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**MODERN VISITATIONS OF THE HOLY GHOST**  
**By H. E. Baker**

Evangelist of  
The Free Methodist church 1938 to 1980

Sermons By H. E. Baker

Author of:

Fowls of the Air

Springs of Water

Reeds in the Wind

The Unborn Soul

Travailing For Souls

Trumpets of Warning

Sackcloth and Purple

The Wardrobe of Christ

The Fan and The Fire

Live Coals For Dead Wood

Sparks From The Anvil of Truth

Torches For Dark Places

Poems of Inspiration

Unlighted Glory

Songs That Live

Degrees of The Spirit

Modern Visitations of the Holy Ghost

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## FOREWORD

In reading the various books by this author and in hearing him preach, my mind has often recalled Wesley's definition of true religion which aptly applies to Baker's ministry.

Wesley said: "True religion consists in the living relationship of God, made alive in us by the Holy Spirit who comes to us through the witness of the revelation in Jesus Christ, recorded in the Scripture, proclaimed in preaching, and practiced in the fellowship of the church."

Thus, in reading Rev. Baker's contribution to the reading Church contained in this book, as Wesley said, "the living relationship of God will be made alive in us by the Holy Spirit."

His writings are always spiritual, heart-searching, spiritually uplifting and encouraging.

We commend this book as a useful instrument in helping one on the road to higher spiritual living.

Good preaching should be imaginative, creative, attractive and dynamic. This book, *Modern Visitations of the Holy Ghost*, seems to fit these suggestions.

Dr. Henry Shilling President,  
Transylvania Bible School

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Chapter 1

THE DAY OF MY PENTECOST

Our meeting lasted for four weeks, and there were some eighty souls who bowed at the altar, seeking peace and pardon. It would be well for you to remember, when you make friends with an Indian, you have a friend, who will give his life for you. As yet, I have never met a more sacrificing people than the Indians. One thing about them, they want the truth; they would not tolerate a preacher one week, who they thought was "cutting corners." Some of these people were

what is known as sun worshippers. And once they find the true Way, like all who come out of darkness, they are greatly in love with the individual who points them to the light.

At the close of this meeting, the greatest event of my life took place. I had been a seeker for holiness of heart for a number of years, and had professed the experience several times, but later found that I had been misled. In my seeking, I had always been instructed to accept this experience by faith. True, we can receive nothing from the Lord without faith; but we can not "take it by faith" alone until we pray, repent, and consecrate. Then we will get the faith that takes it.

On the Sunday before the close of the meeting, wife and I were driving from our home to the Reservation. I recall making a statement, and was rebuked by a lady who was riding with us. She said, "When you are sanctified wholly you will not say such things." Immediately I felt darkness and anger take hold of my soul, and my evil heart began to make plans how to get this woman out of our home (for she was staying with us). The next morning when I arose and went downstairs, to my surprise she had packed all her things, and was ready to leave. I said,

"Where are you going? Surely you are not going to leave us now, we want you to help us in the meeting."

She looked at me and said, "Are you not in enough trouble already without making matters worse? You know you do not want me here, and I know it, for the Lord told me last night when I rebuked you in the car.

I walked to the window. The morning was bright and clear. I looked toward the Reservation. I had come to the cross -- roads: would I confess that I did not have the experience, dig out and pray through, and go on with God? Or would I go by the way of the wilderness? In a moment's time a number of years flashed before my mind -- and how quickly the transactions of a quarter of a century can be reviewed. I thought of what He had done for me, and what He promised He would do. Hope sprang up in my heart, like a rose in the desert. What a fool, thought I, to be ungrateful to the Great Physician, who through the Spirit has located the hindering cause of my not being a greater blessing! O reader, be honest with God, with your heart, and with your own soul!

I turned, and said to her with tears, "I do want you to stay with us.

She answered. "I will, providing you will go to the bottom."

I promised, "I WILL!" This was on a Monday.

In my sinful wanderings I had been hungry for food many days, and so thirsty for water on the deserts, that I thought I would be willing to give my life for a drink. But no one knows but the soul that has passed through it the hunger the Spirit can create for a clean heart. I am quite amused, and yet perplexed in mind, when I see seekers of holiness at an altar, debating with the workers, dry-eyed, peeking through their fingers! The desire for this blessing burned like coals in my bosom! When I went to feed the chickens, I closed the door, dropped on my knees, and prayed and cried, scaring the chickens until they made so much dust I had to leave. I prayed in the cellar, I prayed in the attic, I tried every room in the house. I would go to bed unable to sleep. I went into

the woods near by; unable to strike through alone I started home again, stopping and kneeling in the road in the moonlight. Food lost its taste. Nothing mattered now: I must have the blessing. I was still driving to meeting every night and preaching to the Indians, but feeling that I needed the prayers of all who knew how to pray.

On Thursday I drove forty odd miles to a camp meeting, and said to the brother at the book stand (whom I knew), "I want the best book you have on holiness; I must be sanctified."

"Why Brother Baker," he answered, "I thought you were sanctified."

"To be sure, I thought so too; but the Lord has shown me that I am not." He handed me a book, a small one, saying, "This is the best little book you will find on holiness." I took it and went to the woods. I prayed, then I read two pages, then went back and laid it on the book stand. He asked me, "Do you not like the book?"

"Oh, I guess the book is all right, only I just cannot wait to read it. I want the blessing!" So I continued praying.

As we drove to our last special service with the Indians the closing Sunday morning, I continued to say to wife and the lady, "One of you must preach this morning. I am not fit to preach until I get the blessing." They agreed to do so, providing the Lord gave them a message. The singing was over, then my wife turned the meeting over to me by saying, "Brother Baker will take the service."

What a helpless creature I felt I was; I had neither text nor sermon! I took my place before the people, opened my Bible, and these are the words that stood out as though penned with fire: "Behold, I send the promise of my Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high." I remember very little of what took place during the service, except that one of the Indians was setting chairs across the front of the hall (as we had no altar rail). I was the first one to the altar; just who else came, I do not know; I was not concerned. After about thirty minutes of pouring out my heart, I looked up and said, "I can not do any more, the rest depends on God." Some of the workers said to me, "Keep expecting, keep the channel open, and He will come."

That afternoon we were to have a baptismal service, and a goodly number were to be baptized. It was a dark, cloudy day, with a slow drizzling rain, which made the river bank very slippery. It was several feet high. I was the last one to be baptized, and was still waiting for the Holy Ghost to fall upon me. As I came up out of the water, the lady minister said to me, "How do you feel now, brother?"

"I feel no different," I answered.

"Put your hand up," said she. And, praise the Lord, this was not hard to do, for I would willingly have stood on my head if asked to. As I moved toward the bank, an Indian brother who had a stick about five feet long (with which he had helped others up the slippery bank) offered to help me. They were singing hymns. Still holding the stick which the Indian held, I took just two

steps up, and as I reached the top, the Heavens opened, and truly the sound was of a great wind, while hot showers flowed over and over my body and soul. Still holding to the stick, I staggered about the field with the Indian holding to the other end, unable to let go, so great was the power of the Holy Ghost. This lasted for some fifteen or twenty minutes. When I came to myself, I was under a tree near the bank of the river. Letting loose of the stick, I said to the Indian brother, "I think I can make it alone." And again it swept over me like waves of the sea, billow after billow. And I am sure that neither angels nor archangels, cherubim or seraphim, ever felt cleaner and more refined than did my heart that day.

Reader, do you have this blessing? If not, give yourself unto prayer until the Dove of Heaven makes His nest in your heart. For remember, He who was born in a Virgin's womb cannot dwell in a devil's breast. This was a great experience to me. And yet, we must have continual baptisms, or (you may call it) fresh anointings. On one occasion these waves of glory swept over my soul like an incoming tide from three o'clock in the afternoon until nine o'clock the next morning. I rolled on my bedroom floor until time to preach, staggered down the street to my pulpit, and preached on my knees for thirty-five minutes, while every person in the audience wept and cried, and there was not one sitting: all were on their faces crying unto God. Time will not permit relating here all His visitations to my soul.

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## Chapter 2 ANOTHER VISITATION

This visitation came late in 1979. I was home from revival meetings. As we had just moved into another house, we were not as yet all settled. Still, Wife and I had been spending a lot of time in prayer. I had been struggling with some matters and carrying a heavy load. But I had said nothing to her about it, though I think she knew. I slept little the night before the Great Visitation because of what I was going through. The next morning I had to go to town shopping and thought that I would walk; it was about a half of mile. So I started down the busy highway, praying. My heart and soul seemed as large as a mount, ready to burst wide open. Finally I left the main highway as I must get where I could be alone with God. I started up a cinder path to the railroad tracks, my soul ready to burst. God spoke to me three times, loud and clear, "Fear not I am with Thee." At this I Had reached the top and was on the tracks all alone. The flood of tears blinded my eyes. I tried to dry them but the tears came in rivers, and at this I let loose and my whole being was lost in God. It seemed as though I was all empty of my insides and the power of God flowed through me. I cried, I shouted to the top of my voice, but the waves of glory kept coming and I could not contain them. After about twenty moments I was able to see where I was walking. I went only a little way and the glory fell again. Finally I was able to go on to town and do my shopping, but with much fear that I could not hold the gusher for long. I finished and started for home, but was compelled to stop and clear away the flowing tears. At last I reached a city park and I was alone again. As I reached a bench and sat down the waves of power and glory came over me again, and I wept as I never had wept in my life. I was all empty, of thus, of time, of self, and felt I contained all of God. My soul passing out of its self died to it's self, passed into it's Divine Object. He flowed through me as water flows over a falls and so great has been the presence of the Holy Ghost up to this day, that I relive that great visitation over and over again.

## Another Visitation

This visitation came while I was in a meeting in K. Y. I was in my room praying, and felt so much of the presence of the Spirit that I felt I had better go outside and pray. There was an old small house in back of the big house in which no one lived. So I as alone praying standing up. And as I looked down the river bank, as I was near the river, I saw coming up the river valley a cloud like a mist of ether. It was a quarter of a mile wide, and some three or four hundred feet I would say from me. Even then I felt its power. It was like being caught in a mountain fog, and it swept over me wave after wave, until I was forced to hold to a fence post. It lasted about twelve moments, and passed on leaving me without strength enough to walk. But oh, what an ecstasy in which to live but for a few moments. Reader, have you ever received such?

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## Chapter 3

### A MODERN VISITATION OF THE HOLY GHOST BY FIRE

Oh, how wonderful is the fact that when God's power and presence is made manifest unto men, or touches humanity at any point whatsoever, the results are the same as when two currents of electricity meet. For there is a fire, motion and liberty, as well as purging and illumination of God that cannot be interrupted or understood even by the one to whom He is revealed. But the blessing of His presence is wonderful and often uncontainable by those upon whom He falls and fills. Many times they are slain as dead men and often they appear as drunken. Sometimes they will shout and sing for joy, or laugh as overcome with felicity.

The writer was of late blessed with such a manifestation of the presence of God the Holy Ghost. He was privileged to attend an old time camp meeting at Westmoreland, Tennessee in the month of July 1978 with the Rev. Doyle Sadler, the evangelist. We arrived on the grounds about 4:00 P.M. Many others had arrived long before, coming from every nearby state with their house trailers and tents, so that by service time the camp was well filled. The first service was on a Monday evening, and the tabernacle was almost full. That service was short and to the point. The evangelist preached on holiness as a second instantaneous work of grace wrought in the heart and nature by the cleansing power of the Holy Spirit.

On Tuesday morning at 11:00, the preacher preached again on the subject of holiness and we all felt the power of his message and the presence of the Holy Spirit. Then on Thursday evening he preached again on holiness and God moved in upon the service and it ended with a great altar call.

Many came forward for pardon of their sins and many came seeking holiness of heart and life. The service closed with great victory and many hearts were running over with joy and praise.

By Wednesday morning the campgrounds were so crowded that the crowd was better than many previous years. Again, that morning, the preacher preached on holiness to a large crowd and God put His seal on the service. The place was charged with spiritual power and old-time

conviction took hold of many of the people until they were weeping with sorrow -- some groaned in great agony under their guilt of sin and asked God to have mercy upon them. Others sought that deeper work of grace that they might be delivered from the old depraved nature. Well, many of them struck fire and claimed they had entered into the fullness of the blessing as wave after wave of God's presence swept over us.

Then, on Wednesday night, the great manifestation of the Holy Ghost was revealed. It was only 7:00 in the evening and thus no lights were yet needed. The evangelist as yet had not started to preach. The spirit of that service was high. In the beginning, as waves of old time power swept over the service, many were praising God and were drunk on the new wine. As the preacher began, I was sitting not more than eight feet from one wall and six feet from another since I was near the corner of the tabernacle. With my eyes on the preacher and my heart and soul drinking in the truth of the message, I noticed something strange, that where I sat, (and I sat alone in the corner) it was much lighter than the rest of the tabernacle. But being caught away now by the message, I kept my eyes upon the evangelist. Then the light increased and my peripheral vision caught sight of what appeared to me as one effulgent ball of fire. Without taking my eyes off the preacher, I gazed with my peripheral sight to see if any new wires had been installed or if any lines ran along the top plates next to the roof or upon the floor, but there was none. Still I had never taken my eyes off the evangelist. I sat there for twelve to fifteen minutes trying to figure out in my mind what this light was. Then, as the preacher paused for a moment, I turned to look. And as I turned, I saw before my eyes a blazing ball that was as bright as the sun. It was about as large, I would say, as a honeydew melon. At this there came a flash and then a sound like that of two hot or live electric wires touching one another and then the Holy Ghost was gone as far as the light was concerned. Only His power remained to help and to bless the people of God.

After the service, with no lights yet turned on, I left my seat and took about five steps and stood under the place where God's light had appeared. I noticed how bright and clean the rafter was. And as I stood there I wanted to reach up and touch the place where the Holy Ghost had appeared, because it was whiter than the other rafters, but I was afraid that the power of God's Spirit would drop me to the floor so I turned and went my way.

I said nothing to anyone. But the ecstasy that took hold of my being was indescribable. As waves of glory swept over my soul, I could not contain it all. I felt that I would die if God did not lift His hand. After a great service, with a great many finding victory, I went to my room. I thought when I retired that now having seen God the Holy Ghost, I would die during the night. But at 6:00 the next morning, my body still weak from the night before I went to early prayer.

At 11:00 A.M. we had another service and the power of God came on the people like rain. The preacher carried us out in the Spirit. The altar was full of seekers and among them were a number of preachers seeking for the baptism of the Spirit. I did not go up around the altar, as I felt that God was holding me back; for what, I did not know. But I remained in my seat.

After about twenty minutes, and no one had gotten the victory; God said to me, "Now go over, and take hold of that young preacher's hand who seeks the second blessing." So I arose as I was told to do and went to him. I was standing and as I put my right hand into his, I said, "Stand to your feet;" and as he did the Holy Ghost baptized him with fire and power and he shouted the



victory. And whenever my eye caught his, the glory would -- I praise God -- come again. God then sent me to others at the altar, about seven or eight more, and that same thing was repeated over and over again. And this was carried on into the rest of the camp. I cannot say how many that God brought through to victory that way.

After going to bed one night, someone called me to the place of prayer where they were waiting, and as my hands touched the seeker, God's power fell and victory came. Now I was not alone in this. Others saw the same ball of fire, though as yet I had not told anyone. But they saw what I had seen the night after, and the next night.

There is a lot to tell you yet, but I will leave the rest to others. Only let me say this in closing. I was all but exhausted by the last service and to get away from the weight that I felt up front, I went to the back of the tabernacle, and sat there almost unable to sit up as I am eighty two years young. But once more the Holy Spirit said, "You go up to the front and take that woman who is seeking by the hand as you have others, and tell her to look up and stand up." I said, "O God, I cannot walk down there, but O God, if you will give me strength now I will obey you." In just one moment I was up and heading for the altar. Again I did as God told me. I took her by the hand and said, "Sister, stand up." and as she did so God the Holy Spirit filled her soul as she shouted the victory and entered into what we as Methodists (old-time) call the second blessing. And great was her joy in the Lord. So I say, "Glory be to God the Father, God the Son and God, O God the Holy Ghost world without end."

Reported by Rev. H. E. Baker, July 25, 1978.

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#### Chapter 4 A SPIRITUAL EARTHQUAKE

Rev. H. E. Baker, an 82 year old war-horse of a thousand spiritual battlefields stopped by the school this past week on his way to Tennessee for a series of revivals.

The school's print shop is printing another hard back book entitled DEGREES OF THE SPIRIT for him. This is about his fifteenth book. It is another ball of fire wrapped in the tender cotton of divine grace and made beautifully palatable by the abundance of holy love.

He stopped by Tuesday to check proofs just before going to press. He was persuaded to preach at the school's chapel service. I cannot recall his text or scripture at this writing but before the hour was over, I sensed a rattling of the handcuffs of the arresting officer -- the Holy Ghost. We were all caught in the grip of a holy presence not seen in this chapel for many a day.

Forty-five minutes after he started, he stepped down out of the pulpit to the front row of seats and finished hurling his bolts of lightning which ran along the seats with killing effect. Then strangely, instead of giving an altar call, he turned toward me and with a motion of his hand, signaled he was finished.

Caught between surprise and the vivid awareness that God was present in mighty power, I instinctively jumped to my feet, started to the altar and called over my shoulder, "Students let us pray," as I bowed at the altar. They arose and followed.

Our knees hardly hit the floor till the meeting tied up tight like a knot in a wet rope.

One half hour passed with little or no praying. Rev Baker then called on my son to pray. He made a brave attempt, but could not get through. The heavens were as solid brass. I myself have been on too many battle fronts before not to sense that something terrible was out of order.

I arose and suggested we go to our seats. I then explained that when such an atmosphere falls on a meeting the cause is always among the individuals present.

I then invited each student to get up and tell why he could not pray. A total silence ensued. Finally one boy got to his feet with several chips on his shoulder that he had been carrying for weeks.

The reason he could not pray was because I had insulted another student from the pulpit (naming the student.) Surprised, I walked to the student, held out my hand and said, "Son, I am not aware of any insult, but if I have, here is my hand, forgive me." He was not sure he had been insulted and began to smile and we shook hands.

Another student arose with his problem. Then others until an old-fashioned Methodist class meeting type of praise and confession lasted until the dinner bell rang.

On Wednesday morning, God mightily helped the preacher and a great spirit of revival began showing. A fine altar service resulted. Then on Thursday morning, if ever there was an old-fashioned revival atmosphere, if ever a preacher preached under powerful anointing, if ever the Holy Ghost took charge of a meeting, surely all this happened. I was sitting on the front seat and before I realized what was happening, I found myself shouting and praising God and the chapel went into an old-fashioned Holy Ghost meeting.

A great altar service resulted and confessions, apologies, praying and seeking God gave the school an old-fashioned Pentecostal down-pour.

It is our aim to keep the fire burning hot at TBS. God has called us to be unique and he is keeping this school as the apple of His eye.

Those of you who believe in and support TBS are our prayer warriors. We here often feel an unusual lift of power and encouragement. We believe this comes from you who are "Fountain" prayer partners. Remember, prayer partners, Bible Schools, like churches, tend to forget God and they become worldly, careless and dead spiritually. We here at TBS intend to operate a deeply spiritual school. We can accomplish this with your prayer help and financial support.

Dr. Henry Shilling, president

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Chapter 5  
PENTECOSTAL VOLTAGE OR MEN ON FIRE  
Acts 2:1, 4.

The day known as Pentecost to us was an old Jewish Feast Day. Some say it came on the day of the giving of the law. But no matter, I say, for God has His own time to do things. And so we find in the New Testament that this day to God had reached its highest note, thus He in mercy, true to the promise of His Son, sent out the Holy Ghost from heaven upon those hundred and twenty that were waiting for His outpouring of power in the upper chamber and filled them with the Holy Ghost and Fire. Knowing as He did that these were the two great needs of the church and ministry in any age, and these were the two gifts that were lacking in those days of the law, and in the Old Testament church, and the results were bondage to self and to the law which could set no man free save give him lasting peace within, his hope and rest depended on his keeping of the law which very few were able to do. His answers from God were most all by fire and thunder.

As for fire, it had always been a sign that God was present, a sign of His approval that He was pleased with man's worship and offering. But it being a fire that could burn the flesh of man, it could not enter man's soul so as to cleanse his heart or depraved nature. It was always on the outside. Thus it must be often repeated again and again, that is, until Jesus made that last and final sacrifice for us all there upon the cross. And praise God that was the day that the fire of the old law went out and the door of eternal hope was opened, that "Whosoever will," might enter in.

Thank God that was also the day that God's Holy Ghost lighted the fire of Pentecost and took over the operating of the church here on earth that Christ is building. And those that were waiting received their baptism of fire, that set them aflame, cleansing the nature as it burned up the chaff and gave them a power of utterance that slew those on whose ears or heart the Gospel message fell. Thus this Pentecostal voltage ran through the gathered thousands like a hot wind through a field of grain and slew them until they were as men drunk on new wine, or in a state of spiritual ecstasy.

I call it Pentecostal voltage because that the disciples and others were charged up with a power they could not control, shut off, or turn on, so that the fire within kept on flaring up and blazing forth in the message which they preached. Thus their whole being was all charged with thousands of volts of the Spirit fresh from the throne of God. -- Burning them in and out from head to toe -- Running through the brain like electricity through a hot high tension cable to every part of their body, until they were spiritually electrified as with the Holy Ghost. Let me try and explain.

Did you ever take hold of a hot electric wire that almost knocked you off your feet? If so, you can recall how you jumped or cried out! Then fancy if you can, of having a hundred and twenty souls all charged up with this voltage of the Holy Ghost moving about in a city that had a crowd of a hundred thousand giving off a charge of power that men could not resist, and you will catch the meaning of Pentecostal voltage as never before. And then to think I say, that professing Christians dare call this moving of the Holy Ghost wild fire. But I ask you, is this not what Christ promised that he and His Father would send upon all those that believed! And is this not what the disciples,

and our fathers believed and preached! Christ knew that men would need this Pentecostal voltage. This inward fire that would fall on men like hot coals as the Word was preached and burn their way into their hearts.

But this is also a fire that cools the spirit and warms the heart like a mother's love. And all of this may be found in this Pentecostal voltage when we meet God's conditions, He has laid down in His Word. And now it is time to consider the text more fully. And now that

First Thought

The Great Need Of This Pentecostal Voltage

I would be a fool to say that men, apart from trusting in God, have not by their mental powers and brute strength and human concern done great and mighty things in the world. -- Things before never dreamed of by our fathers. Doctors and surgeons with our modern medicine have bridged great gulfs in their field. They have of late extended life for many and have all but made the blind to see. But as yet, there has been no improvement on what God in Christ by the Holy Ghost did for man and his soul some two thousand years ago at Calvary and in the Upper Room at Pentecost, though men are always trying, I say, to bring in some new doctrine -- some faith they have thought up. But we who have come to know the new birth and have been filled with the Spirit know that Calvary and the work of Pentecost still stands. So for man to try and work for God without this voltage of the Holy Ghost he is sure to be defeated. He must have such a fire within if he hopes to be a success. This voltage in its fullness is not promised when we are converted, but when we are filled with the Holy Ghost.

But I notice that this is just what Christ saw wrong with the disciples before Pentecost and I am sure is what is wrong with some here among us tonight who have never done much for God or man. They lack the baptism of the Holy Spirit. You will notice that before Pentecost Peter was so full of the fear of man, as well as being boastful and cowardly. And also Thomas was given to doubting. While James and John were greedy and underhanded. And as for Judas, he was a lover of money and by it he lost his soul. -- And so on. And with this undermining their faith they were often defeated and even driven off by the Devil.

Yea and the whole of them ran off and let Christ bear the load alone and stand trial for them and us.

