

# Fire - Prayer Meeting (Cd Quality)

by Leonard Ravenhill

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*The church has lost Holy Ghost fire, leading to a lack of effectiveness in its mission and a failure to bring people to repentance.*

**Duration:** 1:17:16

**Scripture:** Luke 3:1-16, John 3:16

**Topics:** "Prayer Meeting"

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## Description

In this sermon, the speaker describes a powerful and impactful premiere event. They mention a white-haired lady who was sitting in a wheelchair and didn't know anyone's names, but found it wonderful. The speaker also talks about feeling a hand or something coming at one o'clock and a tongue of fire moving from person to person. They emphasize the difference between revival and evangelism and mention a failed preaching attempt due to overheating and lack of ventilation. The sermon concludes with a mention of John the Baptist as a shining light and Jesus' praise for him.

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## Transcript

We recognize our praises and adoration must be very feeble compared with that of the angels. All those beings who cease not to say by their might, holy, holy, holy. More and more we need to see in your majesty, in your holiness, in your beauty.

We think of the millions who have come to shrines today, to strange gods, even when carvings are hurried and formidable. They've gone with sincerity, they've gone with desires to find answers that they'll never find. But we thank you for our Lord Jesus Christ.

And we call you our father because we call you father. And because he is the son of God, we are permitted to be the sons of God. And it does not appear yet where we shall be, but we know that when we see him, we shall see him as he is.

We think of that company that had gone before us. No computer in the world can estimate how many millions of Christians have lived and died. Some of them got through the pearly gates blood-stained, disfigured, dismembered, of whom the world was not worthy.

We think of a brief life story of Antipas in their world. And all we're left with of the record is Antipas, my faithful martyr. Lord, we think how easy it is, our lives, compared to theirs.

We come to this house tonight well nourished, with people who love us and care for us. And of all, we thank you for that love that will not let us go. We recognize, Lord, there was no beauty that usually desired us.

We were disfigured and rebellious, but we thank you for the love that drew salvation's plan, for the grace that brought it down to man, and for the mighty gulf that God did span at Calvary. Mercy there was great, and grace was free. Pardon there was multiplied to me.

There my broadened soul found liberty at Calvary. We thank you for all your proclaiming this gospel tonight, even as we pray all over this nation and other nations. We thank you for those who have sweated and toiled in jungles, shot dangerous rapids, lived in an atmosphere that's almost untenable, with food that's almost uneatable, with people strange and fierce, and yet the love of Christ constrains them to go and take this message of redeeming love.

We have indeed, as the old song says, we have a story to tell to the nations. We've been very tidy about it. Two thousand years after you died and rose again, Lord Jesus, most of us old, three quarters of it is unevangelized anyhow.

As we come into your presence tonight, we ask again, teach us to pray. Give us a praying spirit, give us a loving spirit, give us a compassionate spirit, give us a desperate spirit. We can say truly with the disciples tonight, because of the need we have in the world, as the church has, to whom shall we go? For thou hast the words of eternal life.

But we thank you, your more than adequate for this generation, crooked and perverse, perverted, rebellious and rotten it may be. But we remember Hebrews 7.25 says, He is able to save to the uttermost. And we bless you for those who are declaring that glorious message tonight.

We pray again as we return to your word, as we sang over it. Beyond the sacred page we seek thee, Lord. We're not seeking a theology to fight somebody else's theology.

We want to know thee by living power and splendor and glory. Whom to know is life eternal. This is a blessed, blessed privilege.

We thank you for that happy day that fixed our choice. We've seen all the master we want. There's no other Lord we want to serve.

As your word says, other Lords have had dominion over us. We won't even mention their names. But we didn't pollute this atmosphere tonight.

But they have dominion over us. Over our hearts, over our affections, over our intentions, over our purposes. We thank you for the day when you snap those fetters.

As we sang in that hymn again, When shall all bondage cease? Because not many of us can make a legitimate claim to bondage tonight. Not that we want to. But there are some who have no message of deliverance of the heart.

We pray, Lord, that your word may live and move in us more and more and more each day. Get glory out of this service we ask in Jesus' name. Thank you.

Be seated. We're going to look into the Panic Gospels recorded by Luke. And the third chapter.

I suppose most of us can quote John 3.16 without looking at it. How many of us can quote Luke 3.16 without looking at it? It's the other side of the coin. It should be as well known.

Well, here it is. In the good King James Version. John 3.16 John answered, saying unto them all, I indeed baptize you with water.

But one nighter than I come up, a latchet of whose shoes I am not ready to unloose. And he shall baptize you with the Holy Ghost. And in this version, Holy Ghost and with fire.

But the original says Holy Ghost fire. Because God is consuming fire. The Holy Spirit is a spirit of fire.

And Jesus said, I'm come to bring fire on earth. There's no escaping fire. It's a kind of a cliché of mine, but I still get a lift out of saying it.

I believe that tonight the world is going to hell fire because the church has lost Holy Ghost fire. It's as simple as that. Again, there's an awesome gap between Malachi and Matthew.

It's a period of 400 years of darkness without any prophetic light. And then like Halley's Comet. It was mentioned Halley's Comet or Halley's Comet which is supposed to be around.

Somebody saw it the other day. 300,000 miles above the earth. Somebody has good eyesight.

It's streaking across the sky even now. John Baptist came streaking across the sky that was totally black. He was incandescent.

The word says he was a burning and a shining light. Jesus, the greatest character even in history, says there was no man comparable to John Baptist. Not Isaiah, not Jeremiah, not any of those towering saints.

He's a very, very remarkable character. Again, between Malachi and Matthew you have 400 years of blackness without any prophetic light. 400 years of stillness without any prophetic noise.

And then suddenly, dramatically, unexpectedly this strange man appears in the wilderness. It was not only a wilderness geographically. It was a wilderness morally.

It was a wilderness politically. It was a wilderness religiously. You see, you go back here and you read in the scripture about Ezra and Nehemiah.

But actually they'd left a legacy. Between Ezra and Nehemiah they established a governorship over Israel made of 120 priests and rulers. 120, does that strike a bell? No? You don't have bells, all right.

120, they established a rule over Israel. What about the other 120 that came up? Untrained, unlettered, unusual men who without financial backing or organization turned the world upside down. I said this was a jungle theologically.

These priests and elders ruled over Israel for 150 years. Not living that time, but with an interchange of priests and Levites and rulers. For 120 years, 150 years they dominated that nation.

In 170 B.C. there was a man with a strange name of Antiochus Epiphanes. You need to look up his name and his relatives. He took Jerusalem over.

He polluted the temple. He made the Jews sacrifice to idols. He built a statue of Jupiter where the burnt offering should have been on the altar of the burnt offering.

Jupiter, remember, was the name of the Roman god. They changed it to Jove, an imitation of Jehovah. He did everything he could do to obliterate the message of the Old Testament.

For instance, he cut the throat of a swine on the high altar to bring condemnation, he thought. He burned the scriptures publicly. And all this horrendous stuff went on.

