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**SPIRITUAL SHOCKS**  
**By John Marvin Hames**

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Chapter 1  
**CONSCIENCE, RECORD AND JUDGMENT**

Now while everybody prays, I shall invite your prayerful attention to three passages of  
Scripture:

Acts 24:16 -- "And herein do I exercise myself, to have always a Conscience void of offence toward God, and toward men."

St. John 19:22 -- "Pilate answered, what I have written I have written."

Eccl. 12:14 -- "For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil."

My subject for this hour is "Conscience, Record and Judgment." Conscience and record are like two index fingers pointing toward yonder Judgment, where our lives will be unfolded like an open book.

Man is the only being that has that wonderful faculty known as "Conscience." Conscience is that power that lifts us a million leagues above the brute life. The word "Conscience" is not found in the Old Testament, it is a New Testament word. It is the region of our higher and spiritual nature.

There is so much so-called religion in these last days that is merely emotional and sentimental which never stirs nor awakens the higher spiritual nature where Conscience has its seat and throne. That is why we have so many so-called revivals and shams today, Conscience has never been awakened.

There are a number of definitions for Conscience, such as "The Voice of God in the Soul," "A Living Witness," "God's Umpire," "That which decides moral character as to one's own actions," "That which condemns the wrong and approves the rights." But let it be understood that the foregoing definitions of Conscience hold true only of a Conscience that has not been violated, stifled, hardened or seared.

At no time is an unenlightened Conscience a safe guide. It is only as it is quickened and enlightened that it is safe to follow. The burden of this hour, and my purpose in this passage is to show you the power of an awakened Conscience. I call your attention to two Bible scenes recorded in the New Testament. The first is the flashes of an awakened conscience seen in the life of King Herod. The alarm bells were turned in three different times in his life. The first awakening took place under the ministry of that fearless preacher, the fore-runner, path blazer, Wilderness Prophet, "John the Baptist." Had you been living in those days you would see great multitudes making their way to the wilderness to hear the great truths as they fell like lightning bolts on the multitudes. All roads in those days led the people to the wilderness to hear the fiery prophet with a burning message. The rich and the poor alike were held spellbound by the eloquence of this forceful Preacher. Herod the King hears of this great man, and he goes out to the big meeting. I can see him now as he comes in his splendor and glory, riding in a royal chariot, drawn by two snowy white horses. Seated by the side of this unclean King is another man's wife. No doubt, some of the brethren call John the Baptist's attention to him, and say, "Brother, yonder comes Herod the King, give us one of your best sermons today. Haven't you got a sermon on love? You have preached on repentance until we all are nearly dead with conviction." John the Baptist looks the King over and cries out and says, "It is not lawful for you to have your brother's wife." My, my, meeting is out! Herod goes back in a rage, and finally has John the Baptist put in prison.

But that does not ease his conscience. The original brings out the thought, as Moffatt renders it, that John kept saying, "It is not lawful to have her." It was Conscience, the Voice of God in the Soul, crying out against the awful sin of adultery. Before any man can take the other fellow's wife and get by with it, he must drown the voice of Conscience.

The second time we see the alarm bells turned in to awaken Herod, was on his birthday, when the daughter of Herodias danced before the King, no doubt a lewd dance, but it so pleased him that he promised, with an oath, to give her whatever she asked for. She, being instructed by her wicked, ungodly mother (whom John the Baptist rebuked for living a double life), asked for the head of John the Baptist. We are told that the King was sorrowful. Why? Conscience was troubling him. Brother, that is something you cannot get away from. Distance has nothing to do with conscience. A guilty conscience will follow you to the uttermost parts of the earth and still condemn you. Years have nothing to do with conscience. The brothers of Joseph sold him into slavery, and lied to their old father about him. Years roll by, let us see what happens. The sons of Jacob go down to Egypt to buy corn, the Governor talks in a rough, harsh voice to them, and when they left his presence they said, "We are very guilty concerning our brother." Who said anything about Joseph? That slumbering conscience that had been lulled to sleep for twenty years awakened, and turned in the alarm bells.

The last time we see conscience troubling Herod was when he heard of the fame of Jesus. He cried out and said, "This is John the Baptist, risen from the dead." Although he professed not to believe in the resurrection of the dead, but conscience got the best of him. After this, conscience seems to bother him no more, because he crossed the dead line.

The second Bible scene recorded in the New Testament, to which we refer, we see conscience doing its work as a faithful witness in the life of Pontius Pilate, the Roman Governor. Conscience turned in the alarm bells when he looked into the face of the Son of God, no doubt, for the first time in life. "The blood-thirsty mob, with a backslidden church, a fallen preacher, found Jesus at midnight in the garden, in prayer, sweating great drops of blood. They arrested Him, led Him, bound and fettered, to the hall of the Jewish Sanhedrin. He was arraigned first before the white-headed High Priest Annas, then to his son-in-law Caiaphas. In spite of the fact that nothing was found against Him, both Annas and Caiaphas found Him guilty. During the night the prisoner was brutally mistreated. They spat on His face, indicating He was vile. They slapped Him with their hands and clinched fists, smote Him with rods, crowned Him with thorns; with matted hair, bleeding face, He was led to Pilate." One glimpse of that thorn-crowned brow smites him with conviction, and we are told that he sought to let Jesus go, but that bloodthirsty mob yells like demons for His blood, and cries, "Crucify Him!" Right in the midst of this awful scene, a servant rushes into the Court with a note from Pilate's wife, in which she says, "Have thou nothing to do with this Just Man." Again conscience smites Him. An awful struggle is going on in his breast. Pilate, in order to silence the voice of conscience, turns Jesus over to Herod. The old, cunning fox sends Him back to Pilate. Now a real battle goes on, in which Conscience cries out, "Have thou nothing to do with this Just Man." In order to try and appease the wrath of the blood-thirsty mob, Pilate takes Jesus into the Judgment Hall and scourges Him. He brings Him back with lacerated back, and bloody robe as the blood oozes from the fresh wounds. But again the mob cries "Crucify Him!" Conscience once more warns, checks and threatens but not so loud, as its voice has been choked and smothered. The last scene we witness is the cowardly Governor taking a basin of

