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# Witness of the Spirit

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By Joshua Stauffer

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## INTRODUCTION

There are so many honest, sincere people—members in good standing of their churches—who do not have a clear assurance of salvation, that this booklet, "The Witness of the Spirit," certainly fills a great need. When it was featured over the Radio Broadcast of "The Family Altar of the Air," hundreds of testimonials were received of the great help it was to people in their spiritual life. The language is that which is easily understood by the ordinary person, yet it presents the deep truths of the Bible in a manner that inspires faith in the living Word of God. In these days of deification of humanity, and minimizing the work of the Holy Spirit, such a book as "The Witness of the Spirit" is a means to help us to anchor more firmly to the Rock of Ages. I suggest we read it carefully and prayerfully, and may we all possess "The Witness of the Spirit" in our lives.

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## FOREWORD

One line of gospel truth which has been greatly neglected by ministers and writers of theology, is that of the doctrine of "Full Assurance," or "The Witness of the Spirit." Probably the reason for the laxness of preaching this line of truth is that very little has been written in texts, or in sermons concerning this doctrine. Even though it is frequently mentioned, either by word or pen, that which is said is too brief or too vague to intelligently enlighten men.

We believe when young converts are enlightened in this line of truth they will become established in grace and stabilized in their beliefs. This will prevent discouragement, floundering in Christian experience, wandering around in uncertainties, or backsliding. This knowledge will lead to a greater measure of grace and peace for them (II Peter 1:2).

The writer has often wished that in his youth and as a young convert he might have been instructed in the teaching which is incorporated in this booklet. This would have saved him from days of darkness and uncertainty through doubt when he loved the Lord, hated iniquity and sought to do right. Frequently we hear preaching that we must possess the witness of the Spirit, but that we do not know what it is, and that it cannot be defined. After being inquisitive what other men had to say, and being observant as to that which other men had written, his inquiring heart and mind turned purely to the Bible to learn what the Scriptures have to say. For a period of five years, notes were made on Scriptures bearing directly on this doctrine, then the thoughts which were in incubation blossomed out in the teachings incorporated in this booklet.

Joshua Stauffer

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## CHAPTER I

### FULL ASSURANCE OF A CHRISTIAN

A conscious knowledge of sins forgiven and the acceptance into God's family is one of the great joys in being a Christian. The Bible which states that at the mouth of two or more witnesses every word shall be established is wonderfully true in itself. Whenever we read in the Bible of any important fact, event, doctrine, or essential truth, that fact is mentioned two or more times.

God has appointed several witnesses to the work of grace in the hearts of men who are born again by the Holy Spirit. God's intimate relation to men, and redeemed men's relation to God are facts which we may, can and must know. Certainly the need for assurance of our salvation has been arranged for in the economy of His grace. God has graciously anticipated every real need of man, and in His gracious scheme of salvation, the provision is found in the death and resurrection of Christ, the promises of His Word—the Bible, and in the offices and operations of the Holy Spirit. Scriptures such as the following are very definite in assuring every Christian that he may positively know that he is a son of God, that his sins are forgiven and he is permitted to cry to God, addressing Him as, "Abba, Father."

"For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:15,16).

"To redeem them that were under the law, that we might receive the adoption of sons. And because ye are sons, God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Galatians 4:5,6).

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son" (I John 5:10).

The Bible is a "we know" Book, and the Christian is a "we know" person. Since salvation and the eternal destiny of man are such essential issues, he needs to be positively assured to give such great peace to his soul that he will gladly trust the eternal destiny of his soul in the hands of a just and loving Saviour.

We are commanded to resort to the Scriptures for evidence and assurance. The Bible and the Holy Spirit are a source of hope and comfort to the saint of God throughout life and also in the hour of death.

Theologians sometimes make a distinction between "the witness of the Spirit" and "the doctrine of assurance." In the conscious experience of the believer they are substantially the same. The Christian has within his heart the positive assurance of adoption into the family of God so that he may boldly sing:

"Blessed assurance, Jesus is mine,  
O what a foretaste of glory divine."

The Scriptures also give the Christian positive assurance which is as a firm foundation so that he may sing with joy:

"How firm a foundation, ye saints of the Lord  
Is laid for your faith in His excellent Word."

"And hereby we do know that we know Him, if we keep His commandments" (I John 2:3).

"But whoso keepeth His Word, in him verily is the love of God perfected: hereby know we that we are in Him" (I John 2:5).

"But ye have an unction from the Holy One, and ye know all things" (I John 2:20).

"We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death" (I John 3:14).

"And hereby we know that we are of the truth, and shall assure our hearts before Him. For if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, then have we confidence toward God" (I John 3:19-21).

The Bible, God and the Holy Spirit are faithful to the newly-born Christian. They will witness to the works of salvation wrought in the heart.

The Lord does not will that His children shall live in uncertainty, in doubt and in darkness, or be driven by the wind of trials, that is, have an up and down experience. He loves and comforts His own. Again and again in the Bible, He has solicited His own to hope and trust in Him. This brings peace and rest to the soul. The threefold promise to all who believe is: "He that believeth shall not make haste" (Isa. 28:16), that is, be flustered, worried, agitated, afraid and troubled; "Whosoever believeth on Him shall not be ashamed" (Rom. 9:33), that is, be embarrassed by hopes which will disappoint him, and, "he that believeth on Him shall not be confounded" (I Peter 2:6), that is, live in uncertainty—in the dark. All who do not believe in Christ will be confounded, ashamed, troubled, be without hope and agitated, and also sink into eternal shame and contempt (Daniel 12:2).

## CHAPTER II

### THE WITNESS OF THE SCRIPTURES

"He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record that God gave of His Son. And this is the record, that God hath given to us eternal life, and this life is in His Son" (I John 5:10,11).

The Scriptures are to be considered as the first witness to our salvation. The Bible is the established Word of God and has been forever settled by God. All people will be dealt with by God according to the Scriptures, and men can only deal with God according to the already established facts written in the Scriptures. The Scriptures are God's revealed truth to men, teaching them about God, Christ, the Holy Spirit, salvation, heaven and how to get there; hell, and how to escape it, and how to get saved and keep saved. The Bible is designated as the Word of God and is truth. Christ recognized the Word of God as truth when He prayed, "Sanctify them through Thy truth: Thy Word is truth" (John 17:17).

Christ is designated as the Truth. "Jesus saith unto him, I am the way, the truth, and the life: no man cometh unto the Father, but by Me" (John 14:6).

The Holy Spirit is designated as the Spirit of Truth. "Howbeit when He, the Spirit of truth, is come, He will guide you into all truth: for He shall not speak of Himself; but whatsoever He shall hear, that shall He speak: and He will show you things to come" (John 16:13).

