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Golden Graces

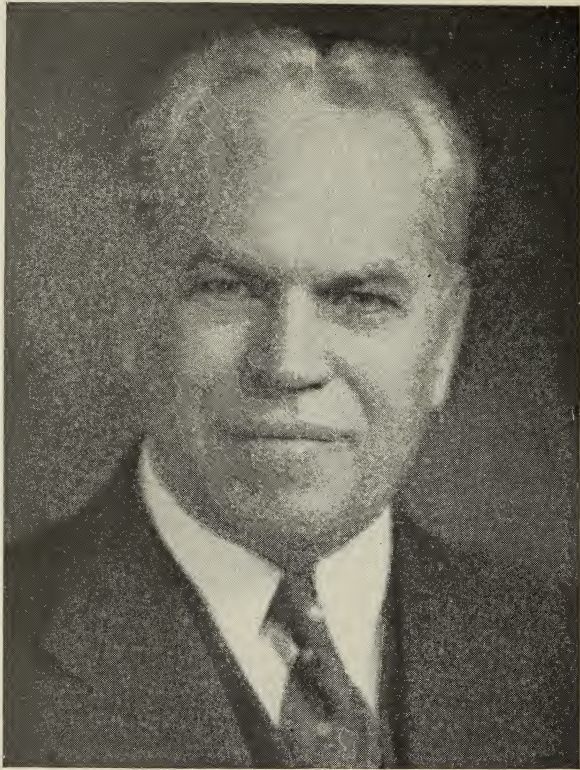
By

J. M. HAMES



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J. M. HAMES

GOLDEN GRACES

John Marwin

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ACKNOWLEDGMENT

Again we are indebted to the sainted Dr. A. B. Simpson and Dr. G. D. Watson for thought and suggestions we got from some old "out-of-date" religious papers. We like to give credit and honor to whom it is due in order to keep a tender conscience.

THE AUTHOR.

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FOREWORD

Another new book you say! Yes, but we hope this one contains a message holiness people have been hungering for. It is one thing to have the fruit and graces of the Spirit in their initial form; and another thing to have them in their ripe maturing form. It is one thing to have love, but it is quite another thing to have the "love that suffereth long and is kind." It is one thing to be saved and sanctified—another one to have all the mind that was in Christ Jesus and to be filled with all the fullness of God.

We have sought to put into this volume a message that deals with that progressive walk in the Holy Ghost that every sanctified child of God should possess in this life.

May these truths prove food and fire to those who are hungering for more of God.

Yours in Christian love,

Greer, S. C.

J. M. HAMES.

13 My 86 Gould gift

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CHAPTER I.

THE SWEETEST THING IN CHRISTIAN EXPERIENCE.

“Rejoice in the Lord always: and again I say, Rejoice.

“Let your moderation be known unto all men. The Lord is at hand.

“Be careful for nothing; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God.

“And the peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.”—Philippians 4:4-7.

The sweetest thing in the Christian experience is found in the above passage. “Rejoice in the Lord always” is one of the highest commands ever given to a child of God. You may not be able to rejoice in your circumstances, emotions, or religious frame of mind, but you can always rejoice in the Lord. This kind of joy holds good. Whether we be popular or persecuted. At the wedding or funeral, whether flowers or mud is thrown at us, it holds good under all circumstances. There is nothing more clearly taught in the Scriptures than the fact that God wants His people to have the joy and the fullness of joy. Isaiah speaks of a people on their way to Zion with everlasting joy upon their heads. Habakkuk, the prophet, tells of a joy and gladness that remains in the face of grapeless vines, stripped fruit trees, and empty stalls. St. Paul exhorts us to rejoice ever more.

Peter speaks of a joy unspeakable and full of glory. Our Saviour declares to the Disciples that He wanted them to have His joy, that their joy might be full and remain. This kind of joy comes entirely from sources beyond our own nature or surroundings.

Again, it is a constant, uninterrupted, and unlimited joy. "Rejoice in the Lord always." If we live in Romans 8:28, there is no circumstance in life where we should cease to rejoice. You can see that this is more than an emotional thrill or even a camp meeting blessing. It is a heavenly state of the soul, a poise of mind. Joy is one of the fruits of the Spirit and is the result of a supernatural work wrought in the heart by the Holy Ghost.

Let us notice why the Lord would have His people filled with such a joy. One reason is, it is the best state for the soul to thrive in. With this heavenly intoxication the soul goes forth, refreshed, filled, fired, to undertake big things for the Lord. Second, pentecostal joy seems to stir up and bring to life all the hidden gifts of the soul till one stands transfigured before his own eyes. Remember that sadness, discouragement, depression, weakens your faith, your love, your holiness, your usefulness, your healing, your prayers, your whole Christian life. It needs no argument to prove to Christians that just in proportion as the Spirit of God leaves them with His warm, glad-

dening presence, they become limp and lifeless, juiceless and useless. With the swelling rapture of a conscious full salvation, there is inspiration, stimulation, push, force, and successful accomplishment of work gladly undertaken for the Lord. "Again, I say to you, rejoice."

II. Sweetness of Spirit. "Let your moderation be known unto all men." The Greek word translated "moderation" is difficult, we are told, to turn into English; but the various meanings that have been given to it are all suggestive and throw a flood of light on the subject. The Revised Version has rendered the word "moderation" as "forbearance." This is not a bad rendering by any means. It means to settle all disputes and to clear up all misunderstanding in the Spirit of Jesus. Another rendering given by Alford is "reasonableness." Reasonableness is so closely related to spirituality that it is almost synonymous. An unreasonable saint is a contradiction in terms. It ought to be known that we are easy to approach, congenial, sweet-spirited, and easy to live with. A heart filled with the blessed Comforter will be characterized by tenderness, reasonableness, meekness, and dove-like gentleness.

Rotherham translates this same word "moderation" as "consideration" or "thoughtfulness with regard to others." My, what a fine word! This is the opposite of selfishness or self-centered egotism. A true saint is thinking and planning

for others. St. Peter wrote the life of Jesus in one sentence when he said, "He went about doing good." We have known people so saturated with the grace of which we are writing that their very presence in the home, church, or camp was such an inspiration that one's faith was quickened, hope brightened, and love deepened by the company of such Godly people.

