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HOW TO ATTRACT PROSPERITY
by **John Marvin Hames**

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Louisville, Kentucky

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A BIOGRAPHICAL NOTE ABOUT THE AUTHOR

Scotch-Taped inside the front cover of the printed booklet from which this digital edition was copied, I found this little biographical note about John Marvin Hames [punctuation mine]:

"J. M. Hames -- Born September 17, 1886 at Cowpens, S. C. -- Died March 2, 1978 -- Converted at age 14 [1900-01] -- Called to preach in his twenties -- Studied at God's Bible School -- Ordained 1920. He gave 47 years in the active ministry -- 21 years in ministry of retirement. He wrote several books."

Indeed he did author a number of publications, which, because of their brevity, would be better termed "booklets" rather than "books". Those that I have seen have been little paperbacks, perhaps none of which number more than 65 pages. However, their brevity does not detract from their quality. Those booklets listed below that are in the HDM Library have their HDM file name after them. -- DVM

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Booklets by John Marvin Hames:

A Cry for the Supernatural
A Bouquet of Graces

A Feast of Good Things
Abounding Love
Beulah Land Saints
Christ Enthroned Within
Deeper Things
Faith Once Delivered to the Saints
Fragrance From Beulah Land
Fragrance, Sweetness and Power
Golden Graces
How To Attract Prosperity
How To Keep Sweet
Living in the Heavenlies
Orthodox Psychology, or Vital Christianity
Select Fruit From The Land of Beulah
Spiritual Shocks
Sunrises Blessing
The Convert's Homeward Guide
The Fullness of Pentecost
The Glory Is Departed
The Heavenly Race
The Overcomers
The Triumphant Life

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FOREWORD

I'm sending forth these messages; we do so with conviction that the same Holy Ghost who inspired and helped us to deliver them, and made them a blessing to thousands at camp and revival meetings will now set His seal on them in printed form.

In preparing these sermons for the press, we have been free to use a few quotations from Dr. G. D. Watson and Dr. B. Carradine, whose writings have meant more to us than any two men in the religious work. May the Holy Spirit make every page like leaves from the tree of life which brought "healing to the nations."

J. M. Hames
Greer, S.C.

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Chapter 1

HOW TO ATTRACT PROSPERITY

God tells us in the third chapter of Malachi how to prosper and get out of debt. That God wants His people to be successful, happy and prosperous there can be no question. He has provided all that humanity needs. Listen to His Word: "Honor the Lord with thy substance, and with the first fruits of all thine increase; so shall thy barns be filled with plenty." If this passage was obeyed and carried out to the letter God would work financial miracles in our lives. I have never met a person in all my travels who gave regularly a tenth to the Lord that ever regretted it. I could get tens of thousands to testify that since giving their tenth they have prospered far better in all their temporal affairs.

Someone may ask, "Where did this giving the tenth start anyway?" It began with Abraham. We read that he gave a tenth of his income to the great priest Melchizedek and we are told that God made him very rich; and gave' him that rich country called the land of Canaan and to his seed forever and ever. God dealing with the Jews, Abraham's children, in the land of Canaan is a sample of what God wants to do for His people throughout all ages. First, it was a rich country, supplying all their needs with an abundance.

Did you ever read a description of that wonderful Canaan land? In the language of G. D. Watson, "The land of promise was to be their source of food, gold, silver, brass; a land flowing with milk and honey; a land where the showers of rain fell; a land where bread was produced in profusion, everything that was requisite for the building of a nation, for commerce, for civilization, for growth, prosperity and a great nation was all crowded within the narrow limits of that little land of Canaan. Now the people lived in the wilderness: (they managed to live); they had some bread and some water; once in awhile a mess of quail, but they did not have any wealth in the wilderness. They were poor folks. They had a scanty substance and just enough to live on, but in the land of Canaan God distinctly said they were to have an abundance; not only enough to live on but an abundance and plenty to give away, so that from their wealth, food, raiment, gold, silver, milk, honey and oil, all the pauper nations, all the poor Gentile nations that lived elsewhere, were to come and sit at their portals and they should be benefactors of the human race.

Oh! God designed that His people should be rich. Many people have plenty of money but they are extremely poor. Poor dried up hearts! Poor ignorant minds! They are as dry as a bone but God designed that His people should be rich. In His law He said that when they got into the land of

Canaan they should lend, but should not borrow. You shall be the head and not the tail. Everywhere you find God's people were to be the aristocracy of the earth and out of their treasures were to flow benefactions to all the world."

Some people have tried to spiritualize the third chapter of Malachi to make it mean only a spiritual blessing, but it has reference to both spiritual and material blessings. To prove to you that God is talking here about material prosperity, we will read to you the eleventh verse of that same chapter. Listen! "I will rebuke the devourer for your sake and he shall not destroy the fruit of your ground." Can't you see if God rebukes the devourer and gives rain to our crops that we will prosper?

This country has just gone through one of the greatest droughts since we have been a nation. Pastures for two hundred miles in one state are drying up and burning brown, and poor cattle are starving and dying by the hundreds.

