

# THE WORD OF GOD AND THE POWER OF TRUTH

(Prayer Attitudes)

by: J.W.Follette

2-21-58 pm

I greet you again tonight in the lovely Name of our Lord. It's been so good to have had our little time of worship; getting our hearts and minds and thoughts freed from so much that's, oh so of the earth earthy, and then to come into the house of the Lord and we feel we can bring our hearts open - in contact - and He can breathe upon us, feed us, nourish us and strengthen us.

Now there are as many needs in this room tonight as there are people and I suppose each one has several needs, but we have a gracious Lord who is able to meet all of them. There's plenty of God to go around so everybody can have a good share of God; there's plenty of Spirit.

(Now some have a little difficulty in hearing if I forget about these mikes. When I become conscious of where I am and who I am and what I'm doing I get all funny and I forget where I am. So if I get over here, evidently you don't hear. So in order that I may help you, if in speaking you aren't able to get me will you just do this (wave your hand) and I'll know that you're not saying 'good night' to me. Will that be alright? Last night some of you weren't able to get everything and sometimes I move from one end of the platform to the other without knowing. You see, I never know, I'm not conscious of myself all the while I'm ministering. I never know where my hands are or my feet or my head or face; I'm never conscious of any of it at all; absolutely not. And so, sometimes I wander off here by mistake and forget that I should be about here. Is there where I'm supposed to stand? Well then I say, "Dear Lord, help me." Then I forget and I'm over there. So I'm never conscious of those things at all. I'm more conscious of the Lord and conscious of the Spirit in me and conscious that there's truth moving and I want to just get this truth out of my system over upon somebody else to take the burden, please. It's in my heart and I say, "Will somebody just take this truth? Just take it; it weighs on me; I want somebody to be helped by it.")

Now the words that I bring night after night, they're simple bits of truth and yet they are heavy enough to carry us. And if you want to go on and on, I'm giving you some foundation truth that I haven't exhausted by any means. I'm still pursuing, I'm still moving on, but I know I've found something very wonderful in this realm of Spirit, in the things of God, and so I share it.

Now last evening's message was out of my heart because that's the way I've discovered truth and I've discovered our prayers to be, and our faith to be and to get rid of traditional things which are not too helpful to us. We won't go to hell for it but we certainly don't get very near heaven with it, and so I like to just disabuse our minds.

How many were helped along the line of that old way of getting a promise and getting God going, or having God to give us a promise by which we could stand? That,

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to me, when it came to me, was such a great relief. I had been taught in the old school that the only way to get through is to get a promise and then get God going by the promise and sort of, you know - "Don't You lie." - that kind of idea. And, "Here's a Word and You got to meet me." That is such a strange way. Peter says the promises are given to us. "Whereby the precious promises are given to us." That's the Word and that's very true. They are given to us along with the intimation of what God is wanting to do. If God wants something to happen to move in my heart and my experience and my life; He wants to help me in some material thing or spiritual thing and I'm conscious that's what the Lord wants, I accept it and I say, "Alright, Lord," and I surrender to it.

He will give me a Word for that;

He will give me a promise for that;

He will give me something to give me my security.

And the promise is given to me to give me a sense of security while I'm venturing and it is not given to me so that I can go back at the Lord with it.

He gives it to me to steady me; to hold me; to encourage me; to establish me all the while I am doing my believing.

Can't you see that? Well, to me, that makes it so much more livable. He expects something of me and I met His offer to me and I said, "Alright, Lord".

Now that's the way it is with me because, I've said it before, I live in the Spirit, I believe, and in the sense of being directed, getting the voice of the Lord and the mind of the Spirit and all that, (that's too big a field to get in at all, you can't do anything with that in one night) I just know this: That God has reduced all of that leadership and direction to me until I find myself walking continually under a strange spiritual intimation in my inner being. It doesn't always come in a verse or a Word, but it's a strange intimation in my spirit as I am in one with God. I move with God; I move in the Spirit; as far as I know I am moving in the will of God. As far as He reveals it to me, I accept it and by His grace I walk in that Spirit. And therefore, when there's anything to be done He brings an intimation in my spirit: "This is the next step, this is the next way". And as He does that, He gives me a Word or an assurance or some kind of a confidence in my spirit, that's the thing that I believe. And when I believe that, lay hold of that, take that as my steadying portion, I get through to victory.

Now that seems to be the only logical way that I can get it, and it seems to me that's the scriptural way.

"Wherefore He hath given unto us the precious promises."

Why? So you can use them to make God do something? No, you got the thing all wrong. He gave us the precious promises to give me a sense of security that I have something to rely upon. I have a sense of authority back of me when that Word is in me.

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I have a sense that God is with me; the thing is real; the thing is true. And when I walk under that, keep my spirit bathed in it, walking in it, I don't have to make God do anything. He does thousands of things for me all the time. If I had time I could tell you..., there's hardly a month or a week goes by that what He does some strange like..., just like a miracle. He does strange things for me that I never would have thought of. I believe it's because we keep in touch with Him that He can do it.

So he says: "The promises are given to us." Why? Not to take back to God and make Him do things. Now don't you do that anymore. The promises aren't given for that, the promises are given to us to steady us while we do the thing that God is asking us to do.

"This is the way, walk ye in it."

Now, how?

"Well, here's MY Word to give you a sense of security; to establish your faith; to keep you in touch with Me."

And I take that little Word, whatever it is, and I close it up in my heart and away I go! And it brings results!

I wasn't taught that years ago but I discovered it and I've taught other people and they all come back, even years afterward and say:

"Thank God, I'm liberated!"

I said, "Why?"

"Well, I was under such a strange idea of faith and all that. Since I've tried this I'm going miles and miles into God, into the Word. I have prayers answered all the time. I'm moving into God."

Well then I say: "I'm glad that that little correction has helped you."

When I give correction, I want the correction to result in blessing and in a deliverance - in a sense - now I'm beginning to see what I call 'the philosophy' of the thing, the 'underlying principle' that is back in under there that God is after. How many of you got some of that last night? Good.

Now tonight, I don't want to use time to do any corrective work at all. Tonight I want to encourage you.

"Oh," you say, "possible?"

Yes, because some people think that...well, it makes me think of an incidence that happened. I was to a new place and I'm always very..., I don't like new places, they don't know who I am and they can't get used to me. That bothers me and I have several evenings almost spoiled for them saying "Hmmm? Hmmm?" And I know how they are because I feel it in the spirit; then that bothers me. So I don't like to go to new places, I like to come..., I enjoy being here. I'm having just a grand time. I don't often get into Assemblies where you're lovely and free in the Spirit. Maybe I got a little free last night, I don't know. I had a lovely time,

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didn't you have a good time? Sure. And I felt it was the Lord. But I don't always feel that.

I was in a new place, and I just don't like to get in new places, because, as I say, they aren't used to me, I'm not really used to them either. Well, I thought, I'll give them an encouraging message tonight.

"Lord, I feel that should be an encouraging message."

"Yes," the Lord said.

I began to open up what I called, "Possible Fellowship with Jesus". And here were all these 'possible fellowships with Jesus'. And I had the numbers and the Scriptures for it. The Lord blessed it, you know. And I was presenting really a walk in the spirit with the Lord. And as He anointed the Word we had a wonderful time. Well, couple days after the pastor came to me and he was smiling and smiling and I said, "What?"

"Well," he said, "you know..." (Ministers hear the little birds too! How many of you know when something told you to say: "A little bird told me?" You know, a little bird? Well maybe a little bird tells you things sometimes.)

Well he'd heard, overheard something that happened the next day after the meeting, (and here was one of the confirmed leaders in the church - it was a woman. I suppose she was a 'pillaress' not a pillar! Men are pillars, I guess she's a pillaress! Anyway she was a 'pillaress' in the church. She'd taught Sunday School classes for twenty years; been saved so many years and filled and she was quite confirmed in the 'way' ) and here was a little new beginner who had just come into the things of God and she was so enthusiastic! So she ran up to this old woman and she said:

"Oh, wasn't that good last night?" She said, "It just helped me so, wasn't it good? Wasn't it good?"

"Well yes," she said, "it was, Ummm," she said, "I always thought I did know something about the Lord but I don't know if I know very much now about the Lord!"

Well what was the matter with the poor dame? Well she was (they laugh) well that's right, but women are dames aren't they? Yes, well I thought I got the word right. Well what ailed her? You see she was being exposed a little. God was just revealing a little bit of her barrenness, her emptiness. She didn't have all there was to be had and she didn't like the reaction in her heart. And here I was shoveling it all out, you know, and this new beginner saying:

"Oh, I'll have that too, and that's another fellowship in the Lord".

She was just rejoicing!

So after that, I thought the best thing I better to do is to put a placard on the pulpit and say: This is encouragement. So when you get in the mud somewhere along the way, look up and say: "Oh, it's encouragement," and then go on with me. If not, you know you get lost in the brush and I don't want anyone lost in the brush,

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that's bad.

So that poor woman, it was just too bad that the message just went right on past her little circumscribed life - saved, sanctified and sweetly kept, you know. Well we have one in the Pentecostal work as bad. I remember when I was in the Holiness, with the Holiness People and they were trying to get me eradicated and straightened out, you know. They had a testimony, oh, everybody said it: "Saved, sanctified and sweetly kept." How many of you remember hearing it? Haven't you ever heard it? Oh, any you Holiness folks, come on, own up! Sure you've heard it: Saved, sanctified and sweetly kept. Well when I got into God I thought, they sure are kept, they're kept from anything more. They got into their little puddle you know - saved, sanctified and sweetly kept. Well I thought, well you're kept from an awful lot; you're just kept!

So by and by they got into Pentecost, and then they got a testimony too, and that bothered me. By and by they had theirs: Saved, sanctified, filled with the Spirit according to Acts 2:4, and I always want to say, "And no more". And that's the habit they got stuck in. How many see what I mean?

Our Brother was right; there's no parking on the way; it's a progressive eternal moving into God. Never get any place where you can park. "According to Acts 2:4", and I always want to say, "And no more!"

"Now I'm finished!"

We aren't finished! No, no no no no. We're in a process of becoming, a process, a marvelous thing.

I'm getting some manuscripts ready; I hope I can get a book out later. I have eight chapters on it now on this theme: "The Process of Becoming". It's not a book of messages that I had for sale now in this new book, "Broken Bread", but it's an entirely different angle. It's along the line of our spiritual character building. (Now obtainable from Follette Books under the title: "This Wonderful Venture Called Christian Living.")

How we get it.

Upon what is it founded?

What are the processes through which He takes us?

What are my possible reactions to the truth?

It's alright, the Lord blessed it good to me when He was giving it to me. I have eight chapters put away, so if I pass out before they can do it, you'll know what it was.

If somebody says: "What on earth was he writing that for?" Well, you'll know. It was to tell you something of the process of our becoming. I'm sold out on it - the process! It's a tremendous thing! A process of what? becoming; growing into; coming into - I call it 'spiritual evolution'! It's a kind of spiritual evolution. We come out of one form and we come into a new development. We move from one level

onto another level. Sometimes I put it into the form of cycles, spiritual cycles which we complete, and before we know it we are moving into another one with new centers and new centers and we go through a cycle in that development - cycles of spiritual evolution.

Well I won't get into that either tonight; but that's a nice field. I like to help people with it. I wish I'd had somebody to tell me when I was trying to find the way to God, but I didn't. I've had to dig everything I have. I've had to come from scratch up. But it's good for me; it makes it more valuable to me than if I'd been born, brought up in a Christian home and a church where they had truth. So I appreciate every bit of truth God has given me, because I've worked hard and tried to come in under the power of it. And know, what it is doing for me and I found good, I peddle it out and I say:

"Will you have it? It's done so much, it's helped me, I want you to take it too."

And I always say this:

"If you are not able to at the present to incorporate into your Christian experience and system of thinking the truth that I give, don't throw it away."

God told me many years ago, He said:

"I'm going to take you through a course of truth; I'm going to give you plenty of truth."

I knew that many years back. But He said:

"You'll not always find it in a dogmatic, systematic arrangement. You won't always find it that way, but you'll find truth scattered everywhere. You'll find it everywhere, in some very unlikely places; some very prosaic, common places. If you're with Me, I will give you the consciousness of it."

And I'll find truth. Now as a poet I have to do that. How many know a poet would do that almost instinctively? Why? Because his field over which he traverses in order to find the revelation and the vibrations of light and beauty and truth, as a poet, you don't always find it in the most precise fashion. You'll find it in most ordinary fields. But with eyes, if they're anointed, you begin to see where someone else probably wouldn't see. I'm not blaming people because they have no vision in that field at all. I'm always saying:

"Let me try to open your eyes so you may see. I want to help you to get your eyes open so you may see."

"Well," you say, "what do you see there?"

"Well," I say, "My! don't you see that?"

"I don't know..."

"Oh," I said, "it's terrific!"

So, when the truth comes, He told me to put a shelf in my heart, a little shelf right in here and whenever I contact truth or I hear it or sense it; I don't care

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where it's from, the Holy Spirit will witness to me that's the truth, and I know it,

although I've not heard it before;

although I've not practiced it;

although I don't know just how to hook it up with me,

I know it's the truth anyway.

What will I do with it, say, "I never heard of that; I don't know if that's orthodox or not?" I don't do that. I just pick it up and say:

"Oh Lord, isn't that wonderful! That's a portion of truth, I know that's a portion of truth. The Holy Spirit is warming toward it but I don't know how to use it; I don't know where it belongs. I can't fit it into my way of thinking, my system, at all."

"Put it in your heart."

"Alright."

He said, "Goodbye."

And I put it in there and I know, it may be months, years; I've had to wait sometimes eight, and ten years and God will swing me into an experience where the only thing adequate to carry me, is to go in and grab that thing out and I say:

"Here, I know where you fit in this jigsaw puzzle; you fit right there".

How many get it now? Now I'm glad I didn't throw it away and say, "Well, I don't understand that". Of course I didn't understand it at the time; but I knew it had some relation somewhere, and I put it in.

I'm now, in my study, working on a lot of themes in the teachings of Jesus in our New Testament, which..., well I'm getting light on some verses which I thought I understood twenty years ago - and I did - in a superficial way, but when I begin to compare it with other scriptures; compare it with other scriptures, I find that I need help and light to use some of the very truths that I had been teaching and put it over in here and He says, "Here's where it belongs". Not that it was wrong, but I didn't have a correct setting for it. It didn't release; it didn't come out.

So those are little lines; the way I study and the way I work, and I don't know your ways of study and work. I'm different from so many, but God has helped me. He helps me all the time; I'm very dependent. I've had good schooling; I've had college work and seminary work and all the rest of it, all that - I've been through that - but I'd never gotten into anything in this world like this Word with the Holy Spirit, the blessed Holy Spirit. Oh, He's so wonderful! He wrote this Word! He inspired it! He inspired it! He can interpret it. He can interpret it when I can't get a bit of interpretation with all my research, with every commentary in my languages either. (He knew Hebrew and Greek) And He can come right along and says: "It's like this." Oh, that's sweet to me; that's sweet to me; that's sweet; that's when I get blessed at home. I don't always get blessed in

meetings.

I was telling them in one of the meetings not long ago, I enjoy the meetings but I don't always get a real blessing. I get it sometimes home when I'm before the Lord, and He'll whisper some Word to me - just a little Word into my heart. Why I just get up and I say, "Oh, ummm, ummm, ummm!" Why I don't know what I'm saying under the sun, but it's something good. How many get it? How could I say what I was sensing, in words? There are no words that could tell what was going on in my inner being. No words could tell that; not at all. It was what? A flash of truth which my heart was taking hold of, vibrating under the power of that little bit of truth and it so thrilled me that all I could do was, "Hummm, ummm, ummm." Did you ever get the 'umms'? Well they're good. It does you good; really it's good.

I suppose my college professors and all of them look back and say, "My heavens, what is the matter with him?" Well nothing's the matter with me, I walk up and down the floor that way. That's alright, we are emotional creatures. Why shouldn't there be an emotional reaction in me when God strikes me with a wonderful Word of the eternal, the eternal truth!

People stand in a stadium and hollar and yell and scream, twirling their hats around because a man hit a ball or something. What's the matter with them? 'Course that's alright. Yeah, but if God speaks to you and you say, "Ummm," they say, "Entirely too emotional!" Well, I wish I didn't know some things sometimes, I'd be more comfortable.

I want to encourage you tonight along this line: I want to work along the line of prayer, and I don't want to take too long. We kept you too long last night, that was very bad. So tonight, I'll chop off maybe half an hour or more of tonight to make up for last night. Well, that only balances the budget, you know; that balances the budget. So, I don't want to take too long, but I do want to get just a few thoughts over to you concerning what I would call a progressive unfolding of prayer in our prayer system or our prayer life.

Now to begin with, I want to help you about this. Supposing I'm going to deal with this question of prayer tonight, don't take isolated verses or some promises or some little illustration of prayer and try to give an overall idea of patterns about prayer from that; that's very poor. That's a poor way, because so many times those isolated things are only illustrations of a greater pattern of prayer and those are, they are items used and connected in it, but they are always too limited to give you a really, an overall pattern.

Now lately - it's in the last few years - the Lord has said to me, whenever I'm studying, say I'm studying along the Word of prayer, or the Spirit or something of that kind; He just whispers it into my heart:

"Get your overall pattern of this. Don't develop it from one isolated thought



or one isolated scripture verse. Get something that will give you an overall pattern. And when you do that, that will save you from an incorrect accent on any one part of it."

Since Pentecost, He's given me teaching concerning the baptism of the Spirit based on the question of the witness. Well I don't think people really, correctly get an interpretation of what He said:

"But ye shall receive power after that the Holy Ghost has come upon you and you shall become My witnesses unto the ends of the earth."