Another translation is that of Trench as "yieldedness." What a beautiful trait of the soul! It is a sure sign of a big soul to yield, that is where there is no principle involved. This princely soul has too much nobility to argue and contend over little matters. Oh, the divisions in the church and home that would have been avoided if some one had only had enough grace to have yielded. You can trace nearly all the splits in the holiness movement to this one thing; some one contended and had his own way, grieved the Spirit, broke the fellowship of the Spirit. "Another characteristic of this great soul is that he has the ability to look ahead and see the outcome of a debate. If he foresees that it will produce friction or inward disunion on either side, he does not allow himself to be drawn into an argument. And if perchance he does, he quickly desists and lets the other party run off with the laurels(?) rather than contend and win at the expense of grieving the Spirit or marring the sweetness of Christian fellowship. There are but few men who are big enough to do

this." When the grace of God conquers and subdues our whole being, we will find it easy to yield and keep sweet.

Again, it is translated as "gentleness," "the spirit of Christian refinement, free from harshness, rudeness, coarseness, unkindness, the spirit that is harmless as a dove and as gentle as the soft breath of the evening. This is always characteristic of the heart that is possessed by the heavenly Dove." He who is possessed and controlled by a gentle spirit will be saved from loud, excited speech, heated words. There will be a softness in the eye, and a gentleness in the voice. "Gentleness" is a mark of true greatness according to the Psalmist who exclaims, "Thy gentleness has made me great." Resentment and retaliation are so natural to us and so common that people turn aside to see the rare exhibition of the gentle disciple, a very prince of heaven. Well may we covet this sublime gift.

"Moderation" is also translated "humility," and there is no rarer or richer element in Christian loveliness than the lowly Spirit which is contented to sit at the feet of Jesus. It means being little in one's own eyes. It will save you from feeling hurt and slighted when you are overlooked and set aside. It will cure the soul from vain glory and from itching for leadership and wanting to be bell-sheep. The soul that has had a vision of the Man of Calvary with that thorn-crown-

ed brow is perfectly willing that others have the big end of the bargain and he takes a low seat and waits until God and man see fit to bid him "come higher." This kind of spirit gets an answer from heaven without even knocking at the door. Oh for more of this heavenly spirit in the religious world!

Perhaps the most striking translation of all is found in Syrac Version where the word "moderation" is rendered "sweetness." The Holy Ghost is the very sweetness of God. It is His office to pour into our hearts hot heavenly emotions and divine sweetness until our whole being is melted and dissolved in a sea of divine tenderness. Sweetness of spirit should affect our voice, manners, tempers, and entire disposition. Sweetness is winning. There is nothing that wins like a gentle, Christ-like spirit. You may have learning, gifts, eloquence, and a well-trained mind, but without sweetness of spirit which is the very nature of God, you will never prove to be a soul winner. If I could get the attention of all the young people who are thinking of entering the field as Christian workers, my advice would be this: Cultivate a sweet disposition. Resolve no matter how you are treated, neglected by those who are over you in authority, you will not allow yourself to become sore or sour. In other words, you will keep sweet!

Says one, "The saint who is watching for the

dawn should diffuse an aroma that fills the very sin-tainted air with the sweet fragrance of Christ. His presence should be as the pungence of spices from the garden of God. He should be as the very breath of heaven, reviving drooping hearts and refreshing those who are ready to faint. Like the sweet fumes from the censor in the ancient temple service, the fragrance of his life should penetrate even the holiest of holies so that his 'Sweetness is made known to all men.' Let it be known unto all men. Do not hide it in your closet. Do not keep it for special occasions but wear it around you as a holy radiance. Take it into the bustling street until it breathes its fragrance on the agitated and excited ones around you. Carry it into the place where others wrong you or despise you until it shall reprove them as your resentment never could. Show it to your enemies, and don't forget to show it to your friends. Pour it out in the home circle to husband, wife, child, and friend, until all you meet shall feel as if the breath of summer and a gleam of sunshine had passed by. 'Let your sweetness be known unto all men.' Don't wait until people die to plant your flowers on their graves, but while they live shed the fragrance of love on their tired and tempted hearts."

III. The cure for anxiety: "Be anxious for nothing; but in everything by prayer and supplication with thanksgiving let your requests be

made known unto 'God.'" This is more than just the ordinary, every-day praying. It has more to do with the spirit of prayer than the petition of prayer. Prayer is more than words. It is more than mere calling upon God. The word "supplication," we are told, is derived from a root that signifies "many ply." It refers to the minutiae of life, the innumerable details of life's cares and burdens which we may bring again and again to Him. True prayer is a fine art, yea a divine inspiration like the sweet incense that was offered by fire in the Holy Place. The spices used in the sweet incense offering were ground and beaten very small and mixed. Then they were burned in a golden censer, and their sweet fragrance went up before the Lord, filling all the Holy Place, breathing out the very spirit of worship continually. What should we pray about? Everything! "There is not a thought, not a trouble, not an incident, not a fear but should instantly be turned into a petition."

Prayer is a real force. Some day when we are permitted to see spiritual mechanisms of the Kingdom of God, we shall find that every live petition that reached the throne was actually a force as the electric current that flashes along the wire or throbs across the waves of ether from Marconi's towers from continent to continent.

In describing prevailing prayer, the Apostle James uses the strong word "energize." "The

energizing prayer of a righteous man availeth much." James 5:16. The Greek word, of which these are translations, comes from a root which gives us our English word "energetic," "energized." Literally, then, we might read, "The energized prayer of a righteous man availeth much."

Breaking up the expression "energized prayer," we find two thoughts underlying it. "An energized prayer is a prayer that is first inwrought by the Holy Spirit, then out-wrought by the Spirit. In a word, then, the prayer that God answers is first put into our hearts by the Spirit, then prayed out through our hearts by the Spirit. This is the prayer that has force in it. It is not a mere wish floating through space like soap bubbles from the playing child but a great projectile impelled by a power both human and divine." It is the prayer that saves us from anxious care. Its watchword is: "Be careful for nothing." It crowds out all worry and fret. As long as the soul is in a state of anxiety, it cannot be trusting and resting. Trust and rest are the fruit of true prayer.

