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**THE OVERCOMER**  
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Spiritual Shocks  
Fragrance  
Sweetness and Power  
A Bouquet of Graces  
How To Attract Prosperity  
Living in the Heavens

Pentecostal Publishing Company  
Louisville, Kentucky

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Digital Edition 04/16/99  
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**ACKNOWLEDGMENT**

In writing this book, as well as other ones which have gone forth, I feel I am indebted to three great preachers whose writings, to a great extent, have molded my ministry. I have been greatly helped by reading articles written by those spiritual giants published some thirty or forty years ago which are yellow with age and doubtless will never reappear again in print.

I acknowledge my indebtedness to Dr. G. D. Watson, Dr. A B. Simpson and Dr. B. Carradine, for thoughts, helps and suggestions.

The Author

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## FOREWORD

A great number of God's people wonder what should be wrought in believers after they are sanctified? A careful study of St. Paul's Epistles will answer this question. This little volume deals with the unfolding of the sanctified life.

May this book prove food and fire to your soul.

Yours and His,  
J. M. Hames.  
Greer, S.C.

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### Chapter 1 THE OVERCOMER

One of the outstanding signs that the coming of the Lord draweth nigh is the fact that the two outstanding books of the Bible on prophecy and future events are unfolding their hidden secrets in these last days. We refer to the Books of Daniel and Revelation.

In the twelfth chapter of the Book of Daniel and verse four, we read, "But thou O Daniel, shut up the words, and seal the book, even to the time of the end." This book which has startled the Bible scholars in the past is being illuminated because we are living in the "time of the end."

The Book of Revelation, which is the crowning Book of God's Word, stands out above all other Books of the Bible in this one particular in that it deals with the future life. The first three

chapters of this Book contain God's message to the Seven Churches. To each of these churches, Jesus makes special promises if they will overcome; but we must remember that most all Scripture, containing promises, has more than one fulfillment. "It has one fulfillment in the inner spiritual life, another in the outward, visible and providential history. It has one fulfillment in the present age, another in the coming age of glorification."

One of the first promises to the overcomer is to "eat of the tree of life." This has an inward fulfillment in this present age.

In the Incarnation the humanity of Jesus is the trunk of the tree of life through which we receive spiritual nourishment and the Divine attributes of God. The term, "Tree of Life," is very significant. Just as a fruit tree spreads out its roots and goes down deep into the earth, and gathers up the heat and light of the sun, the sugar and the starch, and other nourishing substances, and through its trunk and by its sap transmutes all these substances into delicious fruit; just so Jesus becomes the Mediator between God and man through which we derive our life and spiritual substance.

"The soul has its appropriate food, and its mystical way of eating and digesting just as really as the body. The conditions of soul-feeding are -- first, life; second, health; third, zest. In regeneration, the Christ life is imparted to the soul. When the soul is quickened in regeneration and clarified in sanctification, it then takes hold of truth and all the divine attributes of Jesus and turns them into nourishment and of "the tree of life."

The next promise to the overcomer is to eat "The Hidden Manna." In order to understand this, let us refer to the history of Israel in the wilderness. You remember that the manna fell every night in the open plains, and early in the morning the people gathered it and made it into cakes. The manna referred to here was not hidden; but when the Tabernacle was constructed in the wilderness God told Moses to take some of the same manna which fell on the ground in the open plains and put it in a golden pot and place it in the Ark of the Covenant behind the second vail in the Holy of Holies. This is the Hidden Manna. Now, in order to eat of that "Hidden Manna" which was promised to the overcomer, one must enter the second vail into the Holy of Holies. Dr. G. D. Watson says, "The manna which fell on the ground would last only for a day typifying the transitoriness of the blessing and the forms of nourishment in the lower state of grace; but the manna in the golden pot kept sweet for a thousand years, indicating the permanent blessedness of our spiritual lives, while we dwell in the Holy of Holies and under the direct operation of the Abiding Comforter. The manna is the very life of Christ upon which all believers feed, and we must remember that the manna which lay on the ground every morning, and that which was preserved in the golden pot were exactly alike, but each existed under different circumstances and in different relationships. In like manner, all believers live on the Lord Jesus, but there is a feeding on His outward life and an entering into His inner life." Jesus, as you know, has a two-fold life: an outward and an inward. While upon earth He lived His outward life in which He preached, healed the sick, and mingled with the people. This kind of life, like the manna which fell in the open plains, was visible. But after His death, resurrection and ascension He began to live a different kind of life -- the Heavenly inward life. Now it will take the blessed Holy Ghost, Christ's Guardian, to reveal that Heavenly calm life which He is living with God the Father. To eat of the "Hidden Manna" has reference to this inner heart life. When the Holy Ghost reveals Christ in the

heart it is accomplished with a peculiar heat, a melting warm tenderness, and a juiciness. You may have a theological conception of Christ and even believe that He is divine, but that is not enough. God wants to make Christ real to your heart until you will know for a certainty that He is Divine. The Holy Ghost is the only person who can reveal this to you. I tell you, the world is dying for a living, warm, resurrected Christ. To eat of the "Hidden Manna" means to feast on His Heavenly inner life.