He prohibited the worship of Jehovah. In 37 B.C. Herod the Great came. He betrayed the nation to the Romans.

He fostered immorality. He massacred the noble people. He built that magnificent temple that we're standing.

Now with this horrendous background of murder and rape and debauchery and suffering and agony, John Baptist steps on the stage. Again, a remarkable character. You see, today we try to organize.

We try to get a bunch of people together. God never did that. God takes single men.

They may be married, but they're single men. Or I should say, better, individual men. He takes Moses to the back side of the desert.

John the Baptist, the word here tells me that he was in the wilderness until the bearer of his shine falls. 30 years in the wilderness. Jesus was 30 years.

The Son of God, who had left the glory for 30 years in training to minister. John Baptist, 30 years in training. The Apostle Paul, at least 30 years.

Moses, at least 40 years. And we want to go to Bible school for 6 months and come out like a super prophet. It's the time factor that kills most of us.

Tell me how much time you spend alone with God and I'll tell you how spiritual you are. Not how many meetings you go to, not how many gifts you have, not how many sermons you preach, not how many records you've made. Tell me what time you spend alone with God and I'll tell you how spiritual you are.

The word here tells me about this remarkable man that John Baptist was in the wilderness until the bearer of his shine falls. Going forth at the command of God, of course, himself. He's a remarkable man, Jesus said.

I should think he is. Let me tell you what it says about him. It says in this, which chapter? The first chapter of Luke.

In verse 41, it came to pass that when Elizabeth heard the salutation of Mary, the babe leapt in her womb and Elizabeth was filled with the Holy Ghost. When? When she met Jesus. Where was Jesus? In the womb of his mother.

Immediately she came into the presence of Jesus Christ, she was filled with the Holy Ghost. It says in verse 67, his father was filled with the Holy Ghost and prophesied. It says a bit further on, in verse 25 of chapter 2, Behold, there was a man in Jerusalem, and his name was Simeon.

The same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. And it was revealed unto him by the Holy Ghost that he should not see death before he had seen the Lord's Christ. So this remarkable man, no wonder Jesus says he's a superman.

His mother was filled with the Holy Ghost, his father was filled with the Holy Ghost, and his preacher was filled with the Holy Ghost. You young people, you get married, that's all right. You know what they say, marriage, love is blind, marriage is an eye-opener.

But apart from that, you say we're considering having a family, we go get examined. The doctor checks us up and says yes, we're in prime health, this is the time to have a child. What about it? You go to God and ask him if you're in condition to have one? Very often a child takes on the nature of its parents at the time of conception.

John the Baptist was filled with the Holy Ghost from his mother's womb, his father was filled with the Holy Ghost, his preacher was filled with the Holy Ghost. No wonder he was remarkable. But then he was in the wilderness of all places until the day of his showing forth.

It says he had his dwelling amongst wild beasts, ferocious things. The remarkable thing to me, as I read this again today, is this, he had no role model. Elijah says make me God, make me like Elijah, but give me a double portion of his spirit.

Joshua had Moses as a role model. Timothy had Paul as a supermodel in front of him. And I've seen the scripture to find these men that have lived with some giant and they've become like him.

But this man has no model before him. What are you wondering on the rocks? He ate wild honey it says, and he was with wild beasts, he was a wild man. It gives you a kind of a rundown on the awesomeness of this man's ministry.

He was filled with the Holy Ghost. Look in chapter 3. This first verse is kind of amusing to me. I really don't know why it's here.

Luke 3.1 The fifteenth year of the reign of Tiberius Caesar, Pontius Pilate being governor of Judea, Herod being the Tetrarch of Galilee, his brother Philip the Tetrarch of Arturia, and the region of Trachonitis and Lysanias That's about as refreshing as a mouthful of sand isn't it? What in the world do you do with it? Except it gives you a framework. Amos and Caiaphas being the high priest, that's illegal, they could only have one high priest and they got two. Then came John the son of Zacharias in the wilderness.

He came unto all the country round about Jordan, preaching the baptism of repentance for the forgiveness of sins. That's a dirty thing to preach these days. Who preaches repentance? There's an old hymn that says repentance is to leave the sins I've done before and show that I in earnest grieve by doing them no more.

Sin is more than saying I'm sorry. Repentance is mental. It's something in my mind.

I'm going this way and I turn that way. When I'm going this way I say God's in the wrong and I'm in the right. When I turn around I say God is in the right.

If he sends me to hell he's in the right. I repent of that. It's not just repenting for the sin I've done.

It's repenting about the motive that made me do the sin. It's going out past the fruit to the root. Because if the root of corruption is there there's going to be a fruit coming out that's wrong.

Doesn't it say in, well I didn't check it, I think it's in Romans 7 it talks about having your fruit unto holiness and it's talking there about regenerate people not people who came to the fruit of the Holy Ghost. And John goes out and stands and ministers there. And they come to any success anywhere you count it.

Geographically they come from the north and south and east and west. Is it success? If you like socially. Here's a big difference, let me emphasize it here.

In this third chapter, let me finish. I missed a good point here. Verse 6, all flesh shall see the salvation of God and they'll bid it in his day.

Then he said to the multitude that came to be baptized him you generation of vipers. Isn't that pleasant? Does anybody that dares stand up in the first Baptist or the last Baptist church tomorrow morning and say you generation of vipers I'm sick of talking to you. They'd sure take a lot of offering for him, wouldn't they? To get him out of town.

Oh generation of vipers, who warned you to flee warned you to flee from the wrath to come. He was not only condemning their sin there he says there's a gate there and when you get through it, it's eternal wrath from God. We've forgotten about the wrath of God.

If I told you last week, whether I did or not I'll tell you this week my neighbor, he's preaching, he usually sits there Jacob, he's preaching in England tonight a friend of his told him he'd seen the bumper sticker and do you know what it said on it? Jesus is coming and he's as mad as hell. Sacrilege? No, scripture. 2 Thessalonians 1 says he's coming in flaming fire in judgment on this world Do you know what it says? He's as mad as hell.

It may be a bad way of putting it, but it's the truth. You see, we're all looking for gentle Jesus, meek and mild. The attitude of the average Christian today is relax and be raptured.

But he's coming with flaming vengeance on this world. There's a time when his spirit runs out. Here is a man filled with the Holy Ghost filled with the fire of the Spirit of God.

I was looking up there, let me look back here a minute. In Exodus 33 If you take care some other time, not now you'll find fire in the third chapter of Genesis when those wicked people sinned in the Garden of Eden what was put there? A cherubim. You know, seraphim is only mentioned once in the scripture, that's in Isaiah 6. The cherubim are always on the defense and God put cherubim there at the Garden of Eden so they couldn't get back.

He barred the way with fire. In the third of Genesis, in the third of Exodus, you'll find fire. Now, I confess to you, I get angry about this thing.

You see, the symbol of the church of Jesus Christ is not a cross, that's pagan. You can wear it on your chest. It's easier to wear a cross than bear a cross anyhow.