IV. Peace. "The peace of God which passeth all understanding shall keep your hearts and minds through Christ Jèsus." Let us notice this is not just merely peace with God which comes in pardon and is a result of a changed relationship, but it is the very peace of God Himself: The kind of peace that fills and possesseth the very bosom

of God. Think of the calmness, rest, divine poise that comes from the living God. The same peace that fills the divine being is to possess the believer's heart and mind. Down in the ocean depths, the winds that sweep the surface make no impression. There is a perfect, perpetual stillness in ocean's mighty depths. So the soul that is sunk into God is not easily moved and quickly disturbed by every trying circumstance of life.

The Apostle says three things about this "peace." First, "it passeth all understanding." No intellect is big enough to hold it. The mind is too dull to reason it out. It is a heart blessing, but there is a blessing for the mind; when stayed on God which is kept in perfect peace. Second, this peace "keeps the heart." Heart forces are greater than head forces. The men who move the world are men who possess big hearts. The human heart with its emotions and affections are a little world within itself. The tendency of this age is to try to live better and rise higher than the heart force, which is just as impossible as it is for water to rise higher than its fountain head. Take the human affections which are not sinful within their selves, but they need to be kept in their proper channel. The peace of God sweetens the affections and lifts them to a higher plane.

The emotion, likewise, is a powerful force.

Uncontrolled, it blights life. Negative emotion such as hate, anger, jealousy, destroy like a cancer, while fear, worry, poison the fountain of life. On the other hand such as love, sympathy, kindness, sweeten and beautify the soul and help to prolong life. But remember, friends, it takes the peace of God to *keep* the human heart. This peace is the guardian and the garrison of our heart. It keeps us or, as the Greek word means, "garrison us," shuts out unhappy and unholy thoughts and creates an atmosphere out of which only righteousness and blessing can spring.

"Our peace deepens and widens as we advance in the inner soul knowledge of God, of Christ, and the Holy Spirit. There is peace with God when we know Him as our Justifier. Then different and deeper is the peace of God, that is, God's own peace. When we know Him as our Purifier, there is peace with ourselves. When we know Him as our abiding Comforter, there is peace with all men. When we know His love to our race, there is peace with the universe, for then we know Him as the Father of all. So this multiplication of peace goes on and on until we get out the eternal tranquilities, where dying beds and bursting tombs and burning worlds and groaning spirits and shouting seraphim and revolving eternity are insufficient to break the soul repose."

CHAPTER II.

LOVE COVERETH.

Love "beareth all things." 1 Cor. 13:7.

"And above all things have fervent charity among yourselves: for charity shall cover the multitude of sins." 1 Peter 4:8.

"Love covereth all sins." Prov. 10:12.

The sum and substance of Christianity is pure, humble love. It is the very marrow and fatness of the Christ-like life. Without love, all our religious fuss and human activity count for nothing. In studying this subject under the title, "Love Covereth," we notice under the Old Covenant and under the New we have such statements as "love covereth," and the Love Chapter contains this. "Love beareth all things." As the Greek is: "Love covereth all things with silence." "What does that mean? Away down in the depths of the natural heart is a tendency to uncover the frailties and failures of our fellowmen, to hold them up to the light of the day, to the scorn and criticism of those who gaze in idle curiosity upon them. That is not love—it is this deceitful heart of ours. What, on the other hand, does love do? It covers the frailties and weaknesses of our fellowmen.

"The great incentive to practice a Christ-like grace toward others is to remember how God has poured forth that same grace upon us. That is a splendid rule. Are you tempted to uncover the short-comings of your fellows? Is censoriousness

your besetting sin? Remember, the Spirit of Jesus is that of helpfulness and not that of censor and condemnation." No scene in the Bible opens up to us the inner heart life and spirit of the blessed Jesus as that picture of the poor, fallen woman who was brought into His presence. Under the Law she was to be stoned, but under Grace she was forgiven and commanded to sin no more. Love is free from that meddling, vexing spirit which some professors of holiness seem especially gifted with.

Early in Bible history we see the beauty of the "Love that covereth." God showed His attitude toward those who "covered" by blessing Shem and Japheth because when they heard of their father's shame, they walked backward and "covered" him and "saw not the nakedness of their father." Gen. 9:23-27. Let us notice further the Holy Spirit writing through Moses, the Law-giver, needs to record Lot's backslidings and shame. But the Holy Spirit writing through Peter overlooked Lot's sin, long since forgiven, and tells us: "God delivered just Lot, vexed with the filthy conversation of the wicked; for that righteous man . . . in seeing and hearing vexed his righteous soul from day to day with their unlawful deeds." 2 Peter 2:8.

Under grace a sin with God is not only forgiven when one truly repents, but it is "covered." Listen, reader, you have no more right to *uncover*

something that has been forgiven and put under the blood than you have a right to go to yonder cemetery and uncover the bones of some loved one. Let the dead rest, yes, and let the soul Christ has forgiven rest in peace.

David, the sweet singer of Israel, sinned and under law it was recorded for our warning, but under grace when the New Testament Writers inspired by the Holy Ghost speak of David not one hint of his transgression is mentioned although his name is mentioned fifty-seven times in the New Testament. If we forgive as He does, we never speak of any injury done to us. A high standard, you ask? Yes, but it is not any higher than the Bible put it.

Some years ago we received an unkind, cruel letter through the mail from a professor of religion seeking to injure our reputation. It was uncalled for. It was so unjust and cruel. I cried to the Lord in prayer for over two weeks, but oh how our heart was torn and bleeding. I tried to forget it, but it would come back again. One day while in prayer near the city of Boston the Holy Spirit whispered to me these words, "Love covereth." Friends, this worked almost a miracle in our life. I said, "All right, Lord, I will take that for just what it says," so I made a long grave and buried that unkind letter and then covered it and watered it with our tears. Weeks rolled by and I even forgot all about it but, to my surprise, when

I looked at my grave I had made and "covered," lo, a bed of sweet smelling roses was growing over the sod. Now whenever the tempter tries to get us to brood over an unkindness, the Holy Spirit reminds us of the "Love that covereth," and immediately a honey-like feeling settles over our spirit while we steadfastly resist the enemy.

Here is the secret for constant victory: Whenever an injury is done, refuse to brood over it. I wish I could get the attention of all of God's people who are suffering over some wrong done them. I would say: Bury those unpleasant things. You can no more hold a grudge or brood over a wrong done you without hurting your spirit than you can take arsenite of lead without being poisoned. If the heavy hearts, silent lipped, drooping souls, troubled consciences, sad hearts around us could just let this sink into their minds and hearts that "Love covereth" (yes, sins and mistakes, too), they would be transformed in one moment into joyful-lipped, sunny-hearted Christians.

