

3 T's - TEACHING, EVIDENCE OF SALVATION,
 BAPTISM OF THE HOLY SPIRIT
 John Wright Follette

1. ...You can go to hell, but you can't defeat God! And so if there is a withdrawing of His CONVICTION, or His DEALING, it's because you have made a condition in which it's IMPOSSIBLE for him to move in. And I know, I sometimes have sensed with people who I deal with, where God has worked just so far and God HAS to stop until a person makes a decision over the light and the conviction that has been brought thus far! God can't take them another step. You see how that goes? Well, when we know those things, it makes us walk more circumspectly. Walk a little more carefully, because we know we are, as I've said so many times, WE are our greatest enemy. WE can defeat the very thing that God wants. We can defeat it as far as YOU'RE concerned. But you can't defeat GOD. You can HINDER the Spirit, you can GRIEVE the Holy Spirit. And it says, "He will not always try." Sometimes people have come to that place where they sense that, and when people deal with them they have no response, they say, "I don't know, I have sinned against God and light, and God has dealt with me, I feel no conviction whatever about this." Well, it's just as though they had sealed their own doom that's all! This question of FREE WILL is a terrific thing. But if we didn't have the power of CHOICE, we would become automatons. That's all, you know, just a automaton. Now it's the fact that I have the power to CHOOSE that makes possible all the joys that I have. That's right. That's made possible because I CHOOSE to come under the conditions that produce JOY. I CHOOSE to have that. Well, if I take away my power to WILL in those things, then I ruin the whole thing. The whole thing is ruined, because everything HINGES upon that strange attribute in our composition, our POWER TO CHOOSE. Man has been MADE that way, and so that basically is what gives us either heaven or hell. Either the pleasant or the disagreeable aspects of life really hinge upon that. We CHOOSE and we MAKE what we have. Either one.

Man in group: When a person realizes he is in this condition, (is there hope for him?)

Follette: I always feel this: as long as there is a conviction at all, or a single hunger, a little thread that's held out--God will honor it. He'll HONOR it if there's a QUESTION in their mind.

Man in group: That is God's provoking, isn't it?

Follette: Yes, because God has seen something in there that He can work on. Very patient. But when we see that, and we've seen it in lying so many times, and been conscious of it; you know, the reaction even in our own hearts, when we have seen people who REFUSE to take life and light when God is for them. How many have ever been burdened with that thing? It's a real burden sometimes, because we are conscious of it in a soul. I've suffered with people like that because I KNEW that the person HIMSELF or HERSELF was the main hinderance. They could say, "yes," to God and receive the conviction and will with Him, or they can withstand it. Sometimes we wonder how they can be so "daring." I suppose it might be this: That as they persist, the keenness, the keenness of our spirit becomes dulled. And by and by He says the CONSCIOUS is really SEARED as a result. As with a hot iron, there is no conviction at all. So those things are very dangerous, but they are very REAL. They have to be very dangerous because of the GOOD consequences that are coming out of them. They are born out of crisis just like that. So it helps us though when we are dealing with people to know these things. As long as there is the simplest little thread, "He that calleth upon the name of the Lord shall be saved." "Jesus, save me!" If that's from the heart, God answers.

2. Woman in group: I had a question, in some of your literature I've read the same thing, that came out (regarding) what you are talking about this morning, about CHOICES. And I wasn't thinking so much about the thing of going back into sin, turning away from God, but I think we have all had the experience at different times where God shows us more light. And there's something about it---you told us a story the other day about someone who said, "I can't pay the price." Well, would you say that perhaps that that person has made his final decision on that? I don't mean that he turns backslider, but

...Follette: Well, that's good...but as far as he has moved with God, that's his present conviction. But I think that if we pray and God brings him on further, it's POSSIBLE for him to outgrow, or grow past that till he can make his decision. Because I suppose almost all have that, to feel and see and sense light, and then let it ride along. That doesn't mean that your decision over that thing is FINAL, because God comes back to you sometimes, and you really surrender to it. That's not a question of LIFE AND DEATH, but I'm talking now about our positions and places in Him. But I feel that he doesn't just make that choice that one minute, and if you are not "up to your faith in that,"--I don't believe that; I believe the possibility is always "with" you, that if you want to turn and make your choice for that God will say, "Fine, only I wish you'd done it so and so before. But I'm still here with you. Take NOW. You can't get the FULLNESS, but you've lost all this time in the interim. But I can take you now in answer to your choice, and take you just as far as I can." I know that, because I've dealt with people who have owned up to the fact. They say, "I'm coming now and making a choice that I know I should have made and could have made, but I was foolish and didn't see the consequences. And here I am." God is so PATIENT. Longsuffering and kind.

3. Anybody need anymore help with some of the work we've been having? Our sessions?

Man in group: Brother Follette, I was thinking here on the first question here tonite, that the 6th chapter of Hebrews speaks who were enlightened and tasted of the heavenly gift and therefore it shall be IMPOSSIBLE to bring them to repentance. Now you've heard so many of these questions...I don't think it's impossible if you don't backslide, but of course we have to make our choices...isn't that true?

Follette: Yes...the impossibility is with PEOPLE, not with God! We can THROW the thing into an impossibility if we want to. Anyone goes to hell because he WANTS to. Not because God wants him to. Everyone goes on his own choosing. He has chosen every level that he moves on. Every level.

