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First Work of Grace
By C. Howard Davis

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First Work of Grace

BY

C. HOWARD DAVIS

INTRODUCTION

By Rev. C. J. Fowler, D. D.

1903

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INTRODUCTION.

Salvation is two-fold. It is not a single thing—it is double. Man is not only a sinner, he is sinful. Sin with man is not only something he does—an act; it is something he is—a state. Man not only needs forgiveness, he needs, as well, cleansing.

That forgiveness does not eliminate all sinfulness from the heart of man, is clearly a matter of experience and that which the Scriptures unmistakably teach. For one to deny this is to fly in the face of all Christian experience, of historic theology and the word of God.

What is the divine provision for man, relative to this great sin-question? We answer, broadly speaking, to justify freely and sanctify wholly.

And these are not one and the same, nor are they co-etaneous. Free justification and full sanctification are not the same work.

There are, then, two works of grace, in relation to the recovery of man from all sin in this life.
The author of the following excellent little book has seen fit to give, what we regard an apt title, "The First Work of Grace." And by this, he means saving grace. Man is the recipient of grace, to not a little degree, and in not a few installments, before he has saving grace. But "prevenient grace" is not saving; while there may be no saving grace without it, this may be had and man, at last, refuse to yield to God.

Salvation is double, as is sin. No one work of salvation reaches man's need; two works are necessary.

We have long felt and said, if people were in the possession of The First Work of Grace, they would be more appreciative of the Second; a great reason why many do not seek entire sanctification is, they are destitute of justification; had they the life of the first, they would find themselves in possession of a strong desire for the second.

We believe in this little book. We are in accord with its general teachings. We see a place for it. It, like all truth, is needed.

This book is sure to do good. It properly defines the first work of salvation, and rightly relates it to the second.
There is a place for this book and for every such one, as never before. Holiness is here; it is here to stay.

The Church of God—the real Church—the true ecclesia, are hungry, though they may not know it by that name. Such truth as this book contains will be received by many of them, and they will be blest by it.

God be with this new and truth-telling message! We rejoice in the presence of such a company of young men as this Author, who love such truth and are moved to tell it.

Charles J. Fowler.

Boston May 16th 1903.
AUTHOR'S APOLOGY.

"It is a correct opinion, and one generally admitted, that no one should obtrude a new book upon the public without good reason. He must have something important to communicate—or he must be able to shed new light upon some theme or doctrine which holds an intimate relation to the good of society—or he must at least attempt to restore some neglected or rejected truth to its proper influence or to defend it against the assaults of error."—George Peck.

The author of the following pages feels that he has good reason for writing this book. Not that he has new light, or a new doctrine, but to call attention of the Church to one of the old paths, the neglected doctrine of the First Work of Grace. He believes it is assaulted by error; that many do not know what God means in His book by what is commonly denominated conversion.

Not that we feel qualified, or that there is a scarcity of books, but love for the truth, and
the desire for the advancement of the Kingdom of Christ, "whose I am and whom I serve," and feeling the moving of the Spirit in this direction, this little work is sent forth.

If for something new you are looking, you may be disappointed. If for faults, you will find them. If one be on a search for something to criticise, your search will not be in vain. If one seeks for truth, it is here. If you conclude you could have done better, the author will not dispute you. We waited for you, but in vain.

Now, little chapters, go forth. Prayers have gone before you, and will follow you. Shine on the pathway of some traveler so clearly they may see their way from darkness into God's shining way.

May the blessing of God rest upon reader and writer.

Yours in Jesus' Precious Love.

C. Howard Davis.

Washington, D. C.
The First Work of Grace

CHAPTER I.

THE FIRST WORK OF GRACE.

Many volumes have been written on the "Second Blessing, properly so-called," many have been led into the experience, while others have fought the doctrine held by believers in such experience.

Not a little of the opposition to the Second Work of Grace, when you get at the facts, is improperly spoken of as opposition to Holiness.

Much of the argument against the Second Work of Grace is really against what is done for and in the individual when converted. It is said that the Second Blessing preacher teaches that you can not live without committing sin. A search in the Word reveals
that, in the lowest state of Grace one must stop sinning. The life of the opposer of holiness does not measure up to the requirements of the Word of God laid down for a converted person. Rather than measuring up, it is a life of fighting the law of God; their conversation is not in Heaven, in many things they deny Him, and show an utter disregard for the plainest teachings of Holy Writ.

By the First Work of Grace we do not mean the first blessing one has received. Many blessings are common to all.

By the First Work of Grace, we mean the first experience of God’s love in the heart, the experience commonly called conversion; the change from a child of the devil to a child of God; from darkness to light; from sinning, to living without sinning; from the service of the devil, to the service of Christ.

By the First Work of Grace, we mean the experience one enjoys, who has repented of, confessed, and forsaken his sins; has received pardon, is having peace with God, and feels the love of God in his heart, and made conscious of all this by the witness of the Spirit. It is the experience we have when we begin to live anew, having been born from above.
CHAPTER II.

THE FIRST Work OF GRACE—THE NEW BIRTH.

The new birth means a new life. Jesus taught the necessity of a new life for the whole race. To Nicodemus, a ruler of the Jews, a master of the law, a member of the Sanhedrin, a moral man, the way into a new life was by the new birth. Now, as then, it is not understood. The philosophy—the theory—may not be so easily gotten through the head; but by faith, the new life may be had. Jesus said, the wind bloweth where it listeth, you hear it, but you can not tell whence it cometh or whither it goeth; SO is every one that is born of the Spirit. Another birth means another life. The first birth meant a life; so, “being born from above” “born of God.” “A partaker of the divine nature.” “Therefore, if any man be in Christ, he is a new creature; old things have passed away, behold all things are become new.” “We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother
abideth in death.” “Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son.” These passages clearly show that the First Work of Grace is not small, not a vision, not imagination, not simply a form of religion, but a life—a translation—a radical change. Mr. Wesley, in his sermon on “The New Birth,” says, “The New Birth is that great change which God works in the soul when he raises it from the death of sin to the life of righteousness.”

Richard Watson, in his Theological Institutes says, “Regeneration is that mighty change in man wrought by the Holy Spirit, by which the dominion which sin had over him in his natural state, and which he deplores and struggles against in his penitent state, is broken and abolished so that with full choice of will and the energy of right affections, he serves God freely, and runs the way of his commandments.” Mighty, wondrous change! New life imparted; no longer a rebel against God; A NEW creature, with the thrills of divine life pulsating through the entire being.