But Pentecost changed all of that for them as it will for every born again Christian, if they will meet God's conditions. As for those disciples before Pentecost their current was very weak spiritually, so that their light at times was very dim, and having a low voltage, they gave off no waves of power, and so thus they produced no shock. But after Pentecost, they were full of spiritual voltage and this caused them to move about with power and as they spake for God, the Holy Ghost took over and just as electricity will leap through the air and strike conductive objects and cause sparks or fire, so the voltage of the Spirit will charge the very air, even for blocks around the meeting house or camp grounds, as it did at Pentecost. I read that it was so there at the Welsh Revival. Men were moved or they were slain three or four blocks away, just as it once was in an old Methodist meeting, back in the month of August 1873. Bishop Hamline, I read, said, "All at once I felt as though that the hand of Omnipotent were laid on my brow, and I fell to the floor."

So then men and air God often uses as conductors of this Pentecostal voltage to reach others. Just as when the minister in the olden days laid hands on that one who was to receive the Holy Ghost.

Not only does God the Holy Ghost convict a man and stir his soul by this method, but He also heals and blesses through them. Remember how the man Peter once said to the cripple at the gate of the temple, "Called Beautiful." "Look on us, in the name of Jesus of Nazareth, arise up and walk." And walk he did. Also you will recall how Paul by the Holy Ghost and by faith brought the young man back to life when and after he had fallen from an upper window! And many more might be sighted. But I must at once return to my thought. The need of Pentecostal voltage.

First let me say that this voltage is what gave the Apostolic Church such drive, force and power. These men were magnetic and pungent as they preached the Word. And so were those men of the early Methodist Church who followed on after these others passed on into rest in God. They were men of voltage. I read that the old preacher Hope saw men fall to the floor during his sermon. You should read the life of a man by the name of Lorenzo Dow, or of that mighty preacher Ronald Hill. Even under my own work I have seen a score of souls slain at once on a camp ground where I was preaching, and also in other meetings. I have seen them fall as I came near them. George Whitefield said, that it took him quite some time to step over such as were slain while leaving the field of battle after preaching out of doors.

Thus men are spiritually weak because that a great many of them lack this Pentecostal Holy Ghost voltage. And you cannot have revivals, that will move men towards God and repentance without this fire and power of Pentecost. And what you received in the past will not do for now. Let me explain. When we are filled with the Spirit, as a rule we run over, then after a time we drop off, until the supply is quite normal. This filling is called your spiritual reservoir. But when you are out calling upon others, or preaching and praying, your supply goes down just like the oil of the ten sleepy virgins that was used up as they slept. Or it is like the virtue that went out of Christ as the woman touched His garment. But as we work, God also pours in a new supply and often we cannot contain it all. We run over. But if we do nothing, the supply will waste away. But God will not pour in more. The oil must be used, I say, in His service and the Oil is voltage.

I am sure as those hundred and twenty were scattered through the city one could hear the shouts of victory from every direction as the souls of men were set free. O there must have been holy fire burning everywhere, as devils came out of many and the once dumb spoke. Ah, it must have been a spiritual fire-works. Now

### The Second Thought The Effect Of This Voltage Of Pentecost

Now I am not going to attempt to tell you the way that a man should react as he receives or is filled with this voltage, because the hot charge of the Holy Ghost will not effect even two men alike. The fact is, some men can hold or stand a greater charge of electricity than others. And so it is in the Spirit world. The same amount of God has different effects upon different men. But this voltage of Pentecost does have an effect on all who receive Him in His fullness. They are baptized with fire and each one is full of zeal for God. Each one He fills has a call -- Each one a duty to God and man. Each one has a vision for the work and for souls. Each one will be full of love and

each one will believe. But this voltage, he will be as effective in his own field as another in his, that is as long as each man is led by God.

I am sure that many have lost this voltage because they sought to please men or self. If you wish to be effective for God, above all things be yourself. Act as the Spirit moves you. Be in bondage to nothing or no man. Take your liberty in the Holy Ghost. -- Shout!! Sing!! Preach!! -- but always in the Spirit. If I were to take you back to the day of Pentecost and bring that day down to this present service, I am sure that most of you would call it wild fire. But they moved as and when and how the Spirit moved them. They were in bondage to no man or to one another -- No preacher or Bishop or church. They let the Spirit have His way.

When God the Holy Ghost wired up our house (soul) every nerve, every member (room) had in it a hot line (power) and to them there were outlets installed that other in need of this voltage or power might plug in and draw out through some times in so doing they get a greater charge than they can stand and are slain. O it is not the one with this voltage who can cause this shock, but the voltage of the Holy Spirit that flows through him from that Power House in the Skies. For we are nothing.

But when men refuse to let the Holy Spirit or current operate through them, so as to effect their lives and emotions, the current or power becomes weak, the outlets become powerless because there is no voltage. So then the secret of success is liberty in the Spirit of the Lord. For you cannot grieve, quench and resist the movings of God and have voltage.

Remember the voltage of Pentecost is never optional. Jesus said, "Tarry until." And Peter said, "This is that." Paul said unto those at Ephesus, "Have ye received the Holy Ghost since ye believed?" And the effect on all these were tongues of fire, hearts aflame with love, self forgotten, drunk with the Spirit, overcome with joy in the Holy Ghost, uncontrollable emotions, gifts aflame. The once blind is now made to see. The lame man was made whole, the dumb singing. The Devil possessed were set free. O praise God the old dead churches revived and cold preachers set on fire with the Pentecostal voltage.

O how we need this voltage of Pentecost. O how we need men with tongues of fire, -- Men and churches who will allow the Spirit to move on them in a way that pleased Him. O in the name of God let us get untied from form, plans and rituals of men and let the Pentecostal winds blow away our fine style of worship, from our cut and dry sermons, that the Holy Ghost will be able to take over. Let us let Him be our form of worship. Let Him order the service. If He says sing, sing, shout, shout, sit, sit. O if it is to be still, be still. In short, mind God. And the effect will be a great blessing, greater than any before. How well I know, for I am still charged from the voltage received more than fifty years ago. And all my trouble heartache and pain has not changed God's voltage of the holy Ghost. I feel, within now. The very thought of that day sets me on fire. My old bones tingle with new life and my old heart beats with new power. And so now to the

Third And Last Thought  
Have You Received This Voltage!

If so, what effect has it had on your heart or life! Is the current still surging through and through until you are aflame with its hot voltage! Does the Baptizer dwell within! Does that fiery cleansing of the Holy Ghost by the blood of Christ still flow over your soul! Is the voltage running free and affecting others about you! So that the words that you speak or preach are as fire! If not, the great Electrician of glory is now present waiting to put His power in you. His line is hot and waiting to be connected to your soul now. And once He has done so and turned on the power, your life will never be the same again. Things shall be changed. Because you will be changed. And now if you are ready for this baptism of fire and power, glory, peace and rest, come and we will see the voltage of God at work tonight. For someone is going to be connected to that power house of glory. I feel the current and this is someone's day of Pentecost. Your days of being a failure are over tonight. Come and receive your Pentecostal voltage now. (8/17/79).

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## Chapter 6 INVESTORS OF THE HOLY GHOST

Luke 19:12-13

First, I wish to remind you that I am not here to debate about doctrines. But, I must admit that I do believe that Christ taught and preached two works of grace which I shall try to show you now, though I doubt that His disciples always understood the meaning of all of His parables concerning the gift and coming of the Holy Ghost until after the day of Pentecost.

Now in this parable before us, He is indirectly speaking of Himself when He says that a certain ruler was about to take a long journey into a far country, that is He was about to go back to glory or His heavenly homeland, and to His Father just as soon as His work on earth was finished. Then He tells how this nobleman called all his servants, and gave to each one, one pound, and with it they were to trade and gain more. That is, they were to carry on His business while He was gone. In this case, it was the business of Christ's kingdom here on earth, that on His return He might receive all that His servants had gained by investing what He had entrusted them with. Just as He once told His disciples that once they received this pound, or the baptism of the Holy Ghost, they would receive power. And here He speaks of buying power, just as money changes a man's standing among others, this pound or gift of the Holy Ghost changes his standing in heaven. He is now a millionaire of grace.

So this pound would give them spiritual power. Like as more money, more buying power and interest or more investment, thus more influence. You talk and preach about receiving the fullness of Christ and the Holy Ghost, ten, twenty or more years ago and that is fine. But surely you do not think you received all of God, or all He has for you of His Spirit! For if all of God the Holy Ghost you have ever received was when He saved you, or when you were baptized with the Spirit, then you sure have cheated yourself, your heart and soul. For is it now true that it would take but one golden drop of God's greatness to fill any man! To be filled and running over with the Holy Ghost is for us all. I did not say that He did not fill you. But in this parable He teaches that as we invest the pound, we gain more. I did not say that we can hold more. I said we gain more. Thus, we have more to invest.

Let me put it this way. You say, and you boast that you have five thousand in the bank. O, no you do not. For the banker has put your five thousand out on interest. Your money is building bridges or houses, or highways, or ships. Just as a man with the Holy Ghost invests it in preaching, praying or in mission work, or running a business for God. If your money remained in the bank, you would not get any interest. So as you invest the Holy Ghost, you have more interest for God, that is, more souls and more new churches, bigger Sunday Schools, and a lot more workers on the mission field. Now this will show you why some of you preachers and people nowadays have no power with God or man. You have not put that one pound to work for God that He put in your heart and soul. Now in the Greek this text I find reads thus, "Trade until I return." But all some of you have done is to bury that pound. That is you have not lived and prayed, worked and preached, and given of yourself and time. So God has received no interest from His investment. And like the prodigal son you have wasted your pound. And when a man buries his pound, no one knows that he has it but himself, and it does him or others no good. And soon his Lord shall return, what, oh what then shall be his answer?

You will remember that on one occasion He gave the parable of the man who before leaving to take a long journey called his servants, and gave them gifts. To one he gave one, to another two, and to another five. Now this was not that gift of God's Holy Spirit, but they were natural gifts. If they were given the Spirit at that time, then He gave some more than others, and that is unscriptural. So the gifts in that parable simply mean talents that every man has, some more than others. And if we put them to use, we gain others. But many gifts men have cannot be used in the service for God as they should until that one has been baptized with the Holy Ghost. We have many great men within the church with fine talents, even in the pulpit, but they lack that filling of the Spirit to make them a success. For in this case, "The gift without the Giver is bare." This is what makes the difference in men and churches. God blesses the one with His presence because he or they trusted in Him. While the other trusted in their gifts and talents. But it is, "Not by might nor by power" but by God's Spirit that His work goes forward. This is now our trouble, we try to make our gifts take the place of the Holy Spirit, whereas, if we would let Him baptize our gifts with power, we would see how God would turn this old world upside down by them.

O, I am glad that He, giveth now His Spirit by measure, but that when He comes, He comes in His fullness. And He gives each one the same amount. O, some may act differently than others. But how you invest your pound will depend on how much you can gain for God. And I cannot but think of the one pound that each received when they received God's Holy Spirit, as fifteen pounds of dynamite. Then I think of the servant who gained ten pounds. For then he had one hundred and fifty pounds of Holy Ghost dynamite, enough to blow up a city.

But let me remind you, that this one currency, you, nor anyone can put in the bank of sloth and hope to draw any interest for Christ. The only one bank in which this heavenly currency will grow is you. And once God puts it there He looks for some return. But if you bury it under a lot of sin and worldliness, it will not grow. It must be invested. This is your needed armor for the conquest of holiness. With this one pound our fathers brought to life a world dead in sin. And they shook the foundations of hell and put the Devil to flight. And now the time has come to divide my text. So on to



## The First Thought His Call To His Chosen

The first thing Christ speaks of is the nobleman calling his servants. We read, "That many are called, but few are chosen." That is, many are convicted, but only a few really repent. And again, "Whosoever will let him come." But only a few truly come and yield their all. But as for His servants, they have left all to follow Him. And they will, I say, receive their reward. But those who will not come, receive nothing but His judgment and wrath. For He has said, "They shall not taste my supper." For, "They made light of the invitation." Just as some of you are now doing. But your day is coming when you shall answer for your neglect in turning your back on Christ, and holiness.

But in this text the call is not a general one, that is to sinners, but to His own servants. For He will not trust strangers with his money, so if you are not faithful to the Spirit in regeneration, He will not trust you with His pound. That is, with the baptism of the Holy Ghost. It is fine to come when He calls you to receive this pound, but quite another for you to receive Him with welcome arms, and not fear. He called them because He had faith in them, and trusted them. And I wish that I had time here to point out to you what He then called them from, and what He called them to, and what He is calling you from, and calling you to.

I think of the one who put his pound in a nice clean cloth and put it away, because he did in no way trust himself, and at the same time this man charged his Lord with poor judgment and foresight. His attitude declared that he had all of God that he needed or could use. He was satisfied with the amount of the Spirit of God that he had. And that is just about where many of you now stand, as you have all of God that you want. Because you have a lot of other interests, you wish to spend your hours and energies on. O, if you would not refuse Christ's cross, you would not refuse the Father's promise.

But notice, this is the second call from their Lord. First He called them to Himself. And later He calls them to bestow upon them power from upon high. First they were only responsible to him for their labors at home. But now they are to receive the pound or the baptism of the Holy Spirit and this is a great responsibility to answer for. Now none of them refused the call. But this cannot be so with many of you professors. For He has called you unto holiness a thousand times, and still you do not have the blessing. You know this is true. But for some reason you do not wish to get involved in this holiness movement. But I have news my brother, for you. This is the only movement in the world or in heaven that will survive the flames and heat of a burning smoking crumbling earth. O, it shall outlive the grind of the ages, the roll of time, the flow of rivers, the sun, moon and the stars, and land us safely on heaven's beach where tears never fall and pain doth not enter.

So as He called His servants, He is calling to some of you tonight. And up to now you have in no way answered that call. You have made a thousand and one excuses why you have not received what he offers. You know, "That without holiness no man," not even you, "shall see the Lord," and to think, that some of you He has called to a special work, and you have tried to do that work on your own up to now, and have failed. But you will remember, I am sure, that the disciples tried to do some works before their Pentecost and failed. This baptism, I say, is more important if

you want success in what you do for God, than any teaching or college training you can get or earn any place in the world. And whatever you get from books or men can never act as a substitute for the baptism of the Spirit. So obey the call tonight. Come and receive a full endowment of power from on high.

So these servants came when called, and stood before their master. And he, no doubt, told them as did Christ of his plan to go back to His Father, and that He would return. Then he gave each that pound, and departed. But while the story is but a parable, the lesson is true. Christ is coming and that before long. So let us watch and be faithful.

And now I must move on to our next division to

### The Second Thought The Endowment Of Power

The gift of the one pound, or the baptism of the Holy Spirit may have appeared but a small gift to some as I am sure it did to many of them upon the day of Pentecost. To some, like some of you, these had simply gone crazy over religion. Ah, but Peter said, "This is that," and not many I say have yet received, "THAT." For within that pound, that endowment, that long waited for promise of the merciful Father, was what the church and ministry sure needs today -- Spiritual power and Holy Ghost fire. Whereas of now they are depending too much, it is plain, upon man-made power -- On brain power because "The power of the Gospel is foolishness unto them," just as it is to some of you.

Could it be that when the servants received of their master the one pound, that they said within themselves, is this all we get for these so many years of labor? It is just not worth it to be but a Spirit filled Christian! But again, I say, within that pound, in that endowment, in that baptism, in that gift, burns and throbs and moves enough, and more than enough power to burn the earth to a cinder, to all the sleeping dead in their tombs to life, and fill every preacher and believer now on earth with power, and send a revival into this and other churches over the land. And He shall do just that when we stop worshipping, and bowing our gift and talents to the things of time, and offer them up to God for His glory.

Ah, within this endowment there is a transforming power, a saving power that no breadth of sea or boundary line of horizon, prison cell, land of darkness, dives of sin, or king's thrones have not felt. For there is no land on earth where you can not find blooming The Rose of Sharon and the Lily of the Valley. And what the sword, and the scepter, and chastening rod have failed to do, the power of the Gospel has done for lost humanity. So that by grace many of the worst have risen above the horizon of the sun, whose souls now burn with holy zeal, and their tongues sing forth His name.

But back to the thought of the endowment. How often I have tried to analyze what this so holy a baptism that we receive contains! But only this I know, that when He enters into our heart or our life and soul, He cleanses our nature of its depravity, and its old traits of sin and carnality we have so long had trouble with, and keeps us from victory and success. So this endowment is needful. As regeneration breaks the chains of our outer sin, so this filling sets us free within to be

used of God and for His glory. Yea, the whole of us vibrates with new life, from the brain to the fingertips, and puts a tingle in our blood stream, and a spring in our step that we never knew before.

Adam Clarke, whose commentaries have blessed all who read them, was known as the biggest dunce the school had. Then one day a holy man came into his room and the teacher told him of Adam. Saying not a word to the teacher, the man went back where the boy was, laid his hand upon his head and said, "My boy some day you will be a great man." After many years Adam Clark said when that man touched me on the head, something in my head snapped, after that I rose to the top of the class. O my God send us such men today. And may that power endow us now.

Savonarola, that mighty preacher of the past, I read, who drew millions to Christ, wrote his mother long before he was filled with the Spirit or baptized with the Holy Ghost, saying, "Dear mother, I do not know what is wrong with me, but my preaching does not even move a chicken off its roost." O how the baptism of the Spirit would change the preachers of our day. You think, and you are most all taught, that this endowment is for service, I agree. But why stop there? I say, that first the work is for cleansing, that you may live holy. I do not care how much Holy Ghost you say you have, or how you receive Him. If you do not live clean and holy and away from the world with all of it's fashions and pleasures, I have no faith in whatever you profess or teach or preach. For however you live and act, and treat others is what is the real you.

But I have two more points, and must go now to

#### The Investment

I will try and be brief on this point -- Investment. So the question is how much of God the Holy Ghost do you have on hand just now! How much have you, I say, gained for your Master since you received the pound five or ten years ago! And how much, tell me have you out on interest! If some of you run a business, a farm or home, as you do the church and as you do your own soul, you would soon be finished. I ask you, is it not true that you have not won a soul for years! Never won a boy or girl to the Lord out of the many in your class! -- Never invest one night in prayer for a revival -- Not one for your own soul's need -- Never invest in a child of God who is in need -- Never out after the lost, giving of your time and money for missions, or to put some young preacher through school. What you have of God you keep for yourself. Thus your own Christian life does no one much good. So that you do not trust God or man with what you have. This you have is a private religion, and a profession that makes you appear as an investor in God's work.

And too, while your bank book shows many deposits and withdrawals for yourself, your spiritual bank book shows no deposits or no withdrawals for God, or lost souls, poor churches and preachers. O, "How much owest thou unto my Lord!" What have you done with the Holy Ghost that God gave you! O, the text reads, "TRADE thou until I return." What He is saying is, that love demands labor. It will work out its feelings, act out its devotion. Our profession is but a blown bubble before men, that will blow up in our own face. if the heart is not pure and clean, and the profession real.

Again the text says trade. Take an hour or two of your pleasure time or of your rest and trade it for a lost soul. Yes trade your rags for that robe of Christ's righteousness. Trade your hut tonight for a mansion and your life for an eternal life with God. O when I think of the trading that the disciples and our fathers did with what they had, I am driven to my knees. They invested their ease of home and friends. They invested farms and business, and all they had to save lost souls. Ah, many times their pulpit was a stump, a rock, or a seaside. Their textbook was the Word of God, as they sailed the sea of time in vessels unfit, and covered their cold bed with grass and leaves. Yea, they labored against all odds, and tonight, they rest beneath the tree of life waiting for each of us to join them and sing the song of victory.

This is the standard that they lifted, "And the gates of hell could not prevail against them." Ah, every step they took for God shook the earth, and every sermon they preached slew its thousands. Oh yes, every prayer they offered up winged its way up to the throne of God. Every stake on which men died, God gathered up the ashes and built for His glory another place of worship that has survived and stood the storms of time and scattered to the world the golden light of the Gospel of salvation from sin, and the deeper life in the Holy Ghost.

And now I take you to another division, and to

#### The Fourth Thought The Buried Pound

This next thought has a sad ending for one of the servants. It does not say that he was lost, only that which he had was taken from him. He was left without any ruling power. He had buried his pound that he should have used for gain. O, I believe, if many members of our churches over the land would dig up their pound and stir up the gift within, that we would see another great revival sweep the whole of America for God and lost souls.

But my question to you pound bury-ers is this, why have you not put God's gift to use? Why, I say, have you buried it? You know that for this God is going to bring you into judgment. What do you who are guilty hope to gain by such neglect? Now God knows where you have buried His Gift, and when He returns He shall demand of you what is His. O my only hope is that you will dig it up tonight, and unwrap, uncover and begin tonight to invest God's gift in something for God and for lost souls.

O, I have been in this spiritual banking business so long that I can give you some good advice.

First dig up the buried pound, shake off of it all the dust and dirt. Blow upon it the breath of prayer. Wash it in the tears of repentance. O, fan it with action and invest it at once in some new vows, some Christian project and begin to live.

And now I come to the closing point and task.

#### The Fifth Thought The Master's Return And The Day Of Rewards

It will be a great day when Christ returns and we lay our gains at His feet, when we bare our palms of victory before Him. When at last we lay aside the scythe and sheath and sword of battle, and make ready for the wedding feast. Then how glad, O how glad will be that servant who has made a gain for his master. But how sad for the one who did not, but who wasted all those years and has not a soul with which to meet his Lord.

But there are some brighter thoughts here that I wish to share with you. If this one pound represents the gift of the Holy Ghost, as most all the Bible scholars believe it does, then I am struck with a great challenge, when I think of the Servant who had ten times as much of God's Spirit on his side, though he possessed no more than others did. It was like one man with a small army, while the other had a greater one. Can you visualize in your mind such a man! Rev. Charles G. Finney was a man such as that. Men were struck down in his presence and often wept aloud as he preached. And I could name many more had I time.

But just think of this one servant, who bought ten cities for about fifteen dollars -- a city for a pound -- a mansion for a dollar. So you can see that when the flickering lamp of this our dungeon home burns out and the last storm has beat upon this frail vessel, and the golden light of that city I see breaking over the last hill, it will not make any difference if I was rich or poor, high or low among men, only that I am faithful while here. So I close by asking, who is ready to invest now? (1-14-79)

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## Chapter 7 THE MIXED GARMENT

"Thou shalt not wear a garment of divers sorts, as of woolen and linen together." Deut. 22:11.

Now in reading this account in the Old Testament about not wearing a mixed garment, let us try to remember that it is but a faint picture of that which was yet to be revealed to man in the clear golden light of the New Testament. In the Old it was but the vine of the grape. Whereas later, it was the grape crushed out and the wine ready to drink. The Old Testament is but the grain out in the field. Whereas, the New is that living bread sent down from heaven ready to eat. And so it is in this text now under our consideration. So the mixed garment spoke of here is pointing to that disease of inbred sin that was to be made known as such in the New Testament.

And so the need of two works of grace in man's heart and soul has been God's plan now for most six thousand years. And during all that time we find that the Devil has been trying to mix sin and holiness, righteousness and inbred sin together. But as yet it has never been successfully accomplished or accepted of God, because the one is a child of the Devil, born of rebellion, and the other is a child of God, born of love and the power of the Holy Ghost. One is of Hell and the other of Heaven, one destroys and the other has power to save, the one keeps a man in prison and the other sets him free. The one robs us and the other restores. And you can no more mix them or blend them together than you can snowflake and fire. For these two threads spoken of in the old

mixed garment are enemies, bitter enemies. They are the two greatest forces known to man. And if you think that you can give lodging to both, and that without trouble, you are playing the fool.

Now if in the darkness of the law they saw as well as preached and warned against the danger of this inbred sin or this mixed garment, then why do men thousands of years later under Christ's Gospel Light fight against it and wear the mixed garment of good and evil! Let us remember in the olden times they could, weave a garment of fine linen, and not mix it or cheapen it with wool. And so it is under the Gospel. You can have the linen garment of, "Holiness without which no man can see the Lord," if you are willing to pay the price for it, or rather meet His conditions. Die out to the old wool of the flesh and worldliness, and God will remove the wool of sin.

I might say much more by the way of introduction. But I shall refrain and go now to my work.