I don't think very many get a real overall idea of what He was saying. It becomes too circumscribed and limited. And God broke me out of that, He said:

"That thing belongs in a pattern - an overall pattern concerning the witness."

And He took me way back to the Old Testament and swung me out here into the New Testament and gave me a most beautiful line of teaching concerning the witness which falls into a trinitarian pattern and covers everything from the old dispensation through to the coming of the Lord. Absolutely. But that's a long evening's message. But I could never have gotten it if He didn't say:

"Get your overall idea first, not an isolated passage."

"Ye shall be witnesses." Hook that up with what He's talking in the Word of God about a witness. Why does He say: "Ye shall be My witnesses?" Why insert a personal pronoun of, "My?" Why doesn't He say you shall become a witness unto? No, no! "My witness, a witness unto Me." Well there's where the thing hangs; it wasn't just a witness, now you'll miss that.

Now tonight I want to talk about prayer, and I want to use one verse which is to me more or less an overall pattern for our phases of prayer or our heart attitudes. Now everything in your prayer life depends upon the attitude of your heart. It isn't claiming promises that relate to this or relate to that, your whole prayer life, whether you move in and receive or whether you stay back here, it all depends upon the heart attitude; the attitude of your heart.

I was telling you the other night, when the people approached Jesus, the attitude of their heart did what? either released Him or closed Him. What did it? It was the attitude that they took. If their attitude was that purely of a material sense of having a miracle, why He said I'll give you some fish and bread; which He did. But later on, 'when the people pressed upon Him to hear the Word of God' - motivation, what was it? The desire to hear the truth. That motive in there released the heart of Jesus and He sat down in the boat and began to teach them. They had released Him; they had not closed Him. Other times He's been closed. Unbelief will close Him. 'He did not many things there' because of their what? unbelief. What did it do? It closed Him, just that unbelief, it closed Him up.

So, remember that in our prayers we must remember this idea of the attitude of

the heart. What is the attitude you take in this prayer? I'm going to use the scripture verse that's given to us by Jesus Himself. We read a lot of what people say about prayer and tracts on prayer, sermons on prayer and all that business, but it's nice to find what Jesus says concerning prayer. He gave one little short epitome, a little digest, a little epitome, it's a little digest of your prayer system. It's over in Matt. 7:7,8.

"Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you. For (this is the sequel) for everyone that asketh receiveth, and he that seeketh findeth and to him that knocketh it shall be opened."

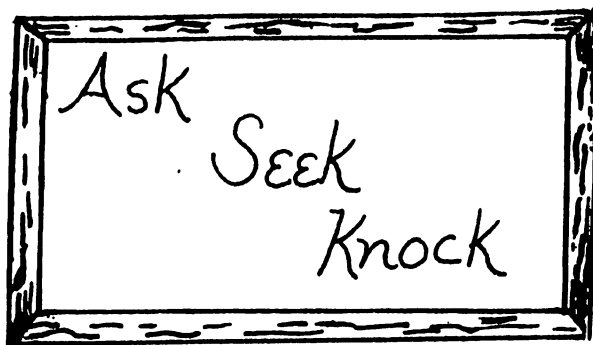
Now that seems like a very simple thing and many people will say:

"Well, He was telling one thing in three different fashions. It was just a little repeating of the idea: keep on praying; keep on praying; and keep on praying."

But He didn't do it that way. He uses three different words and each one of them represents a certain approach which we will have toward Him when we are praying.

First He says, "Ask," then He says, "Seek," and again He'll say "Knock." Well now those are **heart attitudes**. I want to use these three words tonight as a very simple skeleton sort of a thing.

He is using the blackboard now  
and he writes:



I think you can see already that there must be something different in our prayer approach and in our prayer life if He uses three distinctly different words concerning prayer. He doesn't limit it to just 'ask and you shall receive'.

"Why," people say, "that's wonderful, 'ask and receive'. Here are the Words of God! Here are the promises He's given and all these lovely things that He said we could have in Him, in Christ. Why all we have to do is 'ask and receive' and that will be wonderful!"

But He won't let you run away with just that one angle of your prayer life. He says:

"That's all very splendid, but listen. There's another phase of your prayer life and there are things to be obtained. Things for you, legitimately belong to you and I want you to have them. But you cannot receive them, you can't get them on the level where you 'ask and receive'."

You move on an entirely different level in which you what? seek it and it will be

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discovered to you. "Seek and ye shall find it." Sayings that do not pertain to the things down on the first level of 'ask'. Now He says, "Don't tarry there."

If you develop your prayer life and move with God, there are going to be things which will never be released or set free merely by asking the Lord to do it because He said 'ask and I'll give it to you'. You can't get it that way - you'll go barren - any more than when He said, 'seek'. He said ask and you shall find? No! "Ask and ye shall receive." That's a gift - "I will give it to you." It's on the gift level - "I will give it to you." But if you move on with God there are many things pertaining to your spiritual culture;

pertaining to your spiritual life;

pertaining to your spiritual welfare,

that you will never get by merely asking the Lord for it, though you have a lot of promises - "Which I will give you for that basis". He said they are not obtained that way. Your heart will have to take an entirely different attitude. It won't be so easy, but He says if you move in there and your penetration - seeking - has the sense of spiritual penetration and persistence - with spiritual penetration and persistence - if you move in that realm, I'll warrant you something - "I'll give you something?" No! You'll make a discovery! You'll find something! It's found; it's not given, but it's discovered. Now He says:

"Wait, that's only another phase, there are still more things which will only come when the heart has learned the knocking language."

(He knocks on the pulpit for emphasis) Now that's very different from asking for something. That's very different from seeking for something. That, (pointing to board) He puts under the symbol of knocking.

So, to begin with, when I read that I discerned..., of course this is the way the Lord spoke it to me. I don't know if you like it or not but it's helped me immensely in these years, immensely. It may help you out of some of your difficulties because you're trying to get something from God by way of a revelation or a discovery and you're working from this principle of asking. Now I don't mean technically you use the word : ask, seek and knock - these are symbol words.

Asking is the word which portrays the attitude of your heart, that it is simple like a little child, receiving something which has been prepared and is for you - ask and ye shall have it.

(Drawing on board) Now here, I might put it this way - ask, these are levels: ask, seek and knock. Now I want to give you some words to help you with it because I want you to have Scripture tonight and those who are taking notes, take all these verses. Get your pencils and papers now and get your verses so that when you go home...

(Well God bless you, come on in. Here's some of my children from way down in the valley, coming up to hear us. God bless you. There's room up in the gallery

children, if you like. Isn't that sweet of them, coming from way down in kingdom-come, I don't know how far they've driven tonight. The Lord reward them, bless them, we'll pray the Lord will give them something. They're teachers; they're very nice people; Pentecostal too! They are very fine; very fine people, and they have followed me, followed me. Got everything I've ever written. One of them is a Bible College boy from Toronto and they just eat up everything I have. God bless you.)

Isn't it nice to have people hungry? And you know, when you're hungry you'll go anywhere to get food. You'll go anywhere; ride around miles and miles to get it, because it's the hunger in you. I know better than.., you haven't come to see Follette! Isn't he a funny looking thing! I know you didn't come to see this! My dear Lord in heaven help us! No! Well I believe you've come for the truth, haven't you? because I have some truth for you and that's what I like. I've often said:

"Lord, I wish I could be a shadow and no one would ever see the funny thing that I am. I wish I could just be a shadow and just go... - and they would all respond in the truth."

Wouldn't it be grand? And then flit away and they would never know where in the sun did it come from. They were all filled and blessed and refreshed and the shadow would stand back here saying, "Hallelujah, Lord". Wouldn't that be nice? But I can't, I got this thing I'm traveling around in; but never mind.

We're going to talk a little bit tonight about prayer. I want to help you with it. I'm taking that old old text. Will that help you, do you think? The old old text of Jesus: ask, seek and knock. I've just told this group, but I'll take only a couple of minutes and I'll give you a little résumé on it.

He uses these words because they are symbol words illustrating the attitude of your heart. Your heart has to take the asking attitude; another time it will take a seeking, penetrating attitude; another time it is the knocking, persistent attitude - those are heart attitudes. Don't get technical now and say I don't know whether to use the word 'ask' or 'seek'. That's silly, don't do that. These are symbol words. It doesn't matter when you're seeking here if you happen to say, 'ask', that doesn't matter. I'm talking about your attitude of heart.

How many of you get me now? It's the attitude of your heart; not the technical word. And so we find in the teaching of Jesus that there are things given to us freely by simply asking. "Ask and ye shall receive it."

Now there are things He wants us to have which cannot be obtained by taking that attitude at all. We have to move on another level in which our hearts take a seeking, penetrating, persistent attitude, and in that field we will make our discoveries. He doesn't hand it to us; we discover it! "Ye shall find," not, "I will give it to you"; you shall find it.

Here, (pointing to board) ask, I'll give it to you, but here, seek, it is something that you'll make a discovery. And here - I like this one - do you know why? it becomes so extremely personal; it has cost you an endeavor to get it. How many know a thing you pay for you value it so much more than if somebody just handed it to you? But when you have paid a certain price to make a discovery it becomes of more value to you.

He said, "Ask what you will and it shall be done unto you." I'd like to open that one too, because you see that is a basic condition. We can ask and ask and ask, but the asking has to be what? in the will of God. You'll find verses where it says, "Ask what ye will and it shall be done." But you got to get your other parallel verses wherein He gives you the condition. "Ask, in My Name." Ask how? "in My Will."

John, that's a beautiful one in John, but you know, He puts it in there - 'according to My will'. When we ask anything - what? 'according to His will'. You see your limitation right away - the condition. But a lot of people who pray what I call the extravaganza idea of prayer, extravaganza, and they say:

"All thing are possible."

"Ask what ye will." Whooo!

Well, they go off the deep end; that's the way they go; they never get very far. They get off the deep end because they don't remember that all of those verses are conditional.

"If ye abide in Me," - not - "Ask what ye will."

"If ye abide in Me."

Let me do that one over.

"If ye abide in Me and My Word abides in you..."

What is that Word? That's His will that He's given me. How many get it?

"It's My Word for you. That Word, if that is abiding in you, you take hold of that and ye shall ask what ye will."

Why? Because our wills are in coalescence like this. God's will isn't here and I'm trying to have my will doing over here by claiming a lot of promises. My will has to go in like that, and it gets hooked right into the will of God. And I can ask anything that I will because I'm in the will of God and He answers the prayer. But if you don't want to pay attention to the technicalities, you're going to be frustrated by praying these extravaganza ways. "Ohhh," and then you don't get anywhere. You remember how He said to pray, He said, "Pray in the will of God". If you pray in the will of God that's alright. If His Word is abiding in you, abiding in what? you can ask, why certainly.

Now these are all 'ask'.

James 1:5, "If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him." Not, ye shall find,

14.

it shall be given to you. He likes to give it to you.

I John 5:14, "And this is the confidence we have in Him, that if we ask anything (oh, uhn) according to His will..."

Somebody will say, "I knew there was a kick in it somewhere."

Well that's it. "He heareth us."

"Ask what ye will." What? "Any thing according to His will." And if we know that He heareth us whatever we ask, we know that we have the petitions that we desired of Him.

Now I've only given you those few to start off so you'll get the line on what I'm after. Get all these scripture verses in which He gives us these marvelous promises of help and encouragement and everything purely on the basis of 'ask'. Now this is what we call the 'gift level'; this is the gift level. He has the gift level. All that we receive purely by asking and receiving, is purely on the level of giving and it's the gift level because it's all been provided freely. Jesus Christ is manifest, and we can have liberally.

Now when you look at these scripture verses and just the simplest résumé and review and looking at what they cover, you can get everything that's needful to get you from earth to heaven on this level. Why? Because He has given us all these basic, essential things for our welfare as gifts.

Salvation, what is it? a gift.

The baptism of the Spirit? a gift.

Divine healing? a gift.

Wisdom to know how to live? a gift.

You can go all the way through there and you'll find all those scripture verses, you've got enough to take you from earth to heaven if you want to park on the gift level. This is the simplest form of prayer that we have. It is the least disturbing. It is the simplest form; it's the child's language. It's the little child coming to the parent saying, "I want". And the parent says, "Alright, here it is." Now that's the level, and we can have all of these purely by receiving them. They're all prepared; they're already for us. Salvation, all these things are freely, freely given; glad to give them to you. And here you'll find all these scripture verses to back you up.

He says, "What do you want?"

"Why, I'd like salvation."

Well somebody says, "It's a very mystical strange thing that takes you a long time in study, to study out the theory of salvation. And you have to travel over to such a country to get some more study and then you have to go to the foreign field..."

You don't do anything of the kind. He stands here with salvation ready and He says, "Come down and take it; anybody wants it." Isn't that it? It's just as

simple as that. And the baptism of the Spirit is the same too. But people have got into the habit of thinking they have to do a lot of seeking and fooling around and pounding on the chairs and everything else. Why don't you receive it? Why don't you receive it?

I don't have too much patience, I suppose I should have more, with people who go through all that performance because God dealt so wonderfully in such a simple way with me when He baptized me.

I was born and brought up in a Methodist home, a Methodist background. My college and seminary were all, university work, I took all with the Methodist Church. And of course I didn't know anything about these deeper things at all - very limited. I just knew that I was a Christian; I'd offered myself to the Lord. I had a very limited experience but it was enough to carry me. If I'd died God would have taken me. But my knowledge of the things of God were so very limited, but I had this terrifying hunger in me. It was kind of an eternal drive that was born in me that wanted to find truth and God. It was in me when I was only this big, so I take no credit for it - it was just there. I wanted truth and reality as long as I could remember anything, before anyone told me how to pray.

I can remember, I lived on a farm, I used to go down and get the cows out of the lower pasture and I remember an old apple tree there that I used to love to go to, and I was only like this, a barefooted thing, but I remember getting down there when I thought nobody was around, and getting down and putting my hands up and praying to God. The Lord knows what I prayed, I don't know but there was a terrible something going on in me. Do you see? just like that. I was only that big; no one to direct me, only this terrible, this awful urge - I wanted God; I wanted truth; I wanted reality; I wanted...

When I was sixteen, in high school, I saw through this whole philosophy of life that most people never wake up to until they're fifty and sixty and seventy, and some never wake up! I woke up to it when I was sixteen. It was a terrific blow when I came to the knowledge of it. But I'm glad God let me see it. It's God, I give God the glory for every last scrap that He's ever done in me - it's been God.

So I didn't know very much about these spiritual things. I can't go into the detail of my experience getting the baptism; it's rather fantastic, you wouldn't believe half of it probably unless you know that I don't lie. But He pulled me in off the street at a street-meeting. Never heard of Pentecost; never had seen it; didn't know a thing about it, but hungry for God. And they had a little street-meeting and I was listening to them and I thought they were Salvation Army people because that's the only kind of people at home ever had meetings on the street. I never heard of a street-meeting being put on by anybody but the Salvation Army. No church would ever go out on the street and do that! And so, I thought, "Well,

aren't they funny, Salvation Army people and they don't wear caps like they do at home and bonnets, as they do in New York."

So when the thing was over one of them came up and said:

"Don't you want to come to our little meeting here in this mission?"

"Well," I thought, "I haven't anything to do tonight, it would be nice to go," I got caught. So I went into that little mission, about as big as this. Little flickering gas lights, not even a mantle on them. How many know those gas lights used to do this (quivering and causing the shadows of people to look funny) the way they went, everything was doing this way. (they laugh) Well such a place! And the poorest people, and such a preacher! Dear me! Well I sat on the back seat and I thought, "My dear heavens, what kind of a bunch is this?" And I looked at him and the man got up and all he could do was he hopped around like this:

"Glory to God, Hallelujah, precious Jesus, glory to Jesus, Amen. Everybody happy?" Well he..., well I thought, "My goodness, what kind of a thing is that?" It began to frighten me. I thought, "Well doesn't he ever talk to people?" He never gave us a message or anything. He said:

"All those seeking the Lord, you all come down to the altar. Hallelujah." And I thought, "Well, it seems to be real."

And I began to feel something real. And one of them came back and said, "Don't you want the Lord?" And I said, "Well, I want to get sanctified or something done to me, I don't know what."

That's all I knew, was the old Holiness business.

I said, "They haven't got it done to me yet, you see." And I thought maybe this is where I'll get that thing done; get eradicated and sanctified holy and end this whole business.

I said, "Well, can you do that?"

"Oh," she said, "you need the Lord, now you go right down there and pray." Well, I did. Well, that's a long story. I never got through until 3 o'clock in the morning; but the Lord got His hooks on me - terrific.

So the next night I went back, and I thought:

"Well, those people, they jump around, they're funny, but there's something under there."

God met me; met me most terrifically, terrifying.

So the next night I came back, and she said, "Have you had the baptism?"

I said, "I don't know what that is. What is that?"

"Oh," she said, "you should have the baptism of the Spirit."

"Well," I said, "I don't know what it is."

"Well," she said, "the Lord will show you. Now you need the baptism, I'm sure.

You're saved?"

"Oh yes, God met me last night in a marvelous way."



17.

"You just go over there; now you kneel down and you ask the Lord to fill you with His Spirit and baptize you."

Well dumb as I was I went and sat down like this (probably sat on the floor) really I did, and you know the Lord gave me the most profound baptism! I was under the thing for about three days and three nights. I didn't know whether I was coming or going. I'd never heard of such a thing; never heard it preached; never saw anyone receive. I was just as dumb as a horse if you'd lead one in here. But you know God saw my heart and they didn't say:

"Now seek the Lord; now seek Him; now seek Him. Now praise Him, now put up your hands."

They didn't know that technique, I guess. Praise God, they hadn't got that started yet. So I just sat there and I just said:

"Oh Lord, that woman said You'd fill me, baptize me. I don't know what it is but she said I needed it, and I want You. Oh, I want You! Oh, I just need You so."