water and trying to wash his hands of the blood of Jesus. But all the waters that have ever fallen, or ever will fall, can never wash the guilt of a condemning conscience away. But I am not through with Pontius Pilate. What finally became of him? We are told that in three years from the time of the crucifixion, he is an exile, and while brooding over that awful scene that took place in the Judgment Hall, he sees that thorn-crowned brow, the matted hair and bleeding face, conscience turns into remorse, his guilty soul is lashed as with a stinging scorpion, until he goes mad with remorse and shame, and leaping from the window of a third story prison, he tried to drown out its voice in death, only to meet an outraged conscience in another world. Suppose we take a trip to Hell! As we stand on the brink of damnation, midst the wailing of the damned and shouts of tormenting devils, I see a form in a bending attitude. It is Pontius Pilate, the Roman Governor, trying to wash his hands of the guilt of Jesus. I look again, and I see poor Judas Iscariot as he drags his lost soul through the ashes of Hell crying "I have betrayed innocent blood." Friends, unconfessed sins never die, they will cross continents and face you in the dying hour, and dog your lost soul throughout all eternity.

Some years ago, we heard a leading evangelist tell that while he was preaching in a large city church, made up mostly of worldly rich members, one night the Spirit came on him in an unusual way, and he dropped his index finger on a banker's wife, and cried out, "God knows you woman!" At once she fainted and fell in the aisle. Believe me, there was some excitement in that big, proud, worldly church. Ladies from the choir were gathering around her, calling for water and fans, but the evangelist made them all sit down and leave her alone. Finally, when she regained consciousness, she called for her husband, and confessed to being untrue to him. But it paid.

Some time ago in one of the Northern camps, after we had preached on the Judgment, awful conviction was settling down on the people. A very prominent lady worker in the camp said to us, "May I see you a moment, and have a personal talk with you? After an awful struggle, she finally said, "Must I go home and confess to my husband?" I answered that I did not know, but asked her had she sinned against her husband. She said that she had. Then I said, "I think you owe him a confession." It seemed that she would die right there under conviction, but she obeyed God and conscience, and won out. Oh, folks! You will never get an experience that abides over a stinging conscience. There is no such thing as vital Christianity, without a quickened, live conscience. Believe me, if we had more preaching of the Finney type that appeals to men's consciences and wills, instead of their emotions, we would have converts that would stick from January to January.

This brings us up to the second part of our theme, namely: "Record." "What I have written I have written." These words with their gripping, forceful meaning were uttered by Pontius Pilate in answer to the question raised concerning the title he wrote and put on the Cross. "Jesus of Nazareth the King of the Jews." And when the Chief Priests saw it they said, "Write not the King of the Jews, but that he said, 'I am the King of the Jews'." Then Pilate answered, "What I have written, I have written." My record is as much a part of me as my conscience is. I cannot get away from it. It is that something that will follow a person into eternity.

Just a few years ago, a beautiful young woman sang for a phonograph record company. Shortly after this she died, but her voice went right on. At her funeral a machine was placed at the head of the grave, and while her body was being lowered in the grave, some friends started the machine with this special record on, and she sang at her own funeral. But long before the talking

machine and wax record were invented, God was making a record of human lives. Think of the records some people are making. Don't forget, God is keeping books, and at the Judgment our lives will be revealed for a whole universe to see. The Judgment is going to be an awful scene, when the record of each life is opened. What about your record as a father? Come, answer the question now. Would you be willing for your boy to follow in your footsteps? Does your life tell for Jesus, or is it a blight to the home? How about your record as a mother? Come on mother, answer the question. If that worldly, unsaved daughter of yours was to die right now while I am speaking, could God hold you blameless at the Judgment?

In a great testimony meeting, sometime ago, among the number who testified, was a middle aged man. He arose, emotion rested on his face, and told the following: "Friends, you know I am rated as the richest man in our county, but I would gladly give every dollar I have, if I could call back part of my life. Two years ago, I was called to the bedside of our eldest son, who was yet in his teens, and was dying. When I bent over him and asked him if he knew he was dying, he looked up and began to cry, saying, 'Papa, I cannot die, I cannot die, I don't want to die, I am unprepared to die. Papa, pray for me.' I said, 'Son, your father does not know how to pray.' I had to stand by his dying bed and hear him cry to the last, I am unprepared to die.' Friends, I am saved now, but my boy is gone." Oh! the record of that day. Finally, I call your attention to the last part of my subject, "The Judgment." The longer I live and travel up and down this country, the more I am convinced that there must be a Judgment.

The Judgment is a day when God is going to examine every spiritual fig tree. He is going to show up the pure gold of a man's life. The Bible calls the Judgment, a Great Day. In conclusion, let us notice why it is a Great Day.

First: It is great because everybody is going to be there. The time is coming when God is going to speak to the dust of Adam, and his body will get up from its long sleep. Mother Eve will join him, and all the sleeping dead will come forth, and go marching off to the Judgment. Don't forget you are going to be in that procession.

Second: It is great because the secrets of all hearts will be disclosed in that day. For six thousand years man has been trying to cover up sin, but the time is coming when God is going to uncover every secret sin of the ages. In that day the sea is going to become sick to its stomach, and vomit up its dead, every pond, pool or old well that holds the body of some strangled infant, will give up its dead, who may point their bony fingers in some of your faces. God is going to shake this old world, and rip her open with earthquakes, the sun will be blown out, stars will fall, the moon is going to become as blood, the Heavens are going to roll together, and amidst the rolling Heavens, falling stars, blown out sun, bleeding moon, reeling earth, opening graves, the Judge is going to descend, and before Him will gather all nations, great and small, and the records will be opened.

