

The
Glory
Departed

J. M. HAMES

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THE GLORY DEPARTED

BY

J. M. HAMES

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"A Feast of Good Things," and other books.

PENTECOSTAL PUBLISHING CO.
Louisville 2 Kentucky

FOREWORD

A book! What a power for good or evil! God can get into a book, put wings to it, send it to the ends of the earth with its illuminating pages and make it the means of the salvation of multitudes.

For Chapter I we are indebted to our friend Dr. B. Carradine for suggestions. For Chapter II we are indebted to Dr. J. Gregory Mantle for suggestions which we got from an old volume of sermons. Chapter IV and V were taken from our own book, "Orthodox Psychology," which has been out of print for years.

May the Holy Spirit put His seal on these messages and make them soul food to the people of God.

In His name,

J. M. HAMES.

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CHAPTER I

THE GLORY IS DEPARTED

I Samuel 4:22

The four words heading this chapter were uttered by one of the lovely young mothers of Israel, the daughter-in-law of the aged Priest Eli. While the record is brief concerning her life, yet it is eloquent in its suggestiveness. We gather from the record that this woman was very deeply spiritual.

At the time this scene opens, she was a very sick woman, but her mind and heart were hundreds of miles away where her husband was with the king's troops on a bloody battlefield. Israel had suffered an awful defeat and set-back. The Elders of Israel, in order to boost the defeated armies, sent to Shiloh for the Ark of God. The Ark, as all Bible students know, contained the Tables of the Law, given to Moses from Mt. Sinai; the Manna pot, with its incorruptible manna; and Aaron's Rod which budded, blossomed and bore fruit all in one night. Over the Ark the two golden Cherubim stretched their wings and gazed down at this sacred chest. Under the wings of the Cherubim was the Mercy Seat where the Shekinah glory with its soft light shone continually. From this God spoke to Moses and the High Priest. Wherever the Ark went, there went the Presence and Glory of God.

"For fully three hundred years the Ark had been with the Israelites in their Tabernacle in the heart of the Camp. But now it had been taken from its long

resting-place and carried to a place where war raged in its fury and where their numerous enemies fought with powerful might. Well might Eli watch by the wayside with trembling spirit, waiting for tidings from the battlefield.

In a tent not very far away thought, prayed and suffered the woman whose heart in spite of her physical suffering was far distant with the same Ark which rested in the midst of poor defenders and which faced a great army of ruthless enemies. The tidings came at last, brought by a man running from the battlefield. The battle was lost; the two sons of Eli were killed, and the Ark of God was taken by the Philistines. Eli dropped dead from the effect of the news. When the tidings, increased by the added statement of the death of her father-in-law, reached the young wife and daughter-in-law, her heart seemed to break. And shortly as the nurses broke to her the news of a son, she answered not, neither regarded it, but according to Scripture said, "The glory is departed from Israel; for the Ark of God is taken." And thence died."

From the suggestive words of this dying mother of Israel we wish to make a spiritual application, for both individuals and religious institutions of today. Let us consider first the man of the world as he comes down to old age without Christ and the light of the Spirit in his soul. His sun is beginning to set. Something has faded out of his life; the joy of childhood and young manhood is gone; a strange light has died out of the hills as though some kind of sun has set; that drawing charm of a distant bend in the river has vanished. He stands at the end of life's pathway and reflects on the

past with its wasted opportunities. He stands reluctant to go down to the grave. As he faces the judgment bar of God and a long eternity he can truly say, "The glory is departed."

Next the words of the dying mother are applicable to the backslider. There are two types of backsliders spoken of in the Bible. The first is the backslider in heart. Proverbs 14:14 speaks of the backslider in heart being "filled with his own ways." Yes, his own stubbornness, his own self will, his own envy, spite, hate, bitterness, anger, wrath and malice. How can a person with such a nest of vipers within his heart be happy?

Notice some marks of a backslider in heart. A loss of interest in prayer is a very important one. All heart backsliding begins here. This is as dangerous for ministers as for others. Here is the sandbar on which many a spiritual wreck has run aground. In this age of hurry and bustle and with so many voices calling, if we are not careful, we will be hustled out of our spirituality. Joseph and Mary lost Jesus right in the Temple. Mary was the most unlikely person in the world to have lost Jesus as He was to her what He could not be to any other person in the world. "There were circles and inner circles, fellowships and a holy of holies that Mary entered into with Jesus." Yet, she lost Him and didn't know it. Samson lost God and he wist not that the Lord had departed from him. It took something startling to awaken him. Oh the danger of these little heart breaks with God.

Another alarming sign of a backslidden heart is a protracted spiritual coldness. The heart in which the Comforter dwells will be warm, tender and restful.

Listen, if we are continually having spells of coldness, it is time to become alarmed.

Still another dangerous symptom is a critical spirit. A critical spirit will eat through your soul like a burning acid. It will show itself by an uncharitable attitude. It is more ready to pick flaws and find fault than it is to speak of the virtues and good traits of the brethren.

The second type of backsliders are those who go back on Christ, who return to their old sins and habits and are in bondage to Satan. Such miserable souls become the laughing-stock of the world and of them you can write in letters of fire, "The glory is departed."

Third, the words of the dying woman are applicable to the state of the church when its glory in the presence and saving power of God has been taken away. "The Tabernacle with its altar, table of incense, curtains, lamps, priest and robes are all very well, but what if the Mercy Seat with God's face and God's voice speaking to the people, be taken away! What can fill the place of an absent Creator and Redeemer and Preserver?" In the language of one of the gifted sons of Methodism we quote, "And what, if we possess cathedrals, stained windows, rolling organs, scholarly ministry and wealthy membership, if salvation is not rolling like a river of life and light in our midst! The Church cannot save if the Saviour is gone. Ordinances, brotherhoods and sisterhoods cannot change character and redeem the soul. What if the Redeemer, the only one who can transform and save, is gone? What have we left worth speaking of? What is the

casket with the pearl missing? The scabbard with the sword dropped out? The body with the spirit fled? The ship without oars or sail or steam?

What is to become of us if we have lost the presence and power of God in the Church? What do the candlesticks amount to if the Son of God is not walking in their midst? What are the preachers called stars if they are not in His hand? What is the Word if the Spirit is not there to fall on it? What is the blood itself if there be no Divine Agent to apply it? What are all the signs and trappings of Redemption if the Redeemer come not up to the feast, refuses to walk in the temple, and shuts himself up in the Heavens?"

