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"THE GREATEST... IS LOVE"

BAPTISM OF LOVE
George D. Watson

Do you so pant and thirst to have your whole being dipped in the dew of love, so that you would gladly yield up all other talents, and rewards, in order to excel in love?

What is the sweetness of love? It is love made perfect, and filling, enlarging and over-flowing the breast; love pushing its tidal wave up into the intellect and will, deluging all the mental faculties with its delicious currents; love filling the tongue, selecting the fittest words, sweetening the voice, or else holding it in precious silence; love that obeys God in everything, and yet selects the very humblest and sweetest way of doing it.

It is love that conceals all its pain in the bosom of JESUS, and gives its sunshine to others; love that can toil hard all day without appreciation or reward, except to sleep at the Saviour's feet at night; love that may have those who are above it in office or wealth, or learning, to treat with injustice, neglect, or sarcasm, and do nothing about it, but receive it lovingly as strokes from its Father's hand; love that can sow seed amid pains, persecutions, and tears, and willingly have another to reap all the harvest and praise.

It is love that follows wicked souls to the gates of hell, even though it cannot save them from woe; love that studiously seeks to conceal itself and exhibit Jesus; that exhausts every art in its reach to populate heaven, to purify and brighten earth, — and yet asks no pay except a larger increase of Love. PURE, inimitable, lowly love stimulates its own toils, cures its own pains, and is its own reward. It is the most saintly choice of the will.

— The Voice of the Nazarene.

"God is love; and he that dwelleth in love dwelleth in God, and God in him."
— 1 John 4: 16.
The TexaS Herald

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Editor ........................................... J. A. Dennis

"The words that I speak unto you, they are Spirit, and they are life. (John 6: 63)"

"ALL THAT I HAVE IS THINE"

"For all things are yours." (I Cor. 3:21.)

In the immortal story of the Prodigal Son, told in Luke 15: 11-32, Jesus described both the weakness of man and the goodness and mercy of God.

The story is usually told in an effort to draw sinners to the Saviour or backsliders back to the Father's house.

The part of the elder brother in the story is usually referred to briefly or often overlooked.

We were all, at one time, Prodigals. Away from the Father. Unworthy to be His son. Wasting our lives away in a far country. Living with the hogs. Feeding on the husks of life.

Then the Saviour came seeking the lost sheep. By His Spirit He dealt with us until we "came to ourselves" and decided to get up and go home to our Father. There we found a welcome beyond anything we deserved or expected, great joy, love, the "garments of salvation and the robe of righteousness" (Isa. 61: 10). The signet ring of authority on our finger, new shoes on our feet.

He dealt with us until we "came to ourselves" and decided to get ready to briefly or often overlook.

"And he said unto him, Son, thou art ever with me, and all that I have is thine."

"It was meet that we should make merry, and be glad: for this thy brother was dead, and is alive again; and was lost, and is found." (Luke 15: 25-32)

The elder brother's sins and ours, are here plainly pictured.

First, he was self-righteous. "Lo, these many years do I serve thee, neither transgressed I at any time thy commandment." But as soon as this thy son was come, which hath devoured thy substance with harlots, thou hast killed for him the fatted calf.

Second, he was jealous. "And he was angry, and would not go in: therefore came not as thy son was come, which hath devoured thy substance with harlots, thou hast killed for him the fatted calf.

Third, he was critical of his father. "And he said unto him, Son, thou art ever with me, and all that I have is thine."

Fourth, he condemned his brother instead of forgiving him. "This thy son . . . which hath devoured thy living with harlots." The story as related did not state that this was true, though it might be "assumed" by "wasting his substance in riotous living."

Fifth, though living under the same roof with his father, He was farther away from him than had been the prodigal in the far country. The elder brother had withdrawn in spirit. He had gone off and pouted, had nursed his self pity and his resentment against his father, until there was a wall between them.

Sixth, though rich in goods he was spiritually poor. "Thou never gavest me a kid." Because of his resentment and criticism of his father and his lack of understanding of the father's love, he had never asked for "a kid," much less the fatted calf. Not because he didn't want it, but because he had no faith in his father's goodness to give it to him.

Seventh, he had disowned his brother. When mentioning the prodigal, he did not call him "my brother," but "this thy son." "You can own him if you want to and make over him and give him all the things you never gave me, but he's no brother of mine!"

Do you now recognize yourself as this elder brother??

Oh, we never say these things openly, we may never have admitted them to ourselves. But deep down inside of us our sins are the elder brother's sins.

Are we living joyous, victorious, fruitful lives? Are we receiving all the "good things" the Holy Word of God promises us through our Saviour Jesus Christ?

If not, why not?

Haven't we served God "Lo, these many years, neither transgressed at any time thy commandment?"
Are we happy or a little jealous when a drunkard or a harlot gets saved, then filled with the Holy Ghost, all in a matter of days or weeks, and is soon out preaching the Gospel and healing the sick, with wonderful blessings from God, while we have “tarried” perhaps for five years, or have “sought the gifts” and our ministry is barren and unfruitful.

And aren’t we critical, way down deep within us, of this injustice at God’s hands? “Look at that big healing evangelist. He was a drunkard, a gambler, a libertine. Then right after he got saved, he starts out with a big tent, and thousands flock to hear him and have him pray for them. And they give him thousands of dollars. He drives a Cadillac and wears fine clothes. And look at my little ministry, my small salary, my old car. What’s judged them, sick, with wonderful blessings from God, while we have “tarried” ourselve from the Father’s love and bounty?

And haven’t we condemned or criticized our fellow Christians judged them, “sat in the seat of the scornful”? (Ps. 1:1) And haven’t we, by our pouting and self pity and our “murmuring,” separated ourselves from the Father’s love and bounty? And as a consequence we are spiritually poor. “Not even a kid.”

And haven’t we in great measure disowned our brothers in Christ? Those who differ in some belief from us? “Those Pentecostal children of yours, or those Baptist, or Methodist, or Latter Rain, or Oneness children of yours, Lord, you may own them as your sons, but they’re not my brothers!”

