

NOTICE: THIS MATERIAL MAY BE
PROTECTED BY COPYRIGHT LAW.
TITLE 17 U. S. CODE.

RILEY LIBRARY
NORTHWEST NAZARENE COLLEGE
NAMPA, IDAHO 83651

A BOUQUET

of

GRACES

Northwest Nazarene College
LIBRARY

By

Rev. J. M. Hames

252
H

Northwest Nazarene
College



LIBRARY



Rev. J. M. HAMES

A Bouquet of Graces

By

Rev. J. M. HAMES

Author of

- "Deeper Things"
- "Beulah Land Saints"
- "Orthodox Psychology"
- "A Feast of Good Things"
- "Fragrance, Sweetness and Power"
- "Spiritual Shocks"
- "Keeping Sweet"
- "Dwelling Deep," and
- "Bouquet of Graces."



Pentecostal Publishing Company,
Louisville, Kentucky.

NORTHWEST NAZARENE COLLEGE
NAMPA, IDAHO.

FOREWORD

For sometime the writer has felt a need of a burning message that would stir up God's people to a greater growth in grace, sainthood and maturing of those heavenly graces within. It is one thing to be saved and sanctified and quite another to have all the mind that was in Christ Jesus and to be filled with all the fullness of God. In preparing this book we have kept this great need in mind and have sought to put within this volume some of the cream and riches of the Christian experience. We trust that the reader may find in these messages food, fire, fragrance, sweetness and power.

Yours for deeper things,

J. M. HAMES.

Greer, S. C., Jan. 12, 1933.

ACKNOWLEDGMENT

I am greatly indebted to the sainted Dr. A. B. Simpson and Dr. G. D. Watson for thoughts and suggestions contained in this volume.

THE AUTHOR.

CONTENTS AND CHAPTERS

1. The Best Thing in the World 7
2. God's First Dwelling Place19
3. The Sweet Incense of Prayer22
4. The Holy of Holies31
5. Let Not Your Heart Be Troubled41

CHAPTER I.

THE BEST THING IN THE WORLD

“Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass and a tinkling cymbal.

“And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing.

“And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing.”—1 Cor. 13:1-3.

Professor Drummond has called love “the greatest thing in the world.” It is the cream and substance of Christ-likeness. It is the breath of Jesus in the heart, the vapor from the River of Life, the perfume of the Rose of Sharon, and the very marrow in the bone of Truth, which is far more in the sight of God than outward correctness of life. It means more than all the hulls of religious form and teaching, which serve only as the alabaster box to this divine spikenard of heavenly love.

Without love, eloquence is empty and goes down with a crash. Even faith that could remove mountains is barren of real spiritual joy without divine love. We could give our millions to feed the poor and our body as a sacrifice, and yet bring no reward to the heart untouched by heavenly love.

In 1 Corinthians 13 the Apostle Paul first contrasts this love with gifts. But when compared to divine love, gifts pale into insignificance as does the moonlight before the rising sun. Gifts within themselves do not constitute Christian character. Both Balaam and Judas were wonderfully gifted, yet they lost their souls. Why? Their hearts were void of divine grace. A block of ice may be used to conduct sunshine in such a manner as to ignite material substances. In like manner a gifted person who is void of divine love may be used as a channel to convey truth to others. We do not say that one may have mighty faith without any love, but the faith and gifts may be out of all proportion to love, and where this is true one will be lopsided and fanatical. Love alone is the center from which we are to work. Without it, our so-called faith and gifts count for nothing.

Let us notice the attributes and characteristics of love:

I.

There are three passive qualities—"love suffereth long," "love beareth all things," and "love endureth all things." These are the heavenly robes which the Bridehood saints are to wear in this present world.

"LOVE suffereth long."

The very same losses and troubles that make one life bitter and rebellious, will make another life kind. The attitude the person takes depends on whether or not Christ is enthroned within. God has many mills through which He puts the real saints in order to crush

the hardness, all the Adamic flint and evil tempers, out of their inward natures.

"The mighty hammer of God's truth, sometimes in the form of law, or in the form of severe judgment, or in the form of searching truth, or in the form of trouble and sorrow,—these are but the shapes of God's flint mills which break down the toughness of our natural wills, and then we are ready for the flood-gates of cleansing power to be turned upon us, to wash from us the crushed fragments of our own choices, dispositions, ambitions and carnal desires.

"The blessed Holy Ghost melts our whole heart, understanding, and will, into a warm flow of inexpressible love, sweetness, and power. When the Comforter thus comes in, our whole being dissolves in a furnace of spotless love.

"In this state, the love of God glows in the heart like a sweet, steady, spicy flame. There are less vicissitudes in the experience. It is a state of wonderful simplicity; everything is transparent. The words are few. A divine stillness pervades the mind,—not the stillness of death, but the stillness of a hot summer noon. The understanding is lifted into a divine atmosphere where it sees God in everything and every event."

"LOVE beareth all things."

A beautiful rendering is "love buries all things with silence." That is, love will not brood over injuries and wrongs until they have poisoned the soul and destroyed the flavor of love, but she quickly buries all unpleasant things. People who live in hot climates

bury their dead soon after death; in like manner the soul that lives in the torrid zone of God's love quickly buries all putrid things out of sight. Let us learn the secret of victory by burying immediately all unpleasant things which arise. Don't wait until their sickening odors compel you to put them away, but as fast as they are flung at you from men or devils, bury them with silence. And then remember that you have no more right to dig those things up and bring out a lot of old skeletons than you have to take a spade and go to yonder cemetery and dig up the corpse of some loved one.

Another rendering of the word "beareth" is "love is *proof* against all things." There is nothing that can hurt us as long as we keep ourselves in the love of God. Love knows no defeats; her armor is unpierced, her victory unchallenged, her light undimmed, her glory unclouded; for love suffers long and is proof against all things.

"LOVE endureth all things."

What cannot be helped or cured must be endured. Here we see perfect love with a bowed head, patiently suffering, without a murmur or a cloud "enduring all things."

II.

There are eight negative qualities in the character of love. The greater part of 1 Cor. 13 consists of "nots." It is not what we put in our food that counts most, but what we keep out.

a. "LOVE envieth not."