It is absolutely impossible to be a Christian in any other way. One has to be born a Christian to be one.
Resolving, endeavoring, trying, will never bring the new birth, or make a sinner into a child of God. Many people think church-joining all that is necessary; others think reformation of life all that is needed. Friend, nothing short of being born from above—of God—will ever take us into the life of the Christian. What a change! How new one seems, who has been born of God. How new all surroundings appear. The change is within. One is conscious all sins are pardoned; the love of God is received; all wrong doing put away; the world is renounced and Christ received. Glory be unto our God!

Little would be the opposition to living without sin and possessing holiness if all who profess to be Christians, knew by experience, the blessedness of the new birth. In the new-born soul there is a desire for Jesus-likeness and to be all he desires one to be—to know the whole will of God—and to want that will done, whatever it may be. The new-born soul has an abhorrence of evil, and a cleaving to that which is good.
CHAPTER III.

THE FIRST WORK OF GRACE—A NEW LIFE.

The converted person is a changed person. He loves God, keeps his commandments, and searches diligently to know the whole will of God. He is no longer a truth-dodger. He is done with theater-going; cards have been burned; the dance is abandoned; in short, all conscious sinning of the old life is stopped, and the things of the new life are taken up. He feels it; he lives it; he looks it; he sings it; he shouts it; the prayer and class meeting he now frequents as regularly as he did the sin places of other days. Family prayer has become the gate of Heaven. He has money and time for Jesus and His work now. How he delights to tell old companions of his newfound treasure. He now has nights for his wife and children; what a joy to have the newly converted in the home. The lodge will note his absence. With the secular papers, he now adds religious ones for himself and family. The newly converted have found out
the Sunday School; what a listening ear; what a receptive heart. Listen to one who has received the new life. "What a change. Had you told him he could never have believed such a wonderful change possible. But it is not only a possibility, it is a reality. How good; I wonder I never got this before."

The First Work of Grace is a wonderful experience—a great work—and when experienced one cries as did the Queen of Sheba, "Behold, the half was not told me."

The First Work of Grace means a new life. And what a life it is. No more in darkness; no more a slave; no longer among swine, perishing with hunger, but at home; Glory!

The idea has obtained that when you get sanctified wholly you stop committing sin. This is a huge mistake. For the lowest possible state of grace the Bible mentions is the new birth. Hear what our beloved brother John says: "Whosoever is born of God doth not commit sin." It is not the work of entire sanctification to stop one's sinning. One stops ere Sanctification's heights are reached. The First Work of Grace brings one into a life of freedom from committing sin.

This experience enables one by the new life
and power given to stop doing what is known to be wrong; to stop leaving undone what one knows they should do. Some act as though they were much afraid they might get where it would be utterly impossible to turn again to a life of sinning. But most of us have had all the sinning we want. What is committing sin? "Whosoever commiteth sin, transgresseth also the law; for sin is the transgression of the law." What can be more plain? No matter what church name you bear, nor what office you occupy, if you commit sin you are a transgressor.

Again hear the word of the Lord. "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." Hence you see not only must we stop doing what we know to be wrong, but cease leaving undone what we know we should do. Do you mean to say one can be a child of God and daily do what they know they should not do, and leave undone what they just as clearly know they should do? If that is the life of the Christian, where is the difference between such an one, and the one who makes no profession of the religious life? Loving John says, herein is the difference between a child of God and a
child of the devil: “In this the children of God are manifest, (in that they do not commit sin) and the children of the devil, (in that they do commit sin). (1 Jno. 3:8). See context.

The devil sinneth from the beginning. It must be natural to him by this time; a fixed trait of character. Friend, the man or woman who continually commits sin is certainly like the devil.

“Which of you convinceth me of sin,” asked the Saviour? To save his people FROM their sins. There must be a difference between a sinning person, and one who has stopped; one saved from their sins, and the one who is still in their sins. Would you say there was no difference between a man in the water drowning, and the one rescued from drowning? I prefer to be the one on the shore.

Satan has plenty of those who live ungodly lives day in and day out; who never have to get on their knees and ask his pardon for having been religious for a half hour during the day. “Forgive me and I will not do so again.”

God can save a man from sinning so they can live day in and day out without sinning. Thank God. Do you profess religion and say you
cannot live without committing sin? If you should speak more correctly would you not rather say you do not want to live without sinning? If one sins every day in word, thought and deed, how much oftener, how much faster can Satan himself sin? Is it not devil-like to commit sin?

The First Work of Grace takes us out of the sinning business. Gives one life and power to live without sinning against the law of God. Takes you into a condition of heart where you love Jesus, and he said, "If a man love me he will keep my words." You see the absurdity of saying we love Jesus and daily do what we know He does not want us to do. Friend, sinning is plainly the life of a sinner. Satan sins; the child of the devil sins; but "whosoever is born of God doth not commit sin."

If God by the Holy Ghost hath performed the First Work of Grace on and in us, we shall certainly have such a change as will make us abhor evil. Benj. Pomeroy said, "I never expect to sin again. It would hurt me terribly to think of it." The idea that a child of God can commit sin in word, thought and deed every day is surely preposterous. The Ante-
deluvians sinned that way and God drowned them all. What will he do with you, with your increased light, if you are no better than they?

There must be a difference between the children of God and the children of the devil. There is a difference between the children of different families. Satan’s child is free from righteousness, Rom. 6:20. God’s child is free from sin. Rom. 6, 18-20.

Is our God unable to save us from sinning? Has the enemy gotten us down into sin, and the Saviour unable to get us out? Can satan have those who are free from righteousness, and Christ fail to have those who are free from sinning? Has the devil succeeded in ruining the race, and God the Father, Christ the Son, and the Holy Ghost failed to rescue? Mr. Wesley says “he that is born of God sinneth not: 1st. By any habitual sin. For habitual sin is sin reigning. But sin cannot reign in one that believeth. 2nd, nor by any wilful sin; for his will while he abideth in the faith is utterly set against all sin; and he abhorreth it as deadly poison; nor, 3rd, by any sinful desire, for he continually desireth the holy and perfect will of God; and any tendency to an
unholy desire, he by the grace of God stiflieth in the birth; nor, 4th, doth he sin by infirmities whether in act, word or thought. For his infirmities have no concurrence in his will. And without this they are not properly sins. Thus he that is born of God doth not commit sin. And though he cannot say he hath not sinned, yet now he sinneth not."
CHAPTER IV.
THE SPIRIT WITNESSES TO THE FIRST WORK OF GRACE.