It is essential to our salvation that we possess

faith in God, in Christ, in the Holy Spirit, in the Scriptures and their promises, and in ourselves. God takes a delight in His Word. God also delights in our faith. It pleases Him. He keeps His Word at all costs.

When a sinner believes God's promises concerning salvation, the Lord will regenerate him. His Word declares it, and His Word is infinitely more true than man's feelings. Consider these Scriptures which are promises of God in relation to the salvation of sinners:

"For God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3:16).

"And it shall come to pass, that whosoever shall call on the name of the Lord shall be saved" (Acts 2:21).

"Him hath God exalted with His right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins" (Acts 5:31).

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach: that if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed" (Romans 10:8-10).

"For by grace are ye saved through faith: and that not of yourselves: it is the gift of God" (Eph. 2:8).

"If we confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness" (I John 1:9).

A seeker does not need to know all these Scriptures in order to be converted. There is enough truth in each promise to save him if he from his heart will believe any one. The aforesaid Scriptures are true. God has promised, and all He has promised He will perform when we meet the conditions. The Bible is the instrumental cause for

our salvation. It is the basis for our faith. Outside of the Scriptures there is no other testimony for faith to rest upon.

**Evangelical Faith**—This faith is to be distinguished from a historical or head faith. A head or historical faith can only lead to a psychological conversion. There is a grave danger in the merely "taking it by faith" as is taught by some, specifically so when the faith is not evangelical, but merely historical. When the faith is only historical, the religion will not be experiential, joyful, nor full of assurance. If the belief is merely a head faith, the religion will only be rooted in the mind and not be seated in the heart, but be a head religion. Before evangelical faith, even a heart faith, which arises from the heart and will, touches and moves God, the heart must be prepared through the conviction wrought by the Spirit and repentance on the part of the seeker. When a person has repented from the heart, forsaken sin from the heart and sought Christ from the heart, then he can believe from the heart. When he does, he will experience a work of grace wrought in the heart.

Evangelical faith is the only condition on which the Lord will save us. This is the term stipulated by God and is just, reasonable and possible to all men. God will not change the terms. When men come to the terms God has fixed, He will transact business with men. Faith is the channel through which the Holy Spirit operates, and the channel through which we receive salvation. Evangelical faith is a faith which calls on the Lord; it is be-

lieving from the heart; it believes Christ died and arose from the dead; it believes Christ can, will and does forgive sins; it receives Christ; it commits self to Christ and confesses Christ as Saviour.

**Faith Is An Act of the Will**—Faith is possible to all men. When God stipulated faith as the condition for being saved, He stipulated an element which is possible to all men of all time. It is to be observed that faith in God and obedience to God combine. They go together. Faith will not operate without obedience. When all conditions are met, then and only then will faith operate and be recognized by God. The Scriptures are ever true and never change, and God will perform that which He has promised. The Bible declares—witnesses to the fact that he who believeth may not only have this Bible witness, but also the witness in himself.

Let us again consider I John 5:10,11, "He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar; because he believeth not the record (the Scriptures) that God gave of His Son. And this is the **record** (the Scriptures), that God hath given to us eternal life." From this Scripture we learn that God's Word is the first witness to our salvation. If we believe God's record (Scriptures) and on His Son, the Bible declares we are saved. The record is that God hath given to us eternal life. The verb "hath" is past in tense and is an accomplished act in man and a settled fact with God.

Then the first witness of our salvation in logical order is the Word of God—what God has declared. God's Word is forever settled in heaven and is infinitely more true than our feelings. God has magnified His Word above His name (Ps. 138:2). He will keep His Word at all costs. Also, it will be infinitely safer for a person to go by God's Word than by his own feelings. Our feelings change, vacillate, fluctuate, that is, they go up and down, they come and go, while God's Word never changes, but is forever the same. If a seeker of salvation could only remember he is not saved by his feelings, but by believing God's Word, that would greatly aid his faith.

Salvation on the divine side has been provided by Christ taking the sinner's place and atoning for his sins. It has all been done, now God says, "Come, for all things are now ready." There is nothing left for the sinner to do but accept by faith the provision which Christ has made. The sinner by faith takes the benefits of Christ, his life, death, resurrection, holiness and heaven. These are his through the acceptance of Christ. When this step of faith in Christ the Living Word of God, and in the Scriptures, the written Word of God, has been wilfully and obediently taken, that very instant the work of regeneration will be wrought in the heart. When we believe His Word, God is so well pleased He will instantly verify His promises.

The witness of the Scriptures testifies to the general truth that all who believe on Jesus Christ are saved. Since man is a moral being, and the

Holy Spirit is the operative Agent in our salvation, it stands to reason that man's own spirit and the Holy Spirit also must witness to the fact of the work of salvation wrought in the heart of man.

### CHAPTER III

#### THE WITNESS OF OUR OWN HEART

"The Spirit Himself beareth witness with our spirit, that we are the children of God (Romans 8:16).

From the above Scripture we learn that the Holy Spirit witnesses with our spirit, and not our spirit with the Holy Spirit. The Holy Spirit will not witness until our spirit first takes the stand. Often seekers wait on Him to witness to them before they venture to believe. This would be accepting salvation by feelings. It does not work in this order. The Holy Spirit waits for us to believe and in our consciousness witness that we have believed on Christ. The Holy Spirit witnesses instantly with our spirit, but logically and theologically we believe first. When we begin to witness, the Holy Spirit begins to witness with our spirit, that is, "together with our spirit."

The Holy Spirit will not witness to us that we are saved when we are not saved. Neither will salvation come to a seeker who waits for the Holy Spirit to tell him he is saved before he believes. This is the mistake that many seekers make, and, consequently, are not saved till they come to the order prescribed by the Lord in the Scriptures. The seeker must believe what God has declared in His Word. The Holy Spirit works in harmony with the Scriptures and never contrary to the Scriptures. He works in the divinely-prescribed order and will never reverse this arrangement.

The following paragraph is taken from the writings of Dr. T. M. Anderson, which clearly defines

the Scriptural position in regard to the order of the Holy Spirit's operation in regeneration, in which faith precedes the work of salvation when the will obeys the Word of God: "Now whatever Jesus is in His person, His character, is the guarantee of the fulfillment of all that you have believed in. Your faith rests upon His veracity, upon His Word. Frequently I hear someone say, 'Well, I am trying to believe the Lord.' Brother, when I hear that, I wonder what God had done that a person has to strain to believe in Him. If someone said to me, 'I am trying to believe in you,' I would wonder what lie had been circulated about me, or what I had been involved in, that he had to try to believe. You do not have to try to believe Christ, you just believe. You do not try to breathe. If you have to try to breathe, there is something wrong—you need to see a doctor. You do not try to drink water, you just drink it. There is no effort with that. And you do not need to try to believe; you can believe. It is an act of the will that lays itself upon Him as being the source of all good."