She is not pained by another's gifts or prosperity

or another's pre-eminence or another's superior worth. Some of the darkest crimes mentioned in the Bible sprang from the root of envy—that deep-rooted, green-eyed, cantankerous something called envy.

An envious preacher takes great delight in criticising and belittling the star preacher or any one who can eclipse him in preaching. Everything from the pulpit manners to the past life of the outstanding minister will be criticised. The envious spirit eats out, like a burning acid, the very sweetness of the Christ-life. The beauty of being sanctified and cleansed from the carnal mind is that there is no more envy, no more jealousy or uprisings, to destroy the peace of the soul.

b. "LOVE vaunteth not itself," or as Moffett puts it, "Love parades not itself."

This has reference to the desire for display—showing off one's learning and gifts. This is of the flesh. When the sweet indwelling Comforter comes to abide, all desire for peacock-strut and display is completely burned out of the heart. The Man of Calvary with that thorn-crowned brow has been burned into the inward consciousness until one is willing to be little in his own eyes.

c. "LOVE is not puffed up."

This has reference to inward pride, a swelled-out feeling when one has had a free time in preaching a sermon which brought a storm of Amens and shouts from the audience. If one is not dead to spiritual pride, he will take the glory to himself,—of course this meeting must be published and clippings sent to friends. This is a kind of self-worship which en-

"Is not inflated with a sense of its own importance".

thrones the little "I" in place of the great God. Carnality is compared in the scriptures to leaven, and we know the nature of leaven is to sour, swell and puff.

Many a young preacher begins his ministerial career humble, sweet and tender, but after a while he becomes able to preach well and develops his gifts. Finally he becomes in great demand, so much so that he may choose the large places where there are good salaries. Then too often the preacher loses his humility and after a while the glory and old-time power of former days depart. Now it is distressing indeed to see him blustering around trying to make up with eloquence and earnestness for the loss of the old-time power.

Oh, to have all the pride burned out of us through the sanctifying fires of the Holy Ghost! Then we won't become puffed up when we are flattered, and we won't puff down when we are persecuted and misunderstood.

d. "LOVE doth not behave itself unseemly."

Pure love has a behavior which is supernatural and heavenly. It instinctively avoids wounding the feelings of others by talking of unpleasant things or in an argumentative manner. It carries its point by ceasing to contend, and wins its opponent by seeming to let him have his way. It cannot scold, scowl, or threaten; it has lost its desire to quarrel. It is love in politeness, and makes its possessor a Christian gentleman or a true lady under all circumstances.

e. "LOVE seeketh not her own."

This is the aim of love. It never terminates in itself. It has no secret wires to pull, nor selfish aims in

L. is never satisfied but in the welfare & comfort of all.

L. is never satisfied but in the welfare & comfort of all.

view. Love has an open face, an honest look in the eye. It lives above-board. Love and selfishness cannot keep company in the same heart.

f. "LOVE is not provoked."

This has reference to the temper. There is nothing that so completely destroys the flavor of holy love as a bad temper. An uncontrolled temper has wrecked more homes, separated more husbands and wives, scattered more sad, broken-hearted children to the ends of the earth, crucified more human love, sent more souls to the flames of hell, than all the saloons ever did. Some people look on a bad temper as something harmless, as something consistent with a Christian life. But one spell of uncontrolled temper will act like a killing, blighting frost does upon tender young plants.

But the blessed Holy Ghost can so completely cleanse the heart from all inbred sin that one will never have another spell as long as he stays under the all-cleansing blood.

Rev. C. H. Babcock visited Father Haney in his ninetieth year a few months before he went to his eternal home, and asked him how long it had been since he had felt any stirrings of the carnal mind. The old warrior looked up and his face lit up with a heavenly light, and said, "Charley, it has been sixty-six years since your father has felt the least stir on the inside." Friends, if there is that gun-powder nature within you, never stop until you have had a complete cure.

g. "LOVE thinketh not evil."

This is the mind of love. The memory of love is

very poor when it comes to the faults and failures of others. The Greek beautifully expresses it: "It keeps no account of evil." It keeps no books when it comes to wrongs and injuries. It has no grudges for future avenging, no memories to be poured out at the next opportunity. In better words, it loves to forgive and forget wrongs, it refuses to dwell upon them, it keeps no record of offences, it does not stay sour or sullen until it has had its revenge by taking its spite out on someone. It quickly forgives and forgets, which gives the mind an inward bath, and keeps it keen and alert for the things of God.

Love always looks on the bright side, and refuses to believe an evil report about a brother until it is fully convinced that the things reported are true. It is saved from evil surmisings.

h. "LOVE rejoices not in iniquity."

Pure, humble love never rejoices when it hears of the downfall of anyone. The spirit of Jesus is to blush with shame for a brother's faults and a sister's false steps.

"No scene in the Bible opens up a greater vista into the tenderness of the spirit of Jesus, than where he stooped and wrote on the ground, as if his modest and loving heart did not want to hear the horrible account of evil. As we gaze on the soul of Jesus at that time, we see infinite politeness, both toward the accused and accusers, not a trace of unkindness or severity to either party. His whole manner and speech and disposition filled the whole air as with a very sea of refinement, gentleness and inexpressible sweetness of spirit."

Look at David's attitude toward Saul, his bitter enemy. No wonder God called David a man after His own heart. Harshness and censoriousness never heal nor help the unfortunate, but the spirit of meekness and kindness is the Christ-like attitude we are to take toward a weak brother or an erring sister.

These eight attributes of love are all negative, but there is also a positive side to love.

III.

✓ The four positive qualities of love are:

a. "LOVE is kind."

My, what a beautiful word! It is the same root word as *kin*. It means that we are to feel and treat others as we would our own dear relatives and members of the family. Kindness is the very spirit of heaven. We never see it manifested without a thrill of joy going through our heart. Kindness will unlock more doors and open more human hearts to the gospel than all the so-called big sermons that are preached without the spirit of love. Love is what makes home a heaven, be that home ever so humble, and though it may be lacking in costly furnishings love will make up for all such lacks. It is not the cut flowers placed on the casket over a dead wife's heart that counts, but a bouquet *now* with the words, "I love you" which will cause the heart to beat faster and the roses to live in the cheeks. God help us to be kind now.

b. "LOVE rejoices in the truth."