There is a devourer for everything in the 'world; peaches, apples and oranges have their diseases. Every fruit in the world has a certain disease to which it is liable. Corn, wheat and oats have their disease. There is not a thing in the vegetable world but what has its disease except weeds and briars. They are the devil's truck.

Just as there are diseases of children, whooping cough, diphtheria, measles, chicken-pox and scarlet fever, there are diseases for cattle, sheep and horses. Everything that lives has some malady to which it is liable. That is the devourer.

Furthermore every business has a devourer. There is not a single trade, nor traffic, nor enterprise in the world that does not have some contingency, some liability to endanger. But God says, if you obey me and give me my tenth lovingly, consistently, I will stand guard over your property. Oh! the losses of money, farms and property on this account.

I heard the sainted G. D. Watson at the Cincinnati, Ohio, Mount of Blessing School relate the following: "Some years ago I held a meeting at Bradford, Pa., with F. W. Cox. One day I took dinner with him and he also had a farmer taking dinner with him and he said, 'See here brother -- I wish you would tell Brother Watson about these potatoes,' great big luscious potatoes of which we were partaking. The man said, 'Well, I got saved about eight years ago and began to tithe all my crops. Last year, at the beginning of the year, the potato bugs were terrible in our community. I prayed about it and said, Now, Father, Thou knowest I am Thine entirely. All I have is Thine, wife, children, horses, cattle and potatoes. Now, rebuke the bugs; take care of my crop.

"The farm adjoining mine on one side was literally devoured. The man expected one hundred buss of potatoes and had only three bushels. The man on the other side had only five bushels. My place was right in between these two farms, which were devoured by potato bugs and I did not see a bug in my patch. We had potatoes in abundance and peddled around loads of God's potatoes to poor folks, widows and preachers. I put God to a test and He has proved to me He will rebuke the potato bugs."

God even challenges us to put Him to a test. Did you know that we can put God to a test as truly as you put electricity or any kind of chemistry to the test? When God sees that we are honest to the core and mean to mind Him at any cost, He then responds to us and proves to us that He really hears and answers prayer.

Now, let us notice some of the spiritual blessings promised in connection with giving the tenth under the following five headings:

First, an open heaven is promised. "I will open you the windows of heaven. This is a very suggestive figure. We all know what it is to try and labor for the salvation of souls in certain communities with a feeling that every door and window is tightly closed. The sermon drags, the spirit drops, prayer fails to rise and seems to be driven back in our faces. The heaven seems like brass above us.

On the other hand we have gone to places and started a revival and it seemed that every door and window were open above us. Oh! what luxury, joy and blessedness it is to feel there is no obstruction between the soul and God; to walk under a heaven filled with open windows, through which flows down upon your spirit the very influence that pervades the very city of gold and river of life. When you can look up and feel there is nothing, not even a cloud the size of a man's hand between you and God, your very words of praise or prayer come instantly into the ear and the heart of the Savior. Truly, if this were the only feature of the great blessing it would pay to get it.

Second, the poured-out blessing is promised. "I will pour you out a blessing." This to the book of Joel where the prophet in speaking of the coming blessing to the church said, "It shall come to pass afterward, that I will pour out my Spirit upon all flesh and your sons and daughters shall prophesy." This promised blessing became a historical fact on the day of Pentecost when God opened the very heavens and poured out such a blessing that the world and the church never got over it.

Do we want to see Pentecost repeated to where God will pour upon the church such a blessing that the devil will be rebuked and flee back to hell; sinners will be convicted and saved; believers filled with the Holy Ghost; the empty treasury filled and every problem of the church solved?

Third a full blessing is promised. "There shall no room enough to receive it." This is just what the poor heart longs for. The soul is so constituted that it craves the full blessing. The blessing of regeneration does not satisfy the longings of the soul.

The instincts and yearnings of the soul find a spiritual corollary in the Bible. The want is provided. The command, "BE filled" is in exact harmony with the desire of the soul to be filled. To be filled with the Spirit, to be drinking every day deeper and yet deeper of the nature of God, expands every God-given capacity of man. Whenever this filling takes place, what unction in preaching; what sweetness in song; what glowing testimony; what fervency of prayer; what generosity of giving; what heavenly thinking; what patience in sorrow; what stretches of faith; what

heroism of toil; what penetration of vision; what diligence of application is brought into exercise by the fullness of the Spirit. Such a blessing puts the soul at its very best for God and man.

Fourth, an overflowing and uncontainable blessing is promised. We read, "There shall not be room enough to receive it." This is just what the poor, old, struggling, languishing church needs -- a blessing that she cannot contain. The trouble with the most of us is that we have a blessing that can be contained. It is easily managed. We have love and joy but we haven't that love that flows like a river. At the rate we are going, we will not make very much of an impression on this hell-going world.