Our spirit is the inner man. Man is material and immaterial. The Bible declares man is composed of an outer man—the flesh, and an inner man—the spirit. These two parts are linked together by the soul which constitutes the one complete being or person. Daily there are times when the inner man needs to speak to the outer man, and the outer man to the inner man to bring the entire man fully into line with the will of God and the whole duty of man. We need to commune with

our own heart. The Scriptures command us to "Speak to yourselves." The person who will discipline self and bring self completely into line with the Scriptures and the promptings of the Holy Spirit will develop into a spiritual giant.

When a seeker of salvation is honest with God, the Bible and himself, the Lord will help him. We sometimes hear the expression of "death-bed honesty" and "judgment-day honesty." Why should a person wait until his death-bed, or the judgment day before he will become honest before God, himself and others? When a person will employ such honesty and face the eternal issues in the light of eternity at the present moment, God will transact business with him and eternal issues will be settled at the present time.

When a seeker is honest with God and meets Scriptural conditions, the Lord will hear his cry and save him instantly. Certainly, when a seeker has repented of his sins, confessed and forsaken them, and with all his heart believed in Christ and accepted Him, he knows within himself that he has met every condition, and if he were to die within five minutes there is nothing more he could do—he has that witness within himself. He can say, "I now believe with all my heart that Christ saves me—I have believed—I have accepted Christ—I believe that I am saved." This confession (I have believed—I am saved) brings the indirect witness—the subjective witness to the confessor. His inner self will say, "That is so. You have met every condition. You are honest. You have believed." Such faith will be instantly

located by the Holy Spirit, vindicated, honored and rewarded. The Holy Spirit will do a mighty inwrought work of grace, verify the faithfulness of God that He will do as He has promised and that every promise of God in the Scriptures is true.

Many people fail to get the victory at this very point. They would like to reverse God's order and accept salvation in their own way. They demand feeling before they will believe. Many seekers at an altar who did not obtain assurance of salvation, when they were asked the question, "If you could feel it, would you believe it?" instantly brightened up and replied, "Yes, I would." Salvation does not come in this manner. Nowhere in the Bible is there a promise that if we feel it we will then be saved. The condition always is, faith acts first, then feelings follow. The answer given to such seekers was, "You cannot feel an experience you do not have and you will not obtain salvation till you first believe." The fact of God's Word is the basis for a seeker's faith, and when his faith responds, then, of course, he will feel it. Whatever is wrought by God in the spiritual nature of man will be very positively felt in the outer man also.

Dr. S. A. Keen related that in his ministry as a pastor, a member of his congregation who was a regular attendant and exemplary in his morals and who read and studied the Bible sought for twenty years to be saved. He possessed a wrong notion that the faith which saves is the gift of God and that he had to wait till God gave him this faith so he could believe, and that God would have to witness to him that he was saved before

he could believe. Dr. Keen had occasion to remark during a sermon: "Jesus says, 'Trust Me, and I will save you' and you say, 'I can trust Thee, precious Saviour; Thou hast died for me'." That remark led the man to see he had been waiting for faith to be given, while the Lord had been waiting all these years for him to believe in Him. After the service he came to his pastor with a bright face, and taking his hand said, "Jesus has saved me." He asked, "When?" "Oh, just a few minutes ago. I had been waiting for God to give me faith. When you said, 'Jesus says, Trust Me, and I will save you,' I saw that for twenty years I had been waiting for God to put faith into me, when He had been waiting all these years for me to put faith in His Word." He was very happy, for that was the day of his salvation. When he believed and his own spirit said, "I do believe," then the Holy Spirit instantly witnessed with his spirit that he was saved.

Too often seekers expect God to give them faith to believe, while God waits on them to wilfully believe what He has promised. They wait for God to tell them they are saved before they are willing to believe Him. Also, they want to feel it and God to bless them before they are willing to believe Him. It is only after we obey and believe His commandments that we inherit His promises. Those who demand feelings before they will believe, will discover that it does not come that way. Yes, "He that believeth on the Son of God hath the witness in himself."

## CHAPTER IV

### THE WITNESS OF THE HOLY SPIRIT WITH OUR SPIRIT

"The Spirit Himself beareth witness with our spirit, that we are the children of God" (Romans 8:16).

The Holy Spirit is the efficient Agent in the salvation of a sinner. He is present on the earth and presides over every step and action in the process of salvation. He is the Person Who convicts the sinner, tenderizes the heart, locates faith and produces the new birth.

Some seekers of salvation pray through and are converted in a few moments, while some seekers pray for several days. The Holy Spirit knows what instant to save a sinner. Some seekers go beyond their proper state of humbly and seriously seeking to be saved and become vociferous, command and argue with God, even demand Him to save them. In listening to their prayers, it appears that the Holy Spirit is partial, reluctant and unwilling to regenerate them. We know that this is not so. Let every person seeking to be saved bear this fact in mind that the Holy Spirit knows just when to save him. He is on time and not late in performing the work of grace in the heart. He does not delay His operations. The very instant a seeker has met every condition and faith operates, that very instant the Spirit performs the work.

It is to be observed from Romans 8:16, that the apostle Paul does not say that the Holy Spirit

bears witness **to** our spirit, but **with** our spirit. There are two that bear witness to our sonship. First, our spirit bears witness that we are children of God, and secondly in logic, but instantly, even simultaneously the Holy Spirit witnesses together with our spirit that we are the children of God. Since He performs the work of grace in the heart, He is to be the prime witness of that fact. This is what we designate as the direct witness—the objective witness.

It also is to be noted that the Holy Spirit witnesses **with** our spirit, that is, when our spirit witnesses. It is very important that we witness to the faith in our hearts, and the work of the Holy Spirit in our hearts. When we do not witness, neither does He witness. The more we witness to our salvation, the more He will witness. A person who is weak in witnessing, or mute, certainly will not possess a strong witness of the Holy Spirit. When a person witnesses definitely and courageously to the salvation wrought in the heart by the Holy Spirit, then he will observe how much stronger the witness of the Spirit will be with his spirit. This positively works.

The witness of the Holy Spirit is not to be confused with the witness of our own spirit. They are not essentially the same, that is, but one witness. The Scriptures plainly teach the two witnesses, even the one of "our own spirit," and the other of "the Spirit of God." These unite in testifying simultaneously to the same fact. The Holy

Spirit witnesses conjointly with our spirit that we are saved.

In the tenth chapter of Romans, the Apostle Paul writes that salvation is open to all believers, stating very clearly the simplicity of salvation and what a seeker does not need to do, then what he is to do and say in order to be saved. Verses 6 to 11 follow in print.