Still another word in the love chapter is "kindness." We are told "Love is kind" "Kindness, whether felt in heart, heard in tone and word, or seen in deed, is nothing but love in action. The unkind man in his harsh language and pitiless conduct simply shows himself without love. Where love is there is bound to flow out from such a life a constant stream of graciousness and goodness.

“To have such a spirit as described in the thirteenth chapter of 1st Corinthians is to possess the highest Christian grace possible to obtain in this life. It is something the world needs, and it is something we all crave. Take it out of the home and what have we left but a little hell on earth! Take it out of the Church, and we behold confusion, clamor, bitterness. Take it out of the human heart, and the result is a devil incarnate. Plant kindness in the human spirit by the deep, sweet grace of God and with its consequent gentle, sympathetic, persistent thoughtfulness of others, we are made to think of angels. Let it preside and abide in the home, and no matter how humble and lowly it may be, when evening comes there is a brightness, quick-stepped, joyous-hearted, sweetly-expectant return to that household by father and husband, sons and daughters who have been absent all the day.

“Oh, then, for kindness and more of it all the time! Something is certain to happen if we get the spirit and begin to practice it in face of every condition and circumstance of life, in spite of everything and everybody.”

Still another word is the “Pursuit” of Love. “Follow after love.” This is a strong figure. It is used of the hunter as he pursues his game; of the avaricious man as he pursues his gain; of the ambitious man as he pursues his goal; of the devotee as he pursues his higher aim. Pursue love

—never rest until you overtake it! Possess it, and you know it in all its fullness. It will repay your diligence. It will reward your sacrifice. It will never disappoint your expectation. It is like Solomon's picture of Wisdom. It has promise of all things both for this life and for that which is to come. It is heaven in itself. It will bring a heaven of endless recompense.

One more word from the Love chapter. We are told that love "never faileth." This is the glory and crown of all blessing. To awake in the night and find it within like a golden lump of honey had been lodged in the heart dripping sweetness continually. Then as we start out in the morning this great blessing, like a murmuring brook or a cooing dove, sings its way all through the trying hours of the day. "Love never faileth." Hallelujah! We see failure written on everything belonging to time. Friends have failed us and left us. Riches have taken to themselves wings and have flown away. Death has taken our loved ones from us and left the heart aching. The time is coming that the heavens are going to fail and be shaken, the sun will turn black, the moon turn to blood, the stars will fall, the earth will reel to and fro, graves will open, and the Judge will descend; but amidst reeling worlds, falling stars, bleeding moon, and descending Judge, this sweet-spirited, soft-toned, dove-like love will never fail!

CHAPTER III.

THE HEAVENLY LIFE.

"If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God.

"Set your affection on things above, not on things on the earth.

"Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, longsuffering;

"Forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye.

"And above all these things put on charity, which is the bond of perfectness." Col. 3:1, 2, 12-14.

"If ye then be risen with Christ:" Literally and according to the exact idiom this verse ought to read, "If ye then were resurrected with Christ." The resurrection of Jesus Christ is the most important fact of Christianity, the miracle of miracles, the corner-stone of divine revelation, the unassailable buttress of the Gospel of our salvation.

Four particulars are here specified with respect to our relation to Christ's resurrection. We are "risen with Christ." We have "died with Christ." Our affections are set on things above." Our "life is hid with Christ." We are to be "robed with Christ."

I. We are "risen with Christ." "This is not the old life improved, reformed, but an entirely new life born of Christ. When Jesus rose from Joseph's new tomb on the bright morning of the resurrection, He held in His own bosom and person the yet unborn life of all His people, and each of us is taken out of Him and formed from His very substance, so that our life is altogether new and Christ-given." There are only two races of people upon the earth: namely, the Old Adam race, and the Christ Jesus race. God has pronounced death upon the Adam race. You may educate, polish, refine, dress up the Old Adam in a new suit of clothes, but he will still be the Old Man. The great objections to all the teaching of natural religion and human ethics is that we are taught to rise to higher planes without the supernatural work of regeneration. God's plan is to make a new man from the inside. Christianity is a religion of the spirit. "Christianity is a new spirit divinely created within us and united to the Father of Spirits, God Himself. This brings us into an entirely new world as different from the intellectual and moral world as the difference between the scope of a human mind and that of one of the irrational creatures that surround us in the lower order of animated nature."

This new man which came out of the heart of Jesus and was divinely created with us has long-

ings and cravings that do not belong to this world. The Christian in this world is likened to the man who goes down into the ocean in those diving bells. As he is lowered into those dark waters and surrounded by strange creatures, from the deck of the ship air is furnished him from a long rubber tube, and he draws his breath, so to speak, from another world. In like manner the believer lives in a world surrounded by sin and wickedness, yet he draws his spiritual nourishment from the heavenly world.

II. We have "died with Christ." This is in the tense which refers to a definite point in the past. We are not to be eternally dying, as some would have us to believe, but to yield ourselves completely to the death once and for all. There is a crippling error set afloat in the current of holiness teaching that sanctification is never complete in this life, that we are made pure only up to what light and knowledge we have. By this theory of being cleansed from all sin and impurity only up to our light, we will never be brought into the state of soul rest and divine purity. God nowhere in the Scriptures promises to clean us up to the light we have or as far as we can see, but He saves and sanctifies us as far as an Omniscient God can see. The soul must learn that there is a great distinction between being purified from all sin and illuminated from all ignorance.

III. "Set your affection on things above."

One of the strongest powers of the human soul is that of the affection. Our affection was made, originally, to take ahold of God; but as the vine that was intended to climb the trellis or the oak and mount toward heaven, but has been torn loose from its moorings and taken hold of clumps of grass or the clods, so the affections of man have been turned aside from God and have taken ahold of the vile things of earth. What the Holy Ghost desires is to tenderly unwind our affections from things of this world and lift them to higher things.

IV. We are to be "robed with Christ." "Put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness," etc. What a beautiful robe made up of the graces of heaven. This passage may be called the Saint's Spiritual Wardrobe. The Apostle pictures the believer looking for the return and personal appearing of Christ and preparing to meet Him by putting off the sinful garments and putting on the heavenly graces to be ready to meet Him. Put on the virtues of Christ. Every living thing grows for itself a garment out of its own life. A sheep grows a garment of wool, a bird of feathers, a tree a garment of leaves. In like manner, when the believer comes forth from the bath of the cleansing blood and is then flooded with divine love, the Holy Spirit will act like a divine

sap and clothe the soul with these seven graces here specified.

