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SUNRISEN BLESSING
By John Marvin Hames

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Spiritual Shocks
Fragrance, Sweetness and Power
A Bouquet of Graces
Golden Graces
How To Attract Prosperity
Fragrance From Beulah Land
Living in the Heavens
The Overcomer
Sunrisen Blessing

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ANNOUNCEMENT

In order to keep a good conscience I make this acknowledgment. For thoughts and suggestions I am indebted to Dr. B. Carradine, Dr. G. D. Watson, and Dr. A. B. Simpson.

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FOREWORD

We send forth this book with prayer that it will fill a deep felt need in the hearts of God's people. In these trying days a great many Christians have gotten under clouds and shadows.

The Sunrisen Blessing is the need of the hour. May the messages in this booklet prove the blessing in printed form as they have when preached from camps.

Yours for sunshine in the heart,
J. M. Hames.
Greer, S.C.

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Chapter 1 THE SUNRISEN BLESSING

"And as he passed over Peniel the sun rose upon him." Gen. 32:31.

The above sentence was written in reference to Jacob, after his all night struggle with the angel. And as he went forth across the brook that morning, we are told that "the sun rose upon him." In one sense it was part of the blessing he received that night.

We are convinced more and more that the sunrise feature belongs to the sanctified life. The Holy Ghost puts sunshine into the heart and life of God's people. His warm, glad, comforting presence drives out sorrow and sighing. The risen blessing is the best state for the soul to thrive in. Just as tender plants and flowers thrive better in rich, mellow soil on the eastern sunny side, in like

manner, when the heart; and mind are flooded with light and love, all the soul faculties seem to open up and unfold their hidden gifts, and all the soul's dormant powers spring to the surface.

It was this peculiar feature that marked the early Holiness Movement. It was the glory and charm of the sanctified life. It melted opposition and disarmed prejudice.

The sunrise experience is a glorious one. It keeps the heart from breaking when trouble comes into the life. It is like a heavenly tonic to the drooping spirit. If the Church would only seek and obtain this blessing she would go forth like an army with banners. Instead of being a weakling whose piety is laughed at, this sunrise blessing would put life, force, push and go into the soul.

After Jacob obtained the sunrise blessing he went down a road that had a perpetual morning on it. There is a freshness, sweetness and glory known only by those to whom this blessing has come. The light is always on the path.

Sunrise, means spring time with its overflowing life. What is more beautiful than spring with its warm atmosphere, its bursting buds, with its fragrance filling the air? There is a warm, sunny south side to Christianity. The religion of Jesus Christ should be just as fresh and spontaneous as the spring morning. It was early in the morning when Christ arose from the dead. Christianity does not begin at sunset, but it is a religion of the morning. It will be an eternal morning when He comes again.

This sunrise blessing is given to us in Isaiah under the figure of the never-setting sun. We read, "Thy sun shall no more go down ... for the Lord shall be thy everlasting light." See Isaiah 60 :20.

We know that it is the custom of earthly suns to rise and set. But here is a blessed experience which has no setting sun. You remember in the holy place in the ancient tabernacle, the first room was illuminated by the seven-pronged golden lamp. We are told that "the lamp of the Lord" at times burned low. The regenerated man knows the meaning of all of this. There are days when clouds overcast his spiritual skies and his light and experience are at a low ebb. The lamp burns low. Then too, in the holy place which St. Paul called the first veil, which stands for regeneration, there was a mixture of light; the light which shone from the seven-pronged lamp and the light which came from nature, the sun light.

But in the Holy of Holies which is a perfect type of the sanctified life, the only light was the soft, white, heavenly Shekinah which glowed between the wings of the cherubim on the mercy seat. This supernatural light was always there. No storm clouds or dark days affected its shining . The lamp might burn low in the first room, the holy place. But this soft white light steadily glowed beneath the hovering wings of the cherubim. How true this is of the sanctified life. Let all earthly light be put out and the sun darkened, the people who have the sunrise experience live under a never-setting sun.

We have known people who lived under the never-setting sun for half a century. The light was always in their countenance. They lived behind the second veil. There was a light which

steadily glowed, burned and kept the heart warm the year around. We never met them but we felt blessed for being in their presence.

Some others, after years of victory, for some reason, have gotten under the declining sun. The shadows are unmistakable. The brightness has left the face, the restful look is gone from the eye, the throb from the heart. Their sun is setting.

Let us notice some setting suns and what caused them to go down. Some people's sun goes down in time of affliction. Affliction is God's school which He put, the elect saints through in order to polish, refine and educate them for the society of heaven. Some of the sweetest people the writer ever met, were bed-ridden saints. They never knew what a well day meant, yet they smile through all their tears and suffering. There was a softness in their eyes, a sweetness and tenderness in their voice. To be in their presence was like going into a mild climate on a cold winter day. They were living on the bright eastern sunny side of life.

Other suns set under misunderstandings. Some even sour and go down under this. In the south we have a wild fruit, which is very sweet when it ripens, but it is not good or fit to eat until the frost bites it. Then it sweetens and becomes very tasty. God's saints need this very thing to bring out the fragrance in their lives. When the cold frost of misunderstanding comes, it should serve to sweeten and ripen us for heaven. Dr. G. D. Watson in his comment on the Song of Solomon 4:16, brings out this thought. "The bride in this song says, 'Awake, O north wind; and come, thou south; blow upon my garden, that the spices thereof may flow out.' The north wind brings cold, and cuts the fragrance from the flowers, whereas the south wind brings warmth, causing the flowers and spices to blossom. Both winds are necessary to shrub and flower.

We need the softness of the Holy Spirit, like a south wind, to open our desires, to win us and cause us to unfold the secret parts of our souls in perfect abandonment to our Lord. And then we need the cold winds from the north to chasten our souls, to cut the fragrance out of our hearts. We need the baptism of tears, the touch of the winter frost, the cold, unkind treatment of our acquaintances or our relatives, or our Christian friends. We need the presence of occasional severity or hard times. We need the harsh words, the slights, the neglect of our fellow creatures. We need the buffeting of Satan to bruise the sweet spices of our affections, in order that the delightful odors may exude from us, in order that we may be rendered mellow, and gentle and submissive and longsuffering. And thus the fragrance of God's grace within us flows out and is scattered on the air.