The third promise made to the overcomer is "The White Stone" experience. "To him that overcometh -- I will give him a white stone, and upon the stone a new name written, which no man knoweth but he that receiveth it." Rev. 2:17. There have been many interpretations of just what this "White Stone" means. I will give you a few which will throw light on this promise, and make it sweet to our souls. Says Dr. G. Campbell Morgan, "The White Stone was given to the man, who after having been tried, was justly acquitted, and went forth free from condemnation. The White Stone was given to one, who returning from battles and having won victories, bore his triumphs with him. It was the reward of victory." The "White Stone" was sometimes given to a man as a token of his having been made a free man of the city. It indicated his free citizenship. All of these seem to be suggested by this "White Stone."

First. "The white stone of acquittal, which is Justification. The white stone of victory, being triumph over all foes. The white stone of citizenship which marks the freedom of the City of God." Yet there is another meaning more touching, beautiful, sweet and tender than all. There was a custom in the Bible times that when a young man wooed and won the heart of a girl, at the time of the engagement the two would divide a white stone. The intended bride would take one half of the stone with the name of her lover and future husband inscribed on it, the prospective husband taking the other half and having her name inscribed on it. This was called the "stone of engagement" which each carried until the wedding took place. I see a spiritual truth in this which blesses my heart. The sanctified ones are called the Bride of Christ. While we have not attended the Marriage Supper of the Lamb as yet, we have the "white stone of engagement" and His Name written on it. Just as there are heart secrets between lovers which outsiders do not know, John says, "This new name given us which no one knoweth save he that receiveth it." There is an inward fellowship, a oneness with Christ, a kind of a little Holy of Holies in which the Bridehood saints live, but that which millions of church members do not know about.

The writer has taken note time and time again of couples that are deeply in love with each other. There are certain marks which are unmistakable. One is that they like to be alone in each other's company; they want the outside world shut out. Another mark is that they have secrets which are shut up within their own hearts and not for the public to know.

Just so when the believer receives the "white stone" and a new name inscribed, he enters into the secret hidden life of Jesus. He lives in the Holy of Holies, the inner circle where Jesus whispers secrets to his heart that are not for others. Whenever this takes place the soul with its affections becomes dissolved in love to where everything hard, harsh and flinty is melted out. Such a life affects the whole man -- the dispositions, manners, tempers and tones of the voice. Such a life is bound to affect both heaven and earth.

Another step in the qualification to be numbered with the overcomers is that of having the "Morning Star." Now, in order to get the meaning of this promise to the overcomer, we will have to bring a few scriptures together. In Rev. 22:16 Jesus calls Himself "The Bright and Morning Star." In Peter's Second Epistle, in describing that scene which took place in the Holy Mount where the second coming of Christ was typified by the Transfiguration, Peter says that when he was with Christ in the Mount, he there "saw the power and coming of our Lord Jesus Christ;" then he says, "until the day shall dawn and the day star arise in our hearts." Notice the Apostle mentions two things: "The day dawn," and "The day star." The "Day Dawn" refers to the second coming of Christ in His glory, but the "Day Star" is quite different. The morning star is revealed in the night. We are living in the night age of this dispensation, but when the Bible speaks of the open manifestation of Jesus in His second coming, it is always denominated "the day," while His absence from the earth is called night. The apostle says, "The night is far spent, the day is at hand," meaning by night the absence of Jesus from the earth, and meaning by "the day is at hand" the near approach of our Lord's personal coming is at hand. The "Morning Star" which shines in the night is a forerunner of the day. Before the eternal morning (His coming) appears, we are to have the bright and morning star hidden away in our hearts.

St. Paul says it "pleased God, who separated me from my mother's womb, and called me by His grace, to reveal His Son in me." Thus the revelation of Christ in the heart of St. Paul is what Peter means by the "Day Star" arising in our hearts, and the same thing that Jesus means by saying "I Will give him the 'Morning Star.'" "Hence, Christ as the 'Day Star' is a peaceful, sweet, pining vision of faith for the fullness of His glory. It is a love for Himself, His personality, a heart embracement of His adorable person, a being mentally charmed with the exquisite grace of His character, a gentle sinking down our will along all lines into His will, a divine intuition of His lamb-like and dove-like nature. It is an earnest love for His appearing, and a desire to nestle up close to Him when He comes in glory."

Another promise to those constituting the Bridehood saints is to be clothed with "white raiment." We read "He that overcometh, the same shall be clothed with white raiment, and I will not blot his name out of the book of life, and I will confess his name before my Father and His angels." When we reach the fifth overcometh we are getting into the deep things of God. The promise of being clothed with "White Raiment" expressed the outward life of the grace of the heart. "The white stone, the hidden manna, and the morning star" are expressive of an inward work; but the "white raiment" is expressive of outward manifestations of that inward whiteness in word, manners and all the features of the outward life.

