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## **THE HOLY GHOST BAPTISM** **By Harry Black**

Including Seven Other Sermons  
On Sin, Salvation, and Holiness

Printed Booklet: No Date -- No Copyright

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### INTRODUCTION

God has blessed the writer with many precious souls at the altar of prayer after preaching the messages in this book. Hence, we pass them on to others.

We trust that ministers will receive inspiration from them and that many believers will "enter in" to the "Canaan Land" experience through reading them: Thus I shall be "preaching by proxy" and reach many whom I may never meet in this life.

A man in business approached the writer at one of his Camp Meetings last summer and asked permission to print the first sermon in this book in tract form. To this we gladly consented. He considered it one of the best he had ever read on the subject. Let the good work go on. Others may do the same, but always write for permission first.

A Japanese scholar has been given permission to translate and print all our books into Japanese, and a Greek preacher and writer has written me from his country, where the apostle Paul used to labor, for the same privilege. I shall be only too glad to grant this privilege to others if they consider our books worthy. There are eleven of them. Feel free to write me at any time. If we are in the last days and our Lord is coming soon, we should be more diligent than ever to "preach the Word" through the printed page and otherwise. Amen. Here is one way the reader can be a missionary at home.

This book is lovingly dedicated to my precious pilgrim wife and companion who has meant more to me in my ministry than words can tell. Mrs. Black has helped somewhat with this book.

Yours for "Full Salvation,"  
Harry Black,  
Los Angeles, California

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## 01 -- THE BAPTISM WITH THE HOLY GHOST

"I indeed baptize you with water unto repentance; but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the Holy Ghost and with fire: Whose fan is in his hand, and he will thoroughly purge his floor, and gather His wheat into the garner; but he will burn up the chaff with unquenchable fire." (Matt. 3:11,12.)

No doctrine in the New Testament is taught more plainly in regard to Christian experience than is the Baptism with the Holy Spirit. John the Baptist promised that this mighty baptism of the Spirit would come upon the church. He told the multitudes whom he baptized "unto repentance" that there was another and deeper experience for them and that it would come through Him, whose shoes the Baptist felt unworthy to bear. Then Jesus repeated the promise to His little company of believers, telling them to wait for the promise of the Father, that they were to receive the Holy Ghost "not many days hence."

In considering this subject we call your attention to the following questions:

1. Is this experience for Christians today?
2. What does the baptism of the Holy Spirit do for us?
3. What is its relation to our Lord's return?
4. How and when may the Holy Spirit be obtained?

\* \* \*

Is the Baptism of the Holy Ghost for us today? Of course it is. No one can read his Bible with an open heart and an unprejudiced mind and not be convinced of this truth. There are some who say, "The Holy Ghost baptism" was only for the "Apostolic Age," but there is no such term in the New Testament. We must have chapter and verse for everything we believe and not only one, but many.

Whenever I hear that someone doubts the possibility of God's children receiving the Holy Ghost today, I think of the good colored sister in the South, who told a certain doctor in answer to his assertion that there was no Holy Ghost, "You means, de is no Holy Ghost as you knows ob."

Yes, it all depends upon the condition of one's own heart many times as to what he believes. We knew a Spirit-filled old brother from England, who was discussing the Baptism of the Holy Ghost with a skeptical church member. Said the doubter to my English friend, "Only two men since the days of the apostles have ever received the Holy Ghost." Our friend asked, "Are you sure there were only two men?" "Absolutely," retorted the other. About this time our friend's wit began to work and he ended the argument with this reply: "Well, bless God, I'm one, who is the other?" Yes, you may know that you are one and you will more than likely find the other, for "birds of a feather flock together."

\* \* \*

## The Call

What did Peter say to the thousands who gathered to study the strange phenomenon of that first Pentecostal outpouring? "Repent," he said, "and be baptized, every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Ghost. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call." Has that call ever been recalled? No, thank God. Like a great world-wide broadcasting system, it originated in Jerusalem nineteen hundred years ago and has been reverberating around the globe ever since and I am persuaded it will never stop until time shall be no more. The call to receive the Holy Ghost began at Jerusalem and spread over Judea and Samaria, then up to Asia Minor, where the Ephesians heard the call. After this it leaped across the Aegean Sea to Corinth, Athens and Macedonia, then on to Rome where there were "saints in Caesar's household." On down through the centuries, the dark ages and the Reformation period, the call was heard. Later, the Wesleys heard the call, "receive ye the Holy Ghost," and went "like a flame of fire" all over England, spreading the good news everywhere. A bloody revolution similar to the "Reign of Terror" in France was thereby averted in England, historians declare.

Then across the Atlantic the call was heard and many received this gracious enduement of power, including Charles G. Finney and Dwight L. Moody, two of the greatest evangelists since the days of St. Paul. Moody and Finney both testify to the reality of the baptism with the Holy Ghost; both witness to the great joy and blessing that swept over their souls until they felt constrained to ask God to stay His hand for fear they could not stand any more of the mighty movings of the Spirit upon them.

Moody was led into the experience through the instrumentality of two plainly dressed women, one of whom was familiarly known as "Auntie Cook." She lived to be ninety years of age and was known and respected by the policemen and street car conductors because of her little deaconess bonnet she wore and the testimony she gave with uplifted hands everywhere, even on the street cars. Moody said the secret of his success as a minister was due to the experience which he received through the prayers and influence of these two godly women.

The call to receive the baptism of fire did not stop with Finney or Moody, thank God, but continued to ring down through the years. It swept across these United States until it struck a little town in Kansas where this writer heard the "call." After he had tarried, confessed, "died out" and consecrated his all for sacrifice and service, the blessed Holy Ghost came in "purifying his heart" by faith, praise the Lord! Thousands of others have heard the call from East to West and around the world and He is continuing the blessed work, thank God.

\* \* \*

### Power And Purity

What does the Baptism of the Holy Spirit do for us? How may we know when we have received it? You can sum up the essence of the experience in these two words: Power and Purity. "Ye shall receive power after that the Holy Ghost is come upon you and ye shall be witnesses," said Jesus (Acts 1:8). This means power to pray revivals down and power to get answers to your prayers quickly.

Many stories are told about the criminal element in Chicago, but here is one that is quite interesting. A saintly woman was on her way to church in Chicago one dark night when suddenly a robber leaped out from the darkness and demanded that she throw up her hands. It is Biblical, you know, to "lift up holy hands without wrath and doubting," so the woman obeyed but immediately began to pray and call at the top of her voice for protection. When she had finished her prayer and opened her eyes, she was delighted to see the robber running down the street as fast as his legs could carry him! "The wicked flee when no man pursueth." Yes, thank God, the Holy Ghost gives us power to pray and to get our answers quickly in more ways than one.

\* \* \*

### Power To Win Souls

He gives us power to witness, to win souls. All great soul winners have been Spirit-filled. The Baptism of the Holy Ghost was the fitness required by the early church of its ministry. If they had been like many of the churches today, they would have asked, "Is he a good mixer? Does he take well with the young people? Can he make a good after-dinner speech at the luncheon clubs? Does he preach nice little sermonettes, thus giving the choir and soloists all the time they desire?" No, the early church never dreamed of such things.

