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THE TWO WORKS OF GRACE

George D. Watson

The Scriptures, in manifold forms of expression, present to us two distinct saving works of grace in the soul; the first saves us from actual sin, the second from original sin.

"Have mercy upon me, O God, according to thy loving-kindness: according unto the multitude of thy tender mercies blot out my transgressions. Wash me thoroughly from my iniquity, and cleanse me from my sin"—Psa. 11:1, 2. David had previously enjoyed heart purity; but having yielded to temptation, he now seeks to be fully restored by pardon for actual transgressions, and then perfect cleansing from the latent sin of the heart. The Scriptures put actual sins in the plural number, and original or heart sin in the singular number.

"Every branch in me that beareth not fruit, he taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit."—John 15:2. He taketh away the backsliders, but the regenerate soul is the one he purges, or sanctifies, to make it more fruitful.

Again, "Then Peter said unto them, Repent, and be baptized every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Acts 2:38. Here the remission of all actual sins must occur before the "gift," or sanctifying baptism, of the Holy Ghost.

"But now ye also put off all these; anger, wrath, malice, blasphemy, filthy communication out of your mouth. Lie not one to another, seeing that ye have put off the old man with his deeds."—Col. 3:8, 9. The phrase "put off" is used twice—in the first, it is put off actual sinning; in the second, it is put off the old, inbred sin.

"No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man; and then he will spoil his house."—Mark 3:27.

Justification is binding the old man; sanctification is casting him out and destroying his works.

Pardon and purity are the two hemispheres of evangelical religion. Pardon and purity are the two wheels to the chariot of New Testament salvation, while faith and love are the celestial steeds that draw chariot along the King's highway to heaven. Pardon and purity are the two posts on which the gates of pearl swing back to admit us to the city of light. Pardon removes all guilt of violating the law of God; purity, the violation of the image of God. Pardon takes away the guilt of all sinful acts, words, volitional purposes; purity takes away the uncleanness of sinful tempers and desires which are often not shaped into acts or purposes. Zachariah presents the fountain of atonement as furnishing pardon for sin (voluntary) and purity for uncleanness (involuntary). Pardon sweeps away from my soul all of my responsible sin; purity sweeps from my soul all my irresponsible sin. Pardon wipes out the moral evil that I have accumulated; purity wipes out the moral evil that

I inherited. Pardon deals with the choices and decisions of the soul; purity deals with the innate disposition of the soul.

Pardon covers the mighty empire of volitions; purity covers the mighty subterranean empire of carvings. While it is true that neither pardon or purity annihilate the collateral results of sin on my mind and body—it takes glorification to do that—yet it is true that on the harp of pardon I can sweep a song of deliverance back to the rosy smiles of my infancy, and on the harp of purity I can sweep a song of deliverance that takes my affections back to the spotless morning of Eden. Pardon will publish itself in the actions of a man; purity will publish itself to the keen, inner feelings of the heart. Pardon harmonizes me with the law of God; purity harmonizes with the character of God. Pardon introduces me to the kingdom of power. Pardon reveals Jesus to me as my substitute; purity reveals Jesus to me as my heaven-enthroned and heart-enthroned King. Pardon places me in the kingdom of God; purity places the kingdom of God in me. Pardon saved me out of hell; purity saves me into heaven.

Pardon puts into my hand a title deed to heaven; purity puts into my heart a moral fitness of heaven. Pardon takes away my night and gives me day; purity takes the mists out of the air and gives me cloudless sunshine. Pardon and purity are the two wings on which perfect love can soar and sing its way to the high mountain of God. Pardon must precede purity, just as the birth of a child most certainly must precede the curing of heredity disease. Pardon and purity are both received by separate specific acts of receptive faith; are both instantaneously wrought by acts of the Divine Will; are both attested by the Holy Ghost, are both retained by constant submission, unwavering trust and obedience up to all our spiritual light; are both requisite to a happy, useful life, and both absolutely essential to admission into heaven.

HALF LIVING

Henry Drummond is credited with the statement that "The most of the difficulties of trying to live the Christian life arise from attempting to half live it."

How true! One woman said that she expected to go to heaven "if nothing happened." This conditional resolution breeds the weakness and the compromise so familiar to all of us. Many will do right if it does not cost too much, if it is not too inconvenient, if friends approve; but if conditions are wrong they cannot afford to go right. There is no martyr spirit, you see.

But consider that everybody who ever moved the world for good paid a price—Noah, Abraham, Moses, Joshua, Elijah, Paul, Huss, Luther, Wesley.

It is the commitment to all the will of God and the going out even if as Abraham, "not knowing whither he went," that has produced the stalwarts.

But most prefer to follow the lines of least resistance. They are trimmers.

—Free Methodist.

MINISTER FOR THE TIMES

"Sons of God." I. John III, 2

The minister for the times is an adopted man. He is adopted of God, and a member of the family of heaven. Once a stranger and a foreigner, an alien from the commonwealth of Israel, he is now not only rewarded, but exalted to be a son, a child of the Lord. He has received the spirit of adoption, and cries, Abba, Father. The Spirit itself bears witness with his spirit that he is a child of God.

This, his sublime relation, he never forgets. The contemplation hereof works its influence amid all the steps and movements of his ministry. It aids his renunciation of this world, for here is not the home of his Father's family. It aids his entire consecration to that Christ who has purchased for him such an amazing honour. It aids to produce unbounded trust in that Father who will not suffer one of his little ones to perish. It aids to all-enrapturing views of the heavenly inheritance; for what will the Lord Almighty not provide for his sons and daughters! It aids to flee from all uncleanness—to cultivate all holiness; for such are they to whom He will be a father. It aids to peaceableness, gentleness, meekness, modesty, patience, long-suffering, forgiveness, and charity; for these are the qualities of such as are the children of God. It aids him to endure chastening without despising it, and rebuke without fainting; for whom the Lord loveth he chasteneth, and scourgeth every son whom he receiveth. It aids him thus not only to endure, but to rejoice exceedingly in all the tribulations laid upon him—furnishing him, as they do, so important an evidence of his being a child of God; for what son is he whom his father chasteneth not? It aids him to follow hard after the Spirit's blessed influences; for as many as are led by the Spirit of God, they are the sons of God. It aids him to run a mighty race for the souls of men; for he would elevate all mankind to the same exalted privilege of being the sons of God. It aids and sustains all love and zeal toward God; for he contemplates God as his father. It aids immeasurably to excite his astonishment in view of the great grace of the gospel; for behold what manner of love the Father hath bestowed on us, that we should be called the sons of God! It aids this minister to look down upon all worldly distinctions, honours, and pleasures as of no account; for he is a member of the heavenly kindred—and his mansion is prepared on high—and angels are his associates—and Christ is his brother—and God is his everlasting Father.

Such is his sublime relation. He may go forth, and never despond again. He will act, along these eventful years, as a son of the Highest. Let him lay his hand in his great Father's. He will go with him; and, if he be faithful, he shall be gathered when the righteous shall shine as the sun in the kingdom of their Father.

Mr. Donald Tedlie, Feb 41