Woman in group: Brother Follette, you talked one time on our identification with Christ, with the Father and with the Holy Spirit. As you were talking this morning, it seemed that this story of the father and the prodigal son is so beautiful a picture of identification with the Father that God wants to bring that into our own lives. The same LOVE and tolerance...do you think that would fit in there? (into this other discussion)

Follette: Yes, because we are to be CONFORMED TO THE IMAGE. Well, the "image" of any thing is the likeness in all detail and all form. So if I am to be conformed to the image then I shall have reflected in me, as I keep saying, in miniature form, the essence of the reality that's in His fullness. Now, I remember years ago, when God was first leading me out in this field of Spiritual life and light, and opening these Truths and things that I had been working on for years--naturally, I wanted to come in QUICKLY. I've no time to full around with anything. If I see anything, I want to go right along with it. That's the way I'm made. And I thought, "Well, if that's the way it is, then I can maybe get into God and do something." Like with my CROSSES. I asked Him if He couldn't give them all to me and get done with them. I really did. I thought, "It's greatly easier to go out and let Him shoot me." But that didn't do it. I was silly, I didn't know. "But Lord, can't you just do something to me like a terrible experience that would just end the thing?" And He couldn't. He couldn't. Well, then I thought this vision that I have and I see that is so past me and so beyond me, that I know that that is the real thing, that is the Truth that I find demonstrated in Paul and St. Francis; he was one of my favorite saints and always has been. But years and years ago. He made his appeal along certain lines and basis. And God stopped me and said, "Now, listen. It's impossible for you in your capacity to come into the fullness of any OTHER person. And any other saint and any other vision. But his is what you MAY do, with what you have, as a potential capacity, THAT may partake of the same, identical essence of reality that any saint has ever taken of." He doesn't have a different variety for each saint! How many can see that? It is one, great, glorious experience with God. Now, He says, "According to your capacity, you may partake of the same thing, the Divine essence. But only

as your capacity reaches. Now, be satisfied and pleased with that." And I hadn't much capacity and I'm certainly sure that there's plenty of room left in this capacity. I don't have faith to get Paul's capacity; I think, "My, my. What little capacity I have! I have not measured it, I haven't fulfilled it; I haven't come to the fullness. So I'm not going to worry about Paul and St. Peter, and any of them. I'll say, "Here, Lord. We'll have this between us. I want the same sense, the same consciousness of those vital, marvelous things that moved them, that changed them, that challenged them, that made them over. Take it now in this." And I think that's what He means. So we needn't be discouraged, we need be encouraged because He sees us from His side and understands us perfectly. More than we do ourselves. So we don't have to worry. And never COMPARE, thinking, you know, "This one is Spiritual, and I never was Spiritual..." Well, a lot of that is self-pity. "Poor, little miserable I...never was Spiritual, and never will. Now I lay me down to sleep...and Lord keep the rest of it." That will never get you anywhere, you have to...childish! Don't do that. He doesn't want that. He wants that simple openness. He says, "Comparing yourselves one with another..." Do you remember it in the epistles? He speaks of it. It is not WISE. No. He says...as they did, do you remember they were comparing themselves in his day, and he wrote it. One was this far and the other one was so far, and they believe this and the other one didn't believe that, and one was for this and one was for that. And he says, "Comparing yourselves, among yourselves, one with the other, which is not wise." And I know it. It IS not wise. Who are we to judge when we haven't any sense by which we can judge? You have to build up certain little powers to be able to discriminate and judge. So there is no occasion to be discouraged or unhappy about it. We can just say, "Amen, Lord." And we put our hand and our life into His hand and walk along with Him.

4. Man in group: I was just thinking of a scripture that God brought to my mind when He was trying to get me to change businesses. "I will guide you with Mine eye. Be not as a horse that has to be bridled." (I would like to avoid the bit if possible) I think sometimes we can avoid a lot of things, if we could be guided by intimation, rather than waiting for some catastrophe.

Follette: A catalclism to fall upon us. You're right. And you know, LEARN to do that. We LEARN. Now, that's like a DISCIPLINE. Here are these little kiddies running around, and one of the first disciplines that they have to receive will have to be through a difficulty that touches their very body where they live. Their little weighings and reasoning processes are not developed enough that you can sit down and reason as though they were 12 and 13 and 14 or 15 years old. You can't. Did you know, you have to reach them where they're living? How many know they are very "body conscious?" Extremely so! How many know, they haven't any time for reasoning about anything? Well, then how can you get down--you can't. That's why even the scripture says, that in training a child, that you have to use discipline of that kind. That's why their made that way. I have to speak of a lot of things of my experience, and around my folks and like that, to explain how this is. Mother was a very fine disciplinarian. She was the quiet kind; she was from the Quaker side. But there was never anything excitable about her. She would never, because anything's wrong, fly off the handle, and give the young one a slap over the head, or spank them. She never worked that way. However, she was very clever in her discipline. So one day...some of the folks knew that, because they watched the family grow. They said, "Mrs. Follette..." They said, "Didn't you ever spank them?" Well, mother said, "Yes." She said, "I spanked them during the period that nothing else would reach them, and after they forgot their spankings because they were on another form of discipline." And that's true. Do you know these little young ones will long forget a lot of these little (spankings)? It did the business, but how many know, it glides by? They got the EFFECT. And so it has been. I can remember only two of what you'd call spankings or whippings or anything, that I had. One was from dad and one was from my mother. Two, out of my whole childhood. We never had thrashings and slappings, and I don't know, we just never did! Were we so holy! No!! I'm sure it wasn't. Do you think I was so holy? No. I wasn't "wicked" about it, I was alive and I needed correction and direction. Certainly. And I can only remember once from dad and once from my mother, where they spanked me. Oh, this tape business. Isn't it good..

no, I'm not going to talk about that. Let's talk about "Merry Christmas," and everything "beautiful." No.