We fear many professed followers of the Man of Galilee know not the witness of the Holy Ghost. God is an intelligent being. When a sinner repents, promising to stop sinning, and humbly, for Jesus' sake, asks God to pardon him, God will certainly tell such an one that his sins are forgiven. God has a voice. A voice peculiar to Himself. In all ages, men have heard him speak. Reader, not for one moment rest in what thou hast done, but hold to God: hold up a promise, till God answers you, and tells you by the witness of the Holy Ghost thou art his child. God tells us in his word, that he will forgive, on condition we confess and forsake sin. This furnishes us with a basis for faith in Him; but this is not the witness of the Spirit.

Define it? The soul to which God has sent the witness of the Spirit does not require a definition, and the one who has not the witness
could not understand a definition. "The Spirit itself beareth witness with our spirit that we are the children of God." Hence we cry "Abba Father." We know whose son we are as to the flesh; the children of the devil know to whom they belong; and shall the child of God know less? Nay, but God means for us to know it when we are his. Beloved, when one becomes a child of God, he does not pass into a state of ignorance, where he knows less than he did before. We now know we have confessed our sin; we have promised (and meant it) to forsake them! We have given up the old way, and choice made of the way of God; we now have a purpose to live for him; we now believe God's word, and God gives such an one the evidence in the heart, from the Spirit, that he has actually passed out of death into life.

The blind man knew he had received physical sight. The new life brings us into a sphere where we know. Beloved, do not rest when you are in doubt or uncertainty, for there is a strong probability you are not on a good foundation. But when the Spirit tells you, you KNOW. What a boldness; what a peace; what a joy; what light; what a feeling of cer-
FEELINGS are too weighty for human speech; language breaks down under the strain.

"Breaks my heart to tell the gladness,
That thy presence brings to me."

Heaven heard from: I have a Saviour there, he tells me the black record is blotted out; FORGIVEN! Oh the sweetness that word brings to my heart. My God is reconciled; free; his child; Glory! help me shout it!

The absence of the witness of the Spirit is what makes the professing Christian of today such a cringing, apologizing weakling.

"For we cannot but speak the things which we have seen and heard." "Whom do men say that I, the Son of man, am?" Some say one thing, and some say something else. "But whom say ye that I am? "Thou art the Christ, the Son of the living God." How did they know? How do we know? By a revelation from the Father in Heaven. Matt. 16:17.

If all who name the Name of Jesus, had the witness of the Spirit, what a change there
would be. Opposition to a life of freedom from sinning would be hard to find. Reader, have you the witness of the Spirit? What is it? You will not ask any theologian when you have it. No definitions necessary when you hear Him speak.
CHAPTER V.

FIRST WORK OF GRACE—ONE WAR IS OVER.

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ." Peace with God. Not at war with him. Surrendered. Have yielded to his will; no more fighting his will or his law. You cannot break the law of your government, and be at peace with it. Every time you see an officer of the law you are painfully conscious of a lack of peace. When you read the law you see where you are out of harmony with it, and it greatly disturbs your inward calm.

So with the law of God. Many do not read it for they break it; they do not like to read the penalty; they say "peace" when they have none. They do not like to retain God in their thoughts. It is disturbing; it makes them nervous.

They do not like to learn of those about them keeping the law, it reflects on them, and upsets all their manufactured peace. How
many who profess to be religious are at war with God on some point of the law.

Arguing, questioning, doubting, disbelieving, breaking some portion in word, thought and deed. If they think living this way they have peace with God, satan has deceived them.

When God converts men they come into his family to obey; obedience is the first law of his kingdom, and "to obey is better than sacrifice." Disobedience brings unrest, disturbs and annihilates all peace with God. Friend, you are not at peace with God if you are consciously breaking his law. Law-breakers cannot have peace. Does a six-year-old child that does not mind his mother have peace? Not so. Nor does a man or woman have peace with God when they disobey.

When we get converted, we surrender; we stop fighting against God; we promise to obey him at all cost.

Leave the life of sinning against the government of heaven; at peace with God. Have no disagreement with him. Really delight in his law; when the converted soul wakes up to the fact of the existence of inbred sin, or the carnal mind, it gives pain; to feel something within that is opposed to God's law
hurts the renewed soul. Deliverance is desired.

When you break the law, condemnation is in your heart; peace destroyed, and immediately one has sorrow of heart, and wants the peace back. The peace is obtained by faith; it is retained the same way. War over, and at peace with God. Once enemy of God; now converted; once fighting against him; now at peace. Glory!

Being at peace with God is the lowest condition and experience mentioned in the Word. It seems almost a waste of time to repeat that there is no peace with God when we are at war with his law. Some deceive themselves into thinking they have peace with God while they are doing what at the time of doing they know they should not do. God has not divorced himself from his law. It is his law still. He has never annulled it. It is still in force. If you would have peace with God you must obey. Loyalty to God's law is loyalty to himself. “If ye love me, keep my commandments.”

Think of a man fighting for the United States and fighting against our government at the same time. Rebellion is sin.
“If ye refuse and rebel ye shall be devoured by the sword, for the mouth of the Lord hath spoken it.”

God’s children are not rebels. They have stopped sinning, or fighting against his law. Reader, are you at war with God’s law? Are you fighting the law against murder? against adultery? against thieving? Some one is shocked at such interrogations. Why shocked? Is it wrong to commit any of these? How did you learn these were wrong? How about the law against worldliness? How about the law against pride? against foolish talking? and yes, what about his oft-repeated command to be holy? What is your attitude toward that command? Are you opposed? are you objecting? are you saying no man can be holy, when God commands it?

Your saying you do not understand is not an excuse. Have you not a Bible? Why do you not understand what God means when he says “be ye holy”? Do you understand what he means when he says “ye must be born again”? You found that out. So you can find out what he means when he says “be ye holy.” What is your attitude toward the oft-repeated command to be holy? Are you break-
ing that command? Are you fighting it? Do you trample that precept under your feet with a curl of the lip, a toss of the head, thrusting it aside?