A love for the truth is the bed-rock from which the Holy Ghost builds Christian character which will

stand the shock of the Judgment. Any religion or theology which is not founded on the Truth is a sham and produces a false hope.

“All love will be found false and dangerous, the source of fanaticism, if it is not founded in pure scriptural truth. Truth must precede any right kind of affection. There are many who are carried away with sweet emotions, and charming mental visions, and wonderful experiences, but sooner or later they land into actual sin and the swamps of wild and foolish notions, because their experiences and affections did not originate in pure Bible truth. Any affection which is not in God’s truth will prove a poison and a source of death.”

The love for truth can be united to our hearts in such a living way as to form a union with our spirits.

c. “LOVE believeth all things.”

This is love closing her eyes to the faults and failures of others and throwing a mantle of charity around them and clothing them with qualities which they do not possess, and then trusting God to make them true. Such a heart believes all that is written in the inspired Word and whispered to its inner ear by the Holy Ghost.

d. “LOVE hopeth all things.”

Hope has to do with the future. Man is the only creature existing on this earth who lives for things to come. It is truly marvelous, when the Holy Ghost quickens and clarifies one’s inner senses, how the Holy Spirit will take future events such as the Rapture and the renewed earth and make those things real to us.

He will put a rainbow of promise across every dark cloud of our tomorrow, and will sweeten every bitter cup we have to drink.

IV.

LOVE is the climax of all blessings: "The greatest of these is love." "God has crowned love as the queen of all graces, because it is the controlling attribute of His own character."

Again, love is the greatest thing in the world because it is the highest as a principle of action and a motive of conduct. Love will accomplish anything that it undertakes. Love will make any burden light, any task easy. Love will prompt what money could not buy, what force could not constrain, what interest could not urge. Therefore God has wisely made it the mainspring of conduct, just because it has in it an impulsive force that will lift into infinite service and make obedience a perfect delight.

Again, love is the very cream of Christianity, the very marrow and fatness of Christ's character, the very inexpressible, tender gentleness of His nature, which is always a heart inside of a heart, the soul within a soul, of Christ's life. What specific gravity is to the planet, what beauty is to the rainbow, what perfume is to the rose, what marrow is to the bone, what rhythm is to poetry, what sublimity is to the ocean, what pulse is to the heart, what harmony is to music,—all of this and much more love is to the soul. There is nothing greater in our holy religion than a heart emptied of all sin and filled with pure, humble love.

V.

“LOVE never faileth.”

This is the glory and crown of all blessing. In the midst of a world of changes, heart-aches, heart-breaks, bursting banks, and riches taking to themselves wings and fleeing away, the growing cold of old-time friends, failing health, and a thousand other things, thank God for something that never fails. All through the trying hours of the day, like an anchor it holds the soul steady. We awake with the blessing in our hearts in the morning, and like a golden lump of honey lodged in the heart it continues to drip its sweetness. When awakened in the night, like the soft wings of a nestling dove a strange and heavenly feeling seems to settle down over the whole being, with a quietness that is a-kin to heaven.

The time is coming when not only earthly scenes will change, but the heavens will be shaken, the sun turn black, the moon turn to blood, the stars will fall, the earth reel, the graves will open, the Judge will descend; but amid reeling worlds and falling stars, opening graves and descending Judge, this sweet-voiced, soft-toned, gentle-spirited, long-suffering, noncombative, boundless love will never fail.

CHAPTER II.

GOD'S FIRST DWELLING PLACE

Some of the deepest, richest, sweetest, and best things are brought to us in spiritual lessons drawn from the "Tabernacle."

I.

The tabernacle, first of all, was a type of the incarnation of our Lord. We are told in the gospel that "The Word was made flesh and tabernacled among us." The materials of the tabernacle were of gold and wood, representing the divinity and humanity of Christ. Its colors, white and blue, purple and scarlet, represent His purity, His heavenly origin, His royal dignity, and His suffering love.

II.

The tabernacle was also a type of the cleansed and Spirit-filled believer. "Know ye not," says the apostle, "that your body is a temple of the Holy Ghost?" The outward court which was rough and visible, corresponds to man's physical body. The first sanctuary, known as the holy place located between the outward court and the holy of holies, is a fitting type of man's soul, which is the seat of his affections and emotions. But the holy of holies, which was the most sacred place of all, where the white, soft light of the heavenly Shekinah shone perpetually from beneath the wings of the golden cherubim, corresponds to man's immortal spirit, that part of man that connects him to the heavenly world and where Christ has His throne-room.

III.

This little tabernacle was about the size of a double parlor. The first room, the holy place, was fifteen by thirty feet; the holy of holies was a perfect cube fifteen feet square.

The first chamber, known as the holy place, contained three articles of furniture,—a table with twelve loaves of bread powdered with frankincense, a golden lamp with seven receptacles ever burning which constituted the only light in this room, and the golden altar where the sweet spices were ever burning and going up in clouds of sweet fragrance. All of this is a beautiful type of the regenerated life. The golden lamp with its radiance, the twelve loaves with their nourishment, and the sweet incense with its fragrance filling the air, are all typical of the prayer life. All of these beautifully fit into the regenerated life.

IV.

The second chamber, called the holiest of all, contained only one article—the ark of the covenant, which was a golden casket about the size of a small chest. This little ark was overlaid within and without with pure gold. Hovering over the ark were the golden cherubim, with interlocking wings, and faces turned downwards as though they were looking within this sacred place, while beneath their wings shone a supernatural light called the Shekinah, which was none other than the very presence of God.

V.

Within this ark were three articles,—the table of

law written by the finger of God Himself; Aaron's rod which budded, blossomed, and brought forth fruit, all in one night; and the golden pot which contained manna gathered in the open plains in the wilderness, which kept sweet and fresh for one thousand years.

This second room or sanctuary is a fitting type of the sanctified life. The sanctified heart knows what it is to have the law of God within his inward part, which makes religion easy. The rod which budded, blossomed and yielded almonds, represents the fruitfulness of the sanctified life. Then there is the incorrupt manna. The manna which fell in the open plain outside was a blessing, but as the hours passed it melted or corrupted. Placed in the sacred ark it remained fresh and sweet.