Third: It is going to be a great day, because Jesus is to be the Judge. Now He will be your Saviour, now He is a merciful High Priest. His five bleeding wounds plead for you. This is a day of opportunities, mourner's benches, revival meetings, with a pleading Holy Ghost. But in That Day, He will be a Judge. Mercy will be over, probation will be ended, you may cry, "Come back Holy Spirit," "Come back opportunities." But That Day is final, and forever what is done is done.

When once the Judge utters those awful words, "Depart from me," it will echo through your lost soul throughout the cycles of eternity.

If you will make your way to Him now, while the Spirit is pleading, and Christ is interceding, in that Day of All Days, He will be your Friend. Will you do it now?

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## Chapter 2 WEIGHED AND FOUND WANTING

"This is the interpretation of the thing; MENE; God hath numbered thy kingdom. and finished it. TEKEL; Thou art weighed in the balances and art found wanting." Daniel 5:26, 27.

If I were an artist I would like very much to paint at least one picture -- a midnight scene in the Bible. I would paint Babylon with her swinging gardens, one of the seven wonders of the world, with her walls and towers three hundred and fifty feet high and wide enough at the top for four chariots to run races abreast. Inside of those towering walls I would paint a palace with all its beauty and grandeur, with King Belshazzar in his banqueting room, seated high on his throne and surrounded by a thousand of his lords and his wives.

At midnight this banquet had reached its climax. The musicians were there, and as the music grew louder and louder the drunken women with muttering tongues danced wildly, and bowed to a golden idol set up in the palace. More wine was brought in and they drank to the health of their gods. With the brain crazed, a dare-devil spirit took possession of Belshazzar. He whispered something to one of his servants nearby, who immediately went out and soon returned, bearing in his arms the golden and silver vessels taken from the house of God. When Nebuchadnezzar captured Jerusalem and ransacked the temple for treasure, he brought those golden, consecrated vessels back with him. Here was a drunken king now drinking wine out of them, and bowing to the golden idol in the palace. In the midst of this revelry, a strange scene appeared in the palace room. We read, "In the same hour came forth the fingers of a man's hand, and wrote over against the candlesticks upon the plaster of the wall of the king's palace." I hear wine glasses dropping from trembling hands as an awful hush and a deathlike stillness settled over everyone. Belshazzar was nearly frozen stiff with fear. We read further: "And the king saw the part of the hand that wrote. Then the king's countenance was changed, and his thoughts troubled him; so that the joints of his loins were loosed, and his knees smote one against the other. The king cried aloud to bring in the astrologers, the Chaldeans, and soothsayers." "Then came in all the king's wise men, but they could not read the writing, nor make known to the king the interpretation thereof." Why couldn't they read it? Because it was God's handwriting and it takes a spiritual mind to discern spiritual things. It is not for lack of learning that men cannot get the interpretation of God's message today, but it is for lack of a Divinely quickened organ, the intuitive nature and an illuminated mind that men don't know the things of God.

Just at this moment of excitement the queen walks into the palace and takes in the situation and says, "O King, live for ever: let not thy thoughts trouble thee, nor let thy countenance be

changed." And she began to talk to him about Daniel, of how light and understanding was given him to interpret hard things. And we are told, "Then was Daniel brought in before the king."

I like Daniel because early in his life he took a definite stand for God and purposed in his heart that he would not go against his God-given convictions. Now he is nearly eighty years old, but the light of heaven still burns and shines in his eyes. And the king said unto him, "Now if thou canst read the writing, and make known to me the interpretation thereof, thou shalt be clothed with scarlet, and have a chain of gold about thy neck, and shalt be the third ruler in the kingdom." But listen to Daniel's reply: "Then Daniel answered and said before the king, Let thy gifts be to thyself, and give thy rewards to another, yet I will read the writing unto the king, and make known to him the interpretation." In other words, you couldn't buy Daniel. I like a man you can't scare by threats nor spoil through flattery. Daniel had experienced both and yet remained true to God.

Now that brings me up to my text, "And this is the writing that was written, Mene, Mene, Tekel, Upharsin. This is the interpretation of the thing: Mene; God hath numbered thy kingdom, and finished it." Now, the twenty-seventh verse we will take for a text: "Tekel; Thou art weighed in the balances, and art found wanting."

There is a pair of balances in the Patent Office in Washington, D. C., that are so accurate that they will weigh a small piece of tissue paper, then you can write your name and address with a pencil on the paper, and it will weigh the amount of lead on it. God has scales or balances on which He can weigh our very innermost thoughts, motives and secret intents of our heart.

There must be weights with balances in order to get correct weight. God has several kinds of weights by which He is going to weigh us. First among a number I shall mention are the Ten Commandments. God has not changed in His attitude toward sin since He thundered His laws from Sinai. Let us take two or three of those commandments and notice their spiritual significance. Since we are not, strictly speaking, under law, we are going to be judged by the spiritual meaning of the law as well as the letter of it.

"Thou shalt not steal." Of course the literal meaning of that would be to take a fellow's money, or property. But what is money compared to reputation, character, or a good name? The wayside bandit who holds me up and relieves me of my purse is not any not any worse than the man or woman who through malice or jealousy tries to besmear and injure my good name. Of the two persons, the highwayman who holds me up for money, but leaves my character unbesmeared, has done me the least injury. In Leviticus 19:16, we read, "Thou shall not go up and down as a talebearer among my people." This is just as clear, as definite and as positive as 'thou shalt not steal.' We hear a lot about restitution in some revivals, but it consists mostly of restoring money which has been taken wrongly, but whoever heard of anyone carrying back part of a fellow's reputation they had whacked off with their sharp tongues. Come on now, in the sight of God the man who in any way by backbiting or talebearing steals my reputation or name is just as much a thief in God's sight as he who slips into my bedroom and steals my purse while I am asleep. For fourteen years Joseph was thought to be guilty of a horrible sin -- all because of a slanderous tongue. The truth came out one day, and he leaped from a dungeon to prime minister of Egypt over night. But this is not true in all cases. Time is not long enough to bring out the evidence. The Judgment Day will bring out all the facts.