Some people's sun sets at an open grave. "Why does God take our loved ones?" they say. God knows best how to wean us from the earth, by taking our loved one to Himself. If it were not for the messenger of death paying us a visit and hanging crepe on the door knob, we would become too earthly minded and unduly attached to the things of earth. But with the taking of our loved ones there is a pull toward the skies. While death seems cruel and harsh, yet God never intended for His servants to go into despair when the hearse makes its stop at our little home. We have known a number of God's children who have paid several visits to the cemetery, and looked into more than one open grave. Yet through it all there was a light in their countenance, showing they were living under a never-setting sun.

Disappointment is another sunset in some people's lives. It is indeed difficult to define the word disappointment. It covers such a large range in life. It brings such finer sufferings, pangs, throbs and hot tears to the eyes. It seems to belong to this life. No one is exempt from it. It is a kind of schooling in sorrow. Through it we learn some of our most costly lessons. Bereavement, loss and disappointment under the blessing of God prove to be three of our greatest earthly teachers.

There is a disappointment with some, in the religious world. Some one did not get the office they had hoped for, longed for and had even seen afar off. Yes, and ran to meet it and died without it. The writer saw a certain preacher once with his eye fixed on a certain office in the conference, which he was not qualified to fill. And when our brother failed to get the desired place, his sun set. His health failed, he went under a cloud, he never seemed to be the same again and soon afterward died, no doubt with a broken heart. In other words his sun went down.

There is a disappointment in people whom we loved and trusted. We doubt if there is a keener pang felt or known to the human heart than to be disappointed in love. "The coldness of an old-time friend hurts peculiarly. The stab of Pompey's dagger goes deeper than the sword of strangers and avowed enemies.

"In a world like this, of eclipse, cloudy days, black nights and frequent sun sets, the sight of a man with a constant gleam of peace, joy and victory in his spirit and on his countenance; with a holy gladness in his eyes, and the exultant note of moral triumph in his voice is a spectacle so evidently divine, so unearthly, so supernatural that logic and argument are powerless in its presence; opposition sinks down before it and a mighty yearning swells in the breast of the beholder to enter upon a life and possess a blessing so manifestly sent down to the human race from another and better country. This sunrised blessing is replete with sweet compensation for every loss, full of indescribable reward and glory."

But let it be remembered the sunrised blessing which Jacob received at Peniel was no mere accident. It was the result of an all night wrestling and praying, suffering and surrendering. We are told the angel wrestled with him. Why? To conquer, subdue and break his will. Jacob paid a price for his blessing. We are told that he was left alone. That is where God must get every one of us. It takes everything we have to obtain this blessing. We too, like Jacob must be left alone. Everything we own and everybody must be sent over the brook. All must be put on the altar. Not one single thing can be reserved. God must subdue and conquer us in every part of our being. Then as we lie low at His feet, saying the last yes to His will, and as we "let go" and "let God," the resurrection power of the risen Christ flows into our innermost being, enabling us to rise with Him and walk a sunlit pathway which has a golden sunrise at the end.

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Chapter 2 SPRINGS IN THE DESERT

"Springs in the desert" can be fully appreciated only by the people of the far off East, who have experienced the hardships of long marches over endless stretches of sand, with burning heat

like a monstrous furnace. A spring or fountain with its cool, refreshing waters, and shade trees where the weary travelers find rest from fever stricken bodies -- life, hope and cheer spring up.

The word "desert" stands for desolation and gloom, while the word "spring" stands for faith, hope and an optimistic view of life.

What is it that determines whether a man find life a garden or a desert? Some lay the blame on fate, others on heredity, still others on environments. But let us remember, life, success and happiness do not depend upon circumstances or environments. If you do not like your environments, you can change them. Heredity cannot keep you down. Use your God-given will power and imagination and rise above it. Change your thought life and you will change the entire outlook.

We are living in a world that is war torn, broken hearted and like a moral desert. But right in the midst of this desert we can find springs of happiness, peace, power and plenty. Take Hagar, when she was cast out of Abraham's home, and journeyed through the wilderness, water gave out. Both she and her child were famishing and ready to die. As she cried to the God of Abraham, we are told that God "opened her eyes and she saw a well of water." And she found a spring in the desert! How true this is of our very lives. We famish right in the midst of plenty.

What are some of the springs in the desert?

First, the spring of faith. Faith in God is like a spring in the desert. Faith is an inward power by which we grasp unseen possibilities. It is the hand that reaches out into the darkness and the unseen and takes hold of things that do not appear. Faith sees through mountains of difficulties and pierces the light on the other side. Faith is the pioneer of the soul which goes ahead and plans large things for life. A man of faith will not be discouraged. Faith is like an anchor which holds steadfast amidst the storms of life.

We not only need faith in God, but we need to have faith in ourselves. Believe in yourself. Men of less talent and gifts have succeeded because they had faith. Doubt yourself and none will believe in you.

Then, we need to have faith in our fellowmen. No reason to lose faith in everyone because some have proved untrue and deceived you. Why sour on the human family? Remember, there are millions living whose hearts are pure gold, who can be trusted and believed in. Remember, discouragement puts one on the dark, gloomy side of life. It freezes your fighting blood and paralyzes every power of the soul. Faith has a bright outlook on life. It puts a silver lining beneath every dark cloud, and turns night into day.

Second, joy is a spring in the desert. The writer has studied and watched the effect of joy upon the heart. We don't need any argument here to prove that joy is the correct state for the soul. Every power of the soul seems to be aroused, and hidden gifts brought out under the stimulating energy of heavenly joy. The face shines, the eyes sparkle, and it seems to put a spring in the heels. People filled with joy go forth refreshed, and like Samson carrying heavy burdens, sweep everything before them.

