

The King's Highway.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness: The wayfaring men, though fools, shall not err therein. Isaiah 40:5

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Why Another and Subsequent Work of Grace?

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Many times we have heard the question asked why should there be a second work of grace. Why all that is needed by the soul should not take place in a single operation of divine power. Why a second approach to God for another and subsequent blessing.

In studying the matter we have discovered, or recognized, rather, eight reasons. We mention quite briefly four of the eight.

First, the first approach of the soul to God must be, and is, for pardon.

Suppose that the child of the reader had bitterly wronged him in various ways. That he had violated filial and domestic law. Surely any one can see that this transgressor in the family would be in no condition to speak to that father about presents, favors to be received, partnerships in business or anything of the kind. Nor could the father, with any self-respect, or regard for the son's moral well being, or the rights of the family, speak in ordinary converse with the boy. He could still love the lad, but the silence referred to would be morally imperative. The character of the offence would bring a strange, sad silence between father and son. The character of the misdeed insisted on the son speaking first, and that his words be confined to the single request or petition, "Forgive me Father."

After these tearful words had been spoken, and pardon given, then how naturally, easily and properly other things could be spoken of to which reference has been made.

So a sinner has broken God's law, defiled His authority, and insulted His holiness and majesty. He is not morally where He can speak of anointings, baptisms for service, etc. There is no moral place or room for the thought of exultation. His one cry must be and is, for mercy and not purity. His one supplication is for pardon or forgiveness of sins. The reader has only to remember his own experience, and study the prayers of transgressors in and out of the Bible to see that this is the case.

But purity is something different from and higher than pardon. It comes naturally after justification. It is farther down the road. After the sinner has been pardoned by the Lord, we can easily see how he would next crave to become like the Lord. Here is something different altogether and shows the necessity of the second work of grace.

The second reason for a subsequent work is seen in the fact that sin exists in a two-fold form.

There are two kinds or forms of sin, actual and original. Every church recognizes the two, and the Bible is clear throughout in its teachings about "sins" and "sin." It is equally clear in teaching the fact of two sin offerings, the bullock and goat, the latter is a ranker animal than the former figuratively declaring the difference between personal and inherited sin. The argument is that if there are two kinds or forms of sin, there must then be two distinct ways of dealing with these differing manifestations of iniquity; and these distinctive methods bring us face to face with the fact of two works of grace.

We feel here a great temptation to enlarge on this thought, but will only add that every church provides in some way for the removal of the form of sin that is felt in the soul after regeneration. The Catholics look to purgatory, another large denomination expects deliverance on the death-bed, while the Methodist Church in its standard teaches that it can be received in this life by the power of God after regeneration, when the child of God comes for the blessing, in perfect consecration and faith in the Blood of Christ.

Let the reader bear in mind that regeneration, the first work, means life, while the second work is "destruction" and "death" (Scripture) to what is called the "carnal mind" or "the old man."

The third reason is to be found in the mercy of God.

The question has frequently arisen in our mind, could a sinner stand the double revelation of sin in his soul and life, personal and inbred at the same time.

The very sight of his own individual transgressions fills with a feeling akin to despair. It requires every effort to make him believe God for Christ's sake will pardon him. What if, in addition the Spirit should reveal sin as an indwelling nature, with all its corruption and loathsomeness?

The writer has observed that this later discovery is oftentimes overwhelming to the Christian. What would it be to the man who has not had a previous knowledge of the grace and love of God to uphold him in such a trying hour; would he not be utterly paralyzed?

There is a mercy in dividing a book into two volumes to a child. God even divided the Bible into two Testaments. We believe that if people contemplating marriage could get a glimpse of the sorrows and troubles awaiting them, the struggle for bread, the separations and deaths—few would enter upon the estate. It is certainly a mercy not to know all at once.

And the Lord, who hides the future, who divides the years into three hundred and sixty-five days, and the day itself into two parts, is the same pitiful Saviour in the spiritual life, in first revealing sin to us as an act and life, and afterwards, when we can bear it, showing us sin as a nature.