### The First Thought The Mixed Garment

From the beginning of time and the fall of Satan, when cast out of heaven because of rebellion that was long before the fall of man from his high or God-like perfection, it has been the Devil's own and sole purpose, and his constant struggle with man; to try and mix the evil nature found in man with the work of holiness of heart. This he does by calling sweet bitter and the bitter sweet or the good bad, and the bad good. He tells us that we can mix the Holy with the unholy, that we can mix the pure with the unclean, and I blush for I fear that we too often try to do that. For Satan made us believe that it was possible for God and he to live peaceable together in the same house, the same soul, the same heart and mind, and also the same world. But this is not the truth. No this is like trying to mix oil and water, or the darkness of midnight with the noonday sun. For I say, yea God says, that it cannot be done.

Now it does not matter to God where the Devil sets up his headquarters, or makes his dwelling outside of hell, to God he is trespassing upon God's property, and has no legal right there, as his purpose is to destroy and damn his landlord, and overthrow God, as he once tried to do up in heaven so long ago. But as always, it is God who is the Master. So when we cry for help and deliverance, God the Father, and God the Son, and God the Holy Ghost flies to our rescue and delivers us from the Devil's power by forgiving us or by removing the old depraved nature from within us and sets us free to serve Him better.

Surely you all remember of reading in the Old Testament how that Ishmael and Isaac were unable to live in the same house together and Ishmael, I read, was cast out! So God cannot live in a heart in peace where the Devil is. For it is just like when the sons of God came before the Lord and we read that Satan came also, and there was trouble in heaven. And so it is when a Christian's robe or his spiritual garment is a mixed garment, one that is part woolen and part linen in which the man comes to worship the Lord, for it is part the Devil and part God, so that there is war within. There are two powers at sword's point trying to rule the man -- one to cleanse him, and save him, and the other to destroy and damn his soul.

So in the Old Testament this mixed garment we find was forbidden among the Israelites or such as were called the children of God. First it was because the woolen in the mixed garment was all of an animal and thus it was unclean. Besides, it stands for sin, inbred sin because it was woven into the garment, just as Adam's depravity after his fall was woven into his posterity. And so it means that all born into this world are carnal. And this I will try and show you, if God will now help me. Now this wool woven into the garment at its making will do to the body when worn, just what sin does to the soul of the unwholly sanctified Christian. First I wish to remind you that a woolen garment has a soft and alluring touch and at first feels warm and comforting, so that any one might go to sleep with it on. Now this is as we all too well know the way sin is when we did first touch and tasted of sin. It was soft as is silk, so that you cuddle it to you. And for just a short time all was well, and you lie down upon your bed in sin to sleep while the Devil and the woolen mixed garment prepare your soul for hell. Still some of you may think that because you now have woven a little linen of Christianity with a lot of wool, and joined some church, that all is now well. And it may be for a time after we have found Christ, and have been converted. But I can promise you that in time you will know about the truth of this text to your sorrow, that never in a million years will these two mix, as that evil or sin principle is yet within your nature, and, as I said, it acts like wool upon the body. It begins to irritate and scratch and overheat the soul as does wool the body. Thus it will cause a man's blood pressure to rise when he is crossed or made angry, so that like as does wool, he may break out in an evil sweat caused by pride, covetousness or self-interest.

Now a garment mixed with wool may not give us much trouble in cold weather, or building such as a cold dead church, where we can sit and have our sleep while the man in the pulpit brings the sermon. But let such a one get in an old revival where God is working and the fire of the Spirit is falling upon the meeting and the old woolen mixed garment will get too hot for any man. Thus as a rule they will run for a cooler place where their woolen mixed garment can not trouble them or they will let the fire bring out the sweat so as to be delivered from the trouble within. This is why so many are so uncomfortable in a red hot Holy Ghost meeting. They have on a mixed garment and if there is one thing the Devil likes is for a man to be good enough to be called a Christian and bad enough to live like the Devil away from church. So many yea most Christians spend their life trying to live a double life -- half for God, and half for the Devil and the world. But this I say, is a life of unrest spiritually and it gives such a one much sorrow. The Old Testament calls it wearing the mixed garment. But the New calls it inbred sin or carnality or "The old man." James calls it, "A root of bitterness."

Please notice. Not only were the people forbidden to wear this mixed garment of woolen and of linen, but the prophet or priest or preacher, because he was not to go in before God all irritated and smelling of sweat as professing Christians smell of the sins of the world, which their carnal nature demands, but he must stand before God clean and cool or calm in spirit with his body washed in pure water. O if it is proper that a poor lost sinner come before God as did those with the leprosy come to Christ to be cleansed. But we who are supposed to be the, "Kings and Priests unto God," should not do so, nor is it to our credit before high heaven.

So my question to you in closing this thought on the mixed garment is "Do you have on tonight this mixed garment of wool and linen?" If you do, I can tell you that the names of those woolen so-called threads are legion and must be taken out before you can stand clean before God.

But as He removes them by the power of the Holy Spirit, He will weave into their place those pure threads of the linen of Christ's righteousness. This, God calls the baptism of the Holy Ghost and fire. And if this work has not been finished as yet in your soul, then you are still at times, I am sure, putting out that sweat of your depravity, and so the Holy Ghost is kept out of your life so that you do not have the fullness of the blessing and you are far from what God planned for you to be. If only you would let the Holy Spirit remove the old woolen nature tonight and fill you with His power, what great things you could do for God.

And now leaving you to ponder these truths of this mixed garment of wool and linen, I go to the

## Second Thought The Garment Of Woolen

And there is a garment of all wool that evil men wear, and as I explain it, I trust that you may see why men should not mix wool with linen. For the man who wears a woolen garment is what may be called an out and out sinner and is forever burning with the heat of his sins. Yea, his very body gives off the sweat of unrest. O, many times he would, like you, remove the garment of sin if he but could. But like you, he cannot. And so it burns him, it sometimes all but blisters him so that he suffers for his sins. Once he could lie down and sleep in his woolen garment when first he began to wear it. But now he finds no joy in wearing it. This is because its threads run ever all through his body and soul, until all of his nature is sin itself. He is tied to it by a thousand burning strings of evil habits and of desires. It chafes and burns, rubs sore, and often draws out the blood of sorrow. Yet the man cannot shake, or pull, or tear it off. And still he makes many promises to do better, but the old garment of wool remains and is his only comfort in life, so that every sin he runs to is that he might find rest from his inward foe.

This woolen garment is a garment of slavery. It was once worn by Israel while she was down in Egypt because of her sin. So the woolen garment binds the soul, and the mixed garment the gifts of the Spirit so they cannot develop for God. The woolen garment displays the nature of those who wear it. It is like a foul stream whose very fountainhead is hell itself. Not only are their thoughts evil, but their very imagination. So if the bud, the embryo is evil, what but sin can you look for to come out of him. You know that the newborn child needs no teaching to lie. Thus we ask, from whence comes this sin principle? Surely it was not wafted to us on the wind from afar. Nor did we inhale it from the flowers, nor drink it from some cool stream, or devour it by mouth. Never! It was passed on to us from Adam.

So then sinner you were born with this longing to sin and you must wear it day and night, when young and when old, and go to your grave as well as to the judgment with it on, unless you turn and by faith in Christ, repent of your past sins and follow on to know the Lord in all of His fullness. I trust that you shall do so at your first opportunity. And this is your hour.

But even after this that old root of depravity or sinful nature remains and the man wears a garment of part woolen and part linen. But the text at hand and many more in the Old, and I find in the New Testament, tell us how God's own power has made it possible that we may see Christ and the filling of the Holy Spirit; wear an unmixed garment, one that is made of pure linen, of Christ's



righteousness that will make us fit to enter into the presence of our Holy Father. Now this garment is called the garment of holiness. We receive it when we are baptized with the Holy Spirit. O, this robe has many names, such as that of perfect love heart holiness, holy sanctified and a number of other names. So it is a gift God gives to His children and our part is to keep a watch over it lest the Devil take it from us. O I pray that some of you will receive your linen garment tonight, that is, "without spot or wrinkle, or any such thing and now to that work of

### The Third Thought The Unmixed Garment

This linen garment was made of a vegetable plant and again, I say, there is an unmixed garment free from the wool of sin that man may wear, unspotted-by sin and worldliness, one that God made of the pure linen of holiness once spun-by the great mind of God and once woven by the obedience of Christ upon the cross and brought to man by the Holy Ghost on the day of Pentecost. This linen garment of the saints is far different, you may be sure, than the garment mixed with wool, as linen in the Bible stands for rest and victory. Because of its clean nature, it breathes, and is cool when the heat of life's troubles and cares, I find, is upon us. Thus it causes no irritation to us, and is worn only by God's children. This you will find is not as the garment of inbred sin. O, it is not of the world. So we will have it on us when Christ returns and calls our body from the grave and the lust to meet the Lord in the air and go up with Him in the rapture. Up, I say, unto our home in the land of rest.

Now because of our white and unmixed robe, I say, of linen, we will not be put in quarantine to determine if we are clean of our leprosy as our garment of white shows that we have been made clean by the blood of the Lamb, and that we have worn them through great tribulations. And too, we will need no angel up in heaven to teach us that heavenly language. For it has been our tongue, I say, from the day we were born into the family of God by water and by blood, and the Spirit. So up in heaven our unmixed garment shall be like that of the millions of saints who worship God. Then we shall drink joys forevermore from the cool river of life.

Now tell me that you do not need that second work of grace by the Holy Ghost. Tell me if you think that your mixed garment is all any man needs to make heaven, that you are ready for the grave and judgment with that wool of inbred sin choking God the Holy Ghost out of your life and soul that causes you to quench and grieve and resist the Spirit of God! Remember only the pure in heart shall see God. And no garment can be so clean while it is mixed with sin. If the priest could not stand before God in a mixed garment, I ask, how shall you who refuse the cleansing that is offered you through the baptism of the Spirit tonight? O, do not put it off!

So my question is, What is the nature of your garment? Does it have the smell of wool or that of linen? Is it a part of heaven or a part which is of Hell? It is part of man and part of God -- a part of Holiness and a part of wickedness -- part of the flesh and part of the Spirit! Remember at no time does God deal in halves. He wants all or nothing. And when you give all, you will receive all that God has for you. I close by inviting you to let God the Spirit remove that inbred wool of sin tonight that He may replace it with the linen of true holiness. Will you do so now? (3/25/79).

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## Chapter 8 POSSIBILITIES IN THE HOLY GHOST

"Then laid they their hands on them, and they received the Holy Ghost." Acts. 8:17.

My sole purpose in this sermon is to point out to you how far a nobody can go once he is dead unto self and filled with the Holy Ghost. Truly his possibilities are beyond our conception. For once self is dead the Spirit takes over and great and mighty things are wrought by Him. And we have such in the text now at hand. When Christ stopped and preached to the woman of Samaria who had come out to Jacob's well to draw out some water though there was no rope or pail with which to draw it. As she arrived, Christ told her about the living water which he could give her, and that once she drank, she would never need to drink again or come hither to draw. And drink of this water she did, and ran into the city, gave her testimony to those she had known, and they came and believed. And now some three years after that, and shortly after Pentecost when the disciples were all being scattered because of persecution, the Holy Spirit sent Philip down to Samaria to preach the Gospel. And there is no doubt but that some were there at that time who were believers as the seed of God's Word planted by Christ had sprung up, and at the preaching of Philip many more believed on Christ, and great works were done by God through Philip.

Now we read that those who believed were baptized in the name of Jesus Christ. So who would by reason say they were not Christians -- Born Again -- Born of the Spirit. For He alone is the Author of all life, spiritual and physical. He is the generator of all who are generated. But this surely is not the same operation as was His coming upon the day of Pentecost when He fell upon those there in the upper room, and upon others later. For if they received the fullness of the Spirit at the time they were baptized, and received Him again, I say, when Peter and John came down, then they had two baptisms, which the word does not teach. Dear ones in Jesus these two works of grace are chasms apart. One is the work of saving or forgiving us of our sins, and making us a child of God. Whereas the second work removed the old Adam nature: That wicked Adam that entered into our human when Adam disobeyed God's command and ate of the tree which God told him not to partake of.

O, if only our preachers would press this truth of the need of this deeper life in God, and death to self; how changed would be the atmosphere that they now try to worship God in! What an effect it would give the Gospel upon those who hear it! It is not that the church standard and Bible are too high, but so few really live up to either, that we believe that others fear to try. But remember the souls who have left their mark and influence upon mankind for good have been those souls who consecrated their all, and in this higher spiritual God-given experience they have known the human possibilities in the Holy Ghost for them, and have received gifts and anointings that others knew not. Thus they have blessed the church and world, and lighted the pathway of holiness like a torch with their lives aflame with the Holy Ghost.

So Philip had a great revival at Samaria and the news of it had reached the ears of the disciples at Jerusalem. So they sent Peter and John to them that the new converts might be sealed at once with the Holy Ghost. So when they came they laid their hands on them, "And they received

the Holy Ghost," no doubt just as at Pentecost, though no wind or speaking in tongues is mentioned here.

It would be well for us to remember that when Christ sent out his disciples to preach, heal and cleanse the leper, and raise the dead that He forbade them to go into Samaria, though later He passed that way Himself, for He is always the One who goes that second mile, and where He would not ask others to go. He is always crossing the boundary line of society to save the unsaveable, that He might bring the lost sheep back to His fold. So wherever the Spirit sends us we can be sure God has sent Him on ahead to prepare the way or the hearts with whom we are to preach or teach. This is what Christ did, and does when He sends us out to preach the Gospel. You know that the Popes say that they are the successors of Saint Peter, that the priests are the successors of the disciples. Ah! but we can go one better, for if we preach Christ, we are His successors and not they only. So I think now that this should be enough to introduce all I shall further say, and arouse your interest, as to what is to follow in the next division. So now to

#### The First Thought What We Once Were

Basically all men are alike at heart until by the power of the Gospel they are born again unto salvation. So the people of Samaria were of no exception when we know the history of their lives as to how they lived. They were led into idolatry under wicked leaders and rulers, usually living in abandoned cities and had little to do with Christianity as we know it. So they fought with the people of God, but were very curious to know the truth. So when we read of Philip's revival among them, it only proves the possibilities in the Holy Ghost, when He finds a channel through which to flow out and touch other lives, to draw them to Christ, He always uses them.

But we shall need to bring this truth down to our day or time to be able to see how far we have come in the things of God, and how much ground we have taken for Christ. And to do this we need now to pause and look back and see what we ourselves once were before God's grace saved us from sin to that which we are now through Christ. For surely the results prove that we have not done as well as we had thought. And if this be true, as we know it is with many who profess Christ, so I ask, should they not go down before God and confess to Him their need? Would He not forgive and forget?

#### What We Once Were

Paul in his letter to Titus says that before we were made anew in Christ that we were disobedient and rebelled against the truth, and refused God's Gospel and meant to hold out against God and man, and to go our own way without God. Thus we were a lot like those poor slum dwellers, the Samaritans. We were deceived by the devil as is every sinner. For sin warps the mind and upsets the reasoning and the understanding. It also cripples a man's judgment so that the wrong he does appears right. Thus in the end most of such do not believe in heaven, hell or a life beyond the grave. And so we see how they teach that we are nothing more than just the atoms of long dead animals reassembled again, and out on dress parade in another form. Another says that we are God's child, created in His image. Though we are not as He created us, but are sinful in nature until God through Christ makes us anew.

But as sinners without God we serve the lust of the flesh, and do acts of wickedness, as we love the world and the things of the world. And so men, "Sow to the wind, and they shall reap the whirlwind," as they wallow in sin like the swine in the mire. But in it all, none ever find rest for their souls or quench the burning within. And such were we at least at heart when Christ came our way. Ah! we were all malice and envy, all hatred and love mixed together. We hated one another, or such as did us wrong, or crossed our path, or stood where we wanted to pass, or got in our way. O our fur, I know, was soft, but our bite was death. Oh we were but a bundle of evil turned loose like a beast in a crowd. And nothing but the salvaging grace and power of an Almighty Christ, and work of the God that made us could get anything out of the wreck to use again for His glory. But bless God, for He can make something out of nothing. And that is, I say, what He has done with every Christian here.

Now I did not say that you were as bad, and as guilty as was the woman at the well, or as guilty as those who had her to wife, but I do say that, we have all sinned and come short of the glory of God. "All have sinned and come short of the glory of God." All have sinned against His Son, His Word, as well as His Spirit and His church, and our own as well. Thus we are worthy of death and hell. This then is what we once were. But by the grace of an Almighty God, and the love of a dying Savior we are now children of, "The King of Kings, and Lord of Lords." And our names are written in heaven, where no flowers of the fields are blasted by any storms that blow, or tears stain the golden streets we walk, nor the cry for bread is heard, for there equality reigns, and God is over all.

I have tried to show you the possibilities God has placed in the Holy Ghost for the sinner. So I will now enter into the text a little further and

In The Second Thought  
Notice The Act Of Regeneration

That is what we are in Christ and the bondage out of which we were redeemed, and the fires of hell from which we have escaped, and the chains of all the wicked habits which have been broken, and the temptations that we have overcome cannot be attributed to our own righteousness or power, but by the renewing of the Holy Ghost and the washing of regeneration we are what we are. Paul terms it as kindness of God towards lost men, an act of mercy. The Father seeks the son, the good Shepherd seeks his lost sheep, the broken harp is tuned again so that the marred image of God is restored to that likeness which it once bore before the fall. O the stream is no longer foul because the fountain has been cleansed by the blood of Christ.

O what an odious mass of corruption we were on the inside, so that only the hands that formed us and the Spirit that first gave us life could regenerate us and reverse our downward course, gather up a handful of fragments, weld them together and breathe into the new embryo a new life. Thus every part is made whole again by the power of Christ. This is what the Bible calls the new birth. So at last we live in the newness of life.

So then we are new men. We have the mind, says Paul, of Christ. We have a new heart of flesh, and it is full of love toward God and man so we have new desires and passions toward the

needs of men. We have a new tongue with which we praise Him as our salvation. And with this we have a new perspective of life, a new outlet of praise and thanksgiving. We make new friends, and we go to new and more holy places. Thus we sing new songs of a home in heaven. We have a new hunger for God. For those old things have passed away and behold God maketh all things new. So the old life of sin is gone and buried in its grave and our sins God remembers no more. The joys of heaven shall be ours. The crown awaits us. The ecstasies of that holy company now calls us to come up higher. The blood of martyrs, I say, challenges us to preach the Word, and drive on.

So I ask you, if you profess to be a Christian, and are dead unto sin and the things of the world, then why do you go to the world for your pleasure and nourishment? Paul once asked this question, "How can we who are dead to sin, live any longer therein?" You may profess to be dead unto sin, but you are very warm and alive when it blows its trumpet.

Now we who are new creatures in Christ, should thank God that we are no longer slaves in Egypt, and yet serving divers lusts and worldly pleasures. No more are we slaves of self-pride and envy, or hatred, and hating one another. Our world is now changed. The night has passed and the light of an eternal day has dawned upon us. So that this new breath is not an act of evolution, but of grace. For it is a new creation, vivified by the power and breath of the Holy Spirit. His voice of power calls men from their spiritual graves by uncovering the remains left from the old life of sin, and like the great archaeologist that he is, and we as those long dead mummies wrapped in our wrappings, or like Lazarus of old, were unbound and set free that we might follow Christ. Think of it, we were once paupers living on the Devil's charity. But now we are millionaires of grace, basking in the golden rays of the Son of God's holiness, warmed by His presence and living by the Divine breath of life within, thus being temples of His holiness. Thus do you wonder that we rejoice in our new felicity.

So in closing this second thought I wish above all to remind you, that while this regeneration has removed the guilt of the past, and given us a real desire to worship God, the old carnal nature doth still remain, so that there are now two natures, or two desires in one man. Just as there were in the house of Abraham after Isaac was born. And that I say means trouble on the inside. And now I go to

### The Third Thought Possibilities In The Holy Ghost

If you really knew what a very low standard of morals these Samaritans had, you would understand why the Jews would rather go many miles out of the way, when going to Jerusalem, rather than to go on the Jordan Valley route and pass through Samaria. This will explain why Christ did not ask His disciples to go there and also why he said, "I must needs go through Samaria." And the Word He planted was now being gathered by Philip in that great revival. And this one was hot with the fire of Pentecost. Thus it spread far and wide and on to Jerusalem. And so Peter and John went down to lead these new converts into the second blessing, or the baptism of the Holy Ghost and power, that they might have what they needed for God's service. And when they laid their hands upon them the Holy Ghost fell on them as He had done others at Pentecost. There is here a thought that might help some of you. It is that only Peter and John at this time were used, I notice, by God in sealing them with the Holy Ghost. Not that Philip and the others did not

have God's Spirit, but God gives different men different and high gifts than others, but as Paul says, each are of the same Spirit.

Now my sole purpose of thought this far surely has been to show you the possibilities in the One and only Holy Ghost of God for those who seem to be most likely beyond hope, God most always uses. Therefore, if we were to compare those Samaritans with like souls of today, we would need to go out and into the slums and hell holes of our cities and bring those to Christ, and then see them all filled with the Holy Ghost, and out bringing others to the Savior, and praise God, this has now taken place ten thousand times. And I could now give you the names of many, and some are here now with us tonight, and they once thought that God's Spirit and power could never fill and use them. O, if you think you are beyond being used, then you, I say, are just the one that He wishes to fill now with the Holy Ghost. Give Him the opportunity now to prove to you what He has promised.

Let us suppose that you have been a Christian for years, that God once drew you out of an awful pit of sin, and you have tried to follow Him, sometimes near and sometimes afar off. You have at times tried to win others and have labored hard. At times you pray much, at times not at all. Sometimes you are hot for God, and at times lukewarm. But no matter what you do for God, it does not get results. Ah! my dear friend this is always the way that most regenerated people live. For God did in no way promise you that you would receive power when you were born again, but only when the Holy Ghost is come upon you. But still knowing this, as many of you do, you still go on living a defeated life, in bondage to things and people, knowing as you do, I say, that as yet you have not died out to self.

But why is the filling of the Holy Ghost necessary? Because He is the very Person of God which moves into our souls. He is God's Spirit who changes our depraved nature by removing the old Adam nature. And once that is gone, He empowers us with His very self, and that means liberty in the Holy Ghost. For His heavenly personality and His component parts are the very filiation of the Father, as is His Son Jesus Christ. And it is this living power within that makes us what He desires that we should be for Him. And yet He is not like either the Father nor the Son. His nature and labors are much different, in that He is the Baptizer, as well as the filler of all who believe in the Holy Father and the Son. He is the Dweller of our body and soul. And where He is the Father and Son are.

First, His Divine nature means, being the burning One, of the Godhead. He in entering our soul at once consumes our old depraved nature. Then He gives us a new nature akin to that of His own. So His restfulness causes us to be at rest. Thus His gentleness makes us gentle. And He being all fire sets us on fire. His power mixed with our weariness makes us strong as Samson. His fullness poured into our emptiness causes us to overflow like as the rivers after a great rain. Yea, He pours forth Himself into our failures, and makes us a success for His glory. O, His richness destroys our poverty. His unending grace poured into our lack at once makes us complete in Him. And if man or that fiend invades our fellowship, I believe, then thousands of God's angels would draw their swords, and drive them back into Hell. "For where the Spirit of the Lord is there is liberty."

Thus we now being lost in His will and dead to self, we no longer pray and long for His gifts, as paupers begging for alms from the rich. No, for we are now satisfied to have become lost in God, and God enthroned within. For the gift without the giver is bare." And some of you have empty hearts. You are always seeking because you lack rest. But once the Comforter is within you, you will be at rest.

O, if only you knew what is contained in Him. O if only you knew, you would not stop short of the baptism of the Holy Ghost. You would make a great effort to enter into the blessing tonight. Ah, and if you did there would be a torrent of power come down upon this people such as you have never seen, and you would be as apostolic as Peter when there upon his cross upside down, or as Huss who shouted praises to God in the heart of the flames, or Luther at Worms, or Whitefield whose electric appeals stirred the dead, or Wesley whose name rings from the tower of thousands of Methodist churches every Sunday morning. So I close by inviting each of you to come and receive at once this blessing. For I tell you that there are possibilities waiting in the Holy Ghost for you. Will you come? (12/20/78)

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## Chapter 9

### THE TRUTH ABOUT HOLINESS OR THE BETTER LAND

Numbers 14:7-9

I suppose that from my earliest childhood I was a potential candidate for holiness, as the Bible truth has always attracted me and appeared to be the only tower of refuge that men find from the storms of life and the onslaughts of the Devil. For a man to draw back and shun to declare it and choose his carnal thinking and preach that it is not Bible, has no right to have charge over other men's souls.