There are some things in my life which stand out like mountain peaks. One of those was when we were gloriously converted in the fall of 1900, in that memorable revival which swept things in its wake. We at once joined a southern denomination. The sermons in those days seemed to drip with unction and power. The prayer meetings were food and fire to the hungry soul. All the ministers whom we heard and met believed firmly in the Virgin Birth, the miracles, the inspiration of the Scriptures, the shed Blood and its power to save, the resurrection, ascension and coming of Jesus. But now when we look around and see what is taught in some of her schools and preached from some of her pulpits, our heart sickens and the only way we can express our feelings is in the words of the dying mother of Israel when she cried out and said, "The glory is departed."

Fourth, the words of the mother in Israel can be spoken with a sadness in connection with persons and

places where second blessing holiness has been preached, professed and experienced but now is forsaken and forgotten. The writer entered into the blessing in 1910. We traveled hundreds of miles over the nation to attend the holiness camps and conventions in order to sit at the feet of the great teachers and preachers of that day. There was a fragrance, sweetness, unction and anointing then which seems to have dropped out of our modern Holiness Movement. The Holiness Movement produced spiritual giants in those days—such men as the noted educator, editor, author and preacher, Dr. H. C. Morrison; the scholarly Dr. B. Carradine; the eloquent Will H. Huff; the godly, spiritual minded Seth C. Rees; the second blessing teacher and camp meeting preacher, C. W. Ruth; the noted Bible expositor Dr. George D. Watson; and others whose names are in the Book of Life.

Dr. B. Carradine, one of the early preachers of the Holiness Movement, obtained the blessing in 1889. Immediately he identified himself with the full salvation movement, its people, meetings, camps and literature. In one year after he received the blessing, he led eight hundred of his members into the experience. The people thronged to his ministry in such crowds that he finally gave up the pastorate and swung out into the evangelistic field. His meetings carried him from ocean to ocean. Listen to him as he tells how he was impressed by the holiness people of that day. "No one can recall the gentleness, patience, longsuffering, humility, sweetness and perfect love which characterized the Holiness Movement some years back and now see what is preached in numerous quarters and by many

individuals and churches. There was not a division that we can recall among them. There was no strife about non-essential doctrines; no breaking into sets and cliques with watchwords, modes of worship and exclusive ways and teachings peculiar to some school or following. There was no ugly spirit nor unkind speech over honest differences of opinion upon matters that do not effect the soul's salvation and entrance into heaven.

"We attended many holiness meetings in those days, where unity of spirit, genuine brotherly love, and tenderness and unction of hymn, prayer and sermon made the place like an ante-chamber to heaven.

"Holiness people suffered those days at the hand of the world and the church, peculiarly and bitterly: but they kept sweet, were uncomplaining, did not strike back, and with the glory of God shining out of their faces, with victory at home or abroad, laughed, wept, preached, prayed, sung, clapped their hands, and shouted their way through the ten days of their camp meeting, and after that kept the same glad, holy triumph in their souls for the next three hundred and fifty-five days of the year or until they came again to their Feast of Tabernacles.

"The holiness papers were not mustard plasters and fly blisters in those days, but rather like leaves from the Tree of Life for Healing of the Nations. They did not shoot at their own brethren who were in the hot firing line at the front. And because the gates were closed against them, they departed like their Lord from one town to preach in another; they did not publicly brand them as "cowards." Holiness preachers did

not charge each other as backslidden in those days, nor hurl mud and filth at men whom God honored on every battlefield. Instead as they met and labored with each other, the fact which impressed all beholders was 'see how these people love one another.' "

As we look around today and see the splits and divisions and the lack of brotherly love among professors of holiness, we feel forced to say, as the dying mother of Israel said, "The glory is departed."

What is the glory of the New Testament dispensation? We have noticed that the glory of the Old Dispensation was the Heavenly Shekinah, the soft glowing light which shone continually under the Wings of the Cherubim and which hovered over the Ark. This was none other than God himself. St. Paul tells us that the glory of the Holy Ghost dispensation isn't in the external but it is "Christ in you the hope of glory." (Col. 1:27). This is the cream and climax of the Atonement. Christ enthroned within is the crown and glory of Christianity. It is God's best for man. There is nothing higher in this life nor the life to come, than to be God-possessed and a temple of the in-dwelling Holy Ghost. "The in-dwelling of Christ is not a metaphor or a symbol, but it is to be accepted as a literal and positive reality that the Lord Jesus Christ, in His Divine personality is to come and dwell in the center of our being, and reveal Himself in fellowship with our human spirit." In this new dispensation it isn't Christ in types, shadows and symbols or Christ in prophecy nor Christ in yonder heaven, but Christ in you the hope of glory.

The Shekinah glory has moved His dwelling place

from beneath the wings of the Cherubim, to the sanctified heart. Here the Dove of peace sings and nestles, and says to the soul facilities, "peace be still." This is the glory!

CHAPTER II

A SALTLESS RELIGION.

"Ye are the salt of the earth." Matthew 5:13.

A religious significance was attached to salt in the early days of the Bible. It was also held sacred in the natural world's history. Both in Hebrew and Roman literature, salt is praised as 'a necessity of human life.' Homer calls it "divine" and Plato speaks of it as a "substance dear to the gods." An Eastern Proverb says, "If you tie up salt you tie up the world."

Salt was vitally connected with the old Jewish worship and sacrifices. We read, "And every oblation of thy meat offering shalt thou season with salt." Leviticus 2:13. And although we are living under a different dispensation, our sacrifices likewise are to be seasoned with salt. "Let your speech," says St. Paul, "be always with grace seasoned with salt." And Jesus tells us that we must "have salt in ourselves."

"Hence, salt is a type of the indwelling Christ in us, and it is when we are salted through and through with the blessed Holy Ghost that our words will be seasoned with the real Christ-life. Our words cannot be loaded with the Holy Spirit after they leave our lips. If God is in them they must proceed out of a Holy Ghost element in us. The drops of blood or tears that you may shed all contain salt; but that salt is in the stomach and in the heart before it is in the blood-drops or tea-drops. In like manner, if our words have a savor of life and power in them, they must get that quality from the inner depths of our spirit before they

drop from our lips or pen. If we speak or write in the Holy Spirit our words will be with light. Another peculiarity about words loaded with the Spirit, is an inexpressible warmth and magnetism in them. They seem to quiver with a heavenly electricity; they vitalize the mind; they penetrate the understanding; there is a tone-quality in them like the pungent, penetrating heat of sweet spices and aromatic oil." Unless we have this divine element in us our words and sermons will be insipid.

