
The Second Work of Grace

By Rev. C. W. Ruth.

Gould
BT
766
R88
c. 2

it?
ve it?
alness of ic
y of ic
Obtain ic

WORLD LIBRARY

Eastern Nazarene College



Digitized by the Internet Archive
in 2015

The Second Work of Grace



BY

Rev. C. W. Ruth, Evangelist.



PENTECOSTAL PUBLISHING COMPANY
Louisville, Ky.

936

The Second Year of Grace

1920

COPYRIGHT, 1920.

BY

PENTECOSTAL PUBLISHING COMPANY.

PUBLISHED BY THE PENTECOSTAL PUBLISHING COMPANY
100 N. 3rd St., Philadelphia, Pa.

CONTENTS.

CHAPTER	PAGE
1. The Second Work of Grace	5
2. Why a Second Work of Grace?	10
3. The Scripturalness of the Second Work of Grace	15
4. The Necessity of the Second Work of Grace	20
5. How to Obtain the Second Work of Grace	25

CHAPTER I.

THE SECOND WORK OF GRACE.

By this term we refer to the experience known as Perfect Love, Heart Purity, Entire Sanctification, Full Salvation, or Christian Perfection,—all of which terms will be used interchangeably, seeing they simply represent different aspects of the same experience. And permit me right here to emphasize the fact that it is not simply a doctrine, or theory that we are contending for, but a *definite heart experience*, as attested and enjoyed by thousands of glad witnesses.

No sooner do we speak of a “second work of grace” or “second blessing” than someone may be heard to say, “Where in the Bible do you read of a ‘second blessing?’” This question, of course, is entirely proper, even though it is asked contemptuously. And if by this question they simply refer to the term, “second blessing,” we must at once admit that nowhere in the Bible do we find that exact term. So far as we know, Mr. John Wesley coined that particular phrase,—“the second blessing, properly so-called;” at any rate, it frequently occurs in his writings. However, we would insist that although that exact phraseology does not occur in the Scripture, there can be no reasonable objection to the use of that term, seeing we frequently have the equivalent, and that which can mean nothing other than a “second bless-

ing" or "second work of grace." Such terms as "the new birth," "immersion," "deliverance from sin," etc., do not occur in the Scripture, and yet no one would think of objecting to the use of these terms, seeing we have what is regarded as the equivalent to those terms; and the same may be said relative to the "second work of grace."

Perhaps the nearest the Bible comes to the use of this exact term may be found in Paul's second letter to the Corinthians, first chapter, and fifteenth verse, when he said, "In this confidence I was minded to come unto you before, that (in order that) ye might have a second benefit;" or, as the margin gives it, "a second grace." We have been told that this particular passage had no reference to such an experience: that Paul was about to pay them a second visit, and that he was simply desirous that they should be benefited by his visit, even as the coming of any minister should prove beneficial to the people, and as they had been benefited by his first visit. But turning to the twelfth chapter and fourteenth verse, and the thirteenth chapter and first verse, we note that he takes particular pains to say, "This is the third time I am coming to you;" so that it was not his second visit which should prove to them a "second benefit," but that he was coming to them a "third time" for this express purpose, that they might receive a "second grace." And even though we were to confine ourselves to the term "second benefit" it must appear evident that he has in mind some specific or particular "benefit;" for he would not infer

that they had been converted and received only one "benefit" as a result of such conversion. Every Christian knows that there are innumerable benefits derived from conversion.

But why call it a "second blessing?" The opposer may frequently be heard to say, "I have had hundreds of blessings." To such we reply, If you have been fortunate enough to receive "hundreds of blessings," we rejoice with you: and surely you could have no objection to someone else seeking and obtaining a "second blessing;" it would seem to be in very poor taste for a man to lay claim to a hundred blessings and then to become offended and object to someone else receiving a "second blessing." However, when a person talks in this fashion, it becomes necessary to inquire, "Where do you begin to enumerate your blessings?" as a matter of fact, a sinner might say most truthfully he had received "hundreds of blessings,"—for so he has—such as health, food, raiment, gospel privileges, etc.; but we are accustomed to think and speak of the grace of pardon and regeneration as the first blessing: and it was the first blessing which effected an inward moral change in our heart life, and in our attitude and relationship toward God. All previous blessings had come to us as sinners, and left us sinners, whereas regeneration was not only a blessing, but a work of grace divinely inwrought, changing our very nature, and bringing us into the glorious relationship of children, making us sons of God. Now exactly in the same sense in which regeneration

was the first blessing effecting an inward moral change, in precisely the same sense sanctification is "the second blessing, properly so-called." Hence a person may have received "hundreds of blessings" and not have the "second blessing, properly so-called" at all.