We may gather from this promise some points which will greatly enrich the life. God has so constructed it that every living thing in nature, such as trees, plants, vines, etc., will clothe themselves with a garment of their own kind according to their inward nature. This is true in the animal kingdom -- a lamb will grow wool, while a swine will grow bristles. This is true in the spiritual kingdom. What is hidden in the secret heart life will manifest itself in tempers, dispositions and manner.

Ever since Mother Eve made her first garment of fig leaves, she started the dress making business, human attire, and the preparing and wearing of fine clothes. "Clothes are a sign of character, a sign of civilization, a test of personality. You can know people by the way they dress."

The "White Raiment" spoken of here in connection with the fifth overcometh is none other than the garments of the bride. John, in describing the Marriage of the Lamb, gives us a striking picture of her garments. "To her it was granted that she should be arrayed in fine linen, clean and white." Notice he mentions two things: "fine linen" and "clean and white." This word "linen" refers us back to the Old Testament.

God said when the Priests entered into the inner court or sanctuary they were to wear pure linen garments and no wool on their person. We know pure white linen is a type of purity and Holiness, while that of wool, which comes from animals, stands for the carnal element. God forbade His priest, while ministering before Him, to wear garments partly wool and partly linen. Spiritually speaking, God wants an unmixed religion. He does not want us partly carnal and partly spiritual; but clothed with the pure white linen of Holiness. The wedding garment, we notice, has two features: one is cleanness, Holiness; the other is the word "bright." "The word 'bright' is the transfiguration word, the word used about Christ's robe on Mount Hermon that was glorious. It denotes the adorning of the bride with jewels for the Marriage Day. That is what God is doing with us as we go through the crucible of suffering, the travail of soul, the hard places, our teardrops transferred into rare diamonds: the thorns and thistles turned into myrtles and palms for the Paradise of God." You get the clean linen by sanctification, but you get bright linen by suffering, misunderstandings, being buffed and set aside. This is why God brings the pressure of the hot iron, in order that we might be all glorious within. We get cleaning in a moment, when we are fully sanctified; but there is a process through which the Bridehood Saints pass which adds luster and brightness to their garments. The Holy Ghost, like a divine sap within, clothes the inner man with those heavenly garments in which we are to be clothed for the Marriage of the Lamb.

As the believer advances higher in the overcoming life, he reaches the sixth rung in the golden ladder to where Christ promises to make him a "Pillar in the Temple of God." We read, "Him that overcometh I will make a pillar in the temple of my God, and he shall go no more out. I will write upon him the name of God." As we reach the climax in the promises to the overcomer, we come to one of the outstanding promises, "To be a pillar in the temple of God" indicates that the soul has penetrated from the outward courts of religious life to the very center of that glorious spiritual structure which the Holy Ghost has been fashioning through the centuries. "To be a pillar in the Temple of God" means that we have become established, fixed, settled, grounded and rooted in the things of God. All believers who enter into God's temple are not to be "pillars." It would be out of keeping with good sense and order to suppose that every piece in the temple would be a "pillar." A pillar is that part of the building which bears heavy burdens, which supports something. Pillars are generally hidden and out of sight. Just so God has His saints He names as "pillars" who carry heavy loads, and who support His cause without making any noise or fuss about it. They are the saints you can always count on when there are hard battles to be fought, burdens to be carried for the lost, the missionary cause advanced, those who know how to take hold of God in secret prayer, kindle revival flames and plow hell up by the roots. Now, notice, it is after we reach this point in the Heavenly life in which we become rooted and established in grace. Christ says, "He shall go no more out." We do not want anyone to get the wrong conception of what we are trying to say; namely, that there is a place in God and divine grace where it is a thousand times easier to go forward, onward and upward than it is to go back. The Bible does not teach the doctrine of "eternal security" which is deceiving tens of thousands in the last days, nor does the writer believe in it, but if we are to take God's Word to mean just what it says, "There is a point in Christian

progress," says G. D. Watson, "which absolutely fixes the believer's destiny for glory, honor, and immortality in Heaven." Notice, please, that this promise is made only to the overcomer. Not the up and down, in and out, so-called Christian. Hear it! I say it in the fear of God and His inspired Word that, when all the conditions of the Bible are met and maintained, there is not a devil, nor man, nor anything else in all the universe of God that can turn us from the royal, heavenly way.

We now come to the seventh overcometh which is the climax. "To him that overcometh I will grant to sit with me in my throne, even as I overcome and am set down with my Father in His throne."

This Scripture is to have a double fulfillment. It will be fulfilled literally at the Second Coming of Jesus; but it has its spiritual fulfillment in the saints here and now. We read in Ephesians 1:20 where the Apostle is praying for the saints of all ages, that the Holy Ghost might give us a divine revelation of the greatness of God's power "which He wrought in Christ when He raised Him from the dead, and set Him at His own right hand in the heavenly places." This is a picture of our Lord's ascension; but we are told in another place that He has made us to "sit together with Him in Heavenly places." That means while we walk through this world, as princes in disguise we are to draw our strength from the Heavenly world, and breathe the sweet perfumes from the Paradise of our God. Remember that all of the promises are made to the overcomers -- those men and women, who dare to do, who dare to stand for their God-given convictions and go against the tide of this world. It is to this special class that Jesus makes these precious promises.