As a young man I had yet to find out that there were those who did not believe in holiness as a second work of grace, so I believed that it was for every child of God, and still do. I was much attracted to those old preachers whose faces beamed with heaven's light and whose words fell upon my ears like hot coals that came from the altar of God, melting and burning within. But that which moved me most were those old time saints under test. O they would shout in the fire, smile when persecuted, and bear all things for Christ. Thus, I saw in them something that others did not possess as they drank of the Spirit until every pain was gone and every care vanished. To me they were millionaires of grace, while the Spirit tuned up their tongues to the harps of heaven and then clothed them with Pentecostal power, and they sang of that land so bright and fair. Then at last, I saw how death unbound the wings of the soul, and they flew up until they reached the home of the soul, and now are at rest in God.

Now we too are God's children as were they. If that good land was real that God once promised them through Abraham their father, as our Bible and books of history declare it was, and now is, and if that good land is typical of a religious experience, then it must be the experience of holiness or the second work of grace, as the description of it does not fill the work of regeneration or the new birth at all. But here is where most of God's children fail and turn back discouraged. They come near the borderland of Canaan, see the giants and the walled cities and turn back and

never: -- I say know the truth about holiness. O why will people believe men and doubt God's word, when there is such a spiritual land to be possessed that flows with milk and honey! And now!

### The First Thought What Israel Saw In Canaan!

Israel had long heard from the lips of God as to how wonderful was this land of Canaan that he had once promised to His friend Abraham. But like men today, hearing about this second blessing or the baptism of the Spirit and as to what it can do for you and with a man, Israel thought that it must all be too wonderful for to be true, after spending years in Egypt and her bondage. But it is all spiritually true, as the Bible declares it to be. It is an experience where a man can live up in the highlands of grace -- Up where his thoughts can play free among the stars and where every common bush along life's road glows with God's presence and every brook sings His praise and all the flowers breathe forth their perfume of praise -- Up, I say, where the sky is always blue and the light of that eternal city shines bright over every hilltop -- Up where the spirit is free and the wings of the soul are spread, and God unfolds to us the mysteries of His grace and the wider plans He has made for our lives.

But God has promised us, as He did Israel and He will bring us into Canaan, if we trust, believe and carry on. But the church now days seems to know so little of that good old land of holiness, because the men who lead or profess to guide her are like the ten men who went to spy out the land of Canaan. They doubt the experience to be attainable, so they tell the people that the land of Canaan stands for heaven, but it does not, and the Bible, I say, does not say it is, nor does it teach such at all. For heaven has no giants that fight God's people and no walls to keep us out And this text says nothing about a free of life. O how glad I am that men cannot speak and spy on us as they did those giants in Canaan. Now it is strange to me that the church knows so much, I say, about Christ, who was here but some thirty and three years, two thousand years ago. And yet they know so little about the Holy Spirit who has now been here for almost two thousand years. He has been moving enlightening, convincing, saving, cleansing and baptizing with power all who will receive HIM, making the soul and body His earthly temple. And yet many wish to deny the very heavenly Guest that they profess to entertain within. Thus, the fact is, that most professors of salvation have never moved up to the borderland of Canaan. They are yet to smell the perennial Rose of Holiness, or even taste its fruit, or gather one gem out of her cool sparkling stream, or drink from that fountain of the second blessing.

Now if the Bible really means that the land of Canaan stands for heaven, then a man could sneak in, spy it out to see if he liked it so as to live there, and if not, then he could, I say, live like the Devil and at death go with the rest of the lost millions into hell. But the land spoken of here is not heaven, though it is next to it, if we live the experience of heart holiness. For the truth is that we must pass through this promised land of holiness, I say, if we would reach the highlands of Glory. For the Word says that, "Without Holiness no man shall see the Lord." O I know that men who have not had the light on holiness may reach heaven by the way of the wilderness. But for me, I want to make my journey all the way out of this wilderness world by way of the Canaan land route. For it is a good land, "that floweth with milk and honey," and is all that God promised Abraham that it would be.



But to the question -- What Israel saw there in the land of Canaan! And what do the Spirit baptized people of God find in this Canaan land experience after they enter into it? What is it that makes them happy and what joy this that causes them to grow strong and tall and full of spiritual power? Well, the reasons are legion, as we shall see later. But first what they saw! They noticed that the people of the land of Canaan were giants, but they were so only because of the richness of the land from which they had eaten and were fed. For it was truly a land of fruit trees of many kinds that were laden with large and delicious fruits. And we read of the large cluster of grapes which they brought back from Canaan. The fields had of their plenty and the honey bee lived in a paradise among the flowers and blossoms that were everywhere. So honey could be found any place and the pastures were so green and full that the cattle gave of abundance of milk. So that it was truly a land of milk and honey.

And so it is in God's spiritual Canaan now, if men would but enter in. And those who live in this spiritual Canaan are spiritual giants compared to those Christians who live all the days of their life in the wilderness of regeneration. Now the baptized are giants because they feed on the rich fruits of holiness made large by the showers of blessings which fall upon them. Their hands of faith take hold of the fruit of peace and joy in the Holy Ghost, of gentleness, meekness and a large share of the brotherly love. And they gather many sheaves of long suffering, while they drink from that limped river of grace and wash in the flowing cascade of the power of the Holy Spirit.

So when Israel came up to spy out the land of Canaan, they saw those giants who at that time possessed and lived off the land. They saw the defense they built up against the enemy. So that while those in Canaan grew the stronger, the children of Israel became still more dwarfed and weak because of the starvation diet they had lived on so long in Egypt and in the wilderness. So that in themselves they were no match for those mighty giants who possessed the land. And neither are you who have lived so long in a wilderness experience, as you have little or no fruit of the Spirit and no joy in the Holy Ghost -- No showers that water your soul -- No power for service and no draft from the springs of victory and as yet no baptism of the Holy Ghost. So you are ever spying out the land or experience of holiness of heart, but always fearing to enter in. Thus our churches and pulpits are full of so many spiritual dwarfs who feed on a wilderness bill of fare and the cravings of the flesh. Too weak, I say, to go up and possess the land or the blessing of entire sanctification.

And yet I believe and feel sure that some of you once had this blessing in the past, but have lost it, and tonight you are here to get back that lost power, that holy blessing, that unction and soul rest that the Devil in the past has cheated you out of and drove you back into the wilderness to starve and die.

But I have good news for you tonight -- News that should give you new hope and courage and cause you to go up and possess the land now.

This brings us to another point, and up to

The Second Thought

This Is A Bible Promised Blessing

That is, it belongs to every true born again child of God. You will remember what the Lord said before He went up to his Father, how that He would send the promise of the Father upon them! I am sure that you do. So that what Canaan geographically meant to Israel, the baptism of the Holy Ghost means to every Spirit filled Christian. That is, the Holy Spirit dwelling within makes the experience our Canaan land. For He turns our night into one golden day; our desert has become a blooming paradise. Our pain He turns into great joy and our mourning into laughter. Our ashes He turns into gold and those many defeats He turns into success. Thus, our once blighted life and soul begins at last to bear fruit of the Spirit. Because now the Spirit fills our heart with song and sets us on fire with Himself. Our once dry river now flows full and free with those limped waters of the second blessing. The clouds of doubt, I say, are gone and the Son of God shines upon us, so that we have come to know the truth, I say, about Holiness.

Now while our new birth gives us a title to this good land, it is as yet an unpossessed land until we enter into the second blessing. Jesus and John the Baptist called it the baptism of the Holy Ghost and fire. But many teach that you receive this baptism simply by faith. But to take it simply by faith does not make us a possessor of it. As it is not simply an experience of faith or an empty belief. It is a baptism of power and fire that is as real to the seeker as it was to Israel entering Canaan. O it is like walking under a falling cascade, as it washes not only the outside, but that now flows through a man like liquid fire, burning and cleansing away every trace of inbred sin until he feels clean, clean, clean -- Yea, and all on fire within. And this now take it, I say, by faith alone without the witness of God's Holy Spirit can ever bestow upon you. Should those hundred and twenty in the upper room at Pentecost have settled for a "take it by faith" experience and gone out into the work as men do today, without the baptism of the Spirit, they would have been powerless as many of the preachers in our day. But they would settle, I say, for nothing short of the promise of their Heavenly Father. So the coming of the Spirit was a reality to them, and when you settle for a "take it by faith" without the Holy Ghost witnessing to your heart that the work is at last finished, you have deceived yourself.

Now while the new birth gives us a title to this good land, (but you say, the Spirit was not yet given, that is not before Pentecost,) you must drive on, believe on, pray on until you do receive and not just stop with an "I believe," when in your heart you know you have not received. So never settle for less than what God's Word has promised you.

Notice the text states that, "It is a land that eateth up the inhabitants thereof." This really sounds like many church people of today. (For they say that no man can live a holy life and sin not. But God's Word says that we can, and many do today.) It is true that this was a land of giants, and they were so because they lived off the rich soil, just as those who do receive the second blessing become spiritual giants as they feed of the fruit of Canaan in the spiritual sense and grow in grace.

So many others came hoping to drive those giants out of Canaan, just as did Israel, but they too were unsuccessful, just as are we trying to drive out that old carnal nature, that is the world, the flesh and the Devil. Those are the three giants that overcome man as he tries to enter this spiritual Canaan. I am sure that many are not told that this land did not belong to those giants. They were all squatters trespassing on God's property, just as your heart and soul belongs to God, though the Devil has possession of part of it. So the land really belonged to Israel, given unto her

by God through their father Abraham. Thus, our new birth into the family of God makes us the heir of this second blessing of Canaan. And only the baptism and infilling of the Spirit can drive out and pull out root and branch, I say, by His power that old root of depravity.

It is then that the heavenly Dove comes into your life and soul in His fullness, and we begin to feed on the milk and honey of Canaan land. By the power of the Holy Ghost the many walls have come down. The giants are gone and we have at last pitched our tent by some cool stream, where God pours out His blessings and showers us with gifts. It is a land where the air is pure, the sky is clear, and where the black smoke from the hot old brick kilns will never fill our lungs or smart the eye, or the fires bronze our face again. Our feet are out of the mire and that clay of sin and bondage. At last the soul now is free in God and destined for the skies.

### The Third Thought What Are The Conditions For Entering Into This Spiritual Canaan Land Experience?

First: we must be born again, thus entering into the family of God.

Second: we must be walking so as to please God in all the light the Holy Spirit brings to shine upon our pathway.

Third: we must be on the line of crossing and not wandering around in the wilderness and still believing the evil report the holiness fighters bring back, declaring that the experience is unattainable.

Fourth: we must have that spiritual hunger and drive, yea and a burning thirst for the experience of holiness of heart and life -- a burning desire, which surpasses all other desires. We must feel all powerless and helpless without this blessing in the work that God has called us to do. For you will never possess the land with a half-hearted desire the way some of you now seek it, as the giants of doubt, of fear, of the world and of the Devil drive you back into the wilderness again. So you must stand on God's promises, contend, pray, dig, believe and search your soul with God's truth. Look in every corner and closet and behind every door until all of self has been dragged out into the light and nailed to the cross. Then the fire will fall and you shall be baptized with the Holy Ghost and fire. And not until then shall you know the truth about holiness or the good land.

And now the question, are you weary with your powerless or useless life! Are you ready to enter into the land of Canaan now? If so, come let us pray. (6-1-79)

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### Chapter 10 THE NUGGET

"Yea, the Almighty shalt be thy defense and thou that have plenty of silver." (Job 22-25)

Whatever God has created or made and placed in man or in creation, "and He hath made all things," they bear a replica of His holiness and character. And because that man sees that evidence of God is everything, they have made a god out of everything in creation -- O from the sun to the moon --from the sea to the sky -- from the beast to the creature. . . . Yea, and even that which they dig out of the earth and what their hands can form or shape -- and this is the thing they make their gods of and worship.

But like some flowers that bloom alone out on the burning desert sands, beaten by all of those hot blistering storms and howling winds, God always has some souls who survive and who worship Him, and Him only do they serve. But the bulk of mankind rush on like a polluted and uncontrolled river and are forgotten. But Job was one of those men that conditions within or without did not affect his relationship with God. He worshipped God with everything that he had, and when he had nothing, he still bowed in homage to his Redeemer. And because of this, the Devil challenged God to allow him to put Job to the test, thinking that when he had taken away all that Job had that he would turn and curse God. And so, the Devil began to blow and how he can turn on the heat. Yes, he will shake and poke and puff until the flames test our whole structure of holiness. And if there is any dross, any chaff, any self, anything that is not pure gold, he will drag that thing out before God and before us, hoping you may be sure, to defeat God's purpose in us.

But God is not afraid to let the Devil put his saints to a test. For He is not afraid of the work that He has wrought in them giving way. As God in Christ said about his church, He can say about the work of the Holy Ghost, that, "The gates of hell shall not prevail against Him." O it is true that most every man has made gold his god and forgotten God here in this life. But Job had made God his gold and God can not be destroyed. So while the old Devil wiped out Job from man's viewpoint and took all that he had, yet he could not remove or destroy God in Job. And because God lived, Job lived. And though Job's friends said that he was harboring wickedness in his heart and because he had done evil God had turned Satan loose upon him, but the fire never touched or brought to light any alloy in Job. He was all pure gold. He had discovered the Nugget (God). For the word gold here in this text and in so many other texts typifies God. Therefore, when Christ enters into our heart and life by that new birth, He at once becomes our gold or that which we choose to worship.

And once He is there, it is the work of the Holy Ghost to separate the Gold from all that remaining dross. Not that the Gold is not yet pure, it is. But it is the Spirit's work that He must clean out of the house so that the Gold may have liberty to shine through us that men may see our good works and glorify God. And now because there is so much ground to cover, I must turn to some divisions and to the

#### First Thought Christ In The Newly Created Creature

Paul says that when we are born again that we become a new creation, that we are a new something or somebody that we were not before. And this, new creation He has brought according to His will, and put within it things that were not found in the old dead corpse of sin, just as He placed in the earth whatever pleased Him when He created it, such as gold, silver, diamonds and

gems that are so beautiful and thousands of other things that we as His creatures depend so much on to survive.

So when God in Christ enters our heart and life, He becomes our Gold or what we worship, who is so pure and perfect, but who is unable to shine out through our lives as He would if it were not for the dross and sin in our Adam nature, just as the gold in the earth is kept from glistening in the sunlight and making things of earth more beautiful because of the mud, rocks and other matter in the earth that hides its beauty and value.

So you can see why some do not shine forth for Christ as they should. The Gold (CHRIST) is all but covered with the things of time. O too many have made their heart a warehouse of the Devil and filled it with the world's fool gold, until it is difficult to see the Master or His beauty radiating from their lives. But thank God that as men have found ways to mine these valuable metals and separate them from the dross and alloy by various methods known only to those who specialize in purifying the gold and silver, so God once found a way that He can remove from our depraved nature all of those traits and characteristics of sin which hide and keep the Gold (JESUS) from shining throughout upon a dark and lost world.

But the question is how is the gold of the earth and the Gold from heaven made to shine before men? We learn that gold was the first metal to attract man because of its beauty, as well as its worth. Men have found gold in the rock, the iron ore, slate, copper and clay, as well as in the sand of streams and rivers. We read that there is much gold in the ocean and in the vegetable world. So they mine it; they blast it out of the rock and grind the rocks to powder. They put the sand in pans and they shake it and get the gold. They use steam or fire to bring the gold into view, and ready that it may be put to use.

Second: How is it made to shine? Once they have the gold in hand, they put it in a pot. Then the fire is made hot until the pot turns a reddish white, and the gold boils. Then they put it in a pot of boiling acid and leave the gold there until all the dross is removed and nothing but the refiner's image is seen as He looks in upon the gold. And this is just what the Holy Ghost is trying to do in every child of God if they would yield to His workings, O why do not some of you give up to His call!

So notice, if you will, that this is something like the way that God the Father, and God the son, and God the Holy Ghost work. That is when God by His grace and mercy creates a new soul through the merits of Christ's death, it is called a new creation, as this Gold of the heavenly world is implanted within that soul. But if the Gold is to shine before others, God has yet another work to do. This we call that second work of grace. Whereby the Gold is by God's refining power made free from whatever clings to it and hinders its liberty. So God and the Holy Ghost through the Word preached doth begin to drill and blast, and shake until we are sometimes, like as gold in the earth, the will is rock hard and requires more work or grinding to bring it to powder. Whereas some stone break with but one stroke of the hammer. But this is only the beginning of perfecting holiness, or the work of God in man to destroy that carnal self in man. It is the old Adam nature that must be burned out, not the human nature that was in man before the fall, as that was Godlike. Holiness doth not make us nonhuman but Godlike.

After the will is surrendered or the Gold is set free of that which hinders its beauty, then comes the refining fire, which will then destroy the dross and remove all the alloy. Then the Gold (Christ) shall shine as never before out of the life and actions, just like as when the fire of the Holy Ghost fell there at Pentecost so long ago and changed all but worthless professors into men of power. Often men search for the gold of this earth so that they may have power. The largest nugget known to man was found on a lonely trail just under the ground, not more than one foot. Known as (The Welcome Stranger) weighing 2,520 ozs. Yes, a great fortune, so men called it. Ah! but we, I say, who have Christ, have the greatest Nugget. He is worth a million worlds like this one. O when I think of that day when I became one of those spiritual millionaires blessed with that priceless Gold of God's Son in my heart, I can but shout for joy, that I, who was once but a nobody, am now a somebody -- a Child of God.

But I can stay no longer on this point and must move on to other work at hand. So now to

### The Second Thought

#### The Usefulness Of Gold And Its Covering Power

When God create the earth he put nothing, you may be sure, in it in any form or shape that was not to be of some purpose to man in those ages to come. So God had in mind his purpose for gold. Now, as a rule, the harder a thing is to obtain the more valuable it is. Now, like God and God like gold, because of its usefulness and almost non-limiting coverage, that is, such a small amount is able to go so far. Even the thought of God is able to cause some men to repent. David said, "I thought on God and was troubled." I am not saying that a man can have a little of God as God is not received in parts. But the name of God spells power. As we know that God is here and God is there. And gold is everywhere. It is in the earth and in the air.

But now to the usefulness of gold. Notice, after the gold is refined or rather set free from the dross, like a newly Spirit baptized soul, it is in one lump, or nugget and is of great value, but of little use to anyone, as yet, until more work is done, that the gold may be put to use or on the market for sale. So man like God goes to work on the gold. The small lumps or nuggets, or plates were placed between heavy paper and beaten until one gram was spread over 105 sq. ft. They beat one gram into a wire two miles long. Now this is great to be sure, but God has done better than that by far. His spread is from everlasting to everlasting. Of His days there shall be no end. "He changeth not."

So God takes the Gold that is in man, knowing that if we remain in one lump (one nugget) that He can not use us. So He puts us upon His work bench of service, somewhere in the wide fields of labor and His hammer of trials and of sacrifice begins to fall, and the Gold God has refined begins to spread in usefulness to mankind. And here I could introduce many that have blessed the world with their lives, just because they were willing to remain under the hammer and let God spread their usefulness in His harvest fields. "For the harvest is great, but the laborers are few." Mat. 9:37.

O too long we have been in one nugget. Too long we have refused to move out for God. Too long our usefulness has been hampered and the work of God has suffered and souls have been lost. We shall answer to God for our lack of perfected holiness. What do we professors of this

so-called second work of grace intend to answer God at the judgment for our lack of usefulness in His service? What good is a big lump of gold wrapped up in a fine cloth or a ton of flour to the hungry out in the field -- or a deep well to the thirsty, if they are not made obtainable to those who need them? O let us begin to spread out for God. There is sure something more in being a Christian or a holiness professor than to sit around shining in one big lump and doing nothing for God or lost humanity. Shine, O by all means shine if you are pure gold. But let God spread you out until others are made rich in Christ. You may be sure of this that this God out of heaven shall never be drawn out to an exhaustion. So let the hammer begin to fall tonight. And ask God to make you more useful -- a golden leaf to spread on a window in a sign -- a ring for that wedding, or a vase for the thirsty to drink a little water from, or a plate for the hungry. How often we sing, "Break me, melt me and mold me, use me," and this can not be done without that hammer of service -- Blow after blow -- Year in and year out -- trial after trial -- test after test, until the Gold has spread to its end in the Master's service. So, I say, let Thy hammer fall and spread us out for your glory. So now

### The Third Thought Gold And Its Buying Power

In this closing thought I wish to notice the buying power of gold. It is, as you know, what a nation is worth. So all notes printed must be backed up with that much gold in the mint or the note or bill is not negotiable, and loses its buying power. That is why our money today is worth so little. We do not have now enough gold on hand to cover the notes printed. Thus, we are in trouble financially. But I now have some good news for you about the Gold that in days gone by God sent down from heaven in the person of His only Son Jesus, and to think He chose the heart of man as His earthly mint to deposit the wealth of heaven in. That makes a man in Christ a millionaire. And, O thank God for the wealth of heaven. For you can pick up any note of promise in this Word; our God in Christ is able to cash it. You write in, I say, any amount and there is Gold enough and to spare at the bank of heaven to meet it, as you can not overdraw because your Father owns the world. His Son is the President of the bank and the Holy Ghost is the cashier. So He will give out that which the Father and Son did so long ago promise to those that love and serve Him. And let me remind you, that this bank God owns, is never closed. You will find it open day and night to meet all of your needs. And it serves the poor as well as the rich.

But give me just a little more time that I may point out to you what this Gold of heaven will buy. Up to now some of you have spent so much searching for what you do not know, but at least you have never found. So I shall try and tell you what this Gold will buy -- Rest from your sins and from your Sin, that is called inbred Sin. Next you can buy all of the peace and joy your heart longs for -- Peace with God and man. You can buy a ticket to the city of gold, yea, you can buy a mansion, that was not made with hands, and a robe without a spot or wrinkle. You can buy patience, and if you are in need, you may buy a little long suffering, and a little kindness, and some mercy with a little meekness.

But I must warn you, if the Gold has become dim and dull because of inbred sin, and the beauty of the Gold hidden from the world, as is Christ or Gold in some hearts, God sees here tonight. The bank will be closed to you until you repent and open a new account, because your holiness has become worldliness. O I fear that your spiritual wealth is now what God calls poverty, and your once power as the preacher of power is gone. Your spiritual usefulness is now

spiritual lethargy. And as Job was stripped by Satan, you have lost God out of your heart and life. Christ never fails to shine, but like the sun in the heavens, we oft see covered by the clouds, so the brightness, and glory of Christ is covered by sin and neglect of duty.

But thank God that I have some good news I wish to bring you, and that is, the bank that can help you is open tonight. So I invite you and God invites you, and Christ invites you, and the Holy Ghost invites you to come, and I can promise you that the Cashier will cash any note bearing Christ's signature. He will forget the past, if you come repenting, and will take you into His family again. It is true some of you have the Gold, but there is yet much work to be done. So come now and turn your life tonight over to the great Refiner of souls.