What did they require? They demanded Spirit-filled men, who had a passion for lost souls; men, who were bold and fearless with unction and power of the Holy Ghost upon them. The record

reads, "Look ye out seven men full of the Holy Ghost and of faith." Such men were Stephen and Philip. The latter, alone and single-handed, with the help of the Spirit, was able to produce a mighty Holy Ghost revival in prejudiced and almost unapproachable Samaria!

Afterwards, Peter and John came down to Samaria. What for? "To pray for them that they might receive the Holy Ghost: for as yet He was fallen upon none of them." To obtain this experience was naturally expected of all young converts subsequent to their conversion in the early days of the church. Would to God it were universally the same today.

The tragedy of religious work in America is not so much the lack of ministers -- it is for want of the right kind. The greatest need of our country right now is a Holy Ghost baptized ministry and laity. "It is like priest -- like people." Let the pulpits of America get on fire and then it cannot help but spread to the pews.

\* \* \*

### A Powerless Ministry

Why are the large denominations showing a loss of thousands of members rather than a gain? They lack the dynamic of the Holy Ghost. We read that Barnabas "was a good man, and full of the Holy Ghost and of faith" -- as the result "much people was added unto the Lord."

Oh, the powerless, Spiritless, colorless and fruitless ministry that is seen everywhere! We are surely living in the Laodicean period now, if ever. Even many so-called "Fundamentalist" ministers in their preaching can go down the deepest, stay down the longest and come up the driest! They are as dry and dead as many "Modernistic preachers" whom they criticize. The reader may smile at the following story but it illustrates the point quite clearly. It is said that a certain minister took sick one day and his wife sent to the drug store for a clinical thermometer with which to take his temperature. But a mistake was made and a miniature barometer was sent instead. Not noticing the mistake, the preacher's wife placed it in her husband's mouth and when she looked at it she was amazed. It read, "Very dry and windy!"

Yes, this is an accurate description of many today in the Fundamentalists' ranks. They are minus "the Fundamental of the Fundamentals."

\* \* \*

### Power To Keep Sweet

When the Holy Ghost comes he will give you power to keep a sweet spirit when those around you are sour and crabbed. You will live at peace with others whether they love you or not; you will have power to suffer long under the most trying and vexing circumstances; you will have power to live out the practical principles of the thirteenth chapter of First Corinthians. You will be able to endure all things when it would seem that the most saintly would reach the end of all endurance.

You will have the power to live up to the following from First Corinthians as translated by Dr. Weymouth: "Love is forbearing and kind, Love knows no jealousy, Love does not brag; it is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is full of trust."

The Holy Spirit's baptism brings purity. John the Baptist said that fire and purging would accompany the experience. Fire is a great purifying agency; it purges out all the dross, leaving nothing but the pure gold to shine. Peter testified that heart purity accompanies the Pentecostal baptism when he said, "God, which knoweth the hearts, bare them witness, giving them the Holy Ghost, even as he did unto us; and put no difference between us and them, purifying their hearts by faith." Yes, most assuredly, the one hundred twenty were cleansed from all sin at Pentecost.

Something had surely taken place in the hearts of Peter and the others for their lives thereafter demonstrated to the world that they were free from such carnal propensities as self-seeking, pride, doubts, anger, retaliation and the fear of man -- all of which were found in the disciples before their Pentecostal experience. John the Baptist said in our text, "He will thoroughly purge His floor," indicating a complete work of purging the heart of that nest of "unclean birds and den of wild beasts" called "the carnal mind" which has caused so much turmoil and trouble in the ranks of the professed church.

Therefore, on the basis of the above passages and many others that might be cited, we affirm that to be baptized with the Holy Spirit is perfectly reasonable and Scriptural; yea, mandatory and necessary in order to succeed in living the victorious life and to have power to do effectual service for the Master.

To be baptized with the Holy Ghost, then, is to be "filled with the Spirit" (Ephesians 5:18). To be filled with the Spirit is to be purified in heart (Acts 15:8, 9), and to be purified in heart is to be sanctified wholly (Hebrews 13:12, 13; 1 Thessalonians 5:23).

The Scriptures teach that we are sanctified by the Word, by faith, by the blood and by the Holy Ghost. This does not mean that a believer's heart is cleansed from sin by four separate processes but rather, the four work together in unison. Bible scholars would put it thus: "We are sanctified instrumentally by the Word; conditionally, by faith; efficaciously, by the blood and executively, by the Holy Ghost. The Word tells you how to receive it; faith is a condition you meet; the blood atones for your inbred sin and the actual crucifixion or death to the "old man" (Romans 6:6) takes place when the Holy Ghost comes into the waiting believer's heart in all His fullness.

\* \* \*

## Christ's Return

What relation does the Baptism of the Holy Spirit hold to the Second Coming of Christ? To answer that question I would call your attention to the parable of the Ten Virgins, five of whom were wise, and five were foolish. There were ten virgins who had the profession (their lamps and vessels) but only five were ready. Ten virgins were Pre-millennialists; they looked for the soon

coming of the Bridegroom, but only five were admitted into the marriage supper (at the rapture). The wise had oil in their lamps and in their vessels, and oil is an emblem of the Holy Ghost. Therefore, the infilling or baptism of the Holy Ghost is connected with Christ's return.

Many believers today have the outward profession of Christianity. They know all about the theory of Fundamentalism and Pre-millennialism, but alas, they are woefully lacking in the Spirit and graces that are the very heart of the Fundamentals. The "great falling away" which is everywhere is not only among the Modernists, but it is also in the Fundamental churches throughout the country. You can be as straight as a gun barrel on Fundamentalism and be just about as cold and empty, too.

There are thousands of sincere Christians, who know very little, if anything, about the theory of Pre-millennialism, but they will go up in the Rapture because they have the spiritual preparation necessary! They have the oil of the Holy Ghost. Many Pre-millennialists will be left behind because they lack the Holy Ghost! They are without oil.

The five foolish virgins said to the wise, "Give us of your oil, for our lamps are going out." This translation is quite significant. Thousands, who once made a good start, but who failed to go on unto perfection and receive the Holy Ghost, have found their lights are going out. Many lights have already gone out in these awful days of apostasy. This proves that people cannot treat the Holy Ghost lightly and hope to keep the smile of God upon them.

\* \* \*

### Many Shun The Reproach

Why do many people fail to receive this experience? Is it not because there is more reproach attached to the Holy Ghost experience than any other? It is carnal shame that causes men to shun the reproach of the cross. You can understand this better from the following passage: "Wherefore Jesus also, that He might sanctify the people with His own blood, suffered without the gate. Let us go forth therefore unto Him without the camp, bearing His reproach." Yes, it is the reproach that people shun. All, who have the Holy Ghost, need have no fears when the midnight cry is heard, "Behold, the Bridegroom cometh; go ye out to meet him." The doors will be thrown wide open and they will have an abundant entrance, thank God. Alas, for those whose lights are going out, or are already out! They will knock loud and long saying, "Lord, Lord, open to us," but Jesus will answer "Verily, I say unto you, I know ye not."