Beloved, everything is now pointing to the near coming of our Lord. Shall we lie low at His feet, keep our hearts under the all-cleansing blood, and our robes washed white so that we shall be counted worthy to be among that number which constitutes the Bridehood saints.

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## Chapter 2 THE KINGLY SOUL

We get some conception of the nobility of man, and the greatness of the human soul when we see how God created it.

When David, the sweet singer of Israel, looked up into the heaven and beheld the blazing words declaring the glory of God, he undertook a comparison in which he gave us a glimpse of the dignity and nobility of man. He said that God 'had made him a "little lower than the angels and hast crowned him with glory and honour. Thou madest him to have dominion over the works of thy hands: Thou hast put all things under his feet."

When God created this kingly-like man in His own image, His first gift to him was -- dominion. The greatest dominion is over self. Man reigns over this miniature kingdom of his own soul.

The greatest gift to mankind is the kingship of self-control. "Each moment of man's life he is either a king or a slave." As he surrenders to a wrong appetite, base passion, or bad temper he is

a slave. The great work of the Holy Ghost is to crucify the "old man" of sin, subdue all the unholy desires, put the higher, better self on the throne, and make every man a king.

Let us consider some of these forces over which we should control.

First. We should control our emotions. Emotion is a powerful force. Uncontrolled, it blights, wilts, wrecks, and ruins. Negative emotions destroy like a deep rooted cancer. Worry, fear, anger, hate and jealousy poison the fountains of life. You can no more hate without suffering in your own soul than you can take arsenate of lead in your stomach and expect to be well. The person holding malice dries up the very fountain of the soul. It hardens the heart, takes the luster and brightness from the eyes.

Fear. We cannot say one good thing about it. Fear a fear and it will come upon you. Fear magnifies your troubles, makes mountains out of mole-hills. Fear is at the bottom of worry.

Worry, the twin sister to fear. We certainly cannot say one good thing about it. William George Jordan so wonderfully puts it when he says, "Worry is the most popular form of suicide. Worry impairs the appetite, disturbs sleep, makes respiration irregular, spoils digestion, irritates disposition, warps character, weakens mind, stimulates disease and saps body health."

Yes, it has slain millions. It has killed more people than all the wars combined ever killed. The medical profession has just made known this startling fact. They have found that there are eighteen separate and distinct diseases that are caused, or aggravated, by worry. In this day and age when millions are being tormented by the devil of fear, and worrying themselves sick, this is the time for Christians to show what the grace of God can do.

Mr. Wesley declared that he could no more worry and fret than he could curse and swear. A Greater than Mr. Wesley said, "Fret not."

On the other hand, if you open up your soul and let God fill your life and emotions with love, kindness, peace, and joy, they will sweeten and beautify your life. Take love, that sweet-tempered, mild-voiced heavenly love. Let your heart be flooded with it and watch the effect. It is impossible to nurse the fires of holy love without it having a reaction on your own life. It will give you a strong personality and a power to draw.

Peace like a heavenly dove nestling in the breast will soothe your tired nerves and take the kink out of the mind. Joy like a heavenly wine acts like a tonic on all the faculties of soul and body.

Reader, if you value your health, ask God to help you to control your emotions.

Second, is the imagination. The imagination, too, is a mighty power for good or evil. Through this power one can soar to the highest heaven, or sink to the lowest hell. It is to be controlled. St. Paul says, "They are to be brought into captivity to Jesus Christ." The imagination is the mother of all genius. The author, the musician, the inventor, lives more or less in this image room. It is in this room that sin has its birth. Before the devil can destroy a pure, virtuous girl he



must first darken and corrupt this image room. Evil imagination paves the way for the downfall of character.

It is here great men rise or fall. Dr. J. G. Holland, the great author, paints a word picture in which he describes an isle where tens of thousands throng. Here comes a young girl in her teens. She rows her little craft to this isle and walks amidst the shade trees of this little paradise and partakes of the forbidden fruit. She thinks she is all alone, but thousands of others throng on this isle. Here comes a married man, leaving a pure wife and spending hours all alone. But, when he returns to his wife, he wouldn't tell her for worlds where he had spent his afternoon. The rich, the poor, the high, the low, the learned and the unlearned all alike take trips to their isle. Then the author asks the question, "Where is this isle?" He answers it by saying, "It is the Isle of the Imagination." How true this is! It is here character is made or unmade. Thank God! our imagination can be controlled. It can be constructive as well as destructive. Our imagination can be cleansed and set on things above. Picture yourself doing the big things of life until it fires your inner self, then work hard to make your dreams come true. You can be a king or a slave! It is up to you!