In the language of one, "I am heartily sick of seeing the church mark time, as on a dress parade. I want to see an advance movement so solid, so zealous and so overwhelming that sinners will surrender everywhere; wickedness slink into its hiding holes; devils fear and flee and all hell stand in utter dismay. I am tired of seeing the horses and chariots of Zion trotting all day in the shade of one tree; an appearance of going and yet in reality, staying. I am tired of seeing devils roosting on the axletrees and some even on the seat, manipulating the reins. I want such a galvanic battery shock of divine glory to come upon us that every wrong thing will be knocked off the chariot and such a hurricane rush of joy, zeal, fire and heavenly power fall upon us sweeping us onward, that plotting devils and hating men will be left astonished in a cloud of dust, far behind."

The disciples obeyed Christ's command and tarried till they received this uncontainable blessing. From the moment the fire fell, nothing could stop them; neither men, devils, kings, armies, jails, stakes nor persecution. They turned the world upside down, plowed hell up by the roots and kept going for God until they met a martyr's death.

The Wesleys received this blessing and all the combined force of the Church of England could not stop the revival fire that swept both sides of the great Atlantic. Just as long as early Methodism retained this great blessing nothing could stand before her. She was like the tread of a victorious army.

General and Catherine Booth received this blessing and as with a pent-up fire in their bones they were driven to the streets and slums to seek the unchurched masses. As a result of this, the Salvation Army as born with its blood and fire spirit which has belted the globe. We will never know until the books are opened and time is no more, what their lives have meant to millions of struggling souls.

If the church of today would just stop long enough to find her way to the upper room and there tarry till this heavenly flame leaked from the skies, burning up all dross and laziness; empowering her until she would go forth like an army with banners, salvation would flow like a river.

Fifth, the blessing that fills the church with spiritual food is promised. Listen to the text: "That there may be meat in Mine house." The Church in this figure is held up in the light of a great receptacle and dispensing place where everything needed by poor, heart-broken humanity can be found; from material aid up to spiritual light, comfort and salvation.

"If God's people will do what Malachi exhorts them to do, God's answering blessings will come down; everything will be found in the Church that is needed and should be there; the cordial welcome, the hearty handshake, the practical help, the burning love for souls, the unctuous prayer, the melting hymn, the earnest exhortation, the sermon filled with spiritual food and salvation flow about the church altars at every service. It is God's plan to make the pulpit a kind of a feeding station where the sermon will drip with unction and power and the people in the pews will be fed, fired, filled, comforted and sent forth like a renewed giant."

If the writer didn't have but one prayer to pray before Jesus comes it would be this: "Oh Lord, send upon the pulpit and pew this great uncontainable blessing that Thy people shall be victorious and irresistible; and so unctionize and anoint them until this old world will feel the shock of a spiritual earthquake, revival fires will be kindled that will cut a swath through the devil's ranks, that hell may put on mourning and angels will shout for joy. Amen!"

To your knees, oh people of God, until this great blessing comes!

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Chapter 2 GOD'S CHALLENGE

The third chapter of Malachi divides itself under three 'leads.

- (1) The command.
- (2) The challenge.
- (3) The promise.

The command: "Bring ye all the tithes into the storehouse." The word tithe means one-tenth of our income. Thousands of church members do not know this.

The giving of the tenth is the lowest margin of yielding our finance to God. All we give above the tenth is a free-will offering; but God says, "the tenth is mine." If we do not give the tenth we rob God.

There are millions of church members that are robbing God. You may wonder why your sickness is not healed; your spirit filled with joy and why God does not answer your prayers. Perhaps you are robbing God.

"Bring ye all the tithes!" The Jew tithed everything; their grain, cattle and the fruit of the trees. In Lev. 27:32-34 we read: "And concerning the tithe of the herd, or of the flock, even whatsoever passeth under the rod, the tenth shall be holy unto the Lord. He shall not search whether it be good or bad, neither shall he change it: and if he change it at all, then both it and the change thereof shall be holy; it shall not be redeemed."

I can see an old Jewish shepherd with a flock of sheep; and the time has come to tithe. Here is the owner of the herd. God said, "You make them to pass under the rod." That means make them go through a narrow place where they can be counted. Every tenth sheep was the Lord's. Now, get the picture. Here stands the owner; he takes a rod and ties on the end of it a piece of wool which he dips in a pot of crimson. Then he stands at the gate and as the sheep pass through he counts them and every tenth one he marks with the crimson. He repeats this until the last sheep goes under the rod.

Now, listen, after they are all marked and he looks them over and finds that he has marked some of his finest sheep, then he goes to work and tries to change the mark. He rubs and rubs and tries to clean the color out of the animal, but he can't. It has penetrated to the hide and is hard to get off. Listen to what God says, "He shall not search whether it be good or bad, neither shall he change it." You are going to get into trouble if you try to change God's plan.

Someone says the giving of the tenth is a Jewish law and passed away with the Jewish economy. This is not correct. Abraham gave his tenth to the great priest Melchizedek five hundred years before the law was given. One hundred and fifty-three years later we find Jacob on the night of his Bethel experience making a vow to God to give Him the tenth and God took Jacob at his word and blessed and prospered him.