And oh, He was so wonderful. Oh, He got so precious to me. He's so beautiful. I fell right over on the floor. Well I thought: "Oh, You're just as wonderful here as if I sit up, so I'll lie down."

You know it doesn't matter if you're lying down or if you're sitting up.

So I thought, "Well He's just as beautiful and wonderful - lying there."

And I felt comfortable lying there and the first thing you know the Lord just filled me and filled me and filled me.

And let me tell you a strange thing. Now I'd never heard of the Holy Spirit being poured out as the latter rain or the former rain or anything about it. Do you know what God did to me? While I was lying there there was a shower of rain came over me. Absolutely. In the Spirit a shower of rain just came over me. I could feel great big drops like that falling on me. And I thought:

"This is a strange thing; it feels like it's raining, but I'm in a church, and mission and it couldn't be." But I knew it was!

How many can see something? I received the latter rain then; and it was. Then it was a long time afterwards before I ever found out that this marvelous outpouring was called 'rain'; never did, but I knew it.

Now how did I get that? I was on this asking level. I just asked, just like I asked for Jesus.

Two weeks after it I was at death's door with typhoid fever, sinking spells. They had already taken my name; where to ship my body, because I was in a strange city and nobody knew me and they wanted to know where to send me because they knew I couldn't last only maybe a few hours. Well that was terrible too. That wasn't so interesting, but I was down there, death's door, unconscious and then I'd revive and go back into a sinking spell - with total strangers! Nobody that I knew within

over two thousand miles away; was anybody that I knew. Wasn't it wonderful how the Lord can put a person through something? Well, if you go through you'll come out with something. Most people don't want to go through anything. Well He has put me through, Brother! Discipline is my middle name; you never would believe it would you, but discipline is my middle name. I know the discipline of the Spirit.

And then He wrought a miracle on me, a real miracle. He brought me up and wrought a miracle - delivered me. Wonderful! How did I get it? All this is here (pointing to word 'ask' on blackboard), all this is here: ask, ask, ask.

You can ask for salvation and receive it.

Ask for the baptism and receive it.

Ask for healing and you'll receive it.

Ask for any of these things which are on the gift level and you can have them. They are beautiful and wonderful, and some Christians become so enamored by it; so in love with it; so thrilled with it that they never move off of that level at all. Do you know why? Because you get everything that you need from here to heaven right there.

What's the use of finding out anything about a seeking process in your prayer life? Well now, I want to..., I wish I could get into these verses they are so good but it takes me three nights. How many can see three nights at least to get into that? But I can't do it. So I want to give you a little bit about this 'seeking'.

He wanted me to do this, He said, "Do you see the word 'seek'?"

I said, "Yes."

Now He said, "Look it up."

Just like a teacher, He teaches me just like a person teaches and He won't let me get by, and He makes me work. Well it's good, sometimes it gets kind of tough but He makes you dig in and dig in and dig in.

"Oh," I said, "Lord, now it doesn't seem to come out right; what other verse?"

"Two verses, go back here and get another one."

You have to work you know. How many know you have to work? Well sure, but it's good for you; it's grinding but it's good discipline.

"I'd rather read a book that tells me all about it."

"Oh sit down! You'll never get that, that's like eating the grapes of Eschol that somebody else picked for you."

Delicious grapes from Eschol - the sky has brought them down! Everybody eating them and saying, "Hallelujah, these grapes are wonderful! I'm in the Promised Land!"

"No," I said, "you're not, you're eating grapes out of the Promised Land that somebody else picked. You go up in there and get your own."

Isn't that right? I said:

"You go on up in the Promised Land too. There are a lot of giants up there and walls

and all sorts of terrific things; but you go up in there, and when you've made your conquest you'll have grapes too. You'll have bread and you'll have all these things."

But some of us have to come out and peddle it to the rest to create an appetite in them. How many get a little appetite sometimes when you hear me going on? Do you? That's good, I'm glad. I like to stir an appetite in people. How many, just to see, how many of you have had an appetite stirred in you since I've been lecturing and teaching? Isn't that sweet! Oh I thank the Lord for that. I just thank the Lord; I just thank the Lord for that. I want you stirred so that your heart becomes hungry for:

reality and truth;

a fellowship with the Lord Jesus;

an understanding of His Word;

a lovely life in prayer.

Something that's fresh and liberating for you.

Have any of you had any sense of 'liberating' since you heard me at all, have you, a sort of liberating? Oh, I want you to come on, come on, come on. Let Him break all these traditional funny things that bind you - He will break them. You get up, you just feel as though you're going up, you know. You just feel you're on the way up. Well, He'll take you along.

Now I want you to see this word. Whenever He uses the word 'seek'..., listen to the definition of the word so that you will understand when I read the definition of the word, you will understand why He says you have to seek to find the things that are in that level. This is the meaning of the word seek: "To go in search of; to try to find; to inquire for; to solicit; to beseech; to try to gain; to aim at." All those meanings are used in the Word of God when He uses the word 'seek'.

Now can you see something? When it comes to this, "Ask and you shall receive," there is no difficulty implied in it at all. All you have to do is to come and receive it because all the work for that has been wrought out by the Lord Jesus and He brings you the gift of life and all that pertains to it.

He tells us in Peter, He's given us all these things that pertain to this life. This lovely life; He's given it unto us; they're all on that gift level. But, when you read that word 'seek', did you notice everyone of those implied a difficulty? How many can sense that? Every meaning of the word, how many can sense right away there's a difficulty; an obstruction; a withstanding; frustration, something that demands on my part much more than merely saying: "I will receive ". It demands, on my part, that my spirit now has to take an entirely different attitude. I can't just come smiling to Jesus and say, "Thank You, Lord, I like this". Well, He'll give me all that pertains to this life - ask. But He says: "I want you to find hidden things, secret things, deeper things." And you can only find them by letting

your heart take this attitude of seeking.

Willing, willing, now willing, willing, willing to pay the price of inconvenience, the price of a discipline, the price of a surrender that may have to come before you can make the discovery. How many get me now? All of these things are the difficulties that we will have to realise and say: "Alright, by the grace of God, help me Lord, I'm willing, I'm willing." Willing for what? Willing to take whatever difficulty or embarrassment, whatever it is to make my discoveries in that field; for I can only find them by doing that seeking.

Now if I had, say, ten silver dollars here tonight - this is on the gift level - I have them all out here, you can see them, see? And they belong to anybody that wants them. And I let you know it and I could say: "I have all this; this is yours if you want it." Well what would you do? Well you'd come and take it, wouldn't you? I don't think we'd have a very heavy altar call for that, but then the people would come up.

"Why," you say, "is that for me?"

"Umhmmmm."

"Well I'll take mine, I'll take mine. Thank you."

"I'll take mine and I'll take mine."

And they go. Well, that's the gift level where everything is freely given by asking.

"Ask and ye shall receive."

But supposing tonight, (that was last night see,) now tonight I come in and I say: "I have ten dollars, ten silver dollars here for you tonight. It belongs to you. No, it's not asking; I'm not doing the 'asking and giving'. Seek them out and you can have them."

How many know it would be a little inconvenient for you to get down, crawl around here and get inside and upside down and under everything, wouldn't it? That would be a little inconvenient. But I say, "It's here but it's hidden away; you got to seek for them." Do you get the difference? Of course, that's going to cost you something. You don't like the inconvenience of it, you'd much rather have me to say:

"Here is yours," and you say, "Hallelujah".

Well tonight when I say it's yours too, nobody says Hallelujah! Well why? Well, it's hidden, but it's yours, but you can only get it by seeking for it.

Now you get down and do all that's necessary on your part which is inconvenient and maybe embarrassing and all that, but, you like that dollar so much that you're willing to pay the price of all that to get your hands on it. Well that's like it is with the truth. There are phases of truth that will never come to us merely by asking because they are hidden.

Now let me read you a scripture verse or two that might help you with that. Isaiah 45:3, what is that one? He says He will give us the treasures of darkness - treasures of darkness. Now where are the treasures? (Someone answers, "Heaven.")

21.

Yes, we hope to get there, but when He says I will give you the treasures of darkness, where do you suppose those treasures are? In the dark, aren't they?

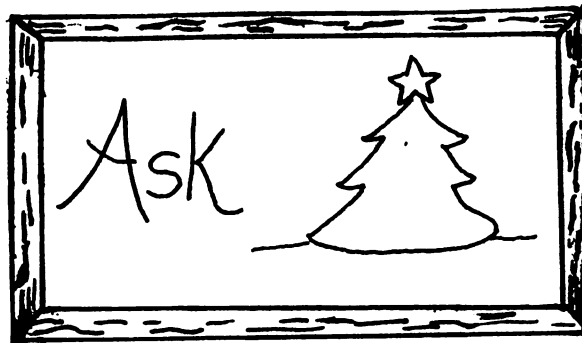
"I will give you the treasures of darkness; I'll give them to you. I'll give them to you and they are treasures, but, they are in darkness!"

Now, how many get this 'seeking'? Do you get it? That isn't this (pointing to board) 'asking'; these are treasures of darkness. Well who wants to pay the price of a long drawn-out trial in which it seems the Lord has vanished out of the picture completely and everything else conspires to defeat you, and yet you believe you're in the will of the Lord and you don't dare to be disobedient to get out of it. And there you go weeks and weeks, praying and believing and looking to the Lord. Did any of you have a long drawn-out thing like that? Well I'll tell you, it's very likely that you're going to have a treasure, very likely, very likely. But you can't have it by coming and asking. He says:

"I'll have to take you through a dark period of testing and proving. It'll be dark because you're going to get a treasure and the treasure is out of darkness - not in light."

Now I use little pictures for these because it makes it a little more simple. Now here (he's drawing on board) and a nice star up on the top. What do you suppose that is?

They have them around about the 25th. of December.



Oh, a lovely Christmas tree!

Oh isn't it lovely? Well now that's what the asking is - on the gift level. How many of you hang gifts on the Christmas tree, don't you? You don't say:

"I have Christmas, Merry Christmas, and all the gifts are hidden away every place under the sun."

You wouldn't have a very Merry Christmas like that.

You say, "Merry Christmas, the tree is trimmed."

And everybody comes in and you just have a lovely time getting all your gifts off the Christmas tree. Well, Christ is called a tree. He's a tree, and a lot of people only know Him as a tree, you know, because He's provided everything for them, so they go dancing around their tree for years, you know.

Round and round the Christmas tree: "Tralala I got healing."

"Tralala Christmas tree, I got the baptism of the Holy Spirit."

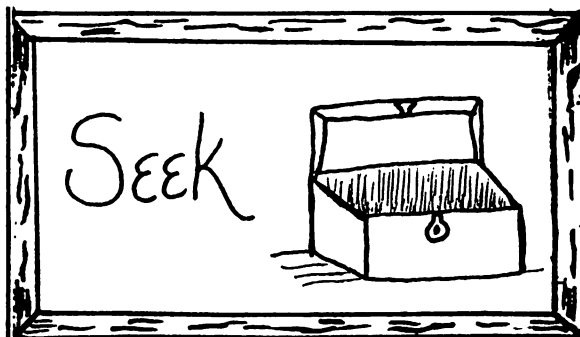
Lalala 'round the tree, how many of you know people do that all the time? They do that, they swing around a Christmas tree; that's where their experience is.

It's on the 'gift level' because everything is so free.

"Everything's free on the Christmas tree!"

And so we just have - precious Lord, and oh what a wonderful time! Well, you can get everything you want on that Christmas tree, can't you?

Well now this one - seek, I make something else. (drawing on board)



Now that's what I call a treasure chest; it's a treasure chest. Of course the lid should be down, but I want to put it open so you'll be more encouraged to get something out of it. If I showed it to you with the snap down here and a lock on, you may not be able to get it. But I'm going to make the picture of it - a treasure chest; that's a treasure chest. Do you know who that Chest is?

Now let me read this Scripture to you, Colossians 2:3.

"In whom are hidden all the treasures of wisdom and understanding," and so on. How many get it now? Who is this? This is the same Christ you see, 'in whom are hidden all the treasures; it's a treasure chest. He's not a Christmas tree now.

Now He says, "There are treasures hidden away in this same Christ; treasures hidden in Christ."

Well think of the people that have carried Christ around with them for years, carried Him along with them:

"My precious Jesus, my precious Lord, He's saved and filled me and He's wonderful." I said, "Did you ever look in there and find out anything about this strange Person, this Jesus who loves to fellowship with you? Have you had an entrance into His heart and life? Have you ever made a study of His strange, mystical Personality, that you should know the inner workings; the inner thoughts; the inner urges; the desires; the burdens?"

They're all related to the same Christ, hidden in Him. Now that takes seeking. Do you get it? How many get it? You can have your treasures; but you have to seek them out. You can have them; but you have to do your seeking. I haven't any other way to tell it because that's the way Scriptures tell it. Seek, seek and you'll discover; seek and you'll find it; seek and you'll discover.

Now, for instance, there are many things that we may receive a portion or a likeness of it right here - asking; but we'll find the fulness of it here - seeking. Here (pointing to the word 'ask' on the board) we have the Christ; but here (seeking) we have the inner revelation of the Christ - the unveiling, I call it. Many haven't

very much of an unveiling of Christ; it's taken me years. It's only in the last few years that I have found an unveiling, really, an unveiling of this mystical, strange, marvelous Personality - the Christ.

The other day I gave a message on: "The man, Christ Jesus." The Lord blessed it. Oh, we just had a wonderful time with it, looking at this Jesus purely from the human aspect of His manifestation. The incarnation of this Christ in flesh, what was it? That's a little study of this strange Man who's come. Not just God the Son; Jesus the Son, but He has come to us in a very strange fashion. He has come in the fashion of humanity, the fashion of humanity. Now that you'll get when it says: "In whom are hid the treasures" - not hanging on a tree - "In whom are hid the treasures."

So we'll have to be willing to submit ourselves to some difficulty, some hard training, some tough places. But you know, it's going to pay because we're going in there and we're going to find something.

Supposing the lid is covered, and God brings to me in my experience - I'm conscious that here's a treasure chest - and God says, "I want you to find so and so". Well, I can't say, "Oh show it to me Lord, now show it to me."

"I can't! It's hidden! Put your hand of faith in that chest, now dare to put it in."

It's dark, you don't know exactly all about it, but you dare to put your hand in. Well, you put your hand into that treasure chest even though it's dark and God will give you something. And months later when you pull your hand out of that chest, you see what you'll have. You'll have a treasure, something that could not possibly have been hanging on a tree because we don't hang treasures on a tree, you know. Real treasures like that, they're all hidden away in Christ.

Now I'll give you the verses to use in your study, and these, the verses I want to take up an evening with you. Here are some of them: Col. 2:3; Isaiah 45:3; Psa. 27:4,8.

"One thing have I desired of the Lord, that will I seek after."

A seeking process; it's not given. You already had salvation and the baptism, you had all of that; you had that, but here's something that you will follow - this unveiling, this deeper thing.

Psa. 37:4; Jer. 29:11-13; Deut. 4:29; Psa. 63:1; Phil. 2:21; I Cor. 1:22 - that's a good one to show you the vigor or the intensity of your seeking. It's a word which Jesus uses too. Paul can use it too - seeking, on the part of the Greeks. You see, the Greeks were students, seekers after knowledge. The Jews always sought a sign, they were on the external; the Greeks had always sought.

Now another place, He says, "After these things do all the Gentiles seek" - well if you can take the same earnestness, the same intensity, the same hunger and desire

that people have for the things of time, and project that into the realm of spirit, we wouldn't have to have ten thousand evangelists. Everyone would be 'on fire' with God and of God. If we could take the earnestness now that people have even in this room, the earnestness that you occupy, that you take up, the earnestness - it's good; it's legitimate; it's alright - but just that urge that you have to live, the earnestness that you have toward the things of time and sense, if you can lift that urge right now and place it into the realm of the Spirit and project it on the plane of spiritual reality - can you imagine what a reaction you would have? It would be tremendous!

That's why, in His corrective teaching, when Jesus was teaching in that wonderful Sermon on the Mountain, He was talking to His disciples and He perceived that they were all the while seeking the things seen and didn't have a place in their life and heart for His real message, He corrected them - this seeking ability.

Now don't get me wrong; this seeking capacity is God-given; it belongs to the structural law of my being. We were made this way. We were made seeking creatures, seeking people - to live. He wants us to live. If He gives you a house, I say, "Say amen". If He gives you two, say, "Amen, amen". You see, it's alright to have; there's nothing wrong about possessions. We should have; He wants us to have; He wants us to live; He wants us to seek a descent living, that's alright. But you see, these poor disciples had taken that seeking disposition, which God institutes in the beginning, and they were projecting it on a level of flesh and time and sense, and it was getting them just nowhere. And instead of having receptivity, He stopped them and He says:

"Now listen, you're all seeking; it's alright to seek, I'm not condemning it. It's alright to seek living, to have houses and lands and homes and schools, that's alright, I'm not condemning that, but listen, you are prostituting and misusing this seeking quality in you, this seeking possibility in you which God has given. It has fallen down upon a plane of flesh and time, houses and lands and things to eat and sleep and clothes to wear."

He said: "Listen, I'm not condemning that, I want it corrected. Now let Me correct it."

How?

"Seek, keep right on seeking; I don't tell you not to seek; I want you to seek, but seek ye first spiritual adjustment in the things of God; a spiritual relationship; a spiritual adjustment. And if you dare to do that, automatically all things will follow their course as they should and you shall have them because you have discovered a law - a law in the realm of the Spirit."

I call it the law of 'spiritual adjustment'. And unless a person becomes totally, wholly, adjusted to the realm of the Spirit, in God, you will have nothing but disappointment and frustration and burdens to bear and prayers to make.



I won't pray the prayers that half the folks pray; I'd be silly praying them.  
Why? Because I found the secret. He said:

"Ye have an heavenly Father who knoweth you have need of all of these things."  
You are His child!