The fourth reason for the second work of grace is found in the slowness of the soul to recognize spiritual privilege.

Let it be remembered that faith is the conditioning factor for the reception of spiritual blessings. Pardon seems to be the utmost reach of faith upon the part of the sinner. The possibility of immediate purity or holiness seems to be beyond him. And it seems so with many Christians.

The soul is slow to realize what Christ is able and willing to do for it. It has to struggle its way through an awful sense of unworthiness and helplessness, and through light on the Word and in Prayer to get proper conceptions of the love and power of the Son of God, before it will even tremblingly begin to hope and finally boldly trust the Blood of Christ to sanctify.

The Publican stood afar off, not dreaming that God loved him as much as He did the priest who was

busied about the altar.

It took Jacob all night in prayer to get to the point where he would allow God to give him the great blessing of his life.

It was months and years before Inskip, John A. Wood and other famous men of God recognized that the blessing of heart purity or sanctification had been ready for them all that time.

There are some who read these lines who have not yet made that same discovery. Truly the soul is slow to see and enter upon the blood bought privileges of grace.

There is a verse in the fifteenth chapter of Luke that has for years contained for the writer a deep and precious meaning. The Elder Brother in the parable, as he witnessed the slaying of the fatted calf for his prodigal brother, and heard the singing and beheld the rejoicing over his return, could not keep down the repining and discontent of his heart.

"I have never gone astray," he doubtless mused, "and yet what is being done for me? Here is a premium being placed on disobedience, idleness and sin, while home-staying and faithfulness is discounted."

But his father went out to him, and uttered the tender and never to forgotten words, "Son all that I have is thine!"

How strange it was that this son had not felt this before, in his fathers love and life. And yet he had not, and was limiting that father's affection and beneficence to a single animal of his estate, when all the herds and flocks were his by parental consent and intention.

May the reader's heart melt, and then warm with a new hope, and be fired with a fresh energy and mightier faith as he reads the words, "Son, all that I have is thine." And may he come speedily into the possession of this grace for which Christ died outside the gate. There is no need to tarry. There will be no disappointment. Simply go to Him without the camp bearing His reproach, and the fullness of the blessing of the Gospel of Christ will be found.—Christian Witness.

The Power of Cancelled Sin.

Cancelled sin is the sin of the past that God has forgiven, but that comes up before us at times, we believe by the suggestion of Satan, to worry us and cause us to doubt our acceptance with God. Satan is an adept in this business of seeking to torment the saints, with the record of their past lives, before they were saved. The closer we live to God the more heinous will sin appear. It is with this very new light on sin that we now have, that Satan seeks to overthrow us and cause us to cast away our confidence. If we had the same light on the heinousness of sin that we now have, with our spiritual faculties all alert, we might have repudiated it. But we should also praise God that He has given us a conscience that sees the hatefulness of sin as never before.

But we should not allow this past record to discourage us, for what God has forgiven neither the devil nor wicked men nor we ourselves should bring up against ourselves. Certainly if it be wrong for wicked men and Satan to torment those whom God has freely forgiven and twit them of the past, it is wrong to

censure ourselves and grow morbid over what cannot be undone.

The only use that cancelled sin can be to us is to keep us humble at the feet of our Saviour and relying wholly on Him. He, who has a just sense of his past will never get heady or high-minded or proud. He who has been forgiven and washed in the precious blood, will have no such enjoyment in praising God that he escaped hell before it was too late, that he will not have much time to brood. A present salvation will so fill us with joy that we can adopt the language of Charles Wesley, "He breaks the power of cancelled sin." We judge that Christ breaks this power by giving us so much present salvation as to enable us to praise Him that sin and Satan did not get us after all.—Church Witness.

Wesley and Riches.