(6-27-79)

Rev. H. E. Baker

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Chapter 11

HARVEST TIME IN CANAAN

Deut. 26:1-4

I wish to take you on a trip with me tonight. I have been there many times before, in which I have by word of mouth, pictured Israel down in Egypt in great bondage and God delivering her with a mighty hand. So on this occasion I'd like to place ourselves for tonight, in Israel's place when she was down in Egypt. For we too were once slaves of sin and were in bondage to that old and evil Pharaoh, that enemy of God and man, the Devil, who made the whole world and Egypt for us. For no matter at all where we went or lived, he was there. Our days were dark and full of trouble, while our nights were long and restless. Still the more brick, or acts of sin we did to please him, he gave us less straw of comfort to make them. O how our hearts longed to be free from the old task of sin that we might worship our Christ. But no, for our chains of a thousand sins now held us fast to our post of duty . . . And too, we were footsore from gathering straw to make a few more bricks. Our back was lame because the load of sin we had to carry was so heavy. Our pillow was wet with tears of repentance, as we thought of that better land just over the sea of time. O how many times we tried to escape. We pulled on the bars of our cell and felt, I say, at times that we could bite iron, if only we could escape and be free, only to fall and obey again the voice of Satan. And like Israel, this went on year after year until all of the hope of deliverance was gone. And like Israel in Egypt, we were ready to perish. Still that old fire of sin burned on and we kindled it, as it were, with our own soul, until like that poor woman with the issue of blood, we at last spent all we had and still grew worse, as our lungs were full of the brick dust of sin, and our whole blood stream was all most Egyptian. This went on until we stood on the very brink of hell ready to drop into the bottomless and awful pit of hell, a lost soul. At this we saw the lightnings of life's storms. They lit up the sky, and hell's thunders rolled from pole to pole and died away and all was calm. Then a voice loud and clear rang out over our once Egypt, declaring "Look unto me, and be ye saved." "We looked, and there stood Jesus -- The Lamb of God." That was the night that we were made free -- Free from the whip of our Pharaoh -. Free from the straw and the mire -- O free from the dust of burned brick and hot fires we so long endured for the Devil and his crowd. Yea



and tonight by the grace and mighty power men find in Christ through God we are now living and dwelling in Canaan land.

Now this does not mean that all of Canaan's old giants are dead. Not at all. God may have run them off, but just leave a gate open or a door unguarded and they will rush in upon us and take away our fruit, and leave us without any to put in our basket to offer God as a praise and tithe offering. And this is just where thousands of Christians' are tonight, as their basket is all but empty. It is filled, I fear, with the things of this world., And now I go to my first division upon the text, and to

### The First Thought Presenting Our Basket Of Fruit To God

Every man in Canaan had a special basket that he kept clean and in good repairs to put the choice fruit in of his harvest as an offering to God. The basket was to be well lined or padded and kept soft lest the fruit be bruised or marred and become unpresentable to God and God displeased with their offering. So we find that there was a layer of green leaves, then a layer of his choice fruit, and another that is of leaves, until the basket could contain no more. Then he would take it to the priest, and the priest would take it, and set it down before the Lord, as the one who offered it to God would give. God great thanks for freedom, and deliverance out of Egypt's bondage.

Now this basket so clean and in good repair represents our sanctified hearts or that place where we keep things we love most and that which we reserve for God to offer to Him. (It is our choice fruit just for God, that is if we love him as we profess to do.) For He is to receive the choice fruit of our affections, of our praise, of our tithe, of all our earthly gains, and of our time and service, as well as our love, so that we do not go before Him with a half full basket or an unclean, or unprepared basket and with bruised and unripened fruit. But by His grace we keep our very own basket (HEART) clean and in good repair, and padded or lined with the green leaves of love and kindness, with one layer upon another, so that our heart is soft and our fruit gathered unbruised by harsh and unkind words and actions -- by envy, or hatred, or by covetousness, or anger, or jealousy, or any such so that when we go before God, He can not as much as point to a spot or a bruise, or a blemish, or some choice fruit that He loves most that is missing that we have reserved for ourselves or some that has spoiled because we failed to bring it to Him in the form of praise or the service to which He has called us.

O let us not let this happen. But let each one here keep their basket full and running over with the best fruit of praise, of love and thanksgiving. And when you come, remember your spiritual poverty while in this Egypt or wicked world when you had no fruit of praise or bread of life except those crumbs of mercy that fell from God's table to sustain life. O yes, and do not bring your basket grudgingly, but with joy, thanking God that you have something to tithe and offer Him because that He has delivered you out of Egypt land. And also thank Him that you do not come before Him now as a slave and in chains and with nothing to offer but brick dust and clay, naked and with no helper. But come as a free soul, clothed as the King's son and full of the fruit of that Canaan land blessing, holding your ground and growing in grace and expanding your borders.

I want you to notice that God says that we are to possess the lands and dwell there. Now there are many like the ten spies who go into Canaan to spy it out and gather a few blessings, and think that they have the experience of full holiness, but they do not and can not until they go up and possess the land, and as the Holy Ghost says, "Dwell there." Anyone can come unto a red hot holiness meeting when the Holy Ghost is blessing God's saints or He is baptizing some with the Holy Ghost and get a blessing, just as one would enter a room or building charged with electrical power, get a shock and then run out shouting, "I am charged with power." But to possess it and dwell there is quite another thing. Only then can you get and keep your basket full. No wonder so many are not blessed or charged with the power of the Spirit. They do not live in Canaan, so they only go in long enough to get a shock or to fill up on the fruit like the ten spies in Canaan, but who have no basket for the Lord, because their heart is full of the things the world has to offer and no room for God. And what fruit they pick up soon spoils, because their heart or basket is not padded or lined with the leaves of love and grace, but with a lot of thorns and dry leaves of worldliness and unholy desires that God can not bless -- Yea, and actions that the Holy Ghost can not accept or condone. The basket must be clean.

O let this be the night when you have your basket made clean by the blood of the Lamb. "Let Him repair it and make it fit for just a little fruit for His glory." He by the blessed Spirit will clean out all the trash that the world and the Devil has caused you to drop into your heart and choke God out, leaving you with nothing on which to feed your poor dying soul, but the fruit of sin. I ask you, are you in the market for a new basket tonight? O God can give you a new heart -- a new basket.

I see my time is gone and I must move into my next division on the text and consider the

## Second Thought

### What Do You Have In Your Basket?

Are you now ready for an inspection by God? Your fruit is what you really are. And what is in your basket is what you love most and what you gather most of. It is very surprising the things some professors of salvation pack away in their basket. They fill up on that, which I remember seeing only in a peddler's wagon, such as trinkets, toys, household utensils and a lot of out-of-style clothing sold to the highest bidder, and a box of cheap jewelry. What fools!!! But Canaan land dwellers gather, I say, only the fruit of the Spirit, which is, "Love, joy, peace, meekness, temperance, against such there is no law." For these five wonderful fruits of the Spirit meet the demands of the law and light up and illuminate the soul and mind. For once the heart is filled to its highest capacity with these fruits of joy, peace, love, meekness, and temperance, it needs no law, as any law is for the weak and those who are unruly. Now there are many fruits that are typical of the second blessing or the Canaan land experience, that the Bible does not mention, but they do grow in Canaan. Therefore, when Israel gathered the choice fruit for an offering, who can doubt but that they gathered many kinds, at least ten different fruits, one for all of those ten unbelieving spies, which we can not go into at this time. But to the question? What do you have in your basket? The first fruit you must have is love and that fruit I read in the Bible is an apple. So I ask, what condition is that apple in you offer to God when you worship him? Is it fully ripe and without bruise or blemish, unmarred from the heart where it came from? Next in your basket there must be some grapes, and they come in a large cluster as a rule, as the grape stands for a lot of joy -- joy in

the Holy Ghost. Do you now have such joy, or do you have very little to offer up to God when you come before Him? Remember Canaan dwellers are full of joy. The next you should have in your basket is plenty of figs as they stand for "Peace," and God, I am sure wants us to be as peaceful as lambs.

Now your basket must contain the orange, for without it you shall lose what you now have. For the (orange) is the fruit of longsuffering. Beside it should be the olive. For without these what you say and do for God will not be a blessing to others, and God knows how bad a preacher needs the olive fruit which is kindness. And you must have some plums for God, as this is commanded. The plum stands for goodness, and that all Christians must have. "Be ye kind one to another." O Yes, and do not, I say, forget to have some figs, as they are the fruit of meekness. Then there is that fruit I am sure that God loves and that is the (mulberry) or the fruit of temperance, which we all must always have in our basket to offer God. And now I will mention one more only, and all Christians must have it or God will receive, I read, nothing from us. That fruit is known as the pomegranate fruit of faith. So I am wondering what you have in your basket? Or rather what do you have in your heart? Is it full of love, joy, peace, long-suffering, kindness, goodness, meekness, temperance and faith? -- and more, as God requires a full heart or basket from which to draw what he wants.

Now when I think of all the fruit in Canaan land and so many Christians going on year in and year out with so little fruit of the Holy Spirit with dried up love, shriveled joy and no peace, no long-suffering, no kindness or no goodness, meekness, or temperance and no faith, I am lost for a reasonable answer, Only this, I will say, if you are in need, the orchards and vines of Canaan hang full to supply every hungry soul who will enter in and dwell there. So now I ask you, tell me what is it that you are in need of at this time? Whatever it is, God has it for you. Even the power you wanted so long. The branches of the trees I find hang so low and full that the youth can reach them and the old also. You may have it now. Wait no longer, but get your fill before ever you go from this place of worship tonight.

O when I think of how full of the gifts and fruit of the Spirit that many of God's saints of the past were, and how God used them I feel like putting up a ladder that I may reach the highest branches where no crowd of church members ever bother to climb, and fill up on the best fruit that grows in Canaan. So let us all move on into the interior of Canaan away from where we entered, and so many now dwell, that we may gather more fruit and fill up on God's milk and honey, where the streams of grace run deep and wide and the footprints of God, the Holy Ghost, are seen under every tree and along the banks and in the valleys where men gather their fruit for the Master.

So now, I must close this second thought by reminding you who are here, weary from running up and down life's highways, weary and hungry, that God's door of opportunity is now open, if you wish to enjoy the harvest time in Canaan.

And now I am very curious about this last

And Third Thought  
Are You Ready To Fill Up?

Remember how they were filled at Pentecost so that their baskets ran over! And I think also how Joseph filled the sacks of his brothers and sent them back into Canaan. Now if all of you could see the fruit trees of Canaan land and the grape vines as I can see them spiritually, I am sure that by the power of the great and mighty Spirit some of you would go in and fill up tonight on the fruit that you have so long been without. So I say, are you ready? If so, come now and gather what you need, for God, the Holy Ghost, has been shaking the trees and you may fill up tonight, if you are in need.

This reminds me of a true story I read the other day. It was about an old Methodist that was a bishop holding a conference. It was hot weather and he became very weary with all the business of the day and the dryness of those reports he had to listen to, until he felt as dry and empty himself. So as soon as it was possible, he slipped out for a walk alone. In a few moments he found himself praying as follows, "O God we need something in this conference we do not have, yes, I need something." And about that time he turned a corner on the street and found himself standing next to a fruit stand and a young boy. There was almost every kind of fruit one could think of. There were barrels of apples and boxes of oranges. Then the bishop said to the boy, "Tell me son how would you like to have all of that fruit that you could eat?" The boy said, "I know a lot of guys like you; they never spend a dime on a kid." The bishop said to the fruit man, "Give that boy all the fruit that he wants and he started to fill up. He put fruit into his hat, in his blouse, in his pockets and then put some down in his knickers and pulled away loaded. The bill was about five dollars. And as the bishop watched the boy devouring that fruit, he started for his room, almost on the run, got there, shut the door and dropped on his knees crying, "O God, I am going to, if you will help me, fill up on the fruit of Canaan. I am tired of my dryness. Send your blessings upon me and this conference today." Is this your desire? If so, come now. (6-22-79)

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## Chapter 12 THE SIN AGAINST THE HOLY GHOST

"Wherefore I say unto you, all manner of sin and blasphemy shall be forgiven unto men, but the blasphemy against the Holy Ghost shall not be forgiven unto men."

"And whosoever speaketh a word against the Son of man it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come." Matthew 12:31,32.

If there is one man above another whose words I can believe I am sure they are the words of Jesus Christ our Lord. For He declares himself that the words he speaks shall never pass away. So when He tells us that there is such a sin as blasphemy in this life against the HOLY GHOST, a sin that cannot be forgiven in this world, or in the world to come, in that life beyond the grave. I thus feel that it is time for every man, saint and sinner to inquire as to what this sin is, and how it may be committed, lest he discover when it is too late that he is as guilty of it as were some in Christ's day. And I believe many today are guilty of it because of the way they fight and resist God.

Jesus always hung out the red lantern, and always blew the trumpet of warning in plenty of time that men might escape from their own destruction. For He is not willing that any should perish. His scepter of mercy was and still is always extended to the guilty. His pardon was and always is available to those who repent. The Physician of God is always willing to administer to the sick and afflicted. And there are always those about Him waiting to be healed. And too, there are always people present who doubt the power of God, and who fancy they are more intelligent than those who trust in God through Christ to heal them. These are people who, like those that day, did not think Christ should heal on the Sabbath day. If you want to do that wait until Monday. If you wish to be healed, or cured, get well on a week day. Well, I think men do that very thing. For if they do not feel good, it is on Sunday. But Monday they are alive, up and well, and off to their work, business and labor.

Let me take a little of your time as I sketch a picture of the service that Sabbath morning. O, we may be sure that there were present that day many great men who had come to the synagogue that they might hear Christ, and draw attention to their own selves. They were all dressed up in their best and there were Doctors of the Law and men of learning, Teachers of Science and Astronomy. Like as today, it is Doctors, Bishops, Superintendents and those, who hold high seats in the Church and each one I am sure should be recognized, but Christ our Lord never ran his services that way. So when the Holy Ghost made His account of the service, He did not say one word about the great men being present or who was there, but He began as follows to relate what took place and says, "Behold, there was a man which had his hand withered." Thus he drew attention, and I believe that those Pharisees were hurt and put out because they were left out. If you my brother want to see carnality show itself, then just do not give it any high seat of office.

But Christ was the main attraction that day and always is when present. So when it was time, Jesus was called forward. And at once He called unto the man to come with the withered hand. It may be the man was the father of several children to support and a home to keep, and it being his right, I suppose it was hard to make a living. But this did not matter at all to those Pharisees. As for them, the Sabbath day was no time for making men whole, "Besides this man is not dressed as people usually dress on the Sabbath. And as for this man Jesus, He has ruined our service and has caused us shame. After all the trouble we went to, I doubt that we were even noticed. I think that we should now and here put a stop to this Sabbath breaking. This is not of God. God does not desecrate His own day of rest. This deed is not of God. This man is a fake, a fraud, and we had better get this Christ out of the way lest he take over, and we be left out." Ah, what fools they were. Christ is always, "over all." There were none before Him, and shall be none who shall be after Him. He is the immutable One.

You will notice that Christ knew their thoughts and He knows yours. And I fear for some of you in this house tonight. For you have thought that the baptism of the Holy Ghost is only wild fire. That we who shout and sing are subjects of emotion and the power of the Devil. And you would not want us in your church any more than those Pharisees back in Christ's day wanted Him. They did not know the Sabbath this man was healed was the last meeting, the last chance they had to accept Christ. An, but instead, they dug their own grave and lighted the fires of their everlasting torments. And this may be your last night. Christ knew their hearts, and he gave them a few more hours until again here in this twenty second verse where He is casting out of a man a devil, and again that same group is on hand to find fault. Only this time He closed the door of mercy against

them when they called God's Holy Ghost a partner of the prince of devils, as well as His work the work of Beelzebub, or Satan, or Lucifer. So in verse thirty-one and two, Jesus delivers their awful sentence, and says unto them "Wherefore I say unto you, All manner of sin, and blasphemy shall be forgiven unto men; but the blasphemy against the Holy Ghost shall not be forgiven unto them. And whosoever speaketh a word against the Son of man, it shall be forgiven him, but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come."

May God help us to know where we stand, search our hearts, and help us to think holy thoughts. We do not wish to judge the workings of Thy Spirit, nor to bring Thee into judgment. What we do not understand may we remember that Thou doest all things well. Thus I pray God will guide my thoughts as I try to clear up this old subject on the blasphemy against the Holy Ghost, for I feel sure that many have a distorted opinion about this awful sin. So I will take you now to my first division, and the

#### First Thought

#### The Good That Was Done

It was simply a matter of calling good evil, and evil good. They made the light darkness and the darkness they made light. And, therefore, they did not put things in their proper place. Their heart was wrong, and that made the wrong right, and the right wrong. The sweet had become bitter and the bitter sweet. They had become the judges of God's actions. It must be done their way or not at all. The spread of the Gospel meant nothing to them nor did the sad condition of those Christ had healed. Just keep the Sabbath, give tithes, and fast, and pray to be seen, and you can let your brother who is in need starve, and his family suffer, and put to death those who get in your way, and you shall surely be a pattern to follow. O, God has many who are the carnal defenders of what they think God's church and children should be like, but who themselves live and act like the Devil himself.

But to the thought -- The good that was done and the glory that God received from those acts Jesus, by the power of the Holy Ghost, wrought upon men. After all, this is the reason that we build places of worship, and hold such services as these. Thus I look at the church as God's earthly hospital, and Christ as its great Physician, for needy souls do not come here to die, but to be made alive. They do not come here worship days, or parties, or doctrines, but to find help in God. They come to be delivered from sin and sickness, and to be filled with the Spirit of God. Men are dying, that is true, in many of our churches, because of form and rituals. It is like putting an empty plate in front of a starving man and saying eat. But what shall he eat! He wants bread not wind, a garment of righteousness, not a spool of philosophy. The man wants the Water of Life, not holy water sprinkled upon his head by some priest or preacher. He wants liberty, not bondage.

But let us go first to the man with the withered hand. It is doubtful that he was a regular at the synagogue. But we do know that he believed on Christ. But being poor and crippled he kept unto himself, and did not wish to offend others. But on this Sabbath day he would go to God's house. It may be he had heard that the Master would take part in the service, and he wished to hear Him. Little did he know that he would return home unto his loved ones a new and changed man, as

his hand would be whole again. I can but think of you in this house who have withered hands, blind eyes and crippled feet and are deaf as an adder when I bring you the Gospel message of salvation.

Again I see the man as he stands before Christ with his withered hand covered with his left. And then I hear Jesus say, "Stretch forth thine hand." And as he lifted his right arm and hand and supported it with his left, Christ breathed, and a hot shock of Holy Ghost power went through the hand and it was made whole. I do not wonder that those old Pharisees were stirred, for I believe that the man shouted and praised God all over that old all but dead synagogue and all the way home. And you can be sure that if some of you would answer that call of Christ tonight and come and let Him now restore you to spiritual health, there would be a great change in this church and in your life.

I know just how those Pharisees act toward men who they feel are beneath them. For I well recall how long I went and sat in God's house Sunday after Sunday with my hands withered by sin, my members useless to God or man. I was blind and crippled. But they never noticed me at all -- the great ones, and the learned ones -- the singers from the college, as well as the big preachers, came and went. Until, like the man with the withered hand, I thought no one cared. But one Sabbath I went and Christ was present and the Holy Ghost was present. And they saw my condition and were moved. Then I heard as they called out my name. I went and bowed before them, they touched me and behold I was made anew from head to foot. My chains fell off, my sins, as well as my guilt, were gone. Praise His Name!

But let us now go to the second good which the Lord did. This man is much worse than the man who was healed of his withered hand. But it does not matter to Christ the condition in which God finds us. For where sin doth abound, His grace does yet more abound. For here was one who was dumb, blind and possessed with a devil. And as Jesus left the house of God, those same Pharisees followed Him to see wherein they could bring a charge against Him. And as He went, the news, no doubt, of the man with the withered hand being healed, or those who may have been present and saw the miracle, gave hope, I am sure, that He would heal this man. And I now am glad to tell you that He is able for your case, no matter how bad it is, if we can get you to Him.

I enjoy watching Christ's power in action, as it can do the impossible. You think that your condition is bad and there is no hope. Here was a man who was dumb, that is, he could not speak a word. He was blind and could see no on coming danger nor behold the wonders of God's universe. And also he had a devil within that made his body and soul to be his headquarters. And they brought him and put him before Christ. The Master would not turn the poor creature away. And again that same power now goes into action. The cords of the tongue now are loosed, the organs of sight are healed, and that devil or prophet of hell packs up bag and baggage, spreads his black wings, gives a hellish scream, and flies away never to return. The man is free.

Oh I must close this thought, but before I do, I ask you to look at how long your hands have been withered so that you could not lift them up unto God in praise, or hold in them something for such as are in need of help, in body or soul. Think, I say, how long you have been so mute that you could not praise God or preach His Gospel, or so very blind that you cannot see the fields of lost men white unto harvest! All of your sight is within. All the good you do is for self. And now I go to

## The Second Thought They Would Not Believe Or Receive

Those old Pharisees could see nothing good in any thing Christ did. They did not wish to believe on Him. All they did was to find fault with Him, and what He did. They make me think of a lot of those Pharisees of our day that I know who find it hard to believe that what we do is of God. Here in our presence are those who were once slaves of sin, of drink, of drugs, of gambling, and of many evils. But Christ has healed them, and set them free and you want them to sit quiet as those stones which mark the tomb of the dead! While the world shouts over a game they win, or some money they get, I tell you, we who are saved have a right to shout and praise God. Look how their homes and lives, by the power of Christ, are changed. Well I have news for you. You can like it or not. I am going to be what God wants me to be. You can call me what you will, but oh my chains are gone. My eyes are open and my ankle bones have new life. Praise God I am going to jump and shout from here to my grave and leap from the boat that carries me over, and jump upon that golden shore of glory and praise my God forever and ever world without end.

But these Pharisees were out for Christ's head and meant to put Him to death. O, they were so very religious, they measured everyone by themselves. They watched the length of your robe, and the mat you were to carry to pray on in public, or if your face was drawn and pale from fasting! They remind me of a lot of hungry vultures flying over a dead body waiting their chance to devour it. Now dear one can you not see what good has been done! What if they enjoy God more than you do! You should be thankful. But no, these had no heart of flesh. The Lord says their hearts were hard, callused, like huge muscles, leather. Their ears were closed to the truth and their mouths to the water of life. They were resolved never to receive Christ's word. Like some of you who are resolved that you are as good as others, and do not need or believe in the baptism of the Holy Ghost and fire, like they who find fault in this Gospel of our faultless Lord.

This hardness of heart had made them insensible to truth, so that their hearts were as spiritually dry as the Sahara Desert. They were given over to a reprobate mind. Their conscience was dead, callused beyond feeling, which destroys all good and holy affections and human sense. They were come to be victims of apostasy. In the face of facts, I tell you, they would not believe. Christ, in all of his miracles and preaching, struck every cord upon their human nature, every nerve of their soul and received not one note of praise or faith in God's Son, or the works of the Holy Ghost. They were as human, and yet inhuman galls -- bitter to the very core -- Agents of Lucifer -- Exposed by the Light of the World -- Worms of Hell crawling for cover.

O what will damn a man as quick as unbelief? I read that it kept Israel out of the promise land and sent Judas to a Devil's hell. So I warn you, pray that God may give you faith to believe, lest you enter that place of blasphemy and sin against the Holy Ghost.

These Pharisees had denied Him before men, and were ashamed to call Him Lord. They said, "We know that this man is a sinner. They professed holiness, but were workers of iniquity -- wolves with the bleat of sheep -- traitors of God's true cause. They made the power of the Gospel look ridiculous, and declared that Christ was the Devil himself. Thus

I Go To My Third Thought



## The Sin Against The Holy Ghost

What is this awful sin! How may it be committed? First, it is not one single act. No one act that a man does constitutes this unpardonable sin. A man may so neglect the call of God so as to bring him to this state of heart and mind, until his heart is hard, his conscience and affections are dead, and at that point may blaspheme the Holy Ghost as this sin is a state of mind, an attitude towards God, Christ and the workings of the Holy Ghost. O, be very careful what you say about how those that are moved by the Holy Ghost to do things that you do not understand. Any fool can sit in judgment, I say, against the preaching of the Gospel, and the workings of the Holy Spirit, but only a fool will try it. If you do not like or understand it, then leave it alone, and go your way. But do not walk upon the blood that saved you, or blaspheme God's Holy Spirit that drew you to salvation. Still you, who have long professed, dare to sit in judgment, I say, against the truth men preach and the works of God that have been wrought among us, saying surely this cannot be of God.