Third. The affection is also a tremendous power if directed in the right channel. While the affection is not sinful within itself, yet it is fallen, and often proves an easy channel to cause one's downfall; therefore it needs to be brought under control. How many young lives we have seen ruined by allowing their affection to go out in the wrong direction. The affection is like a climbing vine which should grow upward. God does not freeze nor destroy our affections, but purifies and lifts them to a higher plane.

Fourth. We should control the tongue. The tongue, too, is a tremendous power for good or evil. When it is brought under control and sweetened by the love of God, it is like the leaves from the Tree of Life which brought healing to the nations; while on the other hand, an uncontrolled tongue can work havoc, wreck and ruin which cannot be remedied in a life time. The Apostle James likens the unruly tongue to a fire. "Behold," he says, "how great a matter a little fire kindleth." . . . "It is set on fire of hell." Here is a picture! A flying spark from the firebox of a passing engine falls among the beautiful tall timber in a great forest, and in a few days the fire has kindled into a sweeping tornado, and all that is left, now, of that, which it has taken hundreds of years to grow, is twisted, blackened, fallen skeletons of trees. Just so, a spark is dropped from a slanderous tongue, and it is fanned into a flame, until character is blackened, reputation is riddled and ruined, homes are wrecked, husbands and wives are separated, children are scattered to the ends of the earth -- all from a little fire kindled by an unruly tongue. Again the Apostle likens the tongue to a deadly poison. In India, the home of some of the most deadly vipers in the world, when they fasten their fangs into the body it most always means death. But this deadly viper is not to be feared any more than the slanderous poison of the tongue. We have seen great ministers go down under its attack. One minister, whose sermons and writings have blessed tens of thousands, went down with a crash under the attack of a cruel tongue. On the other hand, the tongue, which has been sweetened by grace, and brought under control of the Holy Ghost, can be a power for God and bless tens of thousands. Remember, all of our high profession counts for nothing unless we bridle the tongue. The kingly soul controls his tongue.

Fifth. We need to control our temper. How is your temper, good or bad? A sweet temper with a sunny disposition adds to one's personality. A bad temper will wreck any life. Some people

wonder why people don't take to them. They are afraid of that gun-powder like nature, that outburst of anger. Such people only gain friends to soon lose them. You can trace nearly all the divorces, scandal and separation to this one thing -- a bad temper. It isn't lying and stealing that is hurting Christianity and the cause of Christ but it is getting angry and showing a bad temper in the home.

Rev. C. H. Babcock visited that grand old saint, Rev. M. L. Haney in his ninetieth year and said, "Father Haney, how long has it been since you felt any stirring of anger or impatience in your breast?" He looked up with heaven in his face and said, "Charley, it has been sixty-six years since your father has felt any stirrings of anger on the inside." From his pen we quote the following:

"Impatience is a squelcher of love, to both God and man. The voice of love is never heard speaking, while the soul is filled with an impatient spirit. Two of the most intense lovers, while under the power of this spirit, will be without love for each other! Even a passionate, loving mother, when ruled by it, cannot press the child to her breast, or kiss her baby! Many a precious mother has fretted over her children till the standard of her love for them was so permanently lowered toward them that she never regained it. The love between ten thousand husbands and wives has been simply fretted to death! Love thus killed can hardly live again!

"Who, while ruled by an impatient spirit, ever looked up to God, and said from the heart: 'Thou knowest all things, Thou knowest that I love Thee?' 'Whom have I in heaven but Thee and who upon earth do I desire beside Thee?' No, that and this do not go together!

"Impatience lays the ax at the root of the tree of all happiness. An impatient spirit is essentially an unhappy spirit. It is a spoiler of happy conditions. You cannot connect it with happiness. A fretting, impatient, angry soul can never be happy again after it has had a spell, unless it secures supplies from outside itself, for the devilish thing within has destroyed it. How good God is, to ever return to His temple after you have thus defiled it, and driven Him out!

"Impatience is a great weakener of faith. It tends to destroy faith in yourself. Scarcely anything else is such a genderer of discouragement. While under its influence, the black side of everything appears, and you depreciate your own powers, and distrust your own abilities. It weakens faith in others. A well fed impatience will lead you to distrust the whole human race. If you will but continue in it you will reach a point where you cannot find a good neighbor, or true friend.

"It weakens faith in God, and is among Satan's best resources to cut your soul off from Divine communion. There may be spurts of faith between spells, with a weak soul; but a stalwart faith seems impossible with an impatient child of God. Patience is a great faith inspirer, impatience the mother of doubt.

"Impatience strikes a death blow to all the grace of the Holy Spirit. Not one of them can remain intact in an impatient soul. They may not be at once destroyed, but each will be mixed and weakened when impatience asserts its sway." God can sweeten our temper by taking the acid out and putting the Christ-Spirit within.

Sixth. Last of all we are to keep your body under. The body with its appetites and passions is not wicked, but they must be kept under. Paul says, "I keep my body under." He meant by this that the higher spiritual nature was on top and ruling over the lower physical nature. The physical appetite was the gateway in which the tempter found access to man's will and spiritual nature and brought about the fail of man. Satan makes his appeals today to our senses and bodily desires. We need to watch and pray and keep the body under or the physical will get on top.

