots out transgressions (Isa. 43: 25); He relieves from condemnation (Rom. 5:1). In meeting the problem of the sin nature, He purges from sin (Luke 3: 17; John 15:2; James 4:8); He cleanses from sin (I John 1: 7); He will burn up the chaff (Matt. 3: 12); He will sanctify (I Thess. 5: 23-24; Eph. 5: 26-27).

Different words or names are used to describe the results of God's operation in meeting this twofold problem of sin. To the person whom He forgives, the Holy Spirit gives the new birth (John 3:1-8; II Cor. 5: 17); He also quickens from the dead (Eph. 2: 1); He brings him from the state of rebellion and places him as a child in the family of God (Rom. 8: 14-16). The experience is referred to as his "being justified" (Rom. 5: 1), becoming the possessor of the Holy Spirit (Romans 5: 5; 8:9), and being made a "partaker of the divine nature" (II Peter 1:4). God's work in His obedient child who consecrates his life completely unto Him is described thus: He sanctifies (Heb. 10: 14-15; I Thess. 5: 23-24); He perfects in love (Matt. 5: 48; I John 4: 16-20). Paul referred to this experience as "the fullness of the blessing" (Rom. 15: 29); Jesus described it as the baptism with the Holy Spirit (Matt. 3: 10-11; Acts 1: 5, 8). Heart purity is another term used to add light to the description of the second work of grace (Acts 15: 8-9; Matt. 5: 8; I Tim. 1: 5). "Soul rest" was a term used both by Jesus Christ (Matt. 11: 29), and by the writer to the Hebrews (Heb. 4: 1-11). Paul used the term "filled with the Spirit" (Eph. 5: 18) to describe the second work of grace to the Ephesians.

God's standard for man is holiness of heart, a motive purified by the cleansing power of the Holy Spirit and preserved by the fullness of the blessing in Christian perfection. The words used in the Scriptures, as well as the tenses of the verb, clearly show that holiness of heart is obtained in this world by a second work of grace wrought in the heart of the believer subsequent to regeneration. This is not a static condition of unchangeable grace, but a living relationship of fellowship with God in obedience and faith. God keeps man in perfect love as long as the believer keeps yielded to Him.

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07 -- HOLINESS IS POWER -- Russell V. DeLong

Dr. Russell V. DeLong is Dean and Professor of Evangelism and Missions at the Nazarene Theological Seminary, Kansas City, Missouri. He received his education at Eastern Nazarene College and Boston University; has been a successful educator and minister in the Church of the Nazarene, serving for sixteen years as president of Northwest Nazarene College, Nampa, Idaho, and is in much demand as an evangelist. [To view the picture of Russell V. DeLong open file 0555-rvd.jpg in the tiff directory.]

"Holiness" is the state or quality of being "holy." To be "holy" obviously means the opposite of being "unholy." That which is unholy is evil, corrupt, unrighteous, unclean, contaminated, and sinful. To be "holy" means. to be free from such states; it means to be pure. "Holiness means pureness or purity."

Sanctification means "to make pure or holy." It is the act of God by which holiness becomes the result. Thus a sanctified person is a "holy" person. These terms all refer to holiness of heart, not perfectness of intellect or body.

In the light of the above I believe in and teach holiness because:

1. Holiness is clearly taught in the Holy Bible.

2. A holy God demands it.
3. Holiness is a demand of the ethical character of God.
4. Philosophically, holiness is the highest good.
5. Psychologically, holiness is the only ground for a completely integrated personality.
6. Ethically, holiness is the only sound basis and possible guarantee of right relationships.
7. Sociologically, holiness of heart is the driving power to make society clean and bring the full gospel to others.
8. Historically, it has been those who were holy or were striving for holiness who have been the spiritual revivalists.
9. Holiness is the only corrective for a sinful heart.
10. Holiness causes strife to cease within one's being and thus enables one to give himself completely to the building of the Kingdom.
11. Holiness is power. Weakness is the result of sinful termites in the soul. One has said, "I have the strength of ten because my heart is pure.
12. Holiness is the sum total of all the virtues.
13. The Church of the Nazarene, of which I am a member, teaches holiness as its cardinal doctrine.
14. My father and mother believed in holiness, experienced the glorious experience of entire sanctification, and lived holy lives.
15. Finally, and possibly the strongest argument as to why I believe in holiness -- certainly the most important reason to me -- is the fact that when a college student I received the blessing of entire sanctification; the Holy Spirit came to my waiting soul, purifying my heart.

For the above reasons I believe in and teach holiness.

Holiness is theologically sound; theoretically reasonable; philosophically the highest good; psychologically desirable; ethically imperative; sociologically necessary; Biblically commanded; practically satisfying; and experientially, gloriously possible.

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Dr. Lauriston J. Du Bois is the General Secretary of the Nazarene Young People's Society, and editor of the "Young People's Journal" and "Conquest." He has served the church in pastorates at Parkdale, Oregon; Spokane, Washington; and Newton, Kansas. He was educated at Northwest Nazarene College and Idaho University. He writes regularly for the "Bible School Journal" and occasionally for other Nazarene periodicals. [To view the picture of Lauriston J. DuBois open file 0555-ljd.jpg in the tiff directory.]

What I believe about God and His dealings with men makes all of the difference in the world! These beliefs influence my choices, direct my actions, and undergird the entire structure of my life.

The message of holiness reached me after I was of high school age. To me it was not a heritage from the cradle but became a part of my life by personal choice. I am happy to share with the reader the reasons why I believe in and preach entire sanctification as a second work of grace.

This belief is valid experientially. As with countless other sanctified Christians, holiness became an experience with me before it became a doctrine. As a young Christian I found in my heart unholy ambitions, dispositions, and affections that I knew had to be dealt with if I was to be as God expected me to be. They were dealt with by the infilling with the Holy Spirit as I met the conditions of complete consecration. This experience has worked in all areas of life from that day to this.

This belief is valid scripturally. At the first I imagined that the doctrine of holiness was based alone on a few isolated and disconnected passages of scripture. I discovered, however, as I acquainted myself with the Bible that, instead, it was the message of the whole. The scripture tells us that a second experience of divine grace was grasped for by the pre-Calvary patriarchs. Its need was demonstrated by a vacillating Israel. Its provisions were envisioned by the prophets and its work was typified by the rituals. This experience was revealed as the purpose of the incarnate Christ and was His paramount concern as He faced Calvary. It touched earth at Pentecost and was declared to the world by the Apostles. It became the foundation of the theology and ethics of the epistles and the prerequisite of the eternal inheritance of the Revelation. I have found my Bible to be a "Holy" Bible with a message of holiness that is personal, moral, and eternal.

This belief is sound psychologically. Sin is of the heart; it is basically a condition and manifests itself in deeds. An individual is not completely delivered from sin until the "inner man" has been cleansed. This work of grace is wrought in the Christian's heart by the Holy Spirit when that heart is properly conditioned by consecration. The sinner cannot consecrate; hence, the sinner cannot be sanctified. The experience of holiness touches the inner recesses of the self wherein lie the roots of broken human relationships, unmended divine relationships, and personal defeat. It answers the needs of the human personality and provides a sound basis upon which that personality can live in health.

This belief is sound philosophically. The universe demands moral purity and moral perfection. It demands for the human personality a purpose, a "highest good," a "way of life," and the possibility of achieving happiness. Those who have discovered truth in any of these areas are

forced to lift up concepts that are coherent with and made complete in the "way of holiness." Sanctification provides personal moral cleansing. The consecrated man has settled on the will of God as life's -- summum bonum -- life's highest good. The life of holiness is the way of "self-realization," the way of "finding" life. The sanctified man, "walking in the light," is the only really moral man. Holiness is indeed the "way of life."

I find in the message of holiness the hope for our world. It is needed in human relationships and in human hearts. We must declare that it is the way of life and that without it no man shall see the Lord. Its vital message is the greatest asset of our ministry and to withhold it or to neglect it is to fail God and our generation.

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09 -- THE ONLY ANSWER TO THE WORLD'S NEED -- Ralph Earle

Dr. Ralph Earle is Professor of Biblical Literature at the Nazarene Theological Seminary, Kansas City, Missouri. He received his education at Eastern Nazarene College, Boston University, and Gordon Divinity School. He has been a minister in the Church of the Nazarene for fifteen years, holding pastorates at Woonsocket, R. I., and Everett, Massachusetts. From 1933 to 1945 he taught at Eastern Nazarene College. He is the author of two Christian Service Training textbooks, "The Story of the New Testament" and "Know Your New Testament," also "The Quest of the Spirit." [To view the picture of Ralph E. Earle open file 0555-rae.jpg in the tiff directory.]

Two outstanding needs humanity has today. One is a cleansing from sin. The other is a mighty outpouring of divine love.

The trouble with most of the current discussions of human problems and their proposed solutions is that they deal with symptoms rather than causes. War, class hatred, industrial strife; divorce, murder, suicide; juvenile delinquency and general unrest; the staggering crop of social and economic ills and evils -- all these are only symptoms of an inner disease. That disease is sin.

Medical men are deeply concerned to find the causes of various physical afflictions. They consider it superficial and unintelligent to waste their time trying to deal with symptoms alone. The quack doctor says, "Take a headache pill." The true physician says: "Let's try to find the basic cause for these chronic headaches and deal with it effectively, so that there will be no recurrences of the pain and suffering."

Why can't men use as good judgment in dealing with the other ills of humanity? Social and economic troubles are symptoms rather than causes. To find the cause we must go deeper into the moral and spiritual realm. Man's dread disease is not social, economic, or personality maladjustment, as the sociologist, economist, and psychologist would tell us. Unpopular as the idea is to modern minds, it is becoming horribly apparent that the world's one great problem -- the real Public Enemy No. 1 -- is sin in the human heart.

Why do I believe in preaching holiness? Because it is the only answer to the world's need. This is no day for preaching an emasculated gospel which ignores the fact of sin or defends a

sinning religion. If ever the gospel of full salvation from sin was crucially needed, it is in our present crisis of moral collapse. For the world of our day it is holiness or hell -- the hell of chaos in heart and home, the hell of desolation and destruction, a wilderness burned over by the fires of passion, lust, and hate. In our striving, struggling generation it will take the extreme of holiness to meet the extreme of hate.

I believe in preaching holiness because I am convinced that, if Jesus were here today in human form, that is what He would be doing. "He knew what was in man." If I look at suffering, sinful humanity through the eyes of Jesus I cannot do less than proclaim a redeeming message of salvation from all sin. To do so would be to mock the heart cry of humanity: "O wretched man that I am! who shall deliver me from the body of this death?"

If the Bible did not offer us such a deliverance and authorize us to preach such a gospel of freedom from sin, we should be tempted to say that it ought to. But, thank God, the New Testament does furnish us with a message of full salvation from sin, both inward and outward. It tells us that the blood of Jesus Christ can cleanse our hearts from all sin and that we can be made perfect in love. The Christian without this experience is hindered and handicapped.