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is to bring Christ down from above:) Or, who shall descend into the deep? (that is, to bring up Christ again from the dead.) But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach; That if thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved. For with the heart man believeth unto righteousness; and with the mouth confession is made unto salvation. For the Scripture saith, Whosoever believeth on Him shall not be ashamed."

The seeker of salvation does not need to go to heaven to be saved, nor does Christ have to come down to save him, neither does the sinner need to wait until he dies to know whether he has been saved. It is more simple than these actions.

"But what saith it?" (v. 8). The antecedent of "it" is the Word of the Lord, the righteousness of faith, of which Moses wrote in Deut. 30:11-14. Here is the witness of the Word of God—"The word is nigh thee, even in thy mouth, and in thy heart: that is, the word of faith, which we preach." Let us observe the steps in order on how to be saved. "Confess with thy mouth the Lord Jesus . . . believe in thine heart . . . thou shalt be saved." "For with the heart man believeth unto righteous-

ness; and with the mouth confession is made unto salvation." A heart-faith (evangelical or saving faith) and a mouth-confession (the witnessing which comes from our spirit—even our inner consciousness) constitutes man's part and positively leads to salvation. That very instant the Holy Spirit locates faith and performs the work of grace in the heart, and then He will witness with our spirit that we have met every condition—are born again—are children of God.

The careful reader of this chapter (Romans 10), will in the light of other Scriptures observe that the Word of the Lord is the first witness, then our spirit is the second witness, and then logically and simultaneously will come the witness of the Holy Spirit.

The very instant we are regenerated, the Father also adopts us into the family of God. This makes us sons of God. Adoption is concomitant with justification and regeneration. In adoption, God sends forth the Spirit of His Son into the heart of the believer, and His cry is "Abba, Father" (Gal. 4:6), and the cry of our own heart also is "Abba, Father" (Rom. 8:15). The Spirit positively witnesses with our spirit that we are children of God. This new nature instinctively addresses God as Father. The believer is brought into a conscious relationship in the family of God, making him a son and no longer a slave.

## CHAPTER V

### GOD'S RESPONSE TO OUR FAITH

The provision which Christ has made through the atonement is a finished work, and the Bible which states the conditions on which God will save us is an eternally established fact. When God through prevenient grace awakens the sinner through conviction wrought by the Spirit, then the sinner must cooperate with the Holy Spirit's operation by repentance, confession and faith in order to be saved. The same obtains when a believer seeks to be sanctified. Let us observe what the Scriptures declare: "By grace are ye saved through faith" (Eph. 2:8). "Thy faith hath saved thee" (Lu. 7:50). "Believe on the Lord Jesus Christ, and thou shalt be saved" (Acts 16:31). "He that believeth on the Son of God hath the witness in himself" (I John 5:10). This principle is true in obtaining the experience of sanctification, that is, the experience is obtained through faith. Here also, faith leads the way, then feelings follow. We are "sanctified by faith that is in me" (Acts 26:18). "That we might receive the promise of the Spirit through faith" (Gal. 3:14). "God . . . giving them the Holy Ghost, even as He did unto us; and put no difference between us and them, purifying their hearts by faith" (Acts 15:8,9).

By permission the following quotation is taken from a sermon delivered by Dr. John R. Church, which beautifully illustrates the truth that faith precedes feelings and the operation of the Holy

Spirit in regeneration. "I shall never forget this incident on my first pastoral charge. I was invited to help an old college mate of mine in a revival at a little church on his circuit. We began the meeting on Monday night. At the close of the service, the pastor got a telegram that his father was at the point of death, and he left me to hold the meeting. I did not know anything about holding a revival. The only thing I could do was cry and beg people to accept Christ. The next morning, the principal of the school called off classes and brought the student body and faculty to the 11:00 o'clock service. I preached the best I could and made an altar call, and if I remember correctly either seven or nine people came to the altar that morning. In the group was a beautiful young lady, about eighteen years of age. Now, I am not exaggerating and I am not using a figure of speech when I say that girl cried a puddle of tears on that altar. I never saw anybody pray more earnestly than she did. Everybody else got through, but she did not. That night, when I gave the altar call, she came and cried and prayed. Everybody else got through. She stayed a long time and finally got up and left. Every morning and every night when I would open the altar, that young lady would come and cry and pray, but never get the victory.

"We were visiting in the homes of the people, and I got to talking about her and wondering why she could not pray through. A good old steward said to me, 'Now, Brother Church, don't you start worrying about her. She is a chronic seeker. She

has been a seeker in every revival meeting in this community since she was nine years of age. If I were you, I would not pay any attention to her.' Well, I cannot ignore people. If anybody will come to my altar and pray as earnestly and seek as diligently as she did, I am going to do some praying, too; and I prayed about this seeker.

"One morning she came to the altar as usual. She cried until she did not have any more tears to shed. Everybody else had gotten through, and the crowd had all gone except her mother and a little handful of women standing back at the door. I was sitting on the platform when suddenly I got an inspiration. I just walked over to the altar and said, 'Now, quit your crying. You have cried enough to save this whole country, if tears would wash sins away. Quit your praying. You have prayed enough to save the whole country, if prayer alone would save people. I believe I know what is wrong with you.' She said, 'What?' I said, 'You want to shout like your mother shouted when she was converted.' She answered, 'Who told you that?' 'Why, I believe the Lord did. I had an impression just now and I believe it was from the Lord.' She said, 'Brother Church, undoubtedly the Lord did tell you that, for I have never told a soul in my life. But I have heard my mother tell about her conversion, and how happy she was, and I made up my mind that I would never be satisfied with anything less than a genuine experience—something I can know about, something that will make me happy, something that will keep me after the revival is over.' I said, 'I would not want you

to be satisfied with anything less than a genuine experience. I want you to get something that will make you happy, something that will keep you the rest of your days.' I said, 'I did not come over here to deceive people; I came over here to help people. I will have to be honest and tell you that you are going at this thing backwards. You have the cart before the horse. You want to believe that you are saved because of your feeling.'

"And listen, friends, there are literally thousands of people like that. They say, 'I do not feel right. I do not feel like I am saved. I do not feel like I am sanctified. I want the witness.' Well, friends, you can have the witness of God's Spirit to your justification and to your sanctification, but the Holy Ghost cannot witness to the work until it is done. If the Holy Ghost witnessed to the fact that you were saved, when you were not saved, He would be telling a lie. Friends, you are not saved until you trust Jesus Christ. Regardless of what else you do, you are not saved until you trust.

"I said to that girl, 'You will never feel right, and you will never have the joy of salvation until you meet the conditions. If you build your faith on your feelings, you will be down three-fourths of the time.' That is why a lot of holiness people are up and down and always going to the altar; they build their faith on their feelings.

