

# Living In The Heavenlies



Rev. J. M. Hames

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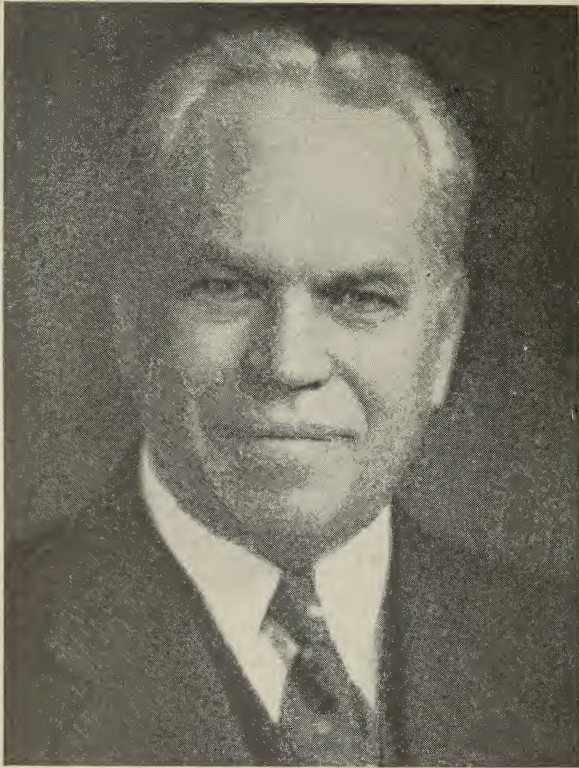
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J. M. HAMES

# LIVING IN THE HEAVENLIES

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## FOREWORD

For the past twenty years the author has ransacked some of the larger second-hand religious book stores in America hunting for old volumes which are now out of print. I found hidden away in those old books nuggets of gold which have blessed and enriched my own heart and life. The Holy Spirit whispered to me, "Why not put in print in your own style and language some of the truths suggested by those old fashioned writers of the early Holiness Movement?"

I am greatly indebted to the following men for thoughts and suggestions in this booklet: namely, Dr. B. Carradine, Dr. G. D. Watson, Dr. A. B. Simpson.

May the blessed Holy Spirit use the truths contained therein, to enlighten, sweeten, and deepen every soul that is hungering for the deeper things of God.

Yours for deeper things,

J. M. HAMES.

Greer, South Carolina.

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## CHAPTER I

### THE SPIRIT OF JESUS

*Now if any man have not the Spirit of Christ, he is none of His.* Rom. 8:9.

There is no statement in the word of God which has a far more deeper meaning than the words found in our text. This, forever settles who belongs to God. The Spirit of Christ is the touch-stone of Christianity, by which you may judge a man's orthodoxy and piety.

Christianity does not consist of the ethics of Christ. It is not the imitation of Christ that we are calling for; but the identification of Him—Christ enthroned within—which is the climax of all Christian experience. Christianity is not a creed. It is not a set of correct doctrines. It is more than mere orthodoxy. While it embraces these, yet it is far more than all of these. Christianity is not devotion, prayer, and worship; false religions have all of these. Christianity is not feeling, as one puts it. "There may be the deepest devotional feeling and the loftiest æsthetic emotion and devout fervor; and yet, all of this may be human. Mere eloquence can stir the heart to tears and enthusiasm. The strains of music may wake up a thousand chords which seem like worship and devotion; but this is only the kindling of human fire."

What it means to have the Spirit of Christ. First,

it means to have the Spirit in all of His phases and attributes. He is represented as the Spirit of manifold operation, the seven Spirits, or the sevenfold Holy Spirit. He is the Spirit of light; and to be filled with the Spirit is to have His illuminating presence, making the things of God intensely real. Under His illuminating grace, the countenance of Christ stands out in all its beauty and glory. It is only as His light fills the heart and mind that we can know and appreciate the Deity and the Christ-hood of God. The Holy Ghost formed Him in the Virgin. The same Holy Ghost later filled Him, led Him, and even helped Him to die on Calvary.

Now, that same Holy Ghost that made Calvary, is abroad in the church to make Christ real to the soul. He illuminates the inspired word; so that passages that were once vague, and doctrines that were one time clouded, now take on a different meaning; and stand out like raised letters on the wall.

Second. He is the Spirit of revelation. God proposes to give to each believer, part of the same Spirit that inspired holy men of old, to write as they were moved on by the Holy Ghost, to give us the Divine Word. A revelation is a direct touch, a distinct flash of celestial light, that makes vivid and real to our spiritual senses, the things of God. It is not enough to know the truth and to have a mere outline of the historical Christ; but we must have this Divine quickening and inward light, before we can really know Christ

in all of His beauty. Did you know that Jesus has an inner life as well as an outward life? You may through your fine outward senses, get a conception of the life, sayings, sermons and parables of Jesus; but it takes God the Holy Ghost to reveal that calm inner life of Jesus. St. Paul says that one kind of knowledge is the things we learn, and another is revealed. Paul refers to one class and says, "I have learned, in whatsoever state I am, therewith to be content." But he says, there are some things I could never learn. He says, "God who separated me from my mother's womb, and called me by His grace, revealed His Son in me." Gal. 1:15, 15. That was something a man could not learn in a million years. It had to be revealed. The inner man, which lies dormant in the unregenerate, when it is quickened by the Holy Ghost; and in sanctification, clarified and strengthened with all might; gathers spiritual knowledge from the heavenly world, through its intuitive nature; the same as the outward senses gather knowledge through the fine senses from the physical world.

There is a living, personal Holy Ghost; and there is a light He gives, which the dull mind and cold intellect cannot receive. Let us ask God for this Divine revelation, and for all the mind that was in Christ Jesus.

Third. He is the Spirit of Wisdom. Jesus never did anything in a rough, uncouth way. He was the very embodiment of refinement, politness, sweetness, and tenderness. The heart that is filled with the Spirit

of Christ, will be characterized by gentleness, kindness, and meekness. Such a heart seems to know how to do the right thing in the right way.

Fourth. He is the Spirit of quickening and life. He is not only the Author of spiritual life, but He is the life-giving force in the physical realm. The sun, in yonder heaven, shines because of Him. The harvest waves with its golden grain, because of the Man of Calvary. And when He fills the human heart, there will be a new life, new affections, emotions, appetites and desires. He will awaken those slumbering, dormant powers of the soul, until one will stand transfigured in his own eyes.

Fifth. He is the Spirit of Power. The Spirit never gives power without Holiness. The power of the Holy Ghost is given, for the expressed purpose of making character, and making us holy. It is the power of patience; power to suffer; power of self-control and power to keep sweet. Too many seek power for just a display, to be eloquently gifted. To all such seekers, the blessed Holy Ghost has only one answer, "No."

At a summer camp I heard an evangelist describing a visit he made to a power-house, that generates electric current to pull those powerful locomotives. He said as he looked at the whirling generators that from all appearances, they were at a dead stand-still; but in reality they were revolving so fast that the human eye could not detect their movement. He asked how a thing could revolve at that fearful rate without burning the

bearings out? The foreman said that the bearings never touch metal. He said that a steel pipe connected with the bearings, with tons of pressure, forces oil into them so that they run in oil and never touch metal. Oh friend, here is the secret of power. We can have so much of the anointing oil, that all the faculties of our soul will run and act like oil-bearing machinery; no friction; no hot boxes; no squeaking. Under this heavenly anointing, we can carry burdens and lift loads, that others are crushed by and go down under. It is that indescribable something, called unction; that divine heat which produces fragrance, sweetness and power.

Sixth. He is the Spirit of Prayer. The Spirit-filled man will know the ministry of intercession and prayer, in all of its blessed fullness. After all, the only true way to really pray, is to get our petitions from Him, and follow up those holy desires and longings, until they reach the state of divine fervency, and are caught up into that heavenly current, and are borne to the very heart and ear of God. Such praying is truly in the Holy Ghost.

Seventh. He is the Spirit of Love. The heart that is filled with the Spirit of the Master, will be marked by gentleness and tenderness. Without love, which is the very heart and marrow of the Christ-like Spirit, all else would be a failure. Love sweetens and softens and makes up for the lack of gifts and eloquence. So if we are truly filled with the Spirit, we shall be led to know Him in all of His manifold fullness.