The church today is largely made up of elder brothers, critical of the prodigals, rather than welcoming them home; critical of the Father, rather than sharing his sorrow over the lost son and brother; busy working in the field to gain more wealth for himself, instead of out in the wilderness seeking the sheep that was lost and out of the fold. Spiritually bankrupt rather than feasting on the bounties on the Father’s table.

But the story ends with a new conception of the Father’s goodness, bigness and mercy.

He was not only good and merciful and forgiving to the prodigal.

He was also good and patient and merciful and forgiving to the elder brother, also his son.

The Father did not condemn the elder brother. He did not catalogue his sins as I have done.

But his loving rebuke and his great heart of love was all revealed in one sentence. In that sentence He said three things, three Great Things.

First, “Son.” A lifetime will not suffice most of us to plumb the depths and heights of all that that magic word contains for the Christian who comes into the realization that he is indeed an actual son of God!

“But when the fulness of the time has come, God sent forth his Son, made of a woman, made under the law.

“To redeem them that were under the law, that we might receive the adoption of sons.

“And because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.

“Wherefore thou art no more a servant, but a son, and if a son, then an heir of God through Christ.” (Gal. 5: 4-7)

“But as many as received him, to them gave he power to become the sons of God.” (John 1:12)

“And if children, then heirs; heirs of God, and joint-heirs with Christ.” (Rom. 8: 17)

“All the privileges, authority over the devil, power to act in His stead, that Jesus had, have been willed to us.

“Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy: and nothing shall by any means hurt you.” (Luke 10: 19)

Second, the Father said to us “elder brothers”; “Thou art ever with me.”

All the precious fellowship and communion that Jesus enjoyed with the Father, are ours, if we will come humbly and gratefully to take and enjoy it, instead of going off and pouting over our fancied slights and injustices.

Any barrier between God and us, we have placed there, ourselves. God has not put it there. But He will not break it down, as long as we choose to hide behind it. His cry is still, “Come unto me.”

“If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you.” (John 15:7)

“If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our abode with him.” (John 14: 23)

Third, the Father says to the elder brothers, then and now: “And all that I have is thine.”

Few Christians, today, have fully realized the richness of God’s love, the vastness of His mercy, and the extent of His bounty, to those who love him.

We, like the elder brother in the story, feel that He has “never given us a kid.” We are poor because we are poor in love and faith.

“Ye have not, because ye ask not.” (James 4:2)

We ask not because we do not believe God cares enough to listen, or that His Word doesn’t apply to “our case.”

Jesus urged his disciples to ask largely and promised, if they asked believing, they would receive what they asked for.

“Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full.” (John 16: 24)

“And, if ye shall ask any thing in my name, that ask ye in faith, ye shall receive.” (Matt. 21:22)

“No good thing will be withheld from them that walk uprightly.” (Psalm 84: 11)

The Father is gently reminding the elder brother that he “has not because he has asked not.”

Many Christians are like the immigrant couple coming over on an ocean liner to America. Each day at mealtime when the rest of the passengers went to the dining room to enjoy the excellent meals served there, this couple would sit lonesomely on deck, munching on their lunch of cheese and crackers which they had brought with them.

After many days, when the voyage was nearly over, a curious fellow passenger walked up to them and asked why they didn’t go to the dining room with the rest of the passengers? Did they prefer cheese and crackers to the tasty meals served on the ship?

The man embarrassedly replied that they were poor people and had taken practically all their money to pay for their tickets. They couldn’t afford the expensive meals in the dining room.

Imagine their chagrin when they were informed that on a ship, the price of the meals was included in the price of their tickets. They were entitled to eat in the dining room with the rest; only their doubts and fears had kept them out.

The Father also gently reminds the elder son that the prodigal IS his brother.

“It was meet that WE (not I) should make merry, and be glad: for this THY BROTHER (not my son) was dead, and is alive again; and was lost, and is found.” (Luke 15: 32)

He tenderly welcomes the elder brother into the loving fellowship which the prodigal is enjoying.

He reminds him that he could enjoy unceasing fellowship with the Father if he chose to, and that if he never received a kid, it was only because he had not the courage or the trusting faith to ask for it.

The Father is saying these same things to you, my fellow elder brothers.

“Son, thou art ever with me, and all that I have is thine.”

Thank you, Father. Praise the Lord, Hallelujah!

Let’s quit pouting out here in the cold, and go in and enjoy some of that fatted calf with our prodigal brothers.

Remember, we were prodigals, once, ourselves.
FAITH'S ANCHOR

By Albert J. Lown, Pastor

Church of the Nazarene, Paisley, Scotland

Against the dark background of Gethsemane's midnight hours the Saviour's reassuring words to Peter shine out as a beacon of comfort and hope. By all human reckoning, the situation before Jesus and His disciples was one of unrelied gloom: the Last Supper farewell between the Master and His men was concluded; the betrayal bargain between Judas and the Jewish leaders was sealed; and the disciples would shortly fail their Lord and flee for their lives.

Against this backdrop of tears, treachery, and trial, Jesus promises to pray for Peter, to restrain the Power of Satan, to take the bitter experience of denial and failure, and overrule it to make Peter a better disciple than he had been otherwise — to restore him so completely that he will become a tower of strength to his brethren.

That compassionate, comforting assurance from the lips of Jesus offers the same transformation to every disappointed, needy life, to all who are beset with weakness and heavy laden with trial — if we realize that our hearts — Satan's desire to sift us until our confidence is banished, and performed His word.

The Strongest Can Become the Weakest

The last place Peter felt he could fail was in the realm of faith. His fellows, too, would have banished the thought as folly; for had that faith not come to him by the Saviour's revelation to his heart that Jesus was the Christ, the Son of the living God? Had it not been proved by his feat of walking upon the raging waters? And were they not at that moment drinking in inspiration from his boundless confidence in his ability to take all that was coming — and, with the same vehemence, echoing his avowal and testimony?