The beauty of being sanctified is, "The Old Man" of carnality is dead. Christ is enthroned within; the spiritual nature takes the throne room of the soul.

Let us notice some marks of a Kingly soul. First, God's appointed kings are noted for their big, magnanimous spirit, which means "Great of mind, elevated in soul or in sentiment, raised above what is low, mean or ungenerous." -- (Webster). This big, noble soul is too great to stoop to anything little, vile or mean. Such persons never scheme or secretly pull wires for place or power. God's princes never throw mud at their brethren. Mud flinging belongs to a lower class. They are running a race and haven't time to stop to answer the hiss of a serpent tongue. God's kings are a noble race. They are not only kings, but sons of God. They have led the race from slavery to freedom and into the green pastures, to crystal streamlets, to the oasis in the desert, to the high mountain peaks; to where they have caught a vision of the higher and bigger things of life.

Are you a king or a slave? Do you control your emotions, imaginations, affections, tongue, and body desires or do they control you? Can you marshal all these forces and powers to achieve noble and exalted ends in life? If so, you are a kingly soul.

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### Chapter 3 THRASHING THE WHEAT

A great number of God's people wonder what should be wrought in believers after they are sanctified. A careful study of St. Paul's Epistles will answer this question. Many of the Apostle's prayers are what might be termed as post-sanctification prayers. He prays for our development, sainthood, and maturity.

In his great Epistle to the Romans, 5:1-5, he mentions three great central truths or departments of the spiritual life. The first is justification by faith. When a sinner repents and surrenders himself to God and takes hold by faith, he is then and there freely justified without penance or good works. This was the war cry of Martin Luther which startled the world and slumbering churches, and started revival fires which were felt to the ends of the earth.

The second great truth in these verses is sanctification by faith. We read, "By whom also we have access by faith into this grace (sanctification) wherein we stand." So you see, this standing grace means sanctification. The word "access" means doorway, an entrance. Faith is the hand of the soul that reaches out and takes things from God. Mr. Wesley says, "We are sanctified by faith, the same as we are justified by faith." As one puts it, "If you think you must pray some more, weep some more, fast some more, suffer some more before you are sanctified, you are

seeking it by good works. It is all right to weep, fast, and pray, but it is the blood of Jesus after all that cleanses us from all sin. If you think you must pound the mourners' bench and shed tears, go on and get through, but when you get through all your works and trust Jesus alone, He will cleanse your heart with the precious Blood."

B. Carradine says: "The Bible says the Blood cleanses from all sin and cleanses from all sin now." Why then should we look to the Priests, beads, pilgrimages, prayers, tears, and penance? Why indulge in hair-pulling, breast-beating, and bitter self-accusations? None of these things cleanse from sin. They do not cleanse now and can never purify. All of these have failed and will continue to fail. It is the Blood alone that cleanses from all sin. When will we persuade people to believe that blessed fact and see them leaping, jumping, and praising God through the temple?"

Another great truth is taught in these passages. After being sanctified by faith which fixes, establishes, and settles the believer, he then tells us, "Also we glory in tribulations." The Greek word "tribulon" means to be thrashed. We dwell briefly on the first two points because the main thing we wish to discuss is what is wrought in the believer after being sanctified. The tribulon signifies a flail. In Bible times the people thrashed their grain with a long flail.

I pray that the blessed Holy Ghost will help us at this point. This is a neglected truth and Holiness people should know. There are so many things in our make-up and our mannerism that should be thrashed out of us with which entire sanctification does not deal. A great number of God's people need, even after being cleansed, a crushing, a melting, a breaking-up of their whole being, until everything harsh, severe, and critical has been crushed into powder.

Now, this brings us up to our subject. The thrashing of the chaff. What is chaff? Chaff represents those natural things in our make-up which should not be classified as inbred sin. Sanctification takes care of the sin question. If one were to try to thrash wheat or any grain in its young milk stage, it would be ruined. Just so if the Lord tried to thrash some young Christian in his babyhood stage, he would backslide. God waits until the believer has received light and has had time to grow in grace and ripen; then He gets out the tribulon, so to speak, and gives the Christian a thrashing. Why? To separate the wheat from the chaff so we will be worth more to Him in this world and the world to come. The husk which covers the grain is very essential while it is growing and maturing, but when it ripens the husk should come off.

This same truth was brought out by John the Baptist, the forerunner of Christ. in Matt. 3:11, 12, he tells us Christ had a two-fold mission. One was to baptize believers with the Holy Ghost and fire, which settles the sin question. But after the fiery blessing he says: "Whose fan is in hand and he will thoroughly purge his floor and gather his wheat into the garner." Notice that Christ has this fan in His own hand. No one but Him could use it. John the Baptist was using language that the common people could understand and was calling attention to the customs of his day. After the wheat had been thrashed by a long flail then a fan was used to blow the chaff away.

