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EVIDENCE OF THE BAPTISM WITH THE HOLY GHOST
By Leo Loran Lawrence

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FOREWORD

In my thinking the most stupendous fact of life today is the possible near approach of the Second Coming of our blessed Lord. I see no other way out from the world's shocking ills. Humanity without God has failed. I am also persuaded that the one and only fitness for me to meet Him in that day, is for me to be cleansed from carnality through the Pentecostal experience, The Baptism With The Holy Ghost.

It is not strange that Satan should try, with all his power, to substitute a spurious experience. That he is doing, deceiving many. This little volume, by Evangelist Leo. L. Lawrence, draws a clear line between that which is true and that which is false. It takes up the cry, "Behold the Bridegroom Cometh." Friends, are you ready to meet Him?

C. A. McConnell
Bethany, Oklahoma

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PREFACE

In response to the request of many of my friends, and with a sincere desire for the spread of true Bible Holiness in the land, and with a sincere desire that this may be a blessing to some one that is seeking for the truth as it is laid down in the Word of God, and with an eye single to the

glory of my blessed Lord who has redeemed me with His own precious blood; I humbly submit this little book for your thoughtful consideration.

Leo L. Lawrence
128 N. Donald
Bethany, Oklahoma

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EVIDENCES OF THE BAPTISM WITH THE HOLY GHOST

The first requirement in the study of the evidences of the Baptism with the Holy Ghost is for one to have an honest heart in dealing with the Word of God. Jesus tells us in St. John 7:17, 18: "If any man will do His will, he shall know of the doctrine, whether it be of God, or whether I speak of Myself. He that speaketh of himself seeketh his own glory: But he that seeketh the glory that sent Him, the same is true, and no unrighteousness is in him." The place of safety for the soul in dealing with God is, first of all, to have a will to do His will.

In II Thess. 2:11-13 He gives us some astonishing statements. In the 11th verse He makes this statement: "And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness." We can see how helpless the soul is, and how dependent upon God we are. To fail to love His truth leaves us open for deliverance up to delusions. God Himself goes on record that He will not only allow, but that He will send them strong delusions who fail to believe His truths.

In the 13th verse the scene changes -- "But we are bound to give thanks alway to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to Salvation through Sanctification of the Spirit and belief of the truth. Therefore, we can see that salvation is through sanctification of the Spirit and belief of the truth. God places great emphasis upon His truth. In St. John 8:31, "Then said Jesus to those Jews which believed on Him if ye continue in My Word, then are ye my disciples indeed: (32) And ye shall know the truth, and the truth shall make you free." We cannot put too much emphasis upon the truth, for it is what makes men free.

The Psalmist recognized the need for the truth, for in the 119th Psalm and the 9th verse he asked the question: "Wherewithal shall a young man cleanse his way?" He answers by saying, "By taking heed thereto according to Thy Word." Of course, we know that he implies more here than just the written word, for Paul tells us in the Corinthian letter, II Cor. 3:6, "Not of the letter, but of the Spirit: For the letter killeth, but the Spirit giveth life." It takes the written word to reveal the Living Word. St. John 1:1-5, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him; and without Him was not anything made that was made. In Him was life: and the life was the light of men." It is the Living Word that has the cleansing power; it is Christ that brings life, the life that is the light of men. He is the one that so loved the Church, "and gave Himself for it; That he might sanctify and cleanse it, with the washing of water by the Word; That He might present it to Himself a glorious Church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish."

Christ told His disciples in the 14th chapter of John 15 through the 18th verses, "If ye love Me, keep My commandments, and I will pray the Father, and He shall give you another Comforter, that He may abide with you forever, even the Spirit of truth; whom the world cannot receive, because it seeth Him not, neither knoweth Him; For He dwelleth with you, and shall be in you. I will not leave you comfortless; I will come unto you." He definitely promised them the Comforter as an abiding presence. They accepted His terms, lived up to His contract, and in the 17th chapter of John, Christ fulfilled His promise and prays for them. From verse 17 to verse 23, He gives the outline of the purpose of His coming. "Sanctify them through Thy truth: Thy Word is truth. As Thou hast sent me into the world, even so have I sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also that believe on Me through their word; That they all may be one; as thou Father, art in Me, and I in Thee, that they also may be one in us: That the world may believe that thou hast sent me. And the glory which Thou gavest me I have given them: That they may be one, even as we are one. I in them, and Thou in me, that they may be made perfect in one; and that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me." It is evident that the coming of the Holy Ghost was to bring them into a oneness, with the plan and purpose of God, and to convince the world of His Christ as the Saviour of the world.

The Pharisees demanded of Him when the Kingdom of God should come. In Luke 17:20, 21, "He answered them and said, The Kingdom of God cometh not with observation: Neither shall they say, Lo here or, Lo there! for, behold, the Kingdom of God is within you." Jesus says plainly that it does not come with outward show, but it is something within. A lot of holiness fighters would take that statement and say that it does not have anything to do with the outward deportment, but in this they are mistaken, for Jesus says in Matt. 23-26, "Cleanse first that which is within the cup and platter, that the outside of them may be clean also." The purpose of His coming on the inside is that we might adjust the outside.

The Holy Ghost does not come with outward show. In other words there are no outward signs or demonstrations, that are evidence of His coming. It is not with observation; it is the setting up of a Kingdom within. In Romans 14:17, 18, Paul tells us, "For the Kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost. For he that in these things serveth Christ is acceptable to God, and approved of men." We are no longer our own, but the King reigns supreme. Paul tells us in I Con 6-19, 20, "What? Know ye not that your body is the temple of the Holy Ghost which is "in you, which ye have of God, and ye are not your own? For ye are bought with a price; Therefore glorify God in your body, and in your spirit, which are God's." There is no longer a selfish motive, but there is one purpose and one aim now, and that is to glorify God, carry out His purpose and plans. Bond slaves to Christ; but more, Friends, John 15:14; closer still, Brethren. Heb. 2:11, "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them Brethren." In Lev. 20:8, "I am the Lord which sanctify you." Oh, the glory of such an experience! Perfect harmony with God and His dealings. Perfectly submissive in His Divine plan and purpose for our lives.

Many souls have been deceived by the confusion of the gifts of the Spirit, with the Holy Ghost. The Apostle Paul comes to the rescue of a church that had been thus Misled. In the 11th chapter of the Corinthian letter he sets up the order of the church. He also shows up his authority as

an apostle "Be ye followers of me, even as I also am of Christ." We can see that Christ had captured Paul; he had transferred his allegiance from the Sanhedrin to Christ. He was no longer his own, but he was bought with a price. "Now I praise you, brethren, that ye remember me in all things, and keep the ordinances, as I delivered them to you." Paul is stressing the fact that some things are not to be altered or changed.