The unthinkable happened! With masterly cunning, Satan attacked at Peter's strongest point, the faith that had linked life and destiny with His Lord. Pardonomially, in the afterglow of the Passover communion, Peter had confused the warm flush of feeling with the real strength of faith — the spirit was, oh, so willing! As the night grew darker, and circumstances too, sleep overcome vigilance — then the shock of Christ's arrest, the mystery of His nonresistance, the inviting palace courtyard fire, and the threefold test of Peter's loyalty to the noble Prisoner pressed home with suspicion, sarcasm, and open hostility.

Satan's design was accomplished: the strongest had become the weakest. And the peril that Jesus had foreseen warned against, was literally and tragically fulfilled as Peter denied His Lord, with hysterical oaths. The desire and design of Satan have not changed, particularly toward those who are nearest to Christ and who take the lead in devotion and covenant. By feelings, circumstances, life's mysteries, loneliness, unhelpful company, repeated testing, and stifled testimony he would wear out and break down until we feel as weak and worthless as chaff.

But, blessed be God; the purpose and power of Jesus have not changed. He purposes the very opposite, that The Weakest Shall Become the Strongest

Looking into the future, beyond the denial, tears, and remorse, Jesus saw a reshaped, remolded believer, chastened, comforted, and consecrated. The trial Satan had designed to ruin. Peter would be used for the refining of faith, and the revelation of the Saviour's love — to burn away the chaff of fancied superiority and vain boasting. That Peter could ever rise, as the phoenix, from the ashes of his own failure, restored and a restorer of others, seemed unlikely. But the impossible happened! for the Saviour had promised, prayed, and performed His Word. The full story of that restoration is veiled from us, it is conveyed in two words, from the angel: "Go... tell his disciples and Peter" (Mark 16: 7). But the shepherd ministry of the restored one in strengthening his brethren is written large in the history of the Early Church.

The courtyard fires of that night of disaster never ceased to burn in Peter's memory. "Be sober, be vigilant"; he wrote, "because your adversary the devil, as a roaring lion, walketh about seeking whom he may devour; whom resist steadfast in the faith." (I Pet. 5: 8, 9). Almost devoured, he was saved by the prayers of One who is Satan's conqueror, the merciful defender of His own in all their frailty and trial, the Lion of the Tribe of Judah.

There is hope, and immediate help, for all who are stricken and shamed because of broken vows and inconsistent witness, conscious of a perplexing and torturing contradiction between the willingness of the spirit and the weakness of the flesh. Peter is only a sample case of a life transformed, saved to the uttermost because Jesus "is able to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them." (Hebrews 7: 25).

The secret is simple: come, come boldly, come now!

"Be noble, and the nobleness that lies in other men, sleeping — but neve: dead —will rise in majesty to meet thine own."

—Lowell

—Herald of Holiness.
"SEPARATED UNTO THE GOSPEL"
Ghana, West Africa
Nov. 22, 1961

Dear Brother Dennis,

How your HALLELUJAHs echo and re-echo in my poor soul. Praise ye the Lord, Praise ye the Lord, to God even our God be the glory, for your lovely letters of Nov. 13th and 14th, 1961.

How infinitely wonderful is our God. He, who made Heaven and Earth. So I believe God will open the way for both His Angels to sing: Ho-sanna: Blessed is He, who made Heaven and Earth. So God be the glory, for your lovely letters of Nov. 13th and 14th, 1961.

I overjoyed when I read your letter of November 30th, 1961 about the booklets sending to me again in 4 packages to use them for my evangelistic work. Thanks. In fact the books you sent to me last time has been a blessing to everyone in Ghana who reads them.

Now I am preaching in villages and the Lord indeed confirming the Word with wonderful Signs following. Last time about a week ago, I went to a certain village called "Bortianor." Almost all the villagers were juju worshippers. Every house in that village possess juju.

At night, the Lord spoke to me to stay in that village for 5 days. I obeyed to stay as the Lord said.

The first day, when the Gospel being preached to them, I saw many of them shouting, raised up their hands, begging for their sins. Others shouting with joy, praying on their knees. It is a wonderful day for me in my life.

I knew God was doing a real work in their hearts! I saw the elders of the village and their Fetish Priests praying to Jesus for their deliverance. It seemed like Heaven came down and met every need. Souls have been wonderfully changed. Theirs were forsaken, many were turning to the Lord with all their hearts and leaving their sins, and being healed by Faith in Jesus.

They brought their jujus to the public and also their magical books and burned them before all men.

I stayed as the Lord Himself directs, now their Chief Fetish Priest has been saved and is baptized in Jesus Name.

Dear Brother, the Lord has impressed me to go to another village called "Obawale" also in Ghana, to preach the gospel to them, but as sometimes the people are many and my voice did not reach all of them, so I have put before the Lord to provide me a Microphone and Loud Speakers, to be used in preaching the Word.

The work here in Ghana is indeed very great but as the Lord can do everything, I am sure we will do as He wishes. Praise the Lord!

The liberal soul shall be made fat and he that watereth shall be watered also himself. And the Lord shall guide them continually, and satisfy thy soul in drought and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not. Prov. 11: 24-25; Isaiah 58: 11-12; Deut 28: 3-14; Numbers 6: 24-26; Prov. 11: 30; III John 2; Matt. 5: 34-40; Philip. 4: 19; Colossians 3: 2-24.

"If we are to win against the rising tides of revolutionary movements and re-surging ancient faiths, Christianity must present a message (1) clear enough so everyone can understand it, (2) atractive enough so that everyone will want it, (3) easy enough to reach so that everyone can grasp it, and (4) great enough so that everyone can be saved by it."

-Dr. Lato F. Holmgren
Executive Secretary,
The American Bible Society

PAGE FIVE
THE WONDER OF IT ALL

by Ken Chant

THE HEALING OF A MAN – DEAF AND DUMB

(Please read Mark 7: 31-37)

"HE HATH DONE ALL THINGS WELL!"

These are striking words. One of the modern translators writes them this way—"How wonderfully he has done everything!" I want to take hold of this thought and the miracle behind the translation campaign in the northern part of Judea. This remarkable campaign took in the whole of Galilee, embraced an area of about 1,800 square miles, and occupied several months of Jesus' second year of ministry in Palestine. During this time He went into villages, towns, and farms, where ever people were to be found, and all the time He was preaching and teaching, and healing the sick.