How may the Holy Ghost be obtained? Just follow the leadings of the Holy Spirit and obey the command of "Tarry... until ye be endued with power from on high . . . for the promise is unto you, and to your children, and to those who are afar off, and to as many as the Lord our God shall call."

\* \* \* \* \*

"Sanctify them through Thy truth, Thy word is truth" (John 17:17).

Much has been said for and against the doctrine and experience of Sanctification, but all who will carefully look into this remarkable prayer of our Lord in the seventeenth chapter of the Gospel of John will be compelled to admit that Jesus literally prayed for the sanctification of His believing disciples. With this in mind let us meditate for a little while upon the following:

1. Consider the importance of Jesus' prayer.
2. For whom is our Lord praying?
3. Why did the disciples need to be sanctified?
4. When and how did they receive the experience?

\* \* \*

1. First As To The Importance Of Jesus' Prayer. This was His last Great High Priestly Prayer before going to the cross. You naturally place great importance upon a person's last words before he dies. Think of your mother's last prayer, or perhaps your father's, or some person's last words and admonitions to you before they passed on to that other and better world. How impressed you were and how those words have weighed upon your mind. You have never forgotten them. James Hudson Taylor tells of his parting with his mother when he sailed the first time for China. It was in the days of the old-fashioned sailing vessel and it took six months to go with many dangers to encounter en route and many more after arrival. His precious mother went with him to the ship, then to his stateroom where she smoothed out the covers and softened the pillow as she had done so many hundreds of times for him since he was a baby in her arms. Then the farewell prayer together. How she did pray! She pined like a lawyer for her dear boy, so young and tender, just starting off on that perilous journey. The thought naturally came to her that this might be the last time she would ever be privileged to pray with her beloved boy. Soon the warning sounded that all who were not to travel on board the ship must go ashore. They lovingly kissed each other good-bye and as the sailing vessel moved slowly along by the pier the mother followed as far as she could. When she reached the end of the pier and the vessel put out to sea, Hudson Taylor said she uttered a cry that must have pierced every heart that heard it. Oh what a cry! She couldn't restrain it. It just had to come out. "I am sure," said Taylor, "if mother had not understood previously what John 3:16 meant, when God gave His only begotten Son for a lost world, she surely understood it then in a new light; for she was giving her own precious son for the lost millions of China."

Likewise, here in the seventeenth chapter of John is our Lord's last Great High Priestly Prayer which He prayed just before He went to Gethsemane, thence to Pilate's judgment hall, then to Calvary's cross. Should we not therefore place great stress and importance upon such a prayer?

2. For Whom Is Jesus Praying? For His believing disciples that they might be sanctified. This proves that sanctification is a second definite work of grace, otherwise it would seem unnecessary to pray thus. If, as some say, Christians are saved and sanctified at one and the same time, then why did Jesus pray for them to be sanctified? The answer is obvious; they were not sanctified wholly when they accepted Christ as their Savior. Sanctification is therefore a second



work of grace. Thousands upon thousands in the present and past generations have testified to the truth of this statement.

No one will doubt the fact that those for whom Jesus was praying were really saved. They had left all to follow Jesus, they "were not of the world even as Jesus was not of the world." They had been commissioned to preach the Gospel and to cast out devils, which commission they never would have received had they not been saved men. Also, their names were written down in heaven. Jesus said so and that settles that. If the reader will read carefully the seventeenth chapter of the Gospel of John, and study the statements our Lord makes there of His disciples, he will find that no less than thirteen references are made therein regarding His disciples, proving that they were saved men at that time and that "none of them were lost save the son of perdition." Yet Jesus prays for them that they might be sanctified. Surely this experience is a distinct and definite work of grace which follows conversion.

3. Naturally the next question which comes to one's mind is this: Why Did The Disciples Need To Be Sanctified? Study their lives in the four Gospels and you will see that there were many reasons. And, as human nature is ever the same, we find that Christians today need the experience for the very same reasons. After one is saved he still has evil propensities within. In the Bible this is called the "carnal mind," or the "old man." In the justified state we suppress those evil tempers through grace and prayer, but the Lord has ordained that the carnal natural must be "crucified" and the heart thus be made clean. Otherwise there will be a constant warring within and an up-and-down experience of sinning and repenting. As the result, the young convert often becomes discouraged and gives up trying to live a victorious Christian life. But the Word says, "Let us go on unto perfection, not laying again the foundation of repentance from dead works." How few are willing to heed this admonition!

Let us study the lives of the apostles and see if we can find some reasons why they needed to be sanctified, then apply them to our own lives and see how well they agree. First there was a retaliating spirit manifested in John when he wanted to call down fire from heaven upon the Samaritans because they would not receive Jesus in their country. How many professed Christians have that same spirit today, and oh, the trouble and condemnation it does bring! It is altogether out of harmony with what one naturally expects of a Christian. Even the outside world expects that a Christian be patient and sweet under the most trying circumstances.

Then there was the "big I and little you" spirit that was quite apparent in both James and John when they asked for the highest seats in Christ's coming kingdom, one on the right hand and the other on the left.

Jesus told them they would surely drink of the cup from which He drank and be baptized with His baptism, but to grant them those positions was not His to give. Their mother tried to use her influence in a similar way for them. Have we not seen this same trait in people today, preachers craving for the largest and best paid churches and stooping to all kinds of wire-pulling in order to accomplish their aims? And have we not observed church members "getting all roughed up" and "up the miff-tree" because they were not elected to some office or position in the church?

Then there was the "fear of man" in all of them when they forsook Jesus and fled. Holiness will give you "holy boldness," dear reader, to stand up for your Lord and the convictions He has given you regardless as to how unpopular it may be. Consider Peter who boasted that he would never deny his Lord, yet he gave way to the "fear of man" when the crucial test came and not only denied that he knew Jesus but swore. Peter backslid as the result and that is exactly what you and thousands of other professing Christians do when you give way to carnality. You have lost the grace of God and must do as Peter did if you would get back the favor and smile of God. You must "do the first works" over again. Weep, pray, confess, repent, and thus be restored to God's pardon and justification again. Then there was Thomas with his doubts. He was greatly in need of something more than what he had. So there are many today who have a good deal of trouble on the same line. A doubting Christian is a defeated Christian and a hindrance to God's work. Like Thomas, many say, "I will not believe unless I see." That is not faith at all. "Faith is the substance of things hoped for and the evidence of things not seen." Thomas missed the prayer meeting, that first one after Jesus' resurrection, consequently he missed seeing Jesus and he doubted whether the others had seen Him. Yes, many times the very prayer meeting you miss is the one which Jesus attends. Probably many of the disciples had told Thomas about seeing Jesus, therefore he made up his mind there must be some truth in the report and decided that he would not miss the next prayer meeting for fear Jesus might really be there. Sure enough, Jesus was there, and when He spoke to Thomas, saying, "Reach hither thy finger and behold my hands; and reach hither thy hand and thrust it into my side" where the spear had pierced Him, Thomas cried out, "My Lord and my God!" Jesus said, "Thomas, because thou hast seen me, thou hast believed -- blessed are they that have not seen, yet believe." Learn a lesson dear reader: Be faithful to the house of God and the prayer meeting and you will see Jesus more often and you will be less apt to be filled with doubts. Naturally, with all these carnal traits in the hearts of the early church Jesus was inspired to pray, "Sanctify them."