But let a people lose this heavenly, wine-like joy -- notice the effect. Duty becomes a burden. The chariot wheels of the soul pull heavy through the sands of time.

Joy is like a heavenly wine which puts the force, power and go into the soul.

Third, love is a spring in the desert. Love is a purifier. It drives out anger, jealousy and all the foes of the human soul. Malice, anger, envy cannot live in the soul of pure love. Love is a sweetener. It sweetens the disposition, tempers the tongue and gives one a strong, winning personality.

Love is a beautifier. In this age when the beauty craze seems to be driving people insane, to where women will resort to the painful operation of face lifting, and millions of dollars are spent for artificial beauty, it is wonderful to discover the secret of real beauty. Did you know that love is so powerful that it affects the manners and the tones of the voice? The very face which was one time hard and flinty, takes on a soft tender look. Homely people under this blessing look beautiful. Love brings cheer, hope, good will. It is a spring in the desert.

Fourth, hope is a spring in the desert. Hope has to do with the future. What would like be without hope? It is hope in that mother's breast which causes her to watch over that little crib, day and night, to nurse back to life and health that little form, which she hopes some day will rise up and call her blessed.

It was hope which put a light on Columbus' ship. When others wanted to turn back, with a face set like a flint, gazing out over a trackless sea, he cried and said to the sailors, "I, the commander, said to sail on, sail on and on." Without hope life would be dark indeed. Hope is a spring in the desert.

Fifth, friendship is a spring in the desert. In this age when men are losing confidence in each other, when public confidence is almost a thing of the past, when politicians make promises only to be broken, it is a blessed thing to feel and know that one has a few real, personal, warm friends. Real friends cannot be bought, they must be won. Friendship is fed on confidence and love. Blessed is the man who can count on a few friends.

A true friend is one who will stick to you whether you be popular or persecuted. A true friend is one who stays with you when gossip gets on legs and stalks through the land. He will protect your name and character. Reader, if you have a few friends you have a gold mine, and a spring in the desert.

Sixth, contentment is a spring in the desert. A person who has a contented mind is worth millions. Some think contentment is only found in riches and luxuries. You will find more discontent and heartaches among the multi-millionaires than any class on earth. Dr. French Oliver said in a camp meeting in which the writer was present, that he was in a millionaire's home. This man said to him, "Oliver, eleven of my millionaire friends have committed suicide in the last twelve months." Which goes to prove that happiness and contentment are not found in things external.

Real contentment comes from the inside. It is a state of the mind, a condition of the heart and life. Contentment means harmony, rest, quietness of soul, and when all the discordant notes of sin are cast out. It is then the Dove of peace settles and nestles in a contented breast, and cries "peace be still."

Seventh, prayer is a spring in the desert. What is prayer? Prayer is given to us under the figure of incense. What was incense? "It was composed of spices of different kind ground or beaten very small and then burned in a glowing censor so that their form disappeared and their own life went out and a sweet fragrance went up." Then the incense was crushed before it was placed on the golden altar. It is the crushed heart that really and truly prays.

Again the incense was burned. It is only as our prayers are touched by the fires from heaven's altar that they really ascend to God. Prayer is a fragrance. "Perfume is the most delicate and exquisite form of matter." It is much finer than color. It is invisible. Therefore prayer is that invisible force going up to God. There is what is known as ordinary praying and extraordinary praying. Whenever the believer reaches that state to where the Holy Ghost takes his prayer and very thoughts and carries them up into the very presence of God, something happens. Something takes place. Revivals are kindled; devils are cast out; the sick are healed; heaven and earth come together. Shall we find these springs in the desert? Achsah, Caleb's daughter, found these springs. Do you remember when she asked her father for a very special favor and blessing? She asked for springs, and her father gave "the upper and nether springs." The upper springs stands for higher and better things -- springs of faith that keep us trusting in spite of discouragement, opposition, and devil power; springs of prayer that are kindled by the Holy Ghost which are heaven breathed in which we know God will answer; springs of love which keep the heart warm and sweetens the dispositions, tempers, and help us to love the unlovable; springs of joy which burst from the eternal hilltop of glory; springs of hope which give us a bright outlook on life. These are some of the springs to be found in the desert.

Your life can be like a desert with its burning sands, or like a well watered garden. It all depends on what attitude you take toward life. Let faith mount the throne of the soul, turning failures into victory, and every desert place into green pastures and springs of gladness forever.

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Chapter 3 CHRIST ENTHRONED WITHIN

"Christ in you." Col. 1:27; "That Christ may dwell in your hearts by faith." Eph. 3:17.

God has made several divine approaches toward man. The first approach was at Mt. Sinai when He spoke from the top of the mount with a loud voice. Israel fled terror-stricken at the awful presence of God. God, in His second approach to man, came a little nearer. Deity clothed itself with the pillar of fire which hovered over Israel's camp and went before them and protected them. The pillar of fire a little later came and dwelt within their midst. They had just completed the tabernacle which was built according to the pattern given to Moses on the Mount. This was a

perfect type of the Church and the individual saint. Every article of furniture was in its place. The Ark of the Covenant which contained the Ten Commandments was placed in the Holy of Holies. Every board, tack, loop, and curtain had been finished and placed according to God's command. They took their hands off and anointed it with oil as a symbol of the Holy Spirit's seal. In the language of A. B. Simpson, immediately that majestic cloud which had crowned the Mount with its fiery glory and floated in the heavens in its lofty grandeur stooped from the skies and entered that holy place, and there, in the Holy of Holies, between the wings of the cherubim the mercy seat, it took its place as the glowing shekinah, that mysterious light and awful flame; which henceforth became the supernatural sign of God's immediate presence, which let up the holy chamber with supernatural light and glory. Mystery of mysteries, gifts of gifts! Privilege unspeakable and Divine! This is the promise which lie has at length fulfilled to the Church and His people and every believer may now personally claim." But the climax of all blessings was reached on the day of Pentecost when the Holy Ghost came and took up His abode within this earthly tabernacle and the body became a temple of the Holy Ghost.