Who is there that would not crave and long for such a blessing, that abides, fills, satisfies and keeps all the time?

CHAPTER III.

SWEET INCENSE OF PRAYER

"Let my prayer be set forth before thee as incense; and the lifting up of my hands as the evening sacrifice." Psalms 141:2.

"And when he had taken the book, the four beasts and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are prayers of saints." Rev. 5:8.

"And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

"And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel's hand.

"And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake, and the seven angels which had the seven trumpets prepared themselves to sound." Rev. 8:3-6.

In the previous chapter we called the reader's attention to the "tabernacle" and its spiritual application. One of the most important things in the holy place was the golden altar which stood higher than any other object in the tabernacle. It was on this golden altar that the spices or incense was burned. Prayer is represented in these texts under the symbol of incense. It

was significant in the first place, of the intercession of Christ, our great High Priest, through whose mediation we are accepted as "a sweet smelling savor." It came next to represent the ministry of prayer on the part of the saints of God.

Prayer is more than words; it is more than just calling upon God. True prayer is a fine art—yea, a divine inspiration, like the sweet incense which was offered by fire in the holy place.

"What a striking and suggestive figure of prayer is incense." What was incense? It was composed of spices of different kinds, ground or beaten very small, and then burned in a glowing censer so that its form disappeared and its own life, as it were, went out, and a sweet fragrance went up as a sort of finer ascension-life and became the divine emblem of the communion of the human soul with heaven.

But above all, the fire which consumed the incense is a type of the Holy Ghost, without whose aid our prayer must stop short of heaven.

Perfume is one of the most delicate and exquisite forms of matter. It is much finer than color. The tints of the rose may be fair to the eye and exquisitely shaded, but the sweetness of the rose lies in its fragrance, and its exquisite odor is the soul of the plant. The breath of burning spices was God's suggestive object lesson of the heart's true prayer, for you will notice that these spices must be beaten very small.

In our spiritual interpretation let us notice these facts:

First, prayer is compounded of innumerable little

things. About what should we pray? Everything. "There is not a thought, not a trouble, not an incident, not a fear, but should instantly be turned into a petition or an ejaculation of prayer; then everything will become a stepping-stone to God, an alphabet in the book of life's sweet fellowship; then the hardest things will become memorials of the greatest deliverances and the most gracious divine revelations. There are no little things. If anything is worth God's while to send, it is worth His while to have you tell Him about it."

Again, the incense was crushed before it went on the golden altar to be offered up. It is the crushed heart that really prays and prevails with God. The greatest prayers that ever were offered were those that wound up with groanings which could not be uttered from a burdened, crushed heart.

Again, the incense was set on fire. Our prayers must have in them the Holy Ghost fire element in order to prevail with God. It is He who sets our prayers on fire, and makes them rise to heaven as sweet odors. If we will yield ourselves to His inworking, He will kindle in us holy desires, ardent longings, and intense intercession, and do wonders through us.

The Apostle James tells us the kind of prayer which God answers. It must be *fervent*, which means not only hot but *boiling* hot. It is the same word which Peter uses in his epistle when he tells us that in the last days the heavens will melt away with a "fervent heat." Cold praying gets nowhere. We can trace the cause of so much unanswered prayer right here: it lacks the divine heat and fervency. Again James tells us it is

the "effectual" prayer which availeth much. A better rendering would be "The *energized* prayer of a righteous man availeth much," which means, a prayer within a prayer, a voice within a voice, a soul within a soul. The Holy Ghost indites the prayer and encourages us to pray, and if we only continue in this heavenly current, a great victory will be won.

The first we notice about this sweet incense is that some of the elements in it were familiar and well known, while there were other elements in it mysterious and unknown to us. There is much of mystery in all true prayer. Human language is a weak vehicle in which to convey eternal issues. "For we know not what to pray for as we ought, but the Spirit itself maketh intercession for us with groanings which cannot be uttered." "These are the outstretchings of the soul, the inarticulate and inexpressible burdens of suffering, longings, and pleadings to which the Holy Scripture has applied such words as agony, conflict, passion, and travail of soul. Therefore we cannot always expect to fully understand our own prayers, but we must often pour out our hearts before Him in wordless agony and unutterable desire, knowing 'that he that searcheth the hearts knoweth what is the mind of the Spirit, because he maketh intercession for the saints according to the will of God.'"

While it is true that there is much mysterious in prayer, yet there are certain familiar, well-known human elements which enter into all true prayer. Let us notice a few human elements which enter into true praying.

One of these we will call *desire*. "Whatsoever things ye *desire* when ye pray." Perhaps this is the fundamental element in all real, true praying. After all, prayer is only offering up our desires to God as the sweet incense ascended up in clouds of fragrance when it came in contact with fire. God has to teach us to pray by hemming us in and bringing us into situations of great need and creating a desire for Him.

The secret of Jacob's great victory at Peniel, where he wrestled with the Angel until he prevailed and received a new name and a new nature and was called a Prince, was the fact of his desperate situation, where it was either pray clear through or fall into the hands of his enemies.

Another element which enters into true praying is *sincerity of motive*, which means true to the core—no double motive. The Bible says you "ask amiss" that you may consume upon your own desires. God looks at the motive behind the prayer.

Love is an element of prayer. Our prayers rise to heaven just to the extent that they have the love-element in them, which is the main element of the heavenly world.

Another element which enters into true prayer is the spirit of forgiveness. We may wonder at times why our prayers are not answered and our spirits filled with joy. Perhaps some unkind word or an evil report we flung at some of God's anointed ones in a spirit of anger, has never been confessed. There is nothing that hinders a revival of religion and blockades the Holy Ghost as does the sin of malice. It

chokes up the channel of the Holy Spirit in us, and thereby prevents the flow of the Holy Spirit through us upon other souls. If we would pray through and be a channel for the blessed Jesus to pour rivers of living waters through to bless a dry, parched, desert world, we must settle it that we cannot afford to entertain in our hearts the least unkind feeling toward others.