Rev. Gipsy Smith tells about a woman in London who through a slanderous tongue drove a young minister from the pulpit in disgrace. It went to court after court, but she won out each time over the innocent party. This woman attended a revival conducted by Rev. Smith. She got under awful conviction, and would cry and ring her hands, but got no relief. She came to the evangelist and told her story, and said, "That preacher I ruined is just as innocent as you are. What must I do to get saved?" He told her, "Just as publicly as you have injured him, just so publicly will you have to confess it, and do all in your power to undo it." She went before the same courts in which the young minister had been tried, and confessed it and had her confession published in all the leading papers. Oh, how I wish we would have an old-time revival like that over in this country of ours. You would not only see money changing hands, but wrongs would be made right and clouds lifted from innocent lives.

Take another commandment with which shalt not kill." The literal meaning would be to stab, shoot or poison a person, to take life. But John tells us in his epistle that "he that hateth his brother is a murderer." So you see hatred, malice, and nursing old sores of ill will are murder in the sight of God. You may wonder why your prayers are unanswered, and your sickness not healed. Perhaps deep down in your heart you have never really forgiven someone. Remember, there are two unpardonable sins -- unbelief and malice.

Take another commandment: "Thou shalt not commit adultery." Jesus gave us the spiritual significance in His sermon on the mount. Listen to it, "But I say unto you that whosoever looketh upon a woman to lust after her had committed adultery with her already in his heart." The eye is an index to the soul. If you could read character, young lady, like God sees things, when you get into the presence of some folks, you would scream.

Peter speaks of a certain class "whose eyes are full of adultery." Those unclean, beastly eyes seem to bulge out of their sockets. You can stand on the street corner most any day, and let a beautiful, well made young lady pass by, and you will see scores of unclean eyes gazing after her. But there is another side to this. Dr. Adam Clarke, the prince of commentators, said if a woman dress in a way to cause men to lust after her, she, too, has committed the sin in her heart. Great God, what do our women and girls of today mean? Young woman, you ought to live and dress in such a pure, clean and modest way that you wouldn't make it hard for men to live right around you. God has a remedy for all this. I am glad the sanctifying blood can cleanse you so completely until you are proof against the lust of this age. Amen.

Another weight which we will be weighed by is Light. Now, light does not come to condemn us, but to enrich us. Light from God means fresh obligations and more sacrifice. You may have to have an old-time idol smashing if you keep step with the Holy Ghost, but it pays. While light comes direct from the Holy Spirit and is called the "Spirit of illumination and revelation," it also comes to us by the inspired Word, and through God's servants. I went for years before I got light on tithing, but as soon as I heard a sermon on it I walked right in the light. Years ago when I first got saved, we thought nothing of church members using tobacco, even preachers weren't questioned when they smoked their big, fat cigars, but in this enlightened age, since science has shown the effect of tobacco on the heart and brain, how anyone can defile the body with the poisonous nicotine and keep justified is a question.



I am going a step further, in this age of distress and suffering, with missionaries being called from the fields for the lack of funds, and so-called holiness women going around with enough diamonds and jewelry on their person to support several missionaries is more than I can understand. The only way to get cleansing blood and retain it is to walk in the light.

Still another weight with which God is going to weigh us is conscience. You can stab, sear, stifle and murder conscience. Every sin you commit is a direct stab against conscience. You take the people that don't want to walk in the light -- in order to keep conscience from checking them, they stab and sear it until its voice is hushed for a while, but it is going to awake some day to testify against us.

Another weight with which we will be weighed is influence. You will never know until you get to the judgment what a tremendous thing influence is. Someone said after Bob Ingersoll, the noted, blaspheming infidel was dead, "I guess old Bob has got his reward now. I said, "Never, not until time is no more and the last lecture Bob Ingersoll gave against God and the Bible has run its course and those he made infidels turn preacher and go out and make other infidels, not until that benighted crowd of damned spirits stand before God to be weighed and found wanting, will Bob Ingersoll know what his influence has done."

They may bury your lifeless form from your friends and loved ones, but there is one thing they will never bury, and that is the words you have spoken and the life you have lived.

Your very look either blights or blesses. There is an unseen power and atmosphere which proceeds from each one of us. How we need our very words seasoned with the law of kindness, and our whole being dissolved in Divine love, and there would go out from our lives a subtle fire and influence, which would start, and put in motion principles which would be felt to the ends of the earth.

One more weight by which we all are going to be weighed is opportunity. Opportunities are like Abraham's angels which are on the go, and unless we go forth to meet them and embrace them and constrain them to abide with us, they will pass on to meet us at the Judgment. Opportunities always come to enrich us. If asked to define opportunity, I would say it is a convenient season to get right with God. Revivals are God's special opportunities to get right with Him. In revivals, the Spirit is very active, the saints are praying, and heaven is stirred. Then is our time to step in while the waters are being troubled. Some one has said that a golden opportunity knocks at every man's door once in life, and if he only knew it, he could, by taking advantage of it become independently rich. I am not sure of this, but I do know that a golden opportunity knocks at every man's and woman's heart door at least once in life, and if they only knew it, their eternal destiny may depend upon how they treat this special, God-given, heaven-sent opportunity. I believe there comes a time in every life, when the Holy Ghost says it is now or never.