I believe in preaching holiness as a second work of grace because it is the only thing that will meet the need of the human heart. I believe in it because it is what the New Testament teaches. I believe in it because I have seen the wonderful transformation which it has made in individual lives, establishing them in the love of God. The more I see of people and their problems, the more strongly do I feel the urge to preach holiness. I should like to testify that in this last summer of evangelistic meetings I became more convinced than ever before that the greatest need of our day -- in the Church of the Nazarene as well as outside of it -- is the strong, straight preaching of scriptural holiness.

Jesus provided it! It is our duty and privilege to proclaim it! We cannot fail Him and fail humanity!

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10 -- GOD'S NATURE DEMANDS IT -- Oscar J. Finch

Dr. Oscar J. Finch received his education in Olivet Nazarene College and Pasadena College, and has served the Church of the Nazarene acceptably as the pastor at Placentia, California; Grand Rapids, Michigan, First Church; Lincoln, Nebraska, First Church; Lansing, Michigan, First Church; Wichita, Kansas, First Church; as the district superintendent of the Kansas District; and as the president of Bethany-Peniel College of Bethany, Oklahoma. He is now serving as district superintendent of the New York District. He is the author of "Triumphant in Temptation," and an occasional contributor to Nazarene periodicals. [To view the picture of Oscar J. Finch open file 0555-ojf.jpg in the tiff directory.]

The length of this article limits me to a brief discussion of the three following reasons for such a faith and ministry.

I. The Nature Of God Demands It

Holiness, more than any other one thing, makes God to be the God whom we serve. A lack of holiness, more than any other one thing, makes Satan the archenemy of humanity. Of necessity, God's requirements for man find their basis in His own nature. If the holy God makes a moral being, His very nature requires that this new being be holy in character also. If our God gives standards of life to be followed by His children He, of necessity, cannot require less than holiness of life. If our holy God provides a salvation for fallen man, He would only mock us if that salvation were not sufficiently complete to restore man to holiness of character and of life. If a holy God fellowships, abides with, and dwells in any man, he must be holy; for a holy God can no more fellowship, abide with, or dwell in a sinful man than He can sin himself. It is on the basis of such eternal verities as these that the inspired apostle, in First Peter 1: 16, gives the command of God, "Be ye holy; for I am holy."

II. The Heart Of Man Needs It

The Apostle Paul in Romans 8 describes the sinful condition of a man in the following words, "Because the carnal mind is enmity against God: for it is not subject to the law of God, neither indeed can be. So then they that are in the flesh cannot please God" (vv. 7-8). A catalogue of the fruitage of the carnal mind may be found in Galatians 5: 19-21.

Not only would we turn to the Scriptures for the establishment of the fact of man's need, but also we find a very significant statement in the report of the specialists who studied the case of the murderer of our former president, McKinley, which indicates to me that men generally are conscious of this fact. These men are quoted as reporting the following: "There is found absolutely no condition that could have been at the bottom of any mental derangement. Taking all in all the verdict must be, socially diseased and perverted, but not mentally diseased. The most horrible violations of human law cannot always be explained by the plea of insanity. The wild beast slumbers in us all. It is not necessary to invoke insanity to explain its awakening."

III. There Is Such An Experience

That is a very positive statement to make in connection with such an article as this. However, the statement is based on the dual foundation of the Scriptures and the testimony of the Christians. In the Scriptures I find definitely outlined the following facts:

First, that such an experience for man was planned by God. "According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love" (Eph. 1:4). "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth" (II Thess. 2: 13).

Second, I find that such an experience was definitely promised. Note, "Faithful is he that calleth you, who also will do it" (I Thess. 5:24); and in the preceding verse of this same chapter we find outlined that which He has promised to do, "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."

Third, I find that such an experience was definitely provided as indicated in Hebrews 12: 13, "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate."

Finally, this experience is definitely witnessed to by the Holy Spirit as indicated in Hebrews 10: 14, 15: "For by one offering he hath perfected for ever them that are sanctified. Whereof the Holy Ghost also is a witness to us."

Of the vast numbers of Christian men and women whose testimony might be used, I select that of George Fox, the saintly Quaker: "I knew Jesus and He was very precious to my soul, but I found something within me that would not keep patient and sweet and kind. I did all that I could to keep it down, but it was still there. I besought Jesus to do something for me and I gave Him my will. He came into my heart and took out all that would not be kind and sweet and patient and shut the door and shut himself in." A legion of Christians will join in a hearty "Amen" as they read this clear and simple testimony.

In conclusion, I wish merely to indicate a few reasons why I believe that this experience is offered by God as a second work of grace. First, regeneration deals with guilt and spiritual death, but entire sanctification deals with the cause of sinning and the elimination of those things which hinder spiritual life and growth. Second, regeneration is the result of repentance and faith, but entire sanctification is the result of consecration and faith. Third, the Scriptures repeatedly emphasize the necessity of these two works of grace. And, finally, I find such a plan to be in keeping with the needs and experience of my friends, of our saintly fathers -- as illustrated in the testimony of George Fox above -- and of the spiritual need and the healing balm which I personally have known.

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11 -- CONFIRMED BY FIFTY YEARS OF EXPERIENCE -- Mrs. S. N. Fitkin

Rev. Mrs. S. N. Fitkin served as General President of the Woman's Foreign Missionary Society from its organization in 1915 until her retirement in June of 1948. Under her supervision this work has grown from a very small beginning to the place where it now makes a great contribution annually to the foreign missionary work of the Church of the Nazarene. She is the author of several books. [To view the picture of Susan N. Fitkin open file 0555-snf.jpg in the tiff directory.]

First, I believe in and preach entire sanctification because I was born in a Christian land. If I had been born in China, India, or Russia, I would have had a poor chance of ever hearing that there was a living God who loved me, or of ever seeing a Bible or a Christian church.

Second, because I first saw the light of day in a home where there was a Bible and parents who believed in it, and provided a Sunday school for me to attend as soon as I could understand

about a God of love and mercy. I might have found myself in a home, even in our own wonderful country, without a Bible and with parents having no interest in Sunday school or church, and have grown up without an opportunity to know anything about the revelation of a wonderful God providing salvation, and that it was for me.

The next reason is that I became a recipient of the first work of grace. Although it seemed very unlikely I should ever hear a definite message on the subject, God sent an evangelist to the little town where I lived, who held cottage meetings, and I was permitted to attend them. When I heard I could be saved and know it, I definitely sought the Lord and He wrought the first work of grace in my needy heart, and I became a new creature in Christ Jesus. I not only knew it, but my family knew it, and my church knew it, and to me it actually seemed that the whole world had become new.

Another reason was that after receiving a sky-blue conversion and believing that I had all God had for me, I suddenly discovered that there was something in my heart that stirred up under provocation. I read in my Bible about the carnal nature, the old man, and the root of bitterness; and, although I had never heard a sermon on holiness or entire sanctification, or a testimony on the subject, I knew that I needed a second work of grace and began to pray about it.

God has strange ways of answering the prayers of His children. He wanted me to have this blessed experience so much that He sent a couple of holiness evangelists away across the water from the British Isles to our town. I heard about them and Mother consented to my inviting them to our home and, like Aquila and Priscilla, they "expounded . . . the way of God more perfectly" to me. We just got down before the Lord with our Bibles and turned to the seventeenth chapter of John and read about Jesus' prayer for His disciples, "Sanctify them," and that it was not for them alone, "but for them also which shall believe on me through their word"; then, too, the first chapter of Ephesians (called the bride's book), reading that God had "chosen us in him before the foundation of the world, that we should be holy and without blame before him in love"; and in the fifth chapter the exhortation, "Be filled with the Spirit"; also the provision made for the Church, His Bride "Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it"; and, too, in First Thessalonians, "For this is the will of God, even your sanctification"; and other scriptures, until I was convinced the blessing was for me.

Just one more reason why I believe in entire sanctification as a second work of grace. It is because the Lord definitely wrought this wondrous grace in my heart, cleansing and filling me with the blessed Holy Spirit. And after more than fifty years of blessed service for Him, He still abides and keeps me victorious. I praise Him!

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12 -- PART OF THE ESSENTIAL STRUCTURE OF CHRISTIAN LIFE -- A. F. Harper

Dr. A. F. Harper is the editor in chief of church school periodicals and executive secretary of the Department of Church Schools of the General Board of the Church of the Nazarene. He has served the church chiefly as an educator, being Dean of the College at Northwest Nazarene College of Nampa, Idaho; Professor of Philosophy at Eastern Nazarene College, Wollaston, Mass.;

and at the time of his election to the church schools work he had been chosen as Dean of Theology of Olivet Nazarene College, Kankakee, Illinois. He has filled his present position since 1946. [To view the picture of A. F. Harper open file 0555-afh.jpg in the tiff directory.]

I believe in the experience of sanctification as a second definite work of grace. This belief is a part of the essential structure of my Christian life and thinking.

I believe it because I find it in the Bible. The Word of God is my final and authoritative source of information concerning God's will for man. Here I find, in specific statement and in repeated implication, "This is the will of God, even your sanctification."

I believe in the experience of entire sanctification because human nature so obviously needs such a work of divine grace. Of themselves men are Spiritually broken and weak. They fall prey to the temptations of the devil and to the weaknesses of human nature. If men are to achieve spiritual stature, they need the power of the indwelling Holy Spirit. Even though God had not clearly revealed the availability of such spiritual power, thoughtful men would have said, "We need it."

I believe in the experience of sanctification as a second definite work of grace because that is the way I came into the experience. I was living the Christian life. I knew the assurance of sins forgiven at the time when God convicted me of my deeper spiritual need. The assurance of cleansing and indwelling by the Holy Spirit was clear and convincing to me. That experience occurred many months after I had first come into the Christian life.

I preach entire sanctification as a second work of grace because I believe the truth of the doctrine. The Bible teaches it, human nature needs it, and it has been my blessed experience to have shared it. I can do no other than witness with glad heart to the truth which I so thoroughly believe.

I preach sanctification because God called me to do so. When I came into the experience, the final issue of my consecration was whether or not I would preach the gospel -- all of it. I had other plans for my life, but one condition for my receiving the gift of the Holy Spirit was that I accept God's plan for me in the Christian ministry of a holiness church.

I preach sanctification as a second definite work of grace because when I preach it, and God works through that ministry, others come into this blessed experience. When this theme is long absent from the pulpit ministry, men fail to seek and to find this deeper life of God in the soul. The level of spiritual life declines; God becomes less real; His people become less devoted, less liberal, less concerned about the spiritual welfare of their children, and less eager to spread the gospel at home and abroad.

I must have the fullness of God in my own life, or spiritual life declines. I must have that message in my ministry, or the truth of God is not proclaimed and the work of God languishes.

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Dr. C. Warren Jones has served for three quadrenniums as the Foreign Missions Secretary of the Church of the Nazarene, retiring at the General Assembly of 1948. He has previously served as pastor -- in Spokane, Washington, and Cleveland, Ohio; and as district superintendent of the Pittsburgh District for nine years. Dr. and Mrs. Jones also have been missionaries to Japan. [To view the picture of C. Warren Jones open file 0555-cwj.jpg in the tiff directory.]