"Yes, I know, I hollar and beg and cry for a pair of shoes!?"

"What kind of a god have you? I wouldn't walk with a god like that! Where did you get it?"

God says He's my heavenly Father. He is! Well then, if I keep my will surrendered to Him; my one objective is to glorify Him; my one desire is to walk in the Spirit with Him - do I worry about a pair of shoes, or a house? No! I've done it for fifty years and I got two pairs of shoes or more too! Why? Because I've discovered a law. What is it? What is it? This urge to live and to move, this extravert idea of living, which is God-given; He never condemns it; He corrects it. He says:

"Seek, I want you to seek, but get your seeking adjusted; it's down here in things, in things. Don't do that."

He said, "Now you are a child."

The heathen haven't a Father; they don't have a Father, you have - value that. Keep on seeking, but seek first, first, first first, FIRST, Oh God! Thy will; Thy thought; Thy glory - seek that; get adjusted to that, let everything in time and sense here fade out of the picture for the time. Get that spiritual adjustment in you until you are sure and certain that every atom of you is dedicated to God.

You want Him first;

you want His will first;

you want His glory first;

you want what He wants first.

You're hooked under that.

Seek first adjustment and He says:

"Automatically the things that you need, I'm your heavenly Father and I'll see that you have them."

And He does. But nobody wants to experiment and do the thing that God wants. They would rather work by the sweat of their face and earn everything.

"Well," you say, "don't you even have to work?"

Certainly, certainly you will, but you won't have the agony of wiping the sweat off of your face all the time. No, you won't! You will still work; I will too. I ramble all over this country. If you don't think I work try it with me for a while - I'm busy.

Do you think I would bear a burden like that? That would be ridiculous! I couldn't do that, because of what? I'm a child of God, He's my heavenly Father.

I came under this strange vow of living the night before He baptized me in the Spirit and since that time I've never had a contact with the things of the world - never! I've never worked for a salary, I have no income, and nothing like people have in the world, and He's given me hundreds and thousands of dollars. And not a bit of business procedure like people have; not a bit. If I need five hundred dollars or a thousand dollars and God says: "This is your next step". I get my "Rule of Three" out that we had the other night.

1. "Said I not unto thee..."
2. "If thou wouldest believe..."
3. "Thou shalt see."

I get that old rule out.

A few years ago it took me around the world; just that little rule.

He said: "You're to go on this teaching trip for Me. Now get ready to go."

"Oh, but," I said, "Lord, it takes money to do that."

"I'm speaking to you to go on this teaching trip; I want you to go to Australia."

I didn't know one living soul in Australia! And I was to go to Australia and go up to somebody's door and knock and say, "I have come!" Well how many of you would like to have some strange leadings like that? It's good discipline. I tell you it knocks all your common sense out of you and puts God's sense in you, and all your rationalization goes out the window while faith comes in the other one. Well it was only a miracle the way He got me in touch with them; just nothing, nothing, just a little miracle. I went out and had lunch with somebody and who should sit at the lunch table but so and so from Australia who knows all the Australians and everybody else, and she said: "Say, Follette, when are you going to Australia?"

"Well dear Lord, have You talked to her?"

I said, "Oh, I think so, sometime."

I said, "Lord?"

The Lord said, "Keep quiet."

I said, "I think I may go sometime." "But," I said, "I don't know anybody in Australia; that's the funny part of it. I believe I'm to go, but I don't know anyone there."

"Well that's alright."

Next day down comes this sister, "Here's your list of all the Assemblies and all of the Pentecostal workers that you will need in Australia. Take it along, this is your first contact."

Wasn't that nice? And I'd never heard of her. Oh isn't that nice? That's the way He does, you see. Gave me my contacts and I said:

"But dear Lord, wouldn't it be nice - I know it's going to take a little money to go - if I could get from You, just, say, ten dollars?"

You know, to make you feel kind of encouraged like.

Well I thought, "No, I don't like to do that, that wouldn't be very pleasing to the Lord because He's always taken such good care of me that I wouldn't want to do that, because He said to go."

Now that's an intimation in my spirit - I know I'm to go. Now I don't find a verse in the Bible that says: Go to Australia. I don't find that at all. But I have this in my heart that He speaks and I have a right to what? bank heavily upon Him because I know He'll take care of me.

"I'm taking you, now go on. Get your passport ready and your visa and all this."

"Oh, Lord? But?"

"No."

"But Lord?"

And then you know how the devil can get in:

"Fanaticism! Where would you get any money for that? Foolishness! Getting

unbalanced!"

Well, I had a big campaign in a church, and it was Friday night, and I'd been

giving some pretty heavy teaching. And I very seldom have an altar call, occasion-ally when the Lord puts it on me I'll have one, and the Lord always marks it too.

And that night the Lord says:

"There are people here who have heard the truth and they need to clinch it.

They need to come down here and clinch that truth with a little consecration and

prayer. Now you open the altar to them and tell them to come."

Well that scared me because I'm not an evangelist with their techniques:

"Do I see another hand? Play the organ gently dear. Do I see another...?"

I can't do all that thing to save me. And I said, "Lord, I don't know how to do

it."

"Just talk to them."

So I left the pulpit and came down and I said:

"Listen, now I'm not an evangelist and I'm not working on your emotions or any-thing. I haven't sung even a hymn, but listen, how many of you have God dealing

with you this week?"

(Due to a break in the tape we've taken the liberty to fill in this section from

another message)

I said: "There are people here tonight who need to have to make a decision.

Are you going to receive the truth?

Are you going to let that come into your heart?

Are you going to let it revolutionize your ways of thinking?

Let Him come into your prayer patterns?

Let Him do these strange things?

Are you willing for that?

Are you willing to meet God?

Whoever wants that, you just come here and we'll pray."

And down the isle came a man, very well groomed; perfect gentleman. I'd never seen him in the world before; didn't know who in the world it would be.

He said: "Mr. Follette, I want to speak to you."

I said: "Do you want prayer?"

"Oh," he said, "God knows I need prayer; but I didn't come for that. I want to talk to you, will you speak to me?"

And I said, "Yes."

He said: "I was saved in my room about three weeks ago. I gave my heart to the Lord, and I knew He wanted me. He's called me. But I have no knowledge of these things. And I have come to these meetings for a week. I don't belong to this church at all. It's not my place at all, but I have come because somebody gave me a little ticket that said a teacher was going to be here and I wanted teaching. I asked the Lord, I said, 'Lord, can You send me somebody who can teach me?' And the woman gave me that ticket with that name and I've come here. I have listened to this for a week. I can't ever tell you what it's done for me."

He says, "You have revolutionized my whole thinking processes! Have you any literature?"

"Well," I said, "I have some tracts at home, but I don't bring books and tracts with me."

He said: "I'd like them, if I'd give you my name?"

"Well," I said, "well, you give me your name and address and when I get home I will be very happy to send you some of my tracts, and here's a few that might help you."

"Well," he said, "I'll be glad to do it."

So he went over here and wrote it and put it on a paper, and I put it in my pocket. So I went home after the meeting, and as I was undressing, getting ready for bed, and I thought, "Oh dear, that order for tracts! I'd better put it somewhere where I can keep it." And I opened it and there was a check for five hundred dollars, right bang! (Original message follows)

"Well," I thought, "Five hundred dollars! Well, Lord?"

And I was thinking if He'd only give me ten I'd be encouraged, you know.

That was Friday night. So Sunday night I preached my farewell message and at the close of it I saw him again in the audience and he came down the aisle. I thought, "Now he'll give me his address and talk to me. So he came and we had a little chat and he had his address and name and things for me. And, "Oh," I said,

"you found the Lord so wonderfully, I want you to be baptized in the Holy Spirit." Well he didn't know much about that and, "Oh," I thought, "where will I send him?"

I don't want somebody to get a hold of him and spoil it."

I was so afraid, I didn't have much faith. So I thought, "Well, I'll tell you what I'll do." I said, "Listen." So I talked to him about it and I said:

"Now when you're home alone, you get down before the Lord and open your heart to Him. And if you love Him and He's beginning to work in your spirit, you tell Him how grateful you are. Tell Him that you love Him. Don't begin asking about something, just open your heart and let Him speak to you. And if He wants to come by you, just love Him for it."

And I said: "You know He'll do something wonderful for you; He'll fill you with the Spirit; He'll fill you."

So he said he would and gave me his address. And I went home and I put the address in an envelope and out fell another check for five hundred dollars! And so I thought:

"Well Lord, a thousand dollars in about two days! What's the matter with me?!"

"Well," He said, "you're going on a trip."

I said, "It's very likely I'm going."

I went around the world that year on just that one verse:

"Said I not unto thee that, if thou wouldest believe, thou shalt see?"

Do you remember the rule? I went around the world; it took me a year to do it - on just that Word; with all the best of care. And when I came back from England - I sailed back from England - I thought I'll just get a little freighter of some kind, you know, and get across on it. He said:

"You're going home on the Queen Elizabeth."

I thought...

"You're going home on the Queen Elizabeth."

I said, "Yes, Lord, isn't that wonderful. You go with me."

And we did! He won't let you do those silly things, you know. Isn't He wonderful? Isn't He wonderful?

Well, what was that? Well that's very sacred to me, that's the way I live all the time. I could spend a night here telling you some of the most fantastic things you would hardly dare to believe - but they are - they're truth, because that's the way He works.

You see, I'm sold out on this Bible stuff; I'm just completely sold out on it, bag and baggage, bag and baggage, and it works wonderfully! I could give you testimonies here one after the other of the faithfulness of God in every bit of these things that I have out here night after night. I could tell you fifty years of experience in them, but, I will not walk under traditional things; I will not. He doesn't want me to. He wants us to discover truth, accept it and walk out under its impact and power, daring to believe.

Now listen, I don't want you to be a copycat to try to copy me; it's all I can do to get through. So don't you tag along too. You just get your little pattern

and let God work in your heart and life, in your pattern, as He does in mine.

It's like teaching mathematics: These are all rules but they are as applicable in your heart as in mine. Now two times two makes four - well, a simple farmer's wife - she sells eggs at the price of so and so, and with what? The idea that two times two makes four and two times four makes eight, and she gets quite into the mathematical scheme, you see, and those are real, real. Now the finest mathematician or physicist that we've had, Einstein, how many know two times two makes four with him too. Did he have a different kind of arithmetic? Did he? No he didn't! That's just exactly the same kind of arithmetic we have, exactly. But he made rules apply in a different field, but the exactness of the rule was there, and it was the rule which he used. He uses his on a plane here; the woman selling eggs uses hers on another level, but how many of you know it's all the same rule? It's all the same rule. These are all rules I'm talking about: Principles and rules in spiritual living.

In my pattern I demonstrate them, God does, and they are amazing. They are just as real for you in your life pattern if you will let the Lord get a hold of you. All want to live a spiritual life and how can you unless you have God in the middle of the thing showing you how to live it? Why don't you let God get into your heart and life - get in there, revolutionize it, upset some of it, bring you around until there is a fresh orientation and your life is centered in Christ, and all the periphery out there of everything; it all has a reaction; it brings you back here:

**"In Christ I live. I live, yet not I! I live in Christ!"**

It's a new life; a new fresh living dynamic moving of God.

Now we'll take this hurriedly and then we must go. But I hate to leave these all hanging in the air 'cause there's so many things to tell you about it, about this seeking business. Think of the things which we could discover in the realm of truth; in the realm of the Word of God; in the realm of doing the will of God. The will of God which means more than getting saved; the will of God which is the pattern for my living. The will of God becomes my, what I call, my pattern, design for living, if you want to put it that way.

I remember a few years ago there was a play, I believe called, "The Design for Living." Well He has a design for living. He has; it's real.

Now for a minute I want to go up to this next thing. You see, we can get quite a long ways here - seeking. Now sometimes it's possible to live a long period here and yet come up in here for some things, but not too much; it's a little too costly, so you don't get a treasure more than once in a while. But He'd like to open these things more and more to us.

**"When the Holy Spirit is come He will lead you into all truth."**

Isn't that a promise? I said the other night, when is the last time the Holy Spirit led you into this treasure chest and you came out with something original and fresh

and lovely, precious, right to you? Hmmm? You should have it. That wasn't for evangelists and Bible teachers; that's for every child of God, if you'll cultivate the life, cultivate it until the Holy Spirit can live in you.

Now next, He says: knocking. Well that was a little difficult for me. I had to pray and do some seeking to find out what the knocking was! But the Lord I knew would help me with that. So I prayed much about it. I thought, "Well Lord, this knocking?" And this is the way He told it to me.

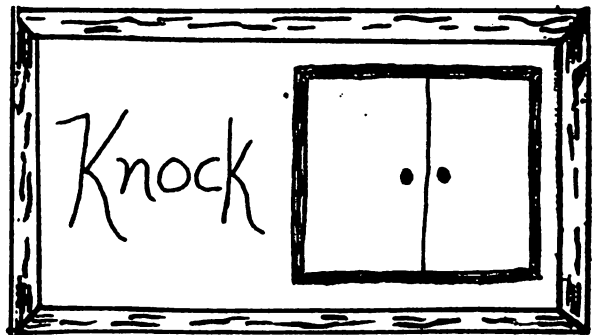
"When you knock... (just simple as if you were talking to a little boy, like a little boy), when you knock to get anything, where do you knock? On the window? The chimney? Or where do you knock?"

"Why," I said, "on the door."

How many of you know I got my key right away. Do you see it? I got my key right away. This knocking pertains to a door, the knocking pertains to a door, that's my key. Therefore, in my prayer life, when He is pushing me up to a place where I knock, which is the persistency - "Behold, the prayer of a righteous man" - gets something here - asking? No! You ask for it here, but, 'the fervent' - now in Greek that word means 'to boil'. (How many of you have ever seen your mother can fruit in the summer and she has a big kettle on and the syrup boiling with fruit? How many of you know it starts in the middle with bubble, bubble, bubble - that's seething.) He says the righteous, a bubbling, seething prayer of a righteous man is like that. And He says, 'it prevaieth much'. Well I began to see something. So up here (drawing a door on the blackboard), I had a door you see and I have it double, but the rest of it's around here (meaning on back of the board for lack of room). But that's really a good proportion, I don't mean it's a one-sided door; it's a real door, but I can't get it all on so it goes on the back there.

"Alright," I said, "I see it Lord - knocking.

The prayer now in knocking, that aspiration has something to do with a door."



So I began to look into the Word of God and find out where he has anything to do with doors and praying. And all of you know right away what I found.

I Cor. 16:9; II Cor. 2:12; Acts 14:27; Col. 4:3. What will we have? We have there Paul teaching concerning what? the moving of God in the releasing of the Gospel under

the symbol of a door.

"Pray that an effectual door may be opened unto me."

Do you remember it? He asked it; he didn't say ask or seek; he said, "Pray (which is the knocking) that an effectual door be opened." Another place a door was opened for these Gentile people as well as for the Jews. At least four times in there you'll find a door being opened. "Pray that a door be opened." Why I began to see, I said: "I see Lord. Here, ask and ye shall receive, there was a 'ye' in it - personal; I got some blessing out of this. Seek and ye shall discover, but, knock and the door opens with a flood of the moving of God with a releasing of the Gospel over the whole world - not merely my little life being blessed."

How many get the missionary aspect of the thing? **Jesus Christ is the universal Saviour; He's for everybody; not just for my little life, but for every life.**

We hear it often from our missionary friends: "A door has been opened in such and such a country," remember it? Doesn't that sound natural? How many of you know this one? "The doors are being closed in such and such a country?" Remember it? What does that mean? The way of the Gospel message; the way of the truth; the way of releasing what God wants to have is always under the symbol of a door. But he says the door, the releasing of that Gospel can be made possible by what? knocking at that door, and it will open; not merely for my benefit, but the flood is a flood of the truth.

The one that he (Paul) refers to there was the flood of the Gospel for all the Gentile people over against the Jews. It was a tremendous opening - "Pray..."

We know this too from history. Do you think that our great missionary servants who moved so long ago got the things that they have in those foreign countries and got places in those fields by asking the Lord?

Don't you think J. Hudson Taylor ever had something of this to open up China?

Carey, to open up India?

Livingston and all those to open up Africa?

They weren't asking the Lord, saying, "Now, oh Lord, it would be wonderful if You'd save some souls in Africa." No, their hearts had found a new attitude of prayer. What was it? The intercessor, self-giving under the fact that others are to be blessed - not I receiving.

Here, (pointing to ask and seek) I receive, and here I receive, but when I come under that intercessory prayer the whole world is blessed, the whole Body is blessed - all are carried in.

I'm talking too much again, how many of you commence to see the truth here? Do you get it? I'd like to open that to you more, but that, I think, will carry you. Can you see now, something about a prayer life that could be expanded and drawn out and covering more than my little life and my little prayer: "Now I lay



me down to sleep, and the Lord bless Susie, and amen?" Oh, oh oh oh oh. No, a prayer that's going to move through all these degrees; prayer laws; prayer patterns, they're for every child of God. Some of us have to have it in marked fashion for a demonstration or two, but it belongs to every life, everyone.

How many got any good tonight? Did you get any? Well isn't that lovely; I'm so glad you got something to work with and something to think about.

Prayer:

Now our lovely Lord, again tonight, we put all of this broken bread and teaching which we haven't been able to expound at all because it's too big, but we did want to leave at least a skeleton of it; a suggestion of it; a little dim outline of the possibilities in the prayer life and in the prayer pattern. Bless it to every heart. Grant that as we go out and you begin to deal with us, You will lead us by the Spirit into new fields, new experiences in Thee, where we dare to trust Thee; dare to walk with Thee, and let Thee have Thy way that God can live again in pieces of broken humanity, redeemed and filled with His Spirit.

We ask it for Jesus' sake. Amen.