The greater the opportunity, when it is slighted, the greater the regret will be. This is illustrated in the life of Esau when he sold his birthright in order to merely gratify his fleshly appetite. When he saw his mistake he sought the forfeited blessing with bitter weeping but all his weeping did not bring back the slighted opportunity.

Look at this picture: After the resurrection Jesus walked with two of His disciples and talked with them, as they journeyed, yet they did not recognize Him, and when they came to the village we are told, "He made as though he would go further." "But they constrained him, saying, abide with us, and their eyes were opened and they knew Him." Had they not invited Him to abide with them, who knows but what they would have missed the opportunity that day of having the Christ of God to dine with them.

Say, He is passing by tonight in the form of the Holy Ghost. Will you constrain Him to abide with you just now? If you say "no" He may depart.

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### Chapter 3 SOME DISAPPOINTMENTS AT THE JUDGMENT

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity. Matt. 7:21-23.

My subject for tonight is some disappointments at the judgment. While there are many disappointments in this life, such as financial reverses, unhappy marriages, betrayal of friendship, loss of health, and a number of other things we could mention, most of these can be remedied here. Not so at the judgment -- the disappointments there are final and eternal.

There are several classes I wish to mention at this hour who will be awfully disappointed in that day. The very face of our text brings out this thought. Notice it did not say that the gamblers, murderers and drunkards in that day will say, "Lord, Lord, did not we do so and so in thy name in yonder world," but it was a class of people who had palmed themselves off as Christian workers. But Jesus said, "I never knew you," that is, they had never been saved.

The first class that we shall mention is the people who took reformation for salvation. Their names are legion. Christianity does not consist of church joining, water baptism, accepting certain articles of faith, good works, nor is it all these together.

It is possible to have your soul's emotional nature stirred without ever being regenerated. A lot of these so-called conversions in these big union meetings are nothing more or less than an emotional stir. The sublime oratory may lift your soul to raptures of delight, the perfect harmonies of the classic hymn may charm your cultivated taste, but this is not religious feeling; it is mere psychology. It is only kindling of the human mind which has nothing to do with the Holy Ghost.

Someone may ask what is a Christian then? It is a person who has been made partaker of the "Divine nature" begotten by the Holy Ghost. Whenever this takes place the change is so great that he in whom and upon whom it has been wrought is said to be a "New Creation." This

wonderful change from nature to grace, from darkness to light, from hatred to love, from sorrow to gladness, does not only make the soul a partaker of the divine nature, but it powerfully transforms the entire life and makes your outward conduct correspond to your inner life. Let me give you a perfect description of a regenerated soul:

"Therefore, if any man be in Christ Jesus, he is a new creature. Old things are passed away, and all things are become new." 2 Cor. 5:17.

Old things are passed away; gossiping, smutty joking, theater-going, card playing, ball playing, circus going, ungodly company are all gone. We are new creatures now. We have a new heart, a new spirit. We now have new desires, new appetites, new tempers, new dispositions and affections which cause us to seek new associations, even the company and fellowship of God's people. My, what a change. This is just the first work of grace, the work of regeneration which it will take to stand in that day. Let me warn you, don't try to substitute a few tears, church going, and patching up the old Adam for that marvelous change known as the new birth.

Another class which will be disappointed in that day are the men and women who are depending upon past experiences and victories to take them through. They have allowed the fire and glory to leak out of their experience while they still keep up a profession and are active in church work. Yet they have a hard look on their faces. The unction has left their voices, the throb has gone from the heart, the lustre from the eyes and the brightness from their countenances. This class can take up a lot of time talking about their Jerichos and former victories, but the old-time power has gone from their lives.

Still another class which will be disappointed at the judgment is the backslidden in heart. Notice, I did not say backslidden in life, but heart. You can keep up an outward profession after the sweetspirit of love has leaked out, and the Divine glory has departed. Listen to my text again: "Many will say to me in that day (Judgment Day) , Lord, Lord, have we not prophesied in thy name? And in thy name cast out devils? And in thy name done many wonderful works?" Don't you see it is possible to keep up an outward profession, sing, pray, preach, anoint the sick, run orphanages, write articles on holiness, and not have the Spirit of Christ?

Let's notice some evidences of a backslidden heart so that we may examine ourselves. A fault-finding, censorious spirit is a conclusive evidence of a backslidden heart. This kind of a spirit takes delight impugning wrong motives to their brethren. A touchy spirit is a sure evidence that Christ has left the heart. When you see people always getting offended and their feelings hurt, it is a sure evidence that the Spirit of Christ is gone. Listen to this: "Great peace have they who love thy law, and nothing shall offend them." Whenever you get what the prophet is talking about here you will not feel hurt or sore or be looking for slights or wounds. They can sit down on you, push you forward or backward, leave you off the official board -- and you simply refuse to be offended. Amen.

An ungoverned temper is another sign of a backslidden heart. When perfect love fills the heart, the temper and disposition will be sweet. An uncontrolled temper has done more to wreck homes, separate friends, split churches, keep the divorce mills running, and damn humanity than all other sins combined. Yes, I will go further. It has wrecked more lives and brought more discord in

the home than the open saloon ever had time to do. A bad temper crucifies love, grieves the Holy Ghost and leaves the heart blank dark and cold. Say, if you are having breaks in your Christian experience, you had better rush to the altar or some secret place of prayer at once, and have the cantankerousness taken out of you before it wrecks your life.

Elmer Gates of Washington, D. C., the great scientist of America, goes to prove that whenever a person gets angry his breath is poison, and even the perspiration which comes from the body while under the spirit of anger is so deadly poison that if given to insects it produces immediate death. Do you think a spirit like that could stand in that Day?

Poor, miserable backslider in heart like Samson with his eyes out, grinding in the mill of the gods. He may shake himself but he fails to make others shake. If you have ever seen brighter, better days spiritually it ought to alarm you and send you to your knees.