If God's people would give Him the best, the choice things, they would have "heaven upon earth." "It is a beautiful thing to put God first in everything; first in your thoughts; first in the morning; first in buying; the best of one's property for God; first in selling; first in giving and first in toiling. Honor Him; serve Him and make love to Him. Do not give His tenth stingily; but lovingly, kindly, cheerfully, constantly, faithfully, deliberately and on purpose. God holds us accountable for our finances."

II. The challenge, "Prove me." God commands us and invites us to test Him. Put Him to a test financially, spiritually and experimentally. Did you know dear hearts, a real saint can put God to a test the same as we put electricity to a test? He responds to our faith so that we can know for a certainty that He hears and answers prayer. We can put Him to the test in our prayer life.

Dr. Simpson says: "Prayer is a real spiritual force. Some day when we are permitted to see the spiritual mechanism of the kingdom of God, we shall see that every live petition that reaches the throne was as actual a force as the electric current that flashes along the wire. In order that any spiritual force may be impelled from a human spirit, there must be will power behind it."

This is the kind of prayer that Jesus Himself has promised and prescribed in His own profound address upon, "the Abiding Life." "If ye abide in Me and My words abide in you, ye shall ask what ye will and it shall be done unto you." A well-known preacher has translated this verse: "Ye shall ask what ye demand." Better would it be to use God's own phrase and say: "Ye shall ask what ye command." If we abide in Christ we shall enter into all His merits and rights; we shall pray as He prayed; claim as He claimed; and command as He commanded when we know that it is in accordance with His already revealed will.

Is not this the language of the Old Testament in exciting us to believing prayer? Does not Jehovah bid His people to "bring their strong reasons?" Take a hold of His strength and "plead our cause" even as an attorney claims his right under the law. Now, does God not say, "Ask me of things to come concerning my sons and concerning the work of my hands command ye me." This is the kind of prayer which brought the healing power of Jesus Christ in the days of His flesh: and which still will bring into our lives God's supernatural working."

The giving of the tenth brings marvelous blessing along all other lines. It brings light on other subjects; it makes God's providences real to us; it gives us the consciousness that we have sweet access to God all the time.

Now, if we do not give God the tenth, our money and material substance will go in some other way. I have known of persons to give God the tenth for a number of years and then later withhold from God His tenth and finally lose their home, farm and all they had. Let me say this, that if you are in debt and will promise God to give Him His part and keep your vows and live a life of prayer, God will work financial wonders in your life and prove to you that He is the living God.

III. The promise: The promise embraces the "open heaven" and "poured-out blessing." As Dr. John Brasher puts it, "Think of the terms He uses to inspire our faith; 'I will open' a window? No! 'the windows of heaven.' He will not commit it to angels, 'I will open' (the Lord of hosts will do it Himself. Do we believe in God or are we infidel?) 'and pour you out' (the margin reads truer to the meaning, empty you out), a blessing that there shall not be room enough to receive it.' Not simply bringing the baskets from his storehouse and having taken a scoop pour you out a blessing, but bringing the treasure baskets of the skies he turns them bottom upwards and empties the whole store upon us, until we are half-full -- then three-fourths -- then full -- then heaped up -- then overrun -- then blessings scattered all around us in extravagant profusion until sheer inability to contain, retain or detain, we look up through the last shower of the emptying baskets and catch a glimpse of our Father's blessed face through the downpour of the blessing."

In conclusion I want to call your attention to the words of Jesus concerning money and its uses. Luke 16:9, says: "Make to yourselves friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitation."

The meaning of this is; earthly riches which have been in the hands of the devil and were used to damn men's souls with whiskey and tobacco become the idol mammon. This same money when it gets into the right channel will be used under the direction of the Holy Ghost in spreading the gospel at home or abroad. We make immortal friendships for ourselves, and when we fail on earth, these friends we have made and brought to Jesus through our consecrated money, will welcome us at death into the everlasting habitations. Earthly riches used only for worldly purposes can never enter into union with our worship; but when used for the glory of God it passes, as it were, into a heavenly state and is transformed into the pure heavenly gold of character, which we will take with us when we leave this life.

Some years ago a beautiful young, wealthy Christian girl who made her home in a large city, became greatly burdened for the poor fallen girls of that city. She would talk to them about

their souls and ask them why they didn't quit and leave that awful life of sin! They would say to her, "Miss S., who would take us in and give us a home?" Their answers haunted her. One night he gave herself to prayer and cried and prayed for her fallen sisters. God spoke to her and id, "How much wealth are you wearing on that one hand? Will you sell these two jewels and build me a rescue home for these girls?" She cried, "Yes, Lord!" So she sold her jewelry and soon started "God's Rescue Home." (I can almost hear the saws and hammers now). When it was completed she had furniture moved in, secured a sanctified matron to take charge. She told the girls who were heart-sick and tired of sin that she had a home for them and they soon filled it. There was a poor girl who didn't live but a few weeks after she entered the home. Miss S. happened to be present when she passed away. Just a few minutes before she died she looked up at Miss S. with heaven beaming in her face and said, "Oh, Sister! what would have become of us poor girls if you hadn't parted with those jewels and given us this home?" She cried out and said, "Kiss me good-bye." Miss S. did so, and just as the poor girl died two tears fell on this beautiful girl's hand who had given the home. As she looked at the calm face in death, then at her hand, she cried out and said, "Thank you Jesus, you have given my jewels back to me." Her jewels and money had been turned into a redeemed soul which will meet her and welcome her at the gate of gold.