“Bowels of mercies.” This is the first garment the Bride of Christ puts on which means a tenderness and softness of heart. It is the very tenderness of Jesus filling the thoughts, the feelings, the manners, the tones of the voice. The whole being is soaked in a sea of gentleness. If we are going to be among the Bridehood saints, we must see to it that we keep tender hearts.

“Kindness.” There is no more beautiful grace in earth nor heaven than the sweet grace of “kindness.” Kindness will unlock hard, stony hearts when every other means has failed. To be kind is to be like God. Put it on. Wear it every day. Greet the members of your family each morning with it. Show it to strangers and every one who crosses your pathway in life. It pays to be kind. There is nothing that pays any greater dividend in this world and the world to come than to practice the spirit of kindness.

“Humbleness of mind.” Here is another beautiful garment the Bridehood saints are to put on. Surely there is nothing more beautiful than the grace of humility which means little in one’s own eyes, a humility that is willing to learn, to be re-proved, to be corrected without getting sore or sour. As the sainted Will Huff used to say, “But if I exemplify the humility and simplicity of Christ, I shall have to have something done in me

that will take out of my heart the thing that wants to strut, the thing that wants to be called 'Rabbi' in the Market Place, the thing that wants to be served, and the thing that takes itself too seriously." It takes a marvelous depth of crucifixion to kill mental pride and put on "humbleness of mind."

"Meekness." That is humility before God and man. That is perfect love with a bowed head. Full heads of ripe wheat always have their heads bowed. In like manner a believer that is ripening for heaven will be noted for his spirit of humility and meekness.

"Longsuffering." That is suffering patiently just as long as men or devils inflict, and God may see fit for us to suffer. Did you ever stop to think that the very same trials, losses, and sorrows which will make some people sour will make others sweet and tender. The beauty of being sanctified and cleansed to the core is that the soul turns everything it comes in contact with, every experience, every treatment it receives from men or devils, into a means of grace and stepping stones to something higher. Blessed is the soul that can see God in every event of life!

"Forbearing one another." We might as well make up our minds that just as long as we live in a fallen world, we will be more or less a cross to one another, because we haven't the same personalities or dispositions, and no amount of grace

or holiness can prevent us from becoming a care or cross to some one else. As some one has wisely said, "It takes two bears to keep house; namely, bear and forebear."

"Forgive one another." My, what a beautiful garment, which means a heart full of forgiveness. There are two unpardonable sins; namely, unbelief and unforgiveness. God cannot and will not forgive us as long as we harbor a spirit of unbelief or a spirit of unforgiveness. Reader, you may wonder why your sickness is not healed and your spirit filled with joy. Perhaps some dart or angry word you flung at some child of God has never been straightened up. Nearly every camp or revival the writer goes to, he can generally pick out some sad, gloomy soul with their hard countenance and dry eyes which tells its own story: unforgiveness, grudge, malice, which they would rather nurse than part with. But the heart that is full of divine love will be prone to forgive, to prefer forgiving than to harbor a feeling of harshness toward anyone.

The words "put on" in the text are under the figure of the bride putting on her beautiful silken, spotless garments in order to be ready when the bridegroom comes for her. In like manner the saints are to put on their seven heavenly graces or garments by the power of the Holy Ghost. "Just as the warm spring sun shines upon the grape vine and brings out the beautiful green

garniture of leaves covering the vine and trellis, so the warm shining of the Holy Ghost upon the true Christ vine planted in the heart, brings the sweet foliage of these seven graces to cover the life of the perfect believer."

"Above all these put on love," which means divine love. Love is the blood of spirit life. Not a single grace or fruit can grow in the soul without the sweet, mellowing flow of divine love. It is the sum and substance of all Holy Ghost religion. We are told divine love is the "bond of perfectness." The word "bond" here means girdle. In Eastern countries the outer garment, in full dress, as a rule, is a pure white mantle. Then having the robe complete after the divine pattern, according to the Oriental style, it must be bound up with a girdle. The loose flowing garments must be firmly attached to the person, and so we read, "Over all these put on Charity" or love, which is the perfect girdle. (Vs. 14). After you have all these beautiful things, you want to hold them fast to you and bind them all together. These garments are very fashionable in the heavenly world, so if we want to be in style and fashion with the heavenly society, let us dress up in these heavenly garments in order to be ready to greet our heavenly Bridegroom when He comes!

CHAPTER IV.

LIVING IN THE SUPERNATURAL REALM.

"Earnestly contend for the faith that was once delivered unto the saints." Jude 3.

"All things are possible to him that believeth."
Mark 9:23.

When the believer enters the second veil, he comes into a state of divine certainty to where the things of God become intensely real. It is just as impossible then to doubt God as the shining sun at noonday. It is then we come into the supernatural realm, to where God works wonders and miracles through us. The soul laughs at impossibilities and cries, "It shall be done." Inasmuch as faith is the condition and door by which God works through us it behooves us to give it all the nourishment possible.

For some time we have felt the great need of something being put in print that would strengthen the faith of God's true children to where they could do exploits for God, but we felt our inability to write on such a great subject. In our reading and searching we came across an article by that noted writer and spiritual giant, Dr. G. D. Watson, written years ago for a holiness paper that has ceased to be published. It proved such a blessing to the writer we are taking the outstanding things and giving them to the readers.

"The Bible gives a true definition of what real faith is. There are a thousand of made-to-believe

faiths and diluted faiths, but only one *real* faith in all the world. The Bible never mentions the word "faith" in the plural number. The Bible says: 'One Lord, one faith, one baptism,' and 'the faith that was once delivered to the saints.'

"I. God has given to all men the natural capacity of faith. All have that by nature, and upon that natural capacity the Holy Ghost engrafts the true faith of God. All supernatural things are engrafted upon that which is natural. Christianity is engrafted upon nature. The Divine Son of God was engrafted upon the flesh of the Virgin Mary. The Bible is God's inspired Word engrafted upon our understanding.