'My hope is built on nothing less  
Than Jesus' blood and righteousness;  
I dare not trust the sweetest frame,  
But wholly lean on Jesus' name.'

"Trusting God is the simplest thing in the

world. It is taking God at His word, and just risking your soul's salvation on the fact that God Almighty won't lie. A lot of people say, 'I cannot believe.' The truth is, you can but you won't.

"I talked further to that girl, 'If my little boy were standing on the roof of the church, and I would put up my hands and say, 'Jump, and Daddy will catch you,' if he had faith in me he would jump, wouldn't he?' She said, 'Yes.' 'Well,' I said, 'the very minute his feet left that church roof, his responsibility would end and mine would begin. It would be his business to jump, and my business to catch him. Do you see that?' She said, 'I do.' Then I said, 'Jump, and Jesus will catch you.' And she did. Not literally, but she took that spiritual step that every soul has to take, where it seems like stepping out on nothing, but you put your foot down on the Rock of eternal ages.

"She got up and walked back to her mother, and said, 'Mother, I believe I am saved. I do not feel like shouting. I do not have any feeling, but Jesus said that if I would come, He would not cast me out and I have come'—and the glory came! Friends, she shouted all over that church. She went home and shouted, and she came back that night shouting. The last time I saw her, just a few years ago, she held up her hand, and said, 'Brother Church, I am still saved by faith'."

This same truth and principle applies in being sanctified. Here faith in Christ and the Scriptures likewise must precede the work of the Spirit and the witness which follows the finished work. Several years ago in a camp meeting, one Wednesday

forenoon a goodly number came to the altar as seekers. Most of these seekers prayed through, believed and were sanctified. The dinner bell rang and most of the worshipers arose and went to the dining hall. A lady who was a school teacher had not obtained the experience, and still lingered at the altar, seeking. Several saints remained and continued in prayer. Several hitches at prayer were made, but to no avail. I came to the seeker and said, "Lady, what are you seeking?" "I want to be sanctified" she replied. "Won't the Lord sanctify you?" "He has not done it yet," she answered. "Let us pray again," I said, but nothing happened. She was probed concerning her salvation, answering that she was saved, everything was all right up-to-date and all was placed on the altar. "Then you are a candidate for the baptism with the Holy Spirit. Believe it and the Comforter will come." Again, nothing happened. I said, "Lady, if you could feel it, would you believe it?" She brightened in her countenance and said, "Yes, yes, I would." "Oh," I replied, "Lady, I am sorry, you cannot obtain it in that manner, you cannot feel it until you get it, and before you get this experience you must believe it." She became dejected somewhat, and after praying again, faith did not operate or claim the promise. After seeking wisdom from the Lord as to how to enlighten her concerning believing, I said, "Will you please stand up and give your testimony, saying, 'I thank God for saving my soul and that I am a Christian. I want to be sanctified, and all is on the altar. I believe the Lord sanctifies me right now'." Again,

her faith wavered a little and she said, "What if He won't? I said, "He will."

She arose to her feet and started to testify, saying, "I thank God that He has saved me and that I am a Christian." Witnessing to her salvation brought a blessing to her heart and the Holy Spirit witnessed to the truth of its certainty. This brought joy and inspiration, and stimulated her faith. Then she confessed, "All is on the altar and I now believe with my heart that the Lord sanctifies me." Instantly something happened. With joy she said, "Oh, praise the Lord, the Comforter has come. I feel so good on the inside. I feel like I had a spiritual bath." When she willed to believe and did believe, the Holy Spirit instantly wrought the work of cleansing, and witnessed that the work was accomplished. God responds to our faith and honors it even as He promised in His Word.

## CHAPTER VI

### THE WITNESS OF EVIDENCE

"Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Romans 5:1).

"But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance: against such there is no law" (Galatians 5:22,23).

Following the witness of the Holy Spirit with our spirit to the salvation wrought in the heart there will immediately follow the witness of evidence. Certainly the regenerated person bears a measure of the fruit of the Spirit. The nine virtues mentioned here are the fruit of the Spirit. Only that which the Holy Spirit produces is fruit. Self cannot produce the fruit of the Spirit. The Holy Spirit who produces conviction in the sinner, and produces the new birth in the confessor, knows the moment He has wrought the work. The work of grace which He produces in regeneration is twofold, even negative and positive. In the negative work our sins are washed away, then conviction and godly sorrow having served their purpose cease. In the positive work, new life is imparted and divine love and joy flood the soul. The Holy Spirit sheds abroad the love of God in the heart in regeneration. Instantly He serves a feast of good things to the new Christian. He serves the nine virtues mentioned in Galatians 5: 22,23. That brings great rest to the soul. This feast of the fruit of the Spirit witnesses to the fact that salvation has been wrought in the heart of the newly-saved person. John Wesley expressed it that his heart became strangely warmed because

it was flooded with the love of God. The newly-born soul instantly loves God and Christ at conversion. The testimony of many has been, "O I love Him, I love Him with all my heart." There also comes a love for the brethren. John writes, "We know that we have passed from death unto life because we love the brethren" (I John 3:14). It often has been observed that the newly-converted person went about to shake hands in fellowship with the saints, confessing that "I am one of you." It also has been observed that he changed his company and the church pew in the house of the Lord, sitting with the Christian people in the front rows. Certainly his love for God and the saints is an evidence of his salvation.

Joy is another element of the fruit of the Spirit. Sin brings sorrow and salvation brings joy. The Holy Spirit who has produced a godly sorrow in conviction now produces joy in conversion. This joy manifests itself in the countenance. The Christian becomes lighthearted and also light-footed. This joy manifests itself differently in different people. Some laugh for joy, while others weep for joy. Some clap their hands, while others shout for joy. A man out West, when converted rejoiced so greatly that on his way home he shook hands with the bushes and hugged the trees. He became so transformed that he not only fell in love with God, but also with His creation. A man up North took his fiancée to a revival meeting. Under the preaching of the gospel, he was deeply convicted by the Spirit. He yielded to the call of salvation and was so gloriously converted he fell in love

with God and the saints, and in the excitement of his newly-found joy he left his girl friend at the church and walked home with a company of Christians, and just before reaching home it dawned upon him that he had forgotten to take her home. Certainly this forgetful act under such a circumstance was pardonable.