Another element which enters into true praying is earnestness—that something which holds on and clings on in prayer, regardless of how discouraging the prospects may seem. Real earnestness gets us somewhere. In all the prayers of the Bible where men and women prayed through and touched God and brought things to pass, this one element stands out above all others. So much praying of today is just a mere wish: there is no fervency, no earnestness, no aim,—just mere lifeless words.

Every day millions of prayers are offered to God that never get anywhere, because they are not indited by the Holy Ghost. The average church member lives at such a distance from God and grieves the Spirit so much by disobedience, that he has no chance to pray through.

I.

Prayer is the fundamental thing in the plan of salvation. God foreordained and incorporated in the divine plan of salvation that men should take hold of Him in prayer and “move the arm that moves the world,” and cause Him to do things that He would not have done had we not prayed. Prayer is far more import-

ant and essential to a genuine revival than all the big sermons, beautiful singing, and religious doings performed by the church.

II.

Prayer is the most powerful thing known to man. It outranks all the powers in nature, such as wind, fire, lightning, tornadoes, earthquakes and the law of gravity. All the powers of nature have been made subject to prayer. Joshua prayed and changed the sun in its course. The three Hebrew children prayed and fire wouldn't burn them. Daniel prayed and the lions wouldn't devour him. Prayer will do anything. It will detain an angel all night until he leaves a blessing. It will open the heavens and pour out a rain on a parched earth. Elijah prayed and changed the laws of nature: he had charge of both the fire and water works. Did you ever notice that remarkable passage in the 5th chapter of the book of James, where the statement is made that Elijah "prayed earnestly and the heavens *GAVE* . . . and the earth brought forth?" Notice prayer first affects heaven and then the earth: "the heavens gave . . . and the earth brought forth." So it is true today. We must first move heaven, before we can stir and move things in this world.

III.

Prayer is the highest power known to man. Prayer makes us holy, prayer forms character, prayer links us to heaven. Would you have an experience of victory and glory? Then pray clear through.

IV.

Finally, true prayer is immortal. It does not pass away with the things of time. It does not originate in this world: it belongs to the heavenly world. Prayer that is inspired by the Holy Ghost never dies, but lives on, long after the heart and lips that offered it are sealed in death.

This truth is brought out in a very forceful way in the 8th chapter of the book of Revelation. We read:

“And another angel came and stood at the altar, having a golden censer; and there was given unto him much incense, that he should offer it with the prayers of all saints upon the golden altar which was before the throne.

“And the smoke of the incense, which came with the prayers of the saints, ascended up before God out of the angel’s hand.

“And the angel took the censer, and filled it with fire of the altar, and cast it into the earth: and there were voices, and thunderings, and lightnings and an earthquake.” Rev. 8:3, 4, 5.

I want you to notice this passage says that this golden censer contained the prayers of *all* the saints. Just think what this means—the prayers of all the saints: the prophets, the apostles, the pioneer preachers, the lonely missionaries, that have gone up to God in the past ages.

In the Alps the snow continues to fall year after year and becomes so heavy that when the warm spring comes and the ground begins to thaw, the snow loosens and begins to slide, starting a rolling avalanche

sweeping everything before it. Just so prayer that has been going to heaven for years, finally produces a spiritual landslide.

In this scene in Revelation it would appear that the prayers of the saints had been accumulating for a long time, and had been stored up like the falling snow in the Alps. These prayers had been rising and rising to heaven until the heavens could contain no more, and the volume of prayer must be emptied back onto the earth from whence it came.

The mighty Angel, who is none other than our great High Priest, the Lord Jesus Himself, takes the live coals from the altar and the incense of the censer and pours them back upon the earth, and immediately there begins a procession of stupendous convulsions, overturnings, and catastrophes. All the forces of nature and providence are affected. Prayer not only effects heaven, but starts forces to working here, that changes the history of nations.

Prayer is not just a mere subjective state of mind. It is power. It is real force. It does things. It brings about results. It writes its record in the events of Providence, in the commonplace things of life, in the whole story of human existence; and, doubtless, it will some day be found that nothing happens which is not in some way brought about by the direct intercession either of the Lord's people or the Lord Himself.

Tempted, tried child of God, hold on, believe on, trust on. Wait! Don't give up; the answer to your prayer may be on the way right *now*.

CHAPTER IV.

THE HOLY OF HOLIES

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus."—Heb. 10:19.

Every Bible student knows that the tabernacle was divided into two rooms, or sanctuaries, which were variously called, the first and second veil, or the holy place and the holy of holies.

A distinct analogy may be drawn between the tabernacle and the regenerated and sanctified lives: the first sanctuary is symbolic of the regenerated life; the second sanctuary or inner room is symbolic of the sanctified life. The difference between the two rooms is seen in the manner in which they were constructed and furnished.

The first thing realized on entering the holy of holies was the deep quiet. Heavy folds of drapery separated this inner room from the other parts of the tabernacle. In like manner one of the outstanding features of the sanctified life is the divine stillness which settles down over all the soul faculties. The soul possesses not only peace with God but the peace of God; the Dove of Peace spreads her wings above their restlessness, a strange and heavenly quietness fills the whole being. There is a sense of fullness, a sense of being inwardly healed, an exquisite experience of purity, while the soul fairly melts under the baptism of perfect love. And through all and in all the Spirit of God whispers to the soul, "This is sanctification."

The second noticeable fact on entering the holy of holies is that it was a hidden place. When the high priest entered the holy of holies on the great day of Atonement, the people gazed after him, but no one dared to follow him and he was hidden from the view of the people. Just so, the moment we are sanctified a curtain drops behind us and we enter upon a hidden life which the world and the unsanctified church fail to comprehend.

John says, "To him that overcometh will I give . . . a white stone, and in the stone a new name written, which no man knoweth saving he that receiveth it." It is a hidden life. Its motives, its humility, its joy, its self-sacrifice, its silence and its testimony, are all misunderstood by the world and by the unsanctified church. The sanctified life is a life that is hidden from evil and from the strife of tongues.

Third, we notice the ark. The ark typifies the sanctified heart. God's plan and purpose in redemption is to bring the human heart into the holy of holies.