In this mighty missionary tour Jesus touched people of every kind, and broke down every barrier of creed, color or country. The Lord was mindful only of the common denominator of human need. For example, the Syrophenician woman (Mark 7: 24-30) was a despised Canaanite to the Jews, but to Jesus she was a mother, and her desperate heartache for her daughter was that of all mothers. The deaf and dumb man was a hated Gentile, but to Jesus His suffering was the suffering of all mankind, and the love of His friends who brought him to the Lord was a love common to every race.

The beginning of this fantastic missionary journey of Jesus is recorded in these words—"The people recognized Jesus, and rushed all over the countryside, and began to carry the sick around on their beds to wherever they heard that he was: wherever he went in villages or towns or farms, they laid down their sick right in the roadway and begged him that they might just touch the edge of his clock; and all those who touched him were healed" (Mark 6: 55-56).

What a terrific scene is presented in that handful of words from the Gospel of Mark! The people, of course, were Jews; they recognized Christ as Messiah, and sought only to touch Him; their faith needed no more. But we find a different crowd at the end of this long campaign. Record of it is found in the Gospel of Matthew—"Great crowds came to Him bringing with them people who were lame, blind, dumb, maimed and many others. They simply put them at His feet and He healed them. The result was that the people were astonished at seeing dumb men speak, maimed men healed, lame men walking about, and blind men having recovered their sight. And they praised the God of Israel" (15: 30-31). This record is parallel to the words of our text, with this difference. Mark records only the healing of the deaf and dumb man, whereas Matthew embraces the whole multitude, but says that the dumb were healed.

These people were obviously Gentiles: this can be seen in the words—"They glorified the God of Israel." He had not been their God before. It is also indicated in the manner of their approach to the Lord: not being sure of His willingness, they cast their sick at Jesus' feet, begged Him to heal them and to lay His hands on them. And He cheerfully healed them all.

The several months in between these two records are left unrecorded, but imagination can easily complete the picture and catch sight of the absolutely incredible scene of Jesus walking hundreds of miles, of Him preaching, and of Him healing literally untold thousands of people of every conceivable sickness and suffering. Who can ever measure the wonder of the Lord Jesus Christ! But, Oh! what boldness this gives us; for we can never believe that His heart today differs in any way from what it was then. As Jesus received the multitude of Jews on the Western side of Galilee, and as He brought healing to thousands of Gentiles on the Eastern side of the lake, and made no difference between rich and poor, great and humble, so you may be sure He will do the same for you.

2. Christ Is Wonderful In His Understanding.

Would you now notice the method of the Lord in healing this one deaf and dumb man.

Firstly, Jesus took him aside. Out of all the multitude this one man needed personal attention, so the Lord made the others wait while He tenderly took this man apart from the crowd and ministered to him alone.

Why did the Lord do this? Unlike all the others crowding around, this man could not hear or speak, and so he was not able to sense the compassion that rang in Jesus' voice. Knowing this, the Lord took his hand and gently led him; and in the touch of His hand, and in the act of walking along beside the man, Jesus showed immense sympathy for him in his acute embarrassment and deep distress. Who can know the suffering and the misery of the deaf and dumb? But Jesus knew it. He knew it all, and in this kindly act demonstrated to the man the love and compassion of God.

Secondly, Jesus "put His fingers into His ears, and He spit and touched His tongue." I have looked for hidden meanings in these actions of the Lord, but having looked, find none, save that of aiding this poor man's faith. He could not hear, so the Lord touched his ears and showed His willingness to heal him there. He could not speak, and so Christ touched his tongue and showed that soon he would talk again.

Also perhaps by this action Jesus showed that He felt the suffering of the man's sickness. The man had not been born this way (else he could not possibly have spoken plainly after Jesus loosed his tongue), but evidently some terrible affliction had fastened itself upon him, leaving his ears heavy and pressed in, his mouth dry, parched and inflamed. But with the press of His finger, and the cool spittle of His tongue, Jesus showed that He felt it all.

Christ has the same understanding for you. He knows your need, all about you. He knows your sorrow, your embarrassment, your suffering. He knows all the things that you need. He knows how best to give them to you. With the crowd perhaps, or perhaps alone.

RADICAL PREACHES ON MOUNTAIN TOP

(News as it might have been written if there had been newspapers 1900 years ago.)

Weary pilgrims by the thousands trudged upward to the top of Mt. Hattin yesterday and were rewarded by hearing the most amazing and revolutionary speech ever to fall from the lips of man.

The speaker who chose this novel setting for his outdoor sermon was the same carpenter who has recently been stirring up the people of Galilee and encouraging them to leave their positions and join his movement.

Jesus yesterday demanded the most unheard of and impossible conduct from his followers. He said they must be better than the Pharisees, though they are our most religious and law abiding citizens. They were forbidden to protect their enemies when attacked and were even asked to love their enemies and rejoice when men persecuted them.

But the most dangerous advice of all was the admonition to not save up wealth or worry about tomorrow, but to follow Him and trust God for food and rain.

This sounds like Socialism and if obeyed could quickly endanger our economic system. Must those who have wealth feed these happy vagabonds? This fellow will bear watching.

3. Christ Is Wonderful In His Ability.

Jesus spoke the word of command. A word that was so powerful, that rang so mightily with the authority of God, it became forever imprinted upon the memory of the disciples — "Ephphatha!"

And the man was healed!

Straight away!

And the people were "dumbfounded" that is the literal meaning of the word — they who had spoken were struck dumb with astonishment: he who was dumb, now spoke in praise!

What was the secret of this incredible ability? Firstly, Jesus prayed... "he looked up to heaven." Power is always preceded by prayer. So may we pray, and so must we, if we are to fulfil His commission.

These scenes of ancient Palestine can be repeated in our time. But if there is to be revival we, like Jesus, must be able to talk and act. Like this deaf and dumb man there are many who, figuratively speaking, cannot, or will not, hear, and can only be made to believe as they see the power of the Gospel demonstrated in signs and wonders. Among the most terrific words Jesus spoke are surely these — "The works that I do shall ye do also, and greater works than these shall ye do." Now this was not a promise — "may do" — but a statement of fact — "SHALL DO!" This prophecy of Christ has not been fulfilled in history, therefore it must be done in this generation, for it is to be done before Christ comes. And it can be done if we will set ourselves to pray, preach and perform as Jesus did.