Sanctification, as a work of the Holy Spirit in the hearts of believers, presupposes and deals with the principle of sin.

Sin is the world's major problem. It has been so ever since the fall in the Garden of Eden. Our foreparents not only transgressed God's law, but, when they fell from their holy estate, the principle of sin entered their hearts. Not only so, but the curse fell on their posterity. Every child born of Adam's race from that day until this has been born with a depraved nature, the sin principle. For that reason it has been easier for men to do wrong than to do right.

No sooner had the fall occurred than a triune God began to plan for man's redemption, to seek a cure for the sin disease. The plan was found and immediately put into operation. Over a course of many centuries God, the Father, did His best to woo a lost world, all the time pointing to the day of the incarnation of His only begotten Son, who would become the world's Messiah, the Saviour of men.

Jesus Christ was born, lived, and died, that by the shedding of blood there should be remission of sins. He opened up a way whereby men might be saved from actual transgressions. This was not all. As good and as complete as the first work of grace was, it did not touch the principle of sin, the taproot or the cause that led to the transgressions. After every sin was forgiven the carnal nature remained, not coming under or in any wise being affected by the law of forgiveness.

The plan of the Trinity embraced a complete cure for sin. The old prophets spoke of the coming of the Holy Spirit. Jesus pointed to the Day of Pentecost, promised the same, and commanded the believers to tarry for the baptism of the Holy Ghost. He finished His work and departed, in order that the Holy Spirit would come; "And when the day of Pentecost was fully come they were all filled with the Holy Ghost." This occurred because, having been saved from their sins and being made alive unto God, they consecrated themselves. Their all being placed on the altar, the Holy Ghost fell upon them to cleanse and make pure their hearts and to abide forever. This happened to the one hundred and twenty on the morning of Pentecost; to the Samaritans under the preaching of Peter and John; to the household of Cornelius when Peter was the evangelist; and to multiplied millions of people during the past nineteen centuries. Substitutes have been tried; but the baptism with the Holy Ghost, or entire sanctification, as a second work of grace has been and is the only cure for sin.

Then, sanctification makes stable Christians. As long as the carnal nature remains, there is war between the carnal man and the spiritual man. James declares, "A double minded man is

unstable in all his ways." God wants men and women established. He has made provision for establishing grace, "wherein we stand, and rejoice in hope of the glory of God."

Again, this sanctifying grace makes pillars for the Church, giving us people who are strong enough to bear burdens, shoulder responsibilities, and keep it up regardless of circumstances, conditions, or adverse winds.

Lastly, sanctification, or holiness of heart, the heritage of every regenerated heart, is a requirement for a home in heaven. "Follow peace with all men, and holiness, without which no man shall see the Lord."

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14 -- THE BURDEN OF CHRIST'S PRAYER -- S. T. Ludwig

Dr. S. T. Ludwig is the General Church Secretary of the Church of the Nazarene. For fifteen years he was teacher and administrator in several of the educational institutions of the Church of the Nazarene, being the president of Bresee College, Hutchinson, Kansas, and of Bethany-Peniel College, Bethany, Oklahoma. For six years he was General Secretary of the Nazarene Young People's Society and editor of the "Young People's Journal." He also is Executive Secretary of the Department of Education of the General Board. [To view the picture of S. T. Ludwig open file 0555-stl.jpg in the tiff directory.]

I joined the Church of the Nazarene as a lad in 1912. All of my early recollections of God, the Bible, the church, and Christian doctrine centered around a holiness home, a holiness school, a holiness church.

Perhaps, you say, that is why you are prejudiced in favor of the doctrine of entire sanctification. "Perhaps" if that is the word which describes it; yet I thank God a thousand times for this environment. For by means of it I have been led into the life "more abundant."

I believe in the experience of entire Sanctification as a second definite work of divine grace because I saw it on exhibition again and again in the home of my parents, Rev. Theodore and Minnie B. Ludwig. The glow of those relationships made a profound impression upon my growing life.

Second, I believe in this experience because one day as a high school senior I discovered my own heart need. I was a Christian; I wanted God's way in my life; and, under the anointed preaching of God's servant, I was convicted of my need for holiness. I consecrated all, sought and obtained the experience. I then knew for myself of its reality. It gave me a new zest for living and a united objective I had not known before.

Again, I believe in entire sanctification because God's Word clearly and specifically teaches it. A serious study of its sacred pages, both in the Old and the New Testament, will reveal the need, the necessity, and the provision made for its obtainment. Any honest soul will find God's expressed will ("even your sanctification," I Thess. 4: 3) in His unfolding revelation.

I believe in holiness of heart, also, because I have seen hundreds -- yea, thousands -- of believing Christians seek this experience and in response to a full consecration, surrender, and faith, receive the witness of the Spirit that the work was done. Subsequent attitudes and relationships have verified the divine miracle wrought by the Holy Spirit. This is irrefutable evidence, too many times duplicated to be gainsaid.

I believe in this experience, furthermore, because the realization of it was the burden of Christ's prayer in the seventeenth chapter of the Gospel of John. "Sanctify them" is the focus of that prayer. It represents the unifying principle as to human personality as well as the fellowship of Christians in Christ's Church.

I believe in entire sanctification because I believe in a God who is great enough to deal adequately with the number one problem of the world -- sin. That is to say, He not simply matches it (suppression) but masters it (eradication), both in its outward transgression and in its inner pollution (defilement) of man's nature.

I believe in the experience of holiness because, to make that experience possible, Jesus went to the cross. Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate (Heb. 13:12). I cannot disregard that atonement.

I not only believe in this experience, but I am highly honored to be called of God to proclaim it. I cannot do otherwise if I am to deliver the "whole counsel of God." And besides, I find my own heart strangely warmed and my inner consciousness constantly clarified as I major on this Biblical truth. My experience in the ministry has verified the fact that, whenever the experience of entire sanctification is definitely preached, the church is edified, believers seek and obtain the experience, and oftentimes sinners yield themselves more readily for pardon.

It is my earnest prayer that I may live humbly before God so that my life witness may always be in harmony with my pulpit proclamation; that I may be constrained to live and preach this doctrine with increasing power and effectiveness.

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15 -- PERSONAL KNOWLEDGE AND EXPERIENCE -- H. V. Miller

Dr. H. V. Miller served the Church of the Nazarene in pastorates at Hartford, Connecticut, and Chicago, Illinois, First Church; as dean of the Bible and Theological Department of Northwest Nazarene College; as the district superintendent of the New England and the New York districts; and from 1940 to 1948 as general superintendent. He was unexpectedly called to his reward on December 28, 1948. [To view the picture of H. V. Miller open file 0555-hvm.jpg in the tiff directory.]

I have been asked to tell you why I believe in and preach two definite works of grace. This is not a difficult task even though it may not be so easy to put my reasons into concise form.

There are three reasons why I believe in two works of grace. First, it is because of who God is; second, it is because of what the Bible says; and third, it is because of what my heart demands. These reasons are simple and perhaps need little elaboration, but for sake of emphasis and clarity I will explain.

The holiness of God is one of the greatest facts of revelation. It seems to me that one has missed much of the point of a proper understanding of God if this fact is even minimized. For from this essential center of character His holiness -- come not only God's vital attributes, but also the great major challenge to man, "Be ye holy; for I am holy." The idea of relationship with God is futile and the hope of fellowship is but an idle tale unless the redemptive plan of Christ has in it not only forgiveness but heart cleansing as well.

This position the Word of God emphatically affirms; for throughout, in type, in history, and in fact, there is a consistent call to holiness, a holiness of life which has no other answer except in the provisions of two distinct works of grace. All the symbols and broad commands of the Old Testament culminate in the New in many definite commands to sanctification as a distinct second work of grace. The historical record of the climax -- on the Day of Pentecost -- of all the promises of the past would be sufficient were nothing more said. For when the disciples had asked the Master if He would then restore the kingdom to Israel, He replied that it was not for them to know the times or the seasons; but rather it was that they should tarry in Jerusalem in order to receive the power of the Holy Ghost. "Tarry ye," therefore, was the command of Jesus -- then and now. Following the epoch-making hour of Pentecost, the apostles repeatedly taught the demands of two works of grace. Can I ignore the consistent teaching of the Word of God?

All of this finds a definite response in my own heart as well. For, had I never known of the holiness of God as I learned it in revelation, had I never had the privileges of proper Bible instruction, my own instinctive heart cry would never have been met. For the very experience of heart purity I have since found is a personal confirmation of the very character of God and the actual teaching of His Word.

Why, then, do I preach two works of grace? What else can I do in the light of personal knowledge and experience, other than to tell the things which I have observed, read, and personally felt! I could not be true to my own experience, to the spiritual needs of my fellow men, nor to the God I love and serve if I did not definitely preach two works of grace.

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16 -- THE SECRET FOR VICTORIOUS LIVING -- M. K. Moulton

Dr. M. Kimber Moulton was the General President of the Nazarene Young People's Society from 1940 to 1948, and a member of the General Council of the N.Y.P.S. for the preceding quadrennium. He has served as pastor of Nazarene churches at Augusta, Maine; Providence, Rhode Island; Baltimore, Maryland, First Church; and since 1942 has been pastor of Los Angeles First Church. He is author of several booklets, and an occasional contributor to Nazarene periodicals. [To view the picture of M. K. Moulton open file 0555-mkm.jpg in the tiff directory.]

I have taught sanctification as a second work of grace from the beginning of my ministry as a pastor twenty years ago. I frequently preach on sanctification as a second definite work of grace; I have found that it is not an ineffective truth. People respond to the command and the privilege, consecrate their all, and definitely are sanctified wholly as a second work of grace. With the background of knowledge and experience, I must be consistent, and it is my privilege so to be and preach sanctification as a second work of grace.

I do so because it was taught to me. My father, Rev. C. O. Moulton, as a holiness missionary, preached sanctification; my mother, as a holiness missionary, taught it and witnessed to it. By my parents I was taught this holy truth. The teachers of the Sunday-school classes I attended in my childhood were meticulous in teaching me sanctification. Furthermore, this was emphasized during the week as we read the Bible and prayed in family prayers in our home.

I teach sanctification as a second work of grace because I received the experience. I was marvelously converted at the age of nineteen; the old life was over and the new life begun. Under pressure, however, inward sin -- the sin that remained -- stirred within me and broke out in evil action. I then knew I needed something more; my heart was broken. I was up against the issue of either becoming sanctified or giving up my regenerate experience. I found I could not successfully please God with just the initial grace of regeneration. The Holy Spirit encouraged me and, as I sought sanctification, the Spirit gave me aid in making my consecration; and just like a sweet zephyr from heaven I received the divine fullness which eradicated the remainder of sin. This glorious second rest was a wonderful experience, and I wanted all other Christians to know the blessedness and the practicability of it.