Fourth, we observe the table of law known as the ten commandments. This is God's promise concerning laws in our hearts. In the old Covenant the law of God was written on a table of stone and placed within the ark in the holy of holies, but in the New Covenant God writes His laws in the believer's heart. This makes religion easy.

Concerning this New Covenant, Jeremiah says:

"Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: not according to the covenant that

I made with their fathers in the day that I took them by the hand to bring them out of the land of Egypt; which my covenant they brake, although I was an husband unto them, saith the Lord:

"But this is the covenant that I shall make with the house of Israel; after those days, saith the Lord, I will put my law in their inward parts and write it in their hearts; and will be their God, and they shall be my people." Jehemiah 31:31-33.

When God puts His laws within us and the Comforter comes to abide, He causes us to live a free, spontaneous life. Having his indwelling Spirit, the yoke is easy, the burden is light. We run and are not weary. All the ways of religion become ways of pleasantness; all its paths become paths of peace.

God does not want you to make a sacrifice until your heart wants to make it, until it ceases to be a sacrifice. God does not want you to struggle until you wear out your life. God wants you to take something from Him that will make all these things a pleasure and a delight to you. God wants to put in your heart the law of life that will run your life. God has made a great law of love and given it to this world of ours. It is the key to human poetry and it is the secret of the great romance of the ages. "I will put my law in their inward parts, and write it in their hearts." The heart is the seat of the affections and all the religious powers. It is then that duty becomes a delight, service a joy, and crosses become wings instead of weights to the soul. "Love drives our chariot wheels." The yoke is lined with love and is worn with songs.

God gave the Prophet Ezekiel the same vision concerning this new Covenant. In the thirty-sixth chapter, verses 26 and 27, we read:

“A new heart also will I give you, and a new spirit will I put within you. And I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them.”

This is something more than putting His laws within us. Notice, a “new heart also will I give you.” This is not patching up the old Adam and trying to do better, but a new heart; a new man from above comes to live within us. And “a new spirit will I put within you.” This is not the divine Spirit which was made by the power of God. This “new spirit” is not God; it is you. It is the new personality from above. Now, in addition to this new heart and this new spirit, God promises to put His Spirit within us. This is none other than God Himself coming to take up His abode within us. This is what is meant by the fulness of the sanctified life. And as a result of His divine law within our hearts, and the Holy Spirit within our new spirit, let us notice the next step—“I will cause you to walk in my statutes and ye shall keep my judgments and do them.”

This is the secret of a happy, victorious Christian life—God working from the inside. “He has promised to put the Holy Spirit right in the center of our being, like the mighty spring in the center of the complicated machinery of the soul’s impulses, sensibilities and activities—moving, controlling, guiding, so that we easily become, do, feel, just as God enjoins upon us;

helping us as we have been unable to cause ourselves to will and do. . . . We are then holy, heavenly-minded, Christ-like, because the Spirit causes us to be. The Holy Spirit is the first cause of all *being*—the *being* of the universe, the *being* of the race, the *being* of life. If we be patient, or meek, or forbearing, or any other thing we need to be, it is because He causes us to be.”

Love and duty are the two hemispheres to religion. Duty has its center throne at Mount Sinai, while love has its center of power on Mount Calvary. “When a person who has been under the law, and has been struggling to serve God by the duty principle, is drawn into the place where he sees God in His true light in Christ and serves Him out of love, a complete revolution transforms the whole of his life. Everything opens up in a new light. He feels a new energy springing up in him, and many faculties which had been dormant, wake up and do great things.”

Fifth, we behold within this ark the incorruptible manna. The manna which fell in the open plain was a blessing, but as the hours passed it melted or corrupted. Placed within the ark it remained sweet and fresh for hundreds of years. That this illustration has its spiritual meaning there can be no doubt.

In order to understand this, we will have to go back to the days of Israel in the wilderness. We read that the manna fell on the open plain every night, and every morning the people gathered it up and made it into cakes of bread, which were eaten by the people. These cakes were sweet to the taste, and preserved life.

The manna melted away as the day advanced; it had to be gathered fresh each morning.

This is a true type of the regenerated life. This represents Christ's outward life on which millions feast daily. But the regenerated man finds that there is a struggle within to keep the manna from melting away: as the day closes it finds many Christians feeling that their stock is running very low. God told Moses to make a golden pot and gather some of this same manna and place it within the "second veil" in the ark. There for any number of days, for any sweep of years, it remained pure, sweet, incorruptible and unchangeable.

"In this most impressive way God teaches us that our personal salvation is brought "within the veil," brought into the secret place of God's perpetual presence; in a word, into the state of life and experience of holiness; and then our religious life will be marked by an abiding sweetness and purity, by incorruptibility and enduring power. It does not then require tremendous effort to gather and retain the grace of God. The grace itself does not melt away by nine o'clock, nor is it gone by twelve, nor in the afternoon, nor at night. It abides, and it abides sweet and pure, by means of the preserving power of the second blessing, which is the sanctifying grace of God.

"There is a religious experience which wastes away in the camp, grows hungry, and has to be periodically restored. There is another experience where the divine food is lodged within the heart, and the man with this inward, abiding nourishment knows no emptiness,

no wastings, or exhaustions, but is constantly filled. Meet him at any time—early in the day or late, in the cloudy days, on Monday or on Sunday, he is always full. The manna is within and it abides.”

John alludes to this second grace in Revelation 2:17: “To him that overcometh will I give to eat of the hidden manna.” This has reference to Christ’s inward heart life, where we feast on His inward dispositions and heavenly tempers.

“Now in order to eat any of that hidden manna, a person must of necessity go through the first veil, which is the holy place, and then enter the second veil into the holy of holies. Thus we see that no one could eat of that manna except he entered into the second veil, which, spiritually interpreted, is nothing more or less than entering the state of heart purity and perfect love.”

Again, this hidden manna was promised to “overcomers,” that is, to the heart that dares to go against public opinions and a lukewarm, backslidden church. But it pays to die in order to inherit the promise of eating the hidden manna.