Mark these words of the Lord — "He charged them that they should tell no man: but the more he charged them, so much the more a great deal they published it." Compare this remarkable enthusiasm in opposition to Christ's command not to say anything, with the apathy of today, despite His command to go and tell the whole world!

Secondly, Jesus sighed. In this sigh we see the depths of the emotion of the Lord. He sighed in the bitterness of His anger against sin and the deprivations of Satan. He sighed in deep compassion for the suffering of this man, and the vast crowds who surrounded Him with all their enormous needs. But especially He sighed because the pains of Calvary had taken hold of Him. All of the healing ministry of Jesus was done in the light of the cross, and in the consciousness of its pain. His healing ministry was very costly.

Recently I have been overwhelmed by the words: "He poured out his soul unto death." This was no such death as you and I die. This was a suffering and a dying beyond our comprehension. And again the word — "God spared not his own Son, but delivered him up for us all." The Lord God spared Jesus no shame, allowing Him no relief from His pain, permitted Him no lessening of His anguish, no lightening of the horror that came to Him in the garden (Turn to page 12)
The

HOLY

SPIRIT

By

J. A. Dennis

(Continued from last month)

If the quiet, saintly Spirit-led Christians I know would let down the last barrier of their aversion to anything that seemed to them irreverent and noisy, and would welcome the Holy Spirit of Jesus, the Holy Ghost, to come and take full possession of them and all their faculties, He would release in them boldness, fearlessness, audacity, revelations, and power beyond anything they have yet known and their great work for Jesus would be doubled or trebled.

On the other hand, I observed dangers against which I knew my quieter friends were unconsciously defending themselves. With the deliverance from inhibitions and repressions and with the heady wine of exuberance that accompanies the Holy Ghost, there is the added responsibility of guarding against misuse of this new-found sureness and power.

The Holy Ghost is Power, and power like dynamite, is dangerous if used carelessly. Gasoline is dangerous when in an open container but is very powerful and useful when regulated by a carburetor into the motor of your automobile.

Many Pentecostals did not have the advantages of self-discipline, Bible study and prayer before their new-found freedom, and consequently used the power of self-expression and self-release to their own hurt and to the stumbling of others.

Some fall into temptations of the flesh and the Devil when the brakes are taken off their emotions, even as some of our more reserved brethren and sisters succumb to the wiles of sex attraction even in Holy places.

Some, with the unstated argument that since the Holy Spirit has come in He must thereby approve of all the believer thinks and does, have become dogmatic and careless, confusing the "leading of the Spirit" with the urge of their own desires or the mould of their own prejudices.

On the other hand, I observed that many of those of the more reserved denominations, with a background of self-discipline, of Bible study and prayer, of a belief that they themselves must do something about their spiritual life rather than dump it and its consequences into the lap of God, that when they were baptized with the Holy Ghost they were joyous and fruitful but in a quieter, more peaceful way than many of the "Pentecostals."

Many of my quiet friends were more powerful in prayer, with more marvelous results of healings than were many "Holy Ghost" people. Yet the outstanding, instantaneous, miracle healings usually came at the hands of the daring Holy-Ghost-filled minister who dared, in the Name of Jesus Christ, to command the afflicted one to "rise up and walk!" NOW! Not next week or in a month or two, but NOW!

What was my conclusion of all this? It sums up in something like the following:

The Pentecostals did not have all the Truth but they had something that today's Church is powerless without: the Fire and the Boldness and the Potential releasing Power of the Holy Ghost. That some of their noisy demonstrations were more of the flesh than of the Spirit and were probably a result of their being taught to believe that these things were signs that they really did have the Spirit in them.

That part of the reason for their more emotional, noisy behaviour that offends many people of refinement, results from their more unlearned, childlike state of existence. Whether Spirit-filled or not these folks cry more loudly at funerals, brawl more openly in their homes, shout more belligerently at ball games or cops, or errant motorists, than do the more reserved, inhibited, cultured men and women who consider themselves in a higher bracket. The Country Club citizen can be just as wicked as his chauffeur or his cook but he usually commits his sin with less noise.

I observed that the more educated (and there are a great many college-bred Pentecostals) the Spirit-filled ones became, the less noisy, the less apt they were to demonstrate in "tongues," dancing, shouting or leaping over benches.

I observed also that the more educated Pentecostals and the speaking in tongues came from our pride and our very real fear of losing our respectable friends or our respectable positions. After all Jesus was considered crazy (Mark 3: 21; John 10: 20) and Paul "beside himself." (II Cor. 5: 13)

I decided also that the Church to successfully win its fight with the world, the flesh and the Devil, must have the Holy Ghost, even if it must be had with all its apparent disadvantages. But I am convinced that the "Holy Ghost," as manifested by some, needs to be redeemed from much of its fleshly manifestations and restored to the place it occupied in the Book of Acts.

I cannot but feel deep within me that much of Pentecostalism has cheapened something meant to be high and holy. Many have mistaken noise for power, abandon for anointing, bragging for witnessing, and demonstrations for reality. Jesus needed none of these to prove the Spirit of God in Him, knowing that a "tree shall be known by its fruits."

After all, it is the Spirit or Ghost, of Jesus that comes in and not some erotic "experience." It is Him and not "tongues" we should be seeking. And when He comes in, no one need fear anything which He will bring along.

The Holy Spirit's entrance is like a visitor at the door of your home. You may open the door a wedge and let him put his foot in. You may invite him in but confine his occupancy to one lone bedroom. In there he may have liberty to shout or dance or speak in tongues, without having any dominion over the rest of the house. You are still in charge of the living room, dining room, your own bedroom, kitchen and garage.

So it is with the Holy Ghost. You may invite Him into your life and confine Him to the Worship Room. There He may sing and pray and shout and speak in tongues; while you continue to rule the rest of your life. You still govern your business, your social activities, your domestic relations, your sex life, your eating and your drinking. You "have the Holy Ghost", Yes, but does the Holy Ghost have you?