I now feel the urge stronger than ever to preach sanctification as a second work of grace because more and more I recognize the scriptural corroboration. The seventeenth chapter of John teaches this holy truth in a very clear and forcible manner; Christ prayed for His disciples that they might be sanctified through the truth. He prayed also for them "which shall believe on me through their word."

To me the fourth chapter of Hebrews clearly teaches the rest that remains for the people of God, which is the second rest. I believe this has to do also with what Christ taught when He said, "Come unto me, all ye that labor and are heavy laden, and I will give you rest" (the first rest), and continued by saying, "Take my yoke upon you, and learn of me." That is, to take His yoke of rulership upon us, and learn of Him, is to find rest --the second rest for our souls.

Furthermore, when I read that Christ, "that he might sanctify the people with his own blood, suffered without the gate" -- understanding the meaning of sanctification, I know that He made provision for our sanctification as a second work of grace. To me, holiness is the crowning truth of the Word of God and relates to mankind in the privileges of salvation here on this earth.

I am urged more than ever to teach sanctification as a second work of grace when I see people who receive the experience and note their happy, successful Christian lives. I witness them living under the greatest of pressure, but showing forth the beautiful spirit of our blessed Lord; I see them victorious in the frictions of Christian service; I see them with their hearts clean and their

heads up no matter what they are called upon to encounter. Their lives make others hungry for the glorious experience of holiness.

Yesterday I called on a lady who said to me, "Do you mean to say that a person can be sanctified so he will not become angry and say hateful and mean things?" And I replied, "Yes, that is just what sanctification will do for one." Then she spoke of a lady who sat in front of her in prayer meeting, and said, "She has that sanctification. I have listened to her testify, and watched the glow on her countenance, and she has something that I want." I was then able to instruct this lady, who was born again, and yet hungry for entire sanctification. We prayed together, and she is reaching for the blessing; it will not be long until she will know this wonderful grace.

Because I was taught sanctification, received the experience, and have the scriptural corroboration from time to time with greater evidence, and because I know so many people who have this grace in their hearts and demonstrate it in their daily living, I am inspired to testify that now my heart is cleansed by the blood of Calvary's cross. I desire to mediate the life of the Holy Spirit through my personality; and I want all other Christians to know this glorious experience too.

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17 -- THE NECESSITY OF HOLINESS -- Orval J. Nease

Dr. Orval J. Nease, of Altadena, California, was elected general superintendent in the Church of the Nazarene in 1940, and re-elected at the Twelfth General Assembly in 1948. He has held important pastorates in the church at Malden, Massachusetts; Columbus, Ohio; and First Church of the Nazarene, Detroit, Michigan. [To view the picture of Orval J. Nease open file 0555-ojn.jpg in the tiff directory.]

For five years, Dr. Nease was president of Pasadena College, Pasadena, California, and one year was dean of the graduate division of the School of Religion.

Someone is credited with saying, "If you would build a man, you must begin with his grandparents." Paul wrote to Timothy, "I call to remembrance the unfeigned faith that is in thee, which dwelt first in thy grandmother Lois, and thy mother Eunice; and I am persuaded that in thee also." To employ modern parlance, the emphasis in both these quotations is placed in what may be called the "grass roots," that is, a going back to fundamentals -- back to the soil out of which grows the fruitage of results.

We shall leave to another to discuss the necessity of sanctification as based upon such reasons as the nature of God, the nature of man, and the utterances of Scriptures. Our discussion will confine itself to the necessity of holiness as derived from experience: the experience of others, and finally our own experience.

My father, William O. Nease, born in a farmer's home and apparently destined by circumstances to lead a farmer's career, was converted in early married life at an Evangelical revival altar. Mother bowed at his side, and they experienced the birth-from-above. It was not many months after that that Father came face to face with a sense of duty and the voice of God as

he went about his farm tasks. God called him to preach, despite his argument of inadequate preparation and ability.

In course of time, obedience resulted in Father's and Mother's acceptance of a humble parish and the life of a beginning minister. It was here that he was confronted anew with a sense of his need of preparation to fulfill his divine call. This sense of need he discovered could not be satisfied merely with the discipline of study and the knowledge such study would give him. His want of preparation was found in a heart lack. He knew full well, nor doubted any, concerning the transformation wrought in him at the moment of conversion. But there was yet an inward foe, an inward uncleanness which hampered him in every attempt to perform the divine will. As he read the Book of God and measured personal experience by its standards and promises, he was often heard to say, "There must be a better experience of triumphant living than the one I know."

It proved to be a providence that he visited for one service a camp meeting in western Michigan, where he heard the Reverend B. T. Jennings, a Wesleyan Methodist evangelist, preach one message on heart holiness. Something within him said, "This is the experience the Bible seems to portray and certainly is the experience for which my heart cries." In conversation with the Reverend Jennings after service, it was suggested that Father purchase the book by Beverly Carradine, *The Better Way*. This Father did; and a few mornings later, as he sat beside the kitchen stove reading his book, his mind was convinced. The voice of heart hunger could no longer be stilled. He said to Mother, "Leave your work and join me, for I must know this grace of heart deliverance." There beside the kitchen stove he wrestled for hours with the realities of an unclean heart, crying for the deliverance that only the Holy Spirit in cleansing and indwelling power could impart. The struggle was as real to him as Jacob's at the Brook Jabbok, and so was the triumph. The Holy Spirit accepted his consecration and took possession of his life. I have heard Father tell again and again with glowing face and evident throbbing heart not only of the victory of that moment but of the power and ability to live triumphantly that came to him through the Spirit's indwelling. I have seen Father under some of the most trying circumstances through which a man could pass, but can testify for him of the victorious living that was not only outward discipline but inward steadfastness.

It was not many months until Mother made a like consecration of her all to God and received a like victory. The manner of her consecration and the expression of victory were very different from those of Father, for her temperament and disposition were very unlike his. But the triumph through the Holy Spirit was just as real!

It is not surprising that under such testimony and triumphant living, my brother Floyd and I, as high school lads, resolved during a revival campaign that at every opportunity we would seek the experience of heart holiness. This we did, two services a day for ten days. It was on a Thursday night that my brother made complete his consecration; faith grasped the promise, and the Holy Spirit took possession of his heart. I knew the genuineness of his seeking and something of the depths of his heart hunger. All this found echo in my own heart. It was not that evening, but the next, while bowing at the same altar, that my own heart found the inward rest that comes only by the advent of the Holy Spirit.

The expression of that coming was different from that of Father's, Mother's, or that of my brother. It was in keeping with my own personality, but nevertheless genuine, satisfying, and abiding. I have no merit whereof to boast. The only credit that is mine is that I have maintained that consecration across the years. I do testify with glad and sincere heart that, while the battles have been many and the struggles very often severe through the intervening years, the experience of grace that came to me as a high school lad some forty years ago has through the faithfulness of the Holy Spirit been unfailing. In fact, the realities of sanctifying grace are more real today than when first the Holy Spirit came to my yielded heart.

In the course of these years I have found many substantiating arguments for the reality of sanctifying grace. I have found it commanded in Scripture, demanded by the need of the human heart, and provided in the atonement of Christ and the coming of the Holy Spirit. "Woe is me, if I preach not." To cease to believe in and preach sanctification as the answer of heart need would be to belie the basic meaning of life itself.

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18 -- THE SECRET OF THE CHURCH'S EFFECTIVENESS -- Hardy C. Powers

Dr. Hardy C. Powers, one of the general superintendents of the Church of the Nazarene, has served the church as pastor, district superintendent, and since 1944 as general superintendent. He did outstanding work as pastor of First Church, Council Bluffs, Iowa, and later as the district superintendent of the Iowa District. He is an occasional contributor to the different Nazarene periodicals. [To view the picture of Hardy C. Powers open file 0555-hcp.jpg in the tiff directory.]

To seek to enumerate in the span of one brief article all the reasons why I believe in and preach the doctrine of holiness is an impossible task. To anyone who has felt the purging power of this experience, the inadequacy of mere words is painfully apparent. Like the ancient queen who beheld the glories of Solomon's kingdom, we have found that the best efforts to describe this spiritual heritage of believers fall far short of the glorious realities of experience. It is better felt than told. But, in an effort to encourage people to "come and see" for themselves, we offer the following:

In the first place, this doctrine is in complete harmony with the announced spiritual purpose of the atonement of Jesus Christ. When man came from the hand of his Creator, he was sinless and pure; he lived in unbroken fellowship with God. His motives were unmixed; no cloud of guilt or shame bedimmed his spiritual skies; he walked with God. But man, through disobedience, fell and forfeited this holy estate.

Then Christ came with the avowed purpose of restoring this glorious relationship between man and his God. Man was lost, so He came "to seek and to save" that which was lost. The moral and spiritual wreckage of man was Satan's masterpiece, so Christ was "manifested, that he might destroy the works of the devil." He came to undo what Satan and sin had done; He came to renovate the soul. He came to crucify "the old man"; to purify the heart and enable man to live with unmixed motives so that, whatever he does, he does it all to the glory of God.

Christ came to be the Great Physician for a sin-sick race, and if directions are followed a complete recovery is promised. His sanctifying grace will remove the old "root of bitterness," and destroy the "bent to sinning" as spoken of by Wesley. Since Christ came, "sinning religion is no longer necessary, and this position is inconsistent with the announced purpose of the atonement of Christ.

Up from the grave He arose,
With a mighty triumph o'er His foes.

With a full-orbed view of the purpose of His atonement the poet wrote:

Rock of Ages, cleft for me,
Let me hide myself in Thee;
Let the water and the blood
From Thy wounded side which flowed,
Be of sin the double cure,
Save from wrath and make me pure.

Then again, this experience offers complete satisfaction for man's deepest need. Not only does God desire a holy people as evidenced by the atonement of Christ, but also men themselves long to be holy. A young girl weeping over frequent backslidings said, "I want to be a Christian all the time." This is the heart cry of every "born-again" Christian. Deliverance from this inward foe -- the carnal mind -- is man's deepest need. This inner foe is the greatest hindrance to growth in grace and development in the Christian life. God's children long for deliverance.

Once, as a pastor, after I had done my best to describe the experience of entire sanctification, a clergyman of another denomination came and knelt at the altar along with others who were seeking the experience. After a season of earnest prayer, I knelt by his side and asked if I could be of assistance. He replied, "I am not fully acquainted with the theology involved, but I do know that the experience you described tonight is my deepest need. All my other problems, as compared with this, are incidental. This inward foe has in a large measure neutralized my influence as a Christian in my home, and as a minister in my community; and, if the Bible does not offer deliverance at this point, then I think it should, because otherwise it leaves me with an unsatisfied spiritual appetite."

What a glorious privilege it is to announce to such a soul that our God will supply all our needs through Jesus Christ our Lord! God is the Author of our "hunger for holiness." This spiritual appetite could have no other source; hence it would be inconsistent for God to leave us unsatisfied at this point. Sanctification by faith is the answer; for, "Blessed are they which do hunger and thirst after righteousness: for they shall be filled" (Matt. 5:6).