5. Man in group: Do you have a list of all the positions, the physical positions that the Bible refers to?

Follette: Oh...that is so long. That would take two days.

Man: There were seven of them...

Follette: I know, but I want a day and a half on each one. No, your discipline will start in the realm where the child is most conscious. Have you any idea in the book of Proverbs where that will come along? Yes. Because the book of Proverbs is very old, is as ancient as the human heart. And there you will find it. And the word...we have the "spare the rod and spoil the child." How many heard that? Well they say, "It's in the Bible." No, it is NOT in the Bible, but the equivalent of it is in the bible. The equivalent of that is in the Bible. Only it's said in another word. The meaning is this, that if you neglect the discipline which the child is calling for, you will repent of it at a later date. That is, if you NEGLECT the discipline that the child is calling for, spare him, he'll respond. And when that discipline comes, you have to let it move in it's proper order. Well, what order has it? Well, let's get onto child training for a minute. I'm an old bachelor all right, but I know what I'm talking about because I've worked in this field a good while, and had child study and child analysis and all the rest that goes with it. You know, you have that in the Word of God? It's suggested by a verse in Proverbs that says, "Train up a child in the way that he should go, and when he is old he will not depart from it." Now, what does it say? "TRAIN a child... TRAIN a child." Well, in this teaching process, "TRAIN a child," or training your heart, whatever where training comes, you have THREE T's. You can't TRAIN up a child unless you've been TAUGHT, having been TOLD. How many get the geography right now? It starts with a "telling." TELL. Tell. TRAIN, that which you have TOLD. TEACH that which has been TOLD, you TELL him something. You TEACH him, and you TRAIN. But you can't train unless you go through that process. You can't. Take it in just the common things--playing on the piano. So we have the piano and the child, and we start in and say, "Now, play dear. There's a piano there, and aren't you a youngster? Play!" He can't! Well, why? You have to start a process of TELLING. You TELL him the keys, the notes, the books. How many know, that whole TELLING process is laying out the whole scope of the thing that's to follow? But you have to start with that. You start with a TELLING PROCESS. And so you tell him all of these things in the beginning with music, a lot of times, but purely in that, that as he studies the instrument, he knows these are the keys and the black keys and the white keys. That's TELLING. That's TELLING the thing; laying the thing out. Now you start TEACHING him under the power of the thing you have TOLD him. And he learns. And this that he is learning, under a process of having been TOLD, becomes the BASIS for his training. And you train him; you train him in that. You do it same as playing the piano. He has to be TOLD. Then he has to be TAUGHT. Then there is what we call EVERLASTING TRAINING. Do you get it? On the basis of these other two things. Now how many can see with children, that when they get big and should have some training, you start training them; how many know the IMPOSSIBILITY of doing a thing with them, training them, if they haven't gone through this? (the other two steps) That's right! And you can't go through this unless you've had that. You can't neglect it. What is this "telling?" Well, for instance, this is one thing mother was never tolerant. When she said anything to us, even in the kindest way, "Don't do that, dear." She SAW TO IT that we didn't DO IT!! But they don't do that. They said, "I correct them, I said, 'Don't do it.'" How many know THAT, or don't you know that? She didn't lick us, but she saw to it that we did it. How many know a child would get by 25 times easy as cat? Children today are extremely so. How many know, in our schools extremely so? You correct them, they don't know a word you've said. "Don't do that, dear, put that off. Don't touch that, dear." Keep both hands going. Well, that's right. Where should that be corrected? When they're big, 15, 16 years old, slapping their hands? Well, no. It starts when their right there. Not too long ago I was in the supermarket, my little wagon and I pushing along, getting some groceries, you know, and I had heard a certain

"whaaaaa, yeooooow!" And I looked over and I thought, "Uh, huh." How many know the cry of the children, or don't you know them? How many know the cries of babies? Surely! Surely! Don't you know there's a certain quality in the cry of a baby? Don't you know when the baby cries and there's a physical pain, a pin or something, a button or something; there's a quality in the cry. How many know when they're hungry? Do you know they have a different cry; there's a quality in the cry when they're hungry. It isn't that. How many know when they cry and the old man cries? How many know that cry too? Don't you know babies show that? Why, certainly they do! They don't know any better than to let it out, and not disguise it! BIG people know better, they put on a MASK, and feel that they can slam the brains out of you. Yes. Well, sure, because they've got a basket full of masks. They have "matured;" they are "trained." But a baby doesn't know anything about masks, so he just "yeows." How many know, he hasn't any conception of anything; he has no idea of propriety? If you were in a king's house, how many know he would go around and climb around and sit on the throne? New chair. They have no sense of propriety. They're not supposed to have! They're not inhibited or anything, they just, "Ha, ha, ha, ha..." right out. No, that has to be taken to mind and considered and guided and directed.