Peter also puts emphasis on the same thought in II Peter 1:20, 21, "Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by will of man; But holy men of God spake as they were moved by the Holy Ghost." If it was not given by the will of man, then it cannot be changed to suit the fancy of men. I Cor. 11:3, "But I would have you know, that the head of every man is Christ; and the head of the woman is the man; and the head of Christ is God." Here is God's Divine set up: God the Father, God the Son, God's man, God's woman; in the order He has arranged them.

In the 12th chapter of I Corinthians He begins by saying, "Now concerning spiritual gifts, brethren, I would not have you ignorant." Paul was concerned that the church should be enlightened on these truths. We should have the same concern today since we are living in an age of confusion, but thank God the Word of God is plain. In the 3rd verse he brought out one of the great truths of the Bible. "No man can say that Jesus is the Lord, but by the Holy Ghost." Jesus put His seal upon this, as the evidence of Divine revelation in Matt. 16:17, "Flesh and blood hath not revealed it unto thee, but My Father which is in Heaven." Peter had just made the confession, "Thou art the Christ, the Son of the living God." Jesus recognized that this came only through a Divine revelation. Paul is carrying on the work of the Great Teacher.

I Cor. 12:4, "Now there are diversities of gifts, but the same Spirit." While there are multiplicity of unlikenesses, or a variety of gifts it is the same Spirit that gives them. (Fifth verse), "And there are differences of administrations, but the same Lord." Paul is setting forth the thought that while there may be differences in the act of administering, it is the same Lord back of the act. "And there are diversities of operations, (or multiplicity of operations) but it is the same God which worketh all in all." v. 7. "But the manifestation of the Spirit is given to every man to profit withal." Every manifestation of the Divine Presence is given for profit, v. 8. "For to one is given by the Spirit the word of wisdom; to another the word of knowledge by the same Spirit; to another the gifts of healing by the same Spirit; to another the working of miracles; to another prophecy; to another discerning of Spirits; to another divers kinds of tongues; to another the interpretation of tongues." v. 11. But all these worketh that one and the selfsame Spirit, (all from the same fountain-head) dividing to every man severally (individually) as He will. v. 12. "For as the body is one, and hath many members, and all the members of that one body, being many, are one body; so also is Christ. v. 13. "For by the Spirit we are all baptized into" one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. v. 14. "For the body is not one member, but many." Now he shows the folly, when the members begin to debate one with the other, v. 15. "If the foot shall say, Because I am not the hand, I am not the body; is it therefore not of the body?" Many bodies have been dismembered by this procedure, v. 16. "And if the ear shall say, because I am not the eye, I am not of the body; it is not therefore of the body?" v. 17. "If the whole body were an eye, where were the hearing?" All eye, the eye is an important member, but all eye, no one would want that. Even though it is an important member, it is

a very delicate, sensitive, touchy member. It is very touchy, but how like the soul that thinks if every one does not have gifts just as they have, that they are not of the body.

The purpose of Paul's letter was that we be not ignorant. In the 18th verse he tells us that God hath set the members -- everyone of them in the body, as it hath pleased Him. Then in the 19th verse he brings out the thought very clearly, "If they were all one member, where was the body? While there are many members, yet it is all one body. Every member functions perfectly. There is no schism in the body, when every one fits into its proper place, and operates as God planned. In victories won, all rejoice. In sufferings, all are partakers. In the 27th verse, "Now ye are the body of Christ and members in particular." God places them in the church in their proper order: first, apostles, second, prophets, third, teachers, after that miracles, then gifts of healings. (Some would be so opposite to God as to place the fifth in importance first, and major on healing (helps). Helps are very important, but when we reach the place where we depend altogether on helps, we are as dead and formal as the enemy of our soul desires we should be. All of our periodicals and literature are important, but when they take the place of fasting, prayer, and personal preparation of the soul for the service, we are as far off the main line as those that would major on healing. Governments have seventh place in God's setting of the church. When any church begins to lose its first love, it depends more on the governing body of the church to direct its course. But, in God's set up it is still seventh in place. Diversities of Tongues. Languages are important, but the Lord did not place it at the head of the list. Then Paul raises the question as to all having different gifts. Some would be so opposite to the Lord's arrangement of them as to say that if we had the Holy Ghost, we Would have the last of these. Why not begin at the head of the list? The fact of the case is that these are all important, but they are just gifts, places, and positions as arranged by God Himself. The apostle exhorts us to covet the best gifts. And yet he shows a more excellent way. In the first three verses of the 13th chapter of Corinthians he shows that one might have one, or all of the gifts and not be in possession of the Giver.

The gifts are clearly separated from the love of God. God is love. I John 4:8: "He that is filled with the Holy Ghost, is filled with love." I John 5:3: "For this is the love of God, that we keep His commandments: and His commandments are not grievous." (Not oppressive). It is the joy of the heart of the Spirit-filled to keep His commandments. No one who is filled with the Spirit, will willfully break His commandments. It is not necessary for us to make excuses for the Spirit-filled, for they will not knowingly break His commandments. They have a Guide -- John 16:13. "Howbeit when He, the Spirit of truth is come, He will guide you into all truth." He comes as a guide, and thank God, He is a safe guide. Heb. 8:10, 11, "For this is the covenant that I will make with the house of Israel after those days saith the Lord I will put My laws into their mind, and write them in their hearts: and I will be to them a God, and they shall be to Me a people. And they shall not teach every man his neighbor, and every man his brother, saying, know the Lord: For all shall know Me, from the least to the greatest." Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up, Doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil; Rejoiceth not in iniquity, but rejoiceth in the truth; Beareth all things, believeth all things, endureth all things. Charity never faileth; But whether there be prophecies, they shall fail, whether there be tongues, they shall cease. Every attribute of God is eternal as God is. If tongues or languages were an evidence of the Holy Ghost, they would be as eternal as God is, but tongues will cease. We are creatures of destiny, eternal beings. God forbid that we build our hope of Heaven on that which shall cease. "Whether there be knowledge it

shall vanish away. For we know in part, and we prophesy in part. But when that which is perfect is come, that which is in part shall be done away." Paul sums it all up in the 13th verse, "And now abideth faith, hope, charity, these three; but the greatest of these is charity."

Faith: Paul tells us in Heb. 11:6, "But without faith it is impossible to please Him; For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Again in Heb. 10:38, "Now the just shall live by faith." We see faith is a life. We come to God by faith and are saved by faith. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves; it is the gift of God." Saving faith is God's gift to the repenting soul. To be retained, one must keep God's favor. We are sanctified by faith. Acts 26:18, "Sanctified by faith that is in Me." Sanctifying faith is God's gift to the fully consecrated soul. It is the seal of the covenant. Eph. 1:13, "In whom also after that ye believed, ye were sealed with the Holy Spirit of Promise." To be retained one must keep God's favor.