If men would forget theological hairsplitting and listen to the language of a hungry heart, it would lead them unerringly into the experience of holiness; and only in the full realization of this experience can one testify with the poet,

Every needed grace supplied,

Every longing satisfied!

The descriptive language of the Bible at this point is, "That ye may be perfect and entire, wanting nothing."

I direct your attention to one other point in support of my faith in the doctrinal position of the Church of the Nazarene, and that is, I believe it offers the Church the only secret of preservation and effectiveness for the last days. God, through His prophet Joel, gives us a description of the characteristics of the Church that will survive through the last days. It is to be a Spirit-filled Church with a divinely called ministry. Nothing short of this can survive the perilous days of this age. Other devices may suffice to perpetuate an organization, but only the possession of strong internal health forces will save us from spiritual disease.

The evidences of spiritual disease are present everywhere -- men who seek to exploit the Church for selfish ends, men who are place seekers, men who are "running for office"; in fact, all men who are "lovers of their own selves more than lovers of God" are a menace to the preservation of the Church as an effective spiritual force. The spirit that causes men to speak lightly of all the forces that seek to undermine our Christian institutions -- such as the home and the Christian Sabbath -- will short-circuit the spiritual power of the Church.

The spirit of worldliness, lust, and spiritual lethargy continually crowds in on the life of the Church like the insidious approach of the jungle around a "clearing," seeking to throttle its usefulness. The only hope of preserving the Church and its spirit of holy aggressiveness lies in a constituency that is "Spirit-filled" and in a ministry that has received the "poured-out blessing" of holiness.

I read recently that the islands occupied by our troops during the war had been turned back to the jungle. In most cases it is now almost impossible to find the spots where at one time great camps were located and much life and activity were evident. When the internal life of those camps was removed, the jungle silently and rapidly reclaimed its own.

The hope for these last days is a Spirit-filled Church. As individuals, we must keep sanctified; we must live the experience and persistently testify to it. Our ministers must preach on this theme from the rich abundance of a personal experience. Seekers and finders of second-blessing holiness must continue to characterize our revivals. Our schools must be distinctively holiness schools. In other words, our best insurance against spiritual impotency and death is the maintenance of a strong, internal, Spirit-begotten life force. By God's grace, this we will do until Christ shall come and catch His Bride away!

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19 -- IT WORKS! -- Harold W. Reed

Dr. Harold W. Reed received his education at Colorado State College and the University of Southern California. He has been connected with the educational work of the Church of the Nazarene, serving as president of Bresee College for four years, and as a professor in Pasadena

College and Bethany-Peniel College. Also he has served as pastor of Nazarene churches at Fort Collins, Colorado; Junction City, Kansas, Newton, Kansas; and Huntington, Indiana. In May of 1949 he was elected president of Olivet Nazarene College at Kankakee, Illinois. [To view the picture of Harold W. Reed open file 0555-hwr.jpg in the tiff directory.]

For fifteen years I have been preaching the glorious gospel of Jesus Christ. There has been a real thrill in proclaiming a full salvation from sin to the people, without fear of successful contradiction. The Manual of the Church of the Nazarene clearly states our position on sanctification as a second definite work of grace wrought in the heart of the believer subsequent to regeneration. The important thing, however, is that it is more than a doctrine; it is a vibrant, vital, and living experience. I preach it because:

I. It Is A Plain Doctrine Of The Holy Scriptures

The words sanctify, sanctified, and sanctification occur some one hundred and fifty times in the Bible. In some instances reference is made to setting apart for sacred usage, while in many other scriptures reference is made to being made holy. The word sanctification is a compound word which literally means the act of making holy. Sanctus is the Latin word for holy; facere is the Latin word meaning to make; and ion simply means the act of or the doing of the act. Thus sanctification means the act of making holy. Other synonymous terms such as cleansing, purity, perfect, perfected, perfection, holy, holiness, and a second benefit are used fifteen hundred times in the Bible. Obviously, it is a Bible doctrine.

II. It Is The Will Of God That We Be Sanctified

Saint Paul, in writing to the church at Thessalonica, made it clear to them and all believers that "this is the will of God, even your sanctification." The implication is clear. They were already believers and God wanted them to be sanctified; thus it was to be a "second benefit." Incidentally, the Trinity is interested in this work. God the Father wills it. Christ the Son provides it; "Wherefore Jesus also, that he might sanctify the people with his own blood, suffered without the gate." And the Holy Spirit is the operative Agent, as is seen in Romans 16: 16, "That the offering up of the Gentiles might be acceptable, being sanctified by the Holy Ghost."

III. It Is An Experience Which Is Personal

Just as the disciples were able to experience a personal Pentecost, so it is possible for individuals today, for "all that are afar off, even as many as the Lord our God shall call," to experience a fire-baptized Pentecost. Some two years after my conversion I found myself struggling against an unholy temper, and for days I prayed for deliverance. Finally the deliverance came, and my heart was filled with divine love. Since that day the fires of unholy anger have never burned within my soul; not because of my goodness, but because of the riches of His marvelous grace.

IV. It Is An Experience Which Meets The Empirical Test

It actually works! I have seen it under test and am a witness to the fact that, if it is genuine, it will work.

Since sanctification as a second definite work of grace is a plain and distinct doctrine of the Bible, since it is the will of God that believers be sanctified, since it is a personal experience, and since I have witnessed that it works in the lives of God's people, I plan to continue to give it a large place in my personal ministry.

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20 -- LIFE'S GREATEST GOOD -- L. A. Reed

Dr. Louis A. Reed is Professor of Preaching and the Pastoral Ministry at the Nazarene Theological Seminary, Kansas City, Missouri. He received his education at Peniel College, Pasadena College, University of Southern California, Drew Theological Seminary, Columbia University, and Brown University. He has taught in two Nazarene colleges, and has held outstanding pastorates in Oakland, California; Long Beach, California; Kansas City, Missouri, First Church; Pasadena, California; and Chicago, Illinois, First Church. He is editor of the [[To view the picture of L. A. Reed open file 0555-lar.jpg in the tiff directory.]

Out of the past gleams an unwavering pencil-shaft of divine light, which started glowing for me April 9, 1909, and which has illuminated my life and pathway to this very hour. This was experiential to me; it was the climax of certainty and reality; it was the final triumph of resurrection after the suffering of crucifixion and death; it was absolute release from the tensions of carnality; it was an empowering which has made possible every victory since that day; it was a renovating of my disposition; it was a fitting climax to the longings of a sincere, seeking soul.

This experience came to me subsequent to my conversion. The need of it was introduced to me by subtle reactions of anger, prompted by this sinful nature which refused to be subdued. I saw that unless this nature died, my soul would die. Our Lord, through His precious Holy Spirit, reacted to the honest groanings of my heart, and purged me from this inner carnal "twist," and liberated me from its control.

I was asked to state why I believe in sanctification as a second definite work of grace. Could I deny reality? Is certainty to be doubted? Is it fanatical to be able to recall the place and date? Feeling thus about this experience of grace, how can I but believe in it when

Refining fires went through my heart;
Illuminated my soul;
Scattered Christ's life through every part,
And sanctified the whole!

Of course I believe in it. I saw it exemplified in my own mother's life and said to my own heart that, if ever I "got religion," I wanted the same that my now-sainted mother possessed. I saw it shining from the lives of others. I had read my Bible and knew that there was an advanced experience of grace which I did not possess. At the family altar I had listened to devotional

thoughts on the sanctified life. I cannot help but believe; for I have the Word, many examples, and, best of all, I have the experience of entire sanctification.

I believe I could analyze the word itself and be convinced. One could not but come to the same conclusion after a study of the character of God. Holiness is everywhere associated with His Being and demanded for His followers. Logic compels my belief, and Christian philosophy leads me to The Way. My best reason for believing in sanctification as a second definite work of grace is my own personal witness to the grace itself.

Why do I preach it? I preach it because it is the only answer to the heart-chaos of my generation. I have observed the failure of so-called nominal Christianity. I have listened and watched as the "dry husks" were passed out to starving souls and sensed the despair and longing of those who left the sanctuary, still hungering for spiritual food. I felt the divine urge upon me to give to these mortals the message of the wonderful grace which had come to me through the Holy Spirit; I could not rest until my soul was unburdened and the message of sanctification declared.

One day while studying philosophy in college it seemed to me that men had been conducting an eternal search. I saw in Greek philosophy an aspiration and yearning toward which the lone Socrates approached. Plato raised the question, "What is the highest good, the end of life?" And so on and on man continued to inquire for the 'summum bonum' of life. I sensed in the followers of the aesthetic, and among the Stoics and Epicureans, a keen dissatisfaction in a resultant fatalism.

But light shone on the horizon of our thinking when the "Daystar" appeared. Christian philosophy ushered in a hope. I realized that all this striving would never have produced "life's greatest good" (summum bonum). Then it dawned upon me that this "greatest good" is the gift of God; it is the gift of the Holy Spirit; it is the sanctification of the soul; it is truly "life's greatest good"; and my heart and spirit sang with praises to God

I have found it, I have found it,
That for which I'd been in quest.
Christ hath satisfied my longings;
I have found that second rest.

Were I to preach less, I would be accursed. Woe is me if I preach not this gospel! The ordination of my church gave me the sanction for this ministry. My vows to preach holiness are pleasant and a delight to keep. It is criminal to suppress the "good news." Such an emancipation proclamation as Pentecost brings, "purifying our hearts by faith," should be proclaimed from the housetops and the message should grace every pulpit.

We now declare with glowing hearts,
This grace the Holy Ghost imparts;
And ne'er forget the day, can we,
When from all sin He set us free.
So we shall preach whate'er betide,
Till gathered with the sanctified.

-- Preacher's Magazine --

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21 -- HOLINESS NOW! -- A. E. Sanner

Dr. A. E. Sanner is the district superintendent of the Southern California District. Since graduating from McGee Holiness College in 1908, he has served the church as evangelist, teacher, pastor, and district superintendent. It is in the latter capacity that he is best known, having served as superintendent of the Colorado District from 1917 to 1922, the Idaho Oregon District from 1923 to 1930, and the Southern California District since 1933. He is the author of the biography of Dr. John W. Goodwin. He is also a member of the General Board. [To view the picture of A. E. Sanner open file 0555-aes.jpg in the tiff directory.]

Holiness in man is freedom from sin, or the conformity of the heart to God. It is instantaneous in its reception, inwrought by the Holy Spirit in the believer's heart, through grace, by faith. Holiness will have its seat in the heart, but it will not be passive there; it will be forthgoing in the life, dictate right motives, inspire pure thinking, empower clean living, exalt the affections to an unalloyed love to God and the things of God. It will be preceded by an unreserved commitment, a complete consecration, on the part of a believing child of God; hence it is subsequent to regeneration, a second work of divine grace.