"II. Faith is an inward power by which we grasp an unseen possibility. It is the hand of the heart. It is the grasp of the soul upon a Divine person, upon truth that reaches out in darkness and the unseen and takes hold of things that do not yet appear. It is the marvelous power apprehending things that are afar off—out of sight.

"III. Faith is also the power that *sees* things. It is the eye of the heart. Faith has the power to discern things that unbelievers do not see. Faith sees through things. It sees through mountains and difficulties and discerns God, His Word, His promises, and eternal things that are out of sight. The man of faith has a magnifying glass in his soul and a telescope in his heart; he sees farther

and deeper down than any other man in the natural world. Faith sees God, Christ, Heaven.

“IV. Faith is the ‘substance of things hoped for.’ It takes things that lie in the future and draws substance out of them. It draws substance out of Calvary, out of Jesus. Faith reaches the hand into the future and takes things you hoped for and squeezes and gets the juice out of them. We have not seen Jesus, Angels, and the Marriage Supper of the Lamb, and yet our faith stretches out ahead and we seize the substance of these things and are happy and sing and rejoice because our faith gets the substance out of them although they are yet in the future.

“V. Faith is the evidence. The word ‘evidence’ means a divine conviction. Faith is the evidence of things not seen. It is a conviction of the heart of the reality of the invisible world, the Virgin Birth, shed blood, and glorious resurrection of Jesus. The unseen world is as real in faith and the physical world. When Jesus returns, He will find everything except faith—churches, colleges, works, organizations, etc. That is why millions do not believe in hell, because they have no faith.

“VI. Faith is the pioneer of every single part of your soul. Faith always goes ahead and plans large things for God.

“Lastly, if your faith is scound, God will pull you through anything. No matter how many dif-

ficulties, trials, hardships, He will pull you through. If your 'faith is only strong enough to stand the strain of the pull.' (G. D. Watson.)

Don't you remember how Jesus prayed for Peter's faith, not for his love or feeling, but his faith and, thank God, He pulled him through.

PART II.

"There is a fullness of faith. The fullness of faith is a work of the Holy Ghost. It is listed as the fruit of the Spirit. It is something that comes to the believer as a second crisis. The fullness of faith is a state wrought in us by the baptism of the Holy Ghost. Says Dr. S. A. Keene, "The fullness of faith is a state of the soul in which it apprehends divine and spiritual things; it is a temper of the mind—an entirely new frame of heart; it is faith shorn of none of its saving efficacy, graduated into the substance of things hoped for and the evidence of things not seen' by the baptism of the Holy Ghost in His indwelling presence received into the soul."

Let us notice some of the characteristics of the fullness of faith:

1. "A consciously exclusive confidence in God. Having the fullness of faith, the soul continuously exclaims under all circumstances, with the Psalmist, 'Wait thou only upon God; for my expectation is from thee.' It is such a vision and persuasion of God's almightiness, all loveness, and all faithfulness as that the soul is given a set God-ward.

It will not look for help self-ward or man-ward. The soul that is full of faith never becomes confounded by unconscious dependence upon apparent encouragements. Neither will discouragement dismay it. Opposition, adversities, difficulties, do not enter into its calculations. It believes fully that all things are possible to him that believeth. It anticipates revivals in the face of prevalent deadness; expects victory where opposition is the most formidable; and keeps in heart when providences are the most disheartening. The fact that a soul full of faith cannot be discouraged is because it knows it shall not be disappointed. It shouts for what is to be done even when, to human appearance, there is no hope of success.

2. "Another characteristic of the fullness of faith is a vivid consciousness of the divinity of Christ. It is the work of the Holy Ghost to take the Virgin Birth, the life, the death, the shed blood, and the resurrection of Jesus and make those events that took place nearly two thousand years ago as real as though it was but yesterday. The Holy Ghost can make Jesus as sweet as a spring morning to the soul. The divinity of the Lord Jesus Christ becomes an eternal reality. He who is full of faith cannot be a Unitarian, for he knows that Jesus is alive because He lives and abides within.

3. The man who is full of faith accomplishes and brings things to pass. The Holy Ghost stirs all the slumbering faculties and powers of the soul

until a giant goes forth to do wonders for God. See the Holy Wesleys stirring three worlds and plowing hell up by the roots. Look at George Whitefield stirring England with his sweet, silver tongue. We see him as he goes forth at four o'clock in the morning near London to preach to the miners. It was said that you could see ten thousand lanterns blazing as the people on foot were on their way to hear this mighty giant. Look at George Muller with a mighty faith in the living God, feeding daily two thousand orphans without telling a single soul his need. God is waiting for some one in these last days to lay hold on Him and bring heaven and earth together and kindle revival fires that will cause devils to flee, angels rejoice, and sinners get saved by the tens of thousands.

4. One more characteristic of the fullness of faith is that of a divine ripeness and mellowness. In such a state our whole being lies perfectly still under the hand of God, every faculty of mind and will are at last subdued; a quietness of eternity settles into the whole being; the tongue grows still and has but a few words to say. Oh the blessedness of being absolutely conquered. The soul becomes possessed with heavenly thoughts and feelings, as the hand of faith reaches out and partakes of the heavenly world to come. We do not have to wait to cross over to enjoy heaven—the soul begins to live the heavenly life here below.

PART III.

The Gift of Faith. In conclusion let me call your attention to the gift of faith. Faith is spoken of as both a fruit of the Spirit and a gift of the Spirit. When the Apostle sets forth the fruit of the Spirit, he puts into the precious cluster faith. But when the same apostle enumerates the gifts sovereignly bestowed upon believers, in the twelfth of I Corinthians, the gift of faith is prominent in the list. Some may ask: Is there a difference between faith as a fruit of the Spirit and faith as a gift of the Spirit? We would answer: There is a great difference. The gift of faith, like every other gift of the Holy Spirit as a special endowment, is inferior to the graces of the Spirit; for the Apostle in the thirteenth chapter of I Corinthians tells us it is possible to have all faith so as "to remove mountains" and yet have not love and the graces of the Spirit, it profiteth nothing. We do not say that one may have mighty faith without any love, but the faith may be out of all proportion to the love, and where this is so the work will be lopsided.