Hope: Paul tells us in the Corinthian letter, 16:19, "If in this life only we have hope in Christ we are of all men most miserable." It is our hope of the future that causes us to press on. When the mother stands by the open grave of the departed child, the treasure of her heart, it is the hope of Heaven, and meeting again that helps her to have courage to go on. The husband has to lay away the wife, his companion in the journey of life, or the wife her husband, but it is the hope of the resurrection that holds them in this testing hour. Paul states in the 5th chapter of II Corinthians and the first verse: "For we know that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens." It is our hope that causes God's people to press on. When Paul was facing Nero's chop block he cried out, "I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day: And not to me only, but to all them that love His appearing." It is now, and always has been, the hope of the Christian that has led him on in the battle of life. In Heb. 11:13, 14, Paul tells about the Old Testament saints. "These all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. For they that say such things declare plainly that they seek a country." Thank God, for the life of faith which causes us to have a hope beyond the divide of worlds.

Charity: It is charity or the perfect love of God that holds us in the tests and trials of life. It was the love of God that held Stephen when stones were falling. With a shining face, he died the victorious death of the saint. It was the love of God that held Paul and Silas steady in the old Philippian jail, and helped them to have a Holy Ghost revival in the face of all opposition. It was the love of God that held Peter and John as the lash was laid on their backs, and they were charged not to preach nor teach in the name of Jesus. Thank God, the same love will hold His people today. Faith, Hope, and Love are the three fundamentals of the Christian religion.

Paul opens the 13th chapter by saying, "Follow after charity and desire spiritual gifts, but rather that ye may prophesy. For he that speaketh in an unknown tongue speaketh not unto men, but unto God; For no man understandeth Him; Howbeit in the Spirit he speaketh mysteries." There is a group of people in our land today that say they talk in a tongue that they themselves do not understand, and they mix it with this statement of the apostle. Paul, however, is not speaking of

something that the speaker cannot understand; for he declares plainly in the 28th verse, "But if there be no interpreter, let him keep silence in the church; and let him speak to himself, and to God." The man was not forbidden to worship because no one could understand him, but he could commune with himself and God.

All false doctrines, delusions, and such, thrive on misrepresentations of the Scriptures. In the 4th verse, "He that speaketh in an unknown tongue edifieth himself; But he that prophesieth edifieth the church." Now if we can find what the man that prophesieth does for the church, we can know what the man that speaks in another language does for himself. (Edifieth means to instruct, to build up, enlighten, and to do this there would of course have to be an understanding). Paul states in the 5th verse, "I would that ye all spake with tongues, but rather that ye prophesied: For greater is he that prophesieth than he that speaketh with tongues, except he interpret, that the church may receive edifying." Notice that Paul evaluates languages and prophesying and says that one is the greater. Now if either of these was an evidence of the Holy Ghost, none would be greater. "Now, brethren, if I come unto you speaking with tongues, what shall I profit you, except I shall speak to you either by revelation, or by knowledge, or prophesying, or by doctrine? And even things without life-giving sound, whether pipe or harp, except they give a distinction in the sounds how shall it be known what is piped or harped? For if the trumpet give an uncertain sound, who shall prepare himself to battle?" The boy with the trumpet is given definite instruction as to all the maneuvers of the army life, and he never confuses the army by giving out an uncertain sound. If he did, he would immediately be disciplined. How much more serious in the work of the Lord.

Paul is writing for this very purpose that we be not ignorant. In the 9th verse, "So likewise, ye, except ye utter by the tongue words easy to be understood, how shall it be known what is spoken? For ye shall speak into the air." Some say they are talking to the Lord, but Paul tells us they are but speaking into the air. Who would want to wear out the tongue, just speaking into the air? "There are, it may be, so many kinds of voices in the world, and none of them is without signification." (Communication of intelligence). In other words Paul tells us there is no such thing as an unknown voice. Every language is a means of communication among its people. Therefore, if I know not the meaning of the voice, I shall be unto him that speaketh a barbarian, and he that speaketh shall be a barbarian unto me. This is quite a contrast to what some have construed it to mean; (Barbarian). Paul tells us that this would be his position: If there was no intelligence of what was being said, it would place it on the side line, as of a barbarian; and him on the side as a barbarian to the one who was speaking. There would be no communication or no profit at all. Every manifestation of the Holy Spirit is given for profit. There is no profit here, and that excommunicates it from the work of the Holy Spirit.

Paul now begins to give definite instruction as to the work of the church. "Even so ye, forasmuch as ye are zealous of spiritual gifts, seek that ye may excel to the edifying of the church." Wherefore let him that speaketh in an unknown tongue pray that he may interpret. The command is given that if one is to speak in a language that is unknown to the audience, he must pray that he will be able to interpret it to his congregation. No one can be an interpreter unless he can understand both the language spoken, and the language which must be used in the interpretation. Therefore, he must pray for intelligence to deliver his message in the language of the people spoken to. Paul shows the folly of it all in the 14th verse, "For if I pray in an unknown tongue, my spirit prayeth, but my understanding is unfruitful." (There is no enlightenment, no profit. He is even as a barbarian

unto himself. There is no chance to grow in grace or progress in any way spiritually.) "What is it then? I will pray in the Spirit, and I will pray with the understanding also: I will sing with the Spirit, and I will sing with the understanding also." Thank God, Paul says I am going to develop myself spiritually in My Prayer Life, and in my singing; in other words, I am not going to be as a barbarian unto myself. I am going to profit by whatever I do. I will do all to the glory of God. "Else when thou shalt bless with the Spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest? For thou verily givest thanks well, but the other is not edified." There is no understanding or profit. The other is not edified. Who was not profited by this? The unlearned, for Paul implies that if one was learned, he would understand all. Then in the 18th verse he says, "I thank my God, I speak with tongues more than ye all." Paul was a learned man, and he had wonderful privileges in life. He sat at the feet of Gamaliel, a doctor of the law. If Paul had been talking of something that was just a supernatural gift of God, he could not have boasted that he spake with it more than them all, because God is no respecter of persons. He tells us in Titus 3:10, 11, that the Holy Ghost is shed on us abundantly through Jesus Christ our Saviour. Every soul that will meet Bible conditions can receive Him in His fullness. Jesus taught us that in John 7:37-39, "In that last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come unto me and drink. He that believeth on me as the Scripture hath said, out of his belly shall flow rivers of living water." Thank God any man can have an artesian flow, if he will meet Bible conditions. Paul is writing that we be not ignorant.