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THE WORD OF GOD AND THE POWER OF TRUTH

2-23-58 am

(Now are ye clean)

by: J.W.Follette

I greet you again this morning in the lovely Name of Jesus. Hasn't it been wonderful to sit in His presence? It's been so refreshing. Our Brother leaned over a little while ago and he said, "This doesn't disturb you," or something to that effect. I said, "My dear, I was born and brought up in this." This now, this morning's moving of the Holy Spirit is exactly what I was brought up in fifty years ago in Pentecost; that, to me, it's been most refreshing to recapture, just like a breath of that old Spirit. More than once we've had just exactly this thing - people coming to the altar before the service would start, and some of them would get saved and some of them would get baptized in their seats and have a whole wave of glory for fifteen to twenty minutes, and then we'd get up and have the service. So this just really reminded me of old times and it did refresh my heart so. I thank God for it for I don't get to too many Assemblies where we get it; I really don't. To me, the sad thing in our lovely work of the Spirit in these fifty years has been the fact, that so many 'fertile brains' and 'agitated spirits' who don't move in God, direct and channel the very thing that God wants, to move into some other sort of a fashion or pattern. I don't like patterns and I don't like channels.

"God bless you."

Channels... (excuse me saying 'hello', like this.. I haven't St. Vitus dance at all! But people will say, "Why he goes that way." (waving his hand) It isn't; it's that I see some of my precious children here. Jean, where is Jean Tanner and Mary, and so many of you? Lovely to see some of my former students. They like to come back and see what the old Fossil is still doing! (they all laugh) And so it's lovely to have them.)

I said the other evening, I almost dread when people say: Now give us another wonderful outpouring of the Spirit. I almost dread it. It wouldn't be here six months before somebody would have it channeled in a new line with a new name to it and act as though nobody else had ever seen or heard anything on earth, and it is so annoying, in a sense, but I let it go because children and funny folks and ignorant people do all sorts of strange things. I really mean that; really mean that, I'm not being critical of them, but when children do all these things, it's not a sense of superiority because you see what children do with it. A grown person sees a child, you aren't superior because you know what a youngster is going to perform about; you just know how it goes. And that's like it is after you live as long as I have, you begin to see it from quite a different angle.

Every little while some new thing breaks out in the Body of Christ which is so annoying and I took it before the Lord, it disturbed me, I said:

2.

"Oh Lord, why can't people go on with You and get into something real and alive?"  
Do you know what He told me? He said:

"These are epidemics that hit the Body of Christ, the same as epidemics hit the bodies of flesh."

How many of you know when the epidemics of the flu goes around? Well it goes around. Epidemic of measles, we used to have them in school years ago, epidemics, what does it mean? Well it's time for these epidemics to break out. They only disturb the Body, they never minister to the building up of it. There has to be enough life and energy and faith and spirit in the Body to throw that off. Do you know what I mean? to dispell it; to throw it off. And I believe that's why God would have us in these days:

strong in the Spirit,  
strong in faith,  
strong in our obedience,  
strong in life that God gives us,

to withstand and throw off all these funny things that want to get onto the Body of Christ. They are disturbing things; disturbing elements; just like an epidemic of measles. And then when they go, the Body begins to live again and we go on. We haven't been refreshed by them, we've been annoyed by them and then we have an awful time filling up the scars that are left, you know. Isn't that bad?

So, it was so nice to sit with you this morning and have the lovely presence of the Lord. So it doesn't bother me, it refreshes me. As I've said, I was brought up in it years back, before you were born. This is my Jubilee Pentecostal year. Fifty years now in Pentecost for me, isn't that good? So I'm having my Jubilee! Yes, and if the Lord permits me I would be happy to come and minister to you again.

My ministry, as you know, concerns the Word of God. I'm not an evangelist, however, God gives me souls. I'm not a deliverer going around getting everybody healed. I'm not that either, but God heals people when I pray for them. I don't know why He shouldn't, but I have none of those things which I feature. I just go along with the Lord and He and I have such a wonderful time. This Word is so wonderful to me. I just get obsessed and possessed by it and the truth, and I want people to get under the power of it, the impact of Truth, to get under the power of that; that it will do so much in revolutionizing your whole life, directing you in your pattern that God has for you and bringing us into what I call, 'maturity'.

The Lord, we hope, is coming, but He can't come for green apples and immature wheat and corn that's only this high. He has to wait until the harvest - the harvest is ready. And when the harvest gets ready - each one of us has a little contribution toward it. The Body of Christ isn't just a bunch of people living now. The Body of Christ, this wonderful Bride of Christ has been shaping up and forming for two thousand years; two thousand years, think of it! But people think: We're the Bride

3.

of Christ.

Well I say, "My dear, the Bride of Christ consists of more than a few folks that are living around here."

No, think of the charter members and those who have given their very lives for the shaping up of that mystical Body of Christ, and we all have our little contribution to make. Now it cannot come into its maturity until the features that we find in Jesus are reproduced again in this Body. Now some who have lived have brought some of those manifestations, quite manifest, quite manifest, and there are others who haven't had very much to give.

All I want to do is so to live in God and under the power of His Spirit, in a conscious contact with the Lord Jesus, that whatever little contribution He has out of my life, it may be spent; it may be but just a little breath like that. But it will be spent to the glory of God and for the edification of the Body of Christ.

That's all I hope, and if it's going to be a ministry along the line of an evangelist, that's fine. If it's to be engaged in business, that's fine. All of these manifestations in which we are involved, whether they be what we call secular or religious, they are to be dedicated as a unit.

I don't like this idea of Christians saying: This is secular, and this is spiritual. Your whole life should be spiritual and the things which we call natural brought under subjection of the Spirit that it is one unit - not divorced; not divorced. You can glorify God, if you are a salesman in a clean descent business, in the power of God as much as I'm preaching to you - our patterns differ. Don't think that only people have any right on truth or the Word of God or get directions from the Lord are evangelists, Bible teachers, pastors and teachers and then it stops there. Every member of the Body of Christ should be now in direct touch with the Holy Spirit,

conscious of the will of God;

conscious of walking in the will of God;

getting directions from God, the Head.

Christ is the Head! All life is in Him; all direction; all plan; all purpose is in Him; not in us, we are the members. My hand doesn't think the thought out, but my hand responds to the thought here. Let Christ be the Head; let Christ be the Head; let all the thought; all the program; all the ambition, all the desire, all the urge for an expression out here, let it come from the Living Head. When it comes from the Living Head it has authority and power! My hands cannot direct but they can execute what the Head is directing.

If we could get that truth over, look at the things that could be straightened out in our works today! A thousand things could be straightened up if we could get just that little bit of Christian philosophy straightened out in our own thinking.

4.

All direction, all planning, all of that is in Christ the Victorious Head!

Therefore, all we are, are the members abiding in the Vine, in the Body. The Vine is there, the little branch can't do anything. The branch has nothing to do but abide in the Vine while the life from the Vine flows in and does the thing. But people won't do it. I don't know why, but it just seems a perversion that they want to be doing the thing themselves when it is God.

It's God's plan;

God's purpose;

God's thought.

It's wonderful when we get in line with that, as I say, under the power of the Word of God; the truth.

Did you notice in these last bits of prophecy and exhortion which came forth in the Spirit - (members of congregation had exercised their gifts before message started) - how many of you noticed toward the end they were all ringing out on the truth? Did you notice that? All ringing a change on what? the truth, and the power of His Word, and the truth, and the power of His Word. Did you get that? I couldn't help but notice it. I thought, "Lord, that's so evident." It's so needed, for this reason: I don't know of a greater need for the Body of Christ today than is some sound, orthodox Bible teaching. They need it more than they need anything in this world. And if you live as long as I do and go along with me, you'll get the burden of that until your heart too - my heart's broken over it; it weeps over it. I can't help it, there's such a burden in me for Christian people, saved, filled with the Spirit, got all the gifts and when you touch them they are as ignorant, ignorant as to spiritual reality, spiritual unveiling, spiritual consciousness of the things divine; spiritual consciousness in the Word; fairly stupid of it. And I go to them and they say:

"Oh, I got the baptism twenty years ago!"

I said, "I know dear, but you don't know anything yet!"

It's true! You can have all those things and be totally ignorant as much as a two year old little child, for this reason: The lovely things God does for us such as salvation, the baptism of the Spirit and all those, they are so manifest and they are so beautiful and spectacular that before we know it, we read into those experiences a lot of things that God doesn't put in there at all. Then when the emotional wave stops and it begins to bring us down to the quiet walk, not mounting up, did you ever notice the added climax in that? "They that wait upon the Lord," shall what? "They shall walk," then by and by, "they run," and then by and by, "they'll fly?" It is not! It is not! You get your tremendous emotional urge - flying first! Whoooo, way off up there! by and by He says, "It's time to walk now in the Spirit" - not fly in the Spirit, but 'walk in the Spirit'. He never said 'fly in the Spirit'. He said, "Walk." Well that brings you out of the heaven-

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lies on the earth. Don't you get it? How many can see that? Not fly in the Spirit, 'walk in the Spirit'.

Well walk means your feet touch reality, earth, the humdrum prosaic everyday life - now learn to walk. Well, since that's true, people have a hard time for an adjustment to that sort of a fashion after they've been flying for a long time. It's so much lovelier you know; it's so much lovelier now to be in this atmosphere for an hour than it is next week to plug through a good temptation. Yeah, wouldn't that be something! No, we all say, "I want to go back to church." No, come in and have a little feast, now go out and live!

Now we have to have the practical application of the thing. But that's hard but that's where we have the advantage over people in the world.

We have God with us;

we have the Holy Spirit in us;

we can have Jesus Christ walking with us, until

we have an entirely different type of life from people in the world.

We should have; we should be distinct, but there is very little distinction anymore. There should be a distinction in our type of life.

Now I'm not talking about houses and lands and how you dress; I'm not fuddling around with that - dress, go on, don't trash with me; that isn't the thing! It's the spirit of the world that gets in us; that's the fashion. "Be not conformed to the fashions of the world," doesn't mean - now they're wearing plush hats and last year they wore straw. Well that isn't it at all; a million miles away; He's talking about the spirit of the age. Be not conformed under the fashion and spirit of the age because that's the thing that gets in - whether you're plain as a pussy cat you can be proud! (Pastor of church says, "Yes, you can.") Course you can. He's not talking about those externalities at all. Get away from these external things; get into the reality that He's talking about.

The spirit of this age which will creep into a Christian's experience and life and wreck the very thing that God is after - merely a spirit.

"Demas has left me." What? "having loved this present evil age."

And here was a follower with Paul! Great evangelist probably! But what had happened? The spirit, the voice of the world about him had become too strong in its temptation that he began to compromise, and before you know it he came under the power and philosophy of that natural setup, and he lost his whole touch with God and left poor Paul. It wasn't 'cause he got drunk and laid in the gutter, not at all. It was because the power of that spirit of the age had obsessed him, and the power that God wanted to move through him lessened until by and by it was easier to really live like that and so he did; that's what I mean.

Now we have the power of the Spirit, of course, to carry us. Now why am I dealing so much these days with the Word of God and the power of truth? I can't help it,

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because that's the burden on my heart; it's the burden on my heart. I have a burden for souls, and God gives me souls sometimes, but I can't bear two of them. He puts the heavier one on the fact: Here's My precious Body, weak... I wish you could see it in spirit as I've seen it. I get in the Spirit occasionally and God lets me have revelations of things, conditions. I wish you could see it, you too would weep; you too would weep to know, how in the Spirit, God can look at what we call this lovely Body, this lovely Body of Christ, supposed to be 'without spot and wrinkle' - my! if we could catch a vision of it in the Spirit and its need, our prayers would be revolutionized, they would be completely revolutionized.

Now, why I like to think about the power of this Word upon you and upon me is this: I remember when I was reading the Word one day and I came to that lovely verse that Jesus gave to His disciples - now get the setting of this and get your little background -

He has worked with them for three years;

He has taught them for three years;

He has wrought His miracles,

and they have also had the privilege of what I call 'round table conferences' with Him, because it said, "When He was alone with His disciples He expounded truth to them". Of course the outsiders had no ears for it. We don't blame them about it at all. The great periphery of the circle of friends, and people who pushed about Him, the multitudes - they had stomach capacity, or sense capacity, body consciousness, and they got fish and bread and a new leg on Susie, and somebody's eyes got open - that's all within the realm of their physical. Absolutely. All that was within the realm of their physical and He had a great ministry for them. He delighted to help them. His heart was moved with compassion every time He was conscious of that need. Well, the most of those people who came pressing upon Him were conscious of a physical disturbance. You don't find them pressing upon Him to get a hold of God or find God and all that. You find them almost always they..., you'll find the motivation that prompted their gathering, and so He was very willing to serve them.

The heart of Jesus is so generous; it is so generous. He will make anything in the world a point of contact with a soul; He'll make anything. He once asked me, He said: "What was the first thing you ever brought Me?" What's the first thing you ever brought to Jesus? Well it was your sins. Do you know that or don't you know that? That's right. That was the first thing that we ever brought to the lovely Saviour. Why? Because that was the thing that needed to be dealt with. You didn't come as a sinner with loving thanksgiving to Jesus. You didn't come as a sinner and say: "Oh, here's my surrender of my whole life." You did not! We were too conscious of the 'undone-ness', the sin and the unrightness and the confusion and the defeat. We were too conscious of that to bring anything pleasing.

So we had to come to the presence of Jesus with this bankruptcy. That was the first thing we presented.

"Well," I said, "Lord, why was that?"

He said, "I didn't want your sins, I wanted you; but the confession of your sin was My only point of contact with you. Then when I got contact with you I can push your sins behind My back; but I have you."

Do you get it? Do you see that? It was through that, it was the very fact that I was a sinner that got me to Him. I didn't come because I was saved; I came because I was needy. And He said:

"I don't want your sins and all of that; I want you, but you're blockaded. If you'll come and offer them to Me I can take that away and push it back of us, back of us, bind it, gone forever! But I have you and that's all I want; that's all I want; that's all I want."

I said, "I see that, Lord."

So when He was here He ministered to the great groups of people who moved about Him. But He moved according to their capacities and to the urge within them, and to what I call the power of either releasing or closing Him. It's possible, by the very attitude of your heart, to close the generosity of the Lord, because in your approach to Him you close Him rather than release Him, or by the attitude of your heart, you may come to Him and release Him.

I'll tell it again, that is so easily illustrated where he had these multitudes moving. You remember one time up on the side of the mountain, where He had them, a great multitude, five thousand or so, and He was conscious of what? He has a perceiver; He knew they weren't sitting there saying, "Please tell us about the things of God. Please tell us more of the spiritual things." They did not! They were hungry! He knew that! He's not so dumb! He knew that! **They had no ears for the thing that was on His heart.** You don't find Him teaching or giving that message. You don't find Him presenting it in a message at all. Do you know what you find when you go look at it? You'll find that His heart was moved with compassion because that is the level upon which He found them, and He said:

"Capacity - bread and fish. Then I can give you bread and fish if that's your capacity and I love you enough to give you bread and fish."

And He worked a great big, lovely miracle; a real, genuine miracle too. It wasn't fixed up, it was a real miracle. But what happens? They close Him as far as giving any message. How? By eating bread and fish, which He has made, participants of a real, real miracle. Right while they were sitting there, eating their fish and bread, and it was a lovely presence of God with it, do you know what happens?

"When Jesus perceived that they would, by force, make Him a king" - and channel this power into a political scheme, to answer what? the problems of economics in Israel - that's what was eating them! Don't you know that or don't you; or are



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you just seeing Jesus had a miracle? Oh, sit down! Folks like that, I can't stand them. How many of you are just sitting there and 'He made a miracle'? Read between the lines! What was going on there? Jesus knew all the time that they were desirous of captivating and channeling - just like today - channeling that lovely moving of God into a political scheme so that Israel could be restored again and get the power going. Don't you know that? How many can see that?

Well that's what was eating them. Oh they were eating a miracle, but something more terrific was eating them. Yes, they had that subtle feeling:

"Tremendous! Look at the power! Look what He can do! Now if we can get Him channeled where He belongs; He doesn't Messiah worth two cents, but He's supposed to be the Messiah and if we can get Him on the throne where He belongs, look what He can do with Israel - get us back into God; put all the nations down right 'round us".

And when Jesus perceived that they would, by force, maneuver that thing - He got up and said: "Psychological moment has arrived! Here's your King!" And they all wave palm branches! Nothing so ridiculous in God's world! Not at all. He knew what was going on in them. He said:

"You have no ear capacity, but you have stomach capacity, and I can give you some bread and fish and I'll give it to you. I'm generous, sit down, sit down." And He got through with the miracle; He got through and He said:

"Now you have your bread and fish."

And when He perceived what was really working inside of them - that they were desirous of channeling that wonderful thing, that wonderful gift of power in the realm of the flesh - if they could get that going and Him on the throne - wouldn't it be wonderful!

"Now you catch Him on this corner and we'll catch Him on this corner and maybe we can get Him to function."

It's like with the Holy Spirit - the Holy Spirit works and somebody says:

"Now channel it this way."

Somebody comes over and says: "Now channel it this way."

And, "Channel..."

How many of you know then the Spirit evaporates and everybody says:

"Where's the Holy Ghost?"

"Well," I said, "heavens, He's gone up in the mountain long ago!"

Don't you see it or can't you see it? All the maneuverings of flesh, vulgar, nasty flesh! Vulgar flesh taking the lovely, sacred, holy things of God - holy, sweet, lovely precious things of God and dissipating them and using them in these terrible ways. Horrible! Horrible! I've had to run miles from it. I don't want it even to touch my spirit! If I get near it I always go home, and I say:

"Lord, wash me all off; I've touched something polluting."

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In a barroom? No, in the house of God! And I know it! I know it!

What did He do? He went alone up into that mountain. Why? I suppose the horror of that thing was so upon His spirit that He had to go back and renew and keep in touch with God, the Father - His vocation and the meaning of it.