Let us notice a few things about the gift of faith. The gifts of the Spirit seem to be mostly for some special work such as the work of an evangelist, teacher, or healer. Again, the gift is not a constant experience. It is not an abiding blessing. One may have the gift of faith for healing today, but on other occasions be unable to

pray the prayer of faith. As the sainted Dr. S. A. Keen puts it: "When the gift of faith has been bestowed, it does not necessarily bring new or deeper grace into the soul. One may be full of the grace of faith; have all the mind that is in Christ; be complete in all the will of God; be as saintly as Fletcher or Wesley; and not have the gift of faith. It does not follow because one is sanctified he will have the gift of healing or other wonders.

"Since, therefore, it is not obligatory, constant, or essential, it is inferior to the grace of faith. But while it under-ranks the ordinary grace of the Holy Spirit, it is not to be discarded or depreciated, but coveted, for the Apostle says, 'Covet earnestly the best gifts.' . . . He who is a man of prayer lives much in the closet, takes everything to the Lord in prayer, most frequently receives the gift of faith at some times and in some degrees."

Many marked cases of healing which have occurred came as the result of prevailing prayer. For instance, in the Alliance Tabernacle in Nyack, N. Y., just as Dr. A. B. Simpson (the founder) announced his text, "Have faith in God," a little woman came hobbling down the aisle on crutches without which she had been unable to walk for these twenty some years. One limb was several inches shorter than the other. Dr. Simpson translated the text from the Greek and said the real meaning of it should read, "Have the faith of

God." The words of the text shot through her soul like lightning, faith sprang up, she gave a shout, threw her crutches in every direction, and began to run, circling the big tabernacle. By the time she returned to where she was standing when the power struck her, that other limb had grown out to full length. "A miracle," you say. Yes, but remember, the days of miracles are not over, but the days of *real* faith with many are about gone.

Another incident of recent years, just as wonderful, which was nothing less than a miracle, was in one of the Bosworth meetings in Lima, Ohio. A woman came to the meeting for healing. An awful cancer had eaten her upper lip away. She was anointed in the night service, and then went to her room full of faith and quietly retired. Sometime in the night God performed a miracle. The next morning when she awakened, a new lip had been formed with flesh as tender as a newly born baby, and the upper lip fit perfectly with her lower one. The God of the Bible still lives and will honor the faith of the trusting child of God if he will only hold on long enough.

Miss Sarah Smiley had been long an invalid. One day it came to her: "The Lord is thy Healer." It came irresistably that her heart responded, "Even so, Lord." It was faith for her healing. The next day she arose from her bed and has ever since been a successful evangelist. (This happened some years ago.)

Doubtless as the Church advances in deep spirituality, the manifestation of the Holy Spirit in the gift of faith will become more frequent. Who knows, as the coming of the Lord draweth nigh, God will see fit to pour on the Church and the real Bridehood saints the extraordinary power, and gifts of the Spirit to a great extent will be restored. It behooves us all to live in such close touch with God that we will detect the faintest movements of the Holy Ghost and be ready to cooperate with Him when God sends the "latter day rain," that we may be a channel for Him to pour rivers of living waters through to bless a broken-hearted world and get a Bride ready for His near coming.

CHAPTER V.

SOMETHING DEEPER.

“Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints,

“Cease not to give thanks for you, making mention of you in my prayers;

“That the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him:

“The eyes of your understanding being enlightened; that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints.” Ephesians 1:15-18.

(Some of the deepest things in the New Testament are recorded in the Apostle's prayers. He has prayers for the Church. He prays for their future development, enlargement, sainthood, and maturity. St. Paul has several prayers which might be called Post-Sanctification prayers.) See Ephesians 3:14-21; Philippians 1:9-11.

A great many people often ask the question: What more should we expect, after being cleansed from all sin and sanctified wholly? The study of the Apostle's Post-Sanctification prayers will answer this question. (Every word in this inspired prayer deals with the things that should take place after being sanctified wholly.) The gist of the prayer is: First, that sanctified people may have by the power of the Holy Ghost the spirit of knowledge and wisdom. Second, that they might

have the spirit of revelation. Third, that the eyes of their understandings be enlightened. Fourth, that they might have revealed unto them the hope of their calling. Fifth, that they might have revealed unto them the riches of the saints. Sixth, that they might have a revelation of the exceeding greatness of His power, in the resurrection, ascension, and enthronement of our Lord. (The same Holy Ghost that applies the blood and purifies our inner senses, that same Holy Ghost that formed Jesus in the Virgin Mary, who was with Him in His life, Who went with and hovered over Him on Calvary, Who quickened His body the third morning and raised Him from Joseph's new tomb, is present and abroad in the world and Church today to make the living Christ read to us.)

First, He wants to give us the Spirit of Wisdom. As some one has said, "Some people want the Holy Ghost just for power, noise, fuss. They want to holler and get on fire, jump on benches and tear things up; and if you talk about wisdom, they will think you are tame and backslidden. The ruin of spirituality is putting the fussy doing of religion ahead of the deep, inward being like Jesus. If all the sanctified folks had only had the spirit of wisdom, we would have been a thousand miles farther up the road."

Remember, reader, (this is a divine wisdom, a gift of the Holy Ghost. You cannot get it from schools or books. It must be divinely imparted

which means a divine poise, well regulated, well rounded. Wisdom is the ability to utilize that which we know. There is a beautiful passage in the book of Proverbs where it says, "He that winneth souls is wise." Notice, he that "winneth" souls, not he that scolds, drives, brow-beats, but wins. We get the word or thought "winneth" from courtship. Just as a young man wins the heart of a bride by kindness, wooing, tenderness, politeness, good manners, so we apply these means to winning souls. It will work wonders.

Second, that we might have the spirit of divine revelation. I know in this day of materialism and modernism to talk about God revealing things to the saints nowadays is ignored. But God purposes to give to each believer a part of the same spirit that inspired the Word of God. There are two sources of gathering spiritual knowledge. The Apostle says one kind of knowledge is the things we learn, and another 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 tells us in Galatians 1:16 that it "pleased God to reveal His Son in me." Here is something a man couldn't learn in a million years—it had to be revealed.

"Now Jesus had an outward and an inner life. His outward life was learned by the senses, by

friendship, by reading His life; but His inner life was a great secret and will never be known except by the Holy Ghost. You may get the sayings, sermons, parables, miracles of Jesus by studying the four Gospels, but it takes the Holy Ghost to reveal His tempers, dispositions, affections, atonement, virgin birth, death, resurrection and that heavenly life He now is being." Beloved the Holy Ghost is waiting now to give each one of us just such a revelation. When this takes place in your life, two things will happen: It will scatter your doubts to the winds. Everything will be clear and real. It will make the things of God intensely real and vivid. The person and countenance of Jesus will stand out like raised letters on the wall. The Bible will become a new book to you. Shall we be true to those heavenly visions?