Still another class that is going to be greatly disappointed at the Judgment is the secret backbiters. God pity that class. Do you know that there is a class of people today who dare to profess the name "Christian" and mingle with religious people who think more of sowing discord among the brethren than a farmer does of sowing down a field with grain. "Six things does the Lord hate" says Solomon, and among them is one that stands out so glaring, "Sowing discord among brethren." I have watched a farmer with a bucket under his arm, walk back and forth, swinging his arm to and fro until every foot of the newly plowed field is covered with seed. So the talebearer and backbiter from the full measure of scandal which he has carefully gathered sows down whole communities, churches and conferences; and when his seed springs up, my God! what a harvest of ruined reputations, blighted characters and good names covered with scandal. Who can begin to estimate the blight of one talebearer?

God alone knows the blasted hopes, broken and sad hearts. Ministers have been driven from the pulpit, and into disgrace. Wives and husbands have been driven to the divorce courts until health, happiness and contentment have taken wings and flown away. All because of the scandalmongers. The very nature of this sin is to harden the heart, sear the conscience until all one has left is the empty shell of a false profession.

Backbiting and tale bearing are like a burning acid which eats a garment full of holes. One hour of unbrotherly criticism will eat all the Christlike spirit out of the soul, and leave one with a high and dry profession. It strikes through one's spirit like the touch of gall.

I would certainly hate to meet some people's record at the Judgment where they have separated friends and sowed the seed of discord which may take years to uproot and live down. Listen to this, "If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain." Notice, James did not say he was religious, but he "seemeth to be religious." He gives us to understand that the poor fellow is deceived, and has a vain religion.

Won't the Judgment be an awful scene when Christ uncovers all the false professions? If I were guilty of the sin of backbiting, I would repent, ask forgiveness of those I had injured, and go into a covenant never to be guilty again.

Another class which will be disappointed in that day is that class who think that they have succeeded in covering their secret sins. Brother, I tell you it is alarming if you only knew the things that are being practiced in secret places. Not only among the ungodly, but in the religious world it is surprising to know the scheming, the wire-pulling, the underhand things that are being done and the pressure brought to bear in order to down some successful man of God whom heaven honors and the Holy Ghost uses. We could not do these things without first having had a break with God. The Judgment is going to bring out some surprises, as well as disappointments.

God knows this very moment where every car is parked, the number and name of every occupant. That trip you took and thought you fooled your wife. God knows. Your wife will meet you at the Judgment, old fellow, and that other woman too. Your life is going to be thrown on the canvas of the skies for the whole universe to see.

One more class I wish to speak of before closing. It is that class who put off salvation until cornered by death, then because of fear and not godly sorrow they cry for mercy. With a brain clouded they mutter a few words of prayer and tell their loved ones they are ready to go. While I know it is possible for God to save people in the very last moments, I tell you, brother, a man that can successfully thwart God's plan for his life, resist the Holy Spirit, insult Christ, and now take the ashes of a wasted, misspent life and fling them in the face of a good God and expect Him to save him is more than I can understand. Someone kept track of two thousand persons who professed to get saved in what they thought was their deathbed, but who got well and lived for years, and out of two thousand professions only two held out and made good, which goes to show that one thousand, nine hundred and eighty-eight were deceived, and if they had died at that time they would have gone to a devil's hell.

Some religious professors get their eyes open before death, and really get saved, but, Oh, the multitudes that are going to be disappointed in that Day.

This one startling incident, and I close: A short time ago a young woman who belonged to a fashionable, worldly church but who made a high profession of religion, wielded a great influence over the young people in that church. As she was a leader in almost everything in the church, she became acquainted with a very godly, pious young woman who belonged to one of the holiness churches in the city. Whenever they were thrown together this godly, plain, pilgrim girl would reprove this worldly church member and say to her, "I don't see how you can do the things you do and make such a profession." The worldly young woman would resent it by saying, "Our church isn't narrow and does not believe like your church does in regards to the movies and worldly amusements."

Time went on, and all of a sudden this worldly-minded girl was smitten with an incurable disease, and when she was told that she would not live long she would laugh and say, "Won't it be fine to goto heaven soon," and all during those days she lingered she would talk about going to heaven. Finally the last day came. Her friends and church folks gathered to say farewell. She said to each one, "Meet me in heaven." Just before she died she had a sinking spell, and the people looked to see a heavenly smile play over her face, but instead of that, all of a sudden she roused up and with an awful expression of fear on her countenance she gave a piercing scream saying, "Great

God, I am lost, I am lost." Her worldly pastor came running from the hall where he heard her cries to comfort her and when she saw him she cried and said, "Away with you, thou deceiver of men," and fell back on her pillow dead. Yes, and lost. Oh, God, wake us up here tonight!

The Judgment is going to be an awful scene. When the Judge upon the throne announces the awful sentence, "Depart, I never knew you," these words will sparkle on the table of God's eternity forever, and echo through the ears of a damned soul while eternal ages roll on. If I had the least shadow of doubt about my experience I would rush to this altar, regardless of past profession.

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#### Chapter 4 DANGERS OF RESISTING THE HOLY GHOST

"Ye do always resist the Holy Ghost." Acts 7:51.

These words were taken from that eloquent, pointed, fiery sermon by the holy Stephen delivered at Jerusalem before a council of the high church officials. The Sanhedrin, the Pharisees and the Priests from different synagogues made up the audience to which Stephen delivered his message which won for him a martyr's crown. There are several outstanding things about Stephen I greatly admire. One is his courage to stand up for his God-given conviction. I tell you it took courage and a real man to stand before a council of whitewashed sepulchres and tell them the truth. If there is anything which must stir heaven today it is a man with a burning message and one that stands for something. As long as Stephen preached in a general way the people sat still and quiet, but when he came to the application of the truth, then the stones began to be hurled. While Stephen did not live long, he made a mark while he did live. Personally I had rather burn out than rust out. Among the last things that the sainted Whitefield did was to go to the pulpit and give vent to the holy fire which burned in his very bones. Oh for a race of moral heroes that are not afraid to take a stand against the popular tides of today.