Another blessed result which follows conversion is peace. Peace comes after a battle has been waged and the victory is won. In this battle, the Holy Spirit, who is the Holy Policeman of the skies, apprehends and arrests the sinner. Peace will not be declared until the sinner repents and forsakes sin, surrenders to the Lord and by faith accepts Christ as his Saviour. It is then that not only the Holy Spirit has triumphed, but the newly-born one has won—has overcome. In the battle which the Holy Spirit wages with the sinner, it is evident the sinner will be defeated and lose the battle if he resists and does not surrender. In surrender, the Lord pardons, imparts a new nature and divides the spoils (gives the benefit) to the new Christian. Peace has been made by the cross of Christ, and declared by the Lord, and will be shared with the surrendered hearts. The Holy Spirit floods the heart with peace. This also is one of the nine elements of the fruit of the Spirit.

The nine different elements designated as the fruit of the Spirit should flow out of the new nature of a converted person. These all are witnesses to the evidence of the new birth.

Everyone may know he is saved. This conscious

knowledge is not merely for a selected few. Every converted person may know, needs to know, must know now and in this life that he is converted. Some evidences of conversion are as follows:

The burden of sin is removed. Will we know or feel it? Certainly.

Condemnation or conviction will be gone. Will we know or feel this removal? Of course.

The love of God will be shed abroad in the heart by the Holy Spirit. Will we know or feel this operation? Of course, we will.

The peace of God fills the heart. Will we know and feel this infilling? Indeed we will.

A filial love for God springs up in the soul. Will we know and feel this love for God? Indeed so.

A love for the Christian brethren will come to the heart. Will we know and feel this affinity? We certainly will.

Now there will come a love for righteousness and a hatred for iniquity. Will we know and feel this change? We most certainly will know it.

In John's Epistle he says, "These things have I written unto you that believe . . . that ye may know" (I John 5:13). God's Word says so: "And by Him all that believe are justified" (Acts 13:39). Again, God's Word asserts it: "As many as received Him to them gave He power to become the sons of God" (John 1:12).

## CHAPTER VII

### THE WITNESS OF THE HOLY SPIRIT TO OUR SPIRIT

"Whereof the Holy Ghost also is a witness to us: for after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put My laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where remission of these is, there is no more offering for sin. Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which He hath consecrated for us, through the veil, that is to say, His flesh; and having an high priest over the house of God; let us draw near with a full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water" (Hebrews 10:15-22).

After we are converted and the Holy Spirit has witnessed with our spirit that we are sons of God, it is to be observed that He also witnesses to our spirit. He Who has led us out of sin into grace and holiness will lead us into heaven and eternal glory. One of the offices of the Holy Spirit is to comfort the saints. All the way from earth to heaven, along the journey of life with its trials and sorrows, the Holy Spirit comforts the saints as they walk with God.

The Holy Spirit communes with the Christian through the Scriptures and by gentle impressions. As we walk in the light, He frequently assures our hearts that all is well between the soul and our Saviour. We should listen to His gentle wooings and learn to commune with Him. Let Him communicate to our hearts, recognize His voice and treat Him as a Person. From the Scripture in Hebrews 10:15, we learn that He virtually says

to the Christian, "I have removed your sins and have written My laws in your heart. Come and I will give you boldness into the presence of God." He does not deal with us as though we were visitors or strangers, but as sons of God. He speaks to us comforting words as: "I give you assurance that all is well with your soul. I have lifted your load of sin and removed conviction from your heart, therefore, everything is all right now."

Since the Holy Spirit is a Person, recognition should be given to Him even as we would to our dearest friend. He communicates to us and we should communicate with Him. Since He is designated as the Comforter, and Christ assured His disciples that the Holy Spirit would take over His office and place in the world to lead, cheer and assure the saints, certainly personal benefits will be derived from practicing the personality of the Holy Spirit. When proper recognition and obedience will be given to Him, He will lead us through every trial, sorrow and valley victoriously and gloriously. When we treat Him as a Divine Person, His personal communication, leadership and comfort will be experienced.

## CHAPTER VIII

### THE WITNESS OF THE FATHER AND THE SON

"If we receive the witness of men, the witness of God is greater: for this is the witness of God which He hath testified of His Son. He that believeth on the Son of God hath the witness in himself: he that believeth not God hath made Him a liar: because he believeth not the record that God gave of His Son" (I John 5:9,10).

"For ye have not received the spirit of bondage again to fear: but ye have received the Spirit of adoption, whereby we cry, Abba, Father" (Romans 8:15).

The holy Trinity operates in divine unity in the salvation of humanity. The three Authors of our salvation are the Father, the Son and the Holy Spirit. Before a sinner is saved he addresses Deity as God. After he is saved he addresses Deity or God as his Father. It cannot be appreciated for a sinner to address God by praying, "My dear loving Father." His prayer should be, "God be merciful to me a sinner." Neither should a Christian constantly address his heavenly Father as God. Certainly the Father and the Son take a great delight in the conversion of a sinner. They rejoice with and witness to the salvation of a person that is converted. When Christ was on earth, He said there will be joy in heaven when one sinner repents. It is the Father who adopts the believer into His family. The Spirit of adoption is sent into the heart of a believer, whereby he cries "Abba, Father." The slaves of the Romans were not permitted to employ the term "Abba" (father) in speaking to their master, nor the term "Imma" (mother) in speaking to their mistress. The adopted person could do so without fear. The Fa-

ther and the Son witness to the believer, "It is so." The Father says, "Thou art My son. Christ is your elder Brother and I will love you as I love My Son. Since I gave Him for your salvation, I will with Him give you all things that pertain to life and godliness. No one can lay any charge to your account." Christ says, "I am your elder Brother, I will lead you to My Father and make intercession for you." Frequently along the journey of life, in the midst of clouds and storms, the Father and the Son reveal their faces, assuring—witnessing that everything is well.

When the Holy Spirit sheds the love of God abroad in the heart, He in His secret converse with the believer assures him of the paternal love toward him as a "dear child" of his heavenly Father, and creates a love in his heart toward God as his Father and Christ as his Brother. There is a concurrent witnessing in which the Father says "Thou art My son" and the believer says, "Thou art my Father."

In the natural relation a father and mother communicate with their children. This they do before the infants can communicate with their parents. For parents not to communicate with their infants would be a tragedy that would constitute an injustice to their children. The new birth brings to pass a new relation in which there should be a daily communion between the children of God on earth and the heavenly Father in heaven.

The Father recognized the sonship of Christ and acclaimed it directly at His baptism by John and the anointing by the Spirit by speaking di-

rectly to Him: "Thou art My beloved Son; in Thee I am well pleased" (Luke 3:22), and on the Mount of Transfiguration, "This is My beloved Son, in Whom I am well pleased" (Matt. 17:5). All who have been born again are in Christ and are beloved, accepted and dear to God as His Son. All that Christ realized in the Incarnation for redemptive purposes was for the experiential benefit of every one who accepts Christ. Every son of God who walks obediently before the Lord will enjoy the love, care and assurance of the heavenly Father.