This is the sum and substance of Holy Ghost religion. It is the very cream of Christianity. It is the climax of the atonement. There is nothing higher in this world than to be God-possessed and a temple of the Holy Ghost's. For years we have labored and sought for words to make this Divine indwelling plain.. but human language is a weak vehicle upon which to try to float eternal issues. This Divine indwelling is given to us in the scriptures under the figures of true marriage. Both St. Paul and the Saviour alludes to this. In what respect is true marriage a type of the Divine indwelling of Christ? For this answer we are indebted to Rev. B. Carradine:

(1) "Our answer is that it is the most intimate relation. A friend is near, but the wife is nearer. A business partner knows many secrets, but the wife is still ahead."

(2) "The Bible teaches in true marriage that two become one. Duality is lost in oneness. Who can or should come between husband and wife? This is a wonderful intimacy. God uses this to describe the state existing between Himself and the sanctified soul. Furthermore it is the most tender, the most satisfying relation. Men and women were made to be mated, and until that takes place a sense of incompleteness is felt. Regeneration does much for the soul; but one thing is certain, it has not satisfied and rested it according to its cravings. The longing is still there, the cry for another blessing. The soul wants to settle down and rest with the Savior. This is found in sanctification. Again it is a life of absence of care. The girl who gets a true, noble husband looks to him for support. When the soul becomes satisfied the old-time care ends.

(3) "It is a growing likeness to each other. All of us have noticed this. The light deepens in the countenance, the manner becomes tender, and the whole spirit, bearing, and appearance becomes more and more like Christ.

(4) "It is a growing knowledge and understanding of each other. The right thing is done often without a word. The sanctified soul needs no thundering sermons to be directed right. Such an one walks so close to God and has been so long with Him that he is 'guided by His eyes.' It is for all life.

(5) "There is an abidingness, a stay-at-home blessing. When the new bride is escorted to her new home, she enters with a feeling, "I am here to stay No more moving." When this takes place the soul becomes fixed, settled, grounded in the things of God. The countenance of Christ stands out like raised letters on the wall. The things of God becomes intensely real.

Notice the effect of this Divine indwelling. G. D. Watson states, "The baptism of the Holy Spirit puts the believer into a world of supernatural things in his heart and mind and the interior of his character. As we watch the effect of Pentecost upon the disciples, we notice first of all, they seemed to have been translated into a supernatural realm of heavenly character.

"Another effect of this Divine indwelling was that of clarifying the Christian graces in the soul. Before Pentecost we know the disciples had faith and humility, love, hope, zeal, good works, and other Christian virtues, but we notice in their conduct, there was a tremendous mixedness, various carnal tempers, and selfish desires were mixed with their graces. After Pentecost they manifested in their lives, their suffering, their labors, and their death, the various graces freed from mixture. They had faith without doubt, love without a trace of bitterness, humility without a touch of pride, hope without despondency, perfect courage without fear, boldness without imprudence. The graces were poured into them and ran through them like a clear limpid stream without any earthly mud."

"Another effect was a personal acquaintance with Jesus. He was enthroned until they learned more in three years after the comforter had taken its abode within, about Jesus than they had learned in three years with His bodily presence with them."

The great work of the Holy Ghost is to enthrone Christ within believers' hearts. Just as millions of dew-drops on the mountain side catch the rays of the rising sun until each dew-drop has a sun reflected in it. In like manner the Holy Ghost can take the Sun of Righteousness and turn His heavenly blaze in millions of hearts and yet each heart will have the fullness of His Divine indwelling. When the Holy Ghost enthrones Christ within, it is always accompanied by a warm sensation. It is accompanied with a peculiar heat; there is a melting, warm tenderness, sweetness, and juiciness. The Holy Ghost is God's heat, and wherever He carries Christ, He carries a living, warm Christ. I tell you the world is dying to see and know about a warm, personal, living, resurrected Christ. Christ enthroned within us is a cure for coldness and backsliding. As long as we live on probation in a world full of tempting devils, there is a danger of backsliding, a danger of drifting, a danger of losing one's soul. But Christ enthroned is God's cure for lukewarmness in religion, worldliness, and growing cold. The indwelling Christ means easy victory over temptations. "Greater is He that is within you than he that is in the world." The beauty being sanctified wholly is that all remaining carnality has been swept out. That something that wants to listen to the voice of the tempter, that wants to open the door of the heart is gone. While we live in the same world with the same tempting devil, yet something has happened on the inside. The prince of this world (Satan) cometh, said Jesus, "but he findeth nothing in me."

Christ enthroned within makes dying our home going. It is the great coronation day -- the day you have looked forward to. Christianity is the only religion known to man that will take the sting out of death and the gloom out of the grave.

The Apostle Paul refused to use the word "death" in connection with his home-going. He used a word which was commonly used among mariners. When a ship was due to leave one port for another, the captain would call out the "time of our departure is a hand." That meant that the vessel would be untied and headed for another port. So when the old warrior came to the last mile of the way, and with his home-coming in view, he cried out and said, "The time of my departure is at hand." He meant to say, "God is going to untie me from this earthen vessel and I will head in for the heavenly portals." Figuratively speaking, the Apostle said, "I will have a cold breakfast in this dark dungeon, but I will take dinner with God and the angels in heaven." When that great saint, Rev. John Inskip, lay dying at Ocean Grove, he waved a big palmetto fan to and fro and cried out, "Triumphant! triumphant!" and was gone.

If this were the only feature of the sanctified life, it would pay us a thousand times to seek and obtain it. But Christ enthroned within means not only a victorious life, but as God said thy days shall be "as the days of heaven upon earth." Deut. 11:21. Such a person becomes heavenly-minded where heavenly thoughts, feeling, and hot, holy emotions fill the heart and mind.

May I ask where is Christ? In the heights of yonder heaven, or here in the sanctuary of your heart enthroned within?