In the 19th and 20th verses he shows his attitude toward the entire thought he has been dealing with throughout the chapter. Every manifestation of the Divine presence is for profit, where there is no profit, there is no place for it to be used. Many people have stumbled over the 21st and 22nd verses. "In the law it is written, with men of other tongues and other lips will I speak unto this people; and yet for all that they will not hear me, saith the Lord." Referring back to Isaiah 28:11-13, "For with stammering lips and another tongue will He speak to this people." The prophet is showing the people that unless they repent they are headed for captivity and they will be spoken to by nations with stammering lips and of another tongue. "Yet they would not hear." "But the Word of the Lord was unto them, precept upon precept, precept upon precept; line upon line, line upon line; here a little, and there a little; that they might go, and fall backward, and be broken, and snared and taken." "Yet they would not hear." In spite of all the judgments that God forewarned them of, they went on in their sin and rebellion against God. We can see that the stammering lips and another tongue God was going to use was because of their rebellion. That is true to the history of the Bible. In the 11th chapter of Genesis when God gave to the people confusion of tongues, it was because of their rebellion against God. Verse 7: "Let us go down, and there confound their language, that they may not understand one another speak." The Lord scattered them abroad. Why? Because of their rebellion against Him. He defeated their plans. Confusion is always the result of rebellion.

Notice Paul's conclusion in the 23rd verse. "If therefore the whole church become together into one place, and all speak with tongues, and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" Quite a contrast to what some say today. Paul is showing the folly of it all. There is no value. If the unbeliever looks upon the service as though it was a mad house, there is not much chance of appealing to him. "But if all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all; he is judged of all: And

thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. Thank God, this is God's plan for the service. We are to convince men, win them, build up the Kingdom in the world.

Paul was alarmed at the condition in this church, and he raised the question in the 26th verse, "How is it then, Brethren? When ye come together, everyone of you hath a psalm, hath a doctrine, hath a tongue, hath a revelation, hath an interpretation. Let all things be done unto edifying." Confusion had come into this church while Paul was absent; he is desirous to set it back in order. "If any man speak in an unknown tongue, let it be by two, or at the most three, and that by course; (ONE at a time) and let one interpret. But if there be no interpreter, let him keep silence in the church; and let him speak unto himself, and to God." The same instructions are for the ministry, only one should speak at a time, and there should be perfect order in the church of God; but none is forbidden to speak in his time. Some will say, "Well, I just went off in tongues and could not help it." Paul says the Spirit of the prophets are subject unto the prophets. When a man's spirit gets away from him and begins to say things he does not understand he has lost the controls. Jesus tells us in Matt. 12:36, "But I say unto you, that every idle word that men shall speak, they shall give account thereof, in the day of judgment." That is going to place some in an embarrassing position when they come into the judgment, and have to answer for something that they did not understand when they were saying it.

Verse 33. "For God is not the author of confusion." (If a man loses control of himself and says things he doesn't understand, he is confused; those about him would be confused, and God denies any connection with it). God is the Author of Peace, as in all the churches of the saints.

This is a good way to locate the church of the saints. Isa. 32:17, 18, "And the work of righteousness shall be peace; and the effect of righteousness, quietness and assurance forever. And my people shall dwell in a peaceable habitation, and in sure dwellings, and in quiet resting places. Thank God, Peace, Quietness, and Assurance forever. Something that will meet the deep need of the soul of man and keep him in sure dwelling until he can say with the Apostle Paul, "For I know whom I have believed; and am persuaded that He is able to keep that which I have committed unto Him against that day."

God not only keeps His people, but He will hold each individual steady. Heb. 6:19, 20 -- "An anchor for the soul, both sure and steadfast, and which entereth into that within the veil; Whither the forerunner is for us entered, even Jesus." Thank God that is the anchor that held Stephen while the stones were falling. The same will hold God's children today. Paul was able to say after all the hardships of the road, "Nay, in all these things we are more than conquerors through Him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature shall be able to separate us from the love of God, which is in Christ Jesus our Lord." Thank God, as he reviewed the past, surveyed the present, then looked into the future, he had the utmost confidence in God's ability to keep. He had found one that was greater than all the forces that could be arrayed against him. Rom. 8:31-39. The forces of evil would just as soon push an individual overboard and wreck his faith, as to hold him back from the fullness of the blessing.

I Tim. 1:5, and on through the chapter, Paul gives a little outline of the True and the False. For every true thing, there is also a counterfeit. Satan has ever been on the alert to counterfeit the work of the Lord. When Moses and Aaron went in before Pharaoh with the rod which the Lord had commanded them to use in working the miracles in Egypt, they were met by sorcerers, and magicians who were able to counterfeit much of the work. Satan is able to perform miracles. He is much more than a match for the human; but thank God, he is no match for the Son of God. It is only inside the walls of His salvation that we are safe. I Tim. 1:5-7, "Now the end of the commandment is charity out of a pure heart, and a good conscience, and of faith unfeigned; From which some having swerved have turned aside unto vain jangling: Desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

1. Love -- out of a pure heart. I John 4:8, "God is Love." A heart filled with love is a heart filled with God. Matt. 5:8, "Blessed are the pure in heart, for they shall see God." Here is the evidence of the Divine presence, a pure heart filled with divine love. Acts 15:8, 9, "And 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. According to the Apostle Peter this is what they received on the day of Pentecost.

2. A good conscience -- A pure heart and a good conscience are inseparable. Paul tells us in Heb. 9:13, 14, "For if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; How much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God. Thank God, we can have a purged conscience, clean, wholesome, and alive to the leadership of the blessed Holy Spirit. A good conscience is not only a safeguard, but if properly educated it is a safe guide to "discern both good and evil." Heb. 5:14. Paul recognized this according to his statement in Acts 24:16. "And herein do I exercise myself, to have always a conscience void of offence toward God, and toward men." It is that which helps us to keep obedient to the heavenly vision. Acts 26:19, "Whereupon, O King Agrippa, I was not disobedient to the heavenly vision." It was the good conscience that enabled Paul to say, as he was facing Nero's chop block, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day. Thank God, it enabled him to face that day without a shadow. It is the abused conscience that makes the seed bed for doubt; I John 3:20, "For if our heart condemn us, God is greater than our heart, and knoweth all things." So it is the cleansed conscience that keeps the faith line up. I John 3:21, 22, "Beloved if our heart condemn us not, then have we confidence toward God. And whatsoever we ask, we receive of Him, because we keep His commandments, and do those things that are pleasing in His sight."