The many wealthy Methodists today might well take heed to their leader's warnings against riches. When Wesley was eighty-one years of age he bore this sad testimony; "Of all the temptations, none so struck at the whole work of God as the deceitfulness of riches; a thousand melancholy proofs of which I have seen within these last fifty years. I have known three score rich persons, perhaps not half the number during these three score years, who, as far as I can judge, were not less holy than they would have been had they been poor. By riches I mean not thousands of pounds, but any more than will procure the conveniences of life. Having gained and saved all you can give all you can, else your money will eat your flesh as fire, and sink you to the uttermost hell! Oh, beware of laying up treasures upon earth! Is it not treasuring up wrath against the day of wrath?"—Faithful Witness.

Religion for Both Worlds.

A great many people want to have their religion on the life insurance plan. By paying a small premium every now and then in the way of church attendance, they hope to secure at death a large amount of religion, but do not want it delivered to them. But Religion is an interest for this world as well as for the next; and those who make light of it now, will not be apt to have much of it then. Now is the time to be religious, and so also be happy. John Wesley once said that many "think of being happy with God in Heaven, but the being happy with God on earth never enters their thoughts." We must first have God with us here, if we are finally to be with God there.—Selected.

Serve Where You Are.

A policeman in Birmingham, becoming a Christian, was so greatly troubled by the sights and sounds of sin among which he worked, that for a long time he and his wife prayed: "Lord, take me out of the police service. Give me some other work." Still no answer came, and no other work was opened for him. At last he said to his wife:

"I think we have been making a great mistake. We have been praying that I may be taken out of the force, and I begin to think that He has put me there to work for Him. Now I am just going to pray that He will help me serve him where I am." That was the beginning of a life of

marvellous usefulness. His influence over men was so great that he was promoted to the head of detectives. He was instrumental in the salvation of many criminals. The place where God has put you is the place where you can do the best service for Him.—Selected.

The Bible.

This book reveals the mind of God, the state of man, the way of salvation the doom of sinners, and the happiness of believers. Its doctrines are holy, its precepts are binding, its histories are true, and its declarations are immutable. Study it to be wise, believe it to be safe, and practice it to be holy. It contains light to direct you food to support you and comfort to cheer you. It is the traveller's map, the pilgrim's staff, the pilot's compass, the soldier's sword, the student's library and the Christian's charter.

Here Paradise is restored, heaven opened, and the gates of hell disclosed. Christ is its grand subject, our good its design, and the glory of God its end. It should fill the memory, rule the heart, and guide the feet. Read it slowly, frequently, prayerfully. It is a mine of wealth, a Paradise of glory, and a river of pleasure. It is given you in life, and will be remembered forever. It involves the highest responsibility, will reward the greatest labor, and condemn all who trifle with its sacred contents.—Sel.

Don't be in a Hurry.

The advice of Dr. Judson is always safe to follow in encouraging young men and women to enter missionary work, both home and foreign. There are so many things to consider and yet, they must be considered and dealt with carefully and lovingly so as not to discourage those whom God has really called. He says:

"In encouraging young men to come out as missionaries, do use the greatest caution. One wrong-headed, conscientiously obstinate fellow would ruin us. Humble, quiet, persevering men; men of sound, sterling talents—though perhaps not brilliant—of decent aptitude to acquire a language; men of any amiable, yielding temper, willing to take the lowest place, to be the least of all and servants of all; men who enjoy much closet religion, who live near to God, and are willing to suffer all things for Christ's sake, without being proud of it; these are the men."

For Christ's Sake.

Doctor Mason, of Gurma, once wanted a teacher to go visit and labor among a warlike tribe. He asked his converted boatman, Shapon, if he would go, and told him that he would only have four rupees a month as a teacher, whereas he was then earning fifteen as a boatman. After praying over the matter he returned to the Doctor, and the following conversation ensued: "Well, Shapon," said the Doctor, "what have you decided—will you go for four rupees a month?" "No, teacher," replied Shapon; "I will not go for four rupees a month; but I will go for Christ." And for Christ sake he did go.—Sel.

In the opinion of Dr. Seranton, head of the American Board of Foreign Missions in Korea, and Mr. Gale, author of the Anglo-Korean Dictionary, Japanese control of Korea has brought about improvements in education, sanitation and administration.