"We all know what it is to see a great union meeting of the churches, with combined choirs, platform nobles, rosetted ushers, artistic solos, eloquent prayers, and a great discourse of the oratorical, logical, and theological order, yet nothing accomplished. The Spirit of God had not and did not fall upon the services and the people.

"Again, we all have seen the tremendous pulpit effort, and a series of tremendous efforts, utterly fail to do what was longed for and expected. The man was scholarly, polished, refined; his logic was unanswerable and his manner beyond criticism, but nothing was done.

"Over against all of this let a man have the blessing we are writing about and the fruit of his life and the result of his labors will at once begin to excite the talk and astonishment of the community and country at large. The beautiful solo, sung with artistic grace and studied effort, has left every heart unmoved and every eye as dry as a stove, when under the single stanza or two of an old hymn, the man we speak of has every face bathed with tears."

"Ye are the salt of the earth." Let us notice the spiritual application of this text. First, our sacrifice of prayer is to be seasoned with salt. How much salt is there in your private devotions? The old time saints used to give themselves to prayer. They prayed by the hour. Prayer was a business with them. They put blood, sweat and tears into their praying. Prayer in secret is what makes the preacher. Books may train the intellect but prayer alone can train the heart. You may be a book worm, but if you fail as a minister to pray, you will fail to move your people in the sanctuary. It is said of the sainted Fletcher that he stained the walls of his study with the breath of prayer. Luther prayed from two to three hours daily. The holy Wesley would rise around four o'clock each morning and pray until six. Our prayers must have the Holy Ghost element in them if they ascend to God.

In the Old Testament, prayer was symbolized by 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 their form disappeared and their 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 communion of the human soul with heaven. The incense was burned. Its first life died and a new and higher life went up in the breath of the flame and fragrance. So prayer comes from the touch of God, stilling the earthly and carnal, and sending up the higher life of spiritual and divine to commune with the heart of God." It is only as our prayers are set on fire that they reach heaven and move the arm that moves the world.

Another quality of ununctionized prayers which has been salted with the Holy Spirit element is that they never die. They have in them the element of immortality. "True prayer is immortal and does not belong to those things which die and pass away, because it originates in the immortal spirit of man, and under the guidance and inspiration of the Spirit of God and also belongs to the immortal world. It is by prayer that we take ahold on God and get visions of God and an understanding of His revealed Word and will and an insight into His providence. Besides, it is by prayer that we form a character in conformity with the image of Christ." How is your prayer life, reader? Has it become formal, dry, juiceless and fireless? "Those old meaningless phrases that have lost their teeth and edge, may be repeated mechanically, but so repeated they have no worth." It is only as we pray in the Spirit that our sacrifice of prayer will be seasoned with salt.

Second, our sacrifice of praise is to be seasoned with salt. How inspiring it is to meet with the saints that are seasoned with the grace of praise, to hear their ringing and glowing testimonies and to behold their shining faces. Your soul soon catches fire and you go home refreshed, fired, filled, fed and blessed.

Third, our sacrifice of giving must be seasoned with salt. How much of our giving is stereotyped. Let us remember that God accepts no offering that must be forced from us. There is a grace of giving the same as the grace of prayer and of praise. Our giving should be just as much a part of our worship as any other grace of the soul. If God's people would give

Him the best, the choice things, they would have heaven upon earth. "It is a beautiful thing to put God first in everything; first in your thoughts; first in the morning; first in buying; first in selling; first in giving and first in toiling. Honor Him; serve Him; make love to Him. Do not give His tenth stingily, but lovingly, kindly, cheerfully, constantly, faithfully, deliberately and on purpose. God holds us accountable for our finance." Whenever we are salted through and through with the Holy Ghost element, then our giving shall be as spontaneous as the spring morning.

Let us next notice the spiritual significance of salt and how it is a type of the Holy Ghost within us. First, salt has a penetrating power. It goes through a substance. It penetrates right through to the very core. In like manner the baptism of the Spirit goes through our inner man, purifying, softening and sweetening our affections and emotions; melting and subduing our wills; purging and quickening our consciences, until our whole being seems to be filled with a spicy fiery presence of God.

Second, salt is noted for its preserving power. Meat, well salted, will keep fresh and wholesome for years. The great work of sanctification not only purges out the corruption of our fallen nature, but also preserves us in a state of holiness. (See I Thessalonians 5:23). If we are well preserved, we will grow sweeter and deeper each day of our life. A heart filled with the indwelling Comforter will be characterized by tenderness, gentleness and sweetness.

Third, salt brings out the flavor in food. Just think how tasteless food would be without that peculiar fla-

vor which salt brings out. In like manner, our sermons, prayers and exhortations will be tasteless without the Divine salt element in them. Nothing kills a prayer meeting any quicker than tame, dry, long winded testimonies. How long will it take us preachers to learn what St. Paul meant when he said, "The letter killeth." That is preaching straight radical truths of the Bible without unction, oil and the heavenly anointing of the Holy Ghost. Such preaching has a tendency to harden people instead of saving them. No wonder the churches are empty when there is so much lifeless, juiceless, fireless preaching.

One more thought concerning salt is that Jesus warns us of the danger of it losing its savor. Salt in the Bible times reached the consumer in a mixed state. It was to a large extent mixed with earth. "The salt which has lost its savor is simply the earthly residuum of such impure salt after the sodium and chloride has been washed out." What is a saltless Christian? A saltless Christian is one who has gone back to the earthly, the worldly, the carnal. The heavenly element is no longer in the ascendant. The salt has lost its savor.

Look at the Church at Ephesus. There was much within her to be praised. She was noted for her works, labors and patience. She was orthodox and separated from the world. Yet Jesus found fault with her. She had left her first love. Dr. Seiss in commenting upon this Church said: "The great fault, Christ found with these people was their decay of their first love. They were good and earnest Christians still, but they had too much cooled in their ardor and let down in the fer-

veny of their former zeal and devotion. There were still the outward out-goings of effort and activity and much praise, but love was dying. The machinery still moved under the power of the original impulse, but the great moving spirit within was losing its force. These people were not in a state of apostasy. There was still much activity and zeal for evangelistic truth, but all of this may exist with a hidden cancer eating away the vitals of life. The machinery was still running but the motive power was failing. The inward fire of love was wasting away."