This explains to me why many "Holy Ghost" people do less for their Lord than some Christians who deny the Holy Ghost, or at least do not accept the idea of the "other tongues" Baptism.

But the earnest Christian who will be "taught all things" and "led into all truth" as the Holy Ghost is eager to
teach and lead, does not confuse or “quench” the Spirit (1 Thes. 5: 19) He invites, yea urges his Royal Guest to take over the entire house, to rule his business, to govern his eating and his drinking, his family and sex life, his conversation and his prayers, his days and his nights. The Holy Ghost then is in charge of the house, the former owner takes only a small room in the basement or attic. Then the Lord will feel it safe to trust the owner with some of His gifts. (I Cor. 12: 1-11) And the fruits of the Spirit will begin to blossom. “Love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance.” (Gal. 5: 22-23.)

It is my earnest conviction therefore that the transformation and power of the Holy Ghost Christian depends on three things: 1. His natural ability and talents, 2. The Gifts of the Spirit with which God may endow him, and 3. The measure in which he surrenders to and obeys the teaching and guiding of the Holy Spirit after his Baptism. Many people do very little with the Holy Ghost besides perhaps boast of His “living with them.” Others, with “two talents,” gain other two; still others, given “five talents,” gain other five. The Holy Spirit will release and magnify and use their potentialities in amazing degree but not all will be equal in achievement.

Paul, with great talents and intensity and complete surrender, “knowing nothing but Jesus Christ,” bore a thousand and times more “fruits” than did some of the un-named 120 who were filled with the Holy Ghost on the day of Pentecost.

The worth of the Holy Ghost to the Christian is not, then, to be measured by comparing one person with the Holy Ghost and another without Him. It is to be judged by the difference, before and after, in the life of those who in more or less degree earnestly surrender their lives to the rule of the indwelling Christ — in the Person of His Holy Ghost.

“What, know ye not that your body is the temple of the Holy Ghost which is in you, and that ye are not your own?” (I Cor. 6: 19).

Many Christians have experienced God's presence in such an intimate and marvelous way, accompanied by visions of Jesus, hearing Him speak to them, or flooding of their bodies and souls with His warmth and joy and peace; yet have never spoken in tongues.

I believe if they will recognize these blessings as the Holy Ghost IN them, surrender their prejudice against the speaking in tongues, and yield themselves to Him in perfect trust and ask Him to completely take over their body, mind and soul and manifest Himself in any way He thinks best, that He will complete the Baptism He has started and give the infilled one the evidence in the Bible way, which will end forever his arguments in the matter. Many people want to use the Holy Ghost, instead of letting the Holy Ghost use them. They want the Holy Ghost to give them Power, Boldness, Joy, Liberty, some gift of the Spirit, on their own terms.

But the Holy Ghost wants our minds, and hearts, and wills, and bodies, given over to Him, and His rule, so that He can do with us and through us what God wants done.

Jesus surrendered His life completely and unreservedly to the will of God and the rule of the Holy Ghost, as He ministered on earth, and so fulfilled His Father’s will. He calls us to the same complete surrender to the One whom He sent back to take His place on earth — The Holy Ghost.

As Brother Rufus Moseley once said, the Holy Spirit is the only One who knows Jesus and is capable of revealing Him as He is. All human interpreters tend to whittle Him down to fit their own molds. The Holy Spirit seeks to change us to fit the heavenly mold.

“Have ye received the Holy Ghost since ye believed?” (Acts 19: 2)

3. MY EXPERIENCE

No one can authoritatively explain how ice cream tastes until he has eaten some ice cream; no one can tell you how it feels to swim until he has been in the water; no one can describe the thrill of flying until he has been up in an airplane.

Likewise no one can speak with authority about the Holy Ghost until he has EXPERIENCED the Holy Ghost, coming into him, his body, his mind, his soul, his life.

As previously outlined, most of my religious life was dedicated to the will of God and the rule of the Holy Ghost, as He ministered on earth, and I learned that wherever God had spoken in His Holy Word, there is no longer any place for opinion or argument — there is only obedience or rejection.

I began to visit the Pentecostals whom I had formerly disdained. I had scorned their noisy demonstrations, their speaking “in tongues,” their emotional instability. But, the only place to buy fish is at the fish market. You may not like the aroma of the store, but if you want fish you have to take that too.

Some of the ministers seemed to me to be little, some narrow, some dogmatic and some “a little queer.” But, thank God, I was led to others who were loving, humble, and helpful. They didn’t argue with me, they just offered to pray with me and they stood on the mountain tops when ever I evidenced a sincere desire to stay. One, especially suggested that I go home and study what God’s Word had to say about the Holy Ghost and speaking in tongues.

After some study and prayer I was convinced that the Holy Ghost was promised in the Bible, that it was for the believers who would ask, seek, claim and accept it, and that it was evidenced by the speaking in tongues.

Not that I liked the Bible proof. I didn’t like it, especially about the speaking in tongues. I would much rather my study would have let me stay in my state of opposition to them.

But this had not been the first time that the Lord had made me come up to the trough and drink against my will, by the authority of His Word. War had been another issue about which His Word had made me change my opinion, and race as well, to say nothing of wealth and denominational pride. I had learned that wherever God had spoken in His Holy Word, there is no longer any place for opinion or argument — there is only obedience or rejection.

If I could not believe the Word of God and everything He shows me in it and at least try to accept it and obey
it, I must of necessity throw my Bible away and walk out of His pulpit forever.

So, seeing that I must have the Holy Spirit and that I must take it the Bible way, I began seriously seeking, "tarrying," having hands laid on me, trying my best to obey the advice of well-wishers who spent hours at my side. I "praised the Lord," I raised my arms and shouted, "Glory, Glory" (though with secret reservations). I allowed myself to be pushed over on the floor, ("slain of the Lord" they said).

I went here and there and yonder over a period of four years, seeking, seeking, praying, praying, alternating between hunger to "have what they have" and a wish that I had "never heard of the Pentecostals."