After a person is regenerated he may, and will, receive hundreds of spiritual blessings; and indeed these are very necessary in order to encourage, strengthen, and help him in the way, but they leave him morally as they found him; they are transient and evanescent. But as in regeneration his heart is changed from that of a sinner into a child of God, so in like manner in the experience of entire sanctification there is a second inward change, divinely inwrought by the Holy Spirit. As in the first he is delivered from guilt and condemnation, and sin as a practice, so in like manner in sanctification he is delivered from unholy tempers and appetites, and sin as a root-principle, innate and in-born. Whereas, the first is the birth of the Spirit, in which he receives spiritual life, the second is the baptism with the Spirit, in which he receives the purifying of his heart, and the power of the Pentecost, which abides; the first removes the shoots of sin: the second the roots of sin; the first deals with sin as a practice in the outward life: the second deals with sin as a principle in the heart; the first is the quickening of our spiritual nature: the second is the crucifixion of our carnal nature; in the first we put on the "new man;" in the second we put off "the old

man;" the first restores us to the favor of God, which we had lost through our own disobedience: the second restores us to the moral likeness or image of God, which we had lost through Adam's disobedience; the first gives us life, the second gives us "life more abundant;" the first gives us love: the second gives us "perfect love that casteth out fear;" the first gives us "peace with God," the second gives us "the peace of God;" the first comprehends pardon, which is a judicial act; the second comprehends cleansing, which is a priestly function; the first gives us a new heart: the second gives us a pure heart; the first gives us a right to heaven; the second gives us the fitness for heaven.

CHAPTER II.

WHY A SECOND WORK OF GRACE?

When preaching what Mr. Wesley termed "the second blessing properly so-called," the question frequently is asked, "Why should there be need of a second work of grace?" To this question our first answer is: Because we have a two-fold need. Having transgressed God's law and committed sin, the sinner has need of repentance and pardon. But this is not all his need. Having been born into this world with the taint of sin upon him, which is spoken of by theologians as "original sin," or "inbred sin," he in like manner needs deliverance from this "corruption" or "infection" of nature; and seeing it is not the result of his own volition, or an act that he has committed, it cannot be pardoned or forgiven, but must needs be purged and cleansed away.

After David had prayed for pardon, he prayed, "Wash me thoroughly from mine iniquity and cleanse me from my sin;" (iniquity in the singular number; "sin" as a unit); and then he goes on to say, "Behold, I was shapen in iniquity, and in sin did my mother conceive me;" and again he cries out, "Purge me with hyssop, and I shall be clean: wash me, and I shall be whiter than snow:"—"create in me a clean heart, O God; and renew a right spirit ("a constant spirit," marg.) within me." Psa. 51:2, 5, 7, 10.

But someone is heard to inquire, "Why did He not thus cleanse and sanctify me when He pardoned and converted me?" We may not be able to explain God's "whys" and "wherefores" other than to say, God has His own plan and purpose and makes no mistakes; He doeth all things well. We presume no one can explain "why" a mother should be taken from a home where there are small children, who so greatly need a mother's love and care. Even so, the mysteries of grace may not all be explained. However, we will give what seems to us, to be a few good reasons why God should not sanctify us at the same time He regenerated us:

First. We think it was His mercy that withheld from us the sense of need relative to this cleansing; for if God had given to us the revelation of the depth of our inward impurity and depravity at the same time He disclosed to us our guilt and lostness, we would have utterly despaired, and said there was no hope for us; we could not have stood it. The awakened conscience, with a full knowledge of our guilt and peril, and at the same time the corruption and depravity of our nature, would have driven us mad. Hence, it was a mercy that He should give to us this revelation only as we were able to bear it. Many of us had well-nigh despaired, —thinking there was no hope for us, when we were made to realize our guilt and peril, because of sins committed.

At any rate, the sinner seeking pardon does not realize his need of this inward cleansing, and has all he can attend to in the

matter of repentance and finding pardon and deliverance from his load of guilt and condemnation; and if the Lord should deliver him from inbred sin, and thus cleanse and sanctify him at the same instant He regenerates him, he could have no appreciation of the same, seeing he had not previously felt any particular need in this respect. But after a person has found pardon, and then comes to a realization of his need of cleansing, he can seek this deliverance intelligently, and have a proper appreciation of, and gratitude for, the same.