Stick it over a church, stick it on your tombstone. It is not Christian, it's pagan, it's cruel. It was the most hideous form of death known in the world and they put the holiest man that ever lived on a cross and mangled his body there.

And God watched his son being mangled and did nothing about it. He'd watch men put to death today in Russia and elsewhere and he does nothing about it. There's going to be a day of the vengeance of God and when God gets angry, he has no idea what it is.

It's like a thousand volcanoes exploding. He has appointed a day in which he's going to judge the world and the poor blind world doesn't know much about it and the poor blind church doesn't think much about it now. Okay, in Exodus 32.

Imagine, these people have been delivered again and again and again. God had done miracles for them. I ask you in God's name, what did miracles do for them? Did it strengthen their faith? No, they didn't believe God.

God sent them angel's food every day. God allowed an ant to split a rock in the water, follow them where they went. Did he do anything for them? Their shoes didn't wear out in 40 years, their clothes didn't wear out in 40 years, they didn't get sweaty either.

And yet though they ate miracles and drank miracles and saw miracles and preached miracles, it didn't do a thing for them, they were still unbelieving. God gave America its day of miracles. When I first came to America in 1950, all kinds of folk, A. A. Allen was there with a 10,000-seated tent, packing it out.

Otto Roberts was on the road. Miss Kuhlman was on the road. A. A. Allen, Jack Cole was on the road.

There were dozens of men with 8, 5, 7, 8, 9 and 10,000-seated tents. God gave us miracles. Did it redeem us? Did it change us? It became a form of Christian entertainment.

Well, look at this for a minute here, please. In Exodus 32, when the people saw that Moses delayed to come down from the mount, and the people gathered themselves unto Aaron and said to him, Up, make us gods which shall go before us, for this Moses, that man that brought us out of the land of Egypt, we want not what is come of him. And Aaron said unto them, Break off your earrings which are on your ears, and so forth.

Verse 3. And all the people break off their earrings which are in their ears. Verse 4. He received them at their hand and fashioned it with a graven tooth, and after that he made a molten calf, and said, These be thy gods of Israel. And they rose up early in the morning and offered burnt offerings.

And the people sat down to eat and drink. Go over to chapter 33. And verse 2. I will send an angel before thee, and I will drive out the Canaanite, the Amorite, the Hittite, the Perizzite, the Hivite, the Jebusite, and take you to a land flowing with milk and honey.

Verse 5. For the Lord said unto Moses, Say to the children of Israel, You are a stiff-necked people. I will come up into the midst of thee in a moment and consume thee. Therefore now put off thy ornaments from thee, that I may know what to do unto thee.

The children of Israel stripped themselves of their ornaments at Mount Horeb. And Moses took the tabernacle and pitched it without the camp. Get the point? He took the holy place out of the midst of that crooked and perverse company.

Tell me, why didn't God Almighty give them a system of worship? Why didn't he give them a tabernacle? Why didn't he give them priests? Why didn't he give them sacrifices? Why were they in Egypt? They were

living in slavery. They were living in hell. And God let them stay there.

Because you see, there is a time in God's calendar, and he doesn't reveal it to us always. But what happened here? Moses took the tabernacle and pitched it without the camp or far off from the camp and called it the tabernacle of the congregation. And it came to pass that everyone which sought the Lord went out to the tabernacle of the congregation which was without the camp.

And it came to pass when Moses went out unto the tabernacle, for all the people rose up and stood every man at the door and looked at Moses, he was gone. And it came to pass as Moses entered into the tabernacle, the cloudy pillar descended. It was the pillar of fire by night, and the pillar of cloud by day.

I said to someone this week, if you were in London going past, where the Queen lives, where does she live now? Oh, she lives in Buckingham Palace. And somebody says, the Queen's at home. How do you know? Because that huge flag up there has a Union Jack on it.

When it's at home, the flag is flying. When she's not at home, it's not there. I believe the sign of God's presence in a sanctuary is the pillar of fire.

Well then this person said, well I've heard it said it's the pillar of joy. Well doesn't it say in his presence there is fullness of joy? That's not eternity. The reason our kids need so much entertainment in churches, there's no joy of the Lord there.

It's more than clapping our hands on your feet and feeling sweet and sugary on the inside. It's the living vibration of an eternal God who stands in the midst of something you can't explain. God is beyond definition.

I can't explain Him, I can't experience Him. I know when He touches me when I'm alone in the night, in the middle of the night, two or three o'clock in the morning. I know when His living presence comes into my office in a special, special way of anointing.

But notice He did not come until they went outside the camp. There are very, very few occasions when God Almighty has revived dead denominations. He did it in the Welsh Revival for sure.

But the men who stir their generation have to go outside the camp. Doesn't it say in Hebrews 13, 13 that He went outside the camp? That's fine, but when it comes to the second half of this, you go outside the camp and bear His reproach. Maybe before long God will bring a cleavage somewhere in this city, in this great town of Tyre.

I hope He does. And you'll have to get outside the camp. You'll have to leave your group and go join the people who have the anointing of God.

Then they'll be penniless and poor, and have no stained glass windows and no beautiful choir. I detest going to churches where, oh, they all come filing in in white shirts, and I wonder if it's the Ku Klux Klan coming in. I'm impressed with this, you may not be, but I am.

Dear, dear, dear. Verse 9, It came to pass, as Moses entered into the tabernacle, a pillar of cloudy pillar descended and stood at the door of the tabernacle, and all the people saw the pillar. Wouldn't it be wonderful? A little boy wakes up at night and says, Mummy, sometimes I think of those days we were in Egypt, I think of that terrible journey we made, and I wonder what's going to happen.

And he said, Darling, and puts her arms around him and says, You see that? That pillar of fire over there? That's the holy place. Our holy God brands it with his presence of fire. Does it say in Hebrews that God makes his angels ministering spirits, and his ministers flames of fire? We've got snowmen in the pulpit with icicles hanging all around.

If ever a fire comes, there'll be some melting. I say again, this man, J.B. has no pattern before him. I'll tell you what he does have.

I'm sure his mother and father were the most godly people on earth, filled with the Holy Ghost. Do you think they told him funny stories? They did what the godliest people on earth outside of Christianity do, the Jews, still instill into their children who their prophets were, who Moses was, who Elijah was. But they have the greatest men in history.

I believe this man walked up and down amongst the wild beasts, and there he is. He doesn't eat much. Some big flies, you know, a bit bigger than these horrible things that eat my garden.

Grasshoppers, big, big things. He caught them like that and put them on a rock and roasted them. And three times a day he had locust burgers.

Nothing else to eat except locusts and wild honey. And the people come near to hear him. I'll say it again for my comfort, if not yours.

You never have to advertise a fire. Whether it's spiritual or it's a physical fire, there's a most self-advertising thing in the world is a fire. I remember getting home between one and two o'clock in the morning in England.