## PART II.

To be filled with the Spirit of Christ, means, not only, that we shall know Him in all of His powers and attributes; but, that we shall know Him in all of our powers and all the departments of our many-sided lives. Man is a trinity, spirit, soul and body. We are to receive the Holy Spirit in our spirit first; that part of our being which knows and enjoys God. "This new spirit of ours grows, develops, unfolds and expands into all the possibilities of a divine, eternal life. Its intercourse with Heaven is immediate, instinctive and intimate. It knows God directly and by intuition." It means to receive Him into the soul and affections, in intellect and emotions. He claims all of these powers.

Then, there is our physical life; these mortal bodies, which are the temples of the Holy Ghost. They are to receive a divine quickening.

## PART III.

To be filled with the Spirit of Christ, means constant victory under all circumstances and conditions of life. The defeat and downfall of many a life, lies just here; in the interruption of the current of spiritual life. It is possible to have an emotional filling for a season; then under altered circumstances, awake to the fact, that we do not possess the Spirit of Christ in the truest sense of the word.

To be filled with the Spirit of Christ, we need to take Him into all the varied circumstances; not only in the house of God on the Sabbath, but into the busy life; the work shop, the home, marriage, business calling, and the thousand and one things of life. These are the places we need to show and manifest the Spirit of Christ.

Finally, a man filled with the Spirit of Christ, will have a big magnanimous soul. The Holy Spirit will not develop anything vile or mean; but will develop a gentle character. "The Gentle Dove," "The Gentle Dew," "The Gentle Still Small Voice" are His emblems. "The light, the Holy Spirit pours into us, is pure and white; not a red, startling aurora borealis. The visions of God He gives us, are lucid, wide, calm, elevating, sweet, restful, and loving; and not those complex, wild and overstrained notions, which are always indicative of fanaticism. The Holy Spirit will turn us into a simple, quiet, non-combative lamb." Beloved, it is not enough to be correct in doctrine and outerly righteous. God wants to beautify us by planting all of the graces and fruits of the Spirit within, until our lives shall reflect the beauty and sweetness of the glorified Christ.

His Spirit will supply the secret spring of motive power, and give us a life that is steadfast and unmovable. Then, and not until then, will we possess that spirit and power, which will draw all men unto Him.

## CHAPTER II

### THE THREE STAGES IN THE HEAVENLY LIFE.

St. John 12:1-3

The three characters recorded in the twelfth chapter of St. John's Gospel are typical of the three stages in the Christian experience. The three nouns that are associated with the three verbs bring out this fact.

1. Martha served.
2. Lazarus sat.
3. Mary poured.

These three characters shine out with a peculiar light as forming part of the whole.

Mary and Martha were sisters. Their home was always open to Christ. They loved Him and gladly ministered to Him. Yet, as we study a little closer we see a great difference in their disposition and tempers. Martha illustrates one life. The thing brought out and said about her shows clearly that she did not have the blessing her sister possessed. "She was cumbered about with much serving." O, that much serving, and that heavy feeling that arises often as a consequence in the Christian life. The wrinkles and careworn expression on many Christians' faces. "Cumbered with much serving." Poor Martha, like millions of church members today, about all the service they render to God is from the standpoint of duty. There is another class that serves Him because they love Him. They have entered into the warm gulf stream of Divine love, and all the chariot wheels of their soul are lined with love.



“Love and duty are the two hemispheres to religion. Duty has its center 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 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 revoition 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.” The Church at Ephesus had works, labors, patience, etc., but Christ found fault with them because they were rendering all of this without love.

Nothing moves your heart and others like love. It is a kingly force. It is mightier than the strongest power in the universe of God. You talk about the laws of nature, but nothing moves like love. Jesus said to Martha that, “One thing is needful.” Nothing can be substituted for this one thing. Let everything else go until we obtain this one thing.

Then her eyes were on her sister. One of the hardest things with the unsanctified is to keep their eyes off of others. I suppose about one half of the backsliding of today begins right here, eyeing others. You might as well eat so much deadly poison and expect to keep well as to feed on the faults, failures, short-comings and inconsistencies of your weak brethren.

Then she complained in being left to “serve alone.”

There are a great many of professed Christians who just can't stand to serve alone. They like the crowds, the great camps and annual affairs suit them and their taste. My, how they can shout at the camps, but back at home some of those same people never give their pastor an encouraging amen. This class likes to be seen on the platform. They prefer the right hand and left hand seats. But there is a place in God where we can serve Him in the lowly, humble places of the earth and keep sweet, happy and contented while doing it.

Again she was "troubled about many things." There are two kinds or class of trouble. One is real and the other is imaginary; and about ninety per cent of our trouble belongs to the latter class. Did you ever meet this class, troubled about many things, troubled about the past, present and the future? They are forever picturing gloomy things. Many poor souls in the past few years have taken a trip, in their minds, to the poor-house. It is wrong to be crushed by trouble; we ought to conquer trouble. Christ has promised deliverance from it.

Some people seem to think it is too much to expect God to save them from crushing sorrow and sadness. But the prophet Isaiah speaks of a class of people returning to Zion with songs and everlasting joy upon their heads, while sorrow and sighing shall flee away. We wrong ourselves and Christ when we refuse to let Him take our burdens, cares and sorrows. When the Comforter comes with His warm gladdening presence, sorrow and sighing flee away.

## II.

“Lazarus sat at the table with Jesus.” This presents us with the form of experience which is the appropriate outcome of death and resurrection. God allowed Lazarus to get sick, die, and be buried and raised from the dead in order to teach us that deeper hidden life which is the outcome of death to the old self-life. As we advance in this heavenly life, we must pass through the Lazarus experience. The first thing we are told about Lazarus is that he got sick. We too, must grow sick of our “old man” and that fretting inbred leprosy, before we can enter into the sanctified life. We must get real sick of ourselves. The trouble with a great many people is that they do not get sick enough to die. There is no use of sitting up with folks that are not very sick. But when people get so sick that they are likely to die any moment, you had better stay up and watch them. I have seen some altar services where people are hurried through and told to just take it by dry faith. They went away with a sad look on their faces and tried to believe. So few are willing to undergo the suffering out of which comes the truly sanctified life. We must die before we get the blessing, and crucifixion involves suffering; and it is not a painted death, but a real breaking and crushing of self; to where the bosom throbs with lonely surging sighs of Gethsemane. We must not only lie in the tomb when we are first sanctified, but that death must be carried

out in the little hidden details, and this involves a vast amount of quiet suffering, the unostentatious bearing of a thousand pains, and the speechless enduring of secret crosses, told only to God with silent midnight tears.

Second. We are told that Lazarus died. Sanctification is looked upon by a host of people as a mere blessing. It is a blessing beloved, but it is more than that,—It is a death. Did you ever watch a person die? If so, you notice that there is a last moment they are alive and a first moment that they are dead. There may be a great deal of suffering and struggling just before death takes place. But the very moment one dies there is a calmness and a perfect quietness. Just so, there is a last moment our "old man" is alive and a first moment he is dead. And when we die to the sinful self-nature, then we begin to live that sweet, gentle, floating, victorious, overflowing triumphant life that flows out like the spring from the empty tomb.

"And they buried him." Your so-called friends, yes, and loved ones will bury you when you get sanctified. You will not be invited to their social gatherings and church suppers. You know dead folks are offensive to them. Your big preacher may be the first one to throw a shovel full of dirt on you. It will get out on you if you get the real thing.

Fourth. Jesus raised him from the dead. Oh, the thrill of the resurrection morning, when we die to sin, self and the opinions of good people. Friends it is

worth dying a hundred times, if such a thing was possible, just to feel the power of His resurrection. Look at the sealed stone and guarded tomb; that lifeless clay with the nails and the spear. Look again,—the guards have fled, the seal is broken, the stone is rolled away. The Lord is standing in the Easter Morning with the light and glory of the resurrection in His countenance and saying to His wondering disciples, “All Hail,” “All Power!” Yes, all power in heaven and in earth is given to the Man of Calvary. He can do as He pleases with the kings of the earth. He can unseat Emperors and shatter thrones. All power in the physical realm as well as the spiritual is under His control. Not a wind can blow without His permission; not a wave can move without His permission. Not a grain of corn can sprout without His smile. Oh, to know the power of this glorious resurrection life. This was the secret of the earthly Church; wherever those early disciples went they taught and preached the resurrection of the Lord Jesus Christ; God working with signs and wonders. It was this that caused early Methodism to be almost irresistible and to cut a swath in the devil’s ranks, and plow Hell up by the roots. This is the secret of a victorious life. We too may have this power. We are told as a result of Lazarus being raised from the dead that “Many of the Jews went away and believed on Jesus.” The power to cause others to believe on Jesus will depend on our union in death and resurrection with Him.