6. And so that baby that made, "Yeooooow!" I thought, "Uh, huh..." Well, I went to wheel my "baby carriage," around with groceries, and there they were smack with it. It was just as I expected of course. And this little young one like that, _____ to grab, had every last thing he could find on the counters; how many know that trick? Yes. Now, I'm not blaming the child for his desire to reach, to find, because that's the means that God has given. How many know that when he gets it it maybe goes here? (mouth) Well, I don't go to child training, but I know why, and maybe some of you know why too. That's right. It should. How many know he's making his discoveries through every sense that he can? Yeah. I'd like to open that, not my mouth, I'd like to open this idea of the sense of touch. To KNOW. Some can't tell...even after their child. The child has to know through the sensation. Touch. And therefore the toy is---this is the thing that's nearest alive, did you know it? He's going to get it as near to the the thing that's nearest alive as he can. Do you know that, or don't you know it? Because he wants to know what the thing is, and he wants it to register with what he is. Alive. Well, I won't go in there, but that's wonderful in there! It is, isn't it? Sure it is. And there's a reason for every last step of it. And so this child has to grab and grab. Now the mother never corrected the child at all. And here's this basket pretty near full. She came by like that and was yeowling at me, and I said, "Hello." And I talked and I said, "My, you have a whole basket of things." "Yes," she says, he was crying, she says, "You know, he just cries for everything, and we're letting him have his way. But he should have it. And you know, when he gets a little bigger, you wait till he gets a little bigger, we're going to tell HIM he can't have his way!" That was rather terrific confession for a mother to make! But how many know they do that? Yes. And that was her confession. "I'm going to wait till he gets a little bigger. And when he gets a little bigger, he's going to...." No. I didn't dare to give her a lesson on child training in the store. That wouldn't be polite. So I said, "Umm, humm." And I rolled my cart on down. But how many can see just that little touch; she'll never get in with that child; she's ruined him NOW. Later on, she'll have the "weeping willows!" When they get to be 17 and 18, you can't do a blessed thing with them. "Well, he's a teenager! Well, you're not supposed to have ___ or anything else! That's the way..." NO, no, no no, no. How many see she has set the game already? She's gotten the whole thing settled. And the child is merely _____ the problem.
7. You start with TELLING. Mother was clever that way. I've heard her tell it to my sisters. She says, "Dear, don't do that unless you mean it." Now, don't say, "Do that, or don't do that," unless you mean it. You don't have to go and slap them over, but SEE TO IT that he does it. Just see to it that...how many get that or don't you? Now, by and by if you persist in that, the child will know YOU MEAN WHAT YOU SAY! And he can learn that YOU MEAN WHAT YOU SAY exactly as he learns YOU DON'T mean anything you're talking about!

"And I'm going to have a good time anyway!" Now their going to learn it through processes. They certainly will. They will learn that, "What she says is just a lot of wind anyway," and she never does anything with them and they go right on! They DO, and you can say, "I told you a hundred times not to do that!" Well shame on you. Why don't you tell them twice and do it? What a confession! "I've told you a hundred times not to do that!" You go on and never see that she does it at all! To say, "I've told you a hundred times;" how many see that that isn't it either? It's a gentle persistence. Do it with a smile on your face, but don't you let the child put one over on you. Because if he puts it over three times, how many know, you're through? Sure. So you'll start with the TELLING. If you get this process of TELLING corrected, you won't have an awful time here of training. No. Because automatically, that will come in under this having been TOLD. You get TRAINED in what you're TOLD, and then you PRACTICE. All right, we'll get the young one up to the piano now; she's going to learn to play. And so he learns his notes, and he learns maybe some scales for the muscles of the fingers you know, all this stretching business. So quite a long time is spent in purely telling. He is told all about the notes, and the hands, and the fingers, and the...a lot in TELLING. A lot is in TELLING. But what are you doing all that telling for? For him to start this...he has to be TAUGHT then. You TEACH him in here, the practice, and the teaching, and the practice. TEACH him. Teach him what? Teach him that which he has been TOLD. He has been told his notes and all that. Now he has to be TAUGHT all that, how that goes. Does that finish? In a way it finishes to a place now, where having been taught, he continues to do the same. Don't you know that any great artist in the music field never comes through where he stops? Not at all. Not at all. Pereski used to say, "If I fail through my practicing, one day I know it. If I fail two days, my wife knows it," and he says, "Three days the public will know it." Well, I think that's very true. Very true. He discerned it. And they do practice. I remember taking a trip up one evening, from New York, I was coming up, ?, Pikipsie, and Barr Colleges over in Pikipsie, and the train was a little crowded, and the woman sat down in a seat by me and we were riding along. She had this loose garment, a sort of a ?. And by and by I found in her back she was...and I thought, "What's the matter with the woman?" What do you call it, anybody here's that's a musician that knows the little practice board that you have, that has the keys and all arranged on it? It has a name. And she had it on her lap. And she was curling her fingers; she was giving a concert that evening at Barr College. So she told me about it. She said, "I'm a concert pianist. And I have quite a program at Barr tonite. And I'm just warming up." Do you see what I mean? Well, what was that? She was TRAINING her fingers in the things which she had been TAUGHT, having been TOLD. I haven't spoken along these lines in years, but I remember the last time I gave a talk along this line was at the Catebury Club in the Episcopal Church in the state college and they had all these teachers. And I didn't know what to tell. I said, "Lord, You've got to give me something so that I...", the Lord told me what. He said, "Give them THREE T'S for TEACHERS." Ha. Isn't that right? He did. He said, "Just give them THREE T'S for TEACHERS." So when I was introduced, and he said, "Doctor Follette will speak on the THREE T'S FOR TEACHERS." I told them, "I have plenty." I thought, "Now's my chance. Three T's for Teachers." TELLING. TRAINING what you've been TOLD. And forever PRACTICING. Three T's. And they're ALL in Proverbs. And I went and got my Bible and got passages in Proverbs that proves every bit of it! Well, I think God is a good Teacher, isn't He? Wouldn't He give us something to guide us? Certainly He would. And so, when it comes there to this TRAINING business, they are TOLD. See that they are properly TOLD, and then TEACH them along that line. So, when your discipline comes, it's the same. And they will be able to INTERPRET they're discipline. And you don't have to do that...first your BODY discipline through the BODY. Until it becomes conscious enough for some little rational, reasoning processes. Then... then...don't...let the body alone. Make your appeal to the opening of the MIND. Do you see it, or don't you see that? You can do that. Now, that's your only method. And watch your transition in there. Wouldn't it be silly to have somebody come out with a whip, with a girl, 16, 18 years old and switching her? Wouldn't that look silly? Well, certainly. Well, why? That switching should have been done when she was little and could feel that in her body, when she hadn't any processes up here.(in the mind) Then

when she got big, you use your REASONING processes. So it says, "Train...train...train... up a child in the things that he has been TAUGHT, having been TOLD." It says, "This is the thing. This is what you train him in." And so it is with his discipline.