* * * * *

Chapter 4 UNDEVELOPED CAPABILITIES

"Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God; and are become such as have need of milk and not strong meat. For every one that useth milk is unskillful in the word of righteousness for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." Heb. 5:11-14.

The letter to the Hebrews stands pre-eminently above all other epistles in one particular feature; that is, to prove Christian Perfection to converted Jews. All those types and shadows mentioned throughout the epistle are for the express purpose of teaching Christian Perfection from the Old Testament Scriptures.

The apostle has several great arguments in Hebrews, on Perfection. The first is drawn from the two crossings; namely, the Red Sea crossing, which represents sanctification. Then he takes up the two veils, and tells us that the first veil stood for conversion; here the priest went into the first Sanctuary daily and ministered before the Lord. But the second veil, which led into the Holy of Holies, represented the sanctified life. The high priest entered into this inner sanctuary only once a year. Then he takes up the two Pentecosts, the one given at Mt. Sinai, where God wrote His laws on tables of stone, and the second, Pentecost, where God poured out the Holy Ghost on Mt. Zion and His laws in the believer's heart.

But in the fifth chapter of this epistle, the apostle draws a contrast between the liquid food and the solid food believer, and tells us the great difference between them. The baby Christian is fed on the liquid diet, but the perfect believer, who has his inner senses enlightened, lives on solid food, which stands for the deep things of God.

This brings us up to our subject: The danger of remaining too long in the babyhood state. There are several complaints which the apostle brought against these baby Christians. Let us notice some earmarks of babyhood:

1. "Dull of hearing." (We are quoting from the fifth chapter of Hebrews). That does not mean that they could not hear, but that their sensibilities had been benumbed and deadened by the remaining carnality in their hearts, until it incapacitated them to know God's voice from that of their own human clamoring. A baby a few days old can hear, but it cannot distinguish between sounds. There are several voices speaking, and unless we are clarified and quickened in our inner senses, there is danger of taking our own human desires and impressions, for the voice of God. Then there is the voice of Satan. He makes impressions upon our human feelings. But there is a wide difference between the impression the Holy Ghost makes and that which Satan makes. Whenever the Holy Ghost speaks or makes an impression, there is a depth to it, there is a solemnity and a thoughtfulness, there is a calmness. God works on our spiritual nature. Satan makes his impression on our human feelings, but the Holy Ghost goes deeper and makes His impressions on our conscience and spiritual nature. Now, the great difference between the liquid and the solid food Christian is, the baby Christian is liable to follow his human feelings, or be led by an impression from the devil.

What I am trying to get you to see is that as long as you remain in an unsanctified babyhood state, you choke God's channels and hinder Him from pouring rivers of living water through you to bless a lost world. Deity is limited by unsanctified humanity.

As I have studied this subject, I have found that the apostle was not the only one who was hindered by unsanctified channels. Notice the words of Jesus in what was almost His last message to His disciples. He said, "I have yet many things to say unto you, but ye cannot bear them now." Why? Because of their incapacitated state.

Here is Jesus Christ "in whom dwelleth all the fullness of the Godhead bodily." In Him are hid all the treasures of wisdom and knowledge, in Him there is power to do exceeding abundantly above anything humanity can ask or think, in Him are "rivers of living water." All that humanity needs is in the heart of Deity. Here is a poor, broken Sahara, half-damned world, but Jesus Christ could make it blossom as a rose. He could make waters break out in its wilderness, and streams in its deserts. Jesus Christ is all this world needs. But He must reach it through His disciples, and they have choked the channel.

Notice, "I have many things to say," and the world needs them, but you have no capacity to get them to the world. I have rivers of living water for the desert of the world's need, but you have choked the channel. Who knows but that Jesus Christ had to go to the cross with great truths smoldering in His heart, which He wanted to utter, and He had to go to the cross without uttering them because there was no one capacitated to receive them?"

"Thousands of believers who are truly the servants of God," says G. D. Watson, "are yet almost totally ignorant of their religious capabilities." Your capabilities for endurance, for faith, for vividness of spiritual understanding, for witnessing, for praying, for self-sacrifice, for intensity of love, for victory over trial, for courage and gentleness, for steady zeal and tireless work, -- you will never know nor even dream of until you are filled with the Spirit.

"To be filled with the Spirit, to be drinking every day deeper and yet deeper of the nature of God, will purify, adorn and expand every God-given capability of man."

"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, are brought into exercise by the fulness of the Spirit."

2. The second complaint the apostle brought against the baby Christians was the lack of progress. "When for the time ye ought to be teachers, ye have need that one teach you again." It is a sad thing to think we are advancing, and growing in grace, but to awake to the fact we are still in our babyhood. It is indeed a pitiful condition when one thinks he is making progress when really he is only "marking time," and he awakens to his true state to find the same low state of grace, the same weakness and sensitiveness, the same disposition to take offense, and indisposition to forgive wrongs and injuries, lying about in the soul.

Did you ever notice what happened to Israel of old when they came up to Kadesh-Barnea and refused to go over into Canaan? They turned back into the wilderness, and for forty years went round and round; they marched and counter-marched, zigzagged and failed to make progress. This is a true picture of the average American church which has failed to go on unto Christian Perfection. If the truth were known, half the professed Christians of today had more patience, tenderness of conscience, kindness and sweetness of Spirit, the first part of their Christian experience, than they have today. The only cure for such a state is to have the remaining carnality burned out of the heart and go on unto perfection.

3. Still another mark of babyhood is the milk diet. "And are become such as have need of milk, and not of strong meat." Milk is a mighty good thing for a baby, and has in it all the necessary ingredients to keep it growing and healthy, until it reaches that state where it can take solid food. Some one might ask, "When should a young Christian be given solid food?" Just as soon as he cuts his spiritual teeth. With proper teaching and light, this should not be long. As long as Israel remained in the wilderness, they had to feed on manna, a soft diet, which has its counterpart in the milk for babies. But we read in Joshua 5:12, "And the manna ceased on the morrow after they had eaten of the old corn of the land." The "old corn" has for its antitype the solid food for the perfect believer, which stands for firmness of character and the deeper things of God.