Then the disciples needed to dwell together in unity so Jesus prayed, "Sanctify them . . . that they may be one even as we are one." Can you think of any better unity than that which exists between the Father and the Son? Well, that is just the kind of unity our Lord prayed that we might have between each other as God's people. Carnality is at the base of every church trouble. Let all the members of any church get sanctified wholly and there will be true unity and brotherly love between them. Now say, "Amen!" for you know it is true.

4. How And When Did The Disciples Receive This Experience? They received it on Pentecost Day when they "were all with one accord in one place." Peter declares that they received pure hearts when they were baptized with the Holy Ghost (Acts 15:8,9). A pure heart, cleansed from all sin is a holy heart and a holy heart is a sanctified heart. Hence, the baptism of the Holy Ghost and sanctification are one and the same experience.

They received the experience suddenly and as a second distinct work of grace wrought in their hearts by the Holy Ghost. Likewise, when we meet God's conditions the Holy Ghost will "suddenly come to His temple." Oh, dear reader, meet the conditions as the early disciples did and you, too, will receive this glorious work of grace. Hear the words of Jesus in this great prayer: "Sanctify them through Thy truth, Thy Word is truth . . . Neither do I pray for these alone but for all them that shall believe on me through their word."

How wonderful! How conclusive! Not only did Jesus pray for His early apostles to be sanctified, but for all those in the unborn centuries to come who should believe on Him through their word." Every believer does that today. They believe on Jesus through the written Word in the New Testament which has all been written by His followers and handed down to us.

Oh, dear reader, let this thought grip you! Let it impress you profoundly! Jesus literally, in the last great High Priestly Prayer upon earth, prayed for your sanctification! How can you neglect seeking it any longer? Look to Him now and "tarry until" you receive it. Amen and amen!

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### 03 -- SANCTIFICATION IN HEBREWS

"Follow peace with all men and holiness (sanctification, Greek) without which no man shall see the Lord; looking diligently lest any man fail of the grace of God, lest any root of bitterness, springing up, trouble you and thereby many be defiled." (Heb. 12:14,15).

The above text is one of the most familiar in the Bible to those who believe in and enjoy the experience of Holiness. It is a plain command to be holy. Why not obey it just as much as any other command in the Bible? In the discussion of this subject we call your attention to the following questions:

1. What is the ground-work necessary to be a true candidate for holiness?
2. What are the reasons for seeking the experience?

\* \* \*

1. The ground-work necessary is a clear and unmistakable knowledge of sins forgiven. Note the two verses preceding the above text: "Wherefore lift up the hands which hang down, and the feeble knees; and make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed." If these two verses mean anything they mean that candidates for holiness must be genuinely born again and living a victorious Christian life even though there may be battles within.

"Hands that hang down and feeble knees" in spiritual language stand for discouragement and defeat. No professing Christian is ready for sanctification who is not living and walking with God victoriously in justification. All too many come to the altar seeking holiness when they are not ready for holiness. They need to be clearly saved. They need to get their hands up and strengthen their knees, spiritually speaking, and to have an up-to-date testimony to the regenerating grace of God in their hearts.

2. Now let us consider the reasons for sanctification. We will not be able to give them all by any means, but will confine ourselves to the text.

First, sanctification is needed "lest any man fail of, the grace of God." In other words, lest you backslide and fall away from the grace you have, that grace which you received when you

were converted. Sanctification, coupled with a daily growing in grace, is a sure cure for backsliding. If all those who have "fallen out by the way" had "gone on unto (Christian) perfection," many of them would be in the narrow way today, fighting the good fight of faith.

The second reason why sanctification is needed is plainly stated in the text: "Lest any root of bitterness spring up, trouble you and thereby many be defiled." Note first that carnality is a "root," and that it is a "bitter root," then it "springs up," then you are "troubled," and finally, "thereby many (others) are defiled." How true. The root of carnality was planted by Satan into the heart of the human race when the first man, Adam, sinned. Ever since that time all people have been born with this "root" of sin in their hearts. David said, "Behold I was shapen in iniquity and in sin did my mother conceive me."

What a "bitter root" carnality is. And yet some church members insist on wallowing it under their tongues as "a sweet morsel." Oh, the bitterness it creates in families, neighborhoods and in churches everywhere! It makes people feel bitter toward those who do not agree with them. It makes brother feel bitter toward brother, husband toward wife until they separate and go to the divorce courts. It makes neighbors so bitter toward one another that they refuse to speak to each other even though they see each other frequently through a long period of years. It causes preachers to be jealous of fellow ministers who receive better appointments. It causes bitterness between church members until there are serious divisions. Oh, friends, let us take a stand against this "bitter root." Let us get rid of it by the "death to the old man," and the "crucifixion" route, and by faith in the atoning blood of Christ.

Furthermore, this "bitter root" springs up. The trouble with the carnal nature is that it gets up at the wrong time and goes off at the wrong time. Just when you want to be your nicest and your sweetest something happens and you have a fit of temper and say a lot of things you ought not to say. Then what?

It troubles you. Of course, carnality troubles you. When you act unkind and unChristian toward others you cannot help but have condemnation in your heart; I mean if you have any "heart" left. Some people have grieved the Spirit so repeatedly in the past that they now can say hasty and unkind things to others or about them and then sleep soundly over it and act the next day as if nothing had happened! Never mind, God has a record of it all. Better go to your knees quickly, friend, and get it all under the blood and make the necessary apologies or those things will be held against you at the judgment. And let me emphasize it: There is an experience in God's grace that will make you a constant one hundred percent overcomer, 365 days in the year. Jesus went all the way to Calvary that you might obtain it. (See Hebrews 13:12, 13.)

Not only are you affected by carnality, but others are influenced in the wrong direction, and "thereby many are defiled." The Lord only knows how many unsaved people have been hindered and discouraged in seeking salvation, even damned because of the outbursts of carnality on the part of some professing Christians. On the other hand, there are multiplied thousands who have been influenced in the right direction and encouraged to seek the Lord because of the wonderful grace of God and patience manifested in the lives of God's saints when the test was on.

The last reason for seeking holiness that we shall mention is as important as all the others, if not more so. You must be holy in order to gain heaven, for "without holiness no man shall see the Lord." Heaven is a holy place, holy angels and a Holy Trinity dwell there; the way of holiness leads there, and a Holy Bible tells us how to get there; therefore, God requires holiness of all who would go to the realm of the blest. "Be ye holy for I am holy" is God's command. Do not shun this glorious doctrine, thinking it may be something new. It is as old as eternity; for before the foundation of the world God had ordained that we should "be holy and without blame before Him in love." Isaiah caught a vision of this route to heaven when he said, "an highway shall be there and a way and it shall be called the way of holiness; the unclean shall not pass over it . . . but the redeemed shall walk there."

Some people seem to shun the way of holiness for fear of fanaticism. Remember, beloved, you will never go astray striving to live a holy life. But you are in far greater danger of losing your soul and missing the Rapture when Jesus comes in being too loose and careless in your daily walk and conversation. Let us all take heed to our text in Hebrews 12:14. Amen.