8. Now we're off on child training. What else are we going to have tonight? Well, is this right? How many know this is really right? It's the Truth. It's hard to acknowledge it because we love the child and we love ours and we just don't like the distress and the discomfort of correction. But we don't have to hurt them. I can't remember my father or mother ever HURTING any of us. But they certainly CORRECTED us. And once dad spanked me, and once mom did it too! But there was plenty of training in our house. All of us knew that. And it wasn't that we, "Uhhhhh....!" FEAR! FEAR is a poor motive. Some can only be brought under it according to their temperament. Some people can only---with God too! It's through a MOTIVE OF FEAR. I told you about, in my Sunday School card, I was first helped, as a little one, from a little Sunday School card like this. We didn't have all this paraphernalia you have, of pictures; a thousand and one things, paint pots, and...the primary classrooms anymore looks like Noah's Ark, from hindside to...oh, dear. I wonder if the young ones are ever going to get out with anything? But we didn't. We didn't have cards or picture books--TWO picture books. I have them both. I have my picture books. Oh, yes. They were marvelous. I have them now, home. Why shouldn't I? They were choice. We were always taught choice about things. Mother's phrase was always, "Now, keep that nice." Do you follow me or don't you? "Now keep that nice!" Well, then we always thought we had to do it. I had a little Sunday School card, and it had a great big eye like that on it. It kept me out of a lot of "deviltry!" I'm sure it did. Ha. Because that Sunday School card, that great, big eye, "Oh, that's God!" "Thou God, seest me!" Well, as I said before, it kept me out of the trees. Dad says, "Now, don't go in the young orchard and do so and so." It was always a vice to do that, but I thought, "Thou God seeest me...." How many know He sees the apple trees too? He sees right through the branches. Well, I found that out, and for a while I was helped along through, do you get it, A MOTIVE OF FEAR? Or don't you see that? I was afraid because this "big eye," would see everything. And I didn't want Him to see EVERYTHING! No. But it "helped" me, because every once in awhile I would see that eye, and that would retire us, as we call it, back. So that was more or less a MOTIVE OF FEAR. Well, that only lasted as a child, because I found that God wasn't that kind of a God. And I found out by and by that he knew everything anyway. Whether that "eye" ever came down my way or not, the picture could be torn up, I still knew that God could SEE. THEN the time came when I was glad that He did because I couldn't tell Him enough. I wanted to explain everything to Him to make Him sure that He understood how it was. I didn't know that He knew all about it anyway. Well, then I thought, "Isn't it wonderful that I got God, and He KNOWS everything, now I don't have to tell Him everything!?" Wouldn't it be nice if people would do that? It would save so much "funny" praying. This "funny" praying, waisting time. INFORMING God. Now, I'm not talking about CONFESSIONS. I'm talking about "informing God." How many know, there's a difference between making our CONFESSION, and INFORMING God. Yes, there is, a vast difference. Don't get them mixed up. Then I said, "Oh! I'm so glad He can see everything." Because it saves me trying to explain or tell Him why I couldn't anyway. But instead of saying, "Thou God seeest me," I say, "I WANT you to!" How many feel like that now? Yes. Well, because GOD IS LOVE, and we find in the field of MOTIVATION, LOVE is so much better than a motive of FEAR. FEAR is "cramping."
9. Now what other thing are we dealing with here? Did any of you ever have a "spanking?" Not a hand up! What a bunch of angels!! I have a whole flock of angels in here tonight. Lovely. Russel your wings, dear, so that I can be sure. No, we are all very human. Very human. But isn't it wonderful to deal with human nature? And to understand it and to see it, and to discern it, lovingly. Lovingly. Yes, lovingly. But with sense. How many have taught school? Just for fun, put up your hand. All who have taught school, put them up...put up...somebody said, "I did." Well, where's your hand? Bring it up. Come on, put them up! One..two..three..four..five..six--six or seven people in here! Well, how many of you found out something about discipline in it? Did you? Yes. Surely.