4. Still another complaint the apostle brought against these baby Christians who had lived in a low state of grace, was that they were "unskilful in the word of righteousness." It takes an illuminated mind to know how to rightly divide the word of truth. It is not because of lack of a

trained intellect that we do not understand the deep things of God, but because of lack of spiritual illumination.

"There is in the human soul a native darkness that no amount of learning can dispel, though we walk with Solomon or talk with the bodily Savior. Conversion cannot fully remove it, conversation with the Lord Jesus for three years could not remove it. It is something that nothing but the entire sanctification of our souls will ever remove."

The Holy Spirit is a quickening force to the consecrated intellect. Minds that have been dull and obscure before, have risen beneath His touch to the highest intellectual attainment. There is a quickening and a distinct baptism with the Holy Ghost for the mind as well as the heart. This wonderful quickening and illumination gives soundness of judgment, clearness of expression, pungency of thought and power of utterance.

The danger of an unsanctified mind is that one may get truth and heresy mixed in his teaching, no matter how well educated he may be. Hence the baptism with the Holy Ghost is the only divine cure for spiritual heresy. It is truly wonderful how the Holy Ghost illuminates the mind as well as the heart, and how the soul grasps the deeper revelations of God which were impossible to receive before.

Notice God's remedy for spiritual babyhood. "But strong meat (solid food) belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil." God recognizes man as a threefold being, consisting of a spirit, soul and body; and in his immortal spirit are the fine spiritual senses. Sin renders these senses dead and inactive. In regeneration these inner senses are quickened and restored to life, and under the mighty baptism with the Spirit, they are purified, clarified and rendered keen and vigorous to perceive facts of the spiritual world. Now, the apostle tells us that the perfect believer, who lives on solid food, has his spiritual sense so quickened by exercise and use as to be able to discern, by the power of intuition, both good and evil. We are living in an age when everything is tremendously mixed, when good and evil, truth and error, loyalty and the spirit of compromise, true and false holiness, in a thousand forms and shades, are so blended that we can never make our way through this spiritual forest unless we have our spiritual senses quickened and rendered keen to know where to draw the line between the things that are different. We need a mighty, divine, love-sense, in order to be able to discriminate between the things of God and the things of the flesh.

To cite only one sample instance: There is a wide difference between the human self and the carnal self, yet in some instances they closely resemble each other. Holiness is consistent with human infirmities, weakness, ignorance and mistakes of the head. But it is not consistent with carnality, such as stubbornness, supersensitiveness, jealousy, and a dictatorial disposition. Some professors of holiness who have allowed the tender spirit of love to leak out of their hearts, manifest an ugly spirit when under pressure, and excuse it under the pious name of "human infirmity." Then, on the other hand, it is quite as wrong for some over-conscientious person, because of mistakes and ignorance, to cast away his confidence, and term infirmities traits carnality. This is where we need our inner man flooded with light and love in order to be able to discriminate between the two.

Then, too, we should be able to make a distinction between temptation to sin, and a yielding to sin. Temptation is an appeal or persuasion to evil. Yielding to sin means a consent of the will and brings condemnation. The pure in heart may be tempted and suffer awful pressure, and yet remain perfectly loyal to Jesus.

There is a difference between human and divine love. Human love is earthly and fallen, and often proves an easy channel to fleshly lust. In the New Testament there are two words for love. One is "Phelos," which is the word for natural human love which exists throughout the human family apart from divine love. The word "Agape" is invariably used to express divine affection imparted to the soul by the Holy Ghost. Now, while human love is beautiful and can be developed and refined, yet it can never evolve itself into divine love, which can only be imparted by a supernatural act of the Holy Ghost. As one mature saint puts it, here is a great distinction between being sober minded or self denying, and being of a sour, caustic severe sort of religion."

The work of Christian holiness has been greatly damaged in many places by its teachers insisting upon a rigid, severe, butcher-type of religion, not knowing the difference between keeping the law of love and being in bondage to the old law of righteousness by works.

"Oh, how we need a God-given, intuitive sense to discriminate between these and a thousand other things which outwardly seem alike, but in reality are at antipodes." There is no limit to the illumination and strengthening of the spiritual senses, rendering them keen to detect not only the approach of evil but the still small voice of the blessed Holy Ghost. The keynote of the epistle to the Hebrews is: "Leaving the baby, milk stage, let us go on to Christian Perfection."

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Chapter 5 A WELL ROUNDED CHARACTER

"According as his divine power hath given unto us all things that pertain unto life and godliness, through the knowledge of him that hath called us to glory and virtue: Whereby are given unto us exceeding great and precious promises: that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And beside this, giving all diligence, add to your faith virtue; and to virtue knowledge; And to knowledge temperance; and to temperance patience; and to patience godliness And to godliness brotherly kindness; and to brotherly kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore the rather, brethren, give diligence to make your calling and election sure: for if ye do these things, ye shall never fall: For so an entrance shall be ministered unto you abundantly Into the everlasting kingdom of our Lord and Saviour Jesus Christ." 2 Peter 1:3, 11.

This fiery message was addressed to a class of believers who had been made partakers of the Divine nature, and because of this very fact the Apostle exhorts them not to rest contented with present attainments, but to enrich their sanctified personality with these heavenly graces.

The word "add," we are told by an able scholar, is the same Greek term "Epichoregos," and it refers to a chorus leader or a leader of an orchestra. "It means chorus into your faith and life these beautiful graces. Bring them all in tune, work them out in harmony and praise, so that your life shall be a doxology of joy and thanksgiving."

But, before we add and start this heavenly structure, let us go to the Divine quarry and lift up four foundation stones and upon these we will build. Before the sky-scraper goes up with its towering wall among the clouds, the workmen first go down until they "strike solid rock. We will call this rock righteousness. and upon this we will build a character against which the storms of earth and hell shall not move. Now, upon this foundation we shall build according to the Divine pattern. First of all, we will place the affections. Where goes the affections goes the whole man. What a man loves determines his character and destiny.