Sixth, we notice Aaron’s rod which budded, blossomed, and yielded almonds, all in one night. The seventh chapter of Numbers contains the story of this budding rod and how God vindicated the divine choice of the Aaronic priesthood. While the budding rod of Aaron is pre-eminently a type of the Priesthood of Christ, it may also represent the intercession of believers. What is the spiritual lesson? The meaning is that believers who are called to the ministry of prayer

are by nature similar to Aaron's rod before it was taken into the holy of holies. Concerning this rod, there are three things stated: first, it budded, second, it brought forth blossoms, third, it yielded almonds; which suggest the thought of—

FRESHNESS, FRAGRANCE, AND FRUIT

The buds suggest to us the thought of freshness. It is nature's way of renewing the earth. The dew falls at night or in the early morning hours, when all nature is quiet and still. So spiritual dew and freshness come when we get quiet and still and linger long in the Master's presence.

This spiritual freshness is very essential to the Christian worker. We should never preach a single sermon, or lead a meeting, or write an article, without first waiting for the "renewing of the Holy Ghost" and the dew of heaven. Many preachers and Christian workers are straight and orthodox, but their messages fail to strike fire because they lack this heavenly unction, oil, and spiritual freshness.

SPIRITUAL FRAGRANCE

Freshness produces fragrance in both the natural and the spiritual world. Go into a summer flower garden early in the morning and you will find the air laden with sweet perfumes and fragrances. The dew brings forth freshness and fragrance. In our spiritual life fragrance is just as essential as freshness, and when this is lacking it is a sure indication that we are trying to run our Christian experience without oil and unction. Our messages may be the mere letter which "killeth"—dry, stale, formal, dead.

Frangrance is a subtle fire, easily detected. It is an unction; "that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit to the individual filled with the Spirit, which seals instruction upon the heart and conscience of the person receiving it; so that unction tends to render a man powerful and glorious in his life and history." That is unction; that is fragrance; that is power; which is the greatest need of the twentieth century church.

SPIRITUAL FRUITFULNESS

The same heavenly dew that brings freshness and fragrance, also produces fruit. The nature of fruit is the full maturity of the seed. Fruit in the natural world is the result of the seed and earth coming in contact with each other. In like manner, spiritual fruit is the result of our soul powers being united and brought into union with Jesus through the power of the blessed Holy Ghost.

Again, fruit flourishes better in mellow, soft, rich soil. Just so the fruit and graces of the spirit flourish and grow better in a tender, soft heart. Nothing in all creation bears such fruit as a soul that has been purified. When the precious blood has purified the senses of the inner man, then the Holy Ghost has nothing to hinder His inflow and filling and enriching the soul faculties to produce spontaneous heavenly fruit.

Seventh, we note the abiding light in the tabernacle. There was a peculiar heavenly radiance in the inner sanctuary. There was no earthly light in this place. Under the interlocking wings of the bending cherubim, was the mercy-seat, where God was accus-

tomed to speak; and from this place a soft, white light of luminous and abiding glory filled the room. In the holy place the seven-pronged golden lamp furnished the light. At times the lamp in this first room burned low. The regenerated man knows the meaning of this. But from the fluctuating light of the regenerated life, the soul goes into the steady, abiding radiance of the divine Shekinah.

The only light in this inner sanctuary was the heavenly Shekinah, so that when we pass behind the second veil God Himself becomes our everlasting light. From this time on, one is guided by the illuminating Holy Ghost, and stops depending upon human candles. Men may withdraw lamps and candles, the sun may be hidden and the moon withdraw its light; yet there is left within the soul a peculiar heavenly radiance which never goes out.

Finally, there was the Presence of God behind the second veil. "Thou that dwelleth between the cherubim, shine forth." This is the climax of the atonement. There is nothing higher, deeper, sweeter, than to be God-possessed and a temple of the Holy Ghost. This is God's best and greatest for us. This is what happens when we press our way behind the second veil. Here the light never goes out, the manna is ever fresh and sweet, and the glory holds good the year around.

CHAPTER IV.

“LET NOT YOUR HEART BE TROUBLED.”

St. John 14:1.

That God has provided a remedy for trouble and a broken heart there can be no question of doubt. Therefore we ought to conquer trouble. It is wrong to be crushed by it. The question is how shall we overcome trouble and sorrow?

Do not let it get on the inside.

The billows and waves may sweep over the deck of the ship without any danger of foundering, but when the tempest breaks through the hatches and submerges the cabin, then it is time to become alarmed. No matter what floods and billows sweep over us, we can have a great calm and a deep, sweet, settled peace within.

Isn't it strange after God's wonderful provision for a broken-hearted world that men will look elsewhere for deliverance and a cure for a troubled heart?

Notice some of the false remedies held up to struggling humanity. First, the doctrine of the stoic. "The doctrine of the stoic is to steel your heart against all feeling. The doctrine of the stoic is to put your tears all away and refuse to cry. The doctrine of the stoic is to deaden your feeling and make your heart like a rock. The doctrine of the stoic is, be sublimely indifferent no matter what comes. With rigid face, like a stone, go on, steeled against it." The stoic sat unmoved while the heavens crashed. Insult, slander, loss of fortune,

sickness, death—none of these things moved him. But the doctrine of the stoic has failed to cure the troubled heart.

Then again Epicureanism is another false remedy held up to cure the troubled heart. The doctrine of Epicureanism is, "Forget your troubles." Drown out the din of trouble with music and laughter. The theory of the Epicurean is, "Plunge into the realm of pleasure. Sound all of its depths. Forget, forget all your troubles. Leap out into the deepest depths of pleasure, and there revel and swim in those depths, and put out of your sight and out of your mind all thoughts of sorrow. Drown it all in the realm of pleasure."

But that has failed to cure the broken heart. Look at Lord Byron—sitting alone one day in deep study, a friend passed by and noticed him lost in his own thoughts, and said to him, "Lord Byron, what are you thinking so seriously about?" He said, "I was sitting here counting up all the happy days of my life." "How many do you make them?" asked his friend. "Only eleven," he answered. "And," said he, "I was wondering if I would ever be able to make them twelve."

Friends, Lord Byron soared to heights of worldly pleasure, he drank deep from the cups of worldly pleasure, that millions never dreamed of, yet in his last days he confessed that the doctrine of Epicureanism had failed to satisfy the longings of the human heart.

