

The Second Blessing

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that day what they had never obtained before. Their lives proved afterward that they had received the second blessing.

We quote Paul again in Galatians iv. 19: "My little children, of whom I travail in birth again until Christ be formed in you." Let the reader emphasize the word "again" as we have done. Let him attend a holiness altar service, and he will see two things not soon forgotten—viz., a second travail of spirit among Christians, and "Christ formed" in regenerated people in distinctness and power as never before.

But the question may be asked: "Why did the translators in King James' time use the weaker meaning 'benefit' instead of the stronger, truer definition 'grace?'" The answer comes readily: That, like some people to-day, they were ignorant of this tender, holy, heart experience. The blessing of Pentecost, or sanctification by faith, was unknown to them, just as justification by faith was to many in Luther's time.

If one doctrine can be lost for awhile, why not another? These men did not know what Paul was talking about when he said in the original text: "I was minded to come unto you before, that ye might have a second grace." Perhaps they thought he meant his trip or visit, or some collection of eastern curiosities. But the word *charis* would not allow such a divergence from its real meaning, and so they put down the word "benefit" in the text, and wrote the true definition, "grace," in the margin, where it can be found to-day. Let the reader turn to his Bible and see for himself.

When we remember that these same men, in I Corinthians xiii. 5, translated as follows, "Charity is not easily provoked," when one of the best Greek scholars in the land says that the original text will not justify the presence of the word "easily", but reads, "charity is not provoked," and when we bear in mind that love is not provoked, but that anger or the sense of justice is provoked; when we remember this we begin to get light upon those famous scholars who it has been so fashionable to praise.

To return to the verse first quoted in regard to the second grace. Paul had on his first visit to Corinth brought pardon and salvation to the people through the blood of Christ. They heard, believed, were saved, and a Church was founded.

Paul departs, and from afar writes to them that he was minded to come again that they might have a second hour's emotion arising from the preaching of a sermon; not a fresh experience of grace as we all ought to have each day; not a new fruit of the Spirit, because in regeneration we get all the fruits of the Spirit. Paul certainly would not desire to cross lands and seas just to get a few people happy for an hour or so. He meant what Christ referred to when He told the disciples to tarry at Jerusalem for another work of grace and blessing that was to come upon them. Paul meant a grace which he had not at first presented in his stay at Corinth, even as Christ had kept it back for three years in Judea, then letting it descend on the day of Pentecost.

Yes, there is a "second grace." John the Baptist called it "the baptism of the Holy Ghost and fire." Christ called it "the promise of the Father" "endowment of power," and in John, seventeenth chapter, alludes to it in the word "sanctify." Paul named it "his rest," "perfection," "more excellent way," "second grace," "sanctification," and "holiness." John writes it "perfect love." These are

not all of the scriptural terms used to describe this blessing but only a few gathered hastily, each one, however, bearing on its face the fact that it represents something higher than regeneration.

THE FAITH FOR DESPERATE DAYS

by Samuel Chadwick

The Bible is full of such days. Its record is made up of them, its songs are inspired by them, its prophecy is concerned with them, and its revelation has come through them. The desperate days are steppingstones in the path of light. They seem to have been God's opportunity and man's school of wisdom. There is a story of an Old Testament love feast in Psalm 107, and in every story of deliverance the point of desperation gave God his chance. The "wits' end" of desperation was the beginning of God's power.

Every page of the Bible confirms the testimony. Recall the promise of seed as the stars of heaven, and as the sand of the sea to a couple as good as dead. Read again the story of the Red Sea and its deliverance, and of Jordan with the ark standing mid-stream. Study once more the prayers of Asa, Jehoshaphat, and Hezekiah, when they were sore pressed and knew not what to do. Go over the story of Nehemiah, Daniel, Hosea, and Habakkuk. Stand with awe in the darkness of Gethsemane, and linger by the grave of Joseph's garden through those terrible days. Call the witnesses of the early church, and ask the apostles the story of their desperate days.

The Bible is one long record of desperate days, and its pages are written for desperate days of all ages. The grief-free cannot read it. Dry eyes cannot find its treasures. It is for the brokenhearted. I never knew the meaning of the Twenty-third Psalm till I heard my mother repeat it as her feet touched the river. The "wise and prudent" are blind to its mysteries, but the babes and the broken-hearted know.

Faith did not make our desperate days. Its work is to sustain and solve them. The only alternative to a desperate faith is despair, and faith holds on and prevails. Its strength is its power to wait. Unbelief judges by the immediate; faith stakes everything on the ultimate. Despair looks hopelessly on the problem; desperate faith trusts God at all odds. Hear what Job says from the ruined heap of his life: "Though he slay me, yet will I trust in him." Isaiah says: "Who is among you that feareth the Lord, that obeyeth the voice of his servant, that walketh in darkness, and hath no light? let him trust in the name of the Lord, and stay upon his God" (Isa. 50:10).

There is no more heroic example of desperate faith than that of the three Hebrew children. The situation was desperate enough, but they answered bravely: "Our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O King. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship to golden image which thou hast set up." I like that "but if not."

I have only space to mention Gethsemane. Ponder deeply its "nevertheless!"

"If it be possible...nevertheless." Deep darkness had settled upon the soul of our Lord. The "why" of the cup pierced his heart. Trust meant anguish unto blood and darkness to the descent of hell—Nevertheless! Nevertheless!

When Paul was storm tossed, they were caught in a tempestuous wind they could not face, so they gave way to it and "let her drive." That is all very well in daylight with plenty of sea room, but at midnight, with a starless

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