I said to my wife, sweetheart, one of the big mills in town is on fire. Let's go, it's nearly two o'clock, there'll be nobody there. Everybody in the city woke up with the same idea, so they all went.

We couldn't get within three blocks of the place. I said, sweetheart, we'll go round, we went round in our little car, you know, our tiny little things. When we got halfway down the street it was so fierce we couldn't even stand there.

The fire was so horrible, in its majesty, this huge mill burning. I wonder how many of us have ever seen a man who's on fire for God. I reminded you the other week again that when the Holy Ghost came in the upper room, how did he come? Did he come as a dove? When Jesus received his baptism, the Spirit came as a dove upon him.

There was nothing in him to purify. He comes to us in fire because we need purification. I remember a night in Jillingham, which is maybe, I don't know, 60, 70 miles east of London.

We rented a church. I'll tell you who came. If you've read *The Smuggler*, *God's Smuggler*, you know, he talks in there about a man called Uncle Hoppy.

Well, Uncle Hoppy hopped in the meeting that day. He came in the most broken-down automobile I've ever seen. He was nuts.

Pardon the phrase, but he was sanctified nuts. He came in clothes that were almost worn out. He bought all his clothes at the Salvation Army.

The only thing he wouldn't wear second-hand was a hat. He was afraid of getting some germs or something in his hair. This old car came wheezing up the street, rheumatism in all the wheels and asthma in the motor.

It was sobbing and groaning as it came up the hill. He stayed with us for a half night of prayer. One day a missionary came to see him.

It was Friday, and he said, Well, do you have a need? He said, Yes, I need 10,000 pounds, which at that time was about \$50,000. Oh, I've got that in my safe. Here it is.

Take it with you. Because he had 200 or 300 men working for him, he gave all their wages away. Next morning they came for wages.

He said, I have no money. They said, We have to pay rent and buy food. Oh, he said, I'll pay Monday morning.

And the money came. He did that two or three times. He was wild.

But I liked him. I was so tired of seeing tame preachers in England. You know, they wear their collars backwards, because they're going backwards.

You know, I used to wear my collar like that. You wouldn't believe it. Once I started going forward, I took it off and went forward.

I'll never forget that night of prayer. There were surges of blessing. There was a time when God so came in power, I was afraid to open my eyes.

We started praying at 9 o'clock. Between 1 and 2 in the morning we were going out. There was an old lady sitting in a chair at the back, a wheelchair, a white-haired lady.

Oh, brother, she said. She didn't know any of our names. Wasn't it wonderful? I said it was.

One of the best prayer meetings. I've been in many prayer meetings. That was one of the greatest, most powerful.

Wasn't it wonderful? I said, Sure, I said that. Did you feel anything different about 1 o'clock? I said, Yes, I felt a hand or something came. I felt a quickening in my... It was just then.

Just then what? You didn't see it? No, no. I was my head down praying. She said a tongue of fire came on the head of the first man, went to the next, went to the next, went to the next, went to the next, right to the end.

It was awesome. No wonder every one of us felt a mighty surge of the life of God. Or the power of God, define it as you will.

You see, there's a great deal of difference between revival and evangelism. I'm so sick today. I hardly read any reports that come to me of meetings.

Everybody's getting half of America saved. If you save all the lists of people saved, everybody in America has been saved and filled with the Holy Ghost about six times over in the last ten years. The whole population.

And yet we're as dumb and dead and as damned as we were when we started off. Will you come? Oh, we'll sing for you, dear. You just, there's no one in the world but you.

There's room at the cross for you. So they come with tears, jerking and forget all about God and everything in ten minutes after. You want to know what preaching is? Study this third chapter in the Gospel of Luke.

And when you've read that, read the 26th chapter of the Acts of the Apostles, where Paul is standing before a heathen king in a pagan court. And he says, God called me to preach. This is preaching.

He summarizes it. It's to open the eyes of the blind, to turn them from darkness to light, from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance among them that are sanctified. People come to the altar, meet them at the door, ask what happened.

Oh, I confess my sins. There's not one evangelist in fifty in America today preaching salvation. They're preaching forgiveness.

Just come and get forgiven. That's not salvation. Jesus came to do more than forgive us our sins.

He came for something more to rescue us from hell. He came to rescue us from sin and from sinning. Not just our past sins, but to stop this damnable business that makes God so sad.

He that is born of God doth not, and it's a big letter, N-O-T, not commit sin. You say it's impossible to sin? No, it's possible for it not to sin. They're making a fuss about getting the Titanic up now, aren't they? It was built in Ireland.

Sailed in 1912. Fifteen hundred people perished on it. Well, I've been on the greatest liners in the world, across the Atlantic nearly twenty times, and in some terrible storms.

The first time I looked at the Queen Mary, I don't mean the lady, I mean the ship. There's the deck, eighty feet up there, and I thought, this thing will never move. When it got to mid-Atlantic, the sea showed how powerful it was.

It tossed it around like a rowing boat. Eighty-two thousand tons tossed around like that. I knew it was possible for that ship to sink.

Not impossible, I knew it was possible for it not to sink. It crossed the Atlantic more than five hundred times. You know, when people say, well, my pastor says you have to sin every day in thought, word and deed, I say, ask him to give you a list of your sins you can commit.

Give you a list of the sins you can commit, and a list of the sins you can't commit. What can you commit? Sins of the flesh, but not of the spirit? Sins of the spirit, but not in your thought life? You see, this is the only religion in the world that gives a man deliverance from sin. John the Baptist preached, let me go back a minute there, the tongue of fire.

What happened? Peter preached on the day of Pentecost. What did it say? They were pricked in their hearts. After that, Stephen preached.

We've had him two Friday nights, and I don't know if you got blessed, I didn't, in the meditation. And when he preached, the same thing happened. Peter on the day of Pentecost says to the man that he ran away

from, you crucified the Lord of glory, you killed him.

Stephen says, you murdered the Son of God. Now that's preaching. You know, when Nathan went to David, he didn't say, you know, some of you are guilty.

Did he? He said, thou art the man. Oh, people say, I'd love to go to a holy ghost church. Would you? Somebody says, hey fellow, listen, last night you committed adultery.

You embezzled some money this week. You've got a spirit of hatred, which God says is as bad as committing murder. Again, Jesus came not to save us just from sinning, from sins, but from sinning.

When they heard these men, they were pricked in their hearts. I go back into the second, pardon me again, in the third chapter. Verse seven, the middle of verse seven, he says, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth fruit meat for repentance, and quit saying we have Abraham to our father.

Isn't this nice? He called them vipers, and now he says God can do as much through stones as through Abraham. Don't boast of Abraham. If God wants, he'll turn those stones into children to worship him.

That's pretty much exhausting their theology, isn't it? And now at nine he says, the axe is laid to the root of the trees. Therefore bring forth good fruit, if it bringeth not forth good fruit, it is cast down and cast into the fire. And the people asked him.

He didn't ask them. They were so conscious of guilt. They felt as though they had some serpent or the tail of a scorpion stinging them.