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#### 04 -- YOUR OLDEST AND NEAREST RELATIVE, THE OLD MAN

"That ye put off, concerning the former conversation, the old man, which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness" (Eph. 4:22-24).

Depravity of the human nature has been handed down from Adam for it originated with his downfall in yielding to the Tempter in the Garden of Eden. The reason we say that the "old man" is your oldest and nearest relative is because he is as old as Adam and has been with you from your birth unless you have gotten rid of him through the "crucifixion route" and have received holiness of heart and life. The expression "old man" is just another term for inbred sin. Let us study the characteristics of the carnal mind and thus we will get a life-size picture of this your oldest and nearest relative. Once you know his pedigree, perhaps you will be more willing to get rid of him.

1. He is a corrupt "Old man;" so says the text. Oh, that the unsanctified would get a vision of that den of wild beasts and nest of unclean birds within their hearts; snapping turtles, growling dogs, fighting cats, hissing serpents and stinging scorpions. Every man behind prison bars today, unless proven innocent, got there because of carnality. Carnality has been the basic cause for every church split, every divorce and broken home, every penitentiary and house of correction and every broken heart, murder, theft and suicide. And yet people will hug it to their bosom as something to be highly prized. Oh, how blind the human race is! They cannot see the exceeding sinfulness of sin. It is moral leprosy of the deepest dye. None but the Great Healer can effect a cure. But He is abundantly able if we will ask Him with our whole heart.

2. He is a deceitful "Old man." This is also found in the text. How crafty he is with those who are convicted for holiness, for a clean heart. He will say something like this: "Don't go up to that altar and make a fool of yourself by praying so loud and carrying on as others do. People will lose confidence in your religion when they see you going to the altar. They will think you are

backslidden. And besides, sanctification was never intended for people in this life. It only comes when you die. And suppose a few do profess to have obtained it and manifest it by their pious and holy lives, it was not intended for you. Those people do not have the home conditions and the trials that you have anyway, hence it is easy for them. You have a naturally inherited hot temper and an impatient spirit and try as you may, sanctification nor anything else will ever take that temper out of your life."

Satan is a deceiver and the father of liars. Thousands upon thousands have received this blessed experience and have proven its genuineness. They have found that it works in the hottest of trails and battles. Enoch walked with God three hundred years without a break and if he could, so can we. Our God is "the same yesterday, today and forever." Praise His name!

3. Then, again, he is a super-sensitive "Old man." He imagines that people are thinking or talking about him. If the preacher's sermon is close and searching, the super-sensitive person says, "He means that for me." Well, suppose he does mean you. Doubtless you need it. I like to hear a preacher who will not only feed my soul but preach me under conviction if there is any need for conviction. I want him to stir me to live closer to Jesus and farther from the world. If he does not do that I would not consider that he was a God-sent messenger. Sensitiveness has caused about as many church splits as any other one thing. Super-sensitiveness manifests itself in numerous ways. God help us all to have perfect victory on this line.

4. The "Old man" is impatient and quick tempered. He flies off the handle; speaks loudly and excitedly in a discussion of any kind, yes, even on religion. Slams the door and makes it talk for him; beats the poor cow with the milk stool when she accidentally switches him with her tail; gets impatient with the setting hen when she refuses to set in a particular nest; becomes irritable with wife when she makes him wait unduly long in the automobile, yes, even when going to church. He really should be in there helping dear wife with the few things that need to be done for the children or about the house before leaving. Some people say their impatience doesn't last very long, just for a moment, then it is all over. That may be true, but the firing of those big guns on board the warships is all over in an instant, too, but they blow everything into atoms in front of them. It is likewise not safe to be around you when you are having that spell of impatience or anger.

5. He is an unteachable "Old man." No one can tell him how to do anything. He will not receive reproof, though ever so kindly given. He gets on the defensive and justifies himself in everything. Lord, give us all that sweet grace of teachableness and help us to thankfully and humbly receive all the instructions and pointers people wish to give us, even though they may come from those whom we feel are not the proper ones to give them.

6. He is an uncharitable "Old man." He does not have near the charity for others that he desires and expects from others. When God made you He threw away the mold as it were, and never made another like you. Hence, it is natural that your personalities may not always be the most congenial. Yet, sanctifying grace will enable you to get along with others and have a lot of charity for everybody. You can fall back upon this thought that possibly they haven't the light you have. Remember, the Word says, "Be ye kind one to another, tender hearted and forgiving one another even as God for Christ's sake has forgiven you." When the Lord saved you He forgave you

of every mean thing you ever did and now He treats you like you never did it. God help us to have a like forgiving spirit toward others. Now, everybody say Amen to that!

7. He is a self-righteous "Old man." I wouldn't be surprised if he would tell you that your heart is not naturally so bad that you do not possess such a carnal heart, that you are naturally good. Be warned, dear heart, unless your nature has been changed through the blood of Christ and the baptism of the Holy Ghost, you should go in for the crucifixion of the self-righteous "Old man"; for he is treacherous.

There are many traits of the carnal nature, such as pride, jealousy, envy, hatred, malice, covetousness and a host of others which we could discuss, but we will let the above suffice here. Surely, everyone should really long to be free from such a nature. Thank God, you may. Our text says, "Put off the old man which is corrupt according to the deceitful lusts; and be renewed in the spirit of your mind, and put on the new man which after God is created in righteousness and true holiness." I wonder why the term "true holiness" is used. The answer is obvious. There is a counterfeit holiness abroad in the land, a namby-pamby, wishy-washy, milk-and-water compromise holiness which is not genuine. God wants a people who will lift the banner high and measure up to the standard in these days of apostasy and falling away from the truth. Will the reader be among this latter group? We will tell how to obtain this experience in a later sermon in this book. Meanwhile, let us rally around the standard of "true holiness." Preach it, testify to it, sing it, and live it!" "Holiness for evermore."

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## 05 -- THE FIVE C'S IN ISAIAH'S CLEANSING

"In the year that King Uzziah died I saw also the Lord high and lifted up and His train filled the temple" (Isaiah 6:1).

In studying Isaiah's experience in seeking a clean heart, I wish to call attention to the following five C's.

1. His Conviction
2. His Confession
3. His Cleansing
4. His Call
5. His Consecration

\* \* \*

What caused Isaiah to be convicted? His vision of God. King Uzziah had died and his hopes in an earthly king were all gone so he went to the temple. Where is the best place to go when you are bereft and lonely? To the house of God.

Isaiah got a vision of the Lord "high and lifted up," then he got a vision of himself. When you see God's holiness you will see your own un-holiness. What we need more than anything else

in our churches is so much of God's power and presence that the unsaved and the unsanctified will be convicted of sin the moment they step inside the door. They will feel that God is in the place. Many have thought they were saved until they came to a red-hot Holy Ghost revival, then they found they were trusting in "a sandy foundation." Thank God the Holy Ghost is still in the world and He is convicting men and women of sin, of righteousness and of the judgment to come. He can and still does "put sand in the sinner's bread and thorns in his pillow," thus causing him to lose sleep and appetite until he is willing to surrender to God. Oh, Lord, help Thy people to so live that the Holy Ghost will honor their church services with His presence and thus bring old time conviction upon lukewarm church members and the unsaved. Amen!