He left them eating bread and fish. How could He talk to them? Oh, they were making such a noise eating bread and fish, they couldn't hear. Don't you know you make an awful noise eating bread and fish sometimes?

Oh, I'm talking in poetry just now. How many of you know I am? Well, I'm a poet and I have a right to do it. If you don't understand that poetry, just say, "Amen Lord, he'll come out of it". Ah, there are a lot of people today whose ears are filled with the crunching of what? bread and fish, and they have no ears for God - stomachs!

Well, how many can see why I'm burdened and distressed today for God's people to be taught something;

to have truth unveiled to them;

to help them to see what God is wanting,

what God is doing?

Now I have a place for miracles; now don't get that all wrong! I've had a miracle or two on my body. I don't publish them, there are so many going 'round in magazines now, what's the use of putting my two cents in too? I say:

"Lord, you and I understand the miracles, don't we?"

He said, "Yes, you just go on."

So I have a lovely time with Him. He's so sweet and good to me. How many of you love Him this morning? Oh, I think He's so wonderful, He just thrills me, He just thrills me, He just thrills me all the time, just that inner consciousness as to the reality of the Christ I've found; I've discovered Him. He isn't the kind of Christ somewhere I found in a Sunday School book. Some of those things, they've dropped off you know. I know Him no longer after the flesh, but after the spirit. Do you get me or don't you? An inner revelation; an inner consciousness, I don't see Him with my eyes. I don't know if He's this tall or that tall; that's not the thing, it is an inner, inner, inner, discovery when every veil of flesh has been taken off and that inner spirit has been exposed to Him and you haven't even a shadow of cultured good flesh, religious flesh left. You're torn, like that, and when your spirit is exposed to Him, you'll get a vision of Christ Jesus that isn't in any Sunday School book. It's in this Word; but it's veiled; it's veiled; it's veiled.

Why is it we have to have the Word? I'll tell you why; go back to my first point. After Jesus has walked three years with them; taught them; opened the Word; had such beautiful, lovely fellowship... one day, just before He's taken home, His disciples were with Him and He said:

"Now are ye clean. Now are ye clean."

"Well," somebody says, "were they a bunch of sinners He's been walking around

with?"

Oh no, they were all on redemption ground when He called them. They were all on redemption ground. They were Jews coming out of Judaism because they were brought on redemption ground through the law of the offering, and faith in the offering and that which God had established and they were obedient to it, and that brought them in touch with God. He didn't have a bunch of sinners, He had a bunch of lovely disciples who loved Him. We don't know how deep the love was or how far it was percolated by material ambition - we won't go into that! Some of us know already; it isn't very nice to talk about it, but Jesus saw it and rebuked it several times, 'cause He detected it.

Well He says, "Now are ye clean."

And if you don't watch out, and you take that little phrase out of its setting, you'll get into a confusion. He is not talking there about salvation or the cleansing of their sins or anything to do with that at all, not at all. Their sins are all taken care of by faith in the offering looking toward Calvary and Christ, in anticipation, and their sins are all dealt with. They are already on redemption ground when they're walking with Him. Well then, how does it come after three years walking with Him, He turns around and He says, "Now are ye clean"? Well finish your sentence!

"Now are ye clean through My precious blood which I'm going to shed on Calvary by and by?"

Oh, no, He hasn't shed any blood yet. He hasn't shed any blood. Well then look at it, finish your sentence.

"Now are ye clean through the Word which I've spoken unto you."

Well what was that? Why it's the cleansing of the power of truth.

**Truth, the Word of God, has a cleansing power just the same as the blood has a cleansing power.**

The blood of Jesus always deals with sin, always has to do with sin in any form or shape. That is cleansed and taken care of by the blood of Jesus. But these people had that all taken care of and yet He says, "Now are ye clean". How?

"Through My Word which I have spoken unto you."

When I got into there I said, "Why Lord?"

"Well now," He said, "listen, there is a cleansing of the Word of God upon Christians, the same as there is a cleansing of the blood upon a sinner and the sinner's sins are taken care of by the blood."

That's the blood cleansing; cleansed by the blood; cleansed by the blood. But after you are cleansed by the precious blood, saved wonderfully, filled with the Spirit - I don't want to discourage anyone - but I think there are hundreds of hangovers of religious notions and traditions and religious habits and conceptions and funny things hanging on the minds and dispositions of a Christian long after he is baptized.



seventh, seventh, seventh set of interpretations of the original law!

Now can you see why they had the Sabbath all mixed up? Can you see now why they couldn't interpret half the things that was going on? Why? Because they were hidebound under a traditon! Yes they were, and they got it out of the Bible! They said the Priest had told them. They weren't bound by liquor and habits and sin; they were bound by a religious tradition - a religious tradition, something beautiful that they thought of - this holy Sabbath! Well, what had they done? They had reduced the idea of the holy Sabbath. 'The Sabbath was made for man', not man to get under the power of that! He says it's for man. Alright. What do they do? Well they keep adding to it and adding to it and adding to it until they got so that man could only walk so far from his house. What was it called? - 'a Sabbath day's journey'. Do you find God talking about 'a Sabbath day's journey'? You couldn't find that in the Bible. Who got it? These tradition makers. They thought now to make this Sabbath even more holy and more mighty and more more holy: You can't walk only just so far or you break the Sabbath, and that little trip called 'The Sabbath day's journey,' they couldn't walk any further than that. Had God told them that? No! God didn't tell them that.

"Well now, how will I keep it holy?"

"Well, I think to keep it holy is to not wear shoes."

"Well now, I think the way to keep it holy is to not eat something."

"Well how do you keep it holy?"

"I keep it holy..."

How many see them all keeping it holy? All keeping holy, all keeping holy Sabbath and none of them hitting the Sabbath at all; a million miles from it! And didn't Jesus know that? Didn't He know better? Of course, you see - of course they could pull an old ox out of the ditch! You know why? It was **his** ox, and he didn't want it to die! (They all laugh) Isn't it wonderful! Oh how silly flesh is, isn't it? Yeah, he could pull an ox out of the ditch, you know, 'cause it was **his** ox, but to have anyone healed on the Sabbath...! No, no no no. Well Jesus knew that.

Jesus was so radical! I like Him because He was so radical. I'm radical myself! I have quite a fellowship with Him. I don't live in the patterns that most people live in, I couldn't, it would kill me dead. I couldn't live in them. Do you know what it does? It kills the spirit in me; it just smothers me and smothers me. I can't get anywhere, I say:

"Oh Lord, I can't live in this pattern."

"You don't have to; somebody's made that; some religious one made it. You don't have to live in that."

"Whooop!," I say, "thank You Lord."

And I pop out way way over here. And somebody says:

"What's the matter with him; is he Pentecostal?"

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Yes, according to this (Bible), but not patterns that have been made; but according to this pattern, the Bible.

And so what does He do? He said:

"These poor things, they'll have to have something drastic. I can't gather them together and say, 'Yea, verily, dearly beloved you are quite askew on the Sabbath, and I want to take this morning to explain unto you, verily, yea, how the Sabbath...'"

Oh beans! He couldn't do that! What did He do? He waited until He got a nice holy Sabbath, just a nice big fat, good, holy Sabbath, and He got right in the middle of the holy Sabbath and He healed a man and blew the whole thing apart! Didn't He? How many of you know He did? That's exactly what He did! Don't you know He did? What is their reaction?

"Where are the pieces? How'll we get this put together again? Whooo, whooo, whooo."

And there stands the lovely Lord, He says:

"It's the only way I can get you dear."

How many of you know types of people the Lord can't get unless He knocks them down and drags them out and half kills them? Then they wake up and say:

"I think the Lord is present!"

How many of you know there are folks like that? Human nature is so strange. I know people the Lord can't get anywhere near them unless He gets at them through their body; binds them and throws them down on a bed with smallpox and two tumors and by and by they say:

"I believe the Lord is after me."

"Well He's been after you for about five years, Brother, and you wouldn't listen so he just pinned you down. Now He's talking to you, do you hear Him?"

"I don't know, I think the Lord is somewhere."

"Well," I said, "He is; He's right after you."

Don't you know folks like that? There are folks like that that can't be disturbed or aroused to any consciousness of truth and God and reality until you half kill them! You have to get in and explode something.

He could have healed a man on Wednesday if He'd wanted to. He didn't want to! He wanted to heal the man on the Sabbath to show them a trick or two. Do you remember it? Do you see how He did it? And then He exposes it and tells them what it is.

"Of course," He said, "you can save an old ox because that's going to favor you, but here's this poor man."

He said, "Do you think it's sin, the Son of God, the Son of man, should come and rescue a poor man that's in pain, when you watch out for an old ox?"

What a rebuke, you know! Wasn't that a rebuke! Well of course they begin to see

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it.

Now the reason He said, "Now are ye clean through My Word," is because the revelation of truth, the impact of truth that He came to bring, that wonderful impact of truth - such a delivering thing when He brought it to these Jewish people - His disciples especially - the first work He has to do is to cleanse them of all these strange notions and ideas and precepts and concepts that they had lugging around with them. And so every little while..., now for your homework - I've tried this on some of my students and groups - I said, for your homework, read your Gospels, and you'll find them in the Gospels; read in your Gospels, and keep this in mind - not just a bunch of miracles and things - He did the miracles but let's leave the miracles alone ten minutes and get into something else in here; see how He teaches and what He's working at. Get a hold of His, what I would call 'spiritual philosophy of living': He has it in underneath there; He has it and I know it too, just blesses me to pieces. Well, now you go to those Gospels and do this: While you're reading the Gospel and you find Him dealing with His disciples, or it may be with a group of people, but it's usually with His disciples, you watch Him in His conversation or in perhaps a dramatic act in which He will be involved, something He will do, a dramatic thing, quite tangible, something that He can do and they can look at. Now you watch that, then watch His words as He teaches and preaches and find out how many places you can detect - oh, oh, I know what He's doing that for - He's washing the disciples hearts and minds and thoughts; He's washing off of them a strange conception that they've had of what truth might be and what else it might be. And He's doing this to wash that all off so that they can see clearly. How many got what I mean?

Now I'm in my study, I have nine so far. I don't know how many more I'll get, but in my New Testament I've found nine places, nine, where I can look at that and I said, I know what You're doing Lord, I know just what You're doing in there with those disciples. I see why You took this attitude and said that; You're washing their minds and hearts of a traditional thing that has crept in, and they are walking piously under the power of it and You're just taking it right off of them like that.

I could take a morning here and unearth nine of those things. They're real and wonderful and beautiful, but you got to do a little digging, you know. How many know I have to dig a little?

"Oh, I like to read a tract where it all tells about it."

Well, I don't get many tracts that help me; to tell the truth. No, but the Holy Spirit is wonderful. He can take a chapter and if you're not, oh, too biased; or too prejudiced; or too something..., if you'll just take a place of a little child, He'll show you some things, wonderful, beautiful things, and there I have found nine of them already.

I said, "I see what You're doing here; You are correcting them; You're washing from them their notion of what such and such a thing is."

Now one comes into mind. Do you remember how they were under the impression of what greatness was? How many remember it? How many remember the Jewish idea of greatness? How many know he had to wash that right off of them? But they were going along piously with the idea of 'greatness'. He picks up a little child and puts it by Him and says:

"Except you become like this little child..."

What was He doing? Do you see Him washing, or don't you see Him? Do you see Him washing? He's washing their minds, their hearts, clearing them of an erroneous, strange idea of greatness. He had to do that by doing something extremely simple and quite foreign to that. He says:

"This is greatness. He that wants to be great..."

What does He do? Gets a basin of water and starts washing somebody's feet. How many of you see Him 'washing' too? How many of you see Him washing not only feet, but how many see Him washing something else? Sure. That was a washing. He was clarifying their ways of thinking.

Now you go through the Gospels and some of them are quite outstanding; the way that Jesus worked with His disciples to cleanse them by the power of His Word.

"Now are ye clean through the Word which I have spoken."

And the Word is the thing which delivers.

Some people speak of, "I am free, free, and whom the Lord sets free is free indeed." That's alright, but you localize it. You think that anybody is freed from sin they are free. They are! But there's a freedom that comes to the saints through the power of truth, and He sets you free from a lot of funny things, strange things - none of them are evil.

Now when I made my study in there, all nine that I have dug out, I can see Him dealing and not one of them had anything to do with sin; not one of them! They were all to do with legitimate proper things, all out of order or disguised, or hidden or buried, everyone of them. Not one of them had anything to do with sin. Why? He's not cleansing them now by the blood from sin; He is cleansing them from ideas and notions, all sorts of traditional things which had come to them.

If I took a vote this morning - I think if you were really honest - you would say so with me too - since the Holy Spirit has dealt with you, really in your heart and life and has opened the Word more clearly to you, how many (just for the sake of a vote) how many of you are conscious that He's had to correct a good many things which you were still holding to when He got you? (They put up their hands as if to vote) Why of course. I hope the Lord sees that.

"Lord Jesus, I hope You see that; I want You to see it."

It's so refreshing, what? to know that the truth has power to cleanse even Christians - Pentecostal people - of what? not bad things; but things which blur and hinder and mar.



I've done a little correction since I've been here. How many notice I've done a little? Come on, own up! Yes, well how many of you are grateful for it? That's good.

"Keep right on." (The Pastor says)

Thank you, you've given me my liberty. Well, as a teacher, I have to do that.

I said the other night - using the blackboard - when Jesus was here teaching, He taught under two C's. He was **creative** at times in His ministry or **corrective**. Now if you look at His teaching you'll see it falls under those two lines. Sometimes His vision of truth was so beautiful, clear, original, creative, that it pushed right back over those traditional lines. How many see it projecting down through the ages? Oh, I love that! I love to see Him when He teaches in what I call, 'a creative mood'.

The creative instinct in me is strong - I like to do, create, and I like it in Him too; I like that in Him. He was creative, original, creative - don't you sense it? Sure. That's the way the Holy Spirit is, because everything created has been done through the agency of the Holy Spirit. And it's very strange if He could live and dwell in us and not have some little channel for His creative moving. Sure. You can't tie me in a peanut! You can't do it; I won't live in it! God doesn't want me to live in it. His life is creative and expanding; it expands, it moves out.

So, He works sometimes purely in a creative mood, blasting lovely vistas of light and truth which will penetrate down through two thousand years, way past our little local grasp; quite past their local grasp. But truth is eternal; truth is creative, and it pushes its way down through history. Don't you like to see it? How many of you like to see it? I love to see it. I like to see it blossom every little while. Every little while it'll blossom out, like that, but it is persistent.

He speaks in such a creative mood at times. The teaching that He gives, it's not only a local thing, but it touches two thousand years down the line. It's creative, beautiful, luminous, delivering, and right along with it, what does it say? The very next chapter, very next chapter perhaps, you'll find Him doing what? correcting them, correcting them. Correcting things, not that they're wicked, but they're things out of order.

I gave an illustration of one the other night, it is always so striking to me: That is where He told them in the Sermon on the Mount where He is teaching, laying, making a Manifesto of the Kingdom Principles, which should be in our hearts and lives.

They're getting this amillennial thing a-going and they're worrying about the millennium, I'll tell you something: You and I will have to have a little millennium already set up in our hearts before anything happens. Don't you know that? How

many of you know you have to give the throne up? Yes, you'll have to have a King on it. How many of you know all those wild animals have to be taken care of too? Don't push that over on the millennium; that's right now too. Yes, He wants to sit on the throne - a little millennial kingdom in every heart into which all these things are brought into subjection; things which He had created; but got out of order. He didn't make animals wild so that they would kill folks. They got this way through the result of sin and disobedience. And now He says I want to restore it to first principles: "I want to bring you back." And so He is bringing a restoration and I like to have Him to do that, that's His ministry. So He will teach in a corrective mood.

The other night I was talking about when He was sitting there teaching from this message - the Sermon on the Mount - He was very conscious of something. All the while He was teaching He had an idea of spiritual reality in the present - a present consciousness of spiritual life, not something off there in the heavens, but right here. That's why I keep saying:

Don't divorce your everyday life from your spiritual life, it's all one unit.

Make your ordinary, everyday life highly spiritual, because of the application of truth; the application of the Holy Spirit, that your very humdrum everyday life becomes sacred and beautiful and wonderful."

He can do that; He wants to do that. That's what He comes for; He wants that. Don't have some kind of a religious experience over here; then I move here and I hook on to it Sundays and then it slides off and I... Don't do that! The whole day is a consecration. I don't get out of my bed in the morning, the very first thing I do is to put up my hands, like that, and consecrate myself to God; thank Him for the night's sleep.

"It's a new day, Lord. I don't know what in the world it's going to hold but

I put myself right in Your hands right now, right now I take You. I take You right now, be with me; walk with me."

I don't get out of my bed until I've prayed that prayer. Why? I have to do that because you do that living in the Spirit. You have to live in the Spirit; you have to live under the power of the Spirit; in contact with the Spirit, keep contact with that all the time. That's why I was saying the other day:

"It isn't that you have to go to the Bible to find a verse, if the Lord directs you He..., He directs me by a strange intimation, in spirit. It's an abstract sort of a thing but it's alright; it's right too. It's an intimation in my inner being, because the Spirit is there.

He doesn't say, "Go to New York."

"Well, where will I find that in the Bible?"

"Well, you won't find that verse, dear, in the Bible; don't look."

Where do I get it? Well, I get it in my spirit. I'm very sensitive in my spirit,

thank God. I suffer hell for it; I go through the pit with it, but at the same time I have such wonderful things in God. But at the same time you know you have to know the other extreme too, but you don't want to tell that in public because that might discourage somebody, so you just say, "Merry Christmas, everything's beautiful". Do you see what I mean or don't you? I have Scripture for that.