Another way to make heavenly friendships out of the use of money is to remember God when it comes to making our will. It is heart-breaking when we come to think of how God is ignored in settling up estates. Here is a hard working saint whom God has prospered and blessed, until he has accumulated a good size fortune; but in keeping with the custom of our times, he feels duty bound to leave it all to ungodly children and whiskey drinking sons-in-law. How many fortunes among professed Christians are utterly wrecked; what quarreling among heirs; what smashing of wills, while hell has a jubilee. Why should not God come in for His part of the estate? As someone has said, "What we give to the Lord we save." The only treasure we can lay up in heaven is what we send ahead of us. "This is the thought suggested by our Saviour. He does not represent us as welcoming our money to heaven, but on the other hand, represents our money as having gone on ahead of us and having been transformed into immortal friends, standing at the crystal port of light to welcome us to everlasting habitations. God help us, whether we are rich, or poor, to give wisely, willingly, regularly, gladly and according to our several ability."

Dear reader, why not go into a covenant right now, that God shall have His part of your income and then see if He does not "open the windows of heaven," and pour you out a blessing and enrich you in love, joy, good health, contentment, finance, and give you heaven in your soul right here and everlasting glory in the world to come. Who will test God and take Him at His word?

* * * * *

Chapter 3 THE RIVERS OF BLESSING

Ezekiel 47:1-5

Among the various emblems which the Holy Spirit has selected to represent His work, no one is used more frequently than water. In the forty-seventh chapter of Ezekiel the Holy Ghost is

revealed to us as a river. This river is referred to in both Old and New Testaments. Jesus speaks of it flowing out from the believer's innermost being.

The last chapter of Revelation presents us a view of the same river of the eternal Spirit ever flowing out from the Father and Son. Let us remember in every time the Holy Spirit is presented to us under the emblem of water, it always means running, living waters. Nowhere does God's Word compare the Holy Ghost to a pond or pool. Water, not only quenches thirst, but it nourishes every vegetable and plant in the natural kingdom. Just so the blessed Holy Ghost quenches the thirst in our immortal Spirit, and nourishes every fruit and grace planted in the soul.

Again we are told these waters flowed from under the Altar. Here is thought and food for meditation. The Altar was the place where the blood was shed. There were two Altars in the ancient tabernacle; on the left in the outward court was the brazen Altar, where the sacrifice was slain. Then in the Holy place on the right was the golden Altar, where the incense was burned. The law was that the Priest must always go to the brazen altar first and offer sacrifice, which represents that sacrifice must proceed (incense) prayer. That is exactly so in the gospel. Before the Holy Ghost begins to flow like a river, Jesus had to offer up Himself and the blood flowed first, then the Holy Ghost river. Remember this: the Holy Ghost always honors the blood. Blood first, Holy Spirit (river) next.

There is no such thing as the fillings with the Spirit. until He first cleanseth the temple. What the baptism with the Holy Ghost does first of all is to cleanse the heart. It is well enough to note this: For there is a teaching quite current just now in which it disclaims any purifying efficacy in the gift of the Holy Ghost. We hear much of "the baptism for power," "the baptism for work," "power for service," and the like. The Holy Spirit is all of this when He is received, but the first of all is cleansing.

II. The direction of this river. We are told it flowed toward the East. The east is the sunrise; this brings us on the bright, sunny side of life. The Holy Ghost, so to speak, touches the south side of our nature. I know there is a gloomy side, a north death side to life. And some people prefer to live there. But thank God there is a south, warm, sunny side to Christianity, where the flowers bloom and the birds sing, and where the sun never sets. God help His people to get on the sunny side of Christianity.

III. The next is the measuring line. Ezekiel saw a man with a line in his hand, and with that line measured a thousand cubits. We are told by the best of Bible scholars that the word "line" and the word "measure" in the Scriptures mean faith. Jesus said, "According to your faith so be it unto you," so we have just what we believe God for. Faith is the hand of the heart. Faith is the power to see things. It is the eye of the heart.

IV. There are degrees in the Spirit. We read in the third verse, "And when the man that had a line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; and the waters were to the ankles," that part we use in walking. This has reference to our walking in the Spirit. We don't run at our work, but walk. So it means back at home on the farm, in the kitchen and every detail of life let us walk in the Spirit.

To be filled with the Spirit we need to take Him into all our varied circumstances, not only in the sanctuary on the Sabbath, but in the innumerable details and commonplace duties of society-the family, our business calling, our friendship, our trials, our temptations, most distressing situation. These are just the places to meet the Spirit and find and prove Him in all His fullness.

Some young Christians think that the highest state of grace is where we mount up with wings as an eagle, as described by Isaiah the Prophet. No, friends, the highest state of grace isn't when you are shouting and living among the stars, with the moon under your feet; but when you get down to earth and "walk and not faint." See Isa. 40:28-31.

