

A Second Work of Grace

E. W. Lawrence

The expression "second work of grace in the heart" comes to us from old-time Methodism. The experience that it denotes, and the Spirit-filled life to which it introduces us has also been given a number of other definitions. The blessing, or better still, the Blesser himself, is the principal interest. But whatever the particular definition, it denotes an experience of grace, in the believer's heart, subsequent to regeneration. Not that we desire to minimize the wonder of redeeming grace in conversion, but that we desire to point out that for every born-again believer God has provided "something better."

Writing about A.D. 250, Cyprian said it was necessary "to complete man's sanctification." Ambrose, of Milan, spoke of the reception of the Holy Ghost as "a spiritual seal remaining after baptism that perfection may be had."

George Fox, founder of the Quakers testified to "something within that hindered my experiencing the preciousness of Christ. I besought Jesus to do something for me," he said, "and to cast out all that would not be sweet. . . . He came in. And then He shut the door."

Many wander for years in the wilderness experience. That is not God's will. C. G. Finney received this second work of grace—the baptism with the Spirit—but ten hours after his conversion. "As I turned and was about to take a seat by the fire, I received a mighty baptism of the Holy Spirit. It seemed to come in waves of liquid love."

John Fletcher, Wesley's great friend, said to his congregation at Madeley, Shropshire, England, "Last Wednesday evening He spoke to me by these words, 'Reckon yourselves to be dead indeed unto sin, but alive unto God through Jesus Christ our Lord.' I obeyed the voice of God. I now obey it, and tell you all, to the praise of His love, I am free from sin. . . . I received this blessing four or five times over before, but I lost it by not observing the order of God who has told us 'with the heart man believeth unto righteousness.'"

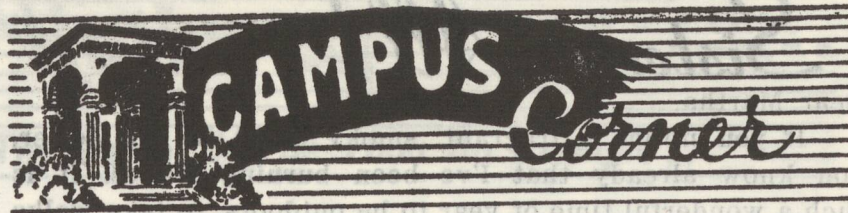
George Muller, of Bristol, apostle of faith, spoke of this blessing as a death to the self life. Asked on one occasion the secret of his remarkable life and work, the dear man replied: "There was a day when I died, utterly died to George Muller, his opinions, preferences, tastes and will; died to the world, its approval or censure; died to the approval or blame, even of my brethren and friends, and since then I have only studied to show myself approved unto God." It is only by utter death to the self life—and self lordship, let it be remembered, is the very essence of indwelling sin—that the soul can rise in all the glory of Christ's resurrection life.

There was Hannah Whitall Smith. "I believed the truth that He was my practical sanctification as well as my justification," she wrote. "The Lord Jesus Christ became my present Saviour, and my soul found rest at last. . . . The secret of holiness was revealed to me, and that secret was Christ. . . . My soul found rest from all its legal strivings, rest from all its weary conflicts rest from all its bitter failures."

"I was distinctly conscious when I reached it," said Thos. A. Upham. "I was then redeemed by a mighty power and filled with the blessing of love. . . . There was no intellectual excitement, no marked joys, when I reached this rock of practical sanctification, but I was distinctly conscious when I reached it."

"When I apprehended that He was just as able to sanctify me wholly as well as justify me fully," cried Asa Mahan, "then totally renouncing self and self dependence, I entered upon the faith life in its true and proper form."

David B. Uppdegraff found in this second work of
The King's Highway



T.V. TEACHING AT BETHANY

This fall the Nova Scotia Department of Education has made a new venture in the field of education—T.V. teaching. Instruction is being given in physics, chemistry, algebra, and geometry by some of Nova Scotia's top-notch teachers in these subjects. Two twenty-minute periods are given daily, making a total of ten periods a week. These brief periods are followed up in the classroom by explanation and elaboration by the classroom teacher.

Last week the faculty and staff of Bethany met to consider adopting this T.V. teaching program. All of the factors that were of concern to us were considered. It was the opinion of the staff that it would be in the best interests of our students if we adopted this teaching program. (The program is recommended by the Department whose curriculum we follow.) Hence it was unanimously decided to offer this service to our students.

We wish to inform our people that this action arises out of our concern to give our students the best possible academic advantages. We have not approved of the use of T.V. for entertainment purposes within our school. The T.V. set has been loaned to us by a friend and is under the supervision of the high school staff. At no time is the T.V. set available to the students.

In view of the care taken in this matter, we do not feel that there is any intelligent Christian argument against this particular use of T.V. We ask those who are most stringent in their opposition to T.V. to consider our action with Christian charity.

C. E. Stairs

grace deliverance from carnality and its fleshly manifestations—pride, vain glory and sinful ambition. He told of a great inward hunger to be filled with all the fulness of God and receive a heart "in every thought renewed and full of love divine." He found himself at war with his carnal nature. "Vile affections were resolutely nailed to the cross, and those things that were gain to me—denominational standing, friends, family, business, possessions, time, talents and reputation—were irrevocably committed to the sovereign control and disposal of my Almighty Saviour. . . . The Holy Ghost fell upon me. Instantly I felt the melting and refining fire of God permeating my whole being. I had entered into rest."

All these brethren have since passed on. From my own collection of testimonies—as I have gathered them down through the years, I lift these words of Maynard G. James, Welsh holiness evangelist, with us still, mighty in the Scriptures, and greatly used of God. He told first of his conversion as a boy in Wales, then his introduction to the Christian way of life.

"It was not long before the Holy Spirit convicted me of my own need of this experience." Although unmistakably conscious that my sins were forgiven, and that I was accepted of God through Christ Jesus, I soon realized that the old evil nature with which I was born still remained within me. . . . I found to my sorrow that a civil war was being waged within my soul. . . . At times carnal fear paralyzed my efforts to witness for Christ. . . . I found the risings of anger, irritability, and worldly desires seeking to quench the love of God in my soul. There was a sad consciousness of a strange want of power and joy in my

(Continued on Page 8)