O, you may not express aloud that this or that is the work of the Devil, but you may think it in your heart. And God knows your heart. Is this not doing despite to the Spirit of grace! I said that this sin is a state of mind and of heart. A falling away from that which you once believed. So as to call it the work of the Devil. And somewhere, I know not, many who have once tasted of the heavenly gift of pardon, and have been partakers, yes of the Holy Ghost, have fallen away. But as I say, there is a sin of blasphemy against the Holy Ghost.

When Christ cast the Devil out of the man, they said this is the work of the Devil, and this fellow must be the stronger, even than Beelzebub, and thus there is a division among the powers of Hell and this Jesus is the stronger. Thus His power is a Satanic power, for no man could conquer a devil and put him out of his house. So they doubted and limited, and blasphemed the Holy Ghost, calling His office work in the heart and soul, and in the body, the work of the Devil, thus making Jesus and the Holy Spirit agents of Lucifer.

What a fearful thing it is to put our stamp on what God the Holy Ghost does. The very fact, that you resent His actions, is proof that you are evil and He is good -- undefiled. But these Pharisees at last went too far. They crossed that line that is drawn by Christ, over which, if a man passes, there is no return. His die is cast. And yet some dare sit in these meetings and fight God and make fun of the acts of God's Spirit in the lives of men. I tell you, that unless some of you repent soon, it will be too late. One more step and you will have crossed that line, though you now feel secure. But once God closes the door, there shall be no place found for repentance in this life, neither in the life which surely is to come after death. What is your decision? Will you receive the workings that God's Spirit does as of God, or will you reject and be lost? You surely shall be, if you refuse to believe. But, if you wish to make sure that you are heaven bound, come now and let us pray. COME. (1/30/79).

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Chapter 13  
CHRISTIAN PERFECTION  
Philippians 3:10 to 13

10 "That I may know him, and power of his resurrection, and the fellowship of his suffering, being made conformable unto his death.

11 "If by any means I might attain unto the resurrection of the dead.

12 "Not as though I had already attained, either were already perfect; but I follow after, if that I may apprehend that for which I am apprehended, of Christ Jesus.

13 "Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling in Christ Jesus."

The law of Christian progress is not as attractive to men in these modern days who profess that they are Christians as in the olden days gone by. Today the doctrine of Christian perfection surely is greatly denied by most churches, and preachers as well. Thus, it is too little sought after, even, I say, by those who call themselves holiness folks. Nevertheless there is such a work of grace and it is very much taught in God's Word. And once it was the pyramid subject of the pulpit of our very own church, as it had been of our mother church, the old Methodist Episcopal. And not only was it preached among, but was experienced by thousands. And many of the old saints gave their lives to defend it. It was the motivating power at Pentecost and of all the churches that ever stirred the world for God.

I notice in these burning words of this great Apostle of the Gentiles that he raises a thought about Christian perfection, hoping, no doubt, that he might clear up any misunderstanding, if any, as to himself or any other man in the flesh, having reached a place in God through Christ, and by the work of the Holy Spirit, whereby they could not grow anymore in grace, because they had already reached perfection. For he had and he says so in the fifteenth verse. Look it up if you want proof! He did not contradict a word he had said. He was simply saying, up to the hour he had the victory. Up-to-date he was enjoying the fullness of the blessing. But says he, yet I look beyond what I am, and what I have gained, unto a higher and more holy perfection in Christ, and may have added, my brethren, my friend, long ago I left the world with all of its wealth and its pleasure and took the way, the narrow way, as all who follow Christ must do. And I have cast my lot with those I once persecuted. I have suffered the loss of all things that I might win Christ. I have been beaten with rods. I have suffered in prison and left for dead.

But on the other hand I have seen Jesus as one born out of season and I have talked with Him. I have been chosen of Him to preach the Gospel unto the Gentiles. Yes, I have received the Holy Ghost. I have fought many battles and gained many victories. I have won many souls for Christ and have established many churches. I have been lifted out of this world to the seventh heaven. And from the human viewpoint could sit back, let up on my own oars, and be satisfied until the Master calls for me to come up higher.

But brethren, I cannot do this. I cannot stop. Thus I must forge ahead, as I have not yet taken that one place in Christ or that perfection that I see in Him or that perfection He has promised, that shall be mine if I hold out to the end. Thus you may consider all of this great if you

wish or enough to accomplish in one lifetime, and settle down in your little churches with your little success and with your blurred vision and with half enough unction and power with which to preach and labor for the Master. But I cannot. For I can but count all of this that I have done a. nothing and press on towards the prize and the mark. Forgetting the things behind me, I go ahead. I press and I push and drive on to the crown that awaits me at the end of the way, if by any means I might at last apprehend that for which I am apprehended.

Paul despised the thought of nothing beyond or in the present to be achieved for Christ. That is no more mountains to climb, or rivers to cross; no more battles to be fought, or ground to be taken, no more to be transformed into the image of Jesus his Lord and Master. As for Paul his nature was a consistent progress fork and towards the image of Christ. For him there was always more of self to be crucified. And with this T plunge into the stream of a great subject, and to my first division, and

### The First Thought Things Behind

First, I shall direct this question to those souls who have not done to well for or in Christ Jesus who once made a start for heaven, but tonight are out of victory. Surely you can remember when once you left the ways of the world and its pleasures and fashions, once you took the vows of the faith of your church and was baptized and started out for the promised land. You said that you were out to get the fullness of the blessing, that some you knew had, that second work of grace wrought in us by the power of the Holy Ghost. In those days you hungered after more of God, and longed for all of the fruit of the Spirit, and deliverance of that carnal nature within that is now giving you a lot of trouble. But it can be removed.

But all of this was long ago. And for some one or more reasons your vows were soon broken. Thus the way of the cross became too narrow for you to walk in. So the land of promise you never reached or the second blessing obtained. Your well of salvation went dry and tonight your lamp burns low, if not already out! And because of this your life and past has been nothing but trouble, and up and down in God. So that you have made but little, or no progress. And though some of you still profess, you have no joy, no help in prayer or preaching. But I must tell you that all hope is not lost, for even now God extends to you the scepter of mercy and will receive you, if you will repent and turn from your evil way, take up your cross once more, and follow Him. Only then can you too forget such as is behind and reach for what is on ahead.

And so to you I say, take these words of Paul, and grip them as would the captain of an army out in battle, and go from here tonight declaring to heaven and hell, men and devils, that from now on you will forget what has been or might have been and press towards the mark and the deeper things of God, determined to get the fullness of the blessing or die in this conquest for holiness. For it can be yours, if you will meet the conditions

Next, I shall address my remarks to those souls who like Paul "Have fought a good fight, and who have kept the faith," and so have made progress a sure thing and have entered into that better and fuller life in God and fullness of the blessing. To you the question is the same! But praise God, I say, for the answer is much more pleasing to God and to me. For your productive

gifts God has already blessed. Your Christian zeal is inflamed by the fire of the Holy Ghost and your love for God and man increased. Your vision for the work stretches far and wide and your Christian perfection has become more like Christ so that your hope of heaven is more sure. And with this you die daily and crucify the flesh when, and if it stands out against God's will or your duty to God.

But yet there is more to your credit. You have labored and not fainted. You have contended as of old for that faith once delivered to the saints. You have won souls for Jesus. You have given until there was no more to give. O you helped in building churches and given to the church schools. You have preached and suffered to lift up the banner of Calvary. And at this moment you enjoy Christian perfection and the fullness, I say, of the blessing, and like Paul could not sit back and let others carry the load, and are often tempted to do so. And because of this temptation, I am going to put to you another challenging question.

I must ask you brethren, is there nothing more on ahead to be gained? -- no new ground to be taken -- no more souls to be brought to Christ -- or no more churches to be built for Christ -- no more devils, I say, to be conquered through Christ -- no more heathens to point to the Master who is, "The Light of the World." -- No higher perfection to reach!! Oh, let us forget what has been done and catch the vision of what remains to be done for Christ and in our own Christian perfection, and push, and drive on to greater things ahead through the power of a bleeding Savior and the cleansing Holy Spirit.

Brethren you should know that Christian perfection has always been the foundation of Christian progress. God's work has always progressed, if and when men believe, even from Eden to Moriah -- from Moriah to Calvary -- from Calvary to Pentecost and on to this present hour. Because men like Paul, as well as others, have put all former achievements and gains behind them and went on into battle. Ah their peripheral vision catching sight of all the wider fields of labor ready, white unto harvest. This is what Paul saw as he thought on the perfection of Christ and His life of labor, feeling he had not attained unto it, but was still in a real conquest for it as any price, even death itself, as he later proved. For bless God he won that for which he fought, and came closer to Christ's perfection than any man among men.

And so I ask you another question, what can be more illuminating than Paul's words, which I will consider for our next point and division and the

## Second Thought

### What Did Paul See To Strive For?

Let me read his words, "I press toward the mark, for the prize." Who can say what illuminated and holy visions his eyes embraced or what caused so great a man to be influenced, even to die, that he might win Christ! I believe that other things did accompany the prize for which he suffered so much and the loss of all things. But this we know that he who wins Christ, wins all. Paul saw nothing in Christ but perfection. Like Pilate, "He found in Christ no fault at all," though His holy body was no longer without scars and blemishes because of the shameful crucifixion that left its marks upon Him. The nails scarred His hands and feet and the old whip His back, the thorns His brow, while the spear opened His side and His blood was spilt to save my soul from Hell.

Still in the eyes of Paul these made Him yet more perfect. Ah, in Christ the Apostle saw perfect love -- perfect power -- and also perfect judgment and justice and perfect perfection -- perfect will! All in Christ was perfect unto this great soldier of the cross.

Thus nothing short of this would do for Paul. He possessed Christian perfection. The old man in Paul had been crucified. But like a runner in the race, he forgot all behind and stretches out and after that perfection he saw in his Master. Ah, he believed that the grace and power of Christ and the baptism of the Spirit that had brought him to where he was, was able to support and bring him to such a perfection, at least in his human capacity. Thus he strove to perfect holiness and did just that in his humanity. That is he reached the full maturity as a Christian. He had put away all his childish conduct and temper. He was a full grown man in Christ. And this is the meaning of a soul possessing Christian perfection.

But what more was involved in the reason? Why did he press on? What did he hope to win after he had gained Christ? There was one thing that stood in his way. It was his own resurrection when that day came for Christ to gather up His own. Paul, as you may know, was then only three months away from martyrdom and he knew that if any dross remained that had not been purged away by the fire of God's Holy Spirit, if any alloy remained, all then might be lost and he remain in his grave. He must measure up to the whole stature of Christ, if possible, of God's Magnet Christ the Lord, whose power shall raise the dead in Christ as He nears the earth at the last day, would not draw him from his grave, and he meet the Lord in the air. Thus, he feared, I believe, he might not win Christ. And if Paul felt as he did, God knows that we need to make sure as to where we stand with God, and that all the evil of our heart and nature has been removed, and the Holy Spirit controls our every action and choice.

So you see, Paul never desired to be just a get-by Christian. But I fear that many who profess to be holy, shall on that great day of the rapture, remain in their graves until the second resurrection, because they are most all alloy. And alloy, I read means to mix the bad with the good until the whole is cheapened. So when you mix worldliness and sin with Christianity, with just enough goodness, or the good metal of self righteousness so as to make you glitter in the sunlight of profession in the eyes of others and do not those things which please Him, I fear that you have little hope when Christ comes to raise the dead of a life, with Him beyond the grave.

But not so with Paul, he wished to be polished gold, and was willing to endure the fires of much affliction that he might be so. His press, without a doubt, including his seeing Abraham and Isaac, as well as meeting Stephen again with his shining or Holy countenance and to ask his forgiveness as to having taken part in his death, and to thank him for his prayer to God for his ignorance. And so he strove for the crown, as would a starving beast, I believe, to overtake its pray.

And now in closing this second thought, I must ask you what it is that you hope to apprehend and what is the mark at which you now aim? I fear you are not aiming very high; Paul's aim was perfect holiness and Christian perfection, but yours, God knows, is much lower. You seem to desire to remain in an adolescence state of grace Christ the Lord may be your ideal of what a Christian should be, but you have no compelling desire within to press towards that mark or ideal of perfection. Therefore, you remain a professor of Christ, but without any power to carry it

out. So tell me, what is it that you are looking forward to? Remember you must grow in grace, or retract back to what you were, though you profess to be in the victory.

So what are those things before, that you hope to gain, living as you do? I tell you that you can not gain one foot of ground for Christ, or come a bit nearer the prize until you forget the ways of the world, seek forgiveness for your neglect and go on into the second blessing, or "Benefit."

And now I have one more division on this text.

### The Third Thought What Were You Apprehended For?

For what purpose were you saved? Why did God call you from the darkness of sin and spiritual death? Why did He let the light of this glorious Gospel shine upon your dead soul? Why did the Spirit one day breathe upon your corpse? What was, and yet is His plan for your life? -- Surely not to live in sin or far below your Christian privilege. This never was His plan for any of His children. But that by His grace and power you might be filled, "with all the fullness of God," and apprehend that for which you were once apprehended by God's purpose.

O if only you could see what you could be. You too would forget those things that now weigh and bog you down to a spiritual dwarf. But you, I fear, have never caught the vision -- never saw Jesus the prize of all Christian conquest. If you had, I am sure that you would not have stopped where I feel you now stand in Christ -- a powerless Christian -- a get-by Christian -- a mediocre Christian -- or a lukewarm Christian.

But what were you apprehended for? You say the Lord has called you to preach His Gospel. Fine!! I am glad. And if He has, oh, in God's name, push on and press on to become the best that grace can by the power of God make of you. Do not enter God's fields of labor and then just get in and sit and do nothing, and block the way so that others cannot get by you and do something for their Christ. So I ask you, are you pressing on or standing now where you were years ago? Do you strive for perfection in Christ? Do you forget the things behind, and press toward the prize? Your hour of death, I tell you, could be nearer than was Paul's in this letter to the Philippians. And if it is, what hope have you of coming out of your grave, when Christ shall appear? If you are not true metal, then the resurrection power will not move you and you can but lie in your grave another thousand years only to come forth and after judgment be cast out into darkness and down into Hell with all sinners.

But, if tonight you wish to make a new start to live for Christ and go on to perfection, Jesus is here now to receive you and to take you back, just as did the father the prodigal son. O be not afraid, There is power in the blood. And there is cleansing in the Spirit. So get your eyes fixed, I say, on the prize, forget the past blunders, you, as well as others have made, and begin pressing and pushing onward until He calls you home. Will you, dare you, trust Him once more? If so come now and let us pray together that victory may be yours. O then you can sing. "I will meet you in the rapture, I will meet you in the rapture. "COME." (11/27/78)

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## Chapter 14 THE TWO FLUIDS

"But one of the soldiers with a spear pierced His side, and forthwith came there out blood and water." (John 19:34).

We open this message on this occasion amid the darkness of that noon day eclipse at Calvary, which is now 'most two thousand years ago, that was caused by the clouds of God's wrath at the sight of the execution of His Son Jesus, that spread over the hill of death an awful gloom of horror. While the old earth groaned and trembled under the awful weight of the sins of the world heaped upon Jesus the Lamb of God. As the armies of hell came up to Calvary from their fiery pit shouting for Christ's death and delivering torturing blows of pain that is yet known to mortal man, and as we move up the hill we see, though yet in a distance, the uplifted cross upon which God's sacrifice for man's sins is steadily being consumed to pay our debt and give us an escape from eternal death and hell.

Look! His crown is one of thorns. His drink is vinegar, gall and dust, and his partners in death are thieves and robbers. While His wounds run out blood and water as a burst dam, his bones and ribs stand out in shame, His hands are stretched twice their length as the weight of His body now opens wider the wounds in His blessed feet. Ah, His head is shorn of its chestnut locks. The lips all bruised and bleeding now prays, "Father forgive them for they know not what they do." At this, His spirit rises from the conflict of battle, sports upon the surge, shakes the dust from off its flossy pinions, flits from its bloody cage, cried, "It is finished," and arises into the blue a victor over all the powers of earth and hell.

O, I am almost lost in wonder and overcome as by faith my ear catches the sound of the open fountain of saving blood and cleansing water now flowing into its fountains at the foot of the cross. And now to be trodden under foot by the feet of a wicked world, and many of these who profess to be Christians and love God, the Father of our Lord. And this I will try and prove, if God will help me to do so. And now I take you to that first point.

### And The First Thought The Cleansing Blood

In this first thought we will deal with the question: What is meant by the cleansing of the blood and what effect does it have upon its subjects of faith in that blood? And too, Is Christ's blood as able to save as it was at Calvary? After which we will consider the second fluid and its works in our heart, life and nature. And then in closing, we shall inquire as to how hungry you are for this baptism of the Spirit and Power.

First, then, what will this blood of Christ do, I ask, for those who believe on Him, repent of their sins, and follow Him? I have asked this question, because of the way in which those modernists today claim to have become Christians or born again as the Bible calls it. Which according to God's Word, leaves too much work to be done later or when so many seek the second

work of grace, if so they do believe that there is such an experience for them at any cost. But there is, and the Bible says that there is, and thousands have it today.

Now by the way I read by Bible, regeneration or that new birth does not mean a renovation or repair job which God does on the poor broken down sinner. Never! Never! For the Bible says it is a new creation by the power of Christ's blood and the Spirit witnessing with our spirit that the work is done. So that there is now a new man in the place where once the old man of sin lived. My friends, do hear me and hear me well, when Christ's blood has finally been applied to the heart by faith and we by His help turn our back upon sin and the world, we are not the same old sinner with a new suit, the same old vessel with some fresh water poured in, or we are not the same old lump rolled in some clean or fresh flour. Never! We are a new creation -- a new man! "old things have passed away and behold all things are become new," or the work is not done.

Thus when you look about you and see how a lot of so-called Christians live, you can see plainly what a cheap work men have made of the death that Christ died and the blood he shed. But I declare unto you my brethren on the blood that Christ poured out does not do a superficial work, as some might think in cleansing of the soul of sin, in which does not effect even the exterior of man or even change their lives. But it is, "The power of God unto salvation." Thus it is perfect in saving the soul and reaches the inner and outer life and every stain of sin and its guilt. Ah, this purple stream leaves no weight of condemnation inside of us, no unbroken fetters of sin. For it cuts a man loose from all that formerly had him bound down. And too, our disease of sin vanishes at His touch. Now tell me why do men try to diminish its efficiency and try and make Christ nothing with His own blood, when this purple fluid was the very life of God's Son, and it can save the worst among men.

O again hear me well, for I ask of who try and make light of this new birth that Christ gave us. Do you really believe that He would labor so long and hard and suffer upon the cross to give man a redemption that is really no redemption? Because it cannot do for man what He promised it could do after all? If so, then God's plan for man's salvation is worthless and weak and something better, I say, is needed to save him from destruction and an awful hell after death.

But this is foolish talk and of the devil. For Jesus' blood knows no defeat. It can save all comers, regardless of their condition of guilt or age. Once this blood of Christ has touched a man, I declare to you on the Bible, that man is free and his old sinful health destroying habits are gone as he drinks to his fill from that limped stream joys that he has never known before. For now he is at the living fountain of eternal life. Ah, finally his old dry wilderness living has become a wonderful paradise, and now he sings where once he struggled in his chains of sin. At last he has gotten out of the swine's pen and the ways of the world are behind him. His emptiness is gone forever. He is now full of the new wine from heaven and his soul is on the wing. He is athirst for more of God. Such is the work of regeneration and when men take the new birth below this standard, they do not get what God has promised them.

I tell you, when a man leaves the pleasures of this world behind to become a Christian, he wants rest, liberty from sin and joy and peace. If you professors of religion would tell the sinner what a bondage you now are in because you do not have the victory, they would never want to try it. For the sinner wants out of Egypt. He has had all the bondage he cares for and hopes that the



new born -- again life will fill his soul's desires and quench his burning thirst. And bless God it does.

But often after he has made this start in the new life, to his surprise, some modern preacher, and they are legion, comes along with this modern man-made gospel and tells him that Christ was but human, not Divine at all. It is all make believe. Thus he robs the poor man of his anchor, his only hope of heaven. He breaks his cup of joy. He puts him back in Egypt He robs him of his shelter and takes away his oars in midstream. He blasts man's hope of ever seeing his long departed loved ones. In short, the preacher takes away his staff, strips him of his robe of righteousness and sends him, I say, on his way doubting God's Word until he is at last back in sin where he started or in Hell.

But I cannot let it go at that, I must try to say a word more in favor of Christ's blood. O hear me again and hear me well. For we who have, I say, been washed in Christ's blood have an anchor that keeps the soul. We have a light in this darkness. We have a robe of righteousness. We have a staff. We have a hope beyond the grave. We have all things because we have Christ and his blood on our soul.

But I find that second fluid mentioned in this text, which is water, and running water has to do here in reference to the Holy Spirit. And thus we shall try and show you His work in the soul of us all when we enter into that second blessing. And with this I take you to my next division upon the text, and trust that God shall help us again. Now

#### The Second Thought Running Water, A Type Of The Holy Ghost

Now we must always be very careful not to confuse the water of baptism and washing with that which John saw flowing from Jesus' riven side. For this water has reference to the work of the Holy Ghost in our heart, life and nature. And there are many other tests where water has reference to the same. As in Isaiah, "I will pour water upon dry ground." And again in Ezekiel, "Water to swim in." Also, there are others to be found. But to our thought, running water as a type of the Holy Spirit.

Now if ever the pure Holy Spirit was outpoured in symbol before a lost and dying world, and also church, it was there at Calvary when Christ died, and there came out blood and water. But you say, ah, but many men have sealed their teaching, even with their life's blood. True! But their power, as well as their glory died with them. But not so, my friend with Christ. For His blood will never, nay never lose its power or die. For He is the immutable One. And He did not only pour out His blood and the water to save us from all sin, but Christ's work went deeper than that. For He saw that there was a need of power, a fire, a work that would fully and completely destroy that old and wicked depraved Adam nature yet in His newly born child. For if the blood saves; then the water cleanses. Not that liquid that we now call water, but the spiritual fluid of God's power. Invisible as that wind that blows in our face, which God pours out upon us and into us, that cleanses and burns inside us until all of that old self is gone. O yes; as though our soul were cast into a burning furnace. For this invisible liquid power searches us throughout and finds that depravity like as a radar searches out its target Thus it flows within our being like as that water

flowed through that Divine Body of Christ who was spotless and pure, until it cleanses and all but transforms man into the very image of Christ, which puts an end, I say, to that self life, until "It is no more I, but Christ." Have you reached that place in God yet? Believe me that there is such a place and others have found it. So can you if you are willing to be Crucified with Christ, lost in the will of God to rise no more to please self. And if such work, I say, is not possible, then the Holy Spirit surely contradicts himself. But this is impossible. For it would make Christ a liar and God a liar and the truth as we know it would crumble to nothing. So I wish to bring to your notice a few souls who have long ago proved that there is a deeper work of grace for every born again child of God.

As Madam Guyon says, "That when the fire of the Holy Ghost entered into my being, I felt within a new unction, which like a salutary perfume healed in a moment all of my wounds, and flowed through me like delicious oil, which burned as an endless fire within." Ah, such is the work of God's Spirit in the soul. And what this invisible fluid, power has done for others it will and can do for you in this house tonight, if you will pay the price. Ah, but unless the Spirit has his way within you and burns out that old depraved nature, you can look for nothing but trouble ahead. For this monster is sure to get the best of you. You cannot bury the Devil alive. He will rise up from a thousand and one burials and rob you of your victory.

The Scriptures use many symbols to represent or symbolize the Holy Spirit. But in this text we have a symbol so clear of the Holy Spirit that it cannot be refuted or made to mean anything more or less, as the blood and water came out separately, first, the blood for justification, or regeneration, and the water for our sanctification. Thus, you have two separate works of grace manifested.

When the soldier thrust the spear into Christ's side it entered the lower part of the heart and passed through the pericardium. As the heart is completely enclosed by a thin sac called pericardium, it is made of tough tissue. It protects the heart from rubbing against the lungs and the wall of the chest. The inside of the pericardium has a smooth lining that secretes (discharges) a slippery liquid. The heart beats smoothly and with little friction against the moistened lining of the pericardium. The SA Node (Sinoatrial) node is a cluster of electrical cells located in the right upper heart. The SA Node fires and sends out impulses, causing the heart muscle chambers to contract, and forthwith there came out blood and water. This water acts as an oil, just as the Holy Spirit oils our spiritual heart to keep us alive and prevent us from becoming so dry and sluggish. As the human heart cannot function without this oily water, neither can the soul of the regenerated function as it should without the baptism of the Holy Ghost. For scripturally, I find that the Holy Ghost is the oil with which we are anointed for service.