## III.

We now come to the Mary stage. "Then took Mary a pound of ointment of spikenard, very costly, and annointed the feet of Jesus and wiped his feet with her hair and the house was filled with the odor of the ointment." This presents us with a still higher form of the Christ-like life. The overflowing, the outpouring, extra fragrance of love service which considers no cost; breaks alabaster boxes which runs out in holy devotion to Jesus.

Mary is a fitting type of the sanctified life. The things said about her bring out the holy experience in a vivid way. "She heard His words." She sat at His feet and drank in the ocean meaning of His words and gazed into the depths of His spirit until it cured her for the cheap things of this world. We are not told in the Scriptures what Jesus said to Mary. The words were too sacred to put in print. There is a place at the feet of Jesus for everyone of us if we will only take time to linger in His presence and sit at His feet He will reveal things to our immortal spirit which cannot be put into words. There is one thing certain, no one can afford to let friends, loved ones, or reputation, keep us from sitting at His feet.

Again to sit at His feet means rest. She was not standing but sitting, which means rest, contentment and unbroken communion. Next she gave her most costly gift to Jesus. We are told in the gospel that the

alabaster box was "very costly." Many Christians keep back the costliest things; they withhold their reputation, their time, personal ease, and money, but the sanctified soul feels there is nothing too good for Christ. There is no alabaster box of temporal or spiritual treasure, but that they gladly break and empty at His feet.

"Mary has chosen the good part." Luke 10:42. The word "chosen" in the above quotation is the key and secret to her life. One of the strongest factors in life and character making is the power of the will to choose. If we are ever made holy it will be because we choose to be. A spiritual will, will not only choose holiness, but is constantly repeating deep interior determination from a higher standpoint, and with a wider vision as to its import; with an added depth of solemnity and increasing affection and sweetness in choice. So the difference between Mary and Martha was not their natural temperament, but that Mary chose to be like Jesus.

the difference between Mary and Martha was not their natural temperament, but that Mary chose to be like Jesus.

Again she had the keeping blessing. We are told in the words of Jesus, "Mary hath chosen the good part, which shall not be taken from her." Thank God, there is such a grace to where the soul can get in such union and blessed fellowship with Jesus to where nothing can get it from us. When one experiences this grace it is

marvelous how the things of time and earth fail to disturb the soul. Thank God there is such a grace. We can die with it in the soul, enter heaven with it and go through eternity with it and no one can take it from us without our consent.

“She brake the alabaster box.” This is a very high state of grace indeed to where all boxes are broken and we pour out our best for Jesus. We too must be broken before the tenderness and sweetness of Jesus can be poured through us, says the sainted G. W. Watson.

“Before God can launch us out into the breadth and sweetness of His service, and entrust to us great things for Himself, we must be perfectly subdued in every part of our nature to His will and disposition of His mind. We must be subdued in our hearts, in our wills, in our words, in our tempers, in our manners, subdued through and through so thoroughly that we will be flexible to all His purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity and all wanting our own way even in religious matters, must be subdued out of us. Conversion will not finish this work, and perhaps not in one case out of a thousand will the second work of grace produce the complete condition of teachable subjugation to God’s Spirit. Being able to preach strong sermons on sanctification will not do it, or having charge of camp meetings, or conventions, or Bible schools, or the writing of books and editing papers on



Christian holiness will not prove adequate for this.

“Oh, it is grand to be absolutely conquered by the Holy Ghost, and swung out a thousand miles from everybody and everything into the ocean of God’s presence and work with Him in humility, without stumbling over others, without religious peevishness, and bend with every plan God gives us.

“When we are subdued in the sight of God, He will work miracles in us and power in experience, in healing, in finance, in service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish and surprise us in what God has wrought. Let us get subdued in every way, in everything; so subdued that we can keep still in God and see Him work out the great, bright thoughts of His eternal mind in our lives.”

“The house was filled with the odour of the ointment.” Just so when we are broken and pour out our love, faith, tears, we will fill this world with a fragrance and sweetness that will live forever. Finally, the blessing came back on her own head. Listen. “And wiped His feet with her hair.” In this last act we see the blessing coming back on her own head. When she wiped His feet with her hair you can readily see that a great part of that sweet perfume came back on Mary’s own life. God has always had a few choice souls like Mary who pour out their best for Jesus. The Mother of the Salvation Army, Catherine Booth, got this blessing and then began to pour out her life on others. At one and two o’clock in the morning she

would be found in the East part of London, pouring out her life, tears, prayers, love, faith, and testimony for the poor fallen girls and drunken men in the slums. Her health broke and she simply burnt out for others. But when she lay in state those same people for whom she had poured out her heart and life, with tens of thousands of the upper class, thronged by her casket to look at that peaceful face. As the tears rolled down their cheeks they fell on the dead warrior's shroud. One writer said her shroud was as wet with the tears of the people as if she had been dipped in the Thames river. The blessing came back. God will see to it that if we live the Mary life and pour out our best for Him, the glory and sweetness will come back on our own head.

## CHAPTER III

### DWELLING DEEP

“Dwell deep.”—Jer. 49:8.

These words were spoken to the people of Edom. They were to seek the shadows of the impenetrable forest and retire into the secrecy of the caves and dens of the rocks. The deeper they dwelt in their hiding place the safer they would be when the storms of invasion swept over their land.

“Dwell Deep.” Beloved, this is God’s message to us today. The tendency of this age is to magnify and stress the intellectual at the expense of the spiritual. So many people want to be eloquent, desire to become gifted and great and noted; but it is very dangerous to grow tall without first going downward and taking root, or in other words, *dwelling deep*. Here is God’s message for us, “Take root downward and bear fruit upward.”—2 Kings 19:30. God proposes to save and sanctify us, enrich our sanctified personality by possessing us in Himself, then plant us out on the storm-swept battle fields of this twentieth century with the gales of earth and hell sweeping over us.

If you are properly rooted you will find after the storms are over that they have only served to ground and root you in the things of God.

Let us notice what is meant by dwelling deep:

First. *Deeper than our emotions.* Our emotions

are by no means the deepest part of our being; they simply belong to our soulish nature. Man is a three-fold being, consisting of spirit, soul and body. The highest part of our being is our immortal spirit, the region of our will and conscience. Here also we find our intuitive knowledge, that form of knowledge which prevails among the angels and spiritually enlightened beings. The inner man, when flooded with Divine love, opens up to the heavenly world as the rose opens up and unfolds to the warm summer sun. Unless we have this threefold nature of man in mind and clearly recognize the realm of the inner spirit as being part of our nature upon which the Holy Ghost operates in producing supernatural and heavenly experiences, we will never understand the deeper things of God. There are millions of professed Christians (and sorry to say numbers of preachers) who have never had their spiritual nature quickened and renewed, but have only a mental religion and love God merely in their emotical, soulish nature. This is true concerning not only multitudes of church members, but it is true also in the ranks of the Holiness Movement. "There is a great deal of mental and logical sanctification nowadays which is only religious fiction. It consists of mentally putting oneself on the altar, then mentally saying the altar sanctifies the gift, and logically concluding therefore that one is sanctified. Such a one generally goes forth with a gay, flippant, theological prattle about the deep things of God; but the natural heartstrings have not been

snapped, and the Adamic flint has not been ground to powder, and the bosom has not throbbed with the lonely, surging sighs of Gethsemane. The beautiful, self-constructed air castles have not been crushed to pieces; and, not having the real death marks of Calvary, the soul cannot possess that soft, sweet, gentle, victorious, overflowing, triumphant life that flows out like a spring morning from an empty tomb." Did you ever stop to think that it is possible to have a kind of mental religion in your soul without having a real Scriptural salvation in the Spirit? There is a vast amount of human religion which does not have the life of Christ and the Holy Spirit in it. We often wonder why the gifted mind fails to grasp the deep things of God. Alas, the reason is obvious, and the apostle gives it in such language as, "the natural man" (or more literally, the physical man, the philosophical man, the intellectual man, the man of fine thought and culture) "receiveth not the things of the Spirit of God . . . , neither can he know them, because they are spiritually discerned." The immaterial nature of man consists of two parts, namely, soul and spirit; and the only way to convey the true difference between the soul and the spirit is to analyze the two. *Psyche* is the Greek word for soul, and designates it as the mind or the intellect. Thus it is that the natural man, the psychical man, the soulish man, the intellectual man, cannot from the standpoint of mental philosophy understand or know the things of God. It is not for the lack of brains or

education that a man cannot understand or grasp these deeper truths, but it is for the lack of a Divinely quickened spirit which may be designated as the God-sense. The spirit is that inner faculty upon which God operates by the agency of the Holy Ghost. If we would "dwell deep" we must live in our higher, spiritual nature. When God makes a saint He begins His work from the innermost part of our nature, which is our immortal spirit. The Holy Ghost makes a direct appeal to conscience and this immortal spirit, working from the inward to the outward man.