They don't look back because of their sins. They don't look forward because of judgment. They don't look round about them.

Somebody might come pouncing on them. And so they cried out. This is revival.

It's not singing some sentimental chorus. Would you like to come? Jesus is waiting, ringing his heavenly hand. He'll be so upset if you don't come.

Jesus didn't care to have a bean whether you come or not. He's done everything he can do for you. You have to do the rest.

He's not going to rip you into submission. He's not going to demand that you sing, love so amazing, so divine. Demand my soul, my life, my all.

It's on your side to do it. But notice who they were. The people asked him, verse 10, what shall we do? Verse 12, Then came the publicans to be baptized.

And they said, Master, what shall we do? You've got them from the people to the publicans. Verse 14, The soldiers. They said, Do you know Kipling's recessionary? One of the greatest hymns ever written.

God of our fathers, none of all. God of our far-flung battle line. Well, he talks about the lesser breeds outside of the law, which the Jews thought everybody was inferior to them.

The soldiers came. They were Romans. They'd lived in a pagan society.

They'd never seen a man on fire for God. They'd never seen a priest who didn't care a bit about his trimmings. Remember this? Man was born.

His father was Zacharias. His father went into the temple in a snow white garment with a helmet on. And he got there to the altar.

There was an angel on the right side. Why the right side? Because he's on the left side. He's going to speak to the nation.

He's going to speak to this man. And he says to him, Fear not. Your wife is going to bring forth a child.

And what's he saying? Well, you can read it when you go home. I can't put my fingers in chapter one anyhow. The child is... Your child... Your wife's going to bear a child.

No, no, no, no, no, no. She's far too old. She's another Sarah.

And God does a miracle to raise that child up. His father's a priest of the course of Abia. There were twelve courses.

And his father's a priest of the course of Abia. He did this once in his life only. As we say in England, there's a long queue.

You would say there's a line behind him of at least two thousand priests all waiting for the one time in their lives when they'll go in this long white garment and they'll go into the Holy of Holies. Which is awesome. When he gets in there, there's a marvelous person by the name of Gabriel.

Fear not. I have a message from God for you. If you haven't had it, if you walk with God, one day you'll go to a meeting and you'll think God Almighty's talking to nobody in that congregation but you.

Why is he singling me out? Because you've got ears to hear that you didn't have before. Because you've got a hunger for God you never had before. You've heard me say this and I'll say it again.

In the right way, I'm scared when I get to the judgment seat and there's a billion people looking on me that God will say to me, Son, I had many things to tell you down in Tyler but you couldn't bear them. You weren't grown up enough. A man leaves his son millions of dollars.

He puts a caution in the will and says you can't spend a dime of this until you're 20 years of age. Then you can buy yourself, if you want, a Lagonda. The new Lagonda is \$150,000 if you're thinking of buying me one.

You can't buy a Lagonda. You can't buy a jet. You can't build a mansion.

This money's all tied up until you have enough sense to use it. I believe Almighty God's saying that to the church today. We've toiled, and we've trifled with gifts of the Spirit.

We're far more with the gifts of the Spirit than the Holy Spirit himself. And God has treasures beyond our comprehension. He says he can bring out of his treasury things new and old.

So he's moved the people. They say, what shall we do? The publicans cry out. They're a bunch, aren't they? Stony-hearted rascals.

And yet with the conviction of the Spirit, they cry out, what shall we do? And John gives the answer in verse 16. He said, I indeed baptize you with water, but one cometh after me, I'm not even worthy to carry his shoes. He shall baptize you with the Holy Ghost and with fire, or with Holy Ghost fire.

We talk about the baptism of the Spirit. It's really a baptism of Jesus. There's nothing you can get this side of eternity that didn't come through Jesus Christ.

My dear old principal used to call the gift of the coming of the Holy Ghost upon us the coronation gift of Jesus. Jesus says, there's somebody waiting to come down, but he won't come down till I've gone up. When I ascend, he will descend.

I have been with you, he shall be in you. When Jesus was on earth, he was tied up. If he was in Galilee, he couldn't be down there.

In Bethlehem, if he was in Bethlehem, he couldn't be somewhere else. But he says, when I go and the Spirit comes, he will be in you and he will be with you and abide with you forever while you walk in the light he gives you. His hand is in his hand.

He will truly purge his floor. But he will burn the chapel with fire. Burn up the chapel with unquenchable fire.

And many other things in his exaltation. I wonder what they were. I wish he'd left a list of them, don't you? Here is a man with no financial backing.

He has no program. He has the favor of nobody. He has the Roman army against him.

He has the religious army of the Jews against him. He has the Pharisees against him. He has the Sadducees against him.

He has no money. He doesn't need it. And he doesn't have a miracle ministry.

It says very clearly, John did no miracle. Nobody ran after him. Have mercy on my son, he's a lunatic.

Nobody cried unclean, unclean, unclean. Or open my eyes or I'm deaf or something. Nobody said that.

He didn't raise the dead. I don't have to express it. I wish I had a vocabulary I could express it.

He never unstopped their faith. He never opened blind eyes. He never cured a withered leg or a withered arm.

He didn't raise a dead man. He raised a dead nation. Single-handedly.

God has had this man in the school of silence. He's been talking to God and walking with God and weeping before God. He's lived with Jeremiah.

He's lived with the prophets. But why does he get on? You say he has no role model. Because he knew what Isaiah said.

That one day a man should come in the wilderness crying, Prepare ye the word of the Lord. Make straight in the desert a highway for our God. Isaiah 35 says that highway shall be called the way of holiness.

And that a wayfaring man, no fool, neither therein. He shall baptize you with the Holy Ghost and with fire. God always works for the minority.

You've got a wonderful list in 1 Corinthians 15 of people that saw Jesus in his resurrection power. And then it ties the knot on the end of the cotton and it says he was seen of 500 brethren at once. And I'm convinced in my spirit it was those 500 he says tarried to be endued with power.

How many went? 120, 380 of them never bothered. It's always like that. God uses a minority.

There's only a few people wanted outside the camp. There's only a few people that want to die with him. Again I remind you when Jesus went outside of the camp it was a place where the only freedom that lepers had was to walk outside the camp.

It was a place where all the sewage of the city went. It was a place where they threw dead bodies and dead animals. It was a stink hole.

And the holiest man that ever lived went outside the camp that you might go inside of it. And yet you have to whip some people to church almost. I don't wonder.

If I went to the church they go to, I'd want whipping too. Isn't it tragic, isn't it almost blasphemy to go to a meeting and you say the man who brought up the meeting was cold? The meeting was so dead. How can you have the living Christ in a dead meeting? I'll put it the other way.

How can you have a dead meeting if the living Christ is there? How can you go out? After all our business is to talk about eternity. It's to talk about a time when there's no bonds and no other stuff materialistic. It's all vanished.

We're going to a kingdom that knows nothing of these material things. We're so slack and so careless about these things. I like flags.