In the second place notice the character of Isaiah's confession. His conviction for sin was pungent and of the Lord, hence it brought from the prophet a clean-cut confession of the same. He confessed his "besetting sin." He said, "Woe is me, for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." Is not such a confession the great need in all churches today? Who can estimate the untold harm, the heartbreaks, the sorrow and the woe that unkind lips have caused -- and that among church people? One "Sister Long-Tongue" can do more harm in one afternoon of tongue-wagging than many a preacher can do good in a dozen sermons. What I mean is that the influence of her evil speaking can spread farther and influence more people than a dozen sermons. Think of the power of words. By your words you can curse or you can bless. By your words you can ruin a person's influence for life. Through words you can make life-long enemies or you can make life-long friends. Through your words you can advance Satan's cause or you can build up the Lord's cause. Which are you doing?

Next, consider Isaiah's cleansing. It was definite and instantaneous. It immediately followed his confession: "Then flew one of the seraphim unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo this hath touched thy lips; and thine iniquity is taken away, and thy sin purged." Fire was an element in his cleansing. Fire is one of the best purifying agencies there is. In fact, it is the best process for purifying gold. The angel took a live coal from off the altar and applied it to the prophet's lips. The Lord knows where to place His finger. He knows where the sore spot is.

The prophet's cleansing was complete. "Thine iniquity is taken away and thy sin purged." Friend, will you not submit yourself to the Divine Surgeon? He will surely locate your trouble for you. Then tarry for the baptism of the Holy Ghost and fire. If Isaiah needed the fire, so do we, and the Lord saw that fire attended the Pentecostal experience which the early church received. Oh, for Holy Ghost Fire in the pulpits and pews today! Fire that will burn out all the dross of carnality and make the gold shine bright. "I indeed baptize you with water unto repentance, but He that cometh after me is mightier than I, whose shoes I am unworthy to bear, He shall baptize you with the Holy Ghost and with fire," said John the Baptist.

Now we come to Isaiah's call: "Also I heard the voice of the Lord saying, Whom shall I send and who will go for us? Then said I, here am I, send me!" Isaiah did not say, "Wait, Lord, until I find out the size of that church. Let me consult the book of minutes for last year and find out how many members are there and what salary they pay." No, that was a thousand miles from the prophet's thought. All he wanted to know was that it was God's voice calling, then he answered, "Here am I, send me." Isaiah had the blessing, he had the experience of holiness and now he was



ready to go or stay. His concern was to obey God and keep in the center of His Divine Will. Let that ever be our aim in life. Not my way, but God's way. Not my will, but God's will.

Now consider the prophet's consecration. He asked the Lord how long he would have to preach to those people; for the Lord had told him they would not receive his message. The Lord answered, "Until the cities be wasted without inhabitants, and the houses without man, and the land shall be utterly desolate." Was Isaiah consecrated to stay? Yes, until the Lord said it was enough. He was consecrated to stay on that "circuit" until the Lord removed him. Oh, for more people with a consecration like that! Sometimes it takes more grace to stay than it does to go. The last verse in Isaiah, the sixth chapter, implies that the prophet would have a few genuine souls who would remain true to the very last, and who would stand by him in the unpopular truth that he preached. Just so in these last days of apostasy the Lord has a remnant, "a tenth," who are refusing to bow the knee to Baal and who are standing by the prophets of God as they preach the truth. Praise the Lord!

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## 06 -- CONSECRATION

"I beseech you therefore brethren by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service" (Romans 12:1).

There are several conditions to be met on the part of the believer in order to receive the experience of entire sanctification, such as crucifixion to self or the "dying out process," perseverance in seeking, praying through until the work is done, faith in the blood of Christ, and consecration. It is of the latter requirement that we write. In meditating on the above text I would call your attention to the following considerations with reference to consecration.

1. Its imperativeness
2. Its motive
3. Its reasonableness

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1. Its imperativeness. "I beseech you brethren." In other words, this is no child's play. The most important thing you can do in your life is to consecrate yourself to God. "Who then is willing to consecrate himself this day unto the Lord!" This was the challenge God gave away back in the early part of the Old Testament times and He still offers this challenge to young and old today. The age in which we live demands that we consecrate our all to God. The worth of our souls demands it, for we cannot be blest, happy and useful in this life or the life to come without making a full and complete consecration of our all to Him. What a challenge to young and old!

2. "I beseech you by the mercies of God, that you present your bodies a living sacrifice." God is not appealing to you from a lucrative standpoint as the world does nor from the standpoint of worldly fame nor any self aggrandizement, but purely "by the mercies of God." You owe your life to God for "in Him we live and move and have our being." It is no more than right that we consecrate our all to God.

Think how merciful and kind our heavenly Father has been to us. See how He has borne with our faults and weaknesses, yes and our sins. Think how He loved us when we were aliens and "strangers to the commonwealth of Israel." There is a text in the Bible which is directed to the unsaved. It reads: "The goodness of God leadeth thee to repentance." If any unsaved soul will but meditate upon God's goodness to the world and to him, it should break his stubborn heart and lead him to humbly repent of his sins. Likewise to the believer, our text is directed on the same basis of reasoning: "I beseech you by the mercies of God, that ye present your bodies a living sacrifice." Who is willing to do it?" Will the reader be among that number?

3. Now let us consider the method and manner of true consecration: "That you present your bodies a living sacrifice, holy, acceptable unto God." God wants a living sacrifice, not a dead one. He wants you while you are alive, and the younger you are the better. Young person, He desires that you place your young and useful life on the altar to spend and be spent, for sacrifice and service. Will you do it?

In order for your sacrifice to be acceptable it must be holy and complete. Our Lord will not have any 50-50 consecration. You cannot hang onto the world and belong to the Lord, too. There is no middle or neutral ground. Bear in mind that you are not saved at all if you are living a double life. Oh, dear young person, can you not see that "a double minded man is unstable in all his ways" and that it is impossible for you to serve two masters? Why not be a one hundred percent Christian? Many church members have only enough religion to make them miserable. And I am thinking of older people in the church as well as young people. You can never have a holy sacrifice to offer the Lord in consecration if it is fouled with worldliness and other inconsistent ways of living.

If your consecration would be complete, you must "lay your all on the altar." That would include your time, talents, voice, money, property -- all you have and ever expect to have, all you know and all you don't know. Leave it all in the Master's hands. Then keep it all on the altar. Do not take one thing off. If you do you will lose that clear ring out of your testimony and it will sound like a cracked bell. All too many testimonies over the country sound like cracked bells. Something is wrong. They have probably taken some of the things off the altar that were laid there at the beginning.

Put your all into this thing and you will get God's all in return. Like the oil prospector who put his all into an oil well that looked hopeless, but finally when he had spent his last dollar he struck a great pool of oil and a gusher was the result. He immediately filled his hat with the oil as it spouted into the air and, placing it on his head ran down the street, crying, "I've struck oil! I've struck oil!" Everybody could see that he had. Oil was running down all over him. Friends, when you give God your all in consecration, you, too, will strike a gusher! The windows of heaven will open upon your soul and everybody will see that something has surely happened to you. They will see it in the shine on your face, and hear it in the ring in your testimony.