This sanctified Christian will still be a human being; but he will be purified in heart, clean in character, separated from wrong and evil, and consistent in conduct with the high principles of the righteous precepts of the gospel of Christ. He will not be a fool, nor a wild-eyed fanatic, nor a rude, inconsiderate creature. He will be endued by the Holy Spirit, true; but also he will be controlled by the Holy Spirit, and the Holy Spirit will never prompt him to behave unseemly. He will love the Lord his God with all his heart, and love everybody sympathetically and kindly; and this love will do no evil to his neighbor. It's a great religion!

I. The Need Is Now

If ever the world needed righteous people, empowered and strengthened to fill any and all places of legitimate vocation, with clean and honest service, it is now. Morals have about reached the level of Sodom. Wickedness flaunts itself in high places. Selfishness, greed, ungodliness, dissipation are about us everywhere. All this sin comes out of the depraved heart. Said Jesus, "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man" (Mark 7:21-23). Regeneration and heart holiness are the only salvation of the race; and that salvation or deliverance resolves itself to the individual. If society is elevated and redeemed, it will be because the individual is cleansed from his sin and restored to his place in society, with grace and power to live right.

II. The Provision Is Now

The need is great, but our gracious Heavenly Father has made full provision for the healing of a sinful heart and the regeneration of a sinful life. Not only so, but provision is made to keep that life clean and righteous. Read it, "For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works" (Titus 2: 11-14). No one can live "soberly, righteously, and godly, in this present world" and live lower than a clean and holy life. It is a redemption to be applied to the individual in this present time; redeemed from all iniquity, purified, and made zealous of good works.

III. The Time Is Now; The Call Is Now

The provisions of grace for a needy soul are for acceptance now: "But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life." "For God hath not called us unto uncleanness, but unto holiness." "Faithful is he that calleth you, who also will do it." "For he saith, I have heard thee in a time accepted, and in the day of salvation have I succored thee: behold, now is the accepted time; behold, now is the day of salvation." Let no one doubt the promise. Believe the Word of God. You sense your need; that is sufficient. Go boldly and in faith to the Saviour, who will fulfill His promise and satisfy the need of your soul!

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22 -- LOGICAL AND SCRIPTURAL -- C. B. Strang

Dr. C. B. Strang is the pastor of First Church of the Nazarene of Chicago, Illinois. He received his education in Mount Union College and Boston University. He has served as pastor of Nazarene churches at Springfield Heights, Akron, Ohio; Alliance, Ohio; Lynn, Massachusetts; Pittsburgh, Pennsylvania, First Church; Columbus, Ohio, First Church; and Bethany, Oklahoma; and as an instructor in Bethany-Peniel College. He is the author of several books, and a frequent contributor to Nazarene periodicals. [To view the picture of C. B. Strang open file 0555-cbs.jpg in the tiff directory.]

Why I believe in this subject can be explained only by stating why I believe. I believe because faith is inherent in me. I am a creature of faith. I must have faith in order to live in the world of my day. I believe in religion because I have discovered a source book which gives me a revelation of God as Creator and King, and of His Son, Jesus Christ, as Redeemer, and the Holy Spirit as Sanctifier. I have tested the promises and find them true. This source book, the Bible, sets forth spiritual laws which can be relied upon even more than natural laws. Why I preach entire sanctification can be stated only when I explain why I preach.

I preach because I see the great need of preaching. The world is in sin and darkness. People are diseased and discouraged. Evangels of salvation are needed everywhere. I preach because preaching is God's plan for reaching the lost. Paul wrote to the Corinthians, "It pleased God by the foolishness of preaching to save them that believe" (I Cor. 1:21). I preach because I

have been divinely called. There is an inner compulsion that urges me onward. In carrying out my personal commission I believe that I should take the great truths relative to man's redemption and tell them out. My preaching is a transcript of my own experience. I preach what I believe and know. I believe in entire sanctification because it meets the entire need of man.

Both the Bible and experience teach that man needs not only forgiveness, but also he needs the impure heart cleansed from that from which his sin has sprung. It is logical to believe that God wants the forgiven man to dedicate his life to Him who has saved him. I believe in entire sanctification because it makes one holy and brings him into fellowship with God. Nothing less than a perfect heart satisfies an individual. And God is not satisfied with a man until his heart is made according to the pattern of holiness He gives us when He says, "Be ye holy; for I am holy."

I believe in entire sanctification as a second work of grace because the very nature of the experience calls for two acts on the part of both man and God. In coming to God as a sinner, a man repents and turns away from his sin; and, when he does this, God forgives him. There we have a human act and a divine one coupled together. When an individual comes to God as a believer, he comes to dedicate that forgiven and regenerated life to God. When he does this, God entirely sanctifies him. Here is another divine and human act coupled together. What God does for man as his Sanctifier can be thought of only as a second work of grace.

I believe that entire sanctification as a second work of grace is not only logical but scriptural. References abound to prove this. One directive should be conclusive. In First Thessalonians, chapter one, Paul declared that the Thessalonians were in God the Father, and in the Lord Jesus Christ; he gave thanks for them; he spoke of their "work of faith" and "labor of love"; he declared that they knew of their election of God. He insisted that they were followers of him and of the Lord, and that they were ensamples to others.

But in the third chapter, which is but a continuance of the letter, he says, "Night and day praying exceedingly that we might see your face, and might perfect that which is lacking in your faith" (I Thess. 3: 10). And again we read, "To the end he may stablish your hearts unblameable in holiness" (I Thess. 3: 13); in chapter four, "For God hath not called us unto uncleanness, but unto holiness" (v. 7). In chapter five we read, "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" (v. 23).

There is no doubt that this letter was written in its entirety as one epistle and that it was sent to them as one document. It is a classic illustration of holiness as a second work of grace for believers.

I believe in entire sanctification as a second work of grace because it satisfies my own need. A number of years ago I rejected the light I had received on it and became a backslider. Coming back to God I found forgiveness, and then definitely dedicated to Him the life He had saved. It was a glorious experience from the human standpoint, but what God did upon completion of my consecration shall ever remain as a wonderful climactic event in my life.

I preach the experience because I believe it is necessary to stress it if men are to be brought into it. I believe entire sanctification is the demand of God upon all men, whether saved or not. Regeneration is the first step on the way to a logical, scriptural one that follows.

I preach it because it is the chief tenet of our faith.

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23 -- SQUARES WITH HUMAN EXPERIENCE -- R. B. Swim

Rev. Roy E. Swim is assistant to the editor in chief of church schools periodicals and instructor of Greek in the Nazarene Theological Seminary. He received his education in Bresee College, Northwest Nazarene College, and the Baptist Seminary of Kansas City, Kansas. He has made an outstanding contribution to the church schools work as the head of the curriculum committee for graded lessons, is editor of several church school periodicals, and occasionally contributes to the other Nazarene periodicals. He is the author of "History of Nazarene Missions." [To view the picture of R. E. Swim open file 0555-res.jpg in the tiff directory.]

How well do I recall the intense struggle through which I passed as a youth seeking to attain a satisfying and satisfactory experience with God. I was confronted with high standards and ideals of Christian living in the teaching and preaching with which I was surrounded. I felt my own lack contrasted uncomfortably with the warmth and vigor of the Christian witness and example about me. I knew that God in His Word had commanded, "Be ye holy; for I am holy." My own heart cried out with Job of old, "O that I knew where I might find him!"

My desperation increased until neither food nor sleep nor the daily routine seemed any more important. I must have the promised Comforter; I must be delivered from all inner taint of unchristlikeness. The answer came in an intense realization of my own Saviour, who on the cross without the gate suffered that He might sanctify the people with His own blood.

What emotional strain and mental struggle, grueling penance and logical effort, help of friends and self-effort, all had failed to achieve, I found fulfilled in a personal approach to One in whom I could put supreme confidence. I knew that He was doing the work, for it was His desire and will to do it, as it was mine to receive it.

I believe in and preach entire sanctification as a second work of grace because this doctrine squares with my own experience. It revealed my need and showed me the way to find the fulfillment of my hunger in God.

I believe in and preach this doctrine because I am convinced that every sincere and honest Christian who has not yet been sanctified, sooner or later and in one manner or another, experiences a sense of this need of God. Sinners are convicted of their sins. Christians are convicted of their void of holiness. The two areas of conviction are impossible to confuse.

I believe in and preach this doctrine of entire sanctification because I am convinced that the demand for this experience rests in the very character of God. The very life of a Christian is

fellowship with God. But God is holy; and unholiness, when it comes to consciousness, becomes a glaring incompatibility in fellowship with a holy God.

Because God is holy, He has commanded, "Be ye holy."

Because God demands holiness, Christ has provided in His sacrifice the grace and divine power, through the gift of His Holy Spirit, whereby we may be made holy.

Because Christ has provided this grace, multitudes of wholehearted Christians both within and without the holiness movement have received this experience and have been enabled to live in holiness and righteousness before God and men. This holy company constrain me to join their number.

Since the holy God commands, the loving Christ provides, the sanctifying Spirit cleanses, and the holy company witness, I am constrained to join their number and rejoice and bear witness also to the sanctifying wholeness of God's great salvation. Thus, through ages past and yet to come shall we march triumphantly through this land to another that is our home, holy citizens of the Holy City!

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24 -- TANGIBLE AND PRACTICAL -- Mendell L. Taylor

Dr. Mendell L. Taylor is Professor of Church History at the Nazarene Theological Seminary, Kansas City, Missouri. He received his education at Bethany-Peniel College and the University of Oklahoma. From 1936 to 1945 he was Professor of Church History at Bethany-Peniel College, serving as Dean of Liberal Arts the last two years. He is General President of the Nazarene Young People's Society. [To view the picture of Mendell Taylor open file 0555-mlt.jpg in the tiff directory.]

Recently I addressed a group of leaders from another religious organization on the history and development of the Church of the Nazarene. In this situation, I emphasized our cardinal truth, that a pure heart and perfect love were obtainable in a personal and experiential way. As I drew the contrast between holiness as an ideal to strive toward and holiness as a present possession, I received a surprising reaction. The general opinion indicated that our approach of immediate attainment of a pure heart was tangible and practical; whereas purity as a goal somewhere in the future, always dangling before a person but never fully grasped, produced uncertainty, inertia, and carelessness. With this background I want to outline a few reasons why I believe in and preach entire sanctification.

I. I Prefer Purity To Impurity

In every phase of life we are concerned about the problem of purity. We want pure water, pure food, pure air. We constantly insist that what we drink should be pasteurized, what we eat with should be sterilized, and what we wear should be steamed. We demand cleanliness and sanitation. However, when we transfer this matter into the spiritual field many people place a

premium on impurity. They insist that the spiritual part of man should and must be characterized by impurity.

As for me, I'll take my stand for purity in the spiritual area. I want my mind to be saturated with righteous thoughts, my heart filled with pure affections, and my soul cleansed from all dross and alloy. If we need to give attention to the quality of things that affect the body, how much more do we need a careful guard over things spiritual! Since sanctification purifies the lips, the motives, the loyalties, I want to give an unqualified commitment to the pure way of life.