I must confess that. I like flags. I'd like to get a flag of the Salvation Army if they still have them.

It had a cross on it, it had blood and fire on. William Boole was half Jew and half Gentile. He just about got kicked out of the Methodist church.

In Leicester I think it was in England. Walked out of the church. They wanted to appoint him to a certain church.

They read from the register. The clerk said, William Boole is appointed to so-and-so to be pastor. And his wife got up and shouted above the top of the crowd, He's not going! Poor William.

He wasn't William the Conqueror then, was he? William you can't go, that's not for you! And he walked outside and put his arm around her shoulder. She had a curvature of the spine. And he said, He said, Darling, we're going to raise up an army.

From where? We'll take all the cast-offs or drop-outs from the churches. We go to the gutter. And he wrote a wonderful hymn, Thou Christ of burning, cleansing flames, send the fire.

We ought to learn that. Thy blood-bought gift today we claim, send the fire. Look down and see this waiting host.

Give us the promised Holy Ghost. We want another Pentecost. I'm not sure we do, but we need it.

To make our weak hearts strong and brave, send the fire. To live a dying world to save, send the fire. O see us on thine altar lay our lives, Our all this very day to crown the offering.

Now we pray, send the fire. Again, make our weak hearts strong and brave. The only way you can get dross out of gold is to put it in a crucible.

Today they put it in an induction crucible. You press the button, the heat comes up, the gold slab. The gold goes to the bottom, it's heavier than lead, it's heavier than iron.

And it sinks to the bottom of the crucible. And a man sits there with a sieve. And he takes the scum off the top and throws it out and throws it out.

And he's there half an hour, then he quits. Are you tired? No. Why do you quit? It's pure.

How do you know? Because I can see my reflection in it. Doesn't Malachi say when he comes he's a purifier of silver? Who shall abide the day of his coming? Dear God, we talk about one year revival. If we have a Holy Ghost revival, maybe you won't sleep for the first ten days of it.

God will do such a refining, such a purifying. Maybe not on your husband or your wife, on you. Fifty years ago the most popular chorus was, Let the beauty of Jesus be seen in me, all his wonderful passion and purity.

O thou spirit divine, all my nature refine until the beauty of Jesus, the refiner sits there, he has me in the fullness, and he heats it and he heats it and he heats it. And it feels like hell sometimes. And he throws out what he doesn't like.

My pride, my ambition, my secret lust, my temper, my unforgiving spirit, my stubbornness. We don't think much of that. Stubbornness is a sin of witchcraft in the word of God.

And he purifies until he looks in me and sees his reflection. He won't be satisfied. He doesn't come to see and make me a great preacher, or a great writer, or a great singer, or a great organizer.

He comes because he wants to reflect his beauty in my life. Gentleness and meekness and holiness. The self-life goes out, self-interest goes out, self-glory goes out, self-seeking goes out, self-righteousness goes out.

Do you think it's easy? We've lived with it so long that we like ourselves. And God long ago stopped liking us. And the word of God talks about the word of God being a mirror.

You know, and when Revival comes, he holds a mirror up and you see yourself. Remember the old story of Cromwell? An artist begged, could he paint him? And Cromwell had a great big wart on his chin. And the artist painted it, minus the wart.

When he went in, he said, what do you think? He said, paint me, wart and all. It's part of me. Lord, paint me, but don't show me my wart.

Don't show me I'm basically selfish. I'm full of self-interest. I'm full of self-seeking.

I'm full of pride. I'm full of anger. I'm full of bitterness.

I have an unforgiveness. Don't show me that. I'm as ugly as the devil.

The smart boys today, if you listen to Schuller tomorrow, the lost soul that he is, he'll tell you, your trouble is your self-image is so poor. You're such a pure image of yourself. Your trouble is you're too good an image of yourself.

Paint me, wart and all. Okay, as usual, I've run out of time. He shall baptize you with the Holy Ghost.

William Booth put up this slogan, Blood and Fire. In the news this morning, they said, we're going to show the automobiles for the last hundred years. About 19, let me see, 34, 35, 34, 35, Studebaker made a wonderful automobile.

It had a torpedo nose. It was a marvelous looking thing. I remember there was one on show in our city.

Crowds went, look at this Yankee thing, look at this Yankee automobile. Does it fly? No, no, it keeps on the ground. It's got a nose, a bullet nose.

Studebaker stood in Newcastle, Pennsylvania one day, in the late 1890s. He was saying goodbye to a young man who was the most brilliant orator in the University of America. His name was Brangle.

Studebaker shook hands with him and he said, Brangle, I wish I were as sure of becoming the President of the United States as I am that you become the Archbishop of Canterbury. Studebaker and this fellow had been buddies in a college. Studebaker, poor soul, all he did was become a millionaire.

This young man with his oratory went and laid at the feet of Jesus. He got to London tied out. Remember, he went on a boat.

It took four weeks to get there. He's doing it in three and a half hours now. William Booth said, bring the young man in, in the morning to see me, the young man from America.

Well, who are you? He said, I'm Dr. Brangle. Dr. Brangle? They didn't need doctors. Their theology wasn't sick.

What have you come for? I heard the Holy Ghost is here. I've crossed the Atlantic. I want to be filled with the Holy Ghost.

I don't depend on my theology, my learning. I have a lot of scholarship. But I need fire, I need fire, I need fire.

William Booth said, you get it tomorrow morning at five o'clock. You'll polish the shoes of fifty students. And none of them had one leg.

A hundred big high-top boots. Not spray-polished. We used to have polish when we were kids in England.

It was black clay. And you took it to the tap and ran water on it and then took the brush. My mother wasn't looking, you spit on it.

And you made the clay and put it on the boots. Oh, my dad's big, big boots. They took hours to dry.

I had enough strength to polish them. But he said it was there God taught me a lesson of patience. They didn't open the door and say, we're waiting for a talented man like you to teach on the book of the

Revelation.

We'd like you to lead the prayer meeting tomorrow. They said, stick your nose down there. Brangle did.

And he waited on God and God filled him with the Holy Ghost. They established an office in the Salvation Army that they'd never given to anybody in its history. They called it the Spiritual Special.

He preached in Sweden to a crowded house of about fifteen hundred people and people came to the altar and somebody went to this woman and she did this. So they found somebody who could speak the sign language. And the lady said, would you ask her why she came to this altar? Did she hear a word? No, no, no, no, no.

No, no. Why did you come to... I was in the gallery. Yes, yes, yes.

Why did you come to the altar? Because I could see what I'd never seen in a preacher in my life. What? What was it? I saw the beauty of Jesus in him while he was preaching. I don't know what he was saying, but I knew there was something in him I didn't have.

Come on, parent, are you living so your children will want something that's in your life that's beautiful? That they can't see in school and they can't see in the magazine and they can't see in church maybe? My mother was a role model for me. My daddy was a role model. The best thing he ever did, he took me to a prayer meeting when I was fourteen years of age.