Again when you walk with God You get into a state where you go slowly. You will go slow in your speech; slow in your opinions; slow in your decisions, slow in making your plans; where you don't jump at conclusions. When the Holy Ghost gets us where we walk with God, it is a state of great calmness, great tranquillity. It is a life of fixedness and calmness.

V. The next degree: We read "the waters we kneel." The knee is that part we bend in praying. This means "praying in the Holy Ghost." Oh, how little praying in these days is really in the Spirit. Millions of prayers are said that never reach Heaven, because they are not indicted by the Holy Ghost. Before any prayer can reach heaven it must first be indicted by the Holy Ghost.

Dr. G. D. Watson says, "Prayer is the fundamental part in the history of the human race, and was arranged for by the Almighty in His original plan of creation. When God formed the universe, He instituted the law of prayer as being just as fundamental as any other law in creation, God in all creation to deal with men according to their desires and choices and conduct. And He has made certain rules by which He will act upon certain conditions, that His creatures may conform to. Nothing in all the Bible is more absolutely revealed than the fact that God will answer prayer.

"Prayer is the highest power in the gift of mankind. On the divine side the law of prayer outbreaks all other law; so, on the human side, prayer enables man to exercise the greatest power which it is possible for man to have. If by prayer, in conformity with the revealed will of God, we can move God to do things which he would not otherwise do, it is certain that we thereby have a power to accomplish results greater than we have in any other direction. After we have enumerated all the powers of the human body, and the human will, and all the devices of invention and art, then add to that all the power of personal magnetism and influence, and all the powers of united gifts and talents with which we may be endowed. If above all these things, we can persuade God to do things for us, and in us, and through us, which would never be accomplished except on the condition of prevailing prayer, you see at once that is supernatural."

There can be no greater power given to a human being than that of prevailing with God to do things which neither man nor angels could otherwise perform. To quote him further, "It will often happen in secret prayer, when all the faculties of the soul are open to the sway of the Spirit, that we can feel a divine pull upon our hearts, a sudden yearning of the soul after God stronger than hitherto; a deep, sweet passion for Christ takes hold upon the fountain of desire, a longing, an intense craving to be just like Jesus pervades the whole mind. At such moments we feel magnetized; we are conscious that an infinite lodestone is drawing our own desires, affections, choice, and imaginations up into the brightness and sweetness of God."

Jude in his Epistle speaks of a class of believers "praying in the Holy Ghost." Now in or pray in the Holy Ghost in the Scriptural sense, we must first have our will subdued, broken and be in such union with Jesus until the Spirit can create His holy desires within us; that we pray out what he puts within those who give themselves to real prayer; that cannot pray at mere random; they ask Him for their prayers as their daily bread.

The ministry of prayer is one of the highest offices of service that is possible to render in this life. It admits the believer into a region of great spiritual light, to where his immortal spirit takes hold of the heavenly world to come. Beloved, shall we follow Him in this blessed river until we come to the waters to the knees, which means "praying in the Holy Ghost?"

"Again he measured a thousand, and brought me through; the waters, they were to the loins." "The loins" is the seat of the physical strength. This we would call the enduement of the Spirit. To where He clothes you with strength and power. Now, what is this power? It is to be so thoroughly subdued to the Lord, when God 'has so completely conquered you and cleansed you, and brought you into such relations with Himself, that He can uncover His glorious face, and shine in your heart, and reveal His Son within your soul, and give you such personal manifestation of the Lord Jesus Christ in your own heart that will completely fill and satisfy the needs of your soul. It is not the power the men of the world are hunting for. It is the deeper, inner, settled, spiritual power that brings God down from His throne and brings Him into your heart. Shall we go deeper, beloved, until we can take hold of God and be clothed with His power? Let us not forget that the loins are where the pocketbook is located, and when we get into the river, giving will be a sweet delight. It is just as much a part of worship as preaching, singing, and shouting. Shall we go deeper?

We read further that these waters which started from under through the sanctuary, flowed through the great desert and wherever they went they brought life. When this river reached the dead sea the waters of the dead sea were healed. This scripture is to have a double fulfillment. It will be fulfilled literally during the millennium. The spiritual meaning is wherever the blessed Holy Ghost river flows it brings life. Think of the millions of dead hearts that have been quickened to spiritual life by the revivals started by the holy Wesleys.

Under Finney's ministry hundreds of dead churches were brought to life, family altars erected and hell defeated. This river brought forth fruit. On the banks of the river we are told sprang up fruit trees and the fruit was for meat. Not only does the Holy Ghost bring life, but fruit. To be filled with the Spirit means to be filled with the fruit of the Spirit. It is none other than the blessed Holy Spirit which causes the fruit of heaven's graces to spring up within our hearts. Think of heart that was once filled with anger and all kinds of evil tempers, now filled with love, joy, peace, longsuffering, gentleness, goodness, meekness, temperance, faith; such a life is obliged to impress heaven.