Why do you disagree with God and his law demanding personal, inward holiness of his children? What will become of those who fight God's law on holiness so plainly written? Have they peace? Nay, for they cannot bear to hear one tell of the blessed experience of holiness of heart. Friend, have you never read the word "That without holiness no man shall see the Lord?" On what ground do you who are at war with God on holiness, professing to be his children, expect to live with him whom the word reveals as holy? What is the evidence on which you try to make yourself and others think you are at peace with God while you are against him on holiness? Ignorance is no excuse; too many Bibles, too many tracts, too many holiness papers, too many holiness meetings, too many Pentecostal and Holiness churches, too many have the experience telling how they obtained it; and you can hear and find it also.

Said Jesus, "This is the condemnation, that light is come into the world, and men loved
darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved," or discovered. Are you afraid of the light on holiness? Do you love unholiness rather than holiness? If that be so that is the reason you are at war with God on the subject.

What means all this seeming opposition to holiness on the part of some who profess to be Christians? Had you not better look up your standing with God? Are you at peace with God while you are opposing Holiness? Do you kneel down and get blest while asking him to help you in opposing holiness? Do you oppose the doctrine and experience of holiness to the glory of God? Can one get blest in opposing God's law?

At war with God on holiness, is really opposing his character, and denying the possibility of being like him.

It is certainly a sad thing and strange to see a sinner, for whom Jesus died opposing God's law, but sadder yet and stranger to see one who professes to be a child of God fighting a Work of Grace clearly revealed in the Word, and experienced, and testified to by the best Christians in all ages.
Friend, look up matters, if you are inclined to take sides against Holiness. What is the trouble with you? Is what you have received such a failure you do not want more? Are you for holiness, the keeping of the command, and obtaining the experience, or against it? On which side are you?
CHAPTER VI.

EVIDENCES OF THE FIRST WORK OF GRACE GIVEN BY JESUS IN JOHN 17.

In this chapter of the gospel of John we have what is, properly, the Lord's Prayer. In this chapter he mentions some marks of the First Work of Grace in his disciples. His rule for discipleship does not change with the flight of time. His grace and power in the First Work of Grace will accomplish as much in the yielding heart of today, as it did for Peter, James and John.

"I have manifested thy name unto the men which thou gavest me out of the world; thine they were, and thou gavest them me." Given to Jesus and they had acknowledged his ownership. "Out of the world." They were still in the world for Jesus says so, "these are in the world." "Out of the world," and still "in the world." may be a little hard to be understood by those who are not spiritual, but we cannot get it out of this chapter. He further says, "they are not of the world." In it, but
not of it. "Not of the world." (Not sanctified wholly, for he is praying they may be.)

What a change would sweep over the Christian world if this were true of all who name the name of Christ!

Is there not too much ground for the statement, the "Church is worldly"? Can it be successfully denied? Most people have the idea if they get sanctified wholly they would have to give up the world, and worldliness. But, Jesus says, "they are not of the world."

Would Jesus tell the Father that which was not true concerning his disciples? The First Work of Grace will take you out of the world, and put you out of harmony with it also.

Again he says, "the world hath hated them." Why? Because they were not of it. Not only not of the world, and out of it, but hated by the world. This was so emphatically true, the world realized it—they were hated for their unworldliness; they were hated because they would take no part in worldly schemes; because they would not conform to worldly customs; they would not fall in with worldly plans. How few are hated by the world for their piety!

The First Work of Grace takes you out
of the world, separates you from it; so you will fail to have the love of the world, for the world loves only its own.

Again he tells the Father, "they have kept thy word." I gave them thy word, "and they have kept it." Had gone out of the commandment-breaking business, according to this statement of Jesus. If a man keeps a command he does not break it; and if he breaks it he does not keep it. Bear in mind they were not sanctified wholly.

He still says of them, "they have known surely that I came out from thee." That was more than many other Jews knew. They knew it, did not guess it, but knew.

He discriminates between them and the world when he says, "I pray not for the world, but for them which thou hast given me."

Next he prays that they may be saved. No, "Holy Father KEEP through thine own name." If they had not been saved it would not have been common sense to pray that they might be kept. He says, "while I was with them I kept them, now I am no more in the world, but these are in the world, KEEP them from the evil." If they were not recipients of the First Work of Grace, this is
certainly strange language for Jesus to use. It would seem much like praying that a person might be kept from falling into the water who had not been saved from it.

But these had been taken out of the world of sin, and Jesus wanted his Father to keep them free from the evil. He still prays and comes to the climax of his heart's desire when he says, "sanctify them." Not convert, but sanctify.

It is said that John Wesley in 1737 discovered that men are justified before they are sanctified. Did not Jesus the Son of God know that men must be justified before they are sanctified? Surely.
CHAPTER VII.

THE FIRST WORK OF GRACE AT THESSALONICA.

When God begins the work of saving a soul, the first work done is a God-like one. A wonderful change is wrought in the First Work of Grace. Many people think when the First Work of Grace is scripturally presented, you are preaching entire sanctification. The writer remembers hearing a preacher say he was invited to preach in a church which he knew was opposed to holiness. He determined he would preach on the First Work of Grace without any reference to the second; but they accused him of preaching holiness.

It is a sad thing that many who profess religion do not bear the marks of one who has the First Work of Grace.

The people whom Paul addressed at Thessalonica were members of the church. "Unto the Church of the Thessalonians." Church membership is a desirable thing if one has the qualifying experience of such membership.
Simply joining the Church is not the First Work of Grace.

This Church was in "God the Father." At once we see if we have salvation at all we know it. If you are in God, you will know it; one cannot help knowing it; and if you are in God others will observe it. "And in the Lord Jesus Christ." It was neither Unitarian nor Universalist. A real Biblical orthodox Church. "In God the Father, and in the Lord Jesus Christ." What a joy to one who has been out in the cold, heartless world to be in the loving God who becomes Father, and find one's self in the Lord Jesus Christ. At least a feeling of certainty and security must be the feelings of a person thus saved.

"We give thanks to God always for you." That he could not have been ashamed of them is certain.

Again he says to them, "Remembering without ceasing your work of faith." Work. Not modern church-work, (entertainments), but "work of faith." Faith always works. You cannot believe except you go to work. Not drones, but workers; not bosses, but workers. Faith workers. "Labor of Love." Not ashamed to be laborers. It was a labor of
love. Labor of hate, labor of jealousy, of envy, malice, nor money, position, none of these, but "labor of love." This worketh no ill to his neighbor.