Ah, but once this second work of grace has begun within, the new life in Christ takes on a new and broader meaning. For that old self is gone and we are, "Crucified with Christ." We live and yet not we, but Christ lives. within, filling us always. The Rev. Dr. Fletcher was once overheard to say as he was praying and being blessed by the Spirit, "O my God, withhold Thy hand or the vessel shall burst." Go read the lives of those saints of God and remember that all is yours if you will do or be willing to let God make you willing to die. If so then, you shall be qualified for this baptism.

But remember this death of self will mean the end of your seeking for that which pleases you inside or out. And only then shall you enjoy Christ and the blessed Holy Spirit more than a blessing, and live by grace and power of God and not on the feelings you receive when blessed. O I would that you would cry to God, "I will have this or I shall die seeking it."

My time is gone, but I have one more point and that shall be my last division. And now I go on to

### The Third Point Are You Hungry For This Experience?

There is not much gained in this life worthwhile without a great hunger for it. Thus, the lack of a desire for a deeper life in God among His people, is very alarming, because it reveals a spiritual lack, and that lack means a loss of power and the loss of power means defeat in any life or church. No Christian can be healthy who has no desire for growth in God, as hunger spells health in any man's language. How can a soul fully enjoy God and not hunger for more of God! The truth is, I fear, that other things are sought for that they may satisfy that lack of God in the life. But, O how they fail to satisfy the longing of the heart. For this is a God-given hunger and only God can satisfy it.

But how can I bring about this hunger? First, say, by prayer and reading the Word and other good books will create a hunger for the baptism. Prayer gives birth to faith and faith is God's key that opens God's storehouse of a million blessings. At times this hunger is so strong that it takes away the hunger for food and rest. Once this hunger, my brethren, was among us. Once it fell upon the camp like the manna in the wilderness and men were at last filled with God's Holy Spirit. And, O how the Word spread, and the work grew in those days. Now do you wish to live always where God's will is to you so sweet to obey? -- Where you know no desire, I say, but His! -- Where you can bathe your soul in heaven's waves of power as they roll in upon your soul as waves of the sea! Madam Guyon said after spending fourteen years in prison for preaching this truth of the second work of grace, "The stones in these prison walls, in my eyes are like rubies. I esteem them more by far than all the gaudy brilliance of this world." O we have lost the secret of power.

So again I ask you, are you hungry for the God-promised baptism of the Holy Spirit? Do you, I say, want a life of power and joy in God that you have never known? If so, come and plunge in tonight. As the blood and water still flows for that double cure. If you want this blessing, come now and let us get what God has promised. COME. (5/10/78).

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### Chapter 15 OIL AFLAME Philippians 2:25 and Matthew 25:37

The text at hand is a very fine comment of the conduct of those Christians living in the city of Philippi. This he could not say of so many other churches, for they lacked the filling of the Holy Ghost. This will cause us to lose the plumage of our brightness. But as for those at Philippi, their

flame was fed by the Oil of the Holy Ghost that flowed always through their being and was replaced just as it burned away by light or by service or the work of the Lord. It works something like the widow's cruse of oil that was always replaced, something like the loaves and fishes which we read that Christ multiplied as He fed such a great number of people.

Thus you may be sure that Paul saw a great need in the other churches and among many of the Christians of this Oil aflame. And He did often press the need of the Holy Ghost on all to whom He preached. He ruled them to go on unto perfection, for He saw how those that were Spirit filled shone as lights in a world of darkness and He compared them to suns and moons and stars and meteors of the heavens, because that they lit up the darkness just as do the lights that shine down upon us both at night and in the daytime.

So the influence of our lives here on this planet should carry with them the evidence of the Oil of the Spirit aflame within at all times. For when He says that, "Ye are as lights in this world," is He not saying that a man of God should be as hot for God as is the sun or that we should radiate warmth and light! -- that our lives should pierce the shadows and darkness about us that men might find, if possible, their way through our dark and crooked world back to God! Our rays should be as soft and golden as the moon and our purpose in God as fixed and bright as the stars upon their thrones, always shining with brightness, in spite of the clouds or storms that gather about us, always casting a lunar bow upon the shadows of the night around us. Short of this, the Oil of the Spirit will fail to burn or to flame so as to light up the pathway for such as are lost, and we shall be left in the dark.

But time pushes me on and so I go now to

The First Thought

The Necessity Of This Light In The World.

To fancy that we can be effective for God and win souls for Christ as we should without our vessels being full of the Oil of the Spirit, is not scriptural. For men are born only when the Spirit gives them life. He can work without our help, but is pleased to use us in the salvation of souls. So Paul says that we, when aflame and on fire for God, "Do shine as lights in this crooked and perverse world." In other words, without this Oil aflame we do not shine and men grope in darkness, thus they die. God will hold us accountable if our lamps, yea our lives do not reflect Jesus. You know what would happen' if we had no light upon this planet. It would soon turn to chaos. For all things would die. And so it is spiritually. We are now as lights in this crooked world and if our lights fail, men are lost. When we think of those in our churches whose lamps we know are out and they do not seem to know it, we wonder will He find faith on the earth the day that He returns! May God help us that now profess holiness to keep our light bright.

So then there is a need of these lights in this present darkness. Note if you will, that Paul says that, that nation like this nation of America is crooked and perverse. And these terms have reference to the thoughts, as well as the practice of sin the world over. For it is a world that is erroneous in its opinion of the truth of the Bible. Thus its practice toward God and man is heathen, savage and barbarian and who would refute my statement. And yet we see men in the church who

can neglect to seek this need of the filling of the Holy Ghost as do some of you now present and feel no guilt whatsoever.

But for a moment let us consider the present state or condition of the world at large. Is it not true that the broad way to Hell is now crowded? Jesus said concerning this way, "That many there be which go in thereat." And with this in view, still many Christians go around with but a little Oil in their lamp and their vessels empty. Or like the five foolish virgins they have slumbered and slept until their lamps have gone out. And then when there is a revival on they rise up and go out with but a smoked globe and try to light up the night or to show others the way. So I tell you plainly that this filling is very necessary. We must have the Oil of the Holy Ghost, we must, I say, keep it aflame by labor and prayer and a close walk with God. The Oil must be used or it will stop flowing into the vessel.

So then, only as this Oil of the Spirit has freedom to burn within our lives will God the Father be pleased to allow that flame to pass through us enough to create a fire and a heat that will melt down the old stubborn will and heart of the sinner by the Holy Ghost. And no false fire, no cold church former dry orthodox preaching can do this. These cannot reach the soul of man or draw him unto God. And so we who profess to be as lights in this world must shine as never before because we are at present God's only hope. He will not send out another Savior. There will be no other Calvary and no other Pentecost. O what shall men answer to God who neglect this Oil of the One and Only Holy Ghost! And what shall those who have been filled and neglected to always keep this Oil aflame answer God at the judgment?

And now that I have briefly shown you just how necessary it is to be as lights in this a crooked and perverse world.

I must take a

Second Thought

The Benefits Of The Oil Of The Holy Ghost!

How very important has the use of oil been to man down through the ages. It has lighted his home and cities, warmed his dwelling, yes and turned the wheels of industry. And in this up-to-date age it has become the means of great and mighty wealth and power in the world. For it drives our ships and sends our jets and those air ships shooting through space with a speed almost as fast as sound. Yea it moves all the traffic over our great highways, and it plows our fields and helps to clothe our nation. Yet when we present the Oil of the Spirit and say that it is the great need of the church and the ministry, they turn thumbs down on it saying that it cannot do anything for them or the church. But God says that it will give a man and the church power with God and man. It will make them rich and help to drive the machinery of the church just as natural oil, I say, moves the wheels of industry. Thus she as God's earthly helper would move men towards God. So you see you must be full of this Holy Oil of the Spirit to be lights in this world.

Only of late has the great powers of earth come to realize how powerless is any nation or people without oil enough to meet her need. But let me remind you that we as a nation had plenty of oil, but like the prodigal son have wasted it and now we are in want, just as is the church. Once we

had the Oil of the Spirit and we had power with God and man. But now we are in need because, we, like the virgins, have been sleeping while our Oil burned away. And now her supply is most gone and she will not go out and buy more. Thus her lamps burn low. If this Oil gave our fathers such success, how is it that we do not get our vessels full now? Brethren, our need is Oil. Without this Oil we have no power or light. But when God fills us as at Pentecost, like the church of old, we are able to cause the earth to tremble at the Gospel we preach.

But to the thought, the many benefits which this Oil of the Spirit offers the Christians: The first thing that this baptism does for us is to cleanse our carnal nature. It will take out the anger, jealousy, self-pride and envy and all that is unholy. Then He becomes, "Oil aflame." Then our gifts glisten and our face shines with heaven's light. The voice then is full of victory. The testimony is clear and the life and preaching are full of power and you become as a container of that Oil that heals, soothes and burns as on the day of Pentecost, and makes you as a light among men. Yes it will stop that squeak of complaint so that your Gospel chariot will run smooth. Thus you will not fly off the handle and say unkind or cutting words to others when crossed.

Now this Oil in the Bible is called the Oil of joy and those who are filled with the Oil of joy are called, "The oily ones," or "The Sons of Oil," because the oil from the olive, like the Holy Spirit, was used after bathing. Just as the Oil of the Holy Ghost is poured out upon us and into us after we have received our washing of regeneration, the men that went out to battle were anointed with oil. So we need a fresh anointing for revivals or any work that we do for God. Only then can men be called, "Oil aflame," and be as lights in such a dark and perverse world.

So I must ask you, what has the Oil of the Spirit benefited you? Has He set you and the preacher and church aflame? What proof do you have that you are filled with the Holy Ghost? Has a revival broken out in your church? Has the old chill of death been changed into the heat and fire of Pentecost! Without this fire and power there shall be no conviction and no restraint on the lukewarm among you, neither will men repent. Without a full lamp and your vessel full, your fire will soon go out and you shall never become, "Oil aflame." And now

### The Third Thought Oil Aflame

William Burns, while standing in his father's pulpit, clasped his hand, lifted his eyes towards heaven and in an agony for the Holy Ghost to descend upon the people, cried "Come!" Being strengthened in faith, he cried, "He is coming! He is coming!" Suddenly a voice was heard in the congregation, "He is come! He is come! Hallelujah! Glory to God!" Fifteen hundred people were aroused. Some were crying "What must we do to be saved?," others crying "Behold, God is become my salvation," and still others received the baptism of the Holy Ghost.

O thank God for the Spirit's baptism. But Holy Ghost fire has always been the need from Pentecost down to this hour. Too often it has been substituted with other things, either by form, learning or wild fire. And the last needs no high I. Q. to be enjoyed. But each of any of these means death to any soul and also any church that forgets the need of this Oil, for the Holy Ghost needs no substitute. Thank God He is able to carry on His own work as He has always done in the church that Christ now is building. "And the gates of Hell shall not prevail against it." But to fail to preach

in our churches the message of holiness can mean nothing short of worldliness and the forfeiture of God's blessings upon our gatherings.

But let us now consider this Oil aflame: First, fire in any form has a flame and the flame is made up of three colors and of three temperatures of heat. These show us of three types of professors of salvation that we find in the church today. The first color is a reddish gray. The second one is a White flame and the last is an orange yellow. The dark one is vapor, gas needing air, and it gives off not one bit of light or heat. The white part that we see of the flame gives off all the light but gives no heat. The orange part of a light gives off all the heat but no light. So the dark part is man without Christ even though he professes salvation, while he has no light or heat of salvation. Next, the white part of the flame is Christ, "The light of the world," causing us to shine as lights because that He dwells within. The orange part of the flame or fire is the Holy Ghost that gives off that heat that we feel within our souls. Thus when He comes, He burns up the chaff, then refines and fills us with Himself and molds us the way God wants us to be for Him and His work. Then things begin to happen for God just like they did after Pentecost. For they were truly Oil aflame. For He sets the Oil aflame with a torch of holy zeal and our new creation then blooms for God and by His grace souls are at last added to the church and men are changed as never before.

So the dark part of the flame is the poor sinner. He is near the light and heat, but yet is not in Christ or Christ in Him, though he be in the church. The white is the born again soul. He is in Christ and Christ in him, but he lacks the orange experience. He shines for Christ shines through him, but he does not as yet have the heat or fire of the Holy Ghost, thus his life in Christ is lacking for he is not a mature Christian. Paul called such ones, "Babes in Christ." They lack the Oil. Thus they lacked that driving power, and this, dear friends, is what most churches and preachers, I am sure, are lacking today. We need this Oil. We need this force of the Holy Ghost, and I am believing for a new outpouring of His Power.

O this heavenly Oil is flowing tonight and you who are in need may now be filled and He will make you Oil aflame. Will you come, if so, come now for the Holy Ghost is waiting.  
(8-20-79)

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## Chapter 16 THE MORE EXCELLENT WAY

"But covet earnestly the best gifts; and yet show I unto you a more excellent way." I Cor. 12:31.

I suppose that the gifts received by those in the church at Corinth who were without enough grace in their hearts to keep them in balance had given that church the greater trouble. For gifts without grace enough to govern them can do much harm. They can deceive one into believing that he is saved and sanctified and called into the work of God, when he is neither saved, sanctified or called. For nowhere in the Word does it state that any gift or gifts are proof of a man's salvation, sanctification or his call. For, "By grace are you saved through faith, and that not of yourselves; it

is the gift of God," as is our baptism of the Holy Ghost and fire. God's gifts of grace reach us when, or after we are saved, or when the Holy Spirit fills us with his power and blessings.

Now Paul is not speaking of a man's natural gifts, though some of them may often be used in God's service, but only after we are born again through the Spirit, or baptized by Him. Thus, we notice here in this chapter that Paul catalogs a number of these gifts of the Holy Spirit which many in the church at Corinth at that time were professing, and who seemed to think more of the gifts than the giver. Thus the Holy Spirit was pushed aside, and self at last took over, and struck claim to the glory of the gifts. Thus Paul told them that it was the depravity of their nature that kept God's Spirit from using them as He would. For they were puffed up, carnal, and sought the glory and praise of men.

They should have known that possessing any gift never saved any man, nor sanctified his soul or nature. For Paul tells them all that those gifts which they had, "Were as sounding brass and tinkling silver," without that love of the Trinity in the heart. Yet how many are there in the church, who can sing like angels but who live in the gall of sin's bitterness. And some can preach like a Bishop, but who so often live like the Devil. And some speak in tongues, and then run off with some neighbor's wife. How sad these cases, and too often true.

So then gifts are not the answer to any of our church, or home problems, or our deadness and loss of power with God and man. Surely God knows that we have gifts enough in the church to save the world, if gifts could save a man. Brethren our trouble is the lack of the Holy Ghost fire and power of Pentecost. Thus we do not have love enough for God and the souls of lost men to turn our gifts over to the Spirit and let Him use them for His own glory, as He pleases, and let self die that Christ the Son of God might live and work through us by that power of the Spirit of God. And when we fail to do just that we prove to all that we surely are carnal and unfit to be used of God.

I notice that each one of these gifts mentioned here by Paul, had become the means used to exalt themselves among men, though these professed to be serving God and helping such as need Him. But their works were made void and of none effect by their boasting. So they seemed to forget that all of God's gifts come from the Spirit, and that no one gift that we receive is above another. It is man who does the grading, and not God. So it is our carnal nature that makes us feel above others.

So whatever gifts God has blessed you with, thank Him for them and not yourself. For I ask you, what do you have that you did not my brother receive from God? Whatever that you can do for good, do it. But do not fancy that your gift and way is best. For Paul says that there is yet, "A more excellent way."

And now:

The First Thought  
The Excellent Way

And truly how excellent is this way of salvation. How different from the broad way we all once traveled on our downward course toward a Devil's hell and destruction, believing that it was



a way of real enjoyment and pleasure. But one day we met Christ. He opened our eyes to our lost condition, and tonight it is by His grace that we are here, saved from the wrath to come, and on our way to heaven as we travel this, "Excellent way of salvation," and have been blessed with many blessings and the way grows brighter each mile of the way. Now Isaiah says that there is a way within a way, so it is this first way of which I shall just now try and consider for my first thought. Ah, but as excellent as it is, many are deceived, because they believe that they have about all the blessings that God has for any man. Thus they live all their Christian life in a state of depravity, and go about boasting that they have the only proof of the right way to glory and eternal happiness, and teach others that is the only way to heaven.

But I raise the question: What makes this way of grace an excellent way? And I answer, because of its great salvation that we receive, because of the other gifts, and also eternal life. But as Paul says, we do not all receive the same gifts. I well remember those early days, and how very little of the greatness of God's Word I knew before I was finally saved, though I had been brought up in a home where I heard the Bible read every day. Ah, but as soon as I entered this excellent way, O how God blessed me with the gift of knowledge for the Word. And O how wonderful it was, and is to bathe the soul in the great secrets of the Scriptures in its study and come up time and time again with a new pearl of thought.

I am sure that some of you can remember in times past how you longed to know more of the Word. when you were yet very young in this excellent way of salvation, and even studied the Word on your knees. And tonight you surely are able to teach others the Scriptures. So this is the one gift that we should covet. For the Word is our only sure foundation -- Our tower, I say, of safety in the time of trouble. Thus to have a knowledge of the Word is our defense, even in the hour of temptation. You will remember how Christ used the Word to defeat Satan there on the mountain of temptation! So pray for knowledge of God's Word.

Next there is that golden gift of prayer, that mighty sword that has conquered kingdoms, put the Devil to flight, closed the mouth of lions, stopped the sun in its path, opened prison doors, created an earthquake, brought water out of the rock, and caused the heavens to send out rain upon the dry earth. Prayer, I say, has brought the prodigal son back home to mother, and raised the dead. Oh, how mighty is this gift of prayer. It is the dynamo of this and every other church, the hammer that surely can break the hearts of stone of the wicked. It is a fire that melts us down and causes us to become one in Christ, and lifts us up high above our cares until we lose sight of things, of time and the afflictions of the flesh.

O, how sweet has been this gift when we had no one who understood our case but God and we stole away, and poured out our heart to Jesus and He was there to help us and give us grace in the trying hour. And, oh how prayer clears the air on Sabbath morning, and lifts up both preacher and people into heavenly places. How oft it has broken the powers of sin around an altar, and set the captive free. So then prayer is another gift that we should covet. It is our only means of communication between this world and the one beyond, to stand between the living and the dead upon the wall of time and warn the people of that wrath to come or to wave the red light across the entrance of the broad way and point to Christ as he stands at the straight gate and the narrow way that leads to heaven or to see an altar filled with hungry souls seeking pardon for their sins, and to

hear shouts of victory and see the tears of joy. Yea, to see broken homes mended, and friends reunited once more, and the old trouble settled.

How wonderful to bathe your soul in prayer and then unsheathe your sword and, "Put ye on the whole armor of God," and march straight through the Devil's territory, and snatch lost men out of the hands by the power of the blood of Christ and leadership of the Holy Spirit. No wonder Paul said, "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation." O, what power there is in preaching Christ, and the office work of the Holy Ghost unto entire sanctification.

But the gift of preaching cannot be received through schooling or by the laying on of hands. Paul says that, "God hath chosen the weak, the foolish and unlearned to bring about His purpose. I am not saying that preachers and workers should not study and prepare and do their best to become the best preachers or workers that God can make of them. No, but I am saying that God does the calling, and then bestows upon them this wonderful gift, and no school, college or Bible seminary can do this for any man.

Still there are a number of other gifts we find mentioned, such as the gift of healing, the gift of miracles, the gift of tongues, and that of interpreting of tongues. But it seems that some of these gifts were used only early in the church by the Spirit to establish that new church in the world, and were later set aside. Be that as it may, only this will I say at Corinth was what caused them so much trouble and division. Each one was boasting that his gift was the greatest.

It sounded something like this or something like some church board meetings. "I think that I should be elected, because I have much wisdom and knowledge." "Yes, but I was baptized by Paul," "Yes, we know, but I have a higher education than anyone of you brethren, and I went through college." "Yes, but I have God's gift of prophecy, and am called to preach." "But wait a moment brethren, I have the Gift of healing and people need me." "True but I work miracles and people flock to me." "But I always get the best church in the conference, and I am well able for this promotion." "Brethren, you have all overlooked the fact that I speak in tongues and am nearer God in this matter than any of you." "But I am surely the best teacher and member, and I say, that I should get this job."

Oh, my God, where are we headed for or where is our grace, and Christ-like Spirit! It is a lot like children quarreling over their toys. Then he says truly these gifts you have received are wonderful, and God has done much for you in saving you from sin and darkness. And, as of now, you feel that you could do no more, or rise any higher in God than you are. "And yet show I unto you a more excellent way." And it is this "more excellent way," that wish at this time to consider as my next division.

So

The Second Thought  
The More Excellent Way

Thank God for this way of second blessing holiness. For it is a more holy way. It is a way of love and charity, of sacrifice and death to self. It is a much greater way than knowledge, of

miracles or of healing, or prophecy or tongues, yea, than the gift of understanding mysteries. I know a lot of you do not see your need of this now but you will someday, or at the hour of death as this experience is impossible without God the Holy Spirit's infilling. Only He can take out that carnal root, that now causes all the trouble, and makes you feel puffed up because of your gifts or success, and makes you think that you are better than others. But says he, "I show unto you a more excellent way."

And now may God help me as I plunge deep into this great subject of love, and pick up as best I can Paul's thoughts on this deeper and higher life in God. And I begin by saying this: For a man to measure up to this 13th Chapter of First Corinthians, he must experience a mighty baptism of the Holy Ghost. For who but such a man would live, or could live such a life, in which this love prevails over all of the man so that he does not behave himself as a Christian, who does not look for his own reflection in all his success, whose life is a sacrifice for others. And who is not in love with himself so that he does not seek his own to the extent that he forgets the need of others. And when things do not go his way, he is never provoked with those who do not see as he does about things. He does not think evil of those about him, and takes no part or joy in iniquity. He is not puffed up or bloated with self-conceit over what he has and is or does. Yea, by God's grace he bears all things for Christ and believes all things possible with God and he envies no man.

So when this Divine Love in human breast and soul never fails. But wisdom does and so does knowledge. And so often the gift of healing fails, the gift of prophecy, and the gift of tongues. These and others pass away and those who received them. But this love of which Paul speaks never fails. It is elastic and is able to stretch for years under a hard test or trail. So Paul says that you can have any one of these gifts or all of them and yet come short of the Glory of God and His purpose in your life. But this love of which Paul speaks, which is holiness in full bloom, will enable you to live this life of Divine Love.

So then this is that "more excellent way." This is the way of pure holiness of heart and this is the way the saints of old took to glory world. And with these thoughts we go to

### The Third Main Thought Which Way Are You In Tonight!

First I must ask you, are you still trying to serve God in that excellent way of your first birth, still feeding on the milk of the Word! Or are you in that, "more excellent way!" and if not, why not? Do you not want God's best? I am sure that some of you do. Yet others wish, it seems, to live all their days in a low and lukewarm state of grace and spiritual power, depending on their gifts and talents for what little success they have in God, boasting and depending on gifts that shall pass away. Oh, I ask you, would you not rather live high up in the mountains of grace, where the Pentecostal winds of the Spirit blow, and the showers, that only the pure in heart receive, where you may bathe your soul in God's ocean of Divine Love and power? Where the soul is baptized in fire and holy zeal? If this what you want, COME.

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## RESISTING THE HOLY GHOST

"Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost." Acts 7:51.