3. Faith Unfeigned: Faith is such a little word, and yet so full of meaning. Jesus commanded His followers to have faith in God, Mark 11:22, yet He seems to raise a question as to the possibility of finding faith on the earth where He comes again. Luke 18:8, "Nevertheless when the Son of Man cometh, shall He find faith on the earth." Paul tells us in Heb. 11:6, "But without faith it is impossible to please Him; For he that cometh to God must believe that He is, and that He is a rewarder of them that diligently seek Him." Again, in Heb. 10:38, "Now the just shall live by faith." We can see that faith is a life, something to be lived by. Everything that has life can be

cultivated, developed, and enlarged; or it can be quenched, or destroyed. Paul tells us again in Rom. 10:17, "So then faith cometh by hearing and hearing by the word of God." (Or the Son of God, the Living Word). St. John 1:1-4-9, "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made by Him, and without Him was not anything made that was made. In Him was life; and the life was the light of men." That was the true light which lighteth every man that cometh into the world.

Faith is a gift of God. Eph. 2:8, "For by grace are ye saved through faith; and that not of yourselves: It is the Gift of God." To be retained, one must keep the favor of God. Saving faith comes only after sins have been confessed and forsaken. Saving faith is God's gift to the fully penitent soul. Sanctifying faith comes only after a full and complete consecration. It is the Lord that searches the heart. He it is that knows when the consecration is full and complete. Real sanctifying faith never comes until conditions have been fully met. Many are the philosophy teachers today that would theorize, and take it out of the hands of God; but Paul tells us in Col. 2:6-12, "As ye have therefore received Christ Jesus the Lord, so walk ye in Him. Rooted and built up in Him and established in the faith, as, ye have been taught, abounding therein with thanksgiving. Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ." (Paul seemed to know that the time would come when men would take things out of God's hands, have a form and a theory, but when that enters in, men are always short of the results. There is no power there). "For in Him dwelleth all the fullness of the Godhead bodily. And ye are complete in Him, which is the head of all principality and power: In whom also ye are circumcised with the circumcision made without hands, in putting off the body of the sins of the flesh by the circumcision of Christ; Buried with Him in Baptism, wherein ye are risen with Him through the faith of the operation of God.

Thank God, He still has an operation room where He can circumcise the heart. Deut. 10:16, "Circumcise therefore the foreskin of the heart, and be no more stiffnecked." It is literally an operation of God in which He eradicates the Old Man of sin. Paul tells us again in Rom. 6:6, 7, "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, freed from sin." When one really comes through the operation with God it enables him to live in the 22nd verse of the 6th chapter of Romans: "Free from sin, and become servants to God, fruit unto holiness, and the end everlasting life." Then, and then only, can one say he is fully Christ's -- Gal. 5:24. The) that are Christ's have crucified the flesh with the affections and lusts. Then the soul is brought into a oneness with God. Heb. 2:11, "For both He that sanctifieth and they who are sanctified are all of one; for which cause He is not ashamed to call them brethren," Again in Heb. 10:14-18, "For by one offering He hath perfected forever them that are sanctified. Whereof the Holy Ghost also is a witness to us." (Rev. John Wesley said, by the witness of the Spirit, "I mean an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit that I am a child of God; that Jesus Christ hath loved me and given Himself for me; that all my sins are blotted out, and I, even I, am reconciled to God.") "For after that He had said before, This is the covenant that I will make with them after those days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. Now where the remission of these is, there is no more offering for sin." Thank God, the soul can have the assurance that the old man has been crucified. The body of sin is destroyed and he is free indeed.

Faith unfeigned. Paul tells us in Heb. 11:1, "Now faith is the substance of things hoped for, the evidence of things not seen." Now Webster says, "Substance is the essential part, the material at hand, something real, not imaginary." He also says "that evidence is the declaration of a witness to a fact," If this is the case of the Old Testament saints they had something to hold them. Real faith! Praise God, we can have the same today. Peter was able to say on the day of Pentecost, "This is that which was spoken by the Prophet Joel; And it shall come to pass in the last days, saith God, I will pour out of my Spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams; And on my servants and on my handmaidens I will pour out in those days of my Spirit; and they shall prophesy." Peter was conscious of the Divine presence, until He could say in the 5th chapter of Acts, verse 32: "We are His witnesses of these things; and so also is the Holy Ghost, whom God hath given to them that obey Him." This is quite a contrast to what Paul tells us some have done, in I Tim. 1:6, 7, "From which some having swerved have turned aside unto vain jangling; desiring to be teachers of the law; understanding neither what they say, nor whereof they affirm."

Upon analyzing this Scripture, one can see what happens when he turns aside from the love of God. From the love of God, out of a pure heart, and faith (swerved -- Not aiming at). In their approach to vain jangling, the seeker is instructed to just say words, and to say them fast. Now this is quite a contrast to the teaching of Jesus. Matt. 6:7, 8, "But when ye pray, use not vain repetitions, as the heathen do; For they think that they shall be heard for their much speaking. Be not ye therefore like unto them." Notice the approach, vain repetitions, results, vain jangling. (Empty, idle prattle). The poor deceived :soul. They are taught that it is the Holy Ghost speaking, or testifying, but Jesus tells us in John 16:13, "Howbeit when He, the Spirit of truth, is come He will guide you into all truth; For He shall not speak of Himself, but whatsoever He shall hear, that shall He speak; And He will shew you things to come." Jesus says He will not speak of Himself, but He comes as a teacher, and a guide. He does not come to confuse the individual, but to enlighten, for He states in the 14th verse, "For He shall receive of mine, and shew it unto you." That is quite a contrast to having a man speaking in something that he is entirely in the dark as to what he is saying. The coming of the Holy Ghost is for the purpose of enlightening, empowering, and guiding into fields of usefulness for the Master.

Paul tells us clearly that every manifestation of the Spirit is for profit. Never does He confuse. God is not the author of confusion. I have a copy of a book by a well-known preacher who interprets Spirit Tongues, and states that Paul said he would pray and sing in tongues. The only thing wrong with that statement is that Paul just did not say it. I would not want to meet the great apostle at the judgment bar of God, after he wrote three chapters that we might not be ignorant on this question, and then have to give an account of accusing him of singing and praying in something he did not understand. Paul clearly states that if he should do such a thing, his understanding would be unfruitful. He also has made it very clear that every manifestation of the Spirit is given for profit; so that would make him contradict himself, which he did not do.