The word "river" suggests to us the thought of spontaneousness, largeness, abundance, force and power. There is nothing little or narrow about the blessed Holy Ghost. When He floods the heart with light, love and power there will be a force, unction and Heavenly fragrance that will tell for God and souls.

Let us, beloved, not be content with present attainment, but go on with the blessed Holy Ghost until we are borne out into the ocean of His divine fullness.

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Chapter 4 THE SPIRIT OF CHRIST

Now if any man have not the Spirit of Christ, he is none of his. Romans 8:9

The Spirit of Christ is the touchstone of Christianity by which to judge every man's piety.

It takes a special revelation from God, the Holy Ghost, to enable us to discern what is the Christlike spirit; what is the very marrow and fatness of Christ's character; the inexpressible tenderness and gentleness of His nature, which is always the heart inside of the heart, the soul within the soul of Christ. Without the Spirit of Christ, the most intensive, righteous, religious life is like the image of God without His beauty and attractiveness.

It is possible to be very righteous, fight for the second blessing, be orthodox, blameless in the outward life, and not have the Spirit of Christ. As one has well said, "Writers may pen articles for holiness papers; they may write books on the deep things of God and explain to others how they may get it, and live, and yet be as cold as a wagon hammer on a winter day. Their writings are about the Spirit, and not in the Spirit. Oh! They have the spirit, but it is the spirit level. If we have the Spirit, we won't spend all of our time on doctrine, theology, and splitting of hairs; we will have a heart yearning to see people saved. There is something fresh and new in our spiritual lives every day. We will have new prayers, new testimonies, and new sermons. How easy a spiritual person can discern another, as soon as they begin to preach, or pray, or speak; if they are spiritual there will be a heart cry, a yearning, a soul burden, a missionary spirit. There will be tears, looks and utterances that will move others. All mechanical sermons, levity, foolishness, jesting, will have but little place when the Spirit has the full sway in the human soul."

There is a tenderness and sweetness, which belong to the Christlike life which cannot be defined. It is more than orthodoxy, good behavior, and the outward correctness of life. It is the breath of Jesus in the heart, the vapor from the river of life, the perfume of the Rose of Sharon, which is worth more in the sight of God than all the outward hulls of religious form, which only serve as an alabaster box to the Christlike Spirit.

The Spirit of Jesus is the very soul, and marrow of His divine indwelling life. Without it the most vigorous life of righteousness, zeal, and good works and blameless conduct utterly fails to measure up to the Christ-life unveiled in the New Testament.

There was a refinement and politeness in the life of Jesus which the world had never seen sampled in any of the Patriarchs, Prophets or Saints who had preceded Him. There wasn't anything coarse, rough, rude, or harsh in the spirit of the blessed Jesus. Who can study the life of Jesus

without being impressed with His gentleness, sweetness, meekness, and holy refinement. He never blustered, was never ruthless; always fearless, but kind; always faithful, but tender.

"He was never betrayed into doing things by push, that demanded patience. What consideration He had for weakness, the weakness of ignorance and impotency! How impatient we get with ignorance and impotency. How we want to jerk those who do not see and act quickly up to the light we have. Jesus never broke the bruised reed; He never quenched the smoking flax. How gentle He was to fan the last spark of holy or better desire."

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

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

It will take nothing less than a divine revelation from God to give us a true insight into the character and spirit of Jesus. If modern art has produced such ideal pictures of Jesus, which possess such peculiar dignity and charm; if crude attempts of our poor human hands could create such a picture of the Savior's face, what must be the power of a true vision illuminated by the Holy Ghost? Did you ever get a vision of Jesus in some hour of prayer or, maybe it was when you were baptized with the Holy Ghost. You rejoiced, laughed, praised God, and felt that you were in heaven. I tell you the world is starving and dying for the want of Jesus, a warm personal Christ.

Another trait of the spirit of Jesus was that of tenderness. By tenderness we do not mean tenderness of mind and manners, which results from high culture and beautiful training, but a supernatural work through the whole being. "It is an exquisite interior fountain of God's own sweetness and tenderness of nature, opened up in the inner spirit to such a degree that it completely inundates the soul, overflowing all the mental faculties, manners, expression, words, and tones of voice; mellowing the will, softening the judgments, melting the affections, refining the manners, and molding the whole being after the image of Him who was infinitely meek and lowly in heart. It is the tenderness of Jesus filling the thoughts; filling with a heavenly tenderness."

Another outstanding trait of the spirit of Jesus was his humility. "Humility was the very warp and woof of our Lord. Jesus did not veneer Himself with humility like putting japalac [sic]

on cheap furniture. Jesus did not spread Himself over with humility and hide pride behind the face of man. Humility was the warp and woof of His life. I stand bewildered as I attempt to grasp the humility of Jesus Christ my Lord." Surely there is not a more beautiful Christian grace than humility. We get sick at heart when we behold the fuss and feathers, the swagger and swell air among some so-called professors of holiness. A spirit of deep humility and genuine meekness manifested in the Christian life is as refreshing to the mind and soul as an oasis with waving palm trees and purling springs is to the exhausted traveler.