II. I Prefer Health To Unhealth

People will try anything to regain or keep their health. If a change of climate is advantageous, that adjustment is made; if a new remedy is offered, that is tried. Money is no consideration when it comes to physical health. Everyone elects to feel well rather than ill; everyone favors comfort over pain; everyone chooses abundant energy to weakness. However, this analogy breaks down when some people move into the spiritual realm.

People will give their consent to spiritual unhealth and constantly engage in those things which will perpetuate that condition. Instead of wanting to be sound and spiritually whole, they insist on keeping a glum disposition, an uncontrollable temper, and a hatchery of worldly desires. As for me, I prefer spiritual health and soundness; I am willing to pay any price to meet the requirements for strength and buoyancy in this field. I do not relish a condition where my spiritual vitality is lowered and my resistance weakened so that I become a push-over. For the sake of my spiritual health and that of others, I believe in and preach entire sanctification.

III. I Prefer Adjustment To Maladjustment

Nearly every evil today is classified not as sin, but as maladjustment. So a new magic is associated with the word integration. If the organization of life around certain master motives could be done by regulating certain glands, there would be no end to the waiting list for treatment. If one's disposition could be sweetened by certain vitamins, the demand for such would be almost universal. Since the only known method of dealing successfully with such problems is by a surrendered will and dedicated heart, there is a widespread neglect of the remedy.

In the light of the fact that carnality is an outlaw, "not subject to the law of God," its product is chaos. Abnormalities of all types develop under its influence; a distorted approach to values and a garbled sense of direction naturally ensue. It leaves a personality sprawling, shabby, and disrupted. Its subversive infiltration undermines the whole structure of life.

As for me, I prefer to have my life properly focused, singled, and simplified. A searched and cleansed nature is the secret of proper adjustment. Since I know from personal experience that this method of healing splintered lives works, I am ready to affirm and proclaim entire sanctification as a second work of grace.

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25 -- HEART PURITY -- D. I. Vanderpool

Dr. D. I. Vanderpool makes his home in Walla Walla, Washington. He has served in many places of importance in the church. He pastored in Denver, Colorado; Pasadena, California; and Walla Walla, Washington. For twelve years he served as district superintendent of the Northwest District. He has been a member of the General Board. For several years he has served as chairman of the Board of Regents of Northwest Nazarene College, Nampa, Idaho.[To view the picture of D. I. Vanderpool open file 0555-div.jpg in the tiff directory.]

On January 12, 1949, Dr. Vanderpool was elected general superintendent by the district superintendents of the denomination meeting in special session at Kansas City, Missouri. This election was to fill the vacancy caused by the death of Dr. H. V. Miller.

The scripture, Church history, and modern testimony all indicate that a pure heart does not accompany conversion. By the same witnesses we are forced to believe that a pure heart may and should be obtained following conversion.

There are several reasons why I believe converted people should seek and obtain a pure heart.

FIRST: A pure heart is essential to a pure life. The spiritual level of the heart determines the moral character of the individual. A man is no better and no worse than his heart. The wise man Solomon said, "Keep thy heart with all diligence; for out of it are the issues of life"; "for as he [man] thinketh in his heart, so is he." Jesus said, "Out of the abundance of the heart the mouth speaketh." Since the words, thoughts, and motives of an individual spring from the heart, it is evident that to have a commendable Christian life, the heart must be made and kept pure. If the fountainhead of the stream is polluted and disturbed by the stirring of strife, carnal anger, pride, self-seeking, hatred, or ill will, the stream will reflect the unrest and turmoil as it flows out into everyday life. A pure heart is the source of a holy life.

SECOND: A pure heart is essential to a unified self. Individuals have struggled for years with a warring in their members, continually longing for deliverance from the "up-and-down" life or double-minded condition of their hearts. James said, "Cleanse your hands, ye sinners; and purify your hearts, ye double minded." He here indicates that the reason for the double-minded condition was an impure heart. The disciples were handicapped with this double-minded experience before Pentecost. It evidences itself in self-seeking, carnal anger, and fear of people. But at Pentecost they received an experience that made them unselfish, long-suffering, and unafraid. In the fifteenth chapter of the Acts of the Apostles when Peter was discussing the outpourings of the Spirit on Cornelius, he forever established what the paramount work of Pentecost really was, when he declared that God put no difference between the gentiles of Caesarea and the disciples of Jerusalem, but bestowed His best upon both, "purifying their hearts by faith."

Christian testimony from thousands today is that they had a warring, double-minded condition in their nature after they were converted, but that the warring ended and self was unified when their hearts were purified by faith.

THIRD: God's standard for Christian love demands a pure heart. Jesus said, "Thou shalt love thy neighbor as thyself." Peter said, "See that ye love one another with a pure heart fervently." It is evident that such a standard of love cannot be reached while the heart is in any way dominated by the carnal mind, which Paul says is enmity against God and "is not subject to the law of God, neither indeed can be." The Christian cannot love the brethren with a pure heart fervently until after his own heart has been purified.

FOURTH: A pure heart is essential to give fitness for heaven. King David asked the question, "Who shall ascend into the hill of the Lord? or who shall stand in his holy place?" And the answer came ringing back, "He that hath clean hands, and a pure heart." Jesus said, "Blessed are the pure in heart: for they shall see God." John the Revelator, speaking of the Holy City, said, "And there shall in no wise enter into it any thing that defileth." The heart of the converted man must be cleansed from the pollution of inherited sin before he has the necessary fitness for heaven. If this inherited depravity or uncleanness could get into the Holy City it would cause unrest and defilement there just as it causes unrest and defilement in every heart where it is permitted to linger. God has provided deliverance from sin in His great plan of redemption. Man is left without excuse should he come to the end of the journey unprepared.

Across the country there are hundreds of discouraged, defeated people who for years have lived lives that were poor examples for their children, loved ones, and others. They have struggled with the old self so long that they have lost hope of finding a better life. Today their standards of love for God and others are too low. They sense that they are not fully prepared to go should the summons come to them. Their hope even now is to confess their weakness, failures, and breaks with God. They must find the clear light of forgiveness. Then if they would seek God for a pure heart, they could at the end of a complete consecration and simple faith in Christ have their heart purified. They too can yet have a happy, useful Christian life, and when the call comes for them, they can go out singing above the storm that they have been washed and made white in the blood of the Lamb.

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26 -- A GRACE FOR THE HERE AND NOW -- Stephen S. White

Dr. Stephen S. White was elected to the editorship of the "Herald of Holiness" by the 1948 General Assembly of the Church of the Nazarene. Previously he was Professor of Systematic Theology at the Nazarene Theological Seminary. He received his education at Peniel College, Brown University, Drew Theological Seminary, and his Ph.D. degree at the University of Chicago. He has been associated with five of the Nazarene colleges over a period of nearly thirty years, and has held pastorates at Olivet, Illinois; Bethany, Oklahoma; Toronto, Ohio; Canton, Ohio; and Wollaston, Massachusetts. [To view the picture of Stephen S. White open file 0555-ssw.jpg in the tiff directory.]

There are three reasons why I believe in entire sanctification as a second, definite work of grace. They are as follows: First, it is scriptural; second, it is reasonable; and third, it is in harmony with experience.

I. It Is Scriptural

In Christ's great high-priestly prayer in the seventeenth chapter of the Gospel of John there are nine statements, in as many different verses, which clearly teach that those for whom He was praying were Christians. Here are some of them: (1) "For I have given unto them the words which thou gavest me; and they have received them." (2) "I pray not for the world, but for them which thou hast given me." (3) "Those that thou gavest me I have kept, and none of them is lost, but the son of perdition." (4) "Because they are not of the world, even as I am not of the world." Christ was on the eve of the cross and was praying when He spoke these words. Surely He must have dealt most carefully with an all-important message on this sacred and momentous occasion. If He prayed for those who were saved to be sanctified -- "Sanctify them through thy truth" -- they certainly had not already received sanctification.

Further, He prayed that they might be sanctified in order that they might be one -- "that they also may be one in us." Again, they were to be one in order that the world might believe -- "that the world may believe that thou hast sent me." These disciples were to be sanctified that the world might believe. Then it is evident that they were to get this blessing of entire sanctification in this life. In the next world their sanctification, which had brought oneness, would have no value so far as saving those who were unsaved.

Moreover, Christ definitely petitions the Father in this prayer to keep His disciples from the evil of the world and not that they should be taken out of the world. And in line with this, Christ implies in the prayer that it is this blessing of entire sanctification which He is praying the Father to give His disciples which will enable them to live in this wicked world and yet be kept from the evil of it. Thank God! This second blessing is for Christians in this world. It is a wonderful dying grace -- Wesley's followers died well -- but it is primarily a living grace, a grace for the here and now, a divine enablement which will keep "in the busy press of this present earthly life."

II. It Is Reasonable

Man is a limited, finite being. When the sinner comes to get saved he is under the death penalty. What he needs, then, is pardoning grace. The terrible guilt of his actual transgressions confronts him. He must meet this situation with repentance, which carries with it not only godly sorrow, but also confession and abandonment of sin. Following this, there must be faith that God for Christ's sake does forgive and bring him out from under the guilt of acts of sin. So tremendous is this transaction that it will demand all of the attention of the sinner. He could not at the same time take care of the matter of consecration. It would be mentally impossible.

On the other hand, after he has been saved and is out from under the condemnation of death, he can attend to the business of consecration and thus meet the chief prerequisite for getting the blessing of entire sanctification. When a Christian has really consecrated his all, cut every shore line, and burned every bridge, it will not be difficult for him to have faith that God does now cleanse him from the inbred sin within his heart.

III. It Is In Harmony With Experience

Wesley perhaps heard more people testify than any other person who has ever lived, and he declared that he had never heard anyone witness to the fact that he was sanctified when he was saved. This means that those who testified in his presence that they were sanctified had all received the blessing as a second work of grace. I have heard scores and scores of people testify to the fact that they received this blessing after they were saved and in an instant. But, best of all, this was the way that God gave entire sanctification to me. I know that I was saved and I know that as a Christian I went to the altar and consecrated my all and trusted God that He did then do the work, and He answered my faith and the fire fell. Thank God for the blessing of entire sanctification, which I received as a definite crisis after I was a Christian!

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27 -- THE INNER CONDITION FOR OUTWARD RIGHTEOUSNESS -- H. Orton Wiley

Dr. H. Orton Wiley is the president emeritus of Pasadena College, Pasadena, California. He received his education at the College of the Pacific and at the Pacific School of Religion, where he received the B.D., S.T.M., and S.T.D. degrees. The outstanding educator of the Church of the Nazarene, he has served as president of Pasadena College, 1910-1916, 1926-1929, and from 1933 until his retirement in 1948. Also as president of Northwest Nazarene College, 1916-1926, and editor of the "Herald of Holiness," 1928-1936. He is the author of the three-volume "Christian Theology" and numerous articles in periodicals. [To view the picture of H. Orton Wiley open file 0555-how.jpg in the tiff directory.]