And I remember that night. It comes back to me often, often, often. We've got the idea that the only reason you have to be filled with the Holy Ghost is you're going to be a missionary.

The greatest breakdown in America is not in brothels tonight. And it's not in abortion. The greatest breakdown in America is in the home.

The daddies are no longer the king and the priest. And if you're not, you're a failure. I don't get how many millions you have in the bank.

Somebody loaned me a tape of this message I preached years ago. I wish I could preach like that and have the energy now. But I was preaching in the head church of the Nazarenes in Perth, gorgeous city of Perth in Scotland.

And the pastor said, Len, on Saturday I want you to come with me to Dundee. Oh, I know Dundee. It's famous for Dundee cakes.

Fruit cakes. Famous all over the world. It's famous for its architecture.

It's famous for its whiskey. I'm going to preach at the Cherryfield Mission. I said good.

We came out of the train station which was just at the back of the church. And there was a huge sign across, Dr. James Baxter McLagan will be preaching here at the anniversary service three o'clock on Saturday afternoon. He's only a little guy.

I said, you know, the poster's bigger than you are. I can't wait to hear you preach. I'm not preaching this afternoon.

Who is? He said, you. I said, forget it. He had a wonderful voice.

He played a concertina. He got them all singing. And he said, we're going to sing one more song and then my dear friend Leonard Raven is going to preach.

I thought, oh, I didn't think Christians were as mean as that. Well, I preached about the Holy Ghost. And then they said, how many of you today want to really be filled? You want God to burn up everything in you which is unlike him.

Burn it, burn it, burn it. Not repair it, not clean it up. Burn it, destroy it, root and branch.

We're going to sing it in a minute. Breathe on me, breath of God. Twelve people raised their hands.

I said, I have five minutes to get off this platform around the corner for a train. We've got to get back to the city. But thirteen isn't unlucky.

Any thirteen? And the lady went like this, like that. And I said, fine, I saw it. And she smiled.

So that was it. We got the train and shivered all the way back. The River Tay was frozen with ice blocks bigger than this table.

I guess eight, ten years after, dear Martha and I were in a meeting in Manchester. An afternoon meeting. And boy, it was stuffy.

No ventilation. People were saying, you know, the Spirit isn't here. The devil's here.

Forget it. It's not the devil. It's a janitor.

He overheated the place. And no ventilation. What do you expect? The preacher couldn't get through.

He sat down. A little lady at the end of the platform was there swinging her legs like this. And I thought, she's wishing she could reach him and kick him and get him moving.

The president of the class knew, meeting, knew it hadn't gone very well. He says, now we do have ten minutes before we have tea and cookies. I'm going to ask so-and-so to give a testimony.

Boy, she jumped up like a kangaroo. Run through the platform. She said, I want to tell you something happened one day in the Terryfield Mission away in Scotland.

I went to a meeting one afternoon to hear J.B. MacLachlan didn't preach. And I was at the back and I ducked down anyhow. I ducked down more and more, you know.

I thought, what's coming? I was a Christian, nervous, timid, afraid. The most timid girl in the whole of Scotland. I couldn't even look at a man.

I blushed. She got rid of that before too long, of course. And I was terrified.

I'd never worked this out. Here's a woman weighing 125 pounds. Here's a thing that weighs less than half an ounce.

And she jumps off the chair in case it tosses her over his head or something. What you're nervous about. She said, I got filled with the Holy Ghost.

And that day I wrote a letter to Birkenhead to the holiness people there and asked them, I want to come to your school. I want to be a missionary. God wants me to be a missionary.

I was in the top ten of students. Before that I had no education. I'd just swept up the debris in a factory.

And every time I went to a meeting and said, Oh God, I wish I'd gone forward and let you really do something. The devil said, it's only for scholars. It's only for preachers.

You're no good. You're backward. You're retarded.

Well, not retarded, you're dumb. And I listened to the devil. But that afternoon, Brother Edna said this, If you'll come here, He quoted a hymn.

I will praise him, I will praise him, Praise the Lamb for sinners slain. When God's fire upon the altar of my heart was set ablaze, My ambitions, plans and wishes at my feet in ashes lay. And he said, let God take the ashes.

He'll do more after the ashes than you can do with a whole life or a hundred lives. And I trusted him to fill me with the Holy Ghost. They accepted me.

I was hoping they wouldn't, but they accepted me at the Bible school. I was in the top ten of students. They have a school in Paris, France.

They have a school for prospective missionaries to learn whatever language you want to learn. I went to the school there, and I came out in the top ten of the students there. After God quickened my mind.

Present your body a living sacrifice. Holy, acceptable to God, which is your reasonable service. And your spirit, soul and body be preserved.

Blameless. And she said, he touched my mind. And she smiled a bit surprised.

She said, and I went to Africa. I'd just come back. I went right in the heart of the forest.

Where the men are somewhere up there. Big, big men. At night, somebody knocks on my door.

Missy, Missy, Missy, please come. Wife very sick, wife very sick. He has a lamp.

And she goes to the river, and there's a log. No bridge, just a greasy log. And he's balancing with the lamp.

He takes my lamp, and he's like this. And I'm looking at his feet going over a log. And there's a friend down there.

He's only got one cavity. And he's ready to feel it. If I slip, I'm right in the mouth of that octopus, I was going to say.

What do you call it now? No, it wasn't alligator. No, it wasn't. Come on, you're as ignorant as me.

It was a hippo. Hippopotamus. He said, I go and deliver a baby.

And the man says, I come back with it. No, stay with your wife. She needs you for the next hour or two.

I take my lamp, and I come to the river. And there are friends waiting. On the way, I hear the roar of a lion.

I look, and I see one of those monstrous boar constrictors wriggling around a branch, ready to grab me. And she said, I walk across that little, narrow, narrow, narrow, looks narrow and narrow all the time, log. And there I'm singing Blessed Assurance.

And I sure need it. I get home, and I haven't been in my little bed. It's made of leaves, she said, and a cloth.

And I hear something scratching at the door. It's a friendly lion that's around the neighborhood. I just say to him, sir, you can go away.

I'm not on the menu tonight. Just laugh at the whole thing. Timid, frightened of a mouse, not afraid of lions, I walk through the forest by myself.

God hasn't given me the spirit of fear. He's given me the spirit of love and of power and of sound mind. I don't fear men.

I don't fear the future. I don't fear the devil. Has God got any fear in him? How in God's name can you say you're filled with God if you're nervous and afraid about something? There's no fear in God.

That precious little one went on to write pages of history. It's not what you have that you can bring to God. It's what God can give you.

We don't have men like we used to have. I say, some of you fellows need to get down to business. Need to read Acts 2 and Acts 3. Read Acts 26.

There are two big volumes written by a little Baptist guy, Arnold Dalimore. I talked with him. Two big volumes on the life of George Whitefield, maybe the greatest preacher England or America ever had.