Rev. J. Gregory Mantle, the great English preacher, has well said: "A religion without the Holy Spirit is a weak, despicable thing. Saltless salt is the contempt of the world, and is the great stumblingblock of our times. Our peril is that we have lowered the apostolic standard of Christianity, and an admixture which is below that standard means a serious loss of power. We may gain numbers, but we lose disastrously in effective force and are in danger of being demoralized and undone. Your influence in your home, in your place of business, depends upon the measure of salt of the Holy Spirit which you possess."

You may be orthodox, straight, radical, dress plain, come out from the world and still be a saltless professing Christian. Jesus didn't say if the salt has lost its color or its weight, it is henceforth good for nothing. It may look like salt and sell for salt, but if it has lost that penetrating, preserving something, it is henceforth good for nothing. What shall we call that peculiar something? The early saints called it "unction." "What is unction," asked the sainted Alfred Cookman.

"Is it pathos, or eloquence, or psychological power, or mental force? I apprehend it is not these, though it may consist in part of one or all of these. Unction is that subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit to the individual filled with the Spirit—that seals instruction upon the hearts and consciences of persons receiving it, so that the unction tends to render a man powerful and glorious in life and history. That is unction. That which sounds pleasant may not be unction, but that which however feebly expressed, makes an impression on your memory and develops it until at length it is a part of your existence and becomes a great power, that is unction."

There are no substitutes for unction, all such efforts are miserable machinery. All of our learning and eloquence are like a tallow candle, which pales before the rising sun. Just what the warm glowing heat means to the body on a cold winter day, unction means to the soul. It is the breath of Jesus in the heart, the vapor from the River of Life, the perfume of the Rose of Sharon, the very marrow in the bone of truth, which is worth far more in the sight of God than our outward correctness of life. It is the divine spikenard of the alabaster box broken and poured on the feet of Jesus. Let's tarry at His blessed feet until God salts us through and through with the Holy Ghost element, and He will see to it that a subtle fire shall proceed from us, which will melt, glow, warm and bless a broken-hearted world.

CHAPTER III

WHAT IS A CHRISTIAN?

The Disciples were called Christians first in Antioch. Acts 11:26.

We are told that the city of Antioch was noted for giving nicknames to people and things. The majority of the most familiar terms have grown out of this habit. A great many names in the Bible have a deep root meaning to them and often signify character. So, the term Christian was attached to a certain class of early disciples who were constantly using the name Christ.

This brings us up to our subject, what is a Christian? We might better answer that question by noticing what Christianity is not.

(1) Christianity is not mere feelings. Music or patriotic singing may produce a kind of religious feeling. The sublime oratory may lift your soul to raptures of delight, the perfect harmonies of classic hymn may charm your cultivated taste, but this is not religious feeling; it is mere Psychology. It is only the kindling of the mind which has nothing to do with the Holy Ghost. We are not crying down emotional feelings, but we want the right kind of feelings, that which is produced by the power of the Holy Ghost in the soul, and not that which is produced by the culture of human effort.

(2) Christianity is not morality. It does not consist in reforming and quitting certain bad habits. Morality without Christianity is like putting a spot-

less robe on a leper and telling him he is clean. The rich young ruler who came to Jesus had a spotless moral life, yet there was a hidden canker eating at the vitals of his life. When Jesus put His finger on the spot and the price he would have to pay to become a follower of the lowly Nazarene, he went away sad. You may have a spotless outward moral life without the inward change produced by Christianity.

(3) Christianity is not devotion and prayer. You will find all of these in false religions. Some false religionists would put us to shame when it comes to zeal and activity. They are up scattering literature on your porches before the average Christian is awake in the morning. The Pharisee of old was very devout and full of religious activity but a moral leper on the inside.

(4) Christianity is not a creed. It is more than mere orthodoxy or submitting to certain rites. If our religion were a thing of rites, ceremonies and activities we wouldn't need a change of heart to perform them. Our religion is different from all other religions in that it consists of Christ likeness, virtues and holiness.

What then is Christianity? It is not intellectualism, morality, or emotionalism. What is its seat? Christianity is a thing of the Spirit. It consists of a new spirit divinely created within us.

In the 36th chapter of Ezekiel, verses 26, 27, you will find a photo of a real Christian in the new covenant which he promises us. "A new heart also will I give you and a new spirit I will put within you . . . And I will put my spirit within you and cause you to walk in my statutes and you shall keep my judgments and do them." The term heart here means the seat

of the affections and all the religious activities of the soul. Whenever God begins to make a saint He always works from the inward to the outward. This is true in nature as well as in grace. The layers and growth of a tree are from the inward to the outward. This is the way God forms a human body. First the heart, then from the heart appears every member of the body. "I will put my laws in your mind and write them in your heart." Heb. 8:10.

Here is the divine order; first a new heart, next the law of God written in the heart, then God says I will put my spirit within you causing you to love my laws and keep my judgments. Then the Holy Ghost is put right in the center of our heart and spirit, and like the mainspring of a fine watch which causes every wheel to move and to keep time, so the Holy Ghost within the believer moves the complicated machinery of the soul. He controls the emotions, affections and sensibilities, moving us to prayer so that we do those things that are pleasing to God without a tug or pull in the Christian life. This is God's best for man. This is Christianity in earnest and religion made easy.

St. Peter describes a Christian as one who has been made a partaker of the Divine nature. Here is a truth almost too deep for the human brain to fathom. Everything in the natural world lives after its nature. Every tree, every plant will produce according to its nature. In the animal kingdom everything is true to its nature. It is natural for a lamb to be tender and gentle. In like manner when we are partakers of the lamb-like, dove-like nature, it will become easy to be loving, tender and patient, and return not a word when

we are abused and misunderstood. Partakers of the Divine nature, mysteries of mysteries!

There is a scene in the New Testament recorded by Luke where the angel says to the Virgin Mary, "The Holy Ghost shall come upon thee and the power of the Highest shall overshadow thee; therefore also that holy thing which shall be born of thee shall be called the Son of God." Just as the Holy Ghost partook of the substance of the human and blended it with the divine and formed the body of Jesus, just so that same Holy Ghost formed the body of Jesus, filled Him, led Him, worked through Him, led Him to Calvary and helped Him to die through the "eternal spirit." That same Holy Ghost is abroad in the world and church to form Christ in our heart. This alone constitutes Christianity.