It would not be possible to lay this confusion on to the Holy Ghost, for when He is come, He is to guide. You would not think of an intelligent guide shouting orders you could not understand. He also said He would teach. You would not think of one as a teacher if you could not understand them. The Holy Ghost clearly states that every manifestation of Himself is for profit; therefore, this would lift Him completely out of the picture. If the individual understanding was

unfruitful, how could he profit anyone else by that which bore no fruit in his own life? Paul tells us in II Tim. 2:6, "That the husbandman that laboureth must be first partaker of the fruits." That would be like trying to eat nuts you could not crack, or trying to teach others something you could not understand yourself. The whole trend of the Scripture is against such absurd teaching as that.

Paul gives special instructions as to the parties that speak in other languages to an audience. In I. Cor. 17:27, 28, there are never to be more than three speakers, and they are to speak by course, or one at a time; then one must interpret. If there be no interpreter present, they are to keep silent in the church. No man that is led by the Spirit of God will break His holy Word, for the Spirit and the Word agree. The condition that Jesus laid down for receiving the Holy Spirit, or the Comforter, was obedience. St. John 14:15. The Apostle Peter verifies this in Acts 5:32 by stating that God had given the Holy Ghost to them that obeyed Him. Now if that was the condition of receiving, surely the Spirit-filled would obey. There are some who tell us that this has not always been obeyed by those, whom, have been given the sign of tongues, as it should be, for lack of understanding. They also say that many babes in the Lord have erred in this, causing confusion.

Well, we will just let Paul straighten us out on this. In I Cor. 14:32, he tells us clearly that the Spirit of the prophets are subject unto the prophets. If a man's spirit is subject unto him, he is responsible for it, and what it says; and he will be able to give an account to God for every word. If his spirit gets away from him, and he begins to say things he does not know or understand, he has lost the controls.

The 33rd verse states that God is not the author of confusion, but of peace, as in all the churches of the saints. This is a good way to locate the church, and who it belongs to. If I do not know what I am saying, to say the least, I would be confused. If the fellow standing by me knows not what I am saying, and there is no one to tell him, he would be confused. Who started it? Is it confusion? If so, who is the author? God is not. No one would want to accuse the Holy Ghost of causing a babe in Christ to break His commandments. But in the face of all this, if this was the evidence of the Holy Ghost, all responsibility would be upon the Holy Ghost, for He is the teacher, the guide. Truly if any one needed a safe guide, it would be the babe in Christ. Thank God, we can trust Him to guide us into all truth. He is the one that takes the things of God and reveals them to us. The most tender babe is perfectly safe in His tender care. "And the wayfaring men, though fools, shall not err therein." Isa. 35:8.

How sad it is to turn away from a pure heart, a good conscience, and faith, to receive in return only vain jangling. Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. Now, they have it, but how sad. First, they do not understand it. Second, they cannot explain it to others. Third, they are wholly dependent upon someone else to tell them what they are saying. How sad it is for someone else to claim to interpret something they do not understand. For one to be an interpreter, he must at least know the language spoken, and the language it must be interpreted in. Of all the deceivers that have been produced by the Unknown Tongues people, it is the individual that claims to interpret something he does not understand. It is truly sad to turn away from the love of God, a good conscience and faith, and to receive in return vain jangling (just empty, idle prattle) desiring to be teachers, yet not understanding what they say, nor whereof they affirm, and concerning faith have made shipwreck.

I Tim. 1:19, Deceived. They have something, yet they know not what they have, or what they say. Yet, they say, "I am sure it is of God as others have it too." Yes, there have been thousands deceived by this delusion, and so few have taken the time or effort to try to clear them of the muddle the enemy of the soul has led them into. May God help us and open the eyes of our understanding that we may help someone to find their way out of this delusion.

It is not God's plan to deceive a soul, and never was. He wants that we shall be able to teach others. How could we fulfill the Great Commission, to go into all the world, preaching the gospel to all, and teaching them to observe all things. How could we teach them to observe all things? And how would we know if they did observe, if we did not know what we were saying? Such folly, for the representatives of such a glorious gospel. Thank God, it is still the power of God unto salvation. It is no wonder that many have been turned away from the church. (So much rubbish and confusion that they could not see Christ). Ezek. 36:23, "And I will sanctify my Great Name, and the heathen shall know that I am the Lord saith the Lord God, when I shall be sanctified in you before their eyes." Again in St. John 13:34, 35, "Again a new commandment I give unto you, that ye love one another, as I have loved you, That ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another..."

We can be sure of the abiding presence of the Holy Ghost. I John 4:13, 17, 18, "Hereby know we that we dwell in Him, and He in us, because He hath given us of His Spirit: Herein is our love made perfect, That we may have boldness in the day of judgment (decision). Because as He is so are we in this present world. There is no fear in love; but perfect love casteth out fear; because fear hath torment. He that feareth is not made perfect in love." (He that feareth is not baptized with the Holy Ghost).

He tells us again in the third chapter of the same gospel, beginning with the 19th verse, "Hereby we do know that we are of the truth, and shall assure our hearts before Him. For if our hearts condemn us, God is greater than our hearts and knoweth all things; Beloved, if our hearts condemn us not then have we confidence (faith assurance) toward God. AND WHATSOEVER WE ASK WE RECEIVE OF HIM, because we keep His commandments, and do those things that are pleasing in His sight." In the 24th verse He states, "He that keepeth His commandments, dwelleth (lives continually) in Him, (and He lives continually in him) And hereby (because we live continually in Him, and He lives continually in us) we know that He abideth in us, by the Spirit which He hath given us."

You hear some say, I want a Pentecostal experience: Well we will examine Pentecost. St. Luke is the writer of the book that bears his name, also the book of the Acts of the Apostles. He takes up the book of Acts right where he quit in the Gospel of Luke. We will take a look at what he has to say on the subject. In Luke, the 24th chapter, 45th verse we read, "Then opened he their understanding, that they might understand the Scriptures, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And that they are witnesses of these things." Then he clearly states that he has something in store for them, that they are to tarry in Jerusalem for the promise of the Father, which shall endue them with power from on high. The message of repentance and remission was to be preached among all nations beginning at Jerusalem, and they were the ones to deliver it. Now another thing we want to notice about this crowd before Pentecost, is that they were not a crowd of backsliders. St. Luke states in the 52nd

and 53rd verses that, "They worshipped him and returned to Jerusalem with great joy. And were continually in the Temple, praising and blessing God." I think they would measure up pretty well with most congregations of believers today, and far ahead of many professed followers, don't you?

Now let us follow him in the book of Acts. He begins by saying, "The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach, until the day in which he was taken up, after that he, through the Holy Ghost, had given commandments unto the apostles whom he had chosen: And, being assembled together with them commanded them, that they should not depart from Jerusalem, but wait for the promise of the Father, which saith he, ye have heard of me. For John truly baptized with water; but he shall be baptized with the Holy Ghost not many days hence."