Perhaps another reason why the Lord does not fully sanctify the soul at the same time He pardons and regenerates it, is because the sinner cannot comply with the conditions necessary to sanctification. We mean to say that in order to find pardon, a sinner does one thing, and in order to find the deliverance from inbred sin, a Christian does entirely a different thing. In order to find pardon a sinner must make an unconditional surrender of himself to God, and repent of his sins. In order to obtain deliverance from inbred sin, and the grace of entire sanctification the believer must present himself "a living sacrifice," wholly acceptable unto God, in an entire consecration of his all, and "walk in the light" in order that the "blood of Jesus Christ" may cleanse him "from all sin." The sinner being dead in trespasses and sins could not present himself "a living sacrifice;" and being in darkness could not "walk in the light." It is in the grace of regeneration that the soul emerges from dark-

ness into light, and is quickened into newness of life. The sinner having been a rebel, in repentance surrenders and gives up all that is evil; the believer in *consecration* offers up to God all that is good, for sacrifice or service.

Possibly another reason why God does not sanctify the soul co-etaneous with regeneration, is because the work is antipodal, or opposite. When a sinner is pardoned his spiritual nature is quickened and made alive; whereas, when a believer is sanctified wholly his carnal nature is crucified and put to death. The one is a making alive process, while the other is a killing process. In the first experience we "put on" the new man; in the second we "put off" the old man. In the first we are "born of the Spirit;" in the second we are "baptized with the Spirit;" the birth must necessarily precede the baptism—seeing the child must be born before it can be baptized.

Not any of these reasons may explain God's "why." Suffice it to say, God works according to certain laws, in the spiritual as in the material universe. He does not do things haphazard and arbitrarily. If it were simply a question of power He could do many things He does not do. If it were simply a question of power He could make the sun to rise in the West and set in the East occasionally, but such is not His purpose. Even so, if it were simply a question of power God could undoubtedly sanctify a man when He regenerates him; but such evidently is not His plan and purpose. Hence, the command,

the call and the promise of sanctification is never given to the sinner, but always, without exception, to believers—to the Church. “Christ also loved *the Church*, and gave himself for it; that he might sanctify and cleanse it—that it should be holy and without blemish.” Eph. 5:25-27.

CHAPTER III.

THE SCRIPTURALNESS OF THE SECOND WORK OF GRACE.

In a former article we said that although the exact term, "The Second Blessing," did not occur in the Scripture, there could be no reasonable objection to the use of this term, seeing the Scriptures taught the equivalent, or that which could mean nothing other than a "Second Blessing," in that it marks a second crisis or second work of grace in the lives of those who receive it.

Take for instance the birth of the Spirit and the *baptism* with the Spirit. As in nature, so in grace, the child must be born before it can be baptized. And Jesus in giving the promise of the Comforter, taught most emphatically that the world—the sinner—was not eligible to receive this baptism. He said, "I will pray the Father and He shall give you another Comforter, . . . the Spirit of truth, whom the world cannot receive." John 14:16, 17. We would insist it is one thing to be born of the Spirit and entirely a different thing to be baptized with the Spirit; that these terms are not identical in their meaning, and that the birth of the Spirit and the baptism with the Spirit are not received at the same time; hence the latter must mean a second epoch. We are not contending for terms but for facts in Christian experiences.

Again, in praying for the sanctification of His disciples, Jesus plainly said, "I pray for

them; I pray not for the world, but for them which thou hast given me; for they are thine. . . . Sanctify them." John 17:9-17. A man is of the world, worldly, until after he is regenerated and adopted into God's family, when he becomes a citizen of the heavenly commonwealth. And Paul in his letter to the Ephesians said, "Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it." No person is a member of "*the church*" until after they are born of the Spirit; and it is this company who have thus become "the church," that Christ gave Himself for, in order that He might sanctify them. It is one thing to become a part of "the church" and entirely another experience marking a definite crisis, when said believer is wholly sanctified.