Second. *Dwell Deep in the Devotional and Prayer Life.* Prayer is more than mere words; it is more than just calling upon God. True prayer is a fine art, yea, a Divine inspiration, like the sweet incense that was offered by fire in the Holy Place of the tabernacle, which is first a type of Christ's Priesthood, then of our true ministry of prayer. The spices used in the sweet incense offering were ground, beaten very small and mixed. Then they were burned in the golden censer and their sweet fragrance went up before the Lord, filling all the Holy Place and breathing out the very spirit of worship continually. But, above all, the fire which consumed the incense is a type of the Holy Ghost, without whom our prayers must stop short of Heaven, and through whom alone our desires can reach the throne and become effectual with God. That mighty giant in prayer, Rev. E. Wigle, says: "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. . . . The intercessional current of the Spirit rises through fully surrendered hearts only; hence there are multitudes of professional Christians who pray every day, not one of whose prayers ever reach the ear of God, because not one of those prayers is dictated by the Spirit and not dictated by the Spirit because the supplicants have grieved and quenched Him from their hearts. God hears and answers that prayer only that is indited by the Spirit and contains the Spirit of prayer."

There is that which may be termed the ordinary, and the extraordinary prompting of the Spirit in prayer. By the extraordinary Spirit of prayer we mean that if we live close to God there will be times when it will seem as if a heavenly loadstone is pulling on our affections and innermost nature. A holy impulse comes upon the believer and carries him with cyclonic impetuosity and power Godward; and if he keeps in this heavenly current a great victory will soon be won for God and His cause. This is what the Apostle James meant when he said, "The effectual fervent prayer of a righteous man availeth much." Or, 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. That is the prayer which has force in it. It is more than a mere wish or human desire; it is a Divinely in-

spired prayer energized by the Holy Ghost. It is this kind of prayer that breaks down opposition, sweeping everything before it. It is this kind of prayer that brings Heaven and earth together, kindles revival fires, heals the sick, casts out demons, and plows hell up by the roots. Who will pay the price for such a blessing? "Dwell Deep."

Third. *Dwell Deep in Stillness of Soul.* One sure mark of maturity and Divine ripeness of soul is a Divine stillness which possesses all the faculties of soul and spirit. When all the fretting leprosy of inbred sin dies out of the soul, a Divine stillness, a Sabbath-like rest and a holy hush will take its place. A great many young Christians seem to think that power consists of noise and great demonstration; but, as one has well said, "The ruin of Christianity among modern Christians is in putting the fussy doings of religion ahead of the deep, Divine, inward being like Jesus." On the great day of atonement the high priest entered the Holy of Holies. The most impressive thing behind the second veil was the awful hush and Divine stillness. We will find as our union with Jesus deepens, it will be characterized by a holy hush and a Divine stillness. This thought is very beautifully brought out in God's dealing with His servant Elijah. The prophet had just won a remarkable victory on Mount Carmel. The fire had fallen, the heavens had opened, the parched earth had received a great rain, and the whole nation had been convinced that the Lord God of Elijah was the



true God. The false prophets had been taken and slain. It looked as though the whole nation was going to turn to God. The rugged old prophet was in the height of his glory; but right in the midst of his success and glory he received word from the wicked Jezebel, saying, "So let the gods do to me, and more also, if I make not thy life like one of them by tomorrow about this time." Such news came like a bolt from a cloudless sky. We are told that "Elijah arose and went for his life." Nor did he stop until he had reached the rugged confines of the land of Beersheba. Nor even there did he linger, but hastened on across the desert until, exhausted with hunger, he lay down beneath a juniper tree, discouraged, broken-hearted, and wished to die. But notice how tenderly and sweetly God dealt with His tired servant. He tenderly nursed and fed him by the hand of an angel until he was strong enough for a still further journey, then He sent him on to Horeb, the Mount of God. There, on some mountain craig at the entrance of a cave, he waited for the message of the Lord. God first began to speak to him through the voice of nature.

First came a wild tornado, tearing the solid rocks asunder from their base and hurling great trees into the valley below. After all this upheaval the prophet stood unmoved, and said, "The Lord was not in the whirlwind.

Next came a mighty earthquake, heaving and tearing the rocks asunder until all nature was in an up-

heaval; but the old rugged prophet of the wilderness looked at the whole scene, still unmoved. In his own words he said, "The Lord was not in the earthquake."

Then came a fire—possibly something like an electric storm. Thunderbolts and fork-tongued lightning played in the heavens until it looked as though everything would be swept from before him. But even all this did not move the great prophet of fire. After all nature had spent its force and had quieted down, there came an awful hush. There fell upon his ear a strange and still "small voice," or, as one translator has put it, "A sound of gentle stillness." "Softer than evening bells, sweeter than mother's tones, gentler than music's tenderest notes. Possibly it speaks as much to the senses of his soul as to his outward ear; but there is something in it so deep, so tender, so penetrating that it thrills his inmost being; it breaks his whole spirit into tenderness; and we see him as he gathers his mantle about him, creeps into the cave and falls on his face at the feet of God to listen to His message. His fiery heart is at length subdued, the mighty will broken and the stern prophet is like a little child."

The scene at Horeb is often repeated in the individual life. We too must pass through the school of suffering and sorrow before God can break us, subdue us, and still us so He can speak to our inmost being. How many times God has to repeat, over and over again, "Be still, and know that I am God." The stillness we are pleading for is not the stillness of death, but the

stillness of being conquered and subdued until all the rebellion is burned out of us.

Listen to the sainted Stephen Merritt: "Be still; keep quiet; if they smite you on the one cheek, turn the other also. Never retort. Hush—not a word. Never mind your reputation nor character—they are in His hands, and you mar them by trying to retain them. Open not your mouth. Silence. A word will grieve, disturb, frighten away the gentle dove. Hush—not a word! Are you misunderstood? Never mind. Will it hurt your influence and weaken your power for good? Leave it to Him. His to take care and charge. Are you wronged and your good name tarnished? All right. Be it yours to be meek and lowly, simple and gentle—not a word. Let Him keep you in perfect peace; stay your mind on Him; trust in Him. Hush! Be quiet before the world and rest in Him. Not a word of argument, debate or controversy. Mind your own business; be still. Never judge nor condemn. Never arraign nor censure. Not a word! Never an unclean or an unkind expression. Never a doubt or a fear. Never a disparaging remark of another. As you would others would do, so do ye. Pause! Be still! Selah! Not a word, emphatically; not even a look that will mar the sweet serenity of the soul. Get still. Know God. Keep silent before Him. Stillness is better than noise. Not a word of murmuring nor complaining in supplication; not a word of nagging nor persuading. Let language be simple, gentle, quiet; you utter not a

word, but give Him opportunity to speak. Hearken to hear His voice. Listen to obey. This is the way to honor and to know Him. Not a word! Not the last word. Words make trouble. Be still. This is the voice of the Spirit. Take no thought for tomorrow; worry not about church or business cares. Cast all on Him, and not a word. We think so hard, pray so hard, and trust so hard that we become unrestful and disquieted and noisy, and thus drive Him away. Worry makes the place of His abiding unpleasant, and He leaves. Not a word to anyone of your worries, nor of desire to know what to do. Take it not out of His hands. He is to keep in perfect peace; but do not go to another for wisdom or direction. Surrender self to Him. Let your conquered spirit keep quiet. Let your lips be closed, your tongue be tied, your voice be hushed, your look be love. Let Him control, and a sound of gentle stillness will permeate your being, spreading the sweet aroma of peace and delight upon all around. And while your heart is hushed and your mouth closed—in the sweet, small voice, like the dew of the morning, the gentle light of sunshine, or the sweet breeze of eventide—you will be quickly blessed by hearing Him in the hush of His presence and the joy of His delight, and you will be so glad that you uttered not a word—only as a witness for Him.”

