

THE TWO WORKS OF GRACE.

By Rev. Bud Robinson.

Do you remember of ever reading in the tenth chapter of St. John's Gospel that Christ said He had come that we might have life, and that we might have it more abundantly? Well, if I was a young preacher and was going to write out some notes to preach from on that remarkable text, I think I would say first, that Christ left heaven and **came down into this world** in order to make a way by which we could get out of this world, and go up to heaven. Also, He put on humanity to enable you and me to put on divinity; He became the Son of man that we might become the sons of God; He became poor in order that we might become rich; He tasted death that we might taste life; He took not on Himself the form of an angel, but the form of a servant, and was of the seed of Abraham.

I would read Galatians 4:4, where it says, "But when the fulness of the time was come, God sent forth His Son, made of a woman, made under the law, to redeem them that were under the law." Then I would show that when Jesus Christ had tasted death for every man the way was then opened up, by which men could be born again.

I would explain the tenth chapter of St. John like this: First, when Christ said He was come that we might have life, and that we might have it more abundantly, He meant that He would convert the sinner and give him life, and sanctify the believer and give him the abundant life. In fact, there is no other way to explain the text, for it teaches the two works of grace.

In a nutshell: He converts the sinner and gives him life; He sanctifies the believer and gives him the abundant life. Again, it means that He converts the sinner and gives him love, He sanctifies the believer and makes him perfect in love; He converts the sinner and gives him joy, and He sanctifies the believer and gives him the fulness of joy. Or explain it this way: He converts the sinner and takes him out of the world, and He sanctifies the believer and takes the world out of him; He converts the sinner and he is at peace with God, and He sanctifies the believer and He gives him the peace of God that passes all understanding.

Still another way to explain it is that He converts the sinner and makes him a babe in Christ, and He sanctifies the believer and makes him a soldier of the cross. Another way that will open up the text to you is that He converts the sinner and he puts on the new man, and He sanctifies the believer and he puts off the "old man;" He converts the sinner and makes him a conqueror, and He sanctifies the believer and makes him more than a conqueror.

Bring it down to the common talk of the holiness people and here it is: He converts the sinner, and we call that being born again; and He sanctifies the believer, and we call that the baptism with the Holy Ghost. All classes of believers who will acknowledge the truth will have to agree with us that the Bible teaches the birth of the Spirit, and also the baptism with the Spirit; and will also have to agree with us that we have to be born before we can be baptized; that the birth of the Spirit is for

the unregenerated sinner, and that the baptism with the Spirit is for justified believers.

Turn the text over and look at it from this point of view, and let us get every angle of it that we possibly can, in order to get light and help. Here is another way to unfold it. When God converted the sinner He added new life to a dead soul, which was something that he had never had before. That is an addition. He sanctified the believer and took out of his heart the "old man." That is something that he had always in his heart, and so that is subtraction. Thus we see the first work of grace is an addition, and the second work is a subtraction. And that is all in perfect harmony with the atonement, for the atonement provided a perfect pardon for the guilty sinner, and also perfect cleansing for the justified believer.

But one who really wants light, and doesn't just understand the Scriptures, may say, "Well, why is it necessary to have the two works of grace?" Because sin is a double tragedy, and God in His goodness provides a double remedy; for the sinner has two things ailing him; first, what he is by nature; and second, what he has done by choice and practice.

The child may lie to its mother, but that is not guilt; that is depravity, or what John Wesley called "inbred sin." But twenty years later, if the same child lies to its mother, it is guilt, and the first work of grace will furnish a pardon for the lie that he told, and the second work of grace will furnish a cleansing for that depravity down in the heart which caused the fellow to lie. **That will make the necessity of the two forks of grace plain to a thinking, reasonable man or woman.** Well, amen!—In Herald of Holiness.

A RED-HOT CHRISTIAN.

December 6, 1878, a man died who might be called the Paul of the nineteenth century. The secular papers did not mention his death, but it made an excitement in Heaven. One man enters Glory as a sailor who escapes from the wreck to the shore. Another has an "abundant entrance." Doubtless there was a waving of handkerchiefs from every window along the golden street, and a burst of music from all the bands of Heaven, when he, who hardly called himself the Shepherd's dog, was **welcomed home.**

He was not an ordained minister. Once, in the army, he was offered a chaplaincy at \$125 per month; but when someone suggested that the coin was the cause of his seeking ordination, he refused to go on with the exercises, and continued as a colporteur with one-fifth of the salary.

Vassar's heart was full of Christ. The dollar had no glitter for him. He was sent to pull men out of the fire. Religion was his mother tongue. From that midnight when, under conviction, he rushed to his wife's bed and cried, "How can you sleep when your husband is going right down to hell!" until the last "Hallelujah!" when he went up with a shout, he acted on the principle that "the King's business requireth haste."

Whether canvassing the streets of aristocratic Boston, or praying in a Nevada mining-camp, or conducting a re-

vival before Petersburg in the army of Grant, his motto was, "The zeal of thine house hath eaten me up." He touched men with an electric shock. He had a duel of wills with everyone he met. His one question was, "My friend, will you kindly permit me to ask you, Have you been born again?" So humble, kind and wise was the spirit that prompted the question, that seldom was he rebuffed. Thousands will be eternally glad that he asked that question.

Shown into the presence of General Stewart, by whose scouts he had been captured, he immediately pressed personal religion upon him, so that to save having a prayer meeting all the way back to Richmond, the general sent him back to the Union lines.

A young man who had attended his meetings saw him enter the house at noon. To escape, he went into the corner and crawled into the hogshead. Uncle John, missing him at the dinner-table and suspecting the cause examined the out-buildings. Finding the door of the corner, he entered, got over into the hogshead, and in the narrow space bowed and prayed until the young man was converted.

Visiting a young lady who ran up stairs, he asked that the door be opened, knelt at the foot of the stairs, and sent a prayer past her up to heaven.

At a fashionable boarding-house in Boston, a proud lady of skeptical tendencies met him. When he had gone she said to her husband, "There has been a man here talking to me about religion." "Why didn't you shut him up?" said he gruffly. "He was not one of the kind that you can shut up." "If I'd been here I would have told him to go about his business." "If you had seen him you would have thought he was about his business."

To a wealthy lady who would buy none of his books, he said, "I am legs for Bunyan, Baxter and Flavel." His quaint earnestness soon led the woman to her knees, and the books to her library.

Such incidents jostle the sense of propriety of those tame, discriminating, moderate, prudential, decorous, half-hearted, easy-going, average worldly church members. Vassar, like Luther, Wesley, Whitefield and Moody, was not contented to sit like a gilded bottle on the shelves of a drug store, while the sick world died. He came down and emptied himself into needy hearts with healing power. A red-hot enthusiasm for Christ, plunged suddenly into an element of lukewarm piety, will inevitably produce a hissing and ebullition. But he who would move men must come with an urgency which is overwhelming. If they that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever, then Uncle John's wisdom was the true wisdom. It is not he who has the best poles, lines and flies, but he who brings home the best string of fish. Better a press-gang method of forcing soldiers into the army of Christ, than listless and fruitless conventionality. Nothing is more dignified than a corpse, and nothing is more useless, whether on a church-roll or in a pine coffin.—Free Methodist.