4. "Which is your reasonable service." Is it not reasonable then to consecrate our all to the Lord since He has given us such rich bounties of His grace and joy? Yes, it is reasonable because it is right. It is reasonable because we owe all we are and all we ever expect to be to God. It is

reasonable for us to give our all to Him because He gave His all to us. Paul had it right when he wrote: "Christ is made unto us wisdom (Conviction), righteousness (justification), sanctification (holiness), and redemption (glorification)." And in another place, "Ye are complete in Him." With all this in mind, who then would not gladly "present his body a living sacrifice unto God which is his reasonable service?"

"I gave my life for Thee,  
My precious blood I shed,  
That Thou might'st ransomed be,  
And quickened from the dead.  
I gave, I gave my life for Thee,  
What hast thou given for Me?"

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## 07 -- THE ESSENCE OF SANCTIFICATION

"And now abideth faith, hope, love, these three, but the greatest of these is love" (1 Cor. 13:13).

Many have erroneously thought that sanctification which is the baptism of the Holy Ghost consists mainly in outward demonstrations, because these are quite prominent among people professing the experience. But this is not true. With this in mind we call your attention to the following:

1. What true holiness is not.
2. What the essence of true holiness is.

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1. Because a person shouts is no true sign that he is sanctified. No outward sign whatsoever is a sure indication of a work of grace in the heart. For outward manifestations can be imitated and are. They may be purely human and of the flesh. But no one can imitate a pure heart nor the witness of the Spirit. However, there is a genuine outward manifestation and you will invariably see it where God has His way with any group of spiritual people.

Nor does sanctification consist in negatives alone such as abstaining from tobacco, movies, worldly amusements and worldly alliances of all kinds. Nor does it consist merely in plainness of apparel. Although we believe the Lord writes all these things on truly awakened hearts.

2. The true essence of sanctification is found in the thirteenth chapter of First Corinthians. Paul had just been writing on spiritual gifts in the preceding chapter which ends with: "But ever seek to excel in the greater gifts. And still I show you a more excellent way." The more excellent way is found in the thirteenth chapter.

The apostle begins by saying, "If I speak with the tongues of men and of angels and have not love, I am a blaring trumpet or a clanging cymbal. Or if I can prophesy and am versed in all mysteries and all knowledge, and have such absolute faith that I can remove mountains, and have not love, I am nothing. And if I use all I have to feed the poor, and give my body to be burned, but have not love, it profits me nothing." Now read the above translation by Weymouth over carefully again and you will see for yourself that neither works, knowledge, nor any other outward human manifestation whatsoever is a sure sign that we have the Holy Ghost. The final test is love. Do you have God's love brotherly love for everybody?

But let us read on and see if we measure up. "Love is forbearing and kind. Love knows no jealousy. Love does not brag; is not conceited. She is not unmannerly, nor selfish, nor irritable, nor mindful of wrongs. She does not rejoice in injustice, but joyfully sides with the truth. She can overlook faults. She is full of trust, full of hope, full of endurance." Whole sermons could be preached on each one of the above statements. This, my friend, is the true essence of sanctification.

"Love is forbearing and kind. This is what we need more than many other things in the church today. 'She is not unmannerly, nor selfish.' Let all self-centered Christians take heed to this and profit by it. 'Nor irritable, nor mindful of wrongs.' This would not justify you in 'getting tired,' would it? And yet the vast majority of church people seem to think it all right to become what they call 'tired.' You are not mindful of wrongs if you have the Holy Ghost. You will not act 'hurt' and 'cool' toward people who have double-crossed you. You will love and pity them and pray for them. 'Love can overlook faults.' How much better this is than to be constantly magnifying the faults of others. Why not magnify their good traits. 'Love is full of trust, full of hope and full of endurance.' This, my friends, is the essence of true holiness.

Let me give you one more passage as translated from the Greek by Weymouth (Eph. 4:29-31): "Let no unwholesome word ever pass your lips, but let all your words be good for benefiting others according to the need of that moment, so that they may be a means of blessing to the hearers. And beware of grieving the Holy Spirit of God, in Whom you have been sealed in preparation for the day of Redemption (Christ's coming in the Rapture). Let all bitterness and all passionate feeling, all anger and loud insulting language, be unknown among you -- also every kind of malice."

"Strong meat," you say. Yes, and oh, how it is needed among church people in these last days. Perhaps the biggest sin of the church today is "evil speaking." Wesley wrote a strong sermon on that subject in his day. If he felt it was necessary at that time, how much more so is it now. Let all the people say "Amen," even though the truth does apply to your case.

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## 08 -- THE WORLD'S GREATEST SIN

Scripture Lesson: 1 John 3 -- "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. 2 Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when he shall appear, we shall be like him; for we shall see him as he is. 3 And

every man that hath this hope in him purifieth himself, even as he is pure. 4 Whosoever committeth sin transgresseth also the law: for sin is the transgression of the law. 5 And ye know that he was manifested to take away our sins; and in him is no sin. 6 Whosoever abideth in him sinneth not: whosoever sinneth hath not seen him, neither known him. 7 Little children, let no man deceive you: he that doeth righteousness is righteous, even as he is righteous. 8 He that committeth sin is of the devil; for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. 9 Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. 10 In this the children of God are manifest, and the children of the devil: whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 11 For this is the message that ye heard from the beginning, that we should love one another. 12 Not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. 13 Marvel not, my brethren, if the world hate you. 14 We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. 15 Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him. 16 Hereby perceive we the love of God, because he laid down his life for us: and we ought to lay down our lives for the brethren. 17 But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? 18 My little children, let us not love in word, neither in tongue; but in deed and in truth. 19 And hereby we know that we are of the truth, and shall assure our hearts before him. 20 For if our heart condemn us, God is greater than our heart, and knoweth all things. 21 Beloved, if our heart condemn us not, then have we confidence toward God. 22 And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 23 And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. 24 And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us, by the Spirit which he hath given us."

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There are many outstanding sins and sinners in the world, for sin is rampant everywhere.

1. There is the sin of stealing, as a trip to your police courts daily will reveal; but this is not the worst sin. Then there is the sin of telling falsehoods. Oh, the lies that are told everywhere: lies told in school, lies told to parents, lies told to the wife by the husband, and to the husband by the wife, lies told to the children by the parents, lies told in business daily; big lies, little lies, black lies, white lies -- and although we read that "all liars shall have their part in the lake that burneth with fire and brimstone," still, lying is not the greatest sin in the world.

2. Then there are the sins of hatred and revenge that thousands everywhere feel in their breasts toward their fellowmen -- Jesus calls it murder. "Whosoever hateth his brother is a murderer: and ye know that no murderer hath eternal life abiding in him," said Jesus. Hatred is the basic cause of every murder that has ever been committed, but hatred is not the greatest sin in the world.

3. Then there is outright murder and suicide. But these are not the greatest sins in the world, even though we read, "The fearful, and unbelieving, and the abominable, and murderers . . . shall have their part in the lake which burneth with fire and brimstone: which is the second death."