I have heard sermon after sermon on the baptism of the Holy Ghost and fire, but not one time have I ever heard one word about the fan Christ has in His hand. Notice the fan was used in connection with the thrashing. Before Christ can use the fan on us we must first be thrashed. There

are many religious or mental infirmities, mannerisms, human weaknesses which need to be thrashed out of our make-up even after we are sanctified.

Please notice a few things that we may call chaff. First, harshness, or a kind of a driving spirit. "There are many souls who are earnest Christians -- nay, many who are sanctified who have an indescribable something in them which needs the crushing and melting of some great crucifixion. Their tongues prate so their spirit is dictatorial or harsh; there is something in their constitution which seems to need the grinding into fine powder."

The writer remembers a brother minister with whom, for a number of years, he was unable to have a desired fellowship because of this very thing. He seemed to have a driving spirit. But after years God allowed trouble to come into the life of this good brother; death took the ideal of his heart away, and he had a smashing-up time. The next time we met him, he had been so subdued and conquered, melted, and broken that he was as meek as a lamb. All rashness and harshness was gone, and we were made to marvel at the change. Oh, Blessed Christ, turn this heavenly fan on everyone of Thy dear children. Mellow us and break us.

Another type of chaff which should be thrashed and blown away with Christ's fan is extravagant statements, which Mr. Webster defines as "wild, excessive flight of fancy." Who has not been grieved at extravagant reports in religious papers when some young evangelist was writing his own report and described the meeting as a "regular tornado" in which the whole town and community for miles were stirred. "Nothing like it in the history of the country;" he would say, "the greatest meeting that could be remembered. Hundreds were turned away unable to get seats, etc." It seems that some ministers mix figures when they report their meetings and add more fancy than facts. Our dear brother should remember back in the early days of the Holiness Movement there were spiritual giants who really did stir cities and the country for miles around. Then why say "the greatest meeting in the history of the church?"

Some may ask, "Does grace take all this out of a person?" Our answer is that there are a lot of good folks from whom it has not yet been removed. But there is one hope -- time is a great teacher and grace is a wonderful softener, and as time goes on, and our good brother has had a thrashing at his place and Christ turns the fan on and blows a lot of chaff away, then his figures will come down to where they belong.

Perhaps you have noticed on a farm that the harvested wheat made a big pile before it was thrashed; but after the thrashing was over there was not much left except the golden grain. We may not look and feel as big after our spiritual thrashing but we will be worth a great deal more to our God.

Another thing which needs to be thrashed out of God's sanctified ones is the tendency to stress non-essentials -- putting the emphasis in the wrong place. We well remember when we first got into the Holiness Movement there was a radical element which laid great stress on plainness of dress. To all this the writer says "Amen;" but then why be lop-sided, go to the other extreme, become slovenly in our manners and dress? There are some Holiness people who think it is a manifestation of pride to be neat. No, Jesus was neat and refined in every act of His life. Christianity does not consist of plainness of dress and as Paul says "nor meat nor drink," but it is a

thing of virtues, tempers, tenderness of spirit, and sweetness in the Holy Spirit. Our dress should be noted for two things: comfort and neatness. "Almost invariably souls young in sanctification form judgments of people and things too quickly. Every old saint, on looking back, can see how he used to let his pious zeal run ahead of his knowledge."

One more thing we would mention as chaff to be thrashed out of us is levity, which Webster defines as "undue elevation of spirits, frivolity, vanity." We should make a clearer distinction between levity and cheerfulness. One is a virtue to be cultivated, and the other is a fault to be stripped off. We have been grieved more than once because of the lightness of some of God's great preachers. Some Holiness evangelists purposely say funny things in order to make people laugh, which often produces a lightness of spirit and robs God's people of their unction and the sweet spirit of prayer. Let it be known that we are not pleading for a morbid type of religion, but a sober, sane, and sensible Holiness, which will adorn the doctrine of Christ. There is a great deal of difference between sanctified humor and lightness and foolish joking.

Dr. G. D. Watson says, "There is an indescribable quality about words, even when they are printed, but more so when they are spoken. If the spirit of a man is superficial or narrow, or time-serving, or selfish, or trifling, these qualities will pervade his words. It often happens that persons devoid of the interior flame of the Holy Ghost try to put a pathos or unction into their prayers or sermons or conversation, but in spite of all their efforts, their words are insipid, milk and water, chilly and powerless because they have not come from an interior furnace. It is only a painted fire, which dazzles the eye and freezes the heart. If others are noisy and gabby, I must determine to live in constant quietness and humility of heart; I must guard my speech as a sentinel does a fortress and, with all respect for others, I must many a time, cease from conversation or withdraw from company to enter into deep communion with my dear Lord."

Remember the foregoing things we have mentioned are not to be classed as inbred sin. The fiery baptism with the Holy Spirit deals with that, but the flail is to correct us and separate from us many things which we would be better off without. Even nature teaches this lesson in the fall of the year. Nature has a shedding. When the sap stops flowing upward the old, dead, dry leaves begin falling off. Just so when we stop feeding certain things in our life, we too will have a shedding and a lot of chaff will be blown away.