They had already received John's baptism, but John had told them of one in Matt. 3:11 and 12. "He shall baptize you with the Holy Ghost and with fire." A purging, fiery baptism, that was to burn up the chaff. The one Malachi told of in the 3rd chapter and 3rd verse: "who was to sit as a refiner and purifier of silver; and purge them as gold and silver, that they might offer an offering unto the Lord in righteousness." Not only was he going to fan the flame that was to burn up the chaff, and cleanse off the dross; but in the 8th verse of the 1st chapter of Acts, Christ tells them that they were to receive power, after that the Holy Ghost is come upon them: and they were to be witnesses unto him in Jerusalem, and in all Judaea, and in Samaria, and unto the uttermost parts of the earth. Now notice that they were to be witnesses unto Christ. In other words, they will be able to let the world see Christ in their lives. Acts 4:13, "And they took knowledge of them that they had been with Jesus." Have power to be as victorious as he was, who did no sin, neither was guile found in his mouth, who when he was reviled, he reviled not again, but committed himself to the Father. "Notice this is what they could expect -- have power to be witnesses."

In the 2nd chapter of Acts, we come up to the great day, the day of Pentecost was fully come. They were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. It came in like a tornado (power) and there appeared unto them cloven (divided, parted) -- tongues like as of fire and sat upon each of them. Malachi tells us in the 3rd chapter and 3rd verse, "That he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness." John tells us in Matthew 3:11 and 12 that Christ's baptism would be of the Holy Ghost and fire. The fire had fallen, purifying, purging, and burning up that which was chaffy or unstable in their lives. He had purged his floor, and was gathering his wheat into his garner, fixing to put it on exhibition. The fire was burning, the wind was blowing, his fan was in his hand, the furnace was hot, unstableness was all to be burned out -- eradicated. In the 4th verse of the 2nd chapter of Acts he states: "They all were filled with the Holy Ghost, and began to speak with other tongues as the Spirit gave them utterance." Luke had stated in the 24th chapter of Luke that this gospel was to be preached in Christ's name among all nations, beginning at Jerusalem. The same Holy Spirit that inspired the writer, was now moving them to fulfill this prophecy.

The crowd began to gather, Jews, devout men out of every nation under heaven. He said it must be preached among all nations beginning at Jerusalem; here they are to hear it. The marvel of it all was that they all heard the message in their own language. There was no confusion, but

everything in order as the Holy Ghost has written, and now was giving out. The message that was to be preached, was repentance and remission of sins; so the spokesman furnished a clear channel for the Holy Ghost to use. He gave the message, and closed with an exhortation to repentance. The result was three thousand were converted. Everyone heard the message, all understood, and three thousand were converted. Praise God, that is Pentecost, and we need a lot of Pentecosts now; everyone hear, conviction, pricked to the heart, conversion, baptized, continued, that is the real Pentecost.

Someone will say, I thought that was where the unknown tongues started. No, these people were all amazed, and they marveled because every man understood in his own language. When they were accused of being full of new wine, Peter made the defense by referring to the prophet Joel, which was inspired by the same Holy Ghost, which said, "I will pour out of my spirit upon all flesh; and your sons and daughters shall prophesy." So Holy Ghost preaching was the result of Pentecost.

Someone has said that when the Holy Ghost was come he would speak of himself (or testify). No, Jesus said He would not. John 16:13 contradicts that statement. He did say, "he shall receive of mine, and shew it unto you." The Holy Ghost is a teacher and guide. Praise God, He is one who can lead us on. He takes the things of God which I cannot understand, and reveals them unto me. Precious, loving heavenly Father, that loved us, until he was willing to give His Son, the precious Christ who died to redeem us, and then precious Holy Ghost, who came to comfort and guide us. What a wonderful salvation the Trinity has perfected for whosoever will.

Holiness is a life, something to be lived. Psalms 93:5. "Thy testimonies are very sure: Holiness becometh thine house, O Lord, for ever." It is that, that is becoming to the house of God. Paul tells us in the Corinthian Letter, I Cor. 6:19, "Know ye not that your body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own. For ye are bought with a price: Therefore glorify God in your body, and in your spirit, which are God's." We have a little record of an example of this in Genesis 5:22 and 24, "And Enoch walked with God after he begat Methuselah three hundred years, and begat sons and daughters And Enoch walked with God: and he was not; for God took him." Now we know that he had the experience, for we find in Romans 8:8, "So then they that are in the flesh cannot please God." But Enoch pleased God, for it is recorded in Heb. 11:5, "By faith Enoch was translated that he should not see death; and was not found, because God had translated him: For before his translation he had this testimony, that he pleased God." So we can see that Enoch not only had the experience, but he lived the life.

Holiness is that which brings the Christian into a oneness with God. Jesus tells us in St. John 17:17 to 21, "Sanctify them through thy truth: Thy word is truth." As Thou hast sent me into the world, even so have I also sent them into the world. And for their sakes I sanctify myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on me through their word; That they all may be one; as Thou Father, art in me, and I in Thee, that they also may be one in us" That the world may believe that Thou hast sent me. And the glory which Thou gavest me I have given them; that they may be one, even as we are one; I in them, and Thou in me, that they may be made perfect in one; that the world may know that Thou hast sent me, and hast loved them, as Thou hast loved me."

Now we notice the purpose of their being sanctified, was that He might send them out into the world. Just as truly as the Father sent the Son into the world, they were sent into the world. The burden of the heart of the Son of God, was that they might be able to shew to the world His likeness. Sanctification brings the Christian into a oneness with Christ. In Heb. 2:11, "For both He that sanctifieth, and they who are sanctified are all of One: for which cause He is not ashamed to call them brethren." (Perfect harmony with the Divine plan and will of God), 12, and 13 verses, "Saying I will declare Thy name unto my brethren, in the midst of the church will I sing praise unto Thee. And again, I will put my trust in Him, and again, Behold I and the children which God hath given me." Now we can see from all these Scriptures, that the purpose of the coming of the Holy Ghost is to bring the Christian into a oneness with the Divine plan and will of God, and that the experience brings the life into captivity to Christ, until He can trust him to carry on His work in the world, as the Father could trust the Son to carry out His divine plan, and will in the salvation of the human family. It is no longer the will of man that is to be performed in the sanctified life, but the will of God. Matt. 6:10. "Thy will be done in earth, as it is in heaven." When the kingdom is established in the life, the one concern of that life is to do the will of God. St. John 4:34, "Jesus saith unto them, my meat is to do the will of Him that sent me, and to finish His work." Again in St. John 5:19, "The Son can do nothing of Himself, but what He seeth the Father do; For what things soever He doeth, these also doeth the Son likewise. It was His connection with the Fountain-head of strength, that brought the power to and through the life and ministry of the Son of God. Again, in St. John 5:30, "I can of mine own self do nothing: as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me." Just one thing that was paramount in the life of Jesus, and that was to do the will of the Father, and to finish His work. So it is in the life of the sanctified. "For we are unto God a sweet savour of Christ." II Cor. 2:15, "It was not Peter and John that so disturbed Annas the High Priest when he was gathered with all his kinsman, (Acts 4:6-13) but it was the fact that they saw in these lives the proof and power of the Christ which they had crucified. Now He is living again in His disciples. Paul tells us in II Cor. 5:20, "Now then we are Ambassadors for Christ as though God did beseech you by us: We pray you in Christ's stead, be ye reconciled to God." Paul is implying here that the true ambassador of the Lord Jesus Christ is facing a lost world, and in Christ's stead, pleading for them to be reconciled to God. It is plain to be seen why Jesus prayed that His own representatives be brought into a oneness with Him. It is not their mission, but His mission they are carrying out. It is not them that He is concerned that the world should see, but Christ in them. It is still the abiding presence of the Holy Ghost that convinces the world that the Father sent the Son into the world to save. John 17:23.