When he came to England, the population of Boston was 12,000 and he drew 14,000 a night without black tops, without restrooms. One man says, I put my wife on the back of the old mare and I got up but the snow was so deep we struggled up hills and valleys and finally I got off and just led the horse and I was soaking wet. There were no pews, no shelter.

I stood there in the snow and heard the man who was blazing with God. I never thought about creature comfort. I never realized till I moved that my trousers were almost stiff with frost.

They were wet through and then they were sniffing in the frost. We went home. The poor old mare was tired out next day when we got home.

But we turned round and came back again. Why did they go all that way? Preachers don't have to do that now. You just get enough money and you get a TV program on Post 12.

Let these guys think that's turning the world upside down. And we were far lost down the pit as we were before they started. God isn't looking for organizing.

He's looking for agonizing. And he talks about praying in the Holy Ghost and I want to learn more of that. It's beyond praying in tongues.

And I'm not knocking tongues. Well let me go back here a minute. Well as I said John Baptist was filled with the Holy Ghost.

The first day he was born did he speak in tongues? He didn't speak anything. I'm not knocking tongues. I'm saying people are making a fetish of them.

They think they're superior. When I was young you were scorned if you spoke in tongues. Now you're scorned if you don't.

God is looking for men he can totally possess. It's painful. It's fire.

I'll say this in a sentence. I was trapped in a fire in 1951 in Chicago. Three stories up in a burning, a burning, burning building.

Something will burn to death. I suffer, I'm suffering now. I'm in pain now.

I've been in pain all my life since, since 51. I've got healings in other areas but some areas have no healing. It's a thorn in the flesh as far as I'm concerned.

It can stay there as long as God wants it. It doesn't trouble me. God has many left to me.

Maybe I need something to keep me down. But let me say this now as I finish. What we've had in the last 25 years with all the Pentecostal churches we have and everything else we haven't moved this nation to God.

Jimmy Swigert we preached at his school a while ago. Nearly 2,000 students but nobody knows we're in town. Assembly of God headquarters at where? Springfield.

Nobody knows we're in town. Oral's always saying we've 4,000 students. Well how is it 120 turned the world upside down? They had no money.

They had no screen. They couldn't throw what they were saying into a million homes. I'm sure in my own heart disagree if you like you're right to do that.

What God is looking for is to take total possession of some men. Their spirit, their soul their body, their mind their wills. I went to a little college Cliff College he only had one revival I wasn't there.

A friend of mine was up in years in the 1930s two or three. He'd been in World War I he was a drunkard a blasphemer and everything else. A very precious gorgeous lady led him to Christ and he fell in love with her.

And they had fixed a day for the wedding. They went to an all holiness meeting and they were singing I think it was a hymn the same hymn I will praise him. No it wasn't another one.

But when he came to the stanza here I give my all to thee friends and time and earthly store soul and body thine to be only thine forevermore and he sang it here I give my friends she's the only friend I have in the world. We're going to be married in three months. I have a house stored with new furniture and the Lord said you want to fill with the Holy Ghost cost you everything.

Postpone your wedding for three years. Give him all your time. Your earthly store is all the furniture you have for the future.

Sell it and buy it pay to go to Cliff College. He went to Cliff College. There were about thirty five students there as there were when I was there thirty five men.

He woke up one morning about two o'clock with a craving for God. Dan Phillips was his name. We had one, two, three lecture halls number three lecture hall was the most popular one.

He came down in his pyjamas into the third lecture hall at one o'clock in the morning between one and two and started crying to God. And he just roared Lord I'm a preacher Lord I win souls but my heart is not full of holiness it's not full of love it's not full of the power of the Spirit it's not full of humility it's not full of gentleness it's not even full of peace. Send a fire down to this heart of mine.

And he cried for about half an hour and every man in the college left his bed and they were all there in that room in their pyjamas crying to God. And the Spirit of the Living God came on them. And the Holy Ghost swept through the college for weeks.

He didn't think when he yielded his life and I was going to say his wife, she wasn't his wife yet and all he had in Manchester the result would be that the whole college where we had some of the most brilliant preachers Samuel Chadwick was there Joe Bryce was there some of the outstanding preachers of England were there but it wasn't through their preaching it was when a man who begged God and tossed the bedclothes on one side and came down in a room that was cold and said God I need just the fire of the Holy Ghost not for tonight but for all my life I want to refuel my life continually with the Spirit. It's not enough to be filled with the Holy Spirit ten years ago I don't care whether you were baptized. The question is are you filled tonight? Are you filled with God tonight? Are you filled with love tonight? Are you filled with power tonight? Are you filled with passion for the lost? Come on in God's name God's going to baptize us.

If God doesn't do something in time I'm going to move. So I don't want to. God wants me here.

Nobody will know till eternity the precious browns what that lovely home of theirs meant. We've met there first. Martha and I and Dale and Betty one afternoon we had some cookies and tea I think Betty said would you pray before and I prayed and I said God make this house a house of prayer for all nations which he did.

Men in Africa say right to me big George remember big black man I can't forget those meetings in the browns. One night in a meeting where the Holy Ghost comes you never forget it. You can't erase it.

We have been praying for eight years in the rest of the community. Is God going to forsake us? One day the pillar of fire is going to come and you know what we won't need to advertise. There will be such a meekness such a sweetness such a holiness such a gentleness such a loving kindness.

The fruits of the Spirit they never scream. You may scream if you are guilty but don't scream for the fruit. It's not easy.

God will wreck your career and wreck your lifestyle. You think that little girl young lady about this size in that meeting that afternoon in Cherryfield Michigan in a dream she would go to Africa and write a new chapter. She would never get fear.

God would take away her fear and give her boldness. God would give her to pray revival into that area of Africa without anybody with her. John Baptist had no prayer partner even.

No financial backing. I had a man being after me for two years. We want to set up a tax free foundation for you.

You have an idea if I do that God will quit providing my needs. I'd rather somebody give me a dollar out of love than give me a thousand dollars for tax exemption. Maybe you don't like that.

That's all right. I do. You've got to sing Mr. Hatch's hymn.

A brilliant English preacher. He had a packed church. He had stacks of money.

He was a favorite preacher in town. But one night he said I went into my office and said Lord I'm not satisfied with popularity. I'm not satisfied with the favor of men.

I'm not satisfied with my eloquence. Breathe on me breath of God. And he snatched a piece of paper and he wrote this hymn.

We're going to sing now. H-160 said maybe you want to meet God in some new way. If you do, why don't you kneel at your chair while we're singing.

Let others sing it. Or if you want to, kneel somewhere and say Lord I want something tonight I've never had in my life. I want the destruction of my self-life, my self-interest, my temper, my pride, my fear of man, my fear of the future, my fear of what the relatives will think of me.

Destroy it. All hell is looking into this meeting at this moment. All angels are looking in.

And Jesus is waiting to save the tribulation of his soul. What was it? 174. Would you stand and sing or if you want to kneel, kneel? Put your hymn book on your chair and sing it.

Sorry, 167. Thank you. Thank you.

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