Surely. And isn't it interesting? Uh, hum. It's interesting. I think it was the least of my troubles. And I've taught from little second grades through high school and college, and I've taught, yet you know, discipline has been the least of my troubles. I think it's because God has let me understand people, don't you think He does? He's given me an insight into human nature and their actions and reactions; what makes them. And I never had any, never had any difficulty. Never. But I've had to discipline and train them. Well, when you do that, how many know that every individual is very different? Very different. You make your appeal according to the temperament and disposition of the child that's calling for it. I never can discipline two children alike. I never could. My discipline had to be fashioned according to the call that was in the child. I couldn't have "one" rule. Well, I can't do that and get any kind of discipline. But your discipline is determined by the child. And by and by you know you can, you can walk right in with him. Little Carl, I can remember. He was a little difficult. Now the only way I could ever deal with Carl was through a "rabbit" contact. He had rabbits. How many see something coming down the line right away. I couldn't say, "Carl, if you do that again...!" How many know, I've lost Carl and the rabbit both? Yes. But that was his place of CONTACT. And I appreciated that. And so we would work on the rabbits just about so long. How many know through the mechanism of the rabbits and his interests in the rabbits, and mine, how many know I can...why certainly. Elton. I can see that child yet. He had a finer sense. And Carl had a more materialistic sense. I could deal with him along that line. Elton was so very different. My appeal was always on an entirely different line. He loved me and I loved him. He was this little child in school, but to get him, I had to let him know that there was something between us that was out of order. Do you get me now or don't you? He knew fellowship; so did I. And I remember one day, just...I suppose the Lord let it. That young one was just disobedient. And do you know that after they are disciplined, they are conscious of it, and they don't know what to do, so they increase it a little. They actually do..they actually do! So now I thought, "Now what's the matter here?" So I know this one, and I didn't say, "You will stay after school!!" Humiliating him in front of the class will do no good. I said, "Afterwards I want to see you dear." That was all. And so when he comes, we sit down. And do you know, the minute that I even got by him...how many know he was beginning to feel it? I didn't say a word. He can't face it, I said, "Stay. You know, I was just dissappointed in you today." How many can see the "cue" right away? He always wanted to be so loyal to me. He loved me. He wouldn't do a thing out of the order. And I just saw him; I said, "Elton. You know, I was just dissappointed in you today." He wanted to know HOW, poor dear. And then I would say how. I would say, "You know, they very pretty wild today, weren't they." "Yes..." And I said, "You know, I was depending on you to kind of help pull the thing through." How many see the reason going on? How many see his heart strings are getting all strung out? How many know, that's better than boxing his ears? Before I knew it, the poor thing, he fell right over like this...he really fell over with tears..."I didn't mean it that way..." Ha. How many know that is REAL REPENTANCE? Uh, huh. Real repentance. And I can see him yet, "I've been ___? that way!" Well, I said, "No, I didn't," but I said, "I was just let down. I was just dissappointed." Well, he wouldn't disappooint me for the world. He'd fight all the battles he could, for me. Then to think that he'd gone and made such a fiasco of this thing! You know, isn't that a good way? Well, I couldn't do that with Carl to save my neck. No. Because each one is in himself a most peculiar item of humanity. How many know God does exactly the same thing? Certainly He does. Certainly He does. I know He does. I know it, because He is a Father. A Heavenly Father. And a very unique disciplinarian. Knowing HOW we are constructed, and WHO we are, He is able to measure to us the correction. How many have been corrected by the Lord when it's broken your heart? Really. Uh, hum. When you wished He would give you a good stripes! Have you ever had it or haven't you? I have. I have it when I needed correction, He would do something wonderful for me. It would "kill" me and I'd say, "Well, why don't you just whip me good?" He didn't want to. He wouldn't do it. Child training. We're going on child training.

10. Any other questions? Come on, dear...

Woman: How early do you think a child can be given it's own choice?

Follette: Oh, very early. But you can't always encourage them to rest in the...if he's making a poor one, you can detect if it's a poor one. GUIDE that. But I would just as soon as possible let them venture, but not let him have his way continually in what we call this, "self-expression" business. Not at all. That has done such awful ruin to our families and to our school line. And that came in years ago when I was early teaching. Montosorri method, we called it. Well, Madam Montosorri was a very fine educator. She was an Italian educator. Montosorri. A princess, by the way. And she had this idea, which basically has some Truth. Rather than stultify, or to cramp, or to guide too much the basic urge of the child, we should find out the basic urge and it's general pulsation, then guide it. But instead of doing that, they allowed the child to do anything that he wanted, thinking that self-expression was the thing that would release him. No. Because self-expression there, in the child, without guidance, is most disastrous. So they brought it into the school system many years ago when I was first teaching, and they had lectures on it, and they had one of them come over, brought her over from Italy. She was one of the finest exponents of the whole method. And she taught and oh, it was just like revolutionizing everything! They started in with the children playing on the floor, and in the seats, and up on the window seals, and crawling---well, "to give them expression." Well, do you know how absurd that is? You can have expression without doing all of that foolishness. "But you mustn't, because you will thwart the outflow of his little personality, and he will cultivate, of course, a complex." And, you know, the old theory. But you see, there is a KERNAL of Truth, basically in it. That everyone has a normal, natural tendency, or flair, toward things. We know that. And that should be regarded too. Basically, there was one, littlekernal of Truth, that was brought up and exploited, and instead of having it gain what they wanted, it upset the school system of the counties. Absolutely. Very little control of any kind, which isn't wholesome, as we all know. But it is true, I believe too, that there is in everyone, a certain potential urge or natural moving, that God has put in the temperament of the child, that should be regarded. It should be guarded from this point too. That many times people want to MAKE something out of the child that there's nothing in the child for at all. Now there's no need trying to spend money trying to make a musician out of the child, because "so and so's child plays beautifully, and we're going to have our child too." And there's NO music in them. I had to deal with a person not very long ago. Grown too, who couldn't see that. Trying to; I said, "Try it." So this person tried for two years. And I had warned her. I said, "You want to be thus." But I said, "But that isn't in you." I said, "That's not in you. God has something else for you." "But I don't want to do that....!" I said, "Now, try it." So this person tried, two whole years, struggling through, and in the end, had to be convinced, that the thing was what we call a "fox." It was just a FAILURE. Then he came to me for prayer and counsel. I said first to him, "Are you thoroughly convinced NOW, that you can't do that?" Well, he was almost ashamed to look at me, but he looked at me and said, "Yes..." I said, "Have you had plenty of it now?" "Yes.." Well, then I said, "Then let's sit down and talk. We can pray." I said, "If you had listened two years ago..." But there were two forces siding with him, combating me. And I felt, "Lord, we've got a battle here." God was on my side, and I was on his side, for the welfare of the person. But the other two hadn't gotten very much vision. And they want to coach this one through, and being young and experienced, he was falling in line with the advice that so and so would give. Well you see, it just ended in a failure. So I said, "Are you convinced?" DON'T TAKE TOO LONG FOR GOD TO HAVE TO CONVINCING YOU! That's hard. But some have to go the hard way. DON'T LET GOD TAKE SO LONG TO CONVINCING YOU. If there's no preacher in you, don't let God just have to FLOOR you and humiliate you, and almost cursh you before you can say, "Well, I guess I'm not a preacher after all." No! Well what can you do? Well, you're wonderful selling shoes! Well, sell shoes! "But that hasn't the 'glamour.'" I thought so. I'd rather sell shoes and give a glamour of glory about it then to be doing something that I can't do, and have nothing but a fiasco of a thing on my hands. So we learn to do that. If God is dealing with you with anything, lay the matter before Him and let Him help you. Don't keep on until God has to just humiliate you, and flatten you down, and hurt you! Just say, "Alright, Lord." he will work with whatever there is that is workable in you. I've told you the man that wanted to preach so. Terrifying,