The experience of holiness endues with power to be more than conquerors in all of life's battles. Paul brings this out clearly in Romans 8:31, 35:39, "What shall we say to these things? If God be for us who can be against us? Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, for Thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors through Him that loved us." (Thank God, Paul had found a place inside the walls of God's salvation where the soul could have perfect peace, because his heart and mind was stayed upon God). "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come. Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." He had truly found an anchor that was holding -- "Anchored to that within

the veil; Whither the forerunner is for us entered, even Jesus." Heb. 6:19, 20. This is all in perfect harmony with the promise of Jesus. Luke 24:49, "And 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." Then in Acts 1:8, "But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem and in all Judaea, and in Samaria, and unto the uttermost parts of the earth." After Pentecost they were given power to be witnesses unto Christ everywhere they went. When Peter and John came to the lame man at the gate of the temple, they were able to meet the challenge. The dynamic power of the Living Christ was working through them.

Peter brings out the secret of this power and victory in Acts 3:12, 13, "Ye men of Israel, why marvel ye at this? Or why look ye so earnestly on us, as though by our own power or holiness we had made this man to walk: The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified His Son Jesus." Praise God, the Pentecostal experience helps one to give God all the praise. (Carnal man would rob God and exalt the human, but the sanctified soul steps back and exalts the Christ. He is the one that doeth the work). John 14:10, "But the Father that dwelleth in me, He doeth the works."

Then when they were brought in question by the High Tribunal with Annas the High Priest in charge, they were still able to say at the close of the meeting: "Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. For we cannot but speak the things which we have seen and heard." Then after the stormy, threatening session was over, they still had power to call a prayer meeting for a fresh anointing of the Spirit; that with all boldness they may speak Thy Word, by stretching forth Thine hand to heal; and that signs and wonders may be done by the name of Thy Holy Child Jesus." Acts 4:29, 30. With a fresh infilling of the Holy Ghost, they continued to speak the Word of God with boldness. Thank God for the indwelling power of the Spirit filled!

The Holiness people are a joyful, happy people. St. John 15:11, "These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." Spirit-filled people are a happy people. John, the Beloved, writes in I John 1:4, "And these things write we unto you, that your joy may be full." It was the joyous singing, victorious testimonies, and anointed preaching that created within my heart a hunger to know Christ. God's Spirit-filled people are a victorious, happy people. "Jesus stood and cried, saying, if any man thirst, let him come unto me and drink. He that believeth on me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit which they that believe on Him should receive." John 7:37-39. Isaiah said in the 12th chapter, verses 3-6, "Therefore with joy shall ye draw water out of the wells of salvation and in that day shall ye say, Praise the Lord." (It would appear from this that when people quit praising the Lord that the water is getting just a little low). "Call upon His name, declare His doings among the people, make mention that His name is exalted." (That is what happened after Pentecost. Acts 2:4-40, and in Acts 8:4, "Therefore they that were scattered abroad went everywhere preaching the Word), "Sing unto the Lord; for He hath done excellent things: this is known in all the earth. Cry out and shout, thou inhabitant of Zion: for great is the Holy One of Israel in the midst of thee." From all these Scriptures we can see that it is not so much the temperament of the individual as it is the fountain from which he is drinking. Psa. 16:11, "In Thy presence is fulness of joy: at thy right hand there are pleasures for evermore." To keep the joy, one must keep the abiding presence. Isa. 58:8 and 11, "Then shall thy light break forth as the mornings

and thine health shall spring forth speedily." (Rom. 8:11, "But if the Spirit of Him that raised up Jesus from the dead dwell in you, He that raised up Christ from the dead shall also quicken your mortal bodies by His spirit that dwelleth in you.") "And thy righteousness shall go before thee; the glory of the Lord shall be thy reward.

And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a spring of water, whose waters fail not."

Until one can live as Jeremiah has described him in 17th chapter, verses 7 and 8, "Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, Neither shall cease from yielding fruit."

The holiness life is a fruitful life. It is fruit that the Master is concerned about. In St. John 15:1-8, "I am the true vine, and my Father is the husbandman. Every branch in me that beareth not fruit He taketh away: (We can see that we must either bear fruit or be severed from the vine) And every branch that beareth fruit, He purgeth it that it may bring forth more fruit." (The purging is for one purpose, and that is to bear more fruit). "Now ye are clean through the word which I have spoken unto you. Abide in me, and I in you. As the branch cannot bear fruit of itself; except it abide in the vine; No more can ye, except ye abide in me." It is the maintaining of our relationship with Him that makes the life of His followers fruitful. "I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing." We can plainly see what has happened when anyone gives up and closes life's chapter by just doing nothing. "If a man abide not in me, he is east forth as a branch, and is withered; and men gather them, and east them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall "ask what ye will and it shall be done unto you. Herein is my Father glorified, Chat ye bear much fruit; so shall ye be my disciples." Praise His holy Name, the greatest proof of the Baptism of the Holy Ghost is fruit-bearing.

In Acts 21:12, 20 we find an illustration. Paul is giving his report to the church at Jerusalem. "And when he had saluted them, he declared particularly what things God had wrought among the Gentiles by His ministry. And when they heard it, they glorified the Lord. All praise be to our God. The Baptism of the Holy Ghost makes the life a more fruitful life and gives to God all the glory. "Holiness becometh Thine House, O Lord Forever, Amen."

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THE END