I very seldom go into my own personal life and background. People come probing and, "How do you get this, Brother Follette? How many hours do you spend here and how do you do...?"

I say, "I don't live under any pattern like that. I would die. If somebody has to have that pattern, that's good for him but not for me. I can't live in that. Now that's good for you, but not for me. I couldn't explain it to you."  
"How do you know...?"

I say, "I know certain truths and I don't know how under heavens I know them, but I know them, and I'm just as convinced as if I had hands."

Well that has to be something of the Spirit, something of the Spirit.

So here they are, these disciples, and He's teaching. He wants to pour out this lovely spiritual vision of truth and reality.

"He has come to give us life."

That was the first word, I think, we had this morning.

"He has come to give us life."

Please remember that.

"He's come to give us life," which means a deliverance from death because life comes out of death - deliverance from death into life. Alright. But all the while He was dealing with them He was conscious that in their inner hearts and lives where they were really living, they were living on the 'earth level' yet, and were conscious of the things about them: houses and some clothes to wear, and food to eat, the wherewithall of living. They were more preeminently occupied with that than they were living in the Spirit which should run parallel with the consciousness of God and things of truth. He found they were living under the power of what? the things seen: earth, houses, lands - all this business, and He had to stop right in the middle of His message and He said:

"Listen, just listen, I want to tell you something. This seeking capacity in you is God-given. It belongs to you as a creature of God."

He made us extroverts, not these funny dumpy things we have to dig out. Every little while I get a hold of some of them; these awful complexes and inhibitions, you know you just have a terrible time digging them out, bringing them out to the daylight. God doesn't want folks living in that stuff; He wants us out free, open and clear - I call it 'detached'. There isn't a thing that binds me. No, no, that's true. It takes a while, but you become detached, you become detached.

Now I live in a house; don't think I'm spooky and funny living on a pink cloud! I live in a house and I can tell beans from buttons too! But at the same time, all the while I'm living in that house, I'm **not living in it**. Do you know where I live? I **live and move and have my being in God**. That's the only safe place. If He gives me a house, a temporary house to live in, which He has given me, I say:

"Thank You Lord, it's Yours first".

So if it burns down tonight and I get a telegram: "Your house burned down," well, I say, "Wonderful, Lord, what's the next step?"

That's the way I really would, I really would because I don't feel any attachment to any of it at all. He can take it tomorrow; I don't care two beans about it. And yet I live in it because it's my provision. I **don't want anything to touch me in my spirit**. Folks? I love my folks, but that's as far as it goes, you see - don't live in it; living in things; living in things; living in people. Living in people and then they sneeze and you wonder what's the matter with them! Well what a hideous thing to do! **Live in Him. Live in Him.**

And when He looked at them, here was this strange power of seeking - a position, possessions, which is good, God has made them so that they should have the earth and live in it. He told them so, but, when that becomes paramount and you've lost the significance that you are a creature of two worlds, and the sense of the upper should be paramount and the one lesser, or less - when you lose that, lose that little bit of philosophy - you're going to have all kinds of funny things going on; bad things. Ah, you'll be frustrated and have somebody casting the demons out of you; you'll go through a lot of stuff. You don't have to be bothered with that at all if you learn how to live; you got to learn how to live.

So He looked at them and He said:

"Listen, I don't want you to seek another thing on this earth; they are great deceptions! Don't seek a house! Don't seek anything like that! Now just **seek Me !**"

He didn't say that at all because that's not true! He didn't! He said:

"Keep right on seeking; that's a part of your scheme. Wear clothes and have houses and ride in cars and go about your business. That's where you belong, **BUT**, get that 'seeking element' in you adjusted; it's fallen down on the world level; earth level and you're seeking all 'these things'; now let Me give you an adjustment." (He's a great chiropractor)

And He says:

"I'll give you an adjustment. Now here's your 'seeking capacity'; it's just prostituted; it's moving on this thing - unhuu, unhuu - houses and lands and cars and payments, unhuu, unhuuuun."

And He says:

"You weren't made for that! You're a creature of two worlds. You have a spiritual life and a certain capacity here for the reception of God and truth and He would like to come inside of you and live with you and even live through you. Your first contact is heavenward, heavenward, toward spiritual realities. Now let Me take a hold of that. I'm not condemning it! I don't say, 'Don't seek anymore' - seek **FIRST, FIRST, FIRST**, and there will be second and third and fourth and fifth and two hundredth down the line, but you have to get - the first."

How many get that or don't you? Now how many of you can see Him there washing? Do you see Him washing? What is He doing? He's washing off of them these strange, erroneous ideas under which they are living right while they are listening to Him. He says: "Stop it! You're more concerned right now about your physical welfare and well being, than you are your spiritual reality which will live forever and project itself through ages to come, when this body and house will be gone forever! And yet, you're tied to that!"

Do you get it or don't you get it?

He says: "I don't want that. Detached! You'll still have houses and lands and clothes and all; you'll still have that, but your emphasis is quite wrong. Keep on seeking; I want you to live."

"Well now, I'm a Christian and I can't have anything?!"

You can have all that God wants you to have. When I got Him and I gave up everything; He gave me ten thousand million times more! He took everything off of me and out of me; of course I had a very drastic, dramatic time, getting into God; but I wouldn't tell too much about it because somebody gets discouraged and they say: "My heavens! Do I have to go through that to get to God?!"

I said: "Probably not, you dear sweet thing, you just sail along."

I'm one of those kind, you know, that have to have all the tragedy in life. It's good for you if you know how to handle it. It'll do things for you, but He can't trust many people with a defeat or a tragedy; their reaction is so horrible they get cross and crabby and ugly and cynical:

"Where is God? And I trusted Him and He didn't do anything for me, and yeeeahhh."

"Well," God says, "I can't do anything with him; bless Him up and give him an ice cream cone and send him on down the line."

And he goes, "Tralalala." And God just goes down the line with an ice cream cone! How many of you know that one or don't you know that? He can trust almost anybody with a blessing, but He can trust very few with a defeat or a denial or a tragedy. He can trust very few, very few, because our reactions are so strong, human nature is so strange that in our reactions we'll spoil the very thing God is after; spoil it! So He doesn't trust too many.

I'm always happy when I meet the blithe spirits; you know they are always so

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sweet to me and charming.

I say, "Ah ha ha."

"Oh beautiful, precious Jesus."

I say, "Dear Lord, when are they ever going to hit anything?"

"By and by."

How many of you get it or don't you?

Now how many of you can see what He was doing a lot of this time?

"Now are ye clean through the Word."

**That was His Word!** What is it? Why He says:

"Keep seeking; I want you to live; but for mercies' sake get an adjustment in here. Get some kind of a spiritual adjustment in your living. You were to live unto God first, first. Now let Me bring it. 'Seek ye first the kingdom of heaven.'"

"Oh that means getting saved?"

"No, they're all saved! All these people are all saved! They weren't seeking salvation."

"Well I supposed..., I thought of heaven - seek first salvation - and after that it would be a picnic."

No, no, I never had more trouble with the devil and hell and everything until after I got the baptism! So be encouraged. Yes, yes, that's right. He didn't say seek first the kingdom of heaven, that means salvation - but seek first the realm of spiritual reality; for after all these other things do the heathen make their aim in living. Isn't that awful? Who wants to be in the category of the heathen? Well you are if you're living there; you're still in the category. Then to cap it, He turns and He says:

"I don't want you heathen. You, over against these, you have a heavenly Father who knoweth that you have need of all these things, and if you'll bring about a spiritual adjustment, in Him, He takes care of all these things."

That's the way he does it, but nobody wants to be obedient to His Word. Be obedient to the simplicity of His Word - it's very simple; but it's highly charged! Very simple; but highly charged!

(It's time to go. May I take just a few minutes? Hmm? May I? Talking about this morning's service brought it back to me.)

We sat here singing, "How great Thou art, how great Thou art, and do you know where I went? I went over to Africa, in my mind, in my spirit, 'cause I was ministering there. A year ago today I was in Africa ministering and I had some very, very wonderful experiences. I just want to tell a little about one in which this song played such a part, and God used it so.

I was with Daisy and the Kennedys in Freetown, Sierra Leone. And there were three of us missionaries, John Kennedy, Daisy's husband and Gelby and myself, three - three men. And they said: "Follette, how would you like to have a trip interior?"

They said: "We want to ask you because it's going to be pretty rugged, pretty rugged to go a five hundred mile trek back in the bush." And he said, "At your age..?"

These people, when they get 'at my age'; a man at your age? Well! (they all laugh and he joins with them and probably acted out an old man) I don't act that way, 'at my age' do I? (Next he is talking as a very shaky voiced old man)

"Well brothers and sisters in the Lord, I praise the Lord..." Why, I'm not like that! If I get that way take me home! No, I don't act like that. I know I'm seventy four years old, be seventy five next birthday, but I don't feel like that. I feel just as good as I did when I was fifty. Haven't anything on earth the matter with me. Nothing! I don't have to take... I just live and the Lord lives with me. I don't say that to boast, hit on wood (probably knocking on his head because they laugh) No, but He's so good to me. He takes just wonderful care of me. I can stand better today than some folks at thirty five, forty and fifty; I can take more. Seventy four and I can take more of it! He keeps me alive; keeps me well and never sick, never in pain, nothing the matter with me - got all my teeth, chew and eat and go on and wear these little glasses to read by and the rest of them he took off of my nose. The last time I went and had my glasses fitted he looked at me and said: "Are you in pretty good health?"

He had my chart and I said, "Yeah, why?"

He said: "Do you know Mr. Follette, your eyes have not changed in thirteen years.

They are exactly like they were thirteen years ago; they've never changed a bit."

He says: "Doesn't your body change?"

I said: "I don't..., I guess I'm stuck here; I hope I get out of it sometime."

Well, to me, that's quite wonderful.

So here I was and they said: "Do you want to take this trek, we're going interior five hundred miles?"

I said, "Well..." I prayed about it and the Lord said, "You're to go." And I felt free in my spirit to do it. If the Lord had checked me I certainly wouldn't have gone. If the Lord checked me not to go twelve miles I wouldn't go. My body hasn't anything to do with it; it's God has to do with it. He can check me going twelve miles and I'd say I'm staying here, or if He says go five hundred miles in this little crazy jeep, (that over-land thing that they have over there to travel in, it does everything but climb trees!) hooked up in that thing, and if He says you go on a five hundred mile trek back into the wilderness over the logs and stones; then I'll go, He'll take care of me. And He did, gave me a wonderful trip.

Well what I want to get at, got way back in the interior up on the border of French Guinea and there was a little group of people -Koindeau, (we are not sure of this spelling) Have you ever heard them speak of Koindeau? Koindeau, it's a little Negro habitation, like a village would be - has a chief and then these mud

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huts with their thatched roofs all around it, a few stray cows and that's about all, little vegetables. Very, very primitive people, oh, extremely so, way back up in there five hundred miles back.

Well, years ago the Swedish people had a mission just across the line. They had a Swedish mission and some of these people had gone across the line over there and got wonderfully saved and filled with the Spirit - these ignorant black people, black as a pot, and there was no language yet for them. Their language hasn't been put out so that they can read or write and no Scriptures or anything; 'cause their language hasn't been reduced. There they are, way back in there and all they know is their tribal language, and yet God wonderfully saved and filled them with the Spirit. And aren't they sweet? Don't you like those lovely people? I just love them; I just love them; I can't help it, they are so beautiful.

"What? Those black funny folks?!"

Oh, they aren't black to me, they're beautiful, they're just beautiful. I just want to hug them they're so beautiful -

they have God in them,

they have the Spirit in them,

they have a simple faith like a child.

And I just had a feast with them.

So we went up back in there and they had gone there and now when they got back to their village they..., some of them had gone down to the Coast and learned in a school a little bit about reading, so two of them had a Bible; I don't think more than two. Moses, Moses was the head and Nancy his wife. Moses was about as big as that (short). He was the dearest little colored man. Oh, he was so good, and Moses had a Bible, he could read some in English and that's all they had to feed this group of people. They had fifteen or twenty, twenty to thirty, by and by they had quite a little group of them and all they knew was to sing the little Gospel hymns that they had been taught down in the mission, and to read out of this English Bible and put it over into their Kissy, Kissy is the tribe, and put it over in the Kissy language. Now that's all they had! And these people couldn't read a tract if you'd given them one and didn't know any more about the Bible than the man in the moon. So if some of you had said, "And David did this..." They don't know who David is or anything about him. They are just ignorant black people; ignorant, but open, hungry, hungry people, lovely people - hungry.

So he had gone teaching them until they had a nice little church. Built a nice little church with poles and posts and put palm leaves over it, thatched roof and of course mud floor and little logs sawed, that way, for them to sit on. No musical instruments, just shake shakes.

Do you (speaking to a missionary in the church service) remember what a shake shake is? I brought two of them with me; I wish I had one here this morning. A



gourd, a dried gourd and then they make a little net of cord and every place where the net crosses, like that, they sew a big blue bead and that is loose on this dry gourd, don't you see, and they hang it over it, and tie it, then when they shake it it goes, tshhh tshhh. Lovely click, you know, of those beads clattering on the dry gourd - that's their music. And they had an orchestra of about five or six and that was the orchestra! No music, you know, but oh such a sense of rhythm and harmony. Wonderful!

So here we are having this service and this little evangelist, he was cute too, he came and he said, "You think you go my village?" John could interpret and talk and I couldn't. He had another interpreter with him, I can't do anything with their tribal language at all; I'm just dumb! So they said, "Yes, they think so." And they asked if I'd go along, and he laughed and grinned and I said, "Yes, I think so". And he knew what he was putting on me; I didn't, you know.

He said, "My village, my village over here, my village over here."

Well we started out and went in the Jeep fourteen miles before we struck a trail - here's the village - and fourteen miles on down, and then we strike the trail which is just a little wooded path. You can't go wider than this through the jungle, up over the rocks and over the trees and down over the swamps and brooks, way on back.

I thought, "We'll never get there!"

Walking, walking, I can walk 'cause I have no car so I'm used to it, so I can just walk. Well I walk five, four and six miles most any day and I don't think anything of that, I really don't.

Not just so long ago, at home, I had a six mile walk going down to see my cousin. I don't have a car to go in so you have to walk down. Well what's the difference? Doesn't hurt me.

Well so we went. Here he was leading, ahead, and then there was about fifteen from this little local church that had already been saved you see. They had found Jesus and some of them had been baptized and they wanted to go along too. So we said alright. So we loaded up this 'shebang' and down we went, down to the trail and all went along. Well it was getting dark, pretty near supper time. I thought, "Where is it?" We got to the village and we had a 'palaver' with the head man, the chief, and the chief said we could speak. So we had a little meeting and he said, "This no village, my village, him, this way."

"Well," I thought, "four or five miles more to walk."

That was the second one and when we got there:

"Not village, my village he over here."

"Well," I thought, "stop at this village, I don't know where you're going to project it - twenty miles on down the line!"

So away we went and it was pretty near, oh it was twilight by the time we got there. So

we had a 'palaver' with the old chief and he said we could have the meeting. So they just go on their drums, they drum for signals, they have a way of telling all the neighborhood, so all these... and a lot had never seen a white man, any number of them had never seen a white man at all. Here they all come tearing in and the children scared to death of the white person. Same as we, a little one would be if a great darky came hovering over them. They didn't want to see kind of a white spooky looking thing before them. But we got along very nicely with them, very well.

So we had them all sitting on the ground, nice flat place. fixed out from the edge of the forest and here they all sat, partly clothed and oh dear, just such primitive things! And we had this little meeting and we sang the songs and then John says to the colored people who had been saved:

"You give a testimony to these people; these are heathen people, and you give a testimony in 'Kissy' to them so they will know what has happened to you."

Well they got up and gave those lovely testimonies. I didn't know a word they said, but I felt the spirit of it. You know you can get right along in the spirit when you don't know the words. You don't have to know the words. So I sat there with them. Oh they gave these testimonies and I could see the people were quite agitated and interested and listening. It was all new, hearing about Jesus-God, Jesus-God. They had fetishes, you know, and all sorts of jujus and witchcraft material; they had all of that, but they didn't know anything about this God.

So we finished and then they wanted to sing, "Jesus is passing this way, today, Jesus is passing this way..." Oh, they sing that and they just think that's beautiful that Jesus would come. And we told them they can't see Him, that He comes in a Spirit, but you won't see Him, and then they believe it, you know. And He really does come and He blesses them too; blesses them wonderfully. So we sang some hymns for it and out of a clear sky, while I sat there enjoying this lovely service, up gets Kennedy and he says: "Now Follette, you give them a message!"

Me! Giving a message to that bunch of colored people and I couldn't speak their language, couldn't say a word! Imagine teaching them! I said:

"I wouldn't know what to do with them."

Well a great big group of colored people like that and me trying to talk to them. How could I put anything over on prayer and they don't know what prayer is. And I can't talk about the Holy Spirit, they don't know what that is. And I can't take a Bible character, they don't have any Bibles! And I thought:

"Well where's the point of contact with this bunch? What would I start talking about?"

He said: "Speak, you got to speak."

"Oh," I said, "John, I can't. Sing some more, I can't do it."

He said, "Yes you can."

He said, "The Lord will give you something."

I thought, "That's very cheerful."

How many of you would like to get on a spot like that? There you are. Now he says,

"Get up and preach to them."

Well this morning's meeting made me think of that. The simplicity of the Spirit, and how real He is and how wonderful He can become. So as I sat there, it was dark, dark; evening had come on, it was dark and they had one little lantern, up on a post here, and that's all they had. One little kerosene lantern up here and here were all these black people, you know. You could see their eyes - eyeballs - and that's all, really, no kidding you couldn't tell their faces from the dark, all you could see was these white eyes looking at you. And I thought, "Well Lord, what will I do, I don't know..?" And while He was talking to me, I was looking up at the sky and it was like velvet, beautiful, and those stars are so close in the Orient, you know, around the Equator the stars hang right over you, just like you take something and throw at one of them they are so close, aren't they? You've (speaking to a missionary there) been in the Orient enough to know. And there I sat and I thought:

"Oh God, isn't this wonderful. I'm thousands of miles away from home and people, shut up in this jungle five hundred miles from the Coast and here are these black people and You're here. How wonderful, how wonderful and You want to get these people. I know You want to get them. I know You want to reach them and I'm so limited. Oh God, I said, I'm so limited, I don't know what to say to them."