Humility is one of the graces of the Spirit, and when planted within the soul, it is bound to affect our entire life, manners, disposition, and even the expression on our face. It brings a restfulness and peace within. Such a person has no desire for right and left hand seats. It could be elevated to them, and service to God, but it has no inward fret over their absence, and pulls no wires for their obtainment.

The Bible definition for humility is found in the words of the prophet Samuel, when he referred to the life of Saul. When the time came to make him king over Israel, he felt so "little in his own sight" that they had to drag him out of "the stuff" where he had hid himself. The Prophet referred to this earlier part of his life when he said, "When thou wast little in thine own sight." It was because of this very trait in his life that God chose him. But later when he became puffed up and great in his own eyes, God set him aside, and selected a humble little shepherd lad to take his throne. If we would be continuously used of God, we too must stay little in our own sight.

How sweet and blessed to be little in one's own sight, willing to be overlooked, slighted, set aside, and forgotten. It is blessed to be in a corner with Jesus. It is blessed itself to be delivered from big mouthings, big celebrations, big in everything outside of actual grace, and to walk quietly, humbly and meekly with the Lord. There is no pining for high places; no craving for great honors, or the notice and approval of men. The life is not sour, the heart is not unsympathetic and the life is not frozen. It is not the hermit's existence, but a life full of humility and meekness."

There are several reasons why we plead for the grace of humility. One is its beautifying effect on the life. God says in His Word that He will "beautify the meek." The Apostle plainly tells us that a "meek and quiet spirit is of great price in the sight of God. "There is something about the character of God that it pervades all creation. He clothes all the vast and rugged forms of His works with majestic quietness, and velvet gentleness, which betrays the character of his mind."

God evidently believes in beauty. One great writer in describing God in nature says: "We have all looked upon the evening sky and but for the adorning touch of Almighty God's hand, we would not glance again. But God has a way of making golden gates of sunset clouds; giving the appearance of resplendent city with domes and battlements of fire, creating a wide blue sea with strands of purple and islands of pink, scarlet, and gold, edged with silver as if the waves were dashing against their shores. So the evening, fair and peaceful in itself, is made beautiful and memorable by an added loveliness and glory.

"We have seen the same order observed in the depth of the forest, where it was not enough to the eye of God that trees stood thickly about a pool of water, but He sprinkled with wild flowers over the bank star-like lilies on the lake, and swinging grape vines with purple clusters, or scarlet

blossomed creepers trailing from tree to tree. So it is not enough for us that we possess truth, virtue, righteousness, principle, and character. God wants to beautify us with the lovely grace of humility."

In the language of the sainted Will H. Huff, "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, the thing that takes itself too seriously. I am to be a man and not a thing. But a man to be 'easy entreated, full of mercy and good fruits, without partiality and without hypocrisy.' Jesus Christ was the great simple Son of God, and our lives are to spell out humility to the century in which we live."

One more outstanding trait of the spirit of Jesus was His spirit of forgiveness. The very name and nature God is that of love and forgiveness. Then if I have His Spirit, I must have a heart of compassion and tenderness. Oh! there is so much so-called religion and holiness that are hard, critical, and unkind. Nothing so blots out the heavenly beauty of a Christlike spirit like an unforgiving spirit. "Again the critical, unforgiving spirit eats out like a burning acid, the very sweetness of spiritual life."

In the next place a critical spirit chokes up the channel in us, and thereby prevents the flow of the Holy Spirit through us upon other souls. God designs every believer to be a channel of His life, and He will pour a stream of His attributes and graces through us according to our capacity to transmit the blessed tide. Our capacity for such transmission will be in proportion to that nameless quality of tenderness which is in us. There are persons who rank as perfectly orthodox and very correct, both in their outward life and teachings, yet through whom there seems to flow no celestial current. In addition to this, persons may be free from all sin, technically so-called, and yet they may not be pipes for conveying large streams of divine life to others. They lack volume. There is an interior choking somewhere, and if all their heart's nature were thoroughly explored, it would be found there was a lack of kindness, a smallness of charity, a severity of spirit, a precipitancy of judgment, a subtle spiritual dictatorialness, a premature decision about things and persons, a something in the delicate machinery of their inward dispositions which strangles the arteries of the Spirit and prevents the full sweet flow of God through them.

Every time we linger upon an injury, even in our thoughts, and harbor an unforgiving spirit, we have eaten so much poison. On the other hand, when we are tempted to retaliate, or harbor an unkind feeling instead, we resist the suggestion and choose to love, at once a honey-like feeling will settle over our whole being. Love is an antidote for poison. Shall we open our hearts to His heavenly power until our inner being is flooded with a sea of love divine?

In order to have and manifest the spirit that was in Christ Jesus, we will have to submit to a real crucifixion, and have everything hard, bitter, severe, critical and flinty crushed out of our nature. It is then God subdues and conquers us and launches us out into a large field, and we become channels through which the Holy Ghost pours rivers of living water and, through us, reproduces Jesus to a lost world. It is then, and not until then, that we truly represent the Christ of God.

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THE END