The doctrine and experience of holiness demand the utmost consideration on the part of every true follower of Christ. If we be asked why we endeavor to preach holiness strongly, definitely, and explicitly, these are our reasons:

First, this doctrine is scriptural. Nothing is clearer from the whole tenor of the Bible than that God is a holy Being. Dr. William Newton Clarke defines holiness as the "glorious fullness of God's moral excellence, held as a principle of His own action and the standard for His creatures." When therefore the command is given, "Be ye holy; for I am holy," it can mean no less than a quality of life and a standard of action. This is what is meant by "holiness in heart and life."

Second, this experience satisfies the deepest needs of the human heart. Sin is an interloper, a usurper on the throne of men's hearts. The carnal mind is enmity against God; it wars against the law of the mind and brings the soul into captivity. This infection of sin, according to the universal testimony of the Church, remains in them that are regenerate. Provision, however, has been made for the cleansing from all sin by the blood of Christ, and this is made effective by the baptism with the Holy Spirit. This experience is presented under various names, according to the emphasis placed on the different factors involved. It is called "heart purity" because of the cleansing from sin. According to St. Peter, the purification of the heart was the abiding characteristic of Pentecost (Acts 15: 9). It is called the "rest of faith" because it marks the end of self-struggles after holiness; it is called "entire sanctification" because it is a full devotement to Jesus Christ; and it is called "perfect love" because it is a cleansing of the heart from everything contrary to divine love.

Third, this inner holiness of heart is the sole condition of outward righteousness. The indwelling of the Comforter in the purified heart is the only guarantee of a victorious outward life. How often the life of the Christian is on the low level of sinning and repenting, victory and failure!

Here I repent, and sin again.
Now I revive, and now am slain;
Slain with that same unhappy dart,
Which, oh, too often, wounds my heart.

The promise is, "I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them" (Ezek. 36:27). This promise was fulfilled on the Day of Pentecost. It is the positive aspect of the experience, the cleansing from sin being the negative aspect. We call this "Christian Perfection" -- not because it delivers the Christian from infirmities and errors in judgment, but because it is the entrance upon the new covenant of Christ wherein the law of God is written upon the heart (Heb. 10: 16).

Fourth, this experience furnishes the qualifications for successful soul winning. After Jesus had given the Great Commission to His disciples, He commanded them to tarry in Jerusalem until they were endued with power from on high. With the coming of the Holy Spirit, they were not only cleansed from sin, but so filled with divine love that they eagerly sought the salvation of men. Under this anointing also, the Spirit gave them success. Pentecost was the first of the great revivals of the Christian era, and revivals always have followed specific outpourings of the Spirit. Mr. Wesley observed that wherever this grace was preached, revivals usually prevailed, and the whole work of God in all its branches prospered.

Fifth, holiness is the passport to heaven, for ". . . holiness, without which no man shall see the Lord." Nothing unholy or unclean ever enters the gates of the heavenly city. St. John saw the great company of the redeemed in vision. "And they sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof: for thou wast slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation" (Rev. 5:9). The future holds much in store for the redeemed of the Lord, and while "it doth not yet appear what we shall be," we know that "when he shall appear, we shall be like him; for we shall see him as he is. And every man that hath this hope in him purifieth himself, even as he is pure" (I John 3: 2-3).

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28 -- THE CENTRAL THEME OF THE BIBLE -- G. B. Williamson

Dr. G. B. Williamson has served the Church of the Nazarene in pastorates at Farmington, Iowa; Chicago, Illinois, Austin Church; Cleveland, Ohio, First Church; and Kansas City, Missouri, First Church. From 1936 to 1945 he was president of Eastern Nazarene College, and from 1932 to 1940 he was the General President of the Nazarene Young People's Society. He was elected to the General Superintendency of the church in the spring of 1946. He is the author of several books, the principal one being the biography of the late General Superintendent R. T. Williams, "Servant of God"; he has been a regular contributor to the different Nazarene

periodicals. [To view the picture of G. B. Williamson open file 0555-gbw.jpg in the tiff directory.]

There are many valid reasons for preaching holiness. Some of them are universal. They are sufficient occasion for the preaching of holiness by everyone who preaches. That God is holy; that holiness is the central theme of the Bible, "the central idea of Christianity," and "the central purpose of redemption"; that it is the requirement of God's law, the provision of Christ's death, and the climax of the work of the Holy Spirit in the souls of men; and that it is the unqualified condition for entrance to heaven are preponderant arguments for the preaching of this message by every man who stands in the sacred desk.

First, I preach holiness because when I do God blesses my own soul more abundantly than when I use any other theme.

Second, I preach holiness because when I do God's people are blessed by the knowledge of the fact that such full, final, and eternal salvation has been provided for all men. Those who have heard it most like it best.

Third, I preach holiness because, through the effectiveness of God's Word and the ministry of God's Spirit, sinners are convicted and converted, believers are sanctified wholly, and the saints are built up on their most holy faith. In fact, every revival I have ever witnessed that was worthy of the name has been characterized by the anointed preaching of the gospel of holiness. This message, when accepted with all its implications, includes all the fundamental doctrines of the Bible, all the important experiences of grace, and emphasizes the necessity for holy living.

Fourth, I preach holiness because by so doing I keep my own mind open to the searchings of the Spirit and keep my conscience clear, my life clean, and my spirit fervent.

Fifth, I preach holiness because, in twenty-five years of ministry, I find that this message keeps the church spiritual, generous, united, and growing. It has been my principal theme for a quarter of a century, and I plan to keep on preaching it as long as I preach anything. Robbed of this message, I would be like a mariner without chart or compass.

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29 -- ACCORDS WITH BEST IN CHRISTIAN EXPERIENCE -- Samuel Young

Dr. Samuel Young was born in Scotland and became acquainted with the Church of the Nazarene in the British Isles District before coming with his family to the United States. He received his education at Eastern Nazarene College and Boston University; he has held pastorates at Salem, Ohio; South Portland, Maine; and Wollaston, Massachusetts; was district superintendent of the New England District for six years; and from 1945 to June of 1948 was president of Eastern Nazarene College. At the 1948 General Assembly he was elected to the office of general superintendent. [To view the picture of Samuel Young open file 0555-say.jpg in the tiff directory.]

Sanctify them through thy truth: thy word is truth (John 17:17).

There are two principal reasons why I believe in and preach entire sanctification as a second work of grace: first, because it is according to the Word of God; and, second, because it is according to the best in Christian experience down through the centuries and in the Christians I have known.

As far back as my memory goes, I have been in contact with the holiness movement. As a lad, I witnessed the rise of the Church of the Nazarene in the British Isles under the witness and promotion led by Dr. George Sharpe. I was born again in the mother church of this movement in Parkhead, Glasgow, Scotland. Later, when I came to this country, I came across this same movement; it had the same dynamic and power. But I had to search the Scriptures for myself, and seek God on my own account, in order to make the experience mine and in order to join the ranks of the witnesses.

There is much general evidence in the Bible that holiness is the theme and drive of its entire message. This has its rise in the clear revelation of the nature of the God who gave it; "But as he which hath called you is holy, so be ye holy in all manner of conversation [living]" (I Peter 1:15). It pervades the entire Book. It is evident when God called Abram to walk before Him and be perfect (Gen. 17: 1). It resounds with the air of finality when the Revelator records, "... he that is holy, let him be holy still" (Rev. 22: 11). It is the key to the Sermon on the Mount, which in turn is the heart of the gospel: "Be ye therefore perfect, even as your Father which is in heaven is perfect" (Matt. 5: 48).

The call to holiness as evidenced in the Word is the call to be sanctified according to the truth of God. John the Baptist, unique in his position of transition, spoke with precision and clearness when he identified Jesus as the One who "shall baptize you with the Holy Ghost and with fire" (Luke 3: 16-17). He separated this from the baptism of repentance.

Peter, recognized by Protestants and Catholics alike as the most valuable witness to arise out of the original apostolic group, summarizes the spiritual significance of the Day of Pentecost for those in the Upper Room, and identifies it with the work of God in the hearts of the Gentiles. In fact, he makes this significant further cleansing the final test of validity for the Gentile group. Hear him say, "And God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15: 8-9).

Paul, the dominant voice in the Christian Church as its constituency became predominantly Gentile, spoke repeatedly and emphatically of a further deliverance that was the heritage of the children of God. He points out clearly that it is the work of God (I Thess. 5:23), and puts it forever out of the realm of self-works or a program of growth (I Thess. 5:24). Paul testified before Agrippa that he, according to the divine call, was to preach both forgiveness and sanctification by faith (Acts 26: 18). Jesus himself is most emphatic in His promise of the Holy Spirit. The assurance rests upon the Fatherhood of God and assumes a spiritual filial relationship. "If ye then, being evil, know how to give good gifts unto your children: how much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11: 13). Jesus also speaks of this

experience as the answer to the normal cry from humanity's heart, and indicates that the provision is universal (see John 7: 37-39).

That this experience was the norm and testimony of the early Christian Church one needs only to read the Acts of the Apostles and the letters of Paul and Peter to discover. I have previously mentioned Peter's witness to the purifying presence of the Holy Spirit (Acts 15: 8-9) in the lives of the Christians after Pentecost. Paul withstood the critics who would challenge his validity as an apostle and found authority in an inner revelation. He prays for this experience in others and testifies to a personal experience whereby self is crucified and the resultant life amounts to Christ living in and through him (Gal. 2:20).

The early Church fathers gave utterance to the same truth and experience, and in subsequent generations and centuries wherever the gospel light burned brightly there was an experience afforded the evangelists involved that speaks of a separation and devotion to God, giving purity and power. Even in the old Catholic church, when some of the forms expressed suggest works and self-righteousness, there is underneath the call to holiness. Reforms appear again and again with noble examples of personal piety.

In more recent centuries, wherever there has been a great spiritual awakening, there usually has been a new interest in the issue of personal holiness. The movement in Holland and Germany in the seventeenth century, known as Pietism, is an example of this; likewise Quakerism in the eighteenth century. In fact, when one tries to trace the genesis of thought in a religious leader such as John Wesley it becomes evident that the idea of holiness of heart and life had its advocates in every century. Wesley read Thomas a' Kempis, a monk of the fourteenth century, Bishop Taylor, an Anglican of the seventeenth century, and William Law, a high church mystic and contemporary of Wesley; and all of them contributed something to his interest in and quest for Christian perfection. Wesley himself is a noble example of this sanctifying power; his own life and message and method testify loudly to it.

To my own life there has come this same call. It was first presented to me when a minister of the church that John Wesley founded left a comfortable parish in New York State and returned to his native Scotland to preach entire sanctification as a second work of grace to be received subsequent to conversion in answer to a complete consecration submitted in committal and faith. Some years after I came to this country as a young man, I too sought God earnestly for this experience and found an answering reality to my petition. I submit this way to all today who will hear, that here is deliverance from inward sin and an experience that will enable you to testify sincerely, "For to me to live is Christ."

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THE END