Then there is the doctrine of the far-fetched philosophy "mental contortionists." They try to persuade themselves that there is no trouble, pain, sickness, failure. They try to get rid of trouble by denying it, say-

ing, "there is no evil. All is good. What seems evil is merely mortal error, an illusion of the mind." They look upon evil and deny its existence. They feel the pierce of pain and say there is no pain. Their bodies burn with fever while they declare there is no sickness. This is nothing more or less than hypnotizing one's self. We cannot deny facts, and that we are living in a heart-broken, half-damned world. You may fool yourself by saying there is no trouble—but this hydra-headed monster meets us at the cradle, and stalks with us to the grave. He lurks in the background of our greatest triumph, no life is immune from the chilling shadows of trouble.

Let us notice some reasons why God's people should not carry around a broken heart. One is, that distress and trouble unfits a child of God for Christian service.

There is something about sorrow and trouble that seems to paralyze all the religious powers of the soul. Whenever we fail to throw off trouble, notice the effect on us—the heart freezes—the mind becomes dull—the spirit droops—the sermon drags, and all the powers of the soul pull heavy through the sands of time. Trouble puts one on the dark, gloomy side of life. It freezes one's fighting blood, dampens one's powder and unfits one for the duties of life.

A second reason why we should not be troubled is that a sad-faced gloomy Christian poorly recommends the Christ we profess to love. The difference between the Christian religion and all other religions is the spirit of joy and gladness. All religions outside of Bible Christianity are gloomy and sad. The joy of the

Lord is not only our strength but it is the touchstone of orthodoxy by which you may judge a man's religious experience. Anyone can readily see how that long-faced, mournful-tongued, heavy-hearted, deep-sighing set of people calling themselves Christians, hurts the cause of Christ far more than outside infidelity. If our religion is a supernatural religion, then there can be no room for gloom and despair.

The third reason against spiritual gloom is, that a troubled, sad heart is a reflection on the love of God. If God is your Heavenly Father, and your life is pleasing to Him, then what right have you to doubt His love? He would rob Heaven if it were necessary, before He would let one of His children suffer. He loves us too much to forsake and He will see the soul through that fully trusts Him.

But the main reason given by Christ why we should not let our hearts be troubled is found in the second verse of the fourteenth of John. Listen to it.—“In my Father's house are many mansions. . . . I go to prepare a place for you.” Here is a true picture. A noble young man from Australia came to America some years ago and became acquainted with a beautiful young girl. Friendship sprang up between the two, and then he won her affection, and finally asked her to become his bride, but, said he, “before we get married, I must return to the old country and prepare our future home.” The day he left she was at the wharf to bid him good-bye, and as the ship pulled out to sea she stood on shore and waved to him until he faded from her view. As she returned home there

was stamped in her imagination a perfect picture of her lover and future husband. The little, ordinary trials of life were counted as nothing. In her fancy she saw her future home amidst the encircling trees, shrubbery and well kept lawn. She is only waiting now for his return to take her to himself.

In like manner Jesus would comfort our hearts with the thought that although He has gone away in body form from us yet, he is busily employed for our future home.

What a thrill this brings to us in the midst of the hardships and trials of life to know that He has our interest at heart and is right now preparing a mansion for us over yonder. Listen. "In my Father's house are many mansions. If it were not so I would have told you. I go to prepare a place for you, that where I am there ye may be also." In the words of the sainted A. B. Simpson—

"Oh, what comfort! the comfort of eternal hope! First, there is the Father's house, the shifting of our objective, of our goal, of our point of view. We have been thinking this was our nest. We have been building it here. But yonder is our home, the Father's house. He holds your eye steadily there, and He is making a home for you there, and He has taken some that are very dear to you there, that He might transplant the roots of your affection and the direction of your outlook.

"But not only is there the Father's house but 'many mansions.' What a wonderful expression! Only love

like His and only vision like His could have suggested it. Oh, how rich it is, this infinite fullness! Many mansions; but not huts, not hovels, not two or three-roomed apartments, with but little room or furniture or comfort. Mansions! Mansions! Palaces! All the beauty, all the wealth, all the luxury of the universe! Think of all the love of your best Friend behind the equipping of your home. Mansions! And there are *many mansions*. They are not built on top of each other until the tenants are crowded out. There is room, infinite room, constellations and stars. The city that John describes is fifteen hundred miles long, fifteen hundred miles wide, and fifteen hundred miles high. What do you think of that as a site for one of your mansions? And no law of gravitation, no climbing up those stairs. A thought will take you to the highest room for your spirit will be weaned like his, with light immortal, infinite, and divine. You will not live alone; you will not be a recluse; but loved ones will be there, too. Oh, yes, He suggests the fellowship of friends, and He says, with wondrous delicacy—why could you ever doubt? ‘If it were not so, I would have told you.’ I would not let you cherish a hope that was extravagant or unjustified. No, your fondest dreams, if they are reverent and holy, are infinitely beneath the glorious reality of the Father’s house on high.

“And there is a way home, and you know it. You have a ticket all the way. ‘I am the Way.’ Not only have you a ticket, but a Pilot, a Guide, a Conductor, to see you through. ‘The way ye know.’

“A Christian physician died some time ago, and

his Christian widow was greatly bereaved. But she was victorious in her sorrow. She kept hung up over his office door the little card he used to use when he was called out for business, 'Gone for a little while; will be back soon.' Yes, they are gone for a little. They are to be back soon with Him, for He says, 'We shall be caught up together with them to meet the Lord in the air.'

“When our loved ones cross the threshold,
 And our eyes with tears are dim,
 Still we murmur, Maranatha,
 They are coming back with Him.
 Maranatha! Maranatha!
 They are coming back with Him.

“Not only so, but when we get there, we shall be with Him forever, for 'where I am, there ye shall be also.' Thank God! I am,—He does not say—where the palaces are, where the seraphim are, the crowds are, but where I am. I want you, and you want me. 'Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.'

“My Father's house on high,
 Home of my soul,
 The golden gates appear;
 And then my spirit pants
 To reach that land of love,
 That blessed home of saints redeemed
 Jerusalem above.

“Beloved, is this our comfort, or are you afraid of it? Oh, let Him deliver you from the fear of death! This is Christ’s comfort to you—faith and hope.”

“Let not your heart be troubled.”