That practical New Testament preacher, the Apostle James, says that "Pure religion and undefiled before God the Father is this, to visit the fatherless and widows in their affliction and to keep himself unspotted from the world." James 1:27. I wish to lift up one phrase out of this verse, "unspotted from the world." Separation from the world is the New Testament standard. God taught this great truth in a ceremonial way in the life of His people Israel. Whenever an Israelite went out into his field to plow, God made him preach separation from the world. We read in the book of Deuteronomy 22:10, "Thou shalt not plow with the ox and ass together." This has a forceful application in a spiritual way. That which applied so strictly to a Jew's outer life, applies with equal or superior strictness to a Christian's inner life.

Why did God prohibit the plowing of the ox and

the ass together? First, they are not mated. The ox is mentioned in the scripture as being among the clean animals which could be used in their sacrifices, while the ass was counted unclean. The ox was slow and patient while the ass was stubborn and unruly. One was larger than the other, so to hitch them together would mean one would have to pull the other one. Spiritually speaking it means, don't try to hitch the world and the church together, they do not make good mates. "Be ye not unequally yoked together." This means business, social and religious life. Be not entangled with the world.

As long as early Methodism kept herself separated from the world, she swept America with her revival tornado, and plowed hell up by the roots. Her old-fashioned preachers as a rule were unlearned as the schools call it, but highly educated in the things of God. They knew a great deal more about knee ology than they did dry theology, but when they rode into a village with their Bibles and Methodist hymnals in their saddle bag, a pitched battle started. It generally ended in an old-fashioned revival in which hundreds were saved, family altars erected and a whole community stirred for God. Separation from the world was their keynote. Are you separated and distinct from the world or are you mixed up with it? Do you seek worldly companions? It isn't drunkenness, lying or stealing that is hurting the Church of today, but this awful tide of worldliness that is sweeping in and choking out her spiritual life.

John the Beloved in his first epistle says the real ear mark of a Christian is love to the brethren. This

is the touch-stone of Christianity, the sum and substance of Holy Ghost religion. Love is the central animating force in true religion. Every fervent prayer, every act of charity, every gentle word, or courageous deed is a product of love; without it all eloquence and good works count for nothing. This love has a twofold relationship. First, love to God, second, love to my fellowmen. You can measure a man's love to God by the way he treats the brethren. If I love my brethren I will protect their character, good name and reputation. Nothing pleases the devil any more than to get division among God's people. Love never throws stones at the brethren. Love never peddles slander nor takes up a reproach against a brother. Love is tender, sweet, patient, gentle and full of long-suffering. It is the earmark of orthodoxy and a well saved soul.

St. Paul, the great theologian, gives us the best definition of a Christian in the New Testament. He says a Christian is one who has the Spirit of Christ. "Now, if any man have not the Spirit of Christ, he is none of His." Romans 8:9. It takes a special revelation from God the Holy Ghost to enable us to discern a Christlike spirit. It is the very marrow of fatness of Christ's character, the inexpressible tenderness and gentleness of His nature, which is always the heart inside of the heart and the soul within the soul of Christ. Without the Spirit of Christ the most intensive, righteous, religious life is like the image of God without His beauty and attractiveness.

There is a tenderness and sweetness belonging to the Christ-like life which cannot be defined. It is more

than orthodoxy, good behavior, and the outward correctness of life. The Spirit of Jesus is the soul and marrow of His divine in-dwelling life. Without it the most vigorous life of righteousness, zeal, good works and blameless conduct utterly fail to measure up to the Christ-life unveiled in the New Testament.

There was a refinement and politeness in the life of Jesus which the world had never seen sampled in any of the patriarchs, prophets or saints who preceded Him. There wasn't anything coarse, rough, rude or harsh in the spirit of the blessed Jesus. Who can study the life of Jesus without being impressed with His gentleness, sweetness, meekness, and holy refinement? He never blustered, was never ruthless; but was always fearless and kind; always faithful and tender.

"No holiness has the Christly cast that does not savor of the spirit of gentleness. There was a holy magnetism about Jesus that drew people to Him. It is so often written that "they came unto him." People would drop business, quit home, travel far to be near Him and hear Him. They crowded about Him and heard Him gladly. The children readily went to His arms. Dr. Newman Hall, of London, said, "Should Jesus appear again in the flesh among men unheralded, the children, young people and all would instinctively gather about Him and in an inexplicable way feel that He was their friend." This holy attractiveness was peculiar to Jesus, and just such spiritual magnetism in kind radiates from the believer who is anointed with the Holy Ghost."

It is said of the sainted Alfred Cookman that he had so much of the Christlike spirit in him, that there

went out from his personality a heavenly influence in his home town. As he passed down the street, men, women and even children would stop and gaze after him. Such a life is bound to affect both earth and heaven. "The ages have left no portrait of the blessed Master, no written description, even containing any credibility or authority that gives us the least intimation of His personal appearance, beyond the fact that many allusions in the gospel and especially in the gospel of Mark, made it evident that there was something striking and impressive about His bearing and countenance."

It will take nothing less than a divine revelation from God to give us a true insight into the character and spirit of Jesus. In order to have and manifest the spirit that was in Christ Jesus, we will have to submit to a real crucifixion, and have everything hard, bitter, severe, critical and flinty crushed out of our nature. It is then God subdues and conquers us and launches us into a larger field and we become channels through which the Holy Ghost pours rivers of living water, and through us reproduces Jesus to a lost world. It is then, and not until then, that we truly represent the Christ of God.

*Nampa Christian High School
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CHAPTER IV

DESTRUCTIVE EMOTIONS AND THEIR EFFECT UPON THE BODY

Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you.—
Bible.

One of the greatest blessings that could come to the twentieth century would be an awakened public mind that would cry out, "Man, know thyself!"

Christian psychology has done a wonderful work in that it has thrown light upon this neglected subject and helped us to study man in his three-fold nature, and especially the science of the mind and how the mind influences the body.

Generally speaking, all pure emotions, such as love, hope, cheerfulness and devotion are constructive, vitalizers and are health builders, while all negative, morbid emotions, such as anger, malice, jealousy, hatred, etc., are destructive and health destroyers. Science has thrown some wonderful light on the effect of wrong emotions.

"Several years ago a scientist discovered that when one is very angry the breath is poisonous. This discovery led to a number of experiments with all classes of people to ascertain the effect of different emotions upon the chemistry of the blood and the secretions of the body. The result of these experiments showed that every distinctive emotion modifies the chemistry of fluids. Thus it is said that chemistry of a tear will show whether it was caused by joy, love, grief or fear.

Psychology classifies some forty-two emotions, each of which produces its peculiar chemistry."