"Patience of hope in our Lord Jesus Christ, in the sight of God and our Father." God saw they were a patient people. They had hope that was full of patience. Having patience of hope what a lot of difficulties they passed through.

"For our Gospel came not unto you in word only." Much of the so-called Gospel today is in word only, not so with them, "but in power."

"The Gospel is the power of God unto salvation to every one that believeth."

"For the kingdom of God is not in word, but in power."

They did not have to run forward for prayer every revival meeting for power, they had some. Got it when they were converted. It came on their receiving the Gospel. The word is the theory, but the power is for you to experience. The word for the mind, the power for the heart. To be manifested in the life. "It came also in the Holy Ghost."

"The Spirit itself beareth witness with our
FIRST WORK AT THESSALONICA. 39

spirit that we are the children of God.” “And in much assurance.” Not little, but “much.” How the assurance thrilled their hearts; how often they spoke of it, and each testimony to its presence seemed to make them doubly sure. How it comforted them in their distresses and afflictions.

“And ye became followers of us, and of the Lord.” A minister of God’s calling and ordaining, you can follow as he follows Christ. They did not belong to that class who say, “none shall boss me.” They followed Paul and his co-laborers and the Lord. “Followers.” Notwithstanding such a powerful experience had come to them they were willing to be followers. Many today want to be leaders—run a mission—tell others what to do. But these were followers, willing to be led by Holy men—“having received the word in much affliction, with joy of the Holy Ghost.” They were in earnest to be Christians, for they received the word in much affliction. Not little, but much. How little many professors of religion can stand.

They had received a touch from God, it started them on right lines—yet with joy of the Holy Ghost. He brought them joy in spite
of affliction. He is capable of so doing. He does it now; real joy, for the joy they had was of the Holy Ghost. When a man has joy it shows itself on the face; it shortens it; it widens it. You will lose your long-facedness if you get converted.

“So that ye were ensamples to all that believe in Macedonia, and Achaia.” How does that sound compared with some modern expressions as “do not follow me,” “do not look at me,” etc. Ensample, think of it. If God made them ensamples he can make more; he can make one if you will consent. Then they got the missionary spirit when they were converted. Some people who even profess to be sanctified wholly say it is a waste of money to try to save the heathen at home or abroad. Listen to what Brother Paul says of them: “For from you sounded out the word of the Lord not only in Macedonia and Achaia, but also in every place your faith to God-ward is spread abroad; so that we need not to speak anything.” God so loved the world that he had to do something; so, these having received the Love of God into their hearts like every other really converted person, had to be missionary Christians.
Paul wanted to get to this band of Christians. They were such noble specimens of God's work, he knew satan would be after them. Not being yet sanctified wholly, caused him to be anxious for their safety—so "when we could no longer forbear, we thought it good to be left at Athens alone; and sent Timotheus, our brother ... to establish you, and to comfort you concerning your faith; that no man should be moved by these afflictions; for yourselves know that we are appointed thereunto ... I sent to know your faith, lest by some means the tempter have tempted you and our labor be in vain. But now when Timotheus came from you unto us, and brought good tidings of your faith and charity, and that ye have good remembrance of us always, desiring greatly to see us, as we also to see you; therefore brethren we were comforted over you, in all our affliction and distress, by your faith." We have not space to call attention to all that these verses contain, but, pray over them and study them.

They still loved the man who got them to God; their faith was such that it comforted him in his troubles; they wanted to see him whom God had used to turn them from dark-
ness to light, from the power of satan unto
the power of God. And he writes them he
is praying night and day exceedingly that he
might see their face and perfect that which
was lacking in their faith; that they might be
established unblameable in holiness. Would
that all had as unmistakable evidence, and
gave as good evidence of being converted, as
this church.

The First Work of Grace gives one an expe-
rience, and enables one to live a life so that
one bears marks. Had you attended their
prayer meetings you might have heard them
speak of “much assurance,” “of joy,” “of
love,” love for God, love for Paul, of converts
won, of the preciousness of the Word.
CHAPTER VIII.

CORNELIUS' FIRST WORK OF GRACE.

Some think this officer was not converted until Peter's visit. Let us see what we find recorded in the Book concerning him.

We maintain he was converted, and herewith submit the evidence. "A devout man." Devout means, 1st. "Yielding a solemn and reverential devotion to God in religious exercises, particularly in prayer; consecrated in spirit." 2nd. "Exercising the feelings of reverence and worship." Where are the sinners "yielding a solemn and reverential devotion" to God? I have known some church members who do not bear this mark of religion. Where are the unconverted that are "given up to religious feelings?" Cornelius was thus given up.

If, as some say, he was not converted till Peter came, he was given up to religious feeling, and same kind of duties.

Some preachers are wearing themselves out trying to get these who profess religion to do religious duties. The feelings of some in our
time are very wide of what we understand to be religious feelings. And as to religious duties how far from keeping the word of the Lord, doing his will, many are who have professed religion for years. Yet this Gentile was given up to religious feelings, and to doing religious duties.

"A devout man." Devout means "pious," and pious means "Having faith in and reverence for the supreme being; actuated by faith in and reverence for God; godly." Are sinners actuated by faith in and reverence for God? Are they godly? Are sinners doing religious duties? Next it is said he "feared God." "The fear of the Lord is the beginning of wisdom." So Cornelius was on the right line before Peter's arrival. "Fear God and keep his commandments." Cornelius was doing just that thing. Not afraid of him as a hard master, but going to him in prayer, doing His will as it was revealed to him.

Not only did Cornelius "fear God," but it is said "with all his house." This certainly indicates he had religion at home.

Do not press us on this point, for we know of too many professedly religious homes that will not bear the description given us of Cor-
CORNELIUS' FIRST WORK.

Cornelius' religious life at home. Not only did he have the kind that went through his home, but he had the kind the soldier under him wanted and obtained for it was a "devout soldier" that he sent for Peter. Do not say he was a sinner, for what will people think if we begin to take testimony of the servant girls who have worked in the family, and the men in their employ. Maybe if the truth is pushed we shall find if Cornelius was a sinner when Peter went to him, he was in advance of many church members with the increased light of the last two thousand years.

"Which gave much alms to the people." Compare the few coppers dropped into the collection plate for the poor, by those who claim to be converted, with the "much alms" of Cornelius. Are there many sinners in your locality that are giving much alms to the spread of the Gospel? Are there many church members that do it?

We fear not; and in proof of it I submit to your careful attention and thought, the list of mortgages on church buildings, the debt on preachers' salaries, the small salaries paid them in comparison with the housekeepers', the constant fairs, bazaars, theatricals, pink teas, don-


key parties, necktie parties, Chinese teas, in which the frantic efforts of the Church is manifested to get money to run affairs.

Cornelius gave "much alms." Gave it, GAVE IT. How much, not how little, do you give? Yet you profess religion, and say Cornelius was not converted.

"And prayed to God alway." This proves him to have been a commandment keeper. For we are commanded to pray all the while. He did it. Sinners only pray when in danger. He prayed when in danger and when safe. Not to be seen of men, but to be heard of God. Not a "splendid effort" as we heard one preacher's prayer spoken of. The most praying any sinner does is when in danger, and in Sunday School he repeats the Lord's prayer. But Cornelius prayed ALWAYS.

Some call themselves children of God, but cannot find fifteen minutes out of twenty-four hours in which to pray. But he prayed always. He enjoyed his praying. How do I know? He prayed to God and not to the congregation; prayed for blessing from God, and not for effect on his hearers. Not converted? The Lord heard him, and the Pharisees said "we know that God heareth not sin-
ners," so you see the Pharisees would agree that Cornelius was a converted man. Whether they would or not is a small matter, for we read, "Cornelius, thy prayers," Prayers. Plural number. "Thy prayers and thine alms are come up." Glory! he prayed so his prayers went up—yes, up to God—"for a memorial before God." God was so pleased with Cornelius, his giving, his praying was so in the Spirit, he sent an angel to him. Lots of professors of religion, and church members would be frightened if God should do the same by them; evidently they are not praying to be answered, or giving their money with the thought God knows. Cornelius was not frightened.

What does the Bible tell us God wants to do for the converted people? Sanctify them wholly. So he told Cornelius to send for Peter, a preacher of the second blessing, and God told Peter, and showed him, also, by giving the Holy Ghost to Cornelius, that he was converted. Cornelius knew God's voice, for he said, "What is it, Lord?"

Jesus says "my sheep hear my voice." So Cornelius must have been one of the Lord's sheep. Mark, he did not ask as did unco-
verted Saul of Tarsus, "Who art thou, Lord?" but "What is it, Lord?"

Hear the soldier speak of him to Peter: "Cornelius, the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel."

Do your servants speak thus of your character? Do they know you have holy angels visit you? What is your reputation among men? What happened when Peter arrived? "While Peter yet spake these words, the Holy Ghost fell on them which heard the word." This astonished them of the circumcision, "because that on the Gentiles also was poured out the gift of the Holy Ghost." Peter had declared on the day of Pentecost, that those who repented were promised the Holy Ghost. He was surprised that Cornelius was already in that state, and now falls on him the Holy Ghost, just "as on us at the beginning."

What did the First Work of Grace do for Cornelius? What was his condition when introduced to us?

"A devout man, one that feared God with all his house, gave much alms; prayed to God alway; had his prayers answered; received an
holy angel spoke familiarly with and to God; got into condition for the baptism with the Holy Ghost." This is what the first work of grace does for everybody. A wonderful work of GRACE. Amen.
CHAPTER IX.

A STEP TOWARD THE FIRST WORK OF GRACE.

The plan of the Gospel has never been changed. The way unto salvation is the same today as it was in the time of John the Baptist. “Repent” was John’s first text, so also the Saviour’s. Repentance is an old doctrine. Much misunderstood in the present day, judging by the practice of the people on that line. If it is not understood it is because men do not want to or care to understand it. It can be understood, for as in relation to holiness, you have a Bible and a dictionary and you can learn about repentance as well. When you and I have been rebels against God, in order for us to get on his side it is only reasonable we should be sorry for having been against him. Really repent of it; and if we do that we will not be found very soon, if ever, on the side against God. Men do not run from our government to another every other day; neither do they from the family of God to the ranks of Satan. I mean to say it is not a
pleasure trip from Satan to God; it is not easy to get away from Satan; it is not a pleasure to repent. If professors of religion had done their first works in a Bible fashion, we would not have such a low state of things in the church as at present.

The way into the kingdom of God is by the way of repentance. All have sinned, hence been rebels, on the wrong side, and for this one must be sorry, really sorry, before conversion can take place.

Repentance means, first, sorrow for sin. I did something that hurt the feelings of a friend, I asked forgiveness, and they forgave, with the remark if I was sorry I would not do it again. That is it. If one is sorry for having sinned, they will stop; not keep at it. Some one told a heathen king to break off his sins by righteousness. God says, “cease to do evil.” If one is sorry they will stop. It will appear in the life, the conduct.

Second, repentance means confession; if one is sorry they will confess their sins. I remember one time praying for a well dressed woman at the altar like she was a sinner, and when we stopped she informed us she was not so bad. Confess your sins. If sorry you will.
It is not pleasant, but when one is in earnest they get at it and through it.

No salvation is promised till confession is made. "Whoso confesseth and forsaketh shall have mercy." Confess to God, and to every other one concerned. Own up that you are a sinner. God says you are, and he knows. So out with it, confess your sins.

Some of your sins you will have to confess to your husband, your wife, your children, parents, neighbors. This is the reason we have so few real cases of those who have the First Work of Grace today; men and women are so mixed up in sin they are unwilling to confess and have mercy, so hide and go to hell.

God knoweth all the secrets of the heart and life.

It means separation from those unholy alliances; it means jail for some. Some home may be wrecked if a confession is made; that is, the wreck that already exists would be made manifest.

How few are willing to confess their own sins. But currents of salvation are not found before the straits of confession of sin are passed. The lies told, money stolen, name of another ruined, all your sins must be con-
fessed. YOUR sins, not your neighbors'; confessing their sins only increases the number of your own.

Third, if you are really sorry, sin will be forsaken. Not keep on, but stop. Sin must not only be confessed, but forsaken.

Again, one will make restitution when truly penitent. Some property would change hands; some stolen things would get home; pulpits may be silent on this subject, but God is not.