The Thessalonians constituted the church "which is in God, the Father," and had "work of faith, and labor of love, and patience of hope." They had become "followers" of the apostles, "and of the Lord." They had "turned to God from idols" and become "ensamples to all that believe" so that their "faith to God-ward" was "spread abroad" and favorably commented on. They were delivered "from the wrath to come" and actually waiting for Jesus to return and yet it was to them that Paul said, "This is the will of God, even your sanctification;" and then prayed "The very God of peace sanctify you wholly. Faithful is he that calleth you who also will do it." Evidently Paul did not believe they were sanctified co-etaneous with their regeneration for he would not pray for

something they already had; hence, their sanctification would be a second work of grace, or a second blessing

In like manner in the fifteenth chapter of John, where Jesus spoke of Himself as the "true vine" and of His disciples as "the branches," He said plainly, "Every branch *in me*, (thus indicating that they had a vital union with Him) that beareth fruit, he purgeth it, that it may bring forth more fruit." Or, as the revised version renders it, "Every branch in me, that beareth fruit he *cleanseth* it that it may bring forth more fruit." We are not branches by nature. It is in the experience of regeneration that we are engrafted into the "true vine" and thus become fruit-bearing branches. And after we have been bearing fruit,—thus proving that we had union with Him, and had spiritual life, which is manifested in fruit-bearing—after this, "He purgeth" or cleanseth it, thus teaching that the purging, or cleansing, takes place as an experience subsequent to regeneration, as a "second blessing, properly so-called."

The promise of cleansing from all sin is given only to such as "walk in the light as he is in the light," and certainly the sinner is not in the light as God is in the light; no, the sinner is in darkness, and therefore he cannot walk in the light. It is when a person is regenerated that he emerges from darkness into light: after which he "walks in the light" and experiences that "The blood of Jesus Christ his Son, cleanseth us from all sin." (1 John 1:7).

It is noteworthy that every call or command to holiness, and every prayer for and promise of sanctification in the Bible is in behalf of God's own people, and never for sinners. The sinner is called to repentance, and when he is converted his sins are blotted out and his spiritual nature is quickened and made alive; but when a believer is sanctified wholly, his carnal nature is crucified and put to death, thus freeing him from inbred sin and making him holy.

Because man has a two-fold need, every aspect of the gospel is two-fold. Sin is two-fold, hence the need of the "double cure." By examining the following Scripture references the reader may satisfy himself relative to this matter:

The two-fold nature of sin:—

Sin as an act. Rom. 3:23.

Sin as a nature—inborn. Psa. 51:5.

Two-fold source of spiritual death:—

Death as a penalty for wrong doing. Rom. 6:23.

Death the result of an inner condition. Rom. 8:6.

Two expressions of divine love:—

World-ward John 3:16.

Church-ward. Eph. 5:25-27.

Two expressions of the divine will:—

His will concerning sinners. 2 Pet. 3:9.

His will concerning the church. 1 Thess. 4:3.

Two objectives in the death of Christ:—

The saving of sinners. Rom. 5:8.

The sanctification of believers. Heb. 13:12.

Two divine calls:—

A call to repentance. Matt. 9:13.

A call to holiness. 1 Thess. 4:7, 8.

Two prayers of Christ:—

For the forgiveness of sinners. Luke 23:34.

For the sanctification of believers. Jnc. 17:9-17.

Two divine requirements:—

Confession of sin, for pardon. 1 John 1:9.

Walking in light for cleansing 1 John 1:7.

Two offices of the Spirit:—

Born of the Spirit. John 3:5.

Baptized with the Spirit. Matt. 3:11.

Two witnesses of the Spirit:—

To adoption. Rom. 8:16.

To sanctification. Heb. 10:14, 15.

Two steps of faith:—

For justification. Rom. 5:1.

For sanctification. Acts 26:18.

Two ways to walk in:—

An "highway." Isa. 35:8.

And "a way." Isa. 35:8.

CHAPTER IV.

THE NECESSITY FOR THE SECOND WORK OF GRACE.

Said a gentleman to me, "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 expectorations. But by this question he simply meant to ask, where is the necessity for a "second work of grace?"

Others have said, "When the Lord pardoned my sins He pardoned all of them!" 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 a 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 backsliding, 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 offspring 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 arti-

cles 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 die 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 fellowship one with another, and the blood of Jesus Christ his Son cleanseth (in the present tense) us from all sin.” 1 John 1:7. Hence Charles Wesley was right when he taught the church to pray in song,

“Breathe, O breathe thy loving Spirit
Into every troubled breast!
Let us all in thee inherit,
Let us find that *second rest*;
Take away our bent to sinning;
Alpha and Omega be;
End of faith, as its beginning,
Set our hearts at liberty.”

CHAPTER V.

HOW TO OBTAIN THE SECOND WORK OF GRACE.