4. Then there is the sin of intemperance. The drinkers and the drunkard, the brewers and the distillers, and the voters who licensed them to sell liquor, be they church members or otherwise, -- all are guilty. Intemperance is a terrible sin and leads to many other sins, but drinking and drunkenness are not the greatest sins in the world.

5. Then there is the sin of adultery, encouraged and fed by the dance halls, the movies, roadside spooning in automobiles, public bathing beaches, and many other places of sin; for remember, young man or young woman, when you indulge in the sin of petting, spooning, mushing, hugging, and kissing, it is adultery. If merely looking upon a woman to lust after her is committing adultery according to Jesus' own teachings, ("Whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart.") then surely the indulging in the semi-sex act of this modern necking and mushing by so many young people today is one form of adultery. Do not tell me that you can carry on in this manner and still retain Sunday School thoughts! Some have the audacity to say that they can even dance limb to limb and body to body and still keep the purest of thoughts and not have their baser passions aroused! If you say that you can indulge in modern dancing, petting, necking, mushing, and other such practices in this category and still not have fleshly passions aroused to the adultery point, then you are one of three things: either you are an idiot, a liar, or anemic! Bad as this sin of adultery is in ruining soul and body as well as the morals and all that we hold high, pure, and uplifting; still this is not the greatest sin in the world.

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Before mentioning this greatest of all sins, let me show you what sin really is:

"Sin is the transgression of the law," and, "Therefore to him that knoweth to do good, and doeth it not, to him it is sin." When you do the first you are guilty of the sin of commission; and the latter, the sin of omission.

Sin is man's worst enemy. Sin destroys -- it did so with the antediluvians.

Sin is blighting -- It blighted Samson's fondest hopes.

Sin is deceptive -- It deceived poor Ananias and Sapphira.

Sin is damning -- It damned poor King Saul when the Spirit left him.

Sin is suicidal -- It caused Judas to sell his Lord for thirty pieces of silver, and then to go and hang himself.

Sin is the cause for every divorce and broken home.

Sin is the primal cause for every grave being dug.

Sin is the cause of every war.

Sin has filled every jail, penitentiary, and insane asylum. Sin has split every church.

Sin is the cause for every heartache and broken life. People are too prone to underestimate sin.

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Someone Has Aptly Put It This Way:

Man calls sin an accident; God calls it an abomination.

Man calls sin a blunder; God calls it blindness.

Man calls sin a chance; God calls it a choice.

Man calls sin a defect; God calls it a disease.

Man calls sin an error; God calls it enmity.

Man calls sin fascination; God calls it fatality.

Man calls sin infirmity; God calls it iniquity.

Man calls sin a luxury; God calls it leprosy.

Man calls sin a liberty; God calls it lawlessness.

Man calls sin a trifle; God calls it tragedy.

Man calls sin a mistake; God calls it madness.

Man calls sin a weakness; God calls it willfulness."

You will either get rid of sin, or this virus of hell will get you; you will have to repent or perish, turn or burnt.

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What then is the greatest sin in the world? It is mentioned in the following passage taken from Acts 7:51: "Ye stiffnecked and uncircumcised in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye." The world's greatest sin is resisting the Holy Ghost, for no one would commit any or all of the sins which I have enumerated above if he did not first resist the Spirit of God. When the Spirit of God tells you that you are doing wrong and you deliberately go

and do it, then you are resisting His Spirit. All other sins hinge on this one sin of resisting the Holy Spirit. I repeat it: all other sins are committed because the Holy Ghost has been first resisted and rejected.

The Holy Spirit has been sent by the Father to help you escape hell, to get you back to God, to find salvation, and make it through to Heaven, and He deals directly with your conscience.

The Holy Spirit is very sensitive, if I may reverently put it that way, and He is easily grieved. You get everything you receive in Christian experience through the Holy Spirit; you get conviction as a sinner for your sins through the Spirit of God. Then see what it means and what an awful thing it is to spurn the pleadings of the Holy Spirit.

Resisting the Spirit is closely allied to "sinning against the Spirit" and this constitutes the unpardonable sin.

\* \* \*

Now I am going to give you five ways in which the Spirit of God may be resisted:

1. First, people resist the Spirit of God by refusing to walk in new light when it comes upon them in a spiritual meeting. Remember that when you were converted God did not give you all of the light He ever intended to give you, and even you who have been in the way for some time need not feel that the Lord does not have some new light to give you. People who refuse to walk in the light do so usually because they are prejudiced against a certain doctrine or truth. Prejudice is a mean, despicable thing. It is well-nigh impossible to reason with a narrow, prejudiced mind. Prejudice is the worst kind of ignorance -- it is condemnation without thorough investigation. The prejudiced mind refuses to listen to reason or to have anything proved that it doesn't want to believe. Prejudice has kept many a soul from enjoying real salvation and heart Holiness. There are many people who would like to come to red-hot, spiritual meetings but they are afraid that someone who knows them might see them there and then go and tell it around at their home church. Probably God is letting light upon you, my dear reader, through the reading of this book. If you will be broad minded enough, it will help you; but if you refuse to walk in the light, then you are resisting the Spirit.

2. In the second place, you resist the Spirit when you refuse to give up your worldly companions. This applies especially to young people. What right has the Bride of Christ to lock arms with the devil? Many a young lady or young man has lost the grace of God out of her or his heart because of a refusal to give up a worldly boy-friend or girl-friend. I could give many illustrations of young people who have made shipwreck of faith because of bad associates which they refused to give up for Jesus. I could also tell you of some valiant souls who made their mark in the world for Christ because they dared to take the track alone that God had marked out for them.

3. Thirdly, you resist the Spirit of God when you refuse the call of God to service -- to preach His Gospel or to be a missionary or to bury your life in mission work in the neglected places in America. Oh! the misfit lives in the world today, those who have disobeyed God and



resisted the Spirit when He laid His hand upon them to preach His glorious Gospel! Young man, young woman reading these lines, take heed to this warning: If the Lord is laying His hand upon you to preach or to go to the foreign fields, gladly say, with Isaiah of old, "Here am I, Lord: send me!"

4. Again, people resist the Spirit by refusing to seek the Lord when He is pleading with them during a religious service or revival meeting to go to the altar. If we could uncap hell tonight, we would doubtless hear the wails of the damned saying, "If I only had! if I only had!" Do not let the devil tell you that you can seek the Lord any time you want to -- that is a lie from the pit of hell! The only time you can seek the Lord is when His Spirit draws you, for Jesus said, "No man cometh unto me, except my Father draw him." If the Holy Spirit is drawing you now, thank God for it and yield quickly lest you cross the dead-line!

5. Lastly, you resist the Spirit of God when you make light of God's holy people, when you make fun of their shoutings, their amens, their weepings, their loud praying. A beautiful young lady did that in a certain camp meeting and God smote her down with paralysis. She came back to another camp meeting in the same place, where I was preaching, and made a public apology to the people; then was carried to the altar for cleansing through the blood. Now that young lady is saved and sanctified and out preaching the Gospel from her wheel-chair! I could tell you of other incidents where young people resisted the Holy Spirit by making light of God's people and the Lord allowed some calamity to come upon them. Yes, of all the sins that are committed in the world, resisting God's Spirit is the greatest because all other sins hinge upon it.

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THE END