Another thing about Stephen is that he stirred the devil and still kept perfectly calm and sweet. Some preachers and workers can stir the devil; but that isn't all; they let the devil stir them. There is no credit to take to yourself because the devil is stirred, but it is how you act and behave after he is stirred.

After this little introduction to Stephen, I now call your attention to the text. The entire verse reads: "Ye stiff-necked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Notice, he brought a double charge against the religious leaders of that day. First, he accused them of being stiff-necked; second, of resisting the Holy Ghost. To understand the meaning of being stiff-necked we will have to turn back to an Old Testament scripture: "He that being often reproveth and hardeneth (or stiffeneth) his neck shall suddenly be destroyed and that without remedy." Prov. 29:1. But why is the term stiff-necked used in our text? We know that a long neck, in the Bible, stands for haughtiness and pride; but the term stiff-necked means stubbornness, rebellion and resistance. When a soul fights off conviction and resists the Holy Ghost, God calls it hardening the neck and says: "He shall suddenly be destroyed and that without remedy." The only

way I can explain some calamities and sudden deaths is by this verse: "He shall suddenly be destroyed."

Rev. J. B. Culpepper, the great Southern evangelist, tells about six young men in a revival meeting. While the altar call was going on they stood like statues under such awful conviction that even after the congregation was dismissed they had not moved. Some Christian girls went to them with tears and pleading, saying, "The evangelist says he will pray with you now if you will come." But they stiffened their necks, hardened their hearts and resisted the Holy Ghost. In a few weeks after the meeting closed the pastor wrote the evangelist saying, "We buried the last of those six boys who were in your meeting under such awful conviction, and not one of them died a natural death." Suddenly destroyed and that without remedy.

Notice it says, "He that being OFTEN reproved." Now, I do not believe God cuts a man off the first time he may resist and fight off conviction, but if he continues to keep this up, look out for God's judgments. Rev. Milton L. Williams, the holiness evangelist, tells about six young persons in the back of the church during a revival meeting, who went in a covenant not to go to the altar unless they were carried there. Remember God is not carrying folks to the altar these days. After the meeting closed they decided that they would have a big time, so hired a hack and driver to take them up on a mountain to a picnic. They spent all day in frolic and fun, and as night was coming on the driver called that it was time to go. At the foot of the mountain was a railroad crossing. The driver stopped and asked if anyone knew when the train was due there. Someone called out, "seven o'clock." "If that is true," said the driver, "the lightning express is gone." But she was a few minutes late, and just as the horse had pulled the front wheel up to the first rail, here came the lightning express around the curve, and struck that carriage a full blow. Mangled, torn, dead bodies were picked up, down that track, and carried home. The next day six caskets were brought down the aisle and placed over the altar in the front of that church in which they had said, "We will not go unless we are carried there." They were carried there, but too late. I tell you I had rather play with forked-tongue lightning than with the Holy Ghost.

This brings me up to my text, "Resisting the Holy Ghost." First of all, we want to consider who, and what is the Holy Ghost. He is none other than the very eternal God who in the beginning brought order out of chaotic nature. That Being who was here at creation morn and was interested in the world's physical generation, is here now and is interested in humanity's regeneration. Then the Holy Ghost is a Divine Person. He is not an influence or the abstract of power. He is the third person of the eternal God-head.

There are three things that enter into and constitute personality. First, intelligence. A person is one who thinks. That enables one to offer hospitality to the Holy Ghost. He is the Author of these sacred letters. Holy men wrote as they were moved by the Holy Ghost. Another element is emotion. The Holy Ghost is a person who can feel, be grieved or loved. We read of the great love of the Spirit. Still another element in personality is the will or the power to choose. So you see we are not dealing with an influence or a mere person when we say "no" to the Holy Ghost.

The Holy Ghost is the only person in the Divine Trinity that man is capable of resisting. God the Father can create and uphold worlds without asking us. But when it comes to the Holy Ghost, His work in soul saving is subject to the will-power of each individual. In other words

salvation or damnation is left entirely with us. I can say "yes" to God, and all the devils in hell, and men on earth, cannot stop me from getting saved. On the other hand, (I say it with reverence), I can say "no," and all heaven cannot force me to be saved.

The thought of God not always striving with man is often misunderstood. The word "strive" does not mean physical force or to overpower my will. Jesus said, the Comforter is come he will convince the world of sin." The word "convince" means to reason and appeal to one's intellect. The Holy Ghost respects man's will power. If he reaches the heart it will be through his intellect, his perception and reasoning faculties. He will flash something in the mind to cause one to stop and reflect, or He may bring up some past event which will stand up before one with startling vividness and power to convince. Now comes the thought of resistance to the Spirit. It is seen in an effort to give that truth another meaning, or try to reason away conviction, or drive it out of the mind by thoughts of resistance.

Another work of the Holy Ghost is to reprove. When He (the Comforter) is come, He "shall reprove the world of sin." The word "reprove" is a stronger word than the word "convince." Here we may look for greater resistance to the Spirit than is found in the act of convincing. A sinner may sit and listen to the truth and give assent to the truth in his mind, but when the Spirit carries that truth home and reproves him of sin, then comes the real resistance upon which his eternal destiny may hinge. How do men resist the Holy Ghost? By refusing to give up sin. When He shines into the heart and life He makes sin look exceeding sinful and puts His finger on the besetting sin. Now here is where the real fight begins. If the sinner continues to fight off conviction, stiffens his neck, and hardens his heart, the Holy Ghost will gradually depart, leaving him in darkness and a slave to his sins and passions.