Among the destructive emotions is anger. Anger is taking poison into the system. It quickens the circulation and intensifies the heat of the body, poisons the gastric juice and is often the main cause of indigestion from which starts other ailments of the body, such as uric acid which brings on kidney trouble and Bright's disease. The doctors examined the blood that came from the wound of a man in a fit of anger and found thirty-two ingredients of poison in it.

"Let one breathe into a glass tube when he is angry and a deposit of brownish color will appear upon the glass. Scrape this off and give it to guinea pigs and it will kill them."

"There are all kinds of bacteria in the body, and when it is the reverse, physical depression follows and may destroy the health."

Repeated spells of anger weaken the body almost equally as much as a spell of sickness. If we value our health and the body that God has given us, then let us keep anger out and guard against it the same as we would guard against fire from destroying our homes.

An uncontrolled temper has turned many a home into a real hell on earth, separated families and kept the divorce mills running. Reader, if you have this gun-powder-like nature in you, never rest until you know that you have had a complete cure in the all-cleansing Blood. Perfect love can cast out this Mt. Vesuvius and sweeten the disposition until there will not be even an uprising of anger in the soul.

Worry is another foe that is sending its millions to

an untimely grave. It has killed more than all the wars combined and is to be feared more than all the disease germs floating around. "Worry is the traitor in the camp. It is that which dampens our powder, weakens our aim, loses our goal." It freezes our fighting blood and puts us on the dark, gloomy side of life. Worry is not forethought planning the future, but it is reversing the wheels and going backward and digging up the troubles of the past.

One noted medical authority says: "Worry is to miss the purpose of one's being. It is to fail—to fail for self, to fail for others, and it is to fail gratuitously."

"Worry is waste also. It is the waste of the very powers and energies we require to displace it. Man has only so much nerve force, and if he allows it to leak out here and there he is soon bankrupt. Worry never kindled the bonfire of success; it never put the sky into the landscape pictures; it never brought the ship of life into the harbor of happiness."

Of all the people that can't afford to worry, they are those who are doing the most of it, for when one worries and frets it upsets the whole nervous system and clouds the brain, which unfits one for the real battles of life. Why worry over some past failure, blunder or mistake? The worrying and fretting of a lifetime would never atone for or undo one single sin or mistake. Let it go under the Blood. Christ can and will overrule it and give us beauty for ashes. Make your mistakes steppingstones for something higher. Then why worry about the future? Has not a loving, compassionate Heavenly Father promised to see the soul through that trusts him?

You would be surprised to know how many good people are worrying over the bread and butter question. The devil whispers to them that their health will fail and their friends will go back on them. They at once begin to see the poor-house in sight. One old man in his ninetieth year declared that the most of his troubles were troubles that never came. "This is true with the most of us. We fret and worry and wonder why we are sick." We live in fear and dread of some imaginary trouble and dwell on it so much that it becomes real.

Worry can be cured since it is mostly a mental disease. First, empty the mind of all unpleasant, discouraging, gloomy thoughts by substituting hopeful, cheerful, encouraging thoughts. Second, relax, let go, get quiet, rest some each day and when alone fill the mind with hopeful, encouraging thoughts. Repeat over and over, "God is loving and He is my Heavenly Father, and He loves me too well to forsake me." Remain in silent prayer and a spirit of worship until the soothing, healing presence of the Holy Spirit comes in and quiets all your fears and tones up your nervous system.

Another destructive emotion is fear. Fear is father to many ills of mind and body. Sudden fright has been known to cause instant death.

A girl pricked her breast with a pin which drew a few drops of blood and stained her dress. She never even noticed it, and when she sat down to partake of the evening meal her mother saw the blood mark and cried out with an excited voice, "What is the matter with you, daughter!" The girl looked down and saw

the blood, not over half an inch long, on her waist. She sprang to her feet, gave a shrill cry and dropped dead. Now the pin prick did not kill her, neither did the blood stain on the dress do it, but an excited imagination and sudden fear did it.

A man was standing in the yard talking to a friend sometime ago and a bee stung him. He took it so seriously that in twenty minutes he was dead.

We doubt not but that thousands of people have been hastened to their graves by reading in the papers about some awful disease in some parts of the country. Let anyone begin to talk and fear they will have a certain disease and if they keep this up long enough it will start negative emotions working that will be as destructive as the disease itself. Talk health and encouraging things and see how it will affect your body.

To live in constant dread seems to benumb and paralyze all the higher powers of the soul. The effect on the body is something dreadful. The medical authorities experienced on a kitten in order to ascertain the effect of fear on the digestive organs. They fed it all the rich sweet milk it would take. After partaking of this rich diet the kitten lay down peacefully to take a nap. An X-ray picture was made of its internal organs. The milk was digesting and being turned to nourishment for all parts of the body. Just then a vicious dog was let in on purpose to see the result of fright. Another picture was made. They found the intestinal organs were all tied up into a knot. The rich milk it had taken a few minutes before was now turned into a poison.

Fright and fear have the same effect on the human body. The Bible says fear has torment. Yes, all kinds of torment, spiritual, mental and physical. Some people live in a dread all their lives. Fear brings bondage. If we fear a thing it will master us. "We live in fear of some calamity, real or imaginary, until the fear chemicalizes into a disease." If we fear we will fail we will be sure to fail. Fear enfeebles all the soul faculties. Some people are to be pitied; their heredity is against them; they were born with the spirit of fear within and drank it in with their mother's milk. Still others have cultivated it until it has become their second nature.

It is wicked and sinful to frighten children. O lady of superior intelligence told the writer of a mother who punished her child by locking it out in the dark. She left him too long and when she went to look for him she found him raving mad. His little mind had reeled and tottered. The shock was too great on the nervous system. How wicked and foolish to try to correct a child in such a cruel way. Why not appeal to a child's confidence and love nature?

When it comes to the religious world you will find two classes of Christians. There are those who serve God from the standpoint of fear. They are always in bondage. Their religion is more or less a burden to them. The other class renders service from the standpoint of love. Their lives are fruitful, spontaneous, free and happy, because love oils the chariot wheels.

The antidote for fear, says the Bible, is love. "Perfect love casteth out fear," just as the light com-

ing in drives out the darkness. Throw open the windows of the soul and let the light of His love shine in and fear will go.

Another awful, destructive emotion is malice, unforgiveness, holding grudges, brooding over some injury. There is nothing that hardens the soul like malice.

"Malice puts the light out of the soul. It perverts judgment and blinds the understanding. It has a ruinous effect upon the body, withers the heart, kindles a fire that burns up the best feelings."