going to be a preacher. Preacher. And no "preach" IN HIM. But he was going to be a preacher. Never satisfied unless he could preach. He had seen a vision, G-P-C, "Go Preach Christ." And he interpreted it, and he went out for a while and of course the thing was terrible. So finally an old preacher, he went to him for prayer, and the old preacher says, "Now, you had the vision, dear. You had the vision. That was sure. GPC, that's "Go Plant Corn." Now you go and be a farmer and you'll be all right." How many know, they got the vision and couldn't interpret it? Yes. God was talking to him and he had interpreted it HIS way. "Well, God's with me!" God! God! God! Yes!! He gave you a vision! But you couldn't interpret your own vision. "But it said, 'GPC!' That certainly meant, 'Go Preach Christ!' It's the only thing it COULD mean! And I'm just dying to get out there!" No. It was, "Go Plant Corn." But the "glamour" would be all off of it and that would be very "bad!"

11. Now we're having child training, claiming of promises, development, music lessons. Anything else this evening? This is potporri...potporri. Anything else?

Woman: Did I understand you to say that you had the baptism, in what? Fifty-five years, is that right? In those 55 years you've seen many different types of experiences, haven't you?

Follette: Oh! Experiences? Yeah, I could write a book on them.

Woman: Yes, I mean in the matter of receiving the Holy Spirit.

Follette: All kinds. I wish that we could recapture God's original fashion. I don't like the manipulation of the modern days. No. I don't fall for it at all. I think God knows HOW to baptise a person, and WHEN to baptise him, and He doesn't need any assistance from ME at all! In the early days we didn't assist God. We just stood by and loved to pray for them and worship God, and move wonderfully in Him. So in these years; I could write a book on that, but it wouldn't be very popular just now. No. It wouldn't be very popular. But I've been through it. That's why all these modern movements of the Holy Spirit that have come on, they are...they HAVE something, but they don't know what to do with it. It needs guidance so much. Yes?

Woman: How do you feel about the modern trend that you just have to tarry...

Follette: Yes, I know, I've been through that. "Tarrying" is good. Now the "tarrying" that was spoken of in the early testament was a necessity because of the pattern of Pentecost. You know that didn't you? THEIR Pentecost had not yet arrived and they HAD to tarry in order to receive. Now that kind of tarrying is not necessary, but it is necessary I believe, to tarry before the Lord that your heart is prepared. That God can, in the interim, do much in getting you in shape to receive the baptism of the Spirit, that he'll have something to baptise. If you know what I mean. He baptises a lot when He hasn't very much to baptise. And do you know what happens? They PAY A PRICE for that later. I don't know, I've had I don't know how many to come through that fashion and come to me afterward, "Brother Follette, you won't tell anyone will you?" "No," I said, "I know what you're going to talk about. I've got 17 already ahead of you." Do you know what was the matter? It was because they had been brought in already to Pentecost in these fashions, and then the glamour of the thing WORE OFF and they had nothing to stabilize them and they said, "Do you think that I had the baptism?" Get it? Well, I always say, "You'll know." Like the girl that I tell you about, with her, "love affairs," and she was a teenager. She loved George, and she liked Eddy, and Eddy took her here, and Frank did that, and the other one did the other, and she was quite confused about her emotional setup and she went to grandma and said, "Grandma..." She was telling her some of the symptoms, and she said, "Grandma, do you think I'm in love?" "Oh," grandma says, "Tut, tut, child. You'll know your in love when you get there. You won't need anybody to tell you!" That's like this baptism. When they commence to say, "Do you think I have it?," I'm almost sure they haven't got the right slant of it, or they wouldn't have said that. Now, I've seen it in it's first, in it's very conception, way back. It had only been two years coming along when He got (me). So I've watched it grow, and I've

seen it channeled, and I've seen it...I've seen all the things that they've ? been doing with it!

12. Man: Brother Follette, talking about the baptism of the Holy Spirit, wouldn't that depend upon the nature and the personality of the individual...to get to God...