This adoption into God's family, the sending of the Spirit of His Son by God into the heart, the instinctive cry of the heart of the believer to the heavenly Father, addressing Him "Abba, Father," is what gives us liberty, comfort of heart and courage to come boldly into the presence of God, even as a son comes boldly into the house, possessions and presence of an earthly father. Such liberty and boldness do not pertain to a stranger or a slave. Such is the witness of the heavenly Father to the Christian, and such are the liberties of a son of God.

## CHAPTER IX

### THE WITNESS OF LIFE

"He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life; but the wrath of God abideth on him" (John 3:36).

"Verily, verily, I say unto you, He that heareth My word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John 5:24).

When the new birth has transpired, new life—spiritual life—heavenly life—eternal life has been imparted into the heart. Life gives expression in activity, in a cry, in hunger, in delight and sorrow. The witness of life immediately gives expression in the soul of the newly-born child of God. In this great transaction there is a negative and a positive work wrought in the heart by the Lord. There is a forgiveness and a give-ness, that is, sins are forgiven—taken away, which is the removal of the burden of sins. Then in order to not leave the work negative, a positive work is wrought, even new life is implanted into the spiritual nature of man. Certainly this will be felt in the soul and there will come a blessedness which is expressed by David in this text: "Blessed is he whose transgression is forgiven: whose sin is covered" (Ps. 32:1). This is the witness of eternal life in the soul that the new birth has transpired.

Following this there is a joy—a delight in doing all that is right, even God's will in the Christian life. Then the soul can truthfully say from the heart: "I delight to do Thy will, O my God" (Ps. 40:8). This delight in the soul is the comfort which comes from the witness of life, comforting

the soul in the doing of right.

The newly-born soul needs to be nourished. It is wholesome and the norm of the soul to hunger and thirst after righteousness. The mother who gives birth to her offspring is the proper person to provide nourishment. The person who has been born of the Spirit—of the Word of God—from above cannot be sustained from below—from the material substance of this world. The soul can only be sustained by the Spirit—from above, and from the Word of God. Even as there is a pleasure in eating when a person has a good appetite and good food to eat, so there is a great delight in feeding the soul on the Word of God. The blessed man expressed it in the following words: "But his delight is in the law of the Lord; and in His law doth he meditate day and night" (Ps. 1:2). The delight which comes to the soul that is fed on the Word of God comes from the new life imparted into the soul by the Holy Spirit. This is a witness to the Christian that he is a child of God.

The newly-born nature which is heavenly and holy will teach the young Christian to pray—to commune with his heavenly Father. Truly we may sing:

"He taught me how to watch and pray  
And live rejoicing every day."

There frequently will come urgent desires in the soul to withdraw into the secret closet to pray. This also is most wholesome and the norm in the Christian life. Often the Christian will have a drawing in the heart like the Apostle Paul and his co-workers, which is expressed in the writings

of Luke in these words: "We went out by a river side where prayer was wont to be made" (Acts 16:13). The joy which comes to the soul while in prayer with God has been beautifully expressed by Fanny Crosby in one of her songs:

"O the pure delight of a single hour,  
That before Thy throne I spend,  
When I kneel in prayer and with Thee my God,  
I commune as friend with friend."

This pure delight which is one of the highest types of delight, is the witness of life testifying to the soul of spiritual life within. No sinner possesses such a witness within his soul.

The new life in a Christian also will witness to the soul in bringing joy to him when he goes to the house of God to worship God and fellowship the saints. David said, "I was glad when they said unto me, let us go into the house of the Lord" (Ps. 122:1).

There also is a joy in assembling with God's people. This is a command, and the observance of God's commands brings joy to the soul. The Psalmist wrote: "Behold how good and how pleasant it is for brethren to dwell together in unity!" (Ps. 133:1). All who have been born again are children of God and belong to the same family. Christian people have much in common, and the spiritual fellowship of Christian people is more precious and sweet than that of the relationship of sinful relatives. This joy is the witness of life in the soul to the work of salvation wrought in the heart.

Since the witness of life in the soul is so assuring and comforting to the heart, there needs to be

a reciprocal action on the part of the Christian in frequently and openly testifying to others of the inward work of grace wrought in the heart. David wrote: "Thy testimonies are my delight" (Ps. 119:24). The Christian should testify before Christian people in public and also testify in public before sinners. The person who is naturally timid may become courageous in a testimony service by being among the first to offer his testimony. If he is timid, the longer he waits the more his physical heart will pound and he will get the "thumps." The longer he waits the more serious the "thumps" become. If he is prompt or among the first to witness, he will be relieved, have a calm feeling and a peaceful heart. Having done his duty gives him joy.

There is another side to the witness of life in the soul of a Christian. This is the pain and sorrow which come with the making of a mistake or the commitment of a single sin. Many Christians can witness to this fact. This sorrow is wholesome and may bring more pain than all the sins committed in a lifetime before conversion. Simon Peter bitterly repented over his fall. This great sorrow which comes serves as a deterrent from sinning knowingly. Pain is a blessing in disguise. The reason it brings so much remorse is because the former sins had been forgiven, joy had been in the soul and now the heart is made to grieve because of a break, which also grieves the Lord. This sin should be confessed immediately and pardon sought, then peace and fellowship with the Lord will again be enjoyed.

## CHAPTER X

### HOW TO ENJOY THE WITNESS OF THE HOLY SPIRIT

The Christian should bear in mind that the witness to his salvation is sometimes stronger and sometimes weaker. This does not change the Christian's relationship with God. God commands that the Christian walk by faith. The witness to our salvation is contingent on our faith in God. If our faith wavers, the witness will be intermittent. If our faith is strong, so will be the witness.

When the Christian is courageous in witnessing what the Lord has done for him, the witness of the Spirit with his spirit and to his spirit will be strong and assuring. When he doubts what God has wrought in his life, joy departs, darkness covers the soul and the Spirit does not witness. The Holy Spirit is the Spirit of Truth and He operates in the channel of faith and truth. After He has wrought a work of grace in the heart, and the believer doubts this work of grace, the Spirit of Truth will not change, witness, comfort nor assure him for doubting. The more the Christian will feel for feelings and the more he will doubt, the less his own spirit will witness, the less the Holy Spirit will witness with and to his spirit.

The witness of the Spirit may be dulled by the neglect of prayer, Bible reading and indefinite testimony, or being hesitant in testifying. Here is where many fail. The witnessing to one's salvation is of great importance. It helps to clench the nail and sanctions or seals the transaction

wrought by the Holy Spirit. The newly-born soul first of all owes it to Christ to witness to his salvation. The work wrought is so great and it cost such an infinite price to purchase it, the Lord is worthy to receive all the honor and glory.