Malice is anger cooled off and hardened. It will dry up the fountain of tears and put a hardened, callous feeling over all the soul faculties. It kindles the fires of hell in the heart, and causes the eyes to blaze in an unearthly light.

The Scripture says that Saul eyed David, from which we gather this thought: the raging volcano in his breast put a cutting tiger look in his eyes. When we harbor a grudge or unkind feeling against anyone it is like taking poison into our system. We have eaten just so much carrion.

Malice in the heart is like a scorpion; after stinging others to death it then turns and stings itself to death. Remember, we cannot hate or hold ill will without its leaving a blighting effect on our own spirit. Nothing will put the light of the soul out more quickly than carrying malice in the heart. If you find this deadly poison in your breast get rid of it before you sleep.

A leading psychologist says: "It is a known fact that such thoughts as hatred, anger, jealousy, worry,

fear, despondency—the blues, cause the secretion of poisonous substance in the body which wreck the nerves and upset the health. Hurry and worry burn up the nerve energy without achieving the desired end. Just as each poison has an antidote, so each thought poison has its antidote.

“Every discordant thought ‘wars against the soul,’ poisons the imagination, weakens the will and brings havoc where order, beauty and peace ought to reign. The discordant thoughts can be routed and can be set right by the application of spiritual chemistry, right thinking.

“Anger, fear and anxiety are among the emotions or sentiments which literally poison the blood. It has often been said that evil thoughts are poisonous, the meaning being that they corrupt other people, but the real fact is they poison our own blood by causing us to lose control of ourselves and indulge in anger. By yielding to anxiety, fear and unwholesome thoughts we cause an irritation or disturbance which, according to the latest dictum of scientists, has the effect of producing poison in the blood that may have serious consequences. . . . If hatred is extreme, amounting to anger, the secretion of gastric juice is stopped. The muscles of the stomach and intestines likewise slacken or cease their movements entirely.”

Is it any wonder that some people are sick half their time? They grumble, complain, find fault, hold grudges, worry and fret and then wonder why they feel so badly. The wonder is that they are alive at all. It has been proven time and again that when a person allows hatred to enter his heart a certain disease is set

up in their body which can be dated to the very time they had a fuss with someone and began to nurse an old sore. All the medical treatment in the world would fail to reach their case as long as they harbored an unforgiving spirit. Later, when these same people were converted and forgave everybody and changed their way of thinking, at once they began to get well, proving that hatred poisons the blood stream and undermines the health.

Surely with these facts before us no sane person should think of living one moment without forgiving everyone and cultivating a loving spirit toward every other human being on the face of the earth. Such a spirit is found to have a stimulating, invigorating effect on both soul and body.

CHAPTER V

CONSTRUCTIVE EMOTIONS HEALTH BUILDERS

And be ye kind one to another, tenderhearted, forgiving one another, even as God for Christ's sake hath forgiven you. Eph. 4:32.

If all negative, morbid emotions are health destroyers then all constructive, positive thoughts and emotions are health builders.

What is more healthful and invigorating than love, that pure radiant flame, sweetening the disposition and even changing the expression of the face? Love can transform any condition of life. When the heart is filled with pure love it sends its health waves throughout our being, purifying, uplifting and elevating both soul and body and driving out the gloom, sorrow and sadness. It then starts holy emotions to working and vibrating that will be felt through the whole being. Love is not a changeable emotion, but like a steady flame it burns on the altar of the soul, illuminating the face, putting a sparkle in the eyes and a ring in the voice.

Love is beautifying. It is impossible to nurse the holy fires of love without its having a refining effect on the life. Love is winning. Love gives one a strong personality so that people are naturally drawn to a person who has a loving disposition. But who cares to warm up to an iceberg or embrace a statue? Be a spendthrift in love; bestow it on both friends and enemies. There is nothing that will cure life's ills like pure, warm love.

Another constructive emotion is joy. Pure, holy joy sends the warm blood through our veins and does more to aid digestion than all the medicines that have ever been discovered. The doctors advise us to save all our humor until we come to the table and laugh while we eat. They declare it will go a long way in correcting a case of dyspepsia. It is a well known fact that if one eats while very sad or when worrying over something the food sours in the stomach.

The wise man said long ago, "A merry heart doeth good like a medicine." Look and live on the bright side of life and, above all, never carry your troubles to bed with you. Sam P. Jones used to say, "Never take on more in the day than you can kick over the foot-board at one kick at night."

There are emotions that build up the body in health and beauty. Those who wish to have perfect health must not only abstain from all thoughts of pessimism, sickness and disease, but cease to indulge in those negative emotions such as hate, anger, fear and worry.

Peace is another healthful emotion. It rests the nerves and takes the kink out of the mind and keeps one from wearing out. Peace acts like a lubricating oil on all the faculties. It is only as we are in a state of peace that our faculties are at their best. Peaceful emotions are healing and build up the nervous system.

Still another healthful emotion is faith. Faith turns defeat into glorious victory, and darkness into light, and causes one to laugh at the hard things in life and cry, "It shall be done."

Faith is soul health. It can cure disease if rightly

directed and will bring health and strength to soul and body. Faith in a great God keeps the soul calm and serene.

"Through faith and knowledge we unlock the gates to these rehabilitative forces. Faith speaks and it is done. Without faith life would be blank and unbearable. With faith it is different. Life is transformed and transfigured. Our days thrill with purpose, our nights are pregnant with deep insight, life victorious and death triumphant."

Close akin to faith is hope. Hope has to do with the future. It is that power that sustains us when life is strewn with thorns and the fire burns low.

Every successful doctor knows the power of hope over a sick patient, and the best physicians are those who administer hope and cheer as well as drugs. It was hope that hung a lantern on the ship of Columbus amid the darkness and raging storms. It illuminated his path through the sea. It was this that caused him to utter those words that will live forever when the crew wanted to turn back. With that set face and determined look he said, "Sail on! Sail on! Sail on!" It was hope that supported the pilgrims who pushed out over the dangerous Atlantic in order to blaze the way for a higher civilization and cheer the coming generations.

A soul full of hope is buoyant, cheerful, and has a bright outlook and anticipation of good things to come. Such a person cannot be discouraged.

Another essential power to health is kindness. Kindness has a reaction on our own hearts and lives. It is impossible to be kind to another without feeling

repaid a thousand times. It is a scientific fact that love and kindness so powerfully affect the heart, brain and entire nervous system that many a person in being converted experiences a marvelous change in their health that could be attributed to nothing but the grace of God which started vibrations of constructive emotions which chemicalized the blood and reconstructed the whole physical man.