After placing purified affections as the basis in this heavenly structure, we will now build upon this wise. High over all we will put the law of God within the heart. (Heb. 8:10). Right under law let us put conscience. (A religion without an enlightened conscience is a sham). Under conscience we will place the will -- the power to choose, and under the will the affection. Now, with the light of the Holy Spirit shining and radiating its heavenly rays from the law of God, falling upon an enlightened conscience and conscience gripping the will and affections, we will have a saint after the New Testament order.

Now, with the foundation well laid, we will build according to the Apostle's order. "And to your faith, courage." We must have courage or we will fail in every other grace. We must have courage to believe what God says; courage to carry out our God-given convictions. Dare to do, dare to stand alone! This does not mean a blind, brutal force; but it means a divinely imparted courage given unto us through the power of the Holy Ghost This is an age when the Church needs heroes -- men and women with a burning message, who have the blood of martyrs in their veins. God has no place for cowards in His kingdom.

Look at Luther, when brought before the Emperor of Germany. There as he stood all alone, he never looked more like his Master. When asked if he would renounce the books he had written and recant from the stand which he had taken against the Church of Rome, he answered "Until God, the Holy Spirit, my conscience shows me I am wrong. Here I stand, what more can I do, so help me God." He started something that day which will live forever. Stand by your God-given convictions and when the smoke of the battle is blown away you will find God and angels on your side.

"Add to your courage, knowledge." Knowledge is the sweet handmaid of the soul which means to rightly direct our lives. Without knowledge our courage might be ill-directed. But with knowledge on the throne, we push ahead since we have the assurance that we are not fighting losing battles. "This is the spirit that holds our powers in equilibrium, keeps us in perfect balance, and enables us to turn all forces, all resources, and all opportunities to the best account."

"Add to your knowledge, temperance." Without temperance there is a danger of rashness, harshness, running off into extremes, stressing non-essentials, and leaving the weighty matters undone. Mr. Wesley says concerning Christian Perfection: "Some are lacking in tenderness,

gentleness, sweetness, meekness, longsuffering, and goodness. Some, he said, may say that you are sanctified, but I do not. Hold fast to what you have and seek more." Temperance (self-control) which means the higher spiritual nature has ascended the throne and reigns over the lower nature, bringing every imagination, every appetite, and bodily desire under subjection. It is the balance wheel which keeps the soul regulated and well-rounded.

To your temperance, "add patience." Patience has to do with the temper. How is your temper? Good or bad? A good temper is the touch-stone of the Holy Ghost religion. Nothing will give a lie to your profession any quicker than a hot flashy temper. Patience means to hold steady under pressure and answer with a meek mild voice. "Were the Christian life chiefly a thing of forms, rites, observance -- as a mechanical thing -- it would not take much of the Holy Spirit to run a thing like that. But our religion is of a different kind from that; it is a thing of virtue, graces, tempers and experiences.

"Add to your patience godliness." Godliness means Godlikeness. We become like the things we admire. The Holy Ghost enthrones Christ within the human heart until in our manners and dispositions we become like God. "But we all, with open face beholding as in a glass the glory of the Lord are changed into the same image from glory to glory even as by the Spirit of the Lord."

"Add to your godliness, brotherly-kindness." Kindness comes from the root word "kin." We are to feel toward all of God's children and the household of faith as we do toward our nearest blood kin. Without brotherly kindness our godliness would be like the image of God without His glory. Brotherly kindness softens, sweetens our attitude toward all of our brethren -- even those who hold different views. It pays to be kind. Kindness will unlock more old rusty heart doors than a wagon-load of cold orthodox sermons. Do not wait until your loved ones die to be kind. Show it to them now. Manifest it in your daily life, in the home, Church, on the street, at your work. Let it radiate from your face, voice, eyes, and walks. A heart filled with the blessed comforter will be characterized by tenderness, and kindness.

And to brotherly kindness add Divine love. Now, the building is finished except the keystone. Love is the keystone. It is the crowning virtue of the arch. Like a heavenly queen it reigns over all the other graces in the soul. The Holy Ghost longs to flood our hearts with Divine love until our affections will be softened, sweetened, melted into a liquid fiery stream.

Now, we come to a most remarkable thing found in the eleventh verse of this same chapter. "For so shall an entrance be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ." Literally it might be translated: "So an entrance shall be chorused unto you." You see at the close of that paragraph the word "Epichoregos" reappears. "It refers to a chorus leader in Bible times. That means the very graces that were wrought into your earthly life and attended you as a heavenly choir shall wait for you at the gates of heaven and sing you home to your coronation. The love and gentleness, the faith and patience that exercised pilgrimage shall be waiting as a train of musicians and celebrate your victory and your recompense throughout all eternity."

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Chapter 6 SIGNS OF A GROWING SOUL

There are at least three things that God desires of His children. First, God wants us to have a growth in grace in order that we shall be well rounded in our Christian experience. Second, God wants every grace and fruit which flourished and grew in the bosom of Christ Jesus to be planted within our hearts. Third, God wants us to be happy and successful. He has provided all that humanity needs.

There are three stages in the Christian experience. First, when new life is imparted to the soul in regeneration. Second, in the work of sanctification where all the roots of bitterness are destroyed, and this puts the soul in a healthy state. Therefore, the fruit and graces which were planted in regeneration shall grow without being choked by the weeds of carnality. Third, the maturing and ripening of these heavenly graces. To grow in grace means to grow in meekness, tenderness, gentleness, patience, goodness, and long-suffering. Says Dr. S. A. Keen: "O, how little meek we are; how arrogant in our right opinions; how severe in our requirements; how harsh in our godly judgments. We not only judge (which we are forbidden to do at all) but we judge savagely and openly. We insist on our must for others, as to what we believe, we think, and do. This Christly meekness makes sweet allowance, and accepts their good intentions and well-meanings. O, how lacking we are in patience and impotence! How we want to jerk those who do not see and act quickly up to the light we have. O, for the spirit of Jesus."