Fourth. *Dwell Deep in Peace.* The apostle speaks of the peace of God that passeth all understanding which keeps your hearts and minds. This is none

other than the very indwelling God Himself taking up His abode within us. Here the heavenly dove broods over and nestles in the purified heart. Down in the ocean's depths the winds that sweep the surface make no impression. There is a perfect and perpetual stillness in the ocean's mighty depths! This peace can be deepened and increased until we get into the eternal tranquilities where dying beds and bursting tombs and burning worlds and shouting seraphim and revolving eternity are insufficient to break the soul's repose.

Fifth. *Dwell Deep in Patience.* As we go deeper in the things of God, patience becomes the crowning grace of mature life. It means an evenness of temper, and the ability to rise above wrongs and injuries. A person possessed with the grace of patience will have such perfect self-control that he will never answer friend or foes in an unkind, harsh, excited voice. Patience is that mild-voiced, sweet-tempered, gentle-spirited, longsuffering grace which should adorn the life of every professed Christian.

Sixth. If we would be at our best for God we must learn to *Dwell Deep in Divine Love.* It is the sum and substance of true religion. It is the fat and marrow of Christlikeness. Without it our so-called faith and good works count for nothing. It is the soil from which all other fruit and grace grows.

There are many degrees in love, yet there are three stages in this experience: not three works, as the Bible teaches only two works of grace. First, when love is poured into the heart in the New Birth. Second, when

the heart is purified from indwelling sin and Divine love floods all the soul's faculties. The third stage is the stage of maturity where the soul becomes rooted and grounded in love. This is what the old writers of the early Holiness Movement called "Dissolved in Love." A matured, ripe saint said: "When the soul is dissolved in love, it not only makes the heart intend to do right, but so evermasters the life as to fashion the manners, words, and conduct with humility, courtesy, and holy refinement." To quote him further, "It is love made perfect and filling, enlarging and overflowing the breast; love pushing the tidal wave up into the intellect and will, deluging all the mental faculties with its delicious currents; love filling the tongue, selecting the fittest words, sweetening the voice, or else holding it in precious silence. Love that obeys God in everything; love that may have those who are above it in office, or wealth, or learning to treat it with injustice, neglect, or sarcasm and say nothing about it, but receive it lovingly as strokes from a Father's hand."

Of this kind of love the apostle says several things. It "envieth not." It is free from that unpleasant feeling like a secret fire shut up in one's bones at the success of another. It can rejoice at the prosperity of another. It vaunteth not itself or does not act in a headstrong, self-willed way. "Is not puffed up." All pride and human strut have been burned out of the sanctified heart. "Does not behave itself unseemly." This is love in politeness and good manners. It will

make a perfect lady or gentleman out of a person. Above all, he says, "It is not provoked." All hot temper and that flashy nature have been burned out. My, what a relief! The positive part, he said, will make us bear all things, endure all things, suffer long and still be kind. The climax is reached when he tells us that "love never faileth." Like a flowing brook it splashes, sprays and laughs all through the trying hours of the day. Even in the night, when we awake it is still there like a golden lump of honey. This is the crowning blessing. Beloved, shall we "DWELL DEEP?"

## CHAPTER IV

### POSSESSING THE LAND

“There remaineth yet very much land to be possessed.”—Josh. 13:1.

The conquest of Canaan by Joshua was a beautiful type of Christ's conquest for His people in regard to their spiritual inheritance. Everything that the land of Canaan was to the Jew, the Holy Ghost is to the believer. It was a rich, fertile land. We read God's description of it as follows: “The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths, that spring out of the valleys and hills; a land of wheat, and barley, and vines, and fig trees, and pomegranates; a land of olive oil, and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack anything in it; a land whose stones are iron, and out of whose hills thou mayest dig brass.” This wonderful land supplied all their needs and made them a rich people. In like manner the Holy Ghost supplies all the needs of the believer, and makes him feel rich in love, peace, and joy in the Holy Ghost.

The occupation of Canaan by the twelve tribes, represents our entering upon the inheritance which the Captain of our salvation has subdued for us. At the time these words were spoken, the land had been subdued and thirty-one kings, figuratively speaking, lay dead at Joshua's feet. But most of this great territory



was now to be occupied and possessed by the several Tribes in detail. Over half the tribes did not receive their inheritance until Joshua came to them and stirred them by the challenge, "How long are ye slack to go and possess the land which the Lord God of your fathers has given you?" In this we see a true picture of the twentieth century church, as well as the individual. How slack and slow the people of God have been in entering into and claiming their full inheritance.

Says the sainted A. B. Simpson:

I. "*What is meant by possessing the land?*" It is more than conquering the land. It is one thing to cross the Jordan, break down the walls of Jericho. It is another to possess the land. It is one thing to fight a great battle with temptations. It is another thing to conquer that weakness and go on to perfection. The first thought is appropriating as our own the inheritance. It is one thing to understand the promises and another to desire the experience.

The second thought suggested by the expression is the actual experience of the thing that we have claimed, the entering upon and living it out. The immigrant may go to the land office and put his name and application in for free grant on the Western Reserve, but that is not enough. It cannot become his property until he settles down upon it, builds a house, and lives in it and begins to cultivate the estate. Then he is the real possessor, and his title cannot be alienated. This is what God requires us to do. First, by faith to appropriate

the inheritance promised; and then by actual experience, to settle down upon the promise and take it into our lives.

II. "*The unoccupied land.*" "There remaineth very much land to be possessed." There is much unoccupied territory in the Word of God. There are promises that we have not yet made our own. There are truths that we have not yet grasped with our minds and translated into our lives. We have learned some lessons of love, but have we the love that "beareth all things," that "never faileth?" We have learned to suffer long, but have we learned to suffer long and "be kind?" And have we come into "all patience and long-suffering with joyfulness?" We have received the white robes, but have we put on the "Wedding Robes?" We have been made holy, but have we received the "beauty of holiness and the finer touches of the Spirit?"

What does it mean to go deeper or to possess the land? Generally speaking, it means that there should be a steady advancement on all spiritual lines; that there should be an ever deepening experience, and a continual growth in grace, and a well rounded Christian character. But to be a little more particular; if we are possessing the land we should have a sweeter spirit. One of the things promised to the dwellers of Canaan, was honey. Honey stands for sweetness. The land was said to flow with honey. Then it stands to reason that the deeper one goes into the land, the more of the honey experience he will possess. Without this

sweetness of spirit, the most intensely religious life is like the image of God, without His beauty and attractiveness. It is possible to be very religious, even to be sanctified, orthodox, radical, separated from the world in all its forms, blameless in conduct, zealous for the church, and yet be lacking in sweetness of spirit, which is the very cream of Heaven. "There is a mysterious quality of heart gentleness and soul sweetness in a truly crucified believer, which cannot be defined. It is a thousand times beyond mere sanctification orthodoxy; it is far more than outward correctness of life, it is fathoms deeper down than the exact proprieties, it is more than profession, and infinitely more than holiness preaching and correct doctrines. It is the breadth of Jesus in the heart, the vapor from the river of life, the perfume of the Rose of Sharon, the elixir of prayer, the marrow of the bone of truth, which is far more in the sight of God than all the outward hulls of religious form and teaching, which serve only as the alabaster box to this Divine spikenard of heavenly love." The very nature of the blessed Holy Ghost, is that of sweetness. So, when He pours the love of God in our heart, it will affect our entire being, until our very manner, expression, words, tone of voice and the look in our eyes will take on a supernatural, heavenly behavior. Truly, if we possess the land, our lives will be noted for gentleness, kindness, sympathy, tolerance, forbearance, and sweetness.