God has several mills through which He puts the elect saints in order to polish and refine them. It may be sickness, losses, crosses, hardships, persecutions as a flail with which to thrash us. But it is for the purpose of separating the chaff from the wheat.

Now, notice that Paul says that tribulations worketh patience. Oh, that wonderful word "patience." We have learned the lesson at last-to hold still under the chastening rod; to keep sweet under pressure and let God work out His will and purpose in our life.

The next word is "experience." We are told patience worketh experience. Experience means knowledge; certainty; assurance; that which has been wrought in you by the power of the Holy Ghost. You know now with a divine certainty the things of God. Where once you accepted the Word of God and His providence by faith, you now live in the summer-land of eternal things, where fogs and uncertainties never come.

Next, "Experience worketh hope." The word "hope" refers to the future. It means a bright outlook on life. Hope puts a rainbow of promise beneath every dark cloud. It sweetens every bitter cup, and puts sunshine in the heart and life.

Man is the only creature touching this earth that has that "something" in him that reaches out and feels for the Eternal.

It was hope that hung a lantern on Columbus' ship when others wanted to turn back; that caused him to cry out and say, "Sail on, sail on, and on and on."

One of the promises concerning the Comforter was to "show us things to come." The Holy Ghost is a preacher on the second coming of Christ. He will give you divine flashes and glimpses of that age that lies ahead of us. This takes the bitterness and sting out of sorrow and trouble and puts us on the sunlit pathway which leads to the eternal morning.

But here is the secret of all. "Hope," we are told, "maketh not ashamed because the love of God is poured into our hearts by the Holy Ghost." It means all through the process of tribulation and thrashing God's love is poured into our hearts like a lubricating oil. If it were not for divine love poured into us we would get sore and the tribulation or thrashing would bruise us. The only way under heaven to bear our trials and crosses is in the Spirit of Love.

Love, we are told, "endureth all things." You are getting ripe when you reach the place in your experience where you bear everything in the spirit of meekness, tenderness and love. Thus at every step of the way it is divine love which is the very essence of God's character and the marrow and fatness of the Christlike life. Not a single fruit or grace can flourish or ripen without it. It is to be poured into our heart by the warm tender Holy Ghost until all the golden grain can be gathered to the heavenly garner.

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#### Chapter 4 PROGRESS IN THE SANCTIFIED LIFE

There are three stages in the Christian experience. First, in conversion, when new life and affections are imparted. Second, in sanctification, when all roots of bitterness are destroyed. Third, the maturing stage where all of the graces and fruits ripen and mature for heaven. In a grain of corn there is wrapped up in its heart a whole stalk, including its roots, husk, ears and tassel. All it needs is unfolding and developing. In regeneration there is imparted to the soul all the fruit and graces of the Spirit. Not a single new grace is added in sanctification. The work of the sanctifying baptism is to destroy all the bitter weeds of carnality and at the same time flood the soul with light and love so it can grow and develop without any inward foes. After all the inward hindrance has been removed it is then that the soul makes wonderful progress, and the graces and fruits ripen and mature in the warm summer land of love. For a number of years there has been a growing conviction on the writer that the present day holiness movement is not producing the type of saints that we find in Wesley's and Finney's day. We have the emotion and theory of the blessing, but

greatly lacking when it comes to firmness, and that immovable experience. We have too much of the hothouse type of revival, one breath of the cold north wind of neglect or old-fashioned persecution would wilt a great many of our so-called converts. As one has said, they are like the early June apples, which have a fancy price, and a great demand, but you have to use them at once or they will spoil. If you get some of the old Northern Spy and others of like type, that hung on the tree until the October flavor entered into them, and the November frost mellowed them, you have something that will keep over the next year. Amen.

Whenever the Holy Ghost sweetens and preserves a saint, He not only takes them through the springtime, which is the beginning of all fruitage, but through the cold, blighting north winds of neglect and misunderstandings in order to mellow and ripen them into sainthood. The Bride in Songs of Solomon cried out and said, "Awake, O north wind and come thou South, blow upon my garden, that the spices thereof, may flow out." The south wind brought showers and warmth to her garden, which caused all the plants to grow, but it took the north wind to cause the spices to let loose their fragrance. So out of all the understanding and cold neglect, unkindness of friends, and betrayal of confidence it should serve the purpose of producing sainthood and mellowness.

Let us notice some marks of maturity. First, an increasing sweetness of spirit. If we are truly making advancement in the spiritual life, there should be an ever deepening experience, a continuing growth in grace and all the fruits Of the spirit. One of the promises to the dwellers in Canaan was honey. Honey stands for sweetness and tenderness of spirit. Then it stands for reason, that the deeper one goes in the sanctified life and the Canaan experience, the more of the tender melting spirit he should have. In ether words, the truly sanctified should become sweeter as the days go by.

Second, a deeper peace. The sanctified have a two-fold peace. