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## **THE WITNESS OF THE SPIRIT** **As Taught by the Wesleys and the Early Church**

**By George Whitefield Ridout**  
**Cor. Editor of the Pentecostal Herald**

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Digital Edition 10/08/98  
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## **01 -- ABOUT THE AUTHOR'S IDENTITY**

I have shown G. W. Ridout as the author of this booklet. However, either the author wrote anonymously, or for some other reason the author's name was not shown. Perhaps it was intended to include the author's name under the title and was inadvertently omitted by mistake. G. W. Ridout is shown as the author of the Introduction, and I think he may have authored the entire booklet. Thus, while I am not at all sure that he is the author, I have, nonetheless, shown him as such. After reading the booklet and comparing it with other writings known to be authored by George Whitefield Ridout, the reader can decide personally about the matter. -- DVM

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## **02 -- INTRODUCTION**

We need a revival of the doctrines of the "Witness of the Spirit" and "Entire Sanctification." This book sets forth important aspects of these experiences, and I believe it will stir many professing Christians to examine themselves as to whether they enjoy this inner "Witness" and the definite "Sanctified Experience."

I think many dwell upon past experiences. They have lost the keen edge off of their experience -- the glow is gone! They can say and sing:

"Where is the blessedness I knew  
When first I saw the Lord?  
Where is the soul refreshing view  
Of Jesus and His Word.?"

Truth is, they have lost the "witness," and the sure way to get back the lost blessing is to seek earnestly for the "witness" again.

The author has searched diligently in the writings of scholarly and saintly men for strong proof and illustrations of the doctrines of the "Witness of the Spirit" and "Entire Sanctification."

May many be blessed as they read this earnest presentation of these blessed truths.

George W. Ridout,  
Cor. Editor of the "Pentecostal Herald"

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### 03 -- FOREWORD

This book is dedicated to the people of every name who believe in the Bible doctrine of holiness as taught by the Rev. John Wesley.

It is largely a compilation of quotations from Mr. Wesley and other holy men who taught and experienced the blessing of heart purity.

In this day of spiritual dearth and "falling 'away" from those Scriptural standards held by John Wesley and others, it seems necessary to renew our acquaintance with these fundamental doctrines by reviewing the words of these mighty men of God.

May God again raise up a group of faithful men and women who will go forth and proclaim these vital truths to a lukewarm and sleeping church, is the prayer of

The Author.

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### 04 -- THE WITNESS OF THE SPIRIT

In these closing days of the Church Age, surrounded by a fearful "falling away" from Bible standards and the teaching of the early Christian church, we are prone to forget or neglect to hold rigidly to the foundation doctrines that were blessed to the fathers.

We have an unchanging God, who says, "My covenant will I not break, nor alter the thing that is gone out of my lips;" and since he never changes his attitude toward truth, we must never let down, alter, or change our attitude toward the doctrines taught in his Word.

All the doctrines that God blessed in the early Christian church are ours to keep and give out to this generation -- not one of them may we safely neglect!

The Bible doctrine of the "Witness of the Spirit" was much emphasized in the early church, and all those seeking for either justification or sanctification were urged to press on after God until they received a clear "witness," and not to profess any state of grace without a definite "witness of the Spirit" that God had given them that grace.

If all pastors, evangelists, and Christian workers today would seek and obtain, for their own hearts, a clear "witness of the Spirit," and then insist, as was universally done in early Methodism, that all their converts seek until they received a definite "witness" to the grace they were seeking; and then also persuade the church members to go down before God through repentance, prayer, and fasting, until they obtained a clear "witness" to the grace of justification or sanctification. If the Christian world would do this, then the joy and freedom that characterized the early holiness movement would return; and what is of the greatest importance, old-time conviction for sin, almost unknown today, would seize the sinner world.

Dare we meet this blind generation, drunken on alcohol, saturated with nicotine, mad with lust, bewitched with worldly sports and pleasures, at the judgment, unless we, with burning hearts of love, have done our utmost to get them saved during their day of probation?

"The Witness of the Spirit," properly speaking, is not a "blessing" or a "feeling." It lies in the realm of fact. The Christian is "blessed" when on the mountain top, but the "blessing" disappears when he reaches the valley of sorrow and trial. But "The Witness of the Spirit" glows on through both experiences.

"Walking by faith" does not supplant the "Witness of the Spirit." We "walk by faith" in God's Word, in his goodness, in his faithfulness, in his providences, in his omniscience, in his lovingkindness, in his tender mercy, etc., and while we "walk" the "witness" assures our hearts that God is with us and that he will keep that which is committed to his care.

We find the doctrines of the New Testament church clearly represented by the types of the Old Testament.

Israel's miraculous deliverance from Egyptian bondage is a type of "justification." God, through Moses, commands Israel, many times, to observe the Passover by "an ordinance forever." Any Hebrew who would fail, only once, to observe the Passover was "cut off" from Israel. The

Passover clearly is a type of our "justification." The continual and "forever" keeping of this type of our "justification", by God's command, reveals to us that the "Witness of the Spirit" to our "justification" is to be kept clear and continuous. Apollos was God's example of a New Testament, justified Christian. He was "fervent in spirit." God's standard for the grace and experience of justification is "fervent" (hot), or he would not have given us this example in his Word. Another type of the "The Witness of the Spirit" is found in the Most Holy Place in the tabernacle.

In Ex. 25:21, 22 God says, "And thou shalt put the mercy seat above upon the ark: and in the ark thou shalt put the testimony that I shall give thee. And there I will meet with thee, and I will commune with thee from above the mercy seat."

On the great Day of Atonement, the great high priest went into the Most Holy Place and sprinkled the blood seven times before the mercy seat, and God communed with him there. The Shekinah Glory glowed above the mercy seat, and God talked to the high priest there as long as Israel obeyed God. When Israel became disobedient, God withdrew his presence and, the Shekinah Glory no longer glowed above the mercy seat although the high priest would still go in and sprinkle the blood, there was no Shekinah Glory and no communion with God.

As long as the Christian earnestly walks with God and carefully and fully obeys his voice, he will retain the "Witness" in his heart; but disobedience to God, in any measure causes the "Witness" to disappear.

The high priest could have gone into the Holy of Holies as in other years and said, "God is here as he used to be, even though I do not see the Shekinah Glory nor hear him speak to me as he used to do. We are walking by faith now" -- but God was gone!

When the "Witness" disappears from the heart of the child of God -- that holy glow that used to assure him that God was with him -- then God is gone!

God, it seems, divides the world into three groups. He says, in substance, "I would that you (Laodiceans) belonged to the 'hot' group, or to the 'cold' group, but you belong to neither of these two groups; you belong to the third group, the 'lukewarm.' The lukewarm group are not sinners. They have spiritual heat and are living good lives, but they have lost that fervent "witness" that once glowed in their hearts -- they have let down a little. God is grieved and commands these good folks to "repent" or he will remove his presence from them entirely.

It is a good rule to listen to and obey the message that comes from God's messengers whom he blesses. The early Methodists and some in other groups were blessed of God in that early day. The doctrines taught by the early holiness leaders are safe because God blessed those doctrines, and holy lives and great genuine revivals resulted.

In this book you will be listening to the messages from some of the greatest men of God that this world has had since Pentecost, on a most vital subject -- "The Witness of the Spirit." The church of God stands or falls according to its acceptance or rejection of this doctrine. The holiness movement is at the crossroads -- or almost past it; but will it swing back to the teaching and vital

doctrines that God blessed when taught by the fathers? Will the holiness movement "ask for the old paths .and walk therein"?

The aim of this book is to give only enough from the sermons and testimonies of the early holiness leaders to make plain the Bible teaching on this doctrine. If their attitude seems too strong on vital salvation and too hard to measure to, compare it with the Bible, not with modern standards in the Laodicean church.

All the great holiness leaders of the early Methodists believed and taught that all Christians received and kept a clear "Witness."

Bishop R. S. Foster, of the Methodist Episcopal Church, was a great soul winner, preacher and writer. The following is from his great book, Christian Purity.

Writing to regenerated Christians, he says, "They cannot deny, that though they still feel power to believe in Christ, and love God, and though his Spirit still witnesses with their spirit that they are children of God, yet they feel in themselves sometimes pride or self-will." Writing on the subject, "Means for the Attainment of Sanctification," he says, "In this connection there is unfortunate, and injurious advice sometimes given, in some such language as the following: 'Bring your all and lay it on God's altar; believe it is accepted; and though you may have no direct witness, no special sensible change, do not doubt but it is done; the altar sanctifieth the gift; whatsoever toucheth the altar is holy,' and much more of this kind. We must believe that such instructions tend to delusion, and have been the fruitful source of many spurious though sincere professions. It is well, nay, it is indispensable to make an entire surrender of all to God; and when this is done, God will acknowledge it by sending the witness of his acceptance;' but let no one, at his peril, conclude that he has made this surrender, and is consequently sanctified, without the requisite "witness:" he will only deceive himself, and receive no benefit. His faith, however strong, being false, will do him no good. It is the Spirit that sanctifies, and he sanctifies through faith -- faith not in any act of ours, but faith in God; and when by faith he sanctifies, he will impart the "witness."

"It is meet, when we have consecrated our all as well as we can, that we should trust in God, not in our act, but in God; not that he has sanctified, because we have consecrated ourselves, but that he will accept the consecration and both sanctify and send us the "witness." Until the witness comes, we will not say we are entirely sanctified. We will not even 'believe we are; we will look to be, and wait in expectation until we are, and then we will rest in God . . . . aye, we will rest while we wait . . . . in the faith that it shall be done.

"Religious experience is authenticated to the mind in two modes; First, inwardly, by the Witness of the Divine Spirit, conjointly with our own spirit; Second, outwardly, by the external manifestations . . . . the fruits of the life.

"Let us now consider some of the evidences by which one may conclude himself to have attained the grace of holiness.

"When entire sanctification takes place, it will be evidenced directly and indirectly.

"Directly, by the joint witness of God's Spirit with our spirits that the work is done. Where this witness is given, it is conclusive and complete.

"When it is certain God's Spirit attests a work, that attestation needs no corroboration. The doctrine of the direct witness of the Holy Spirit conjointly with our spirit needs no vindication here, it is clearly a Bible doctrine.

"We know that he abideth in us, by the Spirit which he hath given us.' 'The spirit itself beareth witness with our spirit, that we are the children of God.' 'We have received, not the spirit of the world, but the Spirit which is of God; that we may know the things that are freely given us of God.' 'He that believeth on the Son of God hath the witness in himself.' 'For God hath not given us the spirit of fear; but of love, and of power, and of a sound mind.'

"There is no dispute as to the fact, that the passages cited teach the doctrine of 'The Witness of the Spirit.'

"The method of the Spirit's witness we do not conceive to be by sensible signs. It may be accompanied by such, but is not ordinarily; not by an audible voice, not by a visible manifestation, not by a sensible touch, not by anything of this kind: and yet the witness is direct and assured, as much as though accompanied with outward manifestations. It is a consciousness wrought in the soul that a change is affected.

"We are conscious, or by some means assured, that such an impression is made, and made by the divine Spirit, and though we cannot tell how, yet the soul knows, beyond a doubt, that the impression is from God. Thus God's Spirit, conjointly with ours, attests the change; and in their combined testimony thus rendered, without any external signs, the soul reposes with the consciousness of entire certainty.

"But may one rely on the witness here indicated? Is there no great probability of mistake?

"Take the blind man, whose eyes have been sealed in darkness for a lifetime, whose sightless balls have rolled in rayless night; who, amid outward things, has groped his cheerless way for half a century, ever wondering what they were, what their appearance, what the beauties of color and form of which others spoke: take him out amid the splendors of the starlit sky, where millions of resplendent worlds bewilder the gaze; or lead him to the forest, or the mountain, or the river, or the ocean; or to a garden of flowers, or galleries of art; suddenly lift the vail: will he know the change? Open, among the ravishing strains of a cathedral choir, the ears of one born deaf; will he know it? Quiet the sufferings of the child of affliction, who has spent sleepless nights of pain; bring glad tidings to the broken heart; pour joy into the bosom filled with sorrow; hush the storm to the tempest-beaten voyager; lift the burden from the shoulders of the fainting; will they know it? And shall it not be known when the Spirit bears witness with our spirits that we are become the children of God when the heart that was broken is bound up? when the heart that was dead is made alive? when the heart that fainted under the burden of sin, and trembled at the impending wrath of God, is lifted up, and beholds, by faith, a smiling Savior? If the watcher knows

when midnight is past, the sailor when the tempest subsides, surely the soul shall know when the morning of the peace breaketh, and the storm of guilt is hushed."

How shall one discriminate between the witness of the Spirit in justification and entire sanctification? The difference in the Spirit's witness in the work of justification and entire sanctification is not in the manner so much as the thing witnessed to. It is the same Spirit; the phenomena are the same, but the testimony is to different facts, and consequently differs.

"When one is pardoned, the testimony is to precisely that fact, that he is pardoned, made alive to God; but it is not that he is entirely sanctified. When he is entirely sanctified, the same Spirit bears witness again, just as he did before, but now it is to another fact, not that he is pardoned, but that he is entirely sanctified. Thus the Spirit witnesses with our spirits to our religious state whatever it may be. Nor can it be shown that his witness in the one case is either more comprehensible or more important than in the other.

"When God passes sentence of pardon on the soul of man, he witnesses to the fact, and the pardoned soul receives the testimony, but it has no way of explaining how. When he empties the soul of sin, and fills it with his own fullness of love, again he imparts assurance of the fact, but again the soul cannot tell how it receives the testimony. It knows it is so. In each he will find, perhaps, that no words can advance beyond the inspired formula: 'The Spirit itself beareth witness with our spirit, that we are the children of God.' -- Romans 8:16."

Bishop Foster now considers the results of having entered into the experience of entire sanctification. "Attending this wonderful faith is an immediate assurance wrought as above described, by the Divine Spirit, and attested by the soul, that sin is all gone and the soul is purified. This assurance amounts to entire certainty in the conviction of the soul enjoying it. There follows, in some instances, great joy and ecstasy. Ordinarily the soul at this crisis is filled with peace rather than joy; simple rest, tranquillity, a sense of complete satisfaction.

"All this is accompanied with a sense of the Divine presence; of communion with God, and intimacy.... oneness . . . peculiar to this grace; a feeling that God is all in all, and calm repose upon him . . . and now the soul being brought into this sense of union and communion with God, its life will be in him, and this will be evidenced further by its fruits Sanctification is evidenced by its fruits. 'By their fruits ye shall know them' is a good rule; and we might, with great propriety, "add, by your fruits ye shall know yourselves. There are certain fruits which proceed from sanctification, which must exist where that grace itself exists, as evidence of its presence By fruits of sanctification we mean both certain states of experience and certain products of these states; . . . fruits manifested in the inner man, and fruits manifested in the outer man.

"By what 'fruit of the Spirit' may we 'know that we are of God'? By love, joy, peace always abiding; by invariable long-suffering, patience, resignation; by gentleness, triumphing over all provocation; by goodness, mildness, sweetness, tenderness of spirit; by fidelity, simplicity, godly sincerity; by meekness, calmness, evenness of spirit; by temperance, not only in food and sleep, but in all things natural and spiritual.

"Entire sanctification is a state of absolute freedom from sin, properly so called, as above described . . . Any sin, whether of the motive, of the will, of the desire, of the life, negatives its existence. Either it must be admitted that it is possible to men to be without sin and to live without it, or the doctrine of entire sanctification must be surrendered; for sin cannot be a consistent element of entire sanctification.

"Are your motives pure? Your volitions in harmony with the will of God?" Your desires single? Your acts holy?

"Your tempers. How are they? Do you become impatient under trial; fretful, when chided or crossed; angry, revengeful, when injured; vain, when flattered; proud, when prospered; complaining when chastened; unbelieving, when seemingly forsaken; unkind, when neglected? Are you subject to discontent, to ambition, to selfishness? Are you worldly? covetous of riches, of vain pomp and parade, of indulgence, of honor, of ease? Are you unfeeling, contemptuous of others, seeking your own, boasters, proud, lovers of your own selves? Beware! These are sediments of the old nature! Nay, if they exist in you, in however small degree, they are demonstrative that the old man of sin is not dead.

"It is a sad mistake if you detect these evils within and yet close your eyes to them and continue to make profession of holiness. These are not infirmities; they are indications of want of grace. Remember that secret sins . . . sins unknown to all without . . . sins of imagination, of the thought, of the heart. . . sins of desire and affection are sins Your duties. How, with regard to these? Do you delight in them? Are they your pleasure? Do they constitute your chief joy? When God evidently calls, do you go willingly though it be through the furnace, through persecutions, through losses, reproaches; sorrows? In the midst of all, is God your joy and rejoicing, and can you say, 'The will of God be done'? . . Does he find in you no murmuring, no drawing back, no displeasure; but on the contrary, submission and joy?

"Your experience. How upon this point? Have you an unwavering confidence in God? Is your peace of mind full? Have you joy in the Holy Ghost? Do you have free communion with God? Do you realize within a consciousness of purity? Though, without, there be tempest or calm, sorrow or joy, trial or triumph, do you still, in every case, find a full communion between your soul and the Divine Spirit? By this we do not mean that you are always to be happy, ecstatic; but always to realize union with God, whether you sorrow or rejoice. Do you rejoice in tribulation? "Are you entirely the Lord's? . . Have you anything which you do not hold in God? Are you separate from him at any point? Are you opposed to him in anything? Are your actions and enjoyments all in union with him? In your work, in your rest, in your indulgences, in your denials, in your affections, in your volitions, in your associations, in your endeavors, are you always, everywhere, by intention and effort, in union with God?

"If to the above questions you can with honesty return a favorable answer, then you may conclude that you are one with the Lord, that you are entirely sanctified. These are severe tests, but they are not more searching than truth and honesty require. If you shrink from the ordeal, you furnish the best proof that you are cherishing delusion as to this high state. . . Only be faithful to yourself and allow no temporizing, no tenderness toward real faults, and all will yet be well. Remember how great a thing you aspire to; to be holy; to be holy in a sinful world, among sinful

men, with innumerable infirmities and temptations to hinder and harass you. Remember, too, that while you need evidence that will be sufficient to support such a profession to your own satisfaction, you must also furnish the proof of the genuineness thereof to others. This you are morally bound to do.

In the world, you live above the world; a man, you bear in your bosom an indwelling God; alive, you are dead; and dead, you are alive. Sublime privilege! Glorious state! The life of heaven infused into a soul upon earth! Well may you rejoice, for great is your reward in heaven, yea, upon the earth. Even now you have the foretaste of the feast ineffable; the first-fruits of the glorious harvest of immortal joys."

The following quotations are from the "Works of John Wesley, Vol. 1," a sermon on the subject, "The Witness of the Spirit." -- Rom. 8:16.

"But I contend not (for a certain text of scripture), seeing so many other texts, with the experience of all real Christians, sufficiently evince that there is in every, believer, both the testimony of God's Spirit, and the testimony of his own that he is a child of God

"The manner how the divine testimony is manifested to the heart, I do not take upon me to explain..... But the fact we know, namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt the shining of the sun, while he stands in the full blaze of its beams.

"How this joint testimony of God's Spirit and our spirit may be clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil, is the next thing to be considered. And it highly imports all who desire the salvation of God, to consider it with the deepest attention, as they would not deceive their own souls. An error in this is generally observed to have the most fatal consequences: the rather, because he that errs seldom discovers his mistake, till it is too late to remedy it.

"How then may the real testimony of the Spirit with our spirit be distinguished from this damning presumption? I answer, the holy scriptures abound with marks, whereby the one may be distinguished from the other. They describe in the plainest manner the circumstances which go before, which accompany, and which follow, the true, genuine testimony of the Spirit of God with the spirit of a believer. For instance, the scripture describes repentance, or conviction of sin, as constantly going before this witness of pardon. 'Repent ye therefore and be converted, that your sins may be blotted out.'

"The testimony now under consideration is given by the Spirit of God to and with our spirit. He is the person testifying. What he testifies to us is, that we are children of God. The immediate result of this testimony is the fruit of the Spirit: namely, love, joy, peace, long-suffering, gentleness, goodness. And without these the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin: in a word, by whatever grieves the Holy Spirit of God.

"By the testimony of the Spirit, I mean an inward impression of the soul, whereby the Spirit of God immediately, and directly, witnesses to my spirit, that I am a child of God, that Jesus Christ had loved me, and given himself for me. That all my sins are blotted out, and I, even I, am reconciled to God.

"He so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm: the heart resting as in the arms of Jesus, and the sinner being clearly satisfied, that God is reconciled, that all his iniquities are forgiven, and his sins covered.

"Ye have received, not the spirit of bondage, but the Spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God."

"Because ye are sons (Gal. 4:6), God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.'

"And here comes in, to confirm this scriptural doctrine, the experience of the children of God: the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this and in all ages by a cloud of living and dying witnesses. The Spirit itself bore witness to my spirit that I was a child of God, gave me an evidence hereof, and I immediately cried, Abba, Father

"Every one, therefore, who denies the existence of such a testimony, does in effect deny justification by faith.

"To secure us from delusion, God gives us two witnesses that we are his children. And this they testify conjointly. And while they are joined, we cannot be deluded: their testimony can be depended on. They are fit to be trusted in the highest degree, and need nothing else to prove what they assert.

"By two witnesses shall every word be established. And when the Spirit witnesses with our spirit, as God designs it to do, then it fully proves that we are children of God.

"The true witness of the Spirit is known by its fruit; love, peace, joy; not indeed preceding, but following it

"The Spirit of God witnessing with our spirit does secure us from all delusion: and lastly, we are all liable to trials, wherein the testimony of our own spirit is not sufficient; wherein nothing less than the direct testimony of God's Spirit can assure us that we are his children.

"Two inferences may be drawn from the whole. The first: Let none ever presume to rest, in any supposed testimony of the Spirit, which is separate from the fruit of it. If the Spirit of God does really testify that we are children of God, the immediate consequence will be the fruit of the Spirit, even love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance. And however this fruit may be clouded for a while, during the time of strong temptation, so it does not appear to the tempted person, while Satan is sifting him as wheat, yet the substantial part of it

remains, even under the thickest cloud. The second inference is: Let none rest in any supposed fruit of the Spirit without the witness."

The book, A Memoir Of Mr. William Carvosso, has blessed untold thousands. Mr. Carvosso was a class leader for sixty years in the Wesleyan Methodist Church. Describing his conversion, he says, "The very moment I formed this resolution (to never cease crying to God for mercy), Christ appeared within, and God pardoned all my sins, and set my soul at liberty.

"The Spirit itself now bore witness with my spirit that I was a child of God. This was about nine o'clock at night, May 7, 1771; and never shall I forget that happy hour." Mr. Carvosso retained this clear "Witness" through his long life. He was a successful soul winner. It seems he had almost a continuous revival wherever he traveled in England. His converts always received a clear "Witness" to the work God did for them. Following are extracts from his diary:

Carvosso, beginning to realize his need of holiness, says, "My inward nature appeared so black and sinful, that I felt it impossible to rest in that state. Some, perhaps, will imagine that this may have arisen from the want of the knowledge of forgiveness. That could not be the case, for I never had one doubt of my acceptance; the witness was so clear that Satan himself knew it was in vain to attack me from that quarter. I had kept in remembrance:

"The blessed hour when from above, I first received the pledge of love."

Carvosso testified that God had enabled him to keep a clear and continuous "Witness of the Spirit" to his justification from the time of his conversion to his entire sanctification.

Carvosso, describing his sanctification, after some time of earnest seeking, says, "Just at that moment a heavenly influence filled the room; and no sooner had I uttered or spoken the words from my heart, 'I shall have the blessing now,' than refining fire went 'through my heart illuminated my soul scattered its life through every part, and sanctified the whole.' I then received the full Witness of the Spirit that the blood of Jesus had cleansed me from all sin."

Carvosso relates the following experience that God had given him about thirty years previous: "Many years before, perhaps not fewer than thirty, I was sealed by the Spirit in a somewhat similar manner. While walking one day between Mousehole and Newlyn, I was drawn to turn aside from the public road and under the canopy of heaven kneel down to prayer. I had not long been engaged with God, before I was so visited from above, and overpowered by the divine glory, that my shouting could be heard at a distance. Giving glory to my God, I can say to the present moment, I feel the blood of Jesus Christ cleanseth me from all sin." He testifies that the "Witness" of his cleansing had been kept clear for these thirty years.

He says, "Several who had, through unbelief, lost the Witness of Sanctification, were enabled again to lay hold on to the blessing."

Again he says, "I have the 'testimony of my own conscience and the Witness of the Spirit, that I am wholly and unreservedly his.'" This testimony was given forty-nine years after his conversion, May 7, 1820, he says, "Yes, on this day I believed with my heart unto righteousness;

on this day I was justified by faith and had peace with God through our Lord Jesus Christ: on this day I received the Spirit of adoption, and was enabled to say, 'Abba, Father'; on this day my name was written in heaven.

"At Mr. K's, I one day met with two who were earnestly longing to be delivered from the plague of an evil heart of unbelief . . . and, blessed be his holy name, before we parted, they both received the witness that they were saved from sin.

"My mind has recently been pained to meet with so many who have long been professors of religion, and still know nothing of their interest in Christ. Of justification by faith, and the Witness of the Spirit, they seem just as ignorant as if they had never heard a gospel sermon in their lives. "This day I unexpectedly met with a Christian friend from a neighboring society. I felt our conversation on the things of God was particularly profitable. It turned on the necessity of our retaining a clear witness of perfect love, not only on account of our own happiness, but of our usefulness also.'

"This blessed witness of the Spirit, both in justification and sanctification, is what I see the necessity of more than ever. For my own part, I do not see what progress professors of religion can make without this. Did I say religion? Can they be deemed the possessors of true religion at all till they so believe as to have the Witness in themselves? Till they have this gospel faith, they can only be denominated 'seekers of religion.' It is extremely painful for me to reflect on the multitudes who are stopping short of their inestimable privilege.

"This morning I have felt an increased vigor of spirit, and a fresh resolution to devote myself more fully unto the Lord, and to urge on others the great necessity of their receiving and retaining the Witness of the Spirit. What I mean by the Witness of the Spirit, Mr. Wesley very clearly explains in his excellent sermon of this subject. 'The testimony of the spirit,' says he, 'is an inward impression on the soul whereby the Spirit of God directly witnesses to my spirit that I am a child of God, that my sins are blotted out and that I, even I, am a child of God'."

Carvosso, like all the spiritual leaders in the early holiness movement, insisted that all the converts receive clear "Witness of the Spirit" to their pardon and that they keep that "Witness" clear until they received the grace of entire sanctification; their after the destruction of carnality, the "Witness" thereto must be kept inviolate until their translation to heaven. If they lost the "Witness" they were backslidden; if they had never received a "Witness," they were not converted at all.

"Today I had a conversation with one of the members of our society, on the subject of 'Witness of the Spirit.' Like too many others, he was resting short of this privilege. Finding he had not read Mr. Wesley's sermons on this subject, I earnestly requested him to procure and read them as soon as possible.

"Several who had lost the 'Witness of the Spirit, or let slip the blessing of full salvation, were encouraged to again lay hold on Christ for a supply of all their wants.

"Soon he was enabled to believe with his heart unto righteousness and with his mouth he made confession unto salvation. He received the inward witness, and testified that God, for Christ's sake, had pardoned all his sins.

"Our privilege is to enter now into the enjoyment of the salvation we need: and, having once apprehended, never to lose it but hold it fast unto the end."

Speaking of the conversion of his grandson, he says, "He did not long groan under the burden of guilt, and his evidence of pardon and adoption was very clear."

William Carvosso died in great triumph in his eighty-fifth year. He kept a clear "Witness" to the hour of his translation and God made him a soul winner to the last.

Rev. Seth C. Rees, the great warrior, saint and soul winner of the last generation, in his book, "The Ideal Pentecostal Church," says, "The Witness of the Holy Spirit will let us know it, when we are really regenerated; and so satisfactory is this 'Witness' to him who receives it that he would not thank a committee from the upper skies to appear and confirm it."

Again he says, "Thousands say they have taken Christ by faith, but that they never had a clear witness of the Spirit to their pardon. What a farce!"

Rev. B. Carradine says, "Some tell us that there is no divine inward testimony to the fact of sanctification. Paul says (Heb. 10:14, 15), 'He hath perfected forever them that are sanctified.' Let no seeker cease his importunities and waiting on God until he obtains the Witness of the Spirit to his sanctification. With the Witness comes perfect assurance of faith, unruffled tranquillity of mind, abiding light and joy in the heart, steadfastness of life, and great boldness and power in the Gospel. He that impresses a man to preach, that testifies to a man that he is converted, can he not let a man know when he is sanctified? I knew I was sanctified, just as I knew fifteen years before that I was converted He, the Holy Ghost, bore witness clearly, unmistakably and powerfully to his own work; and, although months have passed away since that blessed morning, yet the Witness of the Holy Spirit to the work has never left me for a moment."

Rev. William Bramwell, a great soul winner and one of Wesley's preachers, testifies: "The Lord, for whom I had waited, came suddenly to the temple of my heart, and I had an immediate evidence that this was the blessing I had been for some time seeking. My soul was all wonder, love and praise. It is now about twenty-six years ago. I have been kept by his power.

Mrs. Jonathan Edwards (wife of the great pioneer preacher) gives her experience in these glowing words: "So conscious was I of the joyful presence of the Holy Spirit that I could scarcely refrain from leaping with transports of joy. My soul was filled and overwhelmed with light and love and joy in the Holy Ghost, and seemed just ready to go away from the body."

Dr. Daniel Steele, relating his experience, writes: "Very suddenly, after about three weeks of diligent search, the Comforter came with power and great joy to my heart. He took my feet out of the realm of doubt and weakness, and planted them forever on the Rock of assurance and

strength . . . in the language of Dr. Payson I daily exclaim, 'O that I had known this twenty years ago!'"

Bishop Foster writes of his experience thus: "The Spirit seemed to lead me into the innermost sanctuary of my soul. . . . into the chambers where I had before discovered such defilement..., and showed me that all was cleansed; that the corruptions which had given me such distress were dead taken away. . . . that not one of them remained. I felt the truth of the witness; it was so; I was conscious of it; as conscious of it as I had been of my conversion."

Rev. Benjamin Abbott, one of the early Methodist sons of thunder.... a great soul winner and powerful preacher, concerning his sanctification, wrote: "In three days God gave me a full assurance that he had sanctified me, soul and body. I found it day by day manifested to my soul by the Witness of the Spirit."

Adam Clarke, the great Bible commentator of Methodism, commenting on the "Witness of the Spirit," Rom. 8:16, says: "If we take care to walk with God, and not grieve the Holy Spirit, we shall have an abiding testimony (witness); and while we continue faithful to our adopting Father, the Spirit that witnesses to that adoption, will continue to witness it."

Rev. Alfred Cookman, the eminent saint and preacher of Methodism, testified, "The evidence in my case was as clear and indubitable as the witness of sonship received at the time of my adoption into the family of heaven. Oh, it was glorious, divinely glorious! I could not doubt it. Need I say that the experience of sanctification inaugurated a new epoch in my religious life? Oh, what blessed rest in Jesus! What an abiding experience of purity through the blood of the Lamb!" Rev. Alfred Cookman died in great triumph, exclaiming: "I am sweeping through the gates, washed in the blood of the Lamb."

All the great spiritual leaders of early Methodism and the holiness movement believed in, experienced, taught, and insisted on their converts receiving the "Witness of the Spirit" in both justification and sanctification. They, too, recognized that any professor of religion who had lost the "Witness" as being in a backslidden state. They taught that no one has a right to expect to have an entrance into the gates of pearl who, here in this life, fails to seek, obtain and keep a clear, continuous, definite and glowing "Witness of the Spirit" to the fact of iniquities forgiven and a heart purified from sin.

"When the Son of man cometh, shall he find faith on the earth?" Jesus asks. There will be, without a doubt, forms of faith, letter-of-the-law followers, on the earth when he comes; but the "faith" that Jesus asks about is a vital faith, a faith that transforms sinners into saints, that removes the mountains of sin, that purifies the heart, that turns lethargy and ease into passion, that makes soldiers out of cowards; that makes Christians to love like John, be constrained like Paul, and fervent like Apollos: .... saints out of whose souls pour rivers of living water into the barren deserts of a sinful world.

Paul, the apostle, writing to the Thessalonians (2 Thess. 2: 2-3) declares that "the day of Christ shall not come except there come a falling away first." We believe the "falling away" period is now upon us.

Holiness, in many places, is just living a real good life -- which is far below Bible justification.

"Lukewarm" folks, who need repentance to get back to a Bible experience of justification, have spiritual heat and they are living wonderful lives. They are busy in the work of the church, but God will reject them in the judgment. The Bride of Christ, looking and waiting for His return, is described in song as,

"With burning hearts are waiting  
For that meeting in the air."

Comparatively few professors keep a clear and continuous "witness of the Spirit." It seems that few appreciate the "witness," so it soon disappears from their hearts. They are deluded into thinking that they are "walking by faith" after they have let the "witness" slip away.

John Wesley says, "Some have the testimony both of their justification and sanctification, without any intermission at all, which, I presume, more might have did they walk humbly and closely with God."

In examining many that professed entire sanctification, Mr. Wesley says they testified to the following: "(1) That they felt no inward sin, and, to the best of their knowledge, commit no outward sin; (2) that they see and love God every moment, and pray, rejoice, give thanks evermore; (3) that they have constantly as clear a witness from God of sanctification as they have of justification. Now in this I do rejoice, and will rejoice, call it what you please". (Works, Volume IV, page 56.)

Mr. Wesley says, "I rode to Derry-Anvil, where are some of the liveliest Christians I have seen in the kingdom. Eight of them I examined closely, who testified that they had never lost the witness, nor felt any decay since the hour they were perfected in love". (Journal, June, 1773.)

Quoting again from Mr. Wesley's Journal, "I met such a select society (at Whitby) as I have not seen since I left London. They were about forty, of whom I did not find one who had not a clear witness of being saved from sin". (Journal, 1784)

Many anxious eyes are watching the Christians, and for them to fall or waver might mean eternal loss to the watchers!

"Ye are the light of the world," said Jesus. We cannot afford to lose the "fervent" experience God gave us at the beginning of our Christian life and when He purified our hearts.

It is a great calamity and disappointment to the sinner when a Christian cools off and lets down. The following chapter is written for the purpose of aiding Christians to continue to be "the light of the world" through a glowing and continuous experience of perfect love.

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## 05 -- HOW A STATE OF ENTIRE SANCTIFICATION MAY BE RETAINED

The following is quoted from the book "Perfect Love" by Rev. J. A. Wood:

"There are many who once enjoyed the blessing of perfect love who have now lost it. Some have received it several times, and, after all, are now without it.

"The conditions of retaining perfect love, like the conditions of retaining justification, are the same as those by which it was obtained; namely, a complete submission of the soul to God, and simple faith in Christ for present salvation.

"This submission and faith, graduated by increasing light and grace, must continue through life if perfect love be retained.

"To retain this grace you must maintain a continuous, entire consecration -- a complete self-abandonment to God. 'The altar sanctifieth the gift;' and it is only when our all is upon the altar of consecration that we can be in a state of sanctification. No part of the price can ever be taken back if we would retain the 'Witness' of perfect love. Your consecration must continue complete, corresponding with increasing light, through all your life; and you will have occasion to watch yourself, and guard this point thoroughly. Keep yourself, your all, submitted to God.

"To retain full salvation, you must continue to believe. 'The just shall live by faith.' 'We are kept by the power of God, through faith, unto salvation.'

"As soon as people cease to believe, they lose the blessing; for 'we stand by faith.' Sanctified Paul said: "The life which I now live in the flesh, I live by the faith of the Son of God."

"Faith is the vital bond between the sanctified soul and God; and by it we are to abide in Christ, as the branch abides in the vine.

"To retain 'the Witness of the Spirit,' and continue in the light of purity, you must confess it.

"'For with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation.'

"The fear of man often hinders people from this duty. This fear, which brings a snare, must be overcome. Many have resisted the Holy Spirit when they ought to have confessed the blessing; and in this way have lost it. Confessing Sanctification does not exalt self: it humbles the soul, and gives glory to God.

"The call for clear witnesses is more imperative in some places than in others, as in many places the witnesses for perfect love are very scarce and greatly needed.

"Again, the soul must live constantly in the spirit of self-denial. We must deny ourselves of everything sinful, and also of everything doubtful.

"And he that doubteth is damned (condemned) if he eat, because he eateth not of faith; for whatsoever is not of faith is sin." Thousands have fallen by lawful things. It is not expedient for a sanctified soul to indulge in every gratification which is not expressly forbidden in Scripture. We are to 'abstain from all appearance of evil.'

"The sanctified soul must live in a spirit of watchfulness. Watch over your heart, and keep it 'with all diligence.' Watch over your lips, and be jealous of your tongue, and guard against a light and trifling spirit, by which multitudes have fallen into darkness and ruin.

"Foolish talking," "jesting," and "every idle word that men shall speak, they shall give account thereof in the day of judgment."

Many today, are trying to do the impossible -- keep spiritual while fellowshiping the world!

No Christian can retain a "fervent (God's standard for justification is "fervent") justified experience who feeds 'his (or her) soul on the "funnies," (sillies) baseball, football, boxing, the races, or any other form of popular sports, any more than an athlete can maintain his excellent health and strength who feeds his body on garbage!

"Watch for seasons of prayer and special communion with God. Watch for opportunities of doing and receiving good. Watch against the allurements of the world, and against everything that is sensual, and has a tendency to lull the soul to sleep. Watch against temptations, and resist them in a moment -- steadfast in the faith. 'Be sober, be vigilant, because your adversary, the devil, as a roaring lion, walketh about, seeking whom he may devour.'

"The purified soul must be faithful to the teachings and drawings of the Holy Spirit. As many as are led by the Spirit of God, they are the sons of God.' We must follow the Spirit of God, let consequences be what they may. The Holy Spirit will remind you of duty; you must instantly obey.

"The Spirit is very easily grieved,. and you must promptly attend to all his teachings, or you may in a moment forfeit full redemption.

"His chosen emblem is the tender dove, and it will take its flight if its gentle monitions be not heeded.

"The Spirit teaches and guides mainly by illumination, and little by impression.

"He throws light upon nature and providence, but especially upon the Scriptures and our minds, illuminating the sacred page and our path, leading us to truth and duty. His teaching always accords with the Word, hence we are not to look for dreams, visions, or impressions; these may have served their purpose in the earlier and darker dispensation. We have now, the voice of the Spirit -- the Bible. No measure of the Spirit can supersede the written Word."

We should never assume "wisdom above what is written."

"The Holy Scriptures must be read daily. The Word of God is the voice of the Spirit. He is grieved when the truth is neglected or disobeyed.

"The Bible is soul-food. Perfect love will require nourishment daily. If you do not feed it with Bible truth it will die."

"Holiness furnishes a strong appetite for spiritual nourishment. Those who have been the clearest in perfect love are those who have paid the greatest attention and deference to the Word of God. The Bible is a well of living water. You will need to draw water daily out of this well of salvation; you can never drink it dry. The Bible is your chart and compass, and you will have occasion to examine it daily.

"To retain the blessing of perfect love, you must constantly aim at growing in grace. There is no standing still in religion. If we are not advancing we are retrograding. Many people have lost 'The Witness of the Spirit' by not pressing after a greater fullness.

"Christian holiness secures the best possible preparation for growth in grace; and there are heights and depths, and lengths, and breadths of the love of God, to which we must be constantly aspiring. If we do not press after them, we shall be likely to go backward and lose what we have before attained.

"John Wesley says: 'It is impossible to have a glorious witness to pure love, and retain it, without growing therein.'"

"The sanctified soul must live constantly under a sense of the presence of God. Always remember, 'Thou, God, seest me!' You are watched and seen every moment by an eye a million times keener than the eyes of angels -- the infinite eye of the all-seeing God. If you knew that a legion of angels were watching you every moment, how careful you would be to act right! Remember you are always in God's immediate presence.

"A life of prayer must be led. You must be a man of prayer. Pray early in the morning, and, if possible, remain some time on your knees with God. This will prepare you for the day.

"Pray often, and then prayer will be a delight. Stay with God in prayer -- stay until he melts you, and then stay when you are melted, and plead with him, and he will answer, and you will be transformed, renewed, and strengthened.

"To retain holiness of heart you must labor faithfully for the salvation of sinners. It is the nature of perfect love to long for the salvation of souls; and if you do not go out with God for the salvation of men, your love will cool into apathy and indifference, and you will lose the evidence of entire sanctification altogether. When your heart yearns over sinners, go to God and pray; then go to sinners with manly sympathy, and you will find it an excellent means of grace to your soul.

"It will be a holy oil that will anoint you. You must also seek to lead saints into this grace.

Mr. Wesley says: "One great means of retaining what God has given, is to labor to bring others into this grace, and to profess it to all mankind."

"To retain sanctification, you must oppose sin of every name and kind, without any compromise.

"Like our Lord, you must show it no quarter, at any time, or anywhere, either in or out of the church. In respect to sin and holiness, it is eternally true that 'No man can serve two masters.' You must know no exceptions, either in high places or in low, in great things or little things, among enemies or friends. Your duty is plain -- 'Abstain from all appearance of evil.'

The sainted Southern preacher and author of the last generation, Rev. J. O. McClurkan, in his book, "How to Keep Sanctified," says: "The conflict is not over when you enter the sanctified life. The enemy within has been cast out, but sin in a thousand different forms lurks about you. To retain a pure heart requires the utmost vigilance.

"Let him that thinketh he standeth take heed lest he fall.'

"The Israelites did most of their fighting after entering Canaan; but few conquests were made in the wilderness. It takes the grace of entire sanctification to guarantee continuous victory in a land of walled cities, giants, and thirty-one kings. You will have endless opposition, keener trials, and more severe temptations in a life of holiness. But the gift of the Holy Spirit makes every man a soldier, and Christ in the heart causes him to be more than a conqueror.

"Storms may rage, men scoff, and devils howl, but hid in the pavilion of the Divine Presence you have perfect peace.

"You do the committing: he does the keeping."

"I pray God your whole spirit and soul and body be preserved blameless."

"Thou wilt keep him in perfect peace, whose mind is stayed on thee."

"Temptation: Immediately after our Lord was baptized with the Holy Ghost he was led by the Spirit into the wilderness to be tempted by the devil.

"Temptation is of divine appointment, hence there is no sin in being tempted. You sin only when you yield to temptation.

"For instance, Satan may torture you with suggestions of evil thoughts, desires, or feelings.

"Failing to get you to indorse them, he will turn accuser, saying, 'You are a pretty Christian. Ha, ha, ha! Professing sanctification! Why, you hypocrite, it is doubtful if a person having such thoughts as you have was ever justified.' The devil has met many entering the threshold of a holy life and driven them back into the wilderness with just such accusations.

"First tempting you to sin, but failing at this point, he would persuade you that the temptation itself is a sin. You can't prevent the devil bringing his children and leaving them on your door-step, but you don't need to bring them in and adopt them as your own.

"Evil suggestions do not become yours until you put your endorsement on them.

"The 'holiest people are often the most fiercely assaulted by the devil. he shoots his biggest guns not at the babes in Christ but at those who are pressing on to know the fullness of God. It may be that as we advance in the kingdom of grace we have to grapple with a class of devils stronger than those we met in the beginning of our Christian life.

"This much we know, the nearer we get to God the less we have of temptation on the physical side. He often comes as an angel of light in the person of some dear friend, some long established habit, some cherished wish or desire. Then again he clothes himself in such reasonable, proper, and commendable attire that, if possible, 'he would deceive the very elect; yet the Spirit-filled soul will be able to recognize and resist him. 'For we are not ignorant of his devices.'

"Avoid laying too much stress on your feelings; as there are no two people alike, so there will be no two experiences exactly the same. The Lord gives to each such as he needeth. Perhaps those who seek certain good feelings have the least of them. Fix your eyes on Jesus, then the whole body will be full of light. Seek him rather than his gifts. Having him, all his gifts are yours."

Madame Guyon said that the Lord sometimes withdrew all her joyous emotions, that she might be drawn closer to him.

"You entered the sanctified life through consecration and faith. It is retained the same way. Remember the gift must stay on the altar. It is so easy to compromise a little here and there -- the world creeps in and Jesus goes out before you are aware of it. Take an inventory once in a while to make sure that property, church, family, plan of life, likes and dislikes, are all kept on the altar.

"Should you find at any time that you have taken something off the altar, put it back instantly. Whatever he tells you to do, do it; don't try to dodge it, nor postpone it, nor excuse yourself from it, but do it at once.

"Cultivate the habit of trusting God regardless of emotions. You doubt God just in proportion to what you require apart from the Word to make you believe it."

Some one asked Mr. Muller the secret of his strong faith. He replied: "By standing firm amid severe testings."

Abraham staggered not at the promises. There would be more Abrahams if there were more who would stand such testings. It is hard to believe, looking at the difficulties; the longer you look, the bigger they become. But when your eye and heart rest on Jesus, faith follows as a natural result. Peter did not begin, to sink until he got his eyes off Christ on the waves.

In a meek, humble, joyful spirit, tell what the Lord has done for you. Don't shun the word "sanctification," nor any other term that the Spirit uses in designating this great work. It is God's term, and can not be improved by us. At the same time don't be in bondage to any particular one of the many phrases which abound in the Word. "Perfect love," a "pure heart," "holiness;" "life more abundant," "the gift of the Holy Ghost," and sanctification," are a few of the many Bible terms which may be used in testifying to the "second work of grace." It is better, however, for the benefit of those to whom you speak, to use the word "sanctification" than these others, because it is generally understood to embrace the system of truth emphasized by the holiness movement. The devil seems to hate it more than all the rest, and as the "offense of the cross" has shifted to this despised doctrine, there is a peculiar blessing attending the clear, definite testimony to sanctification.

Hence watch, for an insidious fear of criticism may lead you to avoid this important word even before you are aware of it.

"Frances Willard received the blessing in Evanston, and soon after went to Lima, N. Y., to become preceptress of Genesee Wesleyan Seminary. She was advised to keep still about sanctification because of the Methodists in those parts. It was cruel advice. She writes: 'I kept still until I soon found that I had nothing to keep still about. The experience left me. That sweet pervasiveness, that heaven in the soul, of which I came to know in Mrs. Palmer's meetings, I do not now feel.'

The sainted Fletcher lost this blessing four or five times by not testifying to it."

Dr. Sheridan Baker says: "Clear testimony to full salvation is so opposed by Satan, is so distasteful to a church, and is so much discouraged by many who are reputed wise and good, that more lose the blessing of entire sanctification by ambiguity and indefiniteness in testimony than by any other and perhaps by all other causes put together."

Dr. Carradine says: "Very long and sorrowful indeed is the list of preachers and laymen, men and women, who possessed the blessing of sanctification, hid the talent in a napkin, tried to live the experience, toned it down in various ways to suit family, friends, and church, until at last they awoke to see that the star had disappeared, the angels had vanished into the skies, and the glory had departed.

"If we follow faithfully the divine plan of witnessing, not only with the life but the lips, certain gracious and blessed results will be left at once to arise and increase as the days go by. One will be a sense of increased light and gladness with every occasion of witnessing.

"Each time the duty is performed the Spirit will smile upon the soul well pleased. Another result will be a growing freedom, or sense of religious liberty.

"A third effect will be a consciousness of increasing strength. The testimony may be modestly and simply given; but if uttered clearly and unctuously, it will never fail, but hearts will be stirred and souls set to panting after this great grace of God. The song will reach the heart, the

arrow will strike the mark, the testimony, in a word, will never fall to the ground. God will take care of it.

"When family, pastor, and church are grieved at a definite testimony, it is so natural to evade a little until the heart grows cold and the lips silent.

"When the high priest entered the holy of holies he wore a garment on the borders of which hung pomegranates and bells, twelve of each, alternating, the former typifying the fruitful life, the latter the testimony. First, the pomegranate of holy living, then the clear ring of the bell of witnessing. The two go hand in hand. When the bells ceased to ring the people knew that the high priest was dead."

"Notwithstanding the busy toils and cares of the day, keep in close touch with God through these stated interviews, and by living in a constant spirit of prayer. Some people rush to their knees without taking time to read the Bible, thereby losing the most effective preparation for prevailing prayer. A reverent study of the Word opens the way for mightiest prayer. God speaks to you through the Scriptures. You speak to him through prayer; then the blessed Holy Spirit witnesses to the Word in the palace of the soul.

"Take time to be alone. Make much of the still hour. Get right quiet before God. Bid all other voices be silent, that he may speak to you.

"Many live in such a rush that they miss that delicate finish of character, that far-reaching view of God, the massive strength, the fervid piety, the unutterable depth of love and tenderness of spirit, the triumphant faith and profound repose which are the results of frequent interviews and long communings with God. Men like Knox, Luther, Wesley, Elijah, and John the Baptist owe much of the heroic grandeur of their ministry to the long seasons spent in retirement with God."

Mr. Moody says that the Bible read without much prayer makes an intellectual Christian, while a great deal of prayer with but little study of the Scriptures will produce fanatical Christians.

"Let your words be seasoned with salt. Determine that through an indwelling Christ your language shall be chaste, discreet, tender, and helpful. What marvelous good can flow from a single tongue!

"Let your words, like the gulf stream, flow through the ocean of a wicked world only to cheer, comfort, strengthen, and bless.

"Live a moment at a time. 'Be careful for nothing.' 'Take no thought for your life, what ye shall eat or what ye shall drink.' We borrow most of our trouble. A quaint old writer has said that God would not give grace for borrowed trouble.

"We are constantly climbing mountains that we never reach, crossing swollen streams which we will never see, and fearing things that will never happen.

"Attend holiness meetings. It may be said that all gospel services are holiness meetings. To a certain extent this is true, but it is needful to have special services where the deeper phases and experiences, of Christianity can be studied, discussed, and taught -- a place where kindred spirits may talk together of the precious truths which would be offensive to many in the promiscuous assemblies.

"Should there be no such meeting in your vicinity, start one, even if you have to begin in your own home. Where there are but few interested, the cottage meetings will do more good than if conducted in public buildings.

"Two can claim the promise. Don't be discouraged at the indifference manifested by your brethren and sisters in the Lord, but pray right on, and God will sooner or later answer by fire.

"Read holiness literature. Keep supplied with a variety of the many excellent papers and books devoted to holiness. Merely skipping over them will not yield much profit, but thoughtful, prayerful study will find something new, stimulative, and helpful in each."

If you purchase but one book, let that be "The Christian's Secret of a Happy Life." Next to the Bible, it is the best book published -- in the author's opinion. It is not the best book to lead you into the experience, but it will throw a flood of light on how to keep it.

"Mind the checks. Walk in the Spirit. When you start in the wrong direction he will gently pull the bit. You are indulging in certain conversation; suddenly there is a gentle pressure on your spirit to refrain. Mind the checks.

"You are pursuing certain lines of thought; there comes a mild pressure on the heart to desist. Mind the checks. You are engaged in certain transactions, when lo! 'the still small voice' whispers 'Stop!' Mind the checks. By this means God will keep you from sin. Know his voice and instantly obey. When these tender admonitions are given by the Spirit, you disregard them, and backsliding begins."

Avoid the extremes in dress. Shun the gay worldly attire so conspicuous today, on the one hand, and the slovenly garb on the other. "Whose adorning, let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel. But let it be the hidden man of the heart . . . even the ornament of a meek and quiet spirit, which is in the sight of God of great price."

Tithing is a means of grace. Students of the Scriptures believe that the Jews, under the Mosaic law, contributed to the church, the poor, and other causes, the total sum of three-tenths from their income.

"Surely in the face of such thrilling examples we can not afford to pay less than one-tenth of our income. Then whatever we contribute beyond this becomes a free-will offering.

"Keep a strict account with yourself, putting the tithe of your entire income into the Lord's treasury, then making free-will offerings as you can from time to time."

Men active in lodges are seldom very spiritual. As a rule, when the lodge goes up Christ goes down in their devotion. Steer clear of these things.

Remember the Sabbath day to keep it holy. The Christian's Sabbath is a day for worship and spiritual exercises and not visiting and worldly diversions.

You will find it difficult to remain sanctified and affiliate with the old rum-soaked, godless political parties. A strange sight to see -- after praying three 'hundred and sixty-four days that God would blot out the awful curse of liquor, the Christian marches to the polls on the three hundred and sixty-fifth day, arm in arm with the brewer and distiller, and votes their ticket to keep their liquor party in power. If you vote to keep the liquor political party in power, you are responsible for the accursed traffic. Be a Prohibitionist! It is the only way to keep out of the whiskey business. We have nothing to do with results -- if our party is not elected.

Our part is to do right. Results belong to God.

This book is written for Christians, so nothing has been said about tobacco. Intelligent Christians do not raise, buy, use, or sell this narcotic weed. In spite of the fact that denominations, teaching and professing to believe and experience the blessing of heart holiness, are now allowing their members, who clerk in grocery stores, to sell tobacco across the counter. No person, young or old, who loves God with all his heart, soul and mind and his neighbor as himself, can keep the smile of God and any experience of grace, if he sells to another what he knows will injure his neighbor. Love forbids it.

"Walk in the light. Things will be constantly coming up that you must lay aside. Possibly you did things yesterday that you can't do today without condemnation. Keep under the searchlight of the Holy Ghost. Seek to see yourself more and more as God sees you. The time is short. Soon you will stand before the Lord. Do your best through his strength for this poor, blind, wretched, sinful world. God grant that it may be so. Amen."

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THE END