If you want to find Him you will have to come to it. The quicker you yield the sooner you will find rest. In these days is it not true that one may be what is called converted, without sorrow for sin, without confession, without forsaking, without making restitution? This is another gospel. Before the just and holy judge those who teach men thus will have to appear. Repent is a command, something one must do; something no one can do for another.

Do it now; do not wait till you feel like it, for one may not feel like doing this till way past the place where it can be done. Repent! When? Now; Why? God commands it. One can do what God requires. Get at it, friend, ere the day is gone and leaves you with your
work of repenting undone. The old paths on the line of repenting, while they have been neglected in these latter days, have not been abandoned by the God who laid them out. Over this old path many have reached the skies.

But these modern paths of easily getting into what is termed Christian experience which is seldom testified to, has sent back no voices of triumph from the upper regions, like those who have gone over the old paths of repentance, confession, forsaking, and restitution.

If we want to be sure of heaven we must go in the paths of God's marking out, and then no doubts will arise, and we will make our calling and election sure. If, reader, you have not repented after a gospel fashion, do so at once, no matter what name thou dost bear, for our Father is not looking for names, but for OBEDIENCE.
CHAPTER X.
A SECOND STEP TOWARD THE FIRST WORK OF GRACE.

“Repent and believe the Gospel.” Note repentance comes before believing. It is very popular to say, “believe, believe,” but one cannot till they have first repented. Conditions must be met before one can believe. Believing is not so hard as most people think. It is much easier than trying to believe. One who is trying is on the wrong line. It does not say “repent and try to believe.” There is something in the way when you are that far off. Better search the heart, and life, past and present. God meets repentant souls, and faith leans on his promise when we come in the appointed way. God has always told the truth; never failed to keep his word. Why have a hard time to believe God? Your foundation is not perfect if that is the case.

Much time and breath and energy are spent in trying to get God to save the individual when we would better spend our time in trying
to get the seeker to do what God requires; when that is done the blessed God is waiting to save. One who takes the first step of repentance will not have a hard time taking the second of believing. Trouble in trying to believe God is on our side from the fact discovered or yet to be discovered that we have not met conditions which bring us into a locality, where it is possible to believe.

When one repents they begin to feel good, and it is easy to believe God when we are in a state of obedience. Not so when dodging among the trees of the garden. If you can look God in the face and tell him you have performed the commandment of the Lord, and there is no prophet asking what means the bleating of the sheep and lowing of the cattle which I hear in mine ears, you quickly believe the promise, and the Spirit as quickly witnesses to the fact. Praise the Lord!

Scriptural repentance must precede believing, and does.

The letting go, parting company, being sorry, forsaking, making restitution, comes before the command to believe.

Many are trying to take the second step before the first. But, friend, we have to learn
that God is particular; he has his order; thinks
it best; holds the seeker to it; he cannot break
his law, nor change his course. If one wants
Salvation (is it not a sweet word), it will have
to be taken in God’s way. He is the only
Saviour.
Believe is what you do easily after you script-
urally repent.
If the order of God be reversed, you will
find you are only wasting time. Nothing prof-
ited. Exhortations to believe are unnecessary
when the command to repent has been obeyed.
“Repent and believe the Gospel.”
CHAPTER XI.

THE FIRST WORK OF GRACE IMPARTS A GOOD APPETITE.

Many people who profess to have received salvation seem very much afraid they would either get more, or have to do so.

The kind they have seems to sort of cloy them so far as wanting more is concerned. This is not the way in making money, getting into office, etc. The more money a man makes, generally, the more he wants to make. The first office generally creates ambition for a higher. But with many in religion it seems different. What they have is all they want; no ambition to higher, and farther. The old circle of forty years' traveling seems satisfactory; but, friend, there is something the matter with that so-called salvation that does not want greater heights, and to know the depths.

Appetite is one of the feelings of the newly born. The new born babe soon wants something to eat, makes a fuss if the desire is not granted. So with the new born soul. It
is born to eat, to grow, to be filled, to be pure in heart, to be delivered from the carnal mind. "Blessed are they which do hunger and thirst after righteousness, for they shall be filled."

The newly born soul wants to be delivered from the carnal mind; it wants holiness. One of the marks of the really converted soul, which is often overlooked, is to be hungry for more. Often expressed by such prayers as "deeper work of grace," "more religion," "higher life," etc. These show the heart-cry of the person in the experience of the First Work of Grace.

At the first manifestation of the carnal mind, the convert is pained and desires deliverance from it.

If the convert is not misled by some pervert, they will soon get into the clear light of God's will in the matter. When a man or woman who professes to be a child of God, does not want to be cleansed from pride, ill-temper, jealousy, anger, fear of man, and kindred feelings, it is time to get them forward for prayers and inspection by the Word, and Spirit of God. When a professor of religion has fallen back so far as to not only not want, but also be opposed to deliverance from the thing which is in them, which is against God's law, it is high
time they should be converted over. Sick people refuse their meals. Dying, or dead people do not eat. No appetite. But living, healthy people want frequent meals. Created in holiness. An appetite for it. Called to holiness. A desire for it. Promised holiness. Seeking the fulfillment of the promise is the attitude of the truly converted. The normal condition of the soul which is in the enjoyment of the First Work of Grace will be to want the whole will of God; to have all he wants them to have; to be what he wants them to be; to be saved as much as God wants them to be saved, and has promised to save them.

What will the every-day opposer of more religion do in the end? When in the presence of the Judge at the last? Nothing save to go away in silence. What will he say? Nothing, for he will be speechless. Where will he go? To hell! shut out; the door closed.

The carnal mind is the work of the devil. This the child of God quickly recognizes—sees the likeness—wants to be rid of it; but he who refuses to be rid of it, and prefers to have it rather than a pure heart, will never be allowed to push the Blood of Jesus one side and march into Heaven with this God-hating thing or works of the devil.
If you are really converted you will want to be rid of the thing which causes so much unpleasantness in not only your religious life but in all the walks of life. You will be pained at its presence; sigh for relief; look for deliverance; expect to be made perfect in love in this life; groan after it, and get it.

"Blessed are they which do hunger and thirst after righteousness, for they SHALL BE FILLED." The blessedness is not in the "thirsting, and hungering," but the filling. God does not hold up this blessed deliverance from the carnal mind, the being filled before you, and say it is for you at death, when you need it so much to live by; or way down in life when most of the battles are over, or in Heaven, when you need it so much on earth. That we should serve him in holiness and righteousness, all the days of our life. If in the love of the First Work of Grace you want it. You want it now. You are anxious to get it. You, at least seek it, and those that seek, find.