As I look back now I can thank God for every one of them. I marvel at the tolerance and patience of those who prayed over me or attempted to teach me, while knowing all the time that I was not a Pentecostal and had little intention of becoming one. One lady I remember would weep as though her heart would break as she stood praying beside me, begging God to "give him the desire of his heart."

I can thank God and them for gradually knocking the stiff-necked pride out of me, the "holier than thou" criticism of the less privileged though happier folks "across the tracks."

My weak testimony and service were put to shame by their boldness to speak to others "about their souls," and my proud tithing paled into selfishness beside many of their lavish gifts which from their poverty could only be paralleled by the widow's mite.

From some of the more noisy, un-educated ones I went to some whom I class as Pentecostal's best representatives, some college graduates, some Seminary trained, many powerful, hard-hitting Bible preachers, speaking under the Anointing of the Holy Spirit which should make most orthodox ministers green with envy, for who hasn't longed for God to really "Turn him loose" so that he could express what he has in his heart, but can't quite get into words?

I saw men and women who testified of God's miraculous healing power making them well when hands were laid on them in prayer by Spirit-filled evangelists. I learned that many of the Pentecostal ministers and many of the members of their congregations had been healed by prayer after they had been given up to die by the best doctors.

I learned that most "Healing Evangelists" consecrated themselves in prayer and fasting as they waited before the Lord for guidance and power. And who but the Holy Ghost could bring a normal American to the "daily dying" of fasting to win the battle over the flesh and the Devil, as our Master did?

Yes, I wanted this power, this Sureness of the Lord's presence, this Deliverance from Self, this inner Peace and Joy, this Boldness, this sacrificial Love, that seemed to come as fruits of the Spirit. (Ep. 5: 22-23).

After more visits to tent meetings and tabernacles, more prayers, more fastings and more reading on the subject, I could see the errors among Pentecostals, but also the tremendous need in my life for the One who would make up for many of my errors.

I saw that the Holy Ghost was not shouting and dancing, not tongues or weeping, not what some might think or teach or demonstrate, but that the Holy Ghost was the Holy Spirit or ghost of Jesus — sent back to live in men after He had ascended into Heaven. That when He came in He did not by so doing make us perfect or all-wise or all-powerful as I had thought some claimed. But that He did release our full potentialities and, if humble and obedient He could lead us into God's place for us, though not necessarily our idea of what He would do with us.

We would not all be "healers," or necessarily great preachers. But we were free to "become sons of God." (John 1: 12)

"For as many as are led by the Spirit of God, they are the sons of God." (Rom. 8: 14)

Now that all prejudice against the Holy Ghost was ended (since I had succeeded in disassociating the Holy Ghost from the actions of some "Holy Ghost people"), I sought the Holy Ghost without reservations, tongues and all, and was happy one night when God woke me from a dream in which I had "received" and, lo, I was sitting up in bed "speaking in other tongues" that I could not understand.

I got up and knelt by the bed and continued to speak. I went into the kitchen, turned on the light, and wrote down some of the words as best I could identify them, determined that this was not to be "just a dream' or a trick of my "imagination." Praise His Holy Name!

What have been the results? Not all the fire and power and love and compassion I long for. Not yet the enlarged ministry I desire and pray for. But a sweet inner calm, a peace and a joy that "the world cannot give," and a knowledge that He is leading, teaching, and preparing me for His plan for me, and that I am to be "content with such things as ye have: for he hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man shall do unto me." (Heb. 13: 5-6)

The Holy Spirit has not put in me any desire to boast of "what I have" as it seemed to me some had done, but He did put a great awareness in me as to the gap between what I am and what I should be and greatly desire to be. No tree needs boast of its fruit; every passerby can easily see for himself "what we have" or "don't have."

The Holy Ghost has given me a deeper hunger for His Holy Word, a longing for Him to take over completely this house of clay, that in me may be manifested God's Plan for Man.

4. GOD'S PLAN FOR MAN

Most every Christian has sung the Doxology "Praise Father, Son and Holy Ghost." Most church goers have heard the benediction. "The grace of the Lord Jesus Christ. and the love of God, and the communion of the Holy Ghost, be with you all. Amen" (II Cor. 13: 14) These indicate the belief in most Christians that God is a Trinity. Three in One, Father, Son and Holy Ghost.

In the history of man there have been three spiritual dispensations, each in turn emphasizing especially one of these three attributes of God.

In the Old Testament dispensation God manifested Himself in His Holy Temple. In the New Testament dispensation, while Jesus was on earth, God Manifested Himself in His Holy Son. In the present Holy Spirit dispensation, which began with the Day of Pentecost, God manifests Himself in His holy people, in the Person of the Holy Ghost.

Some folks are confused today because they are not aware of these three spiritual dispensations. In Old Testament days God manifested His Glory in His tabernacle or temple, dwelling between the cherubim, over the ark, in the Holy of Holies. A pillar of fire and a pillar of smoke hovered over this tabernacle and moved with it through the wilderness. Before the tabernacle was
built under Moses' direction, God had spoken to His people through His patriarchs, Abraham, Isaac and Jacob, who each in turn had set up altars where they might commune with God.

Throughout that dispensation, God was associated with a place.

"Surely the Lord is in this place; and I knew it not." (Gen. 28: 16)

When the Jews wished to worship God—They went to Jerusalem where God "dwelt." Or if unable to go to Jerusalem, they faced Jerusalem, where God "was." (Acts 6:10).

HIS HOLY SON

When this dispensation, this idea of God in one "place" was no longer adequate, God came to earth in the person of His Son, Jesus. Jesus said, "He that hath seen me hath seen the Father." (John 14:9) "The Father that dwelleth in me, He doeth the works." (John 14: 10-11)

The power of God was in Jesus, in His body. Wherever He went, there went God. Whoever He touched or whoever touched Him in faith were made whole. (Luke 4:40; Mark 6: 56).

Jesus brought to a close the manifestation of God confined in a temple, in a "place." He said:

"The hour cometh, when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. . . . But the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth: for the Father seeketh such to worship him. God is a Spirit; and they that worship him must worship him in spirit and in truth." (John 4:21, 23-24)

When Jesus was crucified the vail of the temple was split from top to bottom, thus ending the sanctity of the Holy of Holies in a man-made building.