Then the new convert owes it to himself to witness to his salvation. It will aid him in becoming established in the faith. After a definite testimony has been given, it will be a great stay to him in the hour when Satan attacks and feelings are gone. When the temptation comes to doubt, the newly-born Christian will recall his testimony he gave before the Lord and the saints. This will be a stay and help to tide him over that trial.

He owes it to the Holy Spirit, for as he witnesses, the Holy Spirit will simultaneously witness with his spirit, which gives him the assurance his soul desires and needs.

He owes it to the Christian people to confess Christ before them that he is one of them. This will give him a love for the brethren and create a fellowship which is essential to holy progress.

And last but not least, he owes his confession to the world that Christ has redeemed him. There is power in the testimony of a newly-saved person. The sinner needs this holy shock to witness to him what the Lord can do, to bring an awakening to his soul and create a hunger in his heart for salvation.

Satan hates and fights testimony. He tempts a Christian with a view to rob him of his assurance in the Lord. Satan is well aware when a Christian witnesses to the work of grace wrought

in the heart that he will grow and become strong in the battle that is waged by him between faith and unbelief. Satan also is aware that in some future day the blood of the Lamb and the word of the testimony or witnessing of the saints will dislodge him from his seat of power, at which time he will be cast out of the high or heavenly place. After this he will never again be allowed to go up to accuse the saints before God, or accuse God before the saints (See Revelation 12:11). "Let the redeemed of the Lord say so, whom He hath redeemed from the hand of the enemy" (Ps. 107:2). Be faithful in witnessing what the Lord has done for you.

## CHAPTER XI

### HOW TO KEEP SAVED AND SANCTIFIED

We hear many sermons on, How to Get Saved, and How to Get Sanctified, but seldom do we hear one on, How to Keep Saved and Sanctified. It is just as important to keep saved as it is to get saved. The business man says, "A dollar saved is a dollar made," but not all dollars earned are saved. The church should look upon Christianity as "A soul kept saved is a soul saved," but not all saved people keep saved. It would be of great import if all converted people would remain saved and not backslide.

On the human side, getting saved and keeping saved are conditional. God is faithful, and never fails. He always does His part. The gospel ship has landed many generations of saints on heaven's shore. Christ is the Captain of this ship. Though this ship has sailed through many stormy seas, it has never failed to land a saint in heaven who remained on board. Christ will land the saints of this generation in heaven if they will remain on board. On the human side, there are some conditions which man needs to meet in order to get saved and to keep saved. In this chapter, the conditions man needs to meet to keep saved are mentioned.

#### **We Keep Saved the Way We Get Saved**

Since salvation is worth getting, it is worth keeping. We obtain it by believing and we retain it by believing. We get it by praying and we keep it by praying. We are saved by calling on the

Lord and we keep saved by calling on the Lord. It is the Lord Who saved us, and it is the Lord Who keeps us. However, the saved person needs to cooperate with the Lord in keeping saved, even as he did in getting saved.

### **By Fighting the Good Fight of Faith**

The Christian life is likened to a warfare. Warfare involves courage, hardships, privations, and endurance. The Christian life is a fight, but it is a good fight, even a fight of faith. Satan hates and fights faith. He knows that faith is the element through which a person is saved and keeps saved, therefore, he would counteract faith with unbelief. Satan fires fiery darts of unbelief at the saints. He attempts to drive the wedge of doubt or discouragement between a Christian and Christ to bring a separation. The Christian fights the good fight of faith by keeping the faith and employing the shield of faith to quench Satan's darts of unbelief.

### **By Keeping up Our Testimony**

Confession of sins is essential in obtaining salvation, and confessing Christ is essential in retaining salvation. Every person who has been redeemed by Christ should witness to the work of grace wrought in his heart. He owes this to Christ, to other Christians, to sinners and to himself. The more he witnesses to his salvation the more the Holy Spirit will witness with his spirit and to his spirit that he is saved. This increases his assurance of salvation and will establish him in grace. Satan fights to keep the Christian from witnessing to the work of the Holy Spirit wrought

in his heart. He knows that the testimony of a Christian makes him an overcomer, and some future day the testimony of the saints and the blood of Christ will defeat and dislodge him from his seat of power and bring to pass his defeat and destruction. The Christian should never be ashamed of Christ, but confess Him with his tongue, conduct and labors.

### **By Keeping up Our Prayer Life**

Prayer is the Christian's vital breath. The Christian who prays faithfully every morning, noon and evening will not backslide. Backsliding sets in with the giving up of the prayer life. We are commanded to pray always and without ceasing. If we are as regular and faithful in our prayer life as we are in eating our meals we will grow strong in grace. If every backslider were to be taken to task and asked, Did you pray faithfully and consistently every day, he would have to confess that he did not do so.

### **By Daily Reading the Bible**

The inner man must be fed as well as the outer man. The newly-born soul needs to be fed as well as a newly-born babe. The mother who gives birth to a child is the proper person to give nourishment to that child. All who have been born again of the Word of God—of the Spirit of God—from above, need to be sustained by the Word of God—by the Spirit and from above. The Bible is milk to the babe in Christ and meat to the mature Christian.

### **By Exercising Unto Godliness**

Exercise is essential to attain growth in ma-

turity and strength, and also in creating an appetite. Word (Bible reading) and work (laboring for the Lord) will make a strong and healthy Christian. The Christian will not only help the Lord and others by engaging in Christian activities, but he will help himself in doing so. He may labor in confessing Christ before sinners, praying for lost souls, passing out tracts, visiting the sick, supporting ministers and missionaries and encouraging weak saints.

### **What to Do If We Stumble or Sin**

The instruction which follows is applicable to people who have been converted and also those who have been sanctified. First we will note what a person should not do if he stumbles or sins. He should not become discouraged, give up, stay down, ignore his sin, cover up his mistake or sin, go back and start all over again, or wait till the next revival to start anew.

The person who has failed, whether saved or sanctified, should admit his fault or sin and immediately confess it to God (and man when necessary) and ask to be forgiven, then get up and go right on where he left off. If he is sorry and immediately confesses his wrong and goes straight forward, he cannot be considered as a backslider, for he merely fell and did not remain down and slide back, but arose immediately and went right on again. The two following Scriptures should be carefully considered by a Christian who has sinned: "The steps of a good man are ordered by the Lord; and He delighteth in his way. Though he fall, he shall not be utterly cast down: for the

Lord upholdeth him with His hand" (Ps. 37:23, 24). "And if any man sin, we have an advocate with the Father, Jesus Christ the righteous: and He is the propitiation for our sins: and not for ours only, but also for the sins of the whole world" (I John 2:1,2). Christian experience is similar to riding a bicycle—You've got to keep going to keep going. When you stop, you have to get off. O, let us go on and never stop till we get to heaven!