In the natural world when grain begins to ripen it takes on a golden color. There are certain marks in the spiritual kingdom that the soul is growing and maturing.

Let us notice a few: First, is an evenness of temper. Christian perfection has to do with the tempers and dispositions of the soul and whenever a person reaches a state to where there is a mildness in the voice, to where all loudness, roughness, harshness, has been burned out, and the soul faculties behave as the sea of Galilee after Jesus rebuked the wind and waves and said, "Peace be still," you can take it as a sign of a growing soul.

Second, a sweet spirit. We are commanded to "Let our sweetness be known unto all men." Phil. 4:5. The Holy Ghost is the very sweetness and essence of God's nature and character, and He pours the warm love of God into our heart, sweetening our affections, emotions, tempers, and dissolving our whole being in a sea of Divine tenderness, refinement, and heavenly-mindedness.

Third, a spirit of queenly forgiveness. One sure mark of growth in grace is a disposition to readily forgive people. Whenever you hold a grudge or brood over a wrong done you, the soul eats poison. When ever you are tempted to feel unkind, just cherish the spirit of forgiveness and a honey-like feeling will settle all over your spirit, which is far better than the feeling of revenge. Unless we cultivate the spirit of forgiveness, there is a danger of a crusty-like feeling forming over our hearts. It is a sign of a big, magnanimous soul to forgive. Little souls hold grudges an the spirit of unforgiveness.

In the fourth place, a sign of a growing soul is a sacred feeling possessing all the faculties. Alfred Cookman says, "The awfulness of the presence of the Spirit to one who was filled would

certainly result in a subdued and hallowed state of soul, a sort of silent awe that dares not move. We should feel like stepping softly and moving guardedly." Some one has well said that the ruin of Christianity among some people is the noisy, fussy doings of religion ahead of a Divine Being like Jesus. Do you recall that when the High Priest on the great day of atonement put on his linen robes and went behind the second veil that no one was allowed to follow him. There was an awful hush, and a sense of God's presence. The greatest thing which could happen to some religious professors would be to have a hush come over them. There will be times in your experience when a divine stillness will settle over your whole being, and you want to be alone with God.

Fifth, a sense of rest. "When all the powers are harmonized, each with the other, and all with God, what should prevent our having rest? The storms which swept through our consciousness have all been subdued. There is a difference between peace and rest. Our country has peace, but it does not have rest. O, surely the soul that finds itself enclosed within infinity will realize this experience of rest. O, how rich and satisfying it is to be filled with the spirit and soul rest."

Sixth, a deep settled peace within. This is not merely peace with God, but it is the very peace of God, which means the Dove of peace is nestling within. Whenever this takes place, the little nagging things of time fail to disturb the Sabbath of rest and calm within. A growing saint should be as a growing boy, out-stripping his old clothes. We should be getting new revelations from the skies, fresh anointings, and undergirdings.

Seventh, "Another indication that the soul is growing is to reach a state in God to where you feel and know that everything is working together for your good, here and hereafter. There is a place in divine grace to where God can take everything in the past, present, and future and work it out for our good and God's glory. Some one may ask how can slander, mud-flinging work out for our good? Strange as it may seem, the Divine Being can intervene and take the hatred of men and devils and work it out for good. There are some things we cannot understand nor explain. I cannot understand how the deadly poison of prussic acid that travels up the trunk of a healthy tree is later converted into sweet juices. The sun bathes it, kisses it, and changes it into sweet juices. Just so God can take persecution, opposition, and all that hell may vomit out on us and breathe His Divine breath on them and turn them into soul food and make them work for the believer's good.

Eighth, one more sign of a growing saint is to reach the place where the soul refuses to take offense. No matter what is done to it, this big, manly soul simply refuses to be turned from the royal road. Such a one can be pushed forward or backward, put on the official board or left off, but he will not be offended. He is running a race, and he has not the time to turn aside to answer the hiss of a serpent's tongue in the form of an unkind letter. You may throw mud or flowers at him, but he does not turn aside from the royal path. Such a person is not pained if others are pushed forward, and they are left in the background. The man of Calvary, with His thorn-crowned brow, has been so deeply burned into his soul that he does not crave right or left-hand seats. Beloved, are we growing or merely "marking time?" Whenever a child ceases to grow, there is one of three things which may cause it -- an accident, a disease, or the lack of proper nourishment. The great hindering cause of the lack of growth in the Christian life is the remaining carnality, which the Divine gardener uproots all these foreign plants and throws out the stony Adamic nature, it is then the soul really grows. "How many tame, dry, formal preachers just barely creep along with dull

sermons, little dry prayer meetings, and no revivals under their ministry. Some of them have to have some elocutionist teach them how to talk for God. Has God made a mistake in calling these men to preach? No, all these preachers possess vast, latent, undreamed of capabilities of victory, power, and zeal if they were fully sanctified and baptized with fire."

Finally, to really grow in grace means a steady advancement on all lines. We should have a stronger faith, a deeper love. We should be taking new territory as Israel of old when they finally entered into Canaan. This is typical of our spiritual inheritance. They won one sweeping victory after another. "The walls of Jericho fell to the ground at the sound of their trumpet and shouts. The sun stood still over Gibeon, and they went forward conquering their foes." These are only illustrations of the speediness of the Church's triumph if she would only find her way to the upper room and tarry till Pentecost really comes. She would sweep from victory to victory. Salvation would roll like a river; devils would flee; hell would put on mourning; angels would rejoice over the multitudes being saved. It is not enough to be merely saved and sanctified. God wants to beautify us and plant all the graces of Christ Jesus within us. "Now unto him that is able to keep you from falling and to present you faultless before the presence of His glory with exceeding joy. To the only wise God our Saviour be glory and majesty, dominion and power, both now and ever. Amen."

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THE END