Second. There should be a deeper joy. One of the

promised fruits of Canaan was grapes. We are told that the land was to be one of vineyards, while the presses should burst out with new wine. The Scripture says, "And wine that cheereth the heart of man." Wine is a Bible figure used to describe the rich, stimulating, exhilarating, overflowing joy of the sanctified life. Then it holds good that the deeper into Canaan we go, the more vineyards and Pentecostal wine we will possess. Instead of drying up, toning down, and becoming lifeless, the heart will burst forth with rapturous joy. The writer has studied different methods used in soul winning, and watched their effects on the lives and souls of the people. Time and again, we have seen the intellectual giants with reason, logic, correct grammar, well thought out sermons, and yet they failed to move the people. We must remember that the fall was not an intellectual but a spiritual one. And if we are going to move men God-ward and get men to give up their sins, we must do something more than merely convince their intellect. What the church needs is the rich, stimulating, intoxicating power of Pentecostal joy. This kind of joy is independent of surroundings or circumstances. It is not merely emotional feeling, but it is a perennial fountain of Divine gladness, springing up from the purified heart. Men can answer argument with argument, meet logic with logic, eloquence with eloquence; but to see the shining eye, the luminous face, and hear the thrilling, overflowing speech, will do more to convict and convince than all the tame, lifeless, joyless sermons.

Third. Increasing of faith. Since faith is the gateway by which we receive all the blessings of God, it is very essential that we have an increase of faith. There are different stages of faith. After many testings and severe trials to our faith, we finally become fixed, settled, anchored in God Himself, where nothing moves us. We laugh at impossibilities and cry: "It shall be done." The fullness of faith becomes a heavenly state of mind. Faith is an experience the same as love, joy, or peace is a conscious experience. It becomes a fixed habit to believe God. Where you once doubted, you now trust. Faith holds the soul steady midst all the trying circumstances of life.

Fourth. There should be an increasing of soul rest. One mark of the sanctified life is an inward consciousness of a Sabbath-like soul rest. It goes with you as the pillar of fire did with the Israelites. When you go forth, it is with you. When you stop, it is with you. When you wake in the morning, it is right there like a nestling dove hovering within. It keeps the soul all through the trying hours of the day. That tired, worn look disappears from the countenance and an expression of peace and rest takes its place. If we continue to penetrate deeper into the Canaan life, we will not only be discovering new experiences of grace, but if we walk in all the light and keep step with the blessed indwelling Comforter, God will give us Achsah's blessing. As a marriage present, she asked Caleb, her father, for a special blessing, and Caleb gave to her the upper and

nether springs. This may suggest for us, the deeper lessons of the blending of the earthly and heavenly blessings. For this portion I am indebted to the sainted Dr. A. B. Simpson: "There are both upper and nether springs. They are springs, not stagnant pools. The water that I shall give him, shall be in him a well of water springing up into everlasting life. There are joys and blessings that flow from above, through the hottest summer and the most desert land of sorrow and trial. The lands of Achsah were 'south lands,' lying under a burning sun and often parched with a burning heat. But from the hills there came the unfailing springs that cooled, refreshed and fertilized all the land. No matter what may be our situation, we can always find these upper springs. Abraham found them amid the hills of Canaan. Moses found them among the rocks of Midian. David found them among the ashes of Ziglax, when his property was gone, his family were captives and the people talked of stoning him. 'But David encouraged himself in the Lord.' Habakkuk found them when the fig tree was withered and the fields were brown, and as he drank from them he could sing, 'Yet will I rejoice in the Lord, and glory in the God of my salvation.' Isaiah found them in the awful days of Sennacherib's invasion, when the mountains seemed hurled into the midst of the sea. But faith could sing, "There is a river whose streams make glad the city of God. God is in the midst of her; she shall not be moved." The martyrs found them amid

the flames, and reformers amid their foes and conflicts, and we can find them all the year if we have the Comforter in our heart and have learned to say with David, 'All my springs are in thee.' The upper springs are all those joys and inspirations which come to us not only from above, for all good gifts are from above, but through heavenly channels: the Divine Word, the Holy Spirit, the presence of Jesus, the throne of grace, the house of God, the table of Communion, the baptism of the Comforter, the hours and moments of heavenly nearness, joy and power. How many and how precious these springs, and how much more there is to be possessed in God's own fullness."

Finally, our victories should be greater. Many persons overlook the fact, that when Israel entered Canaan, their victories and triumphs increased also. A great number of God's people are fond of quoting the Jericho experience as the greatest one in their history. But according to the Bible, there were other victories far greater than the leveling of the walls of Jericho. On two occasions a vast army confronted them, and judging by earthly and military standards, they had not the slightest chance of winning a victory. But we are told that they played on harps, and praised the beauty of Holiness. A panic broke out in the ranks of the enemy; they began slaughtering one another, and Israel was three days in gathering up the spoils. On still another occasion, when the enemy far outnumbered them, and they had no weapons, no harps, nor

singing, they were commanded to stand still and see the salvation of the Lord. The deliverance came from the skies as God fought for them and began to rain stones out of the heavens upon their enemies. This resulted in an overwhelming defeat of the foes of Israel. There is a spiritual meaning in all this for us.

As we advance more and more in the Canaan experience, we depend less on the earthly and more on the heavenly, less on methods and more on the Holy Ghost. There is a great danger upon entering the Canaan experience to depend on methods—weapons we used in Egypt and in the wilderness. "As we go farther into Beulah Land, and drink deeper of its heavenly Spirit, and gather more of its Divine wisdom, we begin to drop the javelin and take up the harp which stands for harmony and melody—character and life. The everlasting ego the constant "I," "I," "I," is dropped and holiness is lauded. We turn our character, reputation, and good name over to the Lord for Him to defend. The writer is well acquainted with holy men in the ministry who never so much as raise their hands or open their lips in defense of themselves. Though publicly assailed, lied about, slandered, they keep quiet and with sealed lips leave it all with Him, who said: "Vengeance is mine; I will repay, saith the Lord." Time and time again we have seen them wonderfully delivered and vindicated. The deliverance was so marked and great that everyone could see it, and even their enemies had to acknowledge that God was with



them. In conclusion let me say that if we continue to live and dwell in Canaan, and stay under the blood, refuse to fight back, no matter how we may be wronged, God Himself, will fight our battles, defeat our enemies and bring us off more than conquerors. Let us not be satisfied with present attainment, but go on to possess the land.

## CHAPTER V

### BEHOLD HE COMETH

This sermon was preached in Camden, N. J., on September 21, 1930.

“Behold, He cometh with the clouds and every eye shall see Him.” Rev. 1:7.

“Behold, I come as a thief.”—Rev. 16:15.

And at midnight there was a cry made, “Behold the Bridegroom cometh.”—Matt. 25:6.

“Shall so come in like manner as ye have seen Him go into Heaven.”—Acts 1:11.

“The second coming of Christ, the one event, the one doctrine bound up with and fulfilling every fundamental doctrine, every sublime promise, every radiant hope, giving inspiration to every practical exhortation, and furnishing the basis of Apostolic appeal to the highest type of Christian living.” (Halderman).

A theme so important as this, we would naturally expect to find holding a prominent place in the Old Testament. Listen! Enoch the first prophet, who amid the slime and corruption of the antediluvian world, shaded his eyes and looked beyond the flood and on into the New Testament age and said, “Behold the Lord cometh with ten thousand of His saints.” When we come to the New Testament, we find this blessed theme and doctrine mentioned over three hundred and eighteen times. Notice the manner of His coming: “Behold I come as a thief.” This is the vivid figure

expressing the fact that His coming will be a surprise. The thief does not come openly, but comes when the least expected. He comes quietly and unwarranted. He comes in secret. This explains the difference between the two appearances of the Lord—the Parosisia and the Epiphamesia.

The thief comes not only quietly, but to make a rapid visit. So the Lord's rapture will only be a short visit in the air. The thief comes only for jewels and to take away treasures. He does not come for old furniture and second-hand things. So when the Lord comes in the air, He will come to take away His waiting Bride. And just as a thief leaves a great deal more in the house than he takes away, in like manner, Christ will leave a lukewarm church and a wicked sinful world, to go through the horrors of the great tribulation.