Follette: Well, we're all temperamentally different, of course. And we can't compel to make ONE pattern to suit all people. We all know that very, very well. But what I was dealing with was the fact that we engineer things that the Holy Spirit should take care of. In our "zeal" to help them. And we should never do that. Because they do come through and much of that, I think, is quite artificial. Because afterwards it falls apart and then they haven't anything that's real to stabilize them, to hold them. So I'm glad I'm not an evangelist, doing all of that work. I'm a teacher. So I don't have it on my hands to have somebody come to the altar to get baptised or saved or anything. That's not my business. I'm had them baptised in my meetings, I've had them baptised in the seat while I was talking. Yes, I have. More than once I've had people healed while I'm ministering. But I don't have altar calls and see them through, and waitings. I don't have that because that's not my ministry. That's for an evangelist whose call is in that field. My call isn't in that field. However, I've been in meeting when I've been used of the Lord to pray. But none of this, "Tut, tut, tut," and "what, what, what," and, "whaaa, whaaa, whaaa," and all this funny stuff. But they DO that. They do that, but I don't think it's of God at all. I don't think God needs it. Because I've SEEN God do too many times in HIS OWN WAY some of the most glorious, moving things when He din't need the "assistance" of anybody. So I'm not very much in order with a lot of things that we see today.

Woman: Do you remember Rev. ? . of (name of church)?

Follette: Yes...yes.

Woman: Many years ago he visited America, and said that he had come to see why there was such a difference in the manifestation here than in his church here. He came to the conclusion that Pentecost had fallen on ? . And many of his church were colored people who were highly emotional...(Follette: Yes, and untaught.) That's right, and other's then that had taken that feeling that it was of the Holy Spirit, and that was the temperment of the colored person.

Follette: That's right. And over there, I've had meetings with Petrice in his own church in Philadelphia church in Stockholm, and the manifestations that they have there are not always you see, out in the public where everybody--they have their own rooms for it. I had services there with oh, two, three, four, five thousand people, for their meeting every night, you know, I was with them. But when we had the meeting for the baptism and all of that, that was in an entirely different room. You din't have any of this spectacular thing going on at all. He didn't have it. Now there was just as genuine a baptism, some of them I think a little more stable than what we have here. Yes, I've been with him. I know his method and the way he thinks. It's like a HABIT. They have the HABIT, and if people don't know, they soon acquire it. Now talking about them, I've been in meetings, Pentecostal meetings, where they have the habit of saying, "Hallelujah! Uhhh, uhhh, hallelujah! Haaaaa...hallelujah!" Well, that's all right. But what makes all of them do it the same way with the same TONE? Then the next place I'll go to will say, "HalleLUjah!" Now, don't laugh, really...how many know, this is really pitiful, to me? That they will have that. Now, another place where they will, "Ummmmmm." They see one to the altar, they say, "Glory to God..."...with their lips like that! Yeah, I really have! You hear a whole bunch of them..."Glory to God." (Noise with lips) How many know, all that stuff...do you think that's just the Holy Ghost doing something? I don't think so. I think that He might have blessed somebody, and He might have been doing just a SIMPLE thing, but somebody's got to copycat that and then they all...well, you don't blame me because I don't go to a lot of meetings do you? People dying to get into them. I said, "There's something radically funny, I don't know." How do you get into such funny things. What do you get out of them to produce them and get all ? or something?

No, no, no, no. Not for me. No...no, no, no. But those are HABITS; I call them RELIGIOUS HABITS. They are. They are just religious habits. And God has to get us disentangled from them. Well, I could take you to some of the meetings I've been in, and the room would be in an uproar here in ten minutes! But I don't need to do that. But I could because I've been in some meetings. I really have. Oh, they are different in every country. There's a difference in every country, the temperment of the people. Every country.

13. Anybody else now, what to difficult talk now about something?

Man: Are you talking now about the outward manifestation, like they would take and have drunken people like on the day of Pentecost?

Follette: Well, sure, I've seen people drunk, I've been drunk in the Spirit myself! Why shouldn't you, if the Holy Spirit's in you to do that? But then that doesn't mean that everybody that gets the baptism has to start walking around on one foot! To show that they have something--no. I believe in all the kind of manifestations, and I've seen them; some of them I've had. Why certainly. Certainly, why not? But you can't make a HABIT of the thing. You many not repeat it again. Some manifestations are there and afterward may not show again. The same with your speaking in tongues. Some are very outflowing, outgoing, and others are shut in, and it's only an occasion with the Holy Spirit just works on them that there's any movement--it just flows like a river out of them. But those are all according to the people. And we can't make PATTERNS. Don't make them.

Man: Do you think people could receive the baptism of the Holy Spirit and not speak in tongues?

Follette: Well, now, that's another question. This is what I would say: Does everybody who speaks in tongues HAVE the baptism? I would rather put it that way. No, I want to. That's the way it should be. Don't say, "Does everybody who has the baptism, do they all speak in tongues?" Don't put it that way. Put it this way: Does everybody who speaks in tongues have the baptism? Well, why? Because there are people who speak in tongues and it's no sign of the baptism at all. Our MORMONS over here--they "speak in tongues," and have a "glorious" time. Do you want to tell me that they've got the baptism? No. Spiritualists speak in tongues. The heathen speak in tongues. There are any number of people who have estatic experiences and speak in tongues. I wouldn't put that speaking in tongues on a level that they've had the baptism. That would be dangerous. Yes?

Woman: Doesn't it seem more logical that it would be a baptism of the love of God...

Follette: Well, sure it would!

Woman: That would be more stronger and more spiritual.

Follette: Yes...well...I have a notion to talk a little along that line but I don't dare to.

Group: I wish you would.

Follette: Well, shut that animal off (tape recorder) for a minute.

End of recording