

The King's Highway.

An Advocate of Scriptural Holiness.

And an Highway shall be there, and a way, and it shall be called The Way of Holiness—Isa. 35-8.

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The Necessity For the Second Work of Grace

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Said a man to me recently, "When the Lord saved me He saved me; and if a man is saved can he be any saveder?" As I just then discovered that this man still had the lump-jaw and was spitting red, I answered him in his own language, by saying I thought he might be a little "saveder," hoping thus to have an opportunity to tell him that if he would obtain the second work of grace it would undoubtedly change the color of his expectations. But by this question he simply meant to ask, where is the necessity for the second work of grace?"

Others have said, "When the Lord pardoned my sins He pardoned them all!" just as though we were teaching but half their sins had been pardoned, and now we desired them to seek a second work of grace in order that the other half might be pardoned. Of course, nothing could be more wide of the mark than this. Most assuredly, if God pardoned any sins He pardoned all of them. And instead of saying that the experience of justification was half way work, we would insist that justification includes at least ten or twelve distinct things, each perfect within itself: such as a perfect conviction, a perfect pardon; a perfect quickening into newness of life; a perfect washing of regeneration, a perfect adoption, a perfect witness of the Spirit, etc. But all this has to do with sin as an act in the heart of the sinner. Sanctification, or the second work of grace, deals entirely with a different aspect of Christian experience—namely with sin as a root principle, innate and inborn in the heart of a Christian.

No evangelical denomination teaches that the heart is made pure in conversion. Mr. Wesley, the founder of Methodism, most emphatically taught, as we read in his Journal, June 24, 1740, "Sin does remain in one that is justified, though it has not dominion over him. For he has not a clean heart at first," and preached at least two strong sermons on this subject; the one entitled, "Sin in Believers," and the other, "The Repentance of Believers." In the latter sermon, while speaking of justification, he says most unqualifiedly, "It is by no means true that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world,

is then taken out of the heart; or that the carnal mind, and the heart bent to back-sliding, are entirely extirpated."

The Protestant Episcopal Church says in the "Ninth Article of Religion," "Original sin standeth not in the following of Adam, but it is the fault and corruption of every man that naturally is engendered of the off-spring of Adam; and this infection doth remain, yea, in those that are regenerated." Thus, they plainly teach that the heart is not made pure in conversion.

The Baptist Church claims to have no articles of faith, or creedal statements. But in a compendium of their theology entitled "Christian Doctrines," written by Dr. Pendleton, who is one of the most prominent and most orthodox of Baptists, he gives a chapter on "Sanctification," (page 300, chap. 21) in which he says, "Regeneration breaks the power of sin and destroys the love of sin, so that whosoever is born of God does not commit sin in the sense of being the slave thereof; but it does not free the soul from the presence and pollution of sin. Alas! the regenerate know full well that sin is in their hearts. This accounts for the Christian Warfare. This conflict implies the remains of sin in the believer."

The Presbyterian Church declares in its "Confession of Faith," Chap. 9, Section 4: "When God converts a sinner, and translates him into a state of grace, he freeth him from his natural bondage under sin; yet, by reason of his remaining corruption he doth not perfectly nor only will that which is good: but also will that which is evil." So we see that none of the old line denominations teach that the heart is made pure in conversion. And yet all believe that only the pure in heart shall see God. Seeing this is true, there is no escape from the necessity of a second work of grace.

Not only do these creedal statements thus imply the necessity of a second work of grace, but the Scriptures plainly imply the same. In writing to the Corinthians Paul recognizes the fact that they had "grace," and were "in Christ," and had spiritual life, but declared they were "yet carnal;" thus teaching that the carnal mind still co-exists with the grace of God, in the heart of the regenerate.

Not only so, but every young convert soon discovers that there is still a something in his heart that is at variance with his new-found experience: that when he would do good evil is present with him; a something that hinders, and at times defeats him a something that makes him weak when he should be strong: that makes him grow impatient when he should be patient: that makes him fearful and cowardly when he should be bold and courageous. And this being a universal fact, there can be no denial of the need of an inner purging and cleansing subsequent to pardon, seeing we can take nothing of this nature—nothing impure—to heaven with us.

True, there are multitudes who deny the possibility of having holy hearts in this life, but they believe that in the hour and article of death we shall be made free from these things and be made holy. We answer, though we were made holy in death it would be a second work of grace seeing their sins had been pardoned many years before. And though it could only be realized in death it would be in this world, seeing we are not going to heaven in the next world; and if this complete deliverance were to be accomplished at death it must be by the blood of Jesus, seeing death is 'the last enemy,' and has no saving virtue. Then we conclude if this complete cleansing is to take place in this world, and can only be accomplished through the blood of Jesus, there can be no good reason why it might not take place before death. The blood of Christ has no more cleansing efficacy when a man is dying than while he lives. And is not the promise of cleansing always in the present tense? Indeed, the only way in which a person can be assured of having a pure and holy heart when he dies is to have it now, seeing he may die now. And if the heart is not made pure in conversion, as the various denominations teach, and as the Scriptures, and universal Christian experience attest, the necessity for this second work of grace is self-evident and must be apparent to all,—wherever and however they may expect to obtain it. Thank God, "If we walk in the light as he is in the light we have

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