I feel compelled of God to dwell once more this night upon that soul killing, power robbing, church weakening subject known to us all as the sin of resisting the working and the movings of the Holy Ghost in our own life and in the church. It is a great sin because that it kills the effects of the very work that we profess that we want to see accomplished herein this revival. O we have the machinery, but we lack that power of the Holy Ghost to drive it. And when that power is present to convict or lead, He is resisted, quenched and grieved. But as Stephen declares in the text, this is most always the case. It was so then, and it is so today, and shall be until Jesus returns to judge the world. But it need not be so now with us. For if we resist Him not when he has come to lead, to convict, or to cleanse. He is sure to abide with us, and to pour out on the church His power and blessings as of old.

The story behind Stephen's sermon, which is recorded here in this text of the hour, came into being in the year of thirty-six A. D. The day of Pentecost had given birth to God's new church of which Christ is the head, and which the Holy Ghost had set on fire. His power was upon her moving like a tidal wave out of nowhere over the land, changing lives of all who came in contact with its galvanic power, that broke the chains of the slaves of sin as it shook the very foundations of earth, until thousands joined the ranks of the cross.

So mighty was the growth of the new church and her converts that special gifted men had been chosen who were full of the Holy Ghost and of wisdom to care for and minister to as many as remained at home, while the preachers or evangelists went everywhere preaching that Gospel of power. So among those men chosen we find Stephen a man full of the Holy Ghost as well as a man mighty in learning and in the scriptures. So that he was well qualified for the work and ministry at home.

Now there were one hundred and thirty-six synagogues in Jerusalem to take care of those who went to worship on the Sabbath, and there is no doubt that Stephen preached each Sunday to many in one or more of these synagogues on the resurrection of Christ, or on the descending of the Holy Ghost at Pentecost. But whatever his sermon may have been about, this one now before us had stirred them up and had set them on fire of hell, and it appears to us at this point that after the sermon the doctors of the law and other scholars, along with the young blood-thirsty wolf Saul overtook Stephen on his way home, or it could be that this sermon had been preached out-of-doors. At any rate it struck fire. It found its mark and it closed the door of heaven in their face as he charged them with resisting the Holy Ghost just as their fathers had always done. So for this truth they took up stones, rushed forward and killed him with a deluge of stones. Thus the end of sin in their hearts brought a very sad harvest as it always does. "The wages of sin is death." And now I take you to our work and to that first division on resisting God's Holy Ghost of which thousands are guilty.

The First Thought

The Final End Of Resisting The Truth

So wherever the Spirit is resisted there is always trouble, and opposition to the truth, no matter who brings the message. Stephen was a young man, and yet was very mature in truth and the Scriptures, and was full of the Holy Ghost and intellectually a giant. He had now done many miracles by the power of the Spirit and longed to see the work of God go forward. But, like as of today, he was often hindered by those in the church who resisted the truth, as well as light, and the moving of the Spirit. But he was bold to defend the cause of Christ. Yet in so doing he stirred up those imps, and those stubborn men and devils who were always resisting the workings and movings of the Spirit. And they charged him with blasphemous sayings against their fathers by twisting what he had said to mean what he did not mean. He did not charge Abraham, or Moses, or Joseph, or David or any of the leaders. It was those they were called to lead that resisted the Holy Ghost and caused all Israel much trouble. They made the golden calf. They worshipped Baal, yea, and they brought back an evil report from Canaan. They turned God's house into a den of thieves and they put to death the Lord of glory.

O why do men accept a lie rather than hear the truth! Why do they resist the truth and perish! Those who plotted against Stephen had known what he preached was true. As the results of that, sin had spoken for itself. For already the bones of their fathers lie buried in the land of Egypt and in the wilderness. They, for this sin, had been shut out of Canaan land. Many times it kindled the fire of God's wrath against them. An yet they turned, I say, the truth of Stephen's sermon into a lie only because it exposed them for what they were at heart. So they refused to face the fact about their own spiritual condition and lied about the sermon. And to think that only a few days ago Ananias and his wife Sapphira were struck to death for lying to the Holy Ghost.

Only a short time ago my neighbor, who is a member and leader in a large church told me a very shocking thing. She said, "When I come to a portion of Scripture I do not agree with, I just write down on the margin of my Bible, "I do not believe it." Well, be it my neighbor or the unbelievers in this text, or anyone here tonight who resists the truth of God the Holy Ghost, it is because they are stiffnecked as can be and uncircumcised in heart, and are in danger of losing their soul. When you resist God's truth, you fight against God, and that is the spirit of blasphemy against God's Holy Spirit, because He is the Author of all Bible Truth, and the Bible says that when you take away from the Word any of it, that your name shall be taken out of the Book of Life.

Now let me bring this first point down to our own lives and see if we are guilty like they of resisting the truth of the Holy Ghost because it has exposed the truth about us. We read that the Bible says, "Follow peace with all men." Strive for -- seek peace. Do not look out their faults and expose them to others as do the stubborn among us, but try to cover them from others, and dig and contend; strive for holiness, or perfect love, and to be holy yourself, "As God is Holy."

But too many have not done this. They have made the truth given by God's ministers, that God might help them, mean what it was not sent out to mean, and thus have resisted the truth of the Holy Ghost just because they wanted it to mean what they wanted it to mean. So they, like my neighbor, have underlined what God has said with an, "I do not believe it." My friend what you believe does not change what God has written, or cancel the law of retribution for what you sow you shall reap. "The soul that sinneth it shall die." God does not yet change his mind to please men. You may receive God's truth and live, or refuse it and die. This is your choice. But in God's name

do not try now, or ever to twist the truth of the Gospel. For if you do, you will make a rope for to put about your own neck. And with this I take you to my second division, and the next point the

## Second Thought

### The Danger Of Resisting God's Light

To resist the light of God in your soul which only the Holy Ghost can bring, is more dangerous than refusing His Word. Because light is born only after truth is revealed. We may not understand all that we read or hear preached, but light cannot be mistaken for something it is not. It is a conviction accepted by conscience as right or wrong. And when we walk from or refuse to walk in that light, we walk into darkness. And how great is that darkness. For "God is light." Thus when we resist light we resist God. And this too often gives birth to infidelity, and that brings on spiritual ease and that means spiritual death. And many that come to our churches every Sabbath are surely dead while yet they live.

Most men can endure a little Gospel light, that flashes upon them during the sermon, but is shaken off when church is over, only to be repeated next Sunday. But when the light that is of the Holy Ghost breaks in upon them like the morning sun upon insects of darkness, then they run for cover from the light of the Word, because they are not the children of light as they profess to be. Their worship is form and show. If their hearts were clean, they would at once love the light, because they do not have anything to hide. If the house is clean, then let God the Holy Ghost turn on the light that men may see your good works, and stop running for a bushel under which to hide. Christ said that we were to let our light shine before us and before men. How can you walk in the light if you run from the light! These men who made Stephen God's enemy could have shone as stars in the firmament of the church instead of such dark clouds of trouble over her.

Ah! Gospel preaching always stirs the unholy. For light scatters the lovers of darkness. Oh you can preach, and preach about love, and of crime, and evil men, and on redemption and on sin as long as you do not step over on to the devil's territory, or preach deliverance from all sin, or on inbred sin, or perfection in this life. There is a lot of preaching in our churches that would not keep a chicken awake on the roost. But I remember that Paul said to his listeners that the Gospel came in power and by the Holy Ghost. O men will praise your preaching as long as you do not expose them. But when the light finds them they will fight their best friend. They love the world and do not intend to give it up, no matter what God, or man has to say about it.

O why do men resist the Gospel light! Our hiding will not correct the trouble. It only makes things worse. We all know that light is healing and makes things beautiful. It is able to melt sin like snow. It germinates the seed of the Gospel so that it brings forth life. O but when you shut out the light, the church and the soul dies and returns to heathen. The morals fall to a Sodom standard and decency, I say, is lost. Liberty in the church vanishes and modernism takes over because the Holy One is gone and men return to sin and bondage. It is then that holiness is denied or condemned, and the light that once gave them life is not among them. Was it not the lack of oil in the vessels of the foolish virgins that put their light out! Some of you are spiritually sick; it is because you live in the shade. Sunlight kills germs, as God's light does sin.

Stephen was a man of light. He was so full of God the Holy Ghost that his face resembled that of an angel. Thus they hated him as most men hate Gospel truth, and Holy Ghost light. Do I need to remind you of light resisting in the past, and what that awful sin has done to men and nations! Look at the darkness of that land of Africa who was the first to receive, I say, the Gospel light, and resisted it and now has lived in darkness for most two thousand years. Look at the darkness of the Catholic churches because she refused the light of God. O I could name nation after nation that resisted the light of God and now live behind the light that once shone so brightly upon them, but who now have only a form of godliness, and who deny the power thereof.

And now I close this thought by asking you why you have resisted the light! God has many times called you to some duty, some service, to some restitution, and to holiness of heart. But up to this hour, you are back of light. I must warn you that some day you will want the light you now resist. Death is certain as the judgment is sure, and resisting light is sin. It makes war with God. It hinders the revival, quenches the Spirit, ties up the service, and ties God's hands to help you. It causes a man to stand in the way of others, and casts a bad spirit upon the service. It proves your lack of interest in your own soul's salvation. And when you resist the light you cannot bear any fruit. I might draw you a picture of a fruit tree that lives in the shade or any tree that does not receive or live in the sunlight, and you would see how few leaves it has, and how little fruit it bears, if any. No one comes to sit under its shade nor gathers it's undeveloped fruit. It grows all one sided, and has no branches or leaves on the dark side. You will remember how often Christ talked of the unfruitful fruit tree! But I go now to the closing

#### And The Third Thought Resisting The Holy Ghost

I shall first show you how evil resisting can make a man. They would not, it appears, let him finish his sermon. Thus the charge of resisting the Holy Ghost was true. They would never in one moment listen to His voice through a prophet or preacher. This proved that what he said about their stiff necks was also true for they were as stubborn as the ox who would not bend his neck. They refused the yoke of Christ's Gospel and would not leave that of the law. They would not come under the leadings of the Holy Ghost. They were uncircumcised in heart, and ears, and would not open them to receive the truth that was given to set them free. In this they were resisting the Holy Ghost. Thus they thought, as had their fathers, who had put to death many of the old prophets! If we can get this Holy Ghost preacher out of the way, then we shall be at rest and hear no more about this Holy Ghost they are always preaching about, and warning us against resisting Him.

Ah! they were wrong, and if this is now the thought in your mind, then you are wrong. For God shall rise up others who shall sound out the trumpet of warning even louder. Yes God's Stephen may go but He has Peter and Paul, John Wesley and Whitefield, and ten thousand more yet to come. So just when you think that all is well and your conscience is at rest, He the Holy Ghost shall sound forth the trumpet with the voice of the archangel, "Ye do always resist the Holy Ghost." For when you resist the message of Gospel truth, no matter, I say, who is the messenger, you resist the Holy Ghost, and God knows that too many are guilty who come to this revival night after night. I am sure that there shall be more souls perish because of this sin, than all others.

O, "Remember Lot's wife," how she resisted even the angel's warning. Saul resisted Samuel's warning from God, and God departed from him. Achan resisted God's orders and they put him to death. Demas resisted the Holy Ghost and fell to shame. Judas resisted and at last took his own life. O may God help you to know and see the end of those who sin against God.

But tonight there is repentance and there is mercy. Come to the cross before your gravestone bears this inscription. "He resisted the Holy Ghost and lost his soul." Will you come! Come before you resist once too often. Tonight the Spirit has made your heart soft, and your ears He has opened to the truth. The blood is flowing, the saints are praying and the angel waits to pen your name in the book of life. O, come now and let us pray. COME! (6/10/79)

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## Chapter 18

### THIS IS THAT

Acts 2:16-33-38.

In reading this account of Peter's great revival after Pentecost we are thrown into a living moving restless sea of judgment bound humanity, that have gathered in and about Jerusalem to celebrate again the day of the giving of the law from Mount Sinai. They had come from almost every sphere under the sun. And God had chosen this day to fulfill a very old promise once spoken by God's Prophet Joel, and then to the disciples by Christ only a little time before he went up to His Father. Just as there are now great and wonderful promises and blessings to be had that hang over men and the church that has never fallen on them just because they have never made themselves ready for them. Thus God has many times given them to others who were ready for them and used them for God's cause and glory.

As for many who came to Pentecost it was just a matter of routine of worship and the meeting of old friends. Thus it meant no more to them than it does for many who go to our camp meetings and our revivals. It is just an old religious act repeated over again. But for the hundred and twenty in the upper room, it was different. Things for them had already gone beyond the old act of ordinary. Jesus had changed their lives and worship had taken on a new meaning. The Master had told them to wait on the promise of the Father, and they waited. As for them, they must have a power for service which was greater than any they had ever known as yet, though, I doubt, that any of them knew the full extent of a power so great, anymore than do most church goers today. But they tarried, "Until," and on that final day the heavens gave way and fell on them and into them until their beings could hold no more. The power line had been strung from God's power house to the Upper Room by Christ. He had put the fuse in place and God would pull the switch that would at last send the power. All who were in contact, I say, with heaven would be electrified with a new, a strange power that would charge through every part of their beings energizing them with the Holy Ghost, whose fire and power would blow up the Devil's old work shop. This power was often transmitted to such as were sick or possessed with demons, and surely many were healed of many infirmities.

I will not need to try and picture the event of the coming of the Holy Ghost, suffice to say, that the text gives us the story as we find ourselves again at Pentecost with a hundred and twenty



fully charged human galvanic batteries turned loose on a crowd of several hundred thousand half dead souls, flashing Holy Ghost fire whenever touched or when speaking until the charge runs through the matted thousands like the wind blowing through the forest until many are as overcome as with new wine. So great grace was upon them all, so that the lame was made to walk and the blind to see, until the cry is now made, "What meaneth this!" Others mocking said, "These men are full of new wine." My, my, how sad is the state of church leaders who do not know or see any difference between a drunken man and one full of the Holy Spirit. But the church of our day, dear people, is full of leaders who would not know if it was the work of God or man. For many now call such wildfire and fanaticism, just as they did then.

So many of them then like men today did behold and wondered and despised and perished. Perished because of the lack of knowledge of the movings of the Holy Spirit among them, just as they do today. So the workings of the Spirit are ignored and men and churches grope on without the blessing. But it is time that we turned to our divisions and unto

The First Thought  
The Great Need

With God everything comes in order, so now that Christ had come and finished his work on earth in giving His life and blood upon the cross and now had returned to His Father, and He has poured out His Spirit upon all flesh. So the next work He has to do is to find workers to spread the Gospel and that calls for workers. -- Preachers!! Laborers!! This was the great need of the hour after Pentecost and is still the great need. O, we have plenty of "would be" preachers who have never sold out to God as yet. How can they cry to Adam in his transgression, "Where art thou?, or to Cain, "Where is Abel thy brother?" or to David in his adultery, "Thou art the man," or to Peter the temporizer, "Get thee behind me Satan." How could he, like Paul, reason of righteousness and of judgment, when he himself has not made his calling and election sure? Thus, if men are to preach so as to spread the Gospel, they must cry in the ears of men so as to pierce to the very soul until in fancy they hear the call of God calling them to judgment. Until like Felix they do tremble before the Gospel message.

Christ's chosen workers, having come from so many different walks of life, needed those three or more years of training to prepare them for the work and new type of life they must live, which was truly a far cry from catching fish, plowing fields, or out collecting taxes. This was to be a work of faith and training. But their training never imparted to them the needed power. That came at Pentecost and now they are ready. They had lost sight of things of time. Every bridge had been burned behind them. They were weary of the old powerless form of worship the old routine with no success, and the quarrels and seeking high seats. These things were all gone forever. They were now prayed up, filled up to the brim and fired up to action.

As we look at the text and words of Peter, the whole thing came about because of the way that the Christians acted when under the influence of God's Spirit within. They did things differently. It was a new form of worship. This new power had set them free. The tongue was loose -- the soul at liberty. They danced, they shouted and they preached. The church leaders wanted an answer for it all. So they cried out, "What meaneth this?" Come give us the secret. We do not recognize this strange power. What has brought about all of this? To answer this would fill

a book. But the question opened a door. They shall have their answer, but it will not come softly nor as an excuse for their actions, but as a bolt of lightning from the sky, hot and pungent, to the greatest audience ever assembled before, and this without notice. Peter finds an elevated place and with the eleven standing by begins his sermon and that with a tongue of thunder, he burst forth in his native style with an eloquence that charged his hearers as though God had spoken from out of heaven. As he charges upon them with truth, they could not resist or shake off because they were as guilty as those who nailed Christ to the cross.

Remember, my friends, Peter was preaching to the children whose fathers had killed the prophets and grieved the Holy Spirit until He departed and left them to their own destruction. And now, having killed the Prince of Peace and Lord of Glory, find themselves charged with murder, and branding the work of the Holy Ghost as the work of the Devil. O, Christ's blood still stained their streets and that voice that raised the dead still rang of guilt in their ears. They could yet see Him nailed to the old cross on yonder hill. Still Peter pours forth yet stronger words, as some weep and some tremble with fear, that God will strike them dead. The crowd is as silent as death as the fires of conviction arise and burn within their breast. And how I pray that they shall burn in your heart tonight.

Now I see that some of you shuddered as I pointed out how they beat Christ and how they put the whip to HIS BACK, PULLED OUT his locks of hair, as they drove the old, rusty nails in His hands and His feet, and thrust the cold spear into His side. But I remind you that they did it in ignorance. Ah, but you do it every day in the full glowing light that shines upon you from a preached Gospel that you do hear and should read every day of your life. Thus you are more guilty than they, though you seem not to see how they could have been so cruel. Remember He is just as present and real as when here in the flesh. For He is always present.

Ah, but think back for a moment upon your life, yea, even as a professor of Christ's salvation. How often have you put Christ to shame before the evil world and your friends. How often have you grieved Him by closing your heart's door against him! Many times you have driven the nails in His Hands anew, and His Feet. You have pierced His Heart so often, by loving other things more than Him. You have let the spirit of the world lead you and quenched the Holy Ghost as he stirred the fires of conviction. O, you have neglected prayer and God's Word. Yea, you are as guilty as those to whom Peter preached. And then when the Spirit begins to move things and to save souls and baptize believers, you cry out "What meaneth this!" as though God should tell you why he does what he does.

But thank God that when those at Pentecost were told where they stood before God, they cried out, "What shall we do!" and the answer was "REPENT." And this is what you must do if ever you receive God's baptism of the Holy Ghost and power. And I believe that if our people and preachers, who are guilty of worldliness, of worldly fashions and pleasures, and of loving other things more than God, and of putting Christ to shame and of grieving and quenching and resisting the Holy Ghost and holding an old grudge or a jealous spirit or a dislike for a preacher that holy men have sent them under Christ's leadership, would go down and repent and confess that we would see just what Peter saw that day. It might not be so in number, but the results would be akin to it and revivals would sweep over our land once more as they did in days of old and we would not struggle under such a weight of guilt that has taken hold of us until we cannot believe God

when we strive to have a revival or see the church set at liberty. O, why must we be always begging God to get enough grace to get by when we could possess the Giver and live in the fullness of the blessing!

But I have said enough on this point, and so we take you now to the next division on the text. Now

## The Second Thought The Spirit And The Son

Or, the work of the Spirit in the filiation of the Son or the Father's Gift of the Spirit to the Son. "Therefore being at the right hand of God exalted and having received of the Father the promise, of the Holy Ghost, he hath shed forth this which ye now see and hear." Therefore, the preacher took them through the whole ordeal again and closed by putting the Man Christ Jesus who they put to death and thought was yet in His grave, at the right hand of God, and there pictures Him receiving from God the gift of the Holy Ghost, which He had poured out on them at Pentecost and declares that this is, therefore, the reason of what they see and hear.

This opened their eyes and they saw what they had done. This was truly the same Jesus they had crucified, the same Physician they had refused, the same face they had buffeted, the Ruler of the Kingdom of God they had so long waited for to appear, and they had put Him to death. Yea, this, "That Pearl of Great Price," and they had lost it, that is so they thought. While angels gaze upon Him and suns blush at His sight, and the Father smiles now upon His beloved Son, who had conquered the cross and the grave and is now crowned, "Lord of Lords and King of Kings," at whose voice devils trembled and nature suspended its universal law while He is seen to walk upon the waves of the sea and ascend into heaven, "Over all."

Ah, this was more than they could endure. As the judgment now looms before them and they seek with all their heart a way of escape, and as they begin to cry out, "What shall we do?" At this Peter, with a tongue of fire, gave the first Gospel altar call and tells them to repent and be baptized everyone of them in the name of Jesus Christ. And this word repent means action, a change of course, a change of mind and a change of your way of living. Only when this change has taken place can any man hope to be filled with the Holy Ghost. For until then, I say, he cannot receive the promise of the Father.

What a sight to behold thousands of Spirit convicted souls all weeping, praying, confessing and pleading with God for mercy and for forgiveness, if possible, for the awful sin they had committed. O, it must have sounded like an approaching storm, as if the nations had gathered to judgment. Still it was sweet music in the ears of the Father and the Son. These were God's chosen people and now that they believe on His Son would apply His blood to their souls and wash their sins away. Thus, He could not refuse their cry for help. His Son's humiliation, I declare, because Christ's exaltation and their faith, I am glad, became their righteousness and salvation.

Ah, so forgiveness is granted and a great baptismal service takes place. And, no doubt, as soon as they were baptized or filled with the Holy Ghost, I can believe things begin to happen, and would now. What a revival to start the new church with. Three or more thousand of Holy Ghost

baptized members to spread the Gospel of salvation from sin. Brethren, I cannot but think of so many churches today where not more than two or three such souls might be all that could be found who enjoy this second work of grace or the second blessing. And God knows that many of you present do not have this blessing. So my question to you is, "What shall you do?" Now God knows that some of you must do something at once. To delay will mean spiritual death. And with many it has already set in. You have lost what you once had and the spirit of lethargy controls you, and soon your place at church will be empty. So in the next division I am going to propose what we should do if we hope to escape this modernism of today, or this powerless one work of grace does it all, that is killing the church and turning many people now into a lot of sinning powerless Christians who do not know whether there be any Holy Ghost. I propose

### In My Third Thought

In answer as to what we should do, and that, my good friends, is to do what they did after Pentecost -- PUT FORTH A CONQUEST FOR OUR RIGHTFUL HERITAGE or a second blessing holiness for every member. Thus, I wish to call your attention to the promise that God made that he would pour out His Spirit on all flesh. My friends this blessing of power belongs, I say to everyone now present. But you have allowed the Devil to cheat you out of it. He has told you that there is no such work of grace or that there is no one who can live without sin, or that you do not need to worry, as you have enough religion to get you to heaven. He has sown his tares and lies in your fields of thought and dumped his mess, his filth in your path to cause you to fall. O yes, he has come into your heart, tracking it up with his dirty feet and posing as a friend who wishes now to help you, while he robs you of your faith, the gold, says Peter, that you need to buy your passage over the river of death and into the city of rest and peace, and life everlasting. For without this faith in Christ and his saving blood you cannot please God, so says the Bible.

So he has robbed you of the victory, yea and of that power, you once had. He has caused you to get the idea that a blessing is proof that the Spirit has filled you. But it does not hold up under the test. O my dear deceived brother, hear my words as I tell you, that when the Spirit was given to your Savior by His Father on His return home to glory and He in return sent Him back to us as our blessed Comforter, He brought with Him power for every believer, liberty for every soul, joy for all that receive Him, faith for every heart and happiness for every life, unction for every preacher and a baptism of fire for every soul. Yea, He brought on His return from heaven our holiness needed and the holiness required, and the holiness which now is attainable to every soul present.

Brethren, I propose that we strike our claim. Let us go after what is our own. You would not, I am sure, stand back and allow someone to enter into your home and carry off what is yours. Well, it is just what you have done when you stood by and let the Devil ruin you. I say, if you want victory tonight, here it is. Preacher, if you want power to preach, it is here. If it is a revival you want, it can be yours, if you will die out to self and let God do the leading. O, let us meet the conditions. We must have the filling of the Spirit and it is ours by the promise of Christ our Savior. So who will meet me here at this altar? Come as we stop our pursuit for all the things of time and sense, until we have received the promise of the Father. Will you come now? Let us rise and sing, "He takes me as I am." Come. (11/8/78).

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THE END