One more thing we would like to mention that is very essential to good health,—that is cheerfulness. Cheer up, brother, things are not as bad as they look; cheer up, you have more friends than enemies; cheer up, there are numbers of families in worse condition than yours; cheer up, the biggest part of your troubles are imaginary. What a different world we would have if we had more people living on the bright, sunrise, cheerful side of life.

We should make it a point to constantly encourage people. It is a sin for anyone to be a grumbler and a miserable discourager. Men and women are fighting big battles and they do not need weights put on them by discouragement.

A cheerful disposition in the home is like an oasis in the desert with its cool refreshing stream and waving palms.

Thus by harmonious thinking and rejecting all negative thoughts and controlling our emotions we open the floodgates, as it were, to radiant health, which no doubt will prolong our lives.

CHAPTER VI

"LET GO" AND "LET GOD"

The secret of a happy victorious life is found in the above caption. The word "let" occurs fourteen times in the first thirty-five verses of Genesis such as, "Let there be light," "Let us make man," "Let them have dominion over all things." Then when we pass over into the New Testament we find the keynote to a pentecostal life is to "Let God." We find such wonderful words as "Let the peace of God rule in your hearts," "Let the word of Christ dwell in you richly," "Let this mind be in you which was also in Christ Jesus," and "Let not your hearts be troubled."

The gateway to peace and soul rest is to "let go" and "let God." When conviction strikes us like a lightning bolt from the skies, the heart is rent with a thousand pangs. The conscience condemns us for past sins, and the soul seems placed between hope and despair amidst tangled darkness. It is then we learn the lesson, "let go" and "let God" save us. Then when as believers, we are made heart-sick of our inward fallen nature, the soul longs for purity and soul rest. After conflicts and inner struggles, then comes the yielding, surrendering of our all as we look away from self to the all-cleansing blood and "Let God" sanctify us. The Bible says the blood cleanseth from all sin, and cleanseth from all sin now. Why then should we look to penance, fasting, and tears to sanctify us? It is the blood and the blood alone that cleanseth from all sin. Some people seem to think that they have got to weep

some more, fast some more, suffer some more before they are sanctified. They are seeking it by good works and not by faith. If you think that you must shed a lot of tears, go on and get through, but when you get through all of your struggling and then "let go" and "let God" He will sweetly and powerfully sanctify you. This is true when it comes to the healing of the body. Those who receive Jesus for their physical needs have the same lesson of "let God" to learn over again. How much suffering and argument for and against healing, how much swinging between fear and hope, between life and death, before one learns to yield his physical ills to Jesus, and just "let" Him pour His life virtues into our weak, frail, mortal bodies! This same truth is carried into all the details of the Christian life.

"Let God" is the latch to hundreds of doors which open to us a larger and deeper life. We may feel an urge or a call to a certain field, and at present every door is closed to us. "How often we strive to break through impenetrable walls of limitation and difficulty, think of ways and agencies of getting through until the brain aches, when at last we lie helpless and limp and consent to "let God," then the iron gates of circumstance and hindrance open noiselessly of their own accord." Some one has said, "We think so hard, we pray so hard, and trust so hard, that we become unrestful and disquieted and noisy and thus drive Him ("The Heaven Dove") away.

We heard the sainted Rev. Will H. Huff say years ago that twenty years of his later life he had a great burning desire to evangelize South America, but doors seemed to be closed. He kept quiet and held it before

the Lord. "Now," said Brother Huff, "Every door has swung wide open clear off their hinges." Then he walked into a ripened field, all because he "let God." How true this is in every experience and call to a larger field. This is true in getting your prayers through. I am learning more and more to get my prayers from the Lord, that is, wait until I get in the spirit of prayer. There is so much praying that is simply mere words. Prayer is more than calling upon God. Real praying is taking hold of God. "No prayer can ever have power with God unless it is caught up into the all-prevailing intercessional current of the Spirit, and thus borne to the ear of the Father." After we have tarried and surrendered our all to Him, we have to lie low at His feet and just "let God" answer prayer. "Let God" manage your inner and outward difficulties, fight your battles, answer all of your questions and defeat your foes.

God is a thousand times more interested in your business and financial life than you ever dreamed of. "My God," says the Apostle, "shall supply all your needs, according to His riches in glory by Christ Jesus." Some people have tried to spiritualize this and other passages to make it mean only a spiritual blessing, but it has reference to both spiritual and material blessings. God encourages us to pray for all things which are covered by His promises, and His promises certainly cover our financial life. It would take volumes to tell how God has answered prayer and wrought financial miracles in the lives of His dear saints.

Here is a striking example of what we mean. I had a very precious friend and preacher brother who

got into an awful financial strait. If I remember correctly, he was in good health at the time, but he had a large orange grove on which he was counting to support his family, but God sent a freeze throughout Florida in the year of 1895, and nearly all the orange groves were killed. Our friend didn't have a thing to rely upon but the living God. The man of God prayed and agonized for months, then finally he had to "Let go" and "Let God." I will let him tell this remarkable story in his own words. "The spirit put on me a burden of prayer which seemed greater than my heart could contain. After pleading with tears for several days I cried out in agony, 'O Lord, put this burden of prayer on some other souls; do select some of your dear saints to share this prayer with me.' In four days I received three letters in the same mail--each writer saying that on a certain day, the day of my agonizing prayer, they had been strangely and powerfully burdened in prayer for me, and all three testified to having the assurance that prayer would be answered." During the same year he received a fourth letter from a poor widow fifteen hundred miles away who had never seen him. She wrote that she was powerfully impressed of the Spirit to spend a whole day in prayer for his temporal needs. To quote his exact words he says, "In four days the money would be needed, and I did not have in mind anybody on the earth to supply it. On the 9th of November I received a letter from a sanctified business man several thousand miles away, saying that he felt a strong impulse to send me a check for over two hundred dollars. The receipt of the check did not surprise me at all, for my faith was

expecting God to do something; ;but I walked into the forest and sat down on a log and just *gazed for an hour* at the great and living God and adored His matchless love and reality of His personal presence. (G. D. Watson).

It is a blessed day when we learn the secret of just letting God save us, cleanse us, heal us, lead us, and supply our every need. Let God have all of your inner and outer troubles. Just now, lift the latch of your God-given will, and let the sea of omnipotent power flow into your very being, your life, your troubles, your past, your present, your future, your finances and into that unexplainable mystery which perplexes you. Let the sea of His eternal love cover and possess you, and let Him do it right now.

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