In the fourth chapter of the letter of first Thessalonians, we have a picture of the rapture. Listen! "For the Lord Himself shall descend from heaven with a shout—and the dead in Christ shall rise first." "Then we which are alive and remain shall be caught up together with them to meet the Lord in the air." The words, "caught up" mean to carry off by force, as a wild beast carries off its prey. The word is used as Philip being caught away and Paul caught up to Paradise. Some may ask, "How can such a thing be?" Suppose we had here in this tabernacle, a number of steel filings buried in the shavings around this altar. Those

fling, if they could talk, would say, "It is impossible from a natural standpoint to rise from where we are; the law of gravitation keeps us down." But suppose a powerful magnet was brought to bear upon these filings, they would fly to the power that attracts them. The law of attraction would overcome the law of gravitation. So when Christ comes, those who have the steel of the Spirit life will respond to the magnet of Christ's attractive, glorified body, and will fly to meet Him and all hell cannot keep them down.

The word "shout" in Thess. 4, is a very peculiar word. We are told it is taken from an old custom of Bible times. When a shepherd of Palestine desired to call his sheep, he lifted his voice and gave a shout, and immediately all of his sheep lifted their heads and came running to him. There might have been other shepherds with their sheep near by, but this shout meant nothing to them. Just so when the Lord comes in the air and gives a shout, all of His blood washed saints will rise to meet Him. Notice again, "And the dead in Christ shall rise first," not a word is said about the wicked being raised at this time.

According to John, the Revelator, there is to be one thousand years between the raising of the righteous dead, and that of the wicked. A special blessing is pronounced upon the holy in heart. "Blessed and holy is he that has a part in the first resurrection." The word "holy" is the same in other places that is translated "sanctify." So the verse could read, "Blessed and

sanctified is he that has part in the first resurrection." God is going to reward the sanctified for the little reproach they bear for Him, by raising their dead bodies one thousand years before the other dead ones come forth.

One of the gifted writers and preachers of the early Holiness Movement commenting upon the first resurrection so graphically, portrays this scene as follows: "The fact is, we cannot allow prejudice, man-fear or anything else, to keep us from a grace or blessing that is to usher us into the superior joys and glories of an early rising from the dead. Oh, some of us long for the time, when we shall stand upon our graves, and shout and rejoice in the face of the devil, who introduced death into the world, but who will then see the power of death overcome and destroyed in the mightier strength of the Son of God.

What a luxury it would be to get up a thousand years ahead of the general time, and stand on one's own grave, and shout the victory in the face of the Devil. What an experience to read the inscription on one's own tombstone, and walk among the myriads who slumber on, until the sound of the last trumpet." Let me call your attention to another fact. During the world war, when things were looking dark and gloomy, and the faith of the people was being shaken, I was driven to my knees. When I was in prayer, the Lord began to talk to my heart about the near coming of Jesus. Among the things He showed me was the beau-

tiful analogy between the first and second coming. There is a wonderful analogy between the coming of Christ as a babe, and His coming as a King. No one knew about His first coming. It was quiet; no prophet heralded His coming; no one cried in the streets and said, "A Saviour will soon be born." The religious world was too busy in ceremonies and creeds to be ready for His first coming. Not a person on earth, except Joseph and Mary, knew about it until it had come to pass.

Now notice the second analogy between the birth of Jesus and His coming as the King. It is said that when Herod heard there was a child born; "The King of the Jews," he was greatly troubled, and all the rulers in Jerusalem were stirred because of this babe. Now whenever the saints meet Him up in the air, there is going to be an awful commotion down here. Do not tell me everything will be quiet and lovely. There is going to be an awful time of trouble, and men's hearts failing for fear of the things which are coming upon the earth. Families will be divided—one will be taken, and another left. Whenever the salt of the earth is taken out of this world, society will rot. There will be nothing to hold back the wicked forces that are smouldering like a volcano, throughout the whole world.

The next point of comparison I want you to notice, between the birth of Jesus and His coming as the King, is that God knew that Herod would seek to destroy His Son, so He spoke to Joseph in a dream and said, "Take

the young child and his mother, and flee into Egypt." There is a picture of the saints taking a flight in the air, before the tribulation begins here. Thank God, we will be safe before the tribulation begins. You remember that as soon as Noah entered the ark, the flood began on the earth, which is a type of the great tribulation.

Another point I want you to see is, that when Herod saw that he was mocked by the wise men in not coming to him; he sent out his soldiers and had all the baby boys, from two years and under, put to death. He had hoped to slay Jesus, but God had Him safe in Egypt, until the storm of his wrath was over. There we have the picture of the saints being protected while the awful tribulation is raging on earth. Here is the most beautiful thing of all. After Herod was dead and those that sought the young child's life, had been removed; God said, "Take the young child and his mother, and go back to the land of Israel." In this we see the picture of the saints coming back to earth with Jesus. "Amen;" that is going to be a great day for me. I want to call your attention to one word mentioned in the twenty-fifth chapter of Matthew, in connection with His coming, and that is the word "midnight." It says, "And at midnight there was a cry made, "Behold the Bridegroom cometh."

I used to think when I was a young preacher that the word "midnight" meant twelve o'clock, but I found out that the word "midnight" has no reference to our

twelve o'clock; it has a spiritual meaning.

Now it says that Jesus is coming at midnight. What kind of midnight? A spiritual midnight. I know that there is a crowd that goes all over the country, who will tell you that the world is getting better and brighter every day, and will call everybody pessimistic, who does not agree with them. But I would rather be a sensible pessimist, than a blind optimist who cannot see facts. Anybody with any spiritual discernment, can see that it is getting dark, spiritually.

I remember thirty years ago, when I joined the Methodist Church, they had their "Amen" corners and their old-time shouting, and you could hear the fervent "Amens" while the man of God brought the message. I tell you the Holy Ghost light is going out. You can take the great places of learning, that used to be Holy Ghost centers; there the light is being driven out and the darkness is settling down, and the supernatural is being laughed at and ignored. There is a darkness that is settling down in these last days, that is awful. God help us tonight, for Jesus' sake, to see that we are nearing the midnight hour.

Think of the antediluvian age. When she reached her midnight darkness, the flood came. God destroyed the cities of the plain when they reached their midnight hour and the clock struck twelve. Jesus wept over Jerusalem and said, "Your house is left unto you desolate." And forty years later, when she reached her midnight hour, destruction came. When is Jesus



coming? If that holds good, He is coming whenever this world reaches her midnight darkness. I tell you, it is getting dark in some places. There are preachers all over this country who have not sense enough to know the difference between the light of the Holy Ghost and the light of science. They talk about the world getting better. If they mean that the light of education is increasing and we are improving on that line, I will agree with them. But, if they mean that the Holy Ghost light is increasing, I deny it. I tell you that the Holy Ghost light is gradually being driven out of the modern church today. You have to go to little churches and camp meetings and missions to find the Holy Ghost working in these last days.

Then I want to call your attention to another great fact in connection with His coming: the signs of His coming. They are divided into **three** classes. The first is "the domestic" signs, the second, "the religious" signs, and the third, "the national signs."

The domestic signs take in the home. Say folks, listen to me! There is no use trying to deny facts. The average American home is drifting; and unless something is done, she is headed for the rocks.

I want you to notice Paul's description of the last days, in the third chapter of the second letter to Timothy: "This know also, that in the last days, perilous times shall come. For men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection."

I want to lift up out of this just three words, "without natural affection." When I was a boy it was an honor for a mother to have a large family. A mother who had six or eight children was proud of them. But now a baby—shall I say it—in some of the homes of wealth, is regarded as a nuisance. Poodle dogs and pet parrots are being substituted for babies. Rev. John Stratton, of the Calvary Church in New York City, that great pastor and soul winner, said that he could go for blocks on certain streets in New York City, and not see a single child. What does it mean? It means that children are unwelcome these days, and are being strangled and killed.

Some years ago, while in revival work in Florida, at the close of the meeting, I took a midnight train for home. Just as our train pulled out, I heard the cry of a little boy in the front part of the coach. He kept crying as if he was broken-hearted. I walked down and found that he was alone. I said, "Little lad, what is the matter with you?" He looked up at me and said, "Oh, Mister (and the tears were just rolling down his cheeks) my mamma has given me away to some people who live five hundred miles away in Tennessee, and I was just wondering if they would be good to me." Then I had a crying spell in my heart, and I said, "What did she give you away for?" He said, "Because my step-father doesn't love me." I said, "My God, what is it that can possess a mother to part with her own offspring, in order to please a beastly, lustful, so-called husband?"