Again, men resist the Holy Ghost by not keeping step with the light. God cannot give us all the light we will need at once. You could not stand it if He was to turn the full blaze of the Holy Ghost light on you all of a sudden. It would blind you. It would be like coming out of darkness into a room with lights blazing like the shining sun. You would be blinded by its brightness. So, as we walk with the Holy Ghost, and continue to grow in grace, He keeps turning light on our pathway. Perhaps you went for years and never tithed your income and never got under condemnation for it. But one day, through a sermon on tithing, or reading a good book, you got light on this important doctrine. Now, if we refuse to tithe, we grieve the Holy Ghost and bring condemnation on our soul. I have known people, good people, yes, saved people, to go for years without taking up family prayer, but during a revival they got light, went home, erected the family altar, without having a break with the Holy Ghost. Others have worn their jewelry after being saved, and never thought a thing of it; but all of a sudden the Spirit flashed light on it and they had a shedding time. Amen! When Moses approached the presence of God at the burning bush he pulled off his shoes. But, he is not the only one that ever had to pull off something when they got real close to God. Say, you will come out from the "goat crowd" when you get what I am talking about. Brother, you can't ride the goat and follow the Lamb at the same time.

Once more, men resist the Holy Ghost by refusing to get sanctified and die to carnality. When Israel of old, in their marches, came up to a place called Kadesh Barnea, which means holiness heights, they were to go over at once and possess the land. That was God's purpose in bringing them out of Egypt. But they rebelled and later when they saw their mistakes, they told



Moses they would now go and possess the land. But he said they should not go as God was not with them, as they had grieved His presence by not going up at His appointed time, and as a result they bleached their bones in the wilderness. If Canaan is typical of holiness, which all the standard writers accept, then it holds good, if we refuse to get sanctified when light comes and God leads us right up to the blessing, we grieve the Holy Ghost. And if this is continued and kept up any length of time, we will finally forfeit our justification and lose out altogether. Oh, the powerless preachers all over this country, preaching without unction, oil, liberty and power. If the truth were known, back yonder somewhere in their life, they came up to the fork of the road where it was either go in and get sanctified wholly, or lose what grace they did have. Poor souls, in some instances they repent, pray through, and are saved by the skin of their teeth. But, oh, the good they might have done had they tarried for Pentecost. Catherine Booth said this: "You will never know what you have missed, and others you might have influenced, by not being filled with the Spirit." These words went like arrows to my heart and I began with real earnestness to seek after holiness, and never stopped until I obtained the blessing.

There are hundreds of scriptures in the New Testament alone, which deal with holiness, sanctification, Christian perfection, and perfect love. There are sixteen commands in the New Testament and eighteen prayers that you may be sanctified. Now, with all of these promises and commands urging a person to seek holiness, I do not believe one can go very long, in these days, without coming right up to the light of holiness. And to say, "no" is to resist the Holy Ghost. If it is necessary for sinners to come to the altar to keep from resisting the Holy Ghost, it is just as essential for you believers to get sanctified wholly to keep from resisting Him. This is one startling incident to show you the danger of saying "no" to the doctrine of holiness. Some years ago one of the leading churches of Methodism was left without a pastor. The official board met and authorized one of their laymen to visit all the leading conferences that fall, and when he found the man for Grace First Church, to wire them his terms. Finally away out west he found Dr. B--, a great orator. He agreed to come to Grace First Church. In due time the new preacher arrived, and with his charming personality and flow of eloquence he captured the crowds, and had no trouble in filling that great church auditorium and its galleries to overflow. He was the idol of his members for months, and even the worldly element flocked in great throngs to listen to him. But there was a secret in Dr. B.'s life that just a very few knew about. At a holiness camp sometime previous he had been put under awful conviction for the blessing of holiness. He sought it with earnestness for three days and on the third morning he cried out, "I am sanctified." But when he went back and began to preach this to his worldly church a storm was raised. After a committee waited on him to show him the error of his way, telling him it would ruin his usefulness to profess holiness, a pressure was made to bear upon him until he got up publicly and said, Brethren being of a nervous temperament and very emotional, while at that holiness camp, having my emotions stirred, I professed something that I did not have and will now renounce it." As a result of this rash statement he lost the Holy Ghost and crossed the dead line. Soon after this, he was transferred to this big, popular, worldly church. Easter came and Dr. B. was to preach his master sermon on the resurrection. He came in from his study from a side door. Only a very few of the members in the congregation had seen him come to the pulpit. Because of so many ferns and flowers the preacher was partly hidden, but the members of the choir whispered to each other, saying, "Dr. B. is deadly pale." Just then peals of music thundered from the big pipe organ and as the choir rose to sing Dr. B. fainted and fell from his chair. Some of the brethren near by were called and they bore their pastor to the parsonage. Doctors and nurses were called and

they fought with death from eleven that morning until seven that evening. Just at seven Dr. B. came to consciousness just for a moment and called for Dr. P. Dr. P. was the elder who was to preach for him that evening. He had come in on a late train and as no one met him he took a car and came to the parsonage and had just come in when Dr. B. called for him. The poor man with a weak voice, said: "Dr. P., I am a dying man and I want you to preach my funeral sermon. Take for a text, Luke 16:23, 'And in hell he lifted up his eyes.'" He said, "When I went back on holiness and said there was nothing in it, God left me. You warn the people at my funeral and tell them that without holiness no man shall see the Lord." He said, "Ever since eleven o'clock this morning, when I fainted from that pulpit chair, my soul has been in the regions of the damned," and with these words he died. I tell you, friends, it is holiness or hell, and we can resist the Holy Ghost right here tonight by refusing to let Him cleanse our heart and make us perfect in love. I have seen men and women grieve and resist Him until it seemed I could almost see the Holy Ghost Dove fold His snowy wings and leave them forever. Don't you do it, but come to Him just now.

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THE END