And I began to sing in my heart: "Then sings my soul, My Saviour God to Thee, how great Thou art, how great Thou art". I was singing that in my soul, in my spirit, in here, and I was thinking about what a terrible condition - "How great Thou art" - going right up above us, you know - "How great Thou art". I thought: "I know how great Thou art." And I began to feel the Spirit on me. And so I got up and I said to the interpreter, "I don't know what to say but I want to sing".

He said, "Sing."

And I just stood up there with my hands like this, (lifted) and I sang it through and oh how the Spirit blessed.

"Then sings my soul to Thee my Saviour God, how great Thou art, how great Thou art."

And I sang it again and I couldn't stop and I said, "I'll sing it again". And I sang it the third time and you know God gave me my point of contact in a minute.

Guess how He did it? I looked up at the stars and I saw them and I thought:

"They know the stars and God made them."

How many of you see the contact right away through nature? Nature is God's first testimony. Nature is God's first revelation, primitive, inarticulate, but real.

All nature, phenomena of nature; that's God's first revelation, and I was right

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in the presence of it and I used that. I said:

"How many of you can see these lovely stars tonight?"

And then he would interpret, and they all nodded, and I said:

"Do you know who made them?"

And oh, I just had got talking on it, (do you know how you speak in tongues and you don't know, you just do like this?) I spoke that whole message just like that, in English, but I never knew where it came from or anything about it. I stood and listened to it and there it went just right out; just as if I'd always preached it, but I never got this way before, but it's wonderful! It was just wonderful; I preached that whole message and giving the natural, earth thing, as the point of contact to say: God who made them; this is the God we're talking about this morning.

I said, "How many of you have your gods?"

Well then they all began to look shamefaced. They have witch-gods, you know, jujus and all sorts of things in devil worship. But I said:

"This is the God who is free from that."

Now they all know what sin is and darkness, because they're trying to get delivered from it. You don't have to preach it (conviction) on them, they are still possessed of it, they are trying to get out of it through witchery and through devil worship and through all of that sort of a thing; they're trying to get their deliverance. I don't have to preach them under, they're smothered under it. They want somebody to tell them how to get out, so that was very easy. You don't have to preach conviction on them; you have to on civilized people but not on colored people like that. They live in it!

And so as I preached I began to feel the Spirit moving and they became more and more responsive when I was telling them how God had come by way of His Son and His Son, in order to get us out of this darkness that you have in your heart, you believe it? "Yes." They all, "Umhmmmm."

I said, "Jesus wants to get you out of that. You confess your need and sing

to Him and tell Him you want to be delivered and tell Him what it is and He will help you out and you will get this Jesus-God." - they call it.

I don't have altar calls but I had to have one then. I don't know how to make them, but He made one, made an altar call for me and He said, "Now you invite them". So I stood there just as simple as a little child. No music to make the effect you know! You have to have the Holy Ghost there. You can't have any phenomena back of you you know, with the 'whispering pines' and all the other stuff. You can't have that. You just have God or nothing! And I said:

"Now Lord, You got me in this and I don't know how to do it, it'll have to be You."

I said, "What'll I do?"

He said, "Just talk to them simple and ask how many of them would like to be deliv-

ered and come out of this darkness in which they are, and to find life and light in this new God that we are talking about - in Jesus the Son."

He said, "Let them think of that."

So I let them think, I said:

"How many in this group would like to come to Jesus tonight; would like to come to Jesus tonight, right here, and have Him come into your heart and do this lovely work in you?"

And God gave me fourteen souls that night, fourteen great stalwart Negro people with that dull stupid look, you know, bewildered. They wanted it and they all came down here and they stood in front of me, like this.

"Now what more? What more?"

I said, "Dear Lord, what will I do with them? I can't save them. I can't save them."

But I knew He could, and I knew if they prayed they would touch Him and God would help them. So I said:

"Now you want God and God is here. Now if you will get down we will all pray."

Oh, they know how to pray, you know, in all that witchery stuff. And when they get down, they get down! They just don't bow their heads, they get their heads right down on the ground! Their heads are on the ground, and all such praying! Well it went on and they were just praying and I thought, "Well God...?"

And He said, "Let them pray, let them pray, then they'll pray it out."

So I stood there claiming the victory of God over them, claiming the victory of the Spirit of God over them and you know, when they had finished, they stood up and their faces were all different. They didn't look like the same group of people. The Lord had to come to them, actually had come to them and had saved them right while they were on their faces. And they stood, just shining, you know, and I said:

"Well now you can take your seats and we'll talk some more to the other people."

So they took their seats and I sat down and we were singing another chorus and there was a little kind of a confusion, must have been quite a few minutes and out from the crowd, stepping over them, coming up toward the front came some of these colored men putting things in front of us, in front of me like that and laying them down on the ground. Then they'd go and another one would come and another would come and I said, "What is all this for?" This interpreter said, "Now don't be disturbed." He said, "Do you know what's happened? The Lord has convicted them of their witchcraft and they're bringing all their trash."

And they brought all their old gods and idols, witchcraft stuff, all those jujus, and stuff, all that, they were bringing it. Now nobody told them to do that! I didn't even think of it. I didn't say, "Now that you're Christians you cannot do this." How many know that old technique - now you're a Christian you cannot do this? Well, I don't get along on that at all. I want something within that says you don't want to do it.

I said, "No."

I'd like to repeat old St. Augustine, our church father, but it would upset somebody, so I don't; I like to quote him though.

He said, "Now listen, nobody has told them to do that but God, now let them alone." And down they came with their jujus and their witchcraft stuff and idols and all that stuff and laid it on the ground. And then they began to jabber among themselves and they get up and want to tell, and I said, "What are they saying?"

"They are saying these are all dead gods and they don't want them anymore." Wasn't that nice? They said:

"These all dead-gods; these all dead-gods; these all dead-gods. We Jesus-God, Jesus-God, Jesus-God."

That's the only way they had - Jesus-God.

"Well," I said, "that's wonderful!"

So they went and sat down and then just before we went I saw a poor man coming with this little chicken in his arms, with his feet tied, as an offering of thanks. You know how they do; they'll come to you, you know, and this is all they have. Now that chicken would be worth..., I don't know how much money in our money - maybe all that he possesses is a mud hut and five or six chickens and a wife and seven children, but he'll give one of those chickens. It's as if you go and roll your car out of the garage and say, "Here, take it". It's meant just as much to them. And I said to him, "Oh, I couldn't take that. Oh, I couldn't do that." Now he (the interpreter) said, "Don't do that, you would hurt them. This is their

lovely offering; this is their gratitude and they want you to take it."

They came with chickens and one woman, all she had, she went to her house, she didn't have a thing to bring but a little mud bowl full of rice which she had hoped to use tomorrow. That was her living for tomorrow. She brought that and put that down. Last man came along with a duck! I never will forget that! I was amused, but I did nothing but cry all the while I was doing it. You can't stay with dry eyes in the presence of that.

I said, "I couldn't eat that, there would be such a lump in my throat, I couldn't eat a piece of chicken from that - it would be holy, it would be something sacred and wonderful."

I said, "How could I eat that?" I said, "It would choke me."

And I sat crying like a..., well I cry sometimes and I can't help it. It's alright, I was crying in the spirit and I sat there weeping, and I said:

"Oh Lord, what is all this?"

"Well," He said, "this is how God can work; this is the Holy Spirit, He's working. This is the Holy Spirit working, no flesh in it. Nobody in there."

And so we got ready, we had to close the meeting and so, oh they didn't want to go. They didn't want to go, so then we had to form our line, you see. So they

said, "Where you go?" All these new beginners; "Where you go?"

"Oh," he said, "we too far, too far, too much."

I wish I could talk 'pidgen' English as they do, it is really funny.

"Too far, too much, it's way way way."

You'd have to go down through the trail, then you'd have to walk at least twelve to fourteen miles to get down to this Koindeau. Well they all looked kind of sad, they wanted to go along with us you know, hear about it - talk about this Jesus-God.

So he said, "No." And so we went on our trail. Well, we had to cross two swamps and when we'd come up we'd have these crooked sticks, you'd see them walking on logs, which would wiggle. Then you'd step on this one and go across the swamp. But at night you couldn't see where the logs were and I was able to get one of them. And I thought, "My dear Lord, how'll I ever get home!"

And we stood by this swamp and the biggest darky, oh he was about six feet, you know, he came up by me and he grabbed a hold of my legs, he was standing in front of me like that, he was putting his hands back and getting a hold of my legs.

The man says, "He wants you to ride piggyback on him and he'll carry you over." Wasn't that nice?

Why I said, "Lord, I've ridden on all kinds of conveyances. You know in India and foreign countries where I've been in different countries, I've ridden on almost everything." I said, "This is the first I've had a ride on a man to get me anywhere!"

And so this man, he stooped down and grabbed a hold of my legs, put them around and I put my arms around his neck, I really hugged him he was so wonderful to me. (rest taken from another message as tape ended here)

I really hugged him, I thought:

"Oh, you blessed, blessed child of God, you are my brother and I'm your little brother, and you got to take care of me, my big brother."

Well you see what I mean. I said, "I am nothing but your little brother." Why couldn't my big brother take care of me? He carried me over two swamps.

Well when we got ready to leave these that had trailed with us when we went along, we made a long line, a queue, and the first man was a six footer, so he had a little lantern about as big as this, a little kerosene lantern like so - you know - a little light - so he had this upon his head. He was the head of the thing going and I was third behind him so I did see something once in a while. Kennedy was ahead of me because of his eyes - you know are poor - the cataract business. So the rest of us - eighteen of us - and the last one had a little flickering torch. Well now that was the thing that was worming its way through the jungle, you know, worming its way along across two swamps.

Well then they had to leave us because some of them had come down to see us off

to the car, and they say, "Where are you go?" Well we said, "We live too far, about twelve to fourteen miles from here in Koindeau."

Oh they want more, oh it was so sweet for them you know to find this, they wanted more and more and more. Well we said, "We live too far." So we bade them good night. That was Friday night, and Sunday we took turns speaking; Sunday was my turn again to speak. So we went down to the church and we were just beginning our service and I saw a caravan coming down winding their way - and, why those people got up three or four o'clock in the morning and walked the whole distance; walked the whole distance, and brought a handful of other ones who hadn't gotten saved. So they had these others dragging on behind coming to the meeting. Well the Lord said, "Do as I told you to; you do as I told you to." And so I had them to give a little testimony and what they had found, and I preached a very simple message to them and asked them to come and you know they came just the same as all this other bunch - now they came too. And they had knowingly put all their witch-trash in a bag and carried that with them all the way along with them. And when they came forward they dumped all that out before they got saved you see.

How many can see God in such a thing as that? I saw God in those three months in such a way I have never been the same; it was wonderful. Now who told them to do that? They had faith to believe that they were going to get that and wouldn't need them anymore, so let's bring them and get rid of them. And here they had this bag all full of all their trash; all this witch stuff, you know, dumped it down and then they wanted to get Jesus-God.

Well God gave me another bunch of them. I got a few, I called them 'black diamonds'. They are bright, oh how they shine! They are black diamonds.

And so we had our meeting and then in the afternoon we thought we'd copy a pattern which is scriptural. You remember how they brought their books to Paul; and then they had a big fire to burn them up? So we did too. Now we said:

"We go out the village over here where it's level and we had that same thing."

So we went out and oh such singing - and those people can sing like..., and how they did sing! And then they made a big fire and put all this devil's trash in it and burned it up. Wasn't that nice? And then they all went back and we had testimonies and a good time. So can you sense what goes on in my heart sometimes inside? That all sweeps over me and I have such a sense of the love of God, it isn't mine; it's something that's like a compassion. It was so rich and so lovely and I said, "Lord, I don't want to go home." This, this is real; this is Spirit; this is God; this is the thing that should be moving; this is the thing that should be moving, but of course then we left it.

Now listen: that was in February a year ago now; just a week before I came away (to attend these meetings) you know what's happened in that village (unable to get a few words here) or has Daisy written in a letter? Oh they had a Commissioner



over the village, he's a white man but he is worse than the colored people; he's an agnostic, and he, in order to get the favor of some of these wicked devil people, he brings a persecution on these colored people who have, you know, got saved. Because he is the Commissioner, he has dragged them all into jail and our little interpreter Moses, and Nancy was his wife (they were both baptized in the Spirit; Spirit filled; and he was like a little pastor for them) they had taken them clean down to Freetown and put them in jail. Daisy wrote to me, she said, "Follette, just the other afternoon I went down to the city jail and had a meeting, and most of those converts from Koindeau; they are in jail!"

Put in there by this wicked devil, who is not a colored man at all; he's a white man who has authority over them and in so doing he is getting the confidence, and all these wicked colored people, he is working with them, you see, against them.

Now they only have one more appeal to the court above them; they have one more appeal to the court above them and she is asking us to pray and do pray that these trials and things coming up to the upper court, God will clear it.

And so I've been praying, on the side, when we have a little time to pray. I pray especially for Moses and Nancy - they were so lovely, colored, you know, but such a sense of God in them. My! They were just filled with the Lord; just filled with the Lord, and here they are in jail! And they burned up two churches of that group up in there. Of course they were just thatched places but then they're churches to them; it takes time to build them; they were all woven in with palms and all of this, and their church was a little bigger than this room, and some of them sit on the mud floor and some of them have just a board on two logs and that's their seat and they gave us chairs; they were kind of rickety things but this was the honor bestowed upon us.

But oh how lovely it was, I felt all the time such a sense of unworthiness. You know how I mean or don't you know - to touch the reality like that? I felt I am not worthy to have such; I am not worthy of this. And we sat on the front seat and they had these gourds, dried gourds with a little net over them, with the beads on them, you know, that they rattle for their shake shake. And the men have another kind; they have a round piece of calabash dried, you know, and then they bore holes all around it this way, then they stick up through those holes long pieces of palm threads, see how I mean? Then they gather these palm threads all up in a heap, then they weave something all inbetween them, they get almost a little basket out of the thing. Then they put the pits out of some of the fruit in there and sew the top shut. Then they had a little handle-like to it and that's for the men because their's has a different, a bigger sound and it goes chuck, chuck. The ladies go click, click, click. The ladies all use a shake shake and the other has the man-shake and that's their music. And they sit up right by you, and here was this colored

woman, oh her face shining and she had this wonderful shake shake. Oh she was having such a good time singing and they love to sing "Jesus is passing this way," and "Jesus is passing," you know. And as we sat there she saw that I wasn't entering in - I had nothing - she smiled a heavenly smile and that black hand coming out with a shake shake, "You shake shake?"

"Oh," I said, "Lord, I'm not worthy. Who am I to enter into this holy worship; this Holy Spirit moving, who am I?"

She said, "Do you shake shake?"

I said, "Yes."

And so I took the shake shake too. How many see you can do that, in the Spirit, with them? You can do that and there was real worship; it was real praise; it was a real something moving from them because it was born of God.

So I sat there with my shake shake and then I brought it home with me. She gave it to me, she said, "You like?" "Oh yes," I said, "I take things to America." And then the man had his kind and I said I would like one. "I make you one." He said, "You sit down." He just went and got the material and I sat and visited with him with an interpreter all the while he made it. So he made that, fixed it all up, so I have two. So when you come we will have a shake shake sometime.

It's a field and Kennedy said himself, He said, "This is one of the most fertile fields in this district and I think that's why the devil hates it so, because it has potential values. The whole district is open - no resistance." He said, "The chiefs have invited us and the chief has given us a ground if we'll only build a church because he feels his people are better when they become Christians than they are when they're not." They really are.

So Daisy and John would like to go up in there, you know, and just develop it, pioneer a work through.

It's nice to know how God works, something real and beautiful in God -

#### Prayer:

Our loving Lord, how great Thou art! How wonderful Thou art! Our hearts are moved toward Thee today with praise and thanksgiving. We thank Thee that it's in our hearts to turn; we thank Thee Thou hast come to live and dwell in us and move in us. Gather up this morning's message, broken all over, but gather it up Lord and the parts which are good for us help us to retain it.

And as we pray again we hold Koindeau up before Thee and that terrible need. Oh God, in the Name of Jesus we ask Thee to move in there by Thy mighty power Lord. Lord, by Thy power, Lord, You can move into that village. What are those poor witch doctors to Thee? You can move in there, even the old chief who has - You've given his heart and his desire - and we pray Lord, in the Name of Jesus to move in there and clear that atmosphere. Release these poor prisoners, release them Lord, set them free from those prison houses, subject to all of that because of their little testi-

monies about Jesus. Oh Lord, they put us to shame! Who are we? What have we suffered for Thee? And those poor little people, taken from their home and dragged down five hundred miles and shut in a jail because they want Thee and love Thee.

Oh we thank You, Lord; we just thank You, we praise Thee. We ask Thee that You will help Daisy and John and all the missionaries who have any touch up in that country. Deliver it for Jesus' sake.

Grant Lord, that Your Name shall be honored in Koindeau and they shall be privileged to take that lot that's given to them and build a church and found a work.

We're not surprised Lord, at the resistance of the devil. Take care of that wicked man; take care of him, Lord. You know a way to him; we don't. We put him into the hands of God and we ask that Thou wilt work in him even when he doesn't know what's the matter with him. You can work with him Lord and bring a deliverance for these precious people, for Jesus's sake, for Jesus' sake. Amen.

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