Some time back, a London paper published and exposed the crimes of a wealthy society lady in Austria, that old country that was torn by the World's War. She had opened her mansion for the little war orphans, thousands who had been left without homes. But it began to be a noticeable fact, that these little children were never seen again after entering this home, and the officials raided it, and found a long table across the double parlor, to which she had strapped these little tots, and whipped them to death. This old, degenerate devil seemed to get pleasure out of the cries of those little orphans. "Without natural affections."

Another sad sign is the breaking up of the home. The old divorce mills are running day and night; men and women are tired of each other; they have no affection for each other. After a man's money is gone; then a divorce. I am glad I married for love and not money. Love has sweetened every bitter cup that has ever come into our lives. A woman is a fool who will marry a man for a meal ticket; that is all some of you women get. A man is a fool to marry a woman for beauty, or anything under heaven, outside of love.

I call your attention then to the next sign, the religious sign. Do you know we are living in an awful day of backsliding? There is a fearful tide of worldliness that is sweeping over the churches today. Revival fires are dying out, "and the love of many is waxing cold." When I began to preach, just a little over twenty years ago, you could have a revival almost any-

where. Altars were filled; revival fires were falling. I know I have not cooled off, nor toned down, but it is almost impossible to have results as we did in those grand old days. Every evangelist with whom I talk, tells me it is the same with them.

What does it mean? It means that the Holy Ghost is being grieved, and is just about ready to leave this Gentile age. In my meeting at Lily Lake Camp, some two years ago, Brother Kilbourne, of the great Oriental Missionary Society, said, "Bro. Hames, we saw over forty-five thousand people kneel at our altars last year." I said, "Where in America could you see that?" A missionary from Korea spoke in one of our southern cities sometime ago and said, "We counted in a little church at four o'clock in the morning, four hundred and fifty men with their hands raised towards heaven, crying to God. Oh brother, what does it mean? It means the Spirit of God has been insulted in this part of the world. He is gradually leaving us and going back to the old country, to give those people a chance, before the coming of Christ. The Holy Ghost is scoffed at. The scriptures are denied. Preachers think that it is a sign of learning to tell you that they do not believe in the virgin birth and the inspiration of the Scriptures. I see the index finger pointing to the near coming of Jesus.

Then again, there are the national signs, distress among the nations. All you need to do is look at the daily papers and read of the events that are taking

place, to see that prophecy is being fulfilled. There is not a nation under heaven that is safe from the spirit of anarchism. There is distress the world over. There has never been so much distress as there is in the world at this very hour. Since the Armistice was signed there has been over six thousand strikes, and a great many of these wound up with blood-shed. Distress among laboring people, distress among the nations. Just look at poor old infidel, God-forsaken, blaspheming Russia. She certainly cuts a big figure in prophecy. Did you ever stop to think why Russia is called the "Red Army?" Turn to the 12th chapter of Revelation and the third verse, and read, "And there appeared another wonder in heaven, and behold a great red dragon."

I look for Russia and the Yellow Race to unite in the last days, and bring on a world-wide war, such as was never dreamed of in the past. The colored race hates the white man with a hatred of which we have no conception. Moscow's one great reiterated hope is that the innumerable millions of colored races will rise and massacre the white man. They have used feverish propaganda to accomplish this. They count cunningly on Japan. Also Japan is equal with the western nations in the war of commerce. The white man insultingly treats her nationals as an inferior race.

The old Red Dragon of Bolshevism is surely crawling her way into the political and social life of the nations of the world. At present she has just about poisoned poor old darkened China. I tell you the index

finger is pointing towards the near coming of Jesus.

Now come to one of the most striking signs of all, one that I know you cannot deny if you know anything about the Bible, and that is the budding of the fig tree, or the signs among the Jews. Did you ever stop to think that God has his hand upon the Jews? They are God's chosen people to this very hour. I know they have sinned, but so have you.

The Jews gave us the Bible, and they gave us the world's Redeemer. And woe be unto that nation that mistreats the Jew.

God promises that before that great day of all days He is going to stretch forth His hands and gather the sons of Abraham back to Palestine, their home. It is the Jew's home; God gave it to Abraham and his children's children forever. No nation has any right in Palestine except the Jews. It belongs to the Jews and soon after the Armistice was signed the Jews began to go back to their country. I don't know just how many have gone back, but every year thousands upon thousands make their way back to Palestine. (A voice from the audience; "155,000 are back there now." This was in 1930). Well, away back before the World War, there were just a very few Jews in Palestine.

As soon as the Turks lost their hold on Palestine, the Jews began pouring back by the thousands. And one of the most remarkable things since they began to go back is that God gave them the latter rain. It is said that it has not rained in some parts of Palestine for

over 1500 years. In 1925, I believe it was, they had their first snow that left the soil mellow and fertile. God is certainly preparing that country for His chosen people, and they are cultivating that land and it is blooming like the Eden of old. One of our preachers has just returned from there and says that just outside the wall of Jerusalem, the city is like a modern American city.

That brings me to the last point of this great subject, and that is, Who is He coming for? He is coming for a bride. Then the question to settle is, Who is the bride. There are several names given for the bride. Let us pick out a few. One name for the bridehood saints is the "Overcomers." "To him that overcometh will I grant to sit with me in my throne, even as I also overcame and am sit down with my Father in His throne." If we will be overcomers we must die to all man fear, Church fear, priest fear, preacher fear and all other kinds of fear, and dare to do even if we are misunderstood by our best friends. Another name that is applied to the bride is the "Elect." Now look that word up and you will find that it means the select ones, the anointed ones, the sanctified ones. See 1 Pet. 1:2. Still another name for the bridehood saints is the "Church of the First-born." This carries back to the days of Israel of old, when they left Egypt for Canaan. God gave them a set of laws and in them we are told that the *first* born male child from each tribe was to be the Lord's. Now, all Israel belonged to God

as a nation, but the first-born were to be His in a special way. Then later the Lord set apart the tribe of Levi and instead of taking the first-born male child from each family of each tribe, the whole tribe of Levi was to be the Lord's. They were to have the charge and care of the tabernacle; in other words they were the religious leaders of Israel. Now when we come to the New Testament, we find the Apostle drawing a contrast between Mt. Sinai and Mt. Zion. He says, "Ye are not come into the Mount that might be touched. But ye are come into Mount Zion . . . to the general assembly and Church of the first-born which are within heaven." Now when you put all the references together what have you? The Church of the first-born in the New Testament sense means the set apart ones, the sanctified ones.

Again in the letter to the Ephesians 5:25 we have a real picture of the bride:—"Husbands love your wives even as Christ also loved the Church and gave himself for it that he might sanctify and cleanse it with the washing of water by the word. That he might present it to Himself a glorious church not having spot or wrinkle or any such thing, but that it should be holy and without blemish."

So you can see that the bridehood are the sanctified ones. They are to have garments without spot or wrinkle. Spots are the result of sin, and are removed by the washing of regeneration. Wrinkles are removed from a garment by the hot pressure of the iron. But



if it is a sack: then fill it full and the wrinkles will disappear. In like manner when a believer is filled with the Spirit and all of his faculties are flooded with Divine love and the gales from the heavenly pentecostal skies fan his soul; the devil cannot find a wrinkle in him or his wedding garment.

Peter says when He comes we are to be found of Him in peace, self-possessed, recollected, calm, and undismayed. This is the true Christian temper. "What if He would come, would He find you fretting? What if He should find you angry? What if He should come suddenly, would He find you worrying? John Wesley said he could no more worry than he could swear. Have you got that in your soul that gets riled, gets stirred up? Is there a move in your soul when somebody has a place or position that you ought to have? No time to shout, 'All quiet on the Potomac.'"

Oh, that God may help us to see that there is a holy tranquility, a Sabbath rest in the soul. We are commanded to be without blame. That is a constant sense of His approval. We may, like Enoch, have this testimony that we please God. Last of all, the bride is without spot. Spots show on white very easily. We need to take a bath in the fountain to keep our robes spotless, so if He should come, right now, we would not have to change our garments, but rise to meet Him in the air.







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