1. The first step necessary is to be fully persuaded in your own mind as to the reality and scripturalness of such an experience. To doubt that there is such an experience would mean failure and defeat.

2. The second step is to be fully assured of your present acceptance with God in the full pardon of all your past sins. If not clearly converted and fully justified, having the witness of the Spirit to your present acceptance, we would advise you to settle this point first. Neither the sinner nor the backslider is eligible to the experience of entire sanctification; hence the absolute necessity of first being clearly and definitely justified. To have doubts relative to your present acceptance is certain to leave you in confusion and darkness. If clearly justified, drive a stake, praise God, stick to your facts, and push on.

3. Being fully assured in your own heart that the past is all under the blood, and that you are now a child of God, the next step is to present and consecrate yourself a "living sacrifice, holy, acceptable unto God, which is your reasonable service,"—for the express purpose of letting the Lord sanctify you. This consecration must be unreserved, and unconditional—including all the past, the present and the future—to be, to do, to go—

as He may direct: the pledge of an eternal "yes" to all the will of God; all you know, and all you do not know; all you have, and all you ever will have; all you are, and all you ever will be; so that you can gladly and freely say, in the language of Rev. John Inskip, "O Lord, I am wholly and forever thine;" until you reach an assurance in your own consciousness that your all is on the altar. To doubt at this point—that you are all on the altar, or that your consecration is complete—is certain to hinder you in taking the next step. There seem to be three stages in the process of a full consecration. The first is, I am *willing* to consecrate; the second is, I am *trying* to consecrate; the third is, I *do* yield up and consecrate my all to Him.

Perhaps we should yet distinguish here between an *objective* consecration and a *subjective* consecration. A person may be objectively consecrated to a work,—such as the ministry, or deaconess, or even that of a missionary, and devote themselves wholly to said work, and yet not be wholly sanctified, or experience "the second blessing, properly so called." An *objective* consecration is made in order to do some particular work for the Lord; whereas, a *subjective* consecration is made in order that the Lord may do something for us,—with a readiness for Him to use us as He may see fit; but, primarily that He may purify and sanctify the heart.

4. The fourth step in the process is to believe that God now accepts the consecration made, and that according to His promise the

altar now sanctifieth the gift. (Matt. 23:19). Consecration is not sanctification, but is the antecedent and condition of sanctification. Faith is the coupling link between the human act of consecration and the divine act of sanctification. It is not sufficient to believe that He *can*, and that He *will*, but the soul must venture on the promises, and believe that He does, now, sanctify. We have sometimes found it helpful to reason as follows: "God is willing and I am willing; God is ready and I am ready; and seeing I have now fully met conditions in laying my all upon the altar and thus have done my part, I dare now to believe that God is equally faithful, and now fulfils His promises and does His part, and now sanctifies me wholly."

Multitudes linger and struggle at this point, seeking to *feel*, rather than *believe*. But the soul can never feel, nor can the Spirit witness to something you do not possess; and you cannot possess until by faith you appropriate and accept the blessing promised. "*Sanctified by faith.*" Acts 26:18. We are not sanctified because we feel; rather, we feel because we are sanctified. Frequently, the last test to our consecration is in giving up our way of obtaining the experience and allowing Him to manifest Himself as He may choose. "I can, and I will, and I *do* believe—not because I feel, but because He is faithful who has promised—that Jesus now sanctifies my soul. If I do not *feel* as I had expected, or as others have said they felt, I will stick to my facts, rest upon the

promise, and keep on believing that Jesus sanctifies me now. He does not require that I *feel*, but that I *believe*.

5. The fifth step is to confess with the mouth, and witness to what we believe. Faith does not seem to be quite perfect until confession is made. At any rate, they seem to go hand in hand. "With the heart man believeth unto righteousness; and with the mouth confession is made unto salvation" is all in the same verse. (Rom. 10:10). We have sometimes thought, faith drives the nail, and testimony clinches on the other side, so the enemy cannot draw the nail. "They overcame him (Satan) by the blood of the Lamb, and by the word of their testimony." Rev. 12:11. One may not confess to feeling what they do not *feel*, but confess what they *believe*, and thus honor God by the declaration of faith, knowing that the promises cannot fail, nor God's word be broken. "According to your faith be it unto you" is His word to every trusting, believing heart.

GOULD LIBRARY

Eastern Nazarene College

NEASE LIBRARY EASTERN NAZARENE COLLEGE



3 2999 00167 6035