The First Work of Grace gives you a good appetite for GOOD things. No more on dead things feeding; no more looking for some scandalous thing; feed now on the finest of the wheat, because your appetite calls for it.
Which do you crave, reader? HOLINESS, OR SIN? Yes, WHICH?

The one you choose reveals your character. If your choice be holiness, well and good; but if you stand for and plead for sin, it shows what you are. The child of God has appetite for holiness, and gets it. The child of the devil likes sin, has appetite for it.
CHAPTER XII.

THE FIRST WORK OF GRACE, A WAR BEGUN.

Soon after the soul has received the First Work of Grace, it awakens to the fact that there are enemies in the land. Sooner or later, the consciousness of the presence of the carnal mind is revealed. When the temptation comes from without, the soul is conscious there is a traitor on the inside. A voice seconds the motion from without. The enemy on the outside is making effort to regain the town of man-soul. But the new life braces up against the assault, seeks to down the voice within and hold the fort.

The Christian life is a warfare from start to finish. Satan is the enemy we will have to contend with during our pilgrimage; but this thing on the inside, we do not have to have constantly siding against us. "Put off the old man with his deeds." "The carnal mind is enmity against God; is not subject to the law of God, neither indeed can be." This is not the warfare the child of God should have, "for this purpose the Son of God was manifested that he might destroy the works of the devil." And certainly a thing in us that is against God,
not subject to his law, and utterly impossible
to ever be in harmony with the law of God,
must be the work of the devil. Our Creator
never put such a devil-like streak in us; it
bears the mark of satan himself. It is clearly
his work, and can be destroyed.

But the soul that has entered into the expe-
rience of the First Work of Grace has this foe
on hand. And if the first love is retained,
and the person walks in the light, it will soon
point to the cleansing fountain that washes
WHITER than snow.

A truly converted soul is pained at the pres-
ence of this monster in the heart, bearing such
a likeness to the devil, opposing the good, and
the soul desires deliverance.

Satan tries to make one think because of its
presence the individual is not converted, or
has lost what they received.

Then some persons, unskilled in the world
of righteousness, say you cannot be delivered
from it in this life! and others say you outgrow
it; and others, there is no such thing; still
others, you must keep it down. But, reader,
none of these are correct if the Bible is true.
“Put off” does not mean out-grow, hold in
check, etc. This is not the warfare we should
have. What time has a man for war, who has
A WAR BEGUN.

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to constantly struggle with himself to keep honest? To keep from lying?

How can a child of God be a soldier, if it is a continual struggle to keep down temper, pride, anger and a troop of such like?

Reader, the war, according to God's plan is not to be with yourself, but against foes from without. It takes the Second Work of Grace to clean out the carnal mind, sanctify the soul wholly, and fill with the Holy Ghost. The man or woman in the enjoyment of the First Work of Grace, faces the enemy, the world, and sin of every description, has his back to hell, and faces toward Heaven.

The warfare is not continually against the carnal mind, but against sin on the outside. The newly converted one knows this thing ought not to exist, cries for deliverance, and if light be followed, soon comes to a personal Pentecost where the blood cleanses from all sin, and the Holy Ghost fills. “For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places.”

Not a word that we are to fight indwelling sin, for it would contradict scripture, which plainly says it is to be destroyed.
Our warfare is with wicked spirits, and men and women who will enlist with wicked spirits to fight against those who are saved.

Carnal weapons will not do. I once knew of a man throwing a chair to drive the devil out of the way while he prayed. That was a manifestation of ignorance. You cannot hit such enemies with a carnal weapon. Man-made guns are of no use; dynamite is of no account in this war; human inventions of every kind are of no avail. There is a sword, however, but it is the Spirit's sword, and very sharp; it does not cut the flesh of the body, but gets down into the very secrets of men's lives. It is the Word of God.

With this sword, and much prayer, and with a triumphant faith we win the victory. That sin is a monster, I do not deny. It has fearful power; it holds those it lays hold on with satanic strength; but our God is able to make us more than conquerors. Defeat belongs to the other side. Satan started out for a victory in heaven, but he was put out. He started out to crush out the human family, but Divine Love and Mercy intervened, and his hellish purpose was thwarted. God is a God of battles and victories. His children can have all grace, all sufficiency, in all things. “Now
thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the saviour of his knowledge by us in every place."

In the war of life we are to have victory, for it is God that giveth us the victory, and faith is the victory that overcometh the world, and it is your Father’s good pleasure to give you the kingdom.

Sinners have a horrible war on their hands. No Christ, no helper, no refuge, no victory, no hope. The child of God has a war on hand, but has a Christ, a helper, a refuge, constant victory and hope big with immortality. This life is where we develop our character. This is the place where we are to quit ourselves like men. We can be strong. We can overcome. We do overcome. This world is not our rest. Satan likes to have the professed Christian think all is over now they have religion, and when the individual wakens to the fact that it is not so, then he says quit, makes desperate effort to discourage, and hold back!

But soldiers are for war. They are to endure hardness. Amazing how little hard things men and women are willing to suffer for Jesus, when they bore so many for sin, Satan and pleasure. On to victory. VICTORY. Hold high the Blood stained banner. Our
God is not out of the victory-giving business.

"Why art thou cast down, oh, my soul. Hope thou in God." Up, on, with a conquering tread. Endure hardness as good soldiers of Jesus Christ.

"Sure I must fight if I would reign,
Increase my courage, Lord,
I'll bear the toil, endure the pain,
Supported by thy Word.
Thy saints in all this glorious war,
Shall conquer tho' they die,
They see the triumphs from afar,
By faith they bring it nigh."

Get the two Works of Grace, then push into the field, and fight for victory. What confidence we ought to have as we enter upon the conflict, knowing the promises of God to be true that he is always with us, and will give complete victory. The war is on. Let us be good soldiers till the battle is fought, the victory won, and we are mustered out.

What a day of rejoicing when we shall pass before our great commander and see those who have fought the fight and won. We will not then be ashamed of our scars, nor the tattered flags. Crown him. CROWN HIM Lord of all. The war will be of short duration, then home, peace, rest forever. Amen! Glory!