Before Jesus' death He promised His disciples that they would do greater works than He had done, after the Holy Ghost (the spirit or ghost of Christ) had been sent back from heaven when He was glorified.

"Verily, Verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father." (John 14: 13)

"But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me." (Acts 1: 8)

HOLY SONS

On the day of Pentecost this promise was fulfilled. God came down into men, holy men, dedicated men, in the Person of the Holy Ghost, third member of the Trinity. And on that day there was, not one Christ walking the streets of Jerusalem, but 120 little "Christs," each speaking with the authority of God, each filled with the power of God, each doing the mighty works of God.

Peter healed the lame man at the Temple gate as easily as Jesus had healed the man with the withered hand, merely by the spoken word. "In the Name of Jesus Christ of Nazareth, rise up and walk." (Acts 3: 6) He raised the widow Dorcas from the dead as easily as Jesus had raised the daughter of Jairus, merely by the spoken Word, "Tabitha, arise." (Acts 9: 40)

Paul healed the impotent cripple at Lystra as easily as Jesus had healed the man with dropsy, merely with the spoken Word: "Stand upright on thy feet." (Acts 14: 10)

TEMPLE WORSHIP

We today are still in the Holy Ghost dispensation but ministers and men keep trying to go back and live again in the Old Testament dispensation where God dwells in a "place," a building, a tent, or a temple, a church or a cathedral. There they build altars, they burn incense or candles, they raise spires towards heaven, they build with stained glass and cut stone and rich tapestries and crosses of gold. There, to many, is where God "dwells." They go there to seek God, to worship God.

"Howbeit the most High dwelleth not in temples made with hands; as saith the prophet, Heaven is my throne, and earth is my footstool; what house will ye build me? saith the Lord; or what is the place of my rest? Hath not my hands made all these things?" (Acts 7: 48-50)

Millions today are gone back to the days of "temple" worship.

Many others are in reality trying to live in the second dispensation, where God was manifested in the body of His Son, Jesus. Where Jesus was, there was truth and love and healing and power. But, since Jesus is not on earth anymore, miracles and healings are no longer available to men. We must wait until He comes again to rule the earth, then we will once more see signs and wonders. Now we must be content to pray and hope for His speedy return. So they argue.

But we are no longer living either in the Temple dispensation or in the Son of God dispensation. No longer is God manifested principally in His Holy Temple or the Holy Body of His Son. Since Pentecost, God has chosen to manifest Himself in the bodies of His holy people.

"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are." (I Cor. 3:16-17)

"As thou hast sent me into the world, even so have I also sent them into the world." (John 17:18)

"And the glory which thou gavest me I have given them; that they may be one, even as we are one: if in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and thou in me, that they may be one, even as we are one: I in them, and they in me, that they may be made perfect in one; and when thou art glorified, then shall the Son of man be glorified also in thee." (John 17: 22-23)

Not many mighty works have been done since the first few centuries, because the Church leaders have insisted on going back to the dead past and seeking God in the temple or in Jesus who is no longer here in the flesh.

But a few men have been given the vision down through the dark centuries, and the past fifty years has seen a new awakening in the hearts of men, that God intends to manifest Himself today through His Holy Spirit in the hearts of men and women.

(Concluded Next Month)

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YOU WILL NOT BELIEVE

Jesus saith unto him, “Go thy way: thy son liveth,” and the man BELIEVED THE WORD THAT JESUS HAD SPOKEN UNTO HIM, AND HE WENT HIS WAY” (vs. 50) and in verse 51, we find the victorious report “Thy Son Liveth,” given to him by his servants. The son was healed in the same hour that he believed the word that Jesus had spoken. And this was the second miracle that Jesus did, when he was come out of Judea into Galilee (vs. 54).

This man reached a plane of faith the first group, witnessing the wine made from water, had not seen. A place of not only believing the signs and wonders, but believing FOR the signs and wonders. Jesus said once, “If I do not do the works of my Father, believe me not. But if I do, though ye believe me not, believe the works, that ye may know that the Father is in me, and I in Him.”

We can come out of Egypt by signs and wonders, but we go in to possess the promised land on the strength of believing God’s word. We find this illustrated with the children of Israel at Kadesh Barnea. Here, God performed no miracle. He choose to let them make their choice according to His word. He had brought them out of Egypt with signs and wonders, but He required them to go in and possess the land on the strength of believing His word which He had already spoken, “Behold, I have set the land before you; go in and possess the land, which the Lord sware unto your fathers, Abraham, Issac, and Jacob, to give unto them and to their seed after them.” (Deut. 1:8) Up to this point God had brought them out by the miraculous — God first did the miracles, then they believed. Now it was action on their part, and nothing supernatural on God’s part. They had seen the miracles, now it was up to them to act.

God wanted a people who no longer believed because of signs and wonders, but who believed in and obeyed His word in spite of conditions.

God will grant a miracle of healing, but the person who cannot go beyond that to meet the test and stand on the word will never know the meaning of possessing the promised land of health. “I am the Lord that healeth thee.”

God will grant His gifts to be used with great feeling of anointing and almost no opposition from the enemy, but the person who does not go on in this, in spite of opposition and sometimes not much feeling will never possess the promised land of consistent use by God. “The gifts and callings of God are without repentance.”

God will grant some fruit of our labors almost immediately and some that is visible to the eye, but the person who depends on this and does not keep laboring when he does not see results and does not feel like it, will never possess the promised land of a great harvest for our Lord. “Our labor is not in vain in the Lord.”

God will grant times of great feeling of joy, but the person who cannot stand on the word when feeling and circumstances are not there will never possess the promised land of real happiness.

Let us go in and possess the land that is set before us. Go in with full knowledge of the adverse conditions, yet go in on the report of faith.

The giants are large, the cities are walled, and we are as grasshoppers in their sight, yet, looking unto Jesus, the author and finisher of our faith, let us go up AT ONCE, FOR WE ARE WELL ABLE TO OVERCOME IT.