Third, "That the eyes of your understanding being enlightened," or a better rendering, "the eyes of your heart." Your spiritual sight is located in your spirit or spiritual senses. This is very different from the eyes of your intellect. The cultivated mind may see truths while the heart is cold and still untouched. In the unregenerated this organ is dead or lies in a dormant state; but when the soul is quickened, these senses are made alive. When the soul is sanctified, these senses are clarified and strengthened until they can detect the approach of the tempter.)

There is an inner life born of the Holy

Ghost to which He can speak, and through which He can show a world of living realities which "eye hath not seen." It is something like the intuition of a bird which is wiser than all the wisdom of the naturalist, for it knows when winter is coming on, and it sets its bosom toward southern skies. We must have enlightened eyes if we would understand the deeper things of God.

cll. Look at poor Hagar, weeping because her boy is dying of thirst in yonder desert, yet within a few feet of her is a flowing fountain. All she needs is to hear the voice of the angel saying, "Lift up thine eyes." Is that not true of a great many of us today. There are promises in the inspired Word which will make any life rich. There is health, wealth, comfort, gladness, riches of glory, joy unspeakable, the gold of love. Like Hagar we sit weeping when there is an abundance near by. We need to hear the voice, "Lift up thine eyes."

cll. We see Elisha's servant trembling on yonder mountain as he saw the enemy's army closing around them. All he needed was to have his eyes opened and behold the heavenly army of angels.

As the sainted A. B. Simpson has well said, "There are people who see nothing in the Gospel but just a remedy for evil conscience and a means of escape from judgment and eternal peril; but they have no eyes to see, they have no heart to feel the depths and heights of divine love, divine communion and our heavenly calling. Oh, there

is no sorrow more sad than to have a dull and stupid soul that knows not what he has lost. God gave us spiritual senses that can receive His mighty thoughts and enter into the conception of things that He has prepared for them that love Him."

Let us quote him further: "If you could but see the fullness of His grace and love, all the rich provisions of His great redemption, and all the possibilities of His indwelling life; if you could but get a glimpse of what it means to be a son of God, a temple of the Holy Ghost, and called to be very Bride of the Lamb; if you could fully realize what it means to have the peace of God which passeth all understanding, to have your sun to no more go down in sorrow but to have the Lord for your everlasting Light and the days of your mourning forever ended! . . . May God show us the vision and give us the victory."

Fourth, "the hope of His calling." We need a vision of hope. Hope has to do with the future. The life of every human being is largely bound up in the future. The hope spoken of here is so great that we need a special revelation from the Holy Ghost that we may know what it is. The heavenly hope spoken of here is produced by the Holy Spirit giving us such a vision so as to deliver us from all uneasiness as to the outcome of our lives, the overthrow of wrong, the reign of Jesus in the new heavens and new earth. The Holy

Ghost alone can make this real. "He can paint upon the chambers of the imagination the picture of the celestial city; the inviting crown; the unsetting sun; the life where death, sin and sorrow shall come no more. The heart needs the inspiration of hope, the uplift and attraction of the heavenly vision."

Fifth, that the Holy Ghost may reveal to you the riches of God's inheritance in His saints. Have you ever thought of the riches God has locked up in the saints? I am afraid we do not appreciate each other as we should. You will need a revelation from God to know the riches Jesus has in His saints. Just think of the character, the suffering, the wealth of the many missionaries, preachers, and the saints of all ages and what their life labors suffering meant to this poor, old, needy world!

Sixth, the last thought we wish to call to your attention is that God may reveal to us the "exceeding greatness of His power which He wrought in Christ when He raised Him from the dead." If you want to understand this prayer, then just take a stand by the grave of Jesus and watch God raise Him from the dead. Look at the sealed stone and guarded tomb, that lifeless clay with the marks of 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 Eastern morning with the light and glory of the resurrection in His countenance and saying to His

wondering disciples, "All hail." That is the power we may claim. Now that same power that raised our Lord from the dead and set Him on high is to work mightily in us.)

This was the secret of the early Church. Wherever those early disciples went, they taught and preached the resurrection of Christ, God working with signs and wonders until in three centuries Christianity had to its credit eight million converts. It was this that caused early Methodism to be almost irresistible and to cut a swath to the devil's ranks and start revival tornadoes that swept everything before them. Her camp meetings used to be scenes of power and heavenly glory where hundreds would find God. At one of their annual camps where thousands had gathered, one of her leading preachers, a prince in Israel, happened to be passing through this town where the camp was being held, found he had two hours to wait between trains, and visited the camp ground. He told the leader he had a message for this people and if he would let him preach, he would deliver God's message. He was given the afternoon service but as he arose to announce his text, a dark storm cloud hovered right over the Tabernacle. The lightnings flashed and thunders muttered their voices until it looked as though every minute the storm would break in on them. The preacher stopped and said, "Let us pray." He began, "Oh God of heaven and earth, sea and land, please hold back this storm for one hour."

He then proceeded and preached one hour to the very minute. As he finished he cried out, "Let every one get to your tents immediately and fall on your faces before God," and just as the last man was leaving the tabernacle, the awful storm with its fury broke loose, but five hundred souls found God that afternoon as the result of that one sermon.

On another occasion when he was preaching the power of God was present in such a marked way that he was overcome while in the pulpit and, being unable to stand, he fell to the floor and was borne to the parsonage. When he was able to speak, he cried out and said, "This is none other than the resurrection power of Jesus Christ." Said he, "I feel enough power in me to raise all the dead that have died from the last man back to Adam." Our fathers had this power, and we may have it, too.

If we could only get the ear of the American Church, we would cry out and say, "Stop your religious fuss and human activity and find your way to the upper room and there tarry till Pentecost be repeated." It would start a tidal wave that would be felt to the end of the earth. Hell would put on mourning. Heaven would rejoice. Angels would encamp round about us. Crime waves to a great extent would cease and the coming of Jesus would be hastened. Who will pay the price for the Old Time Power and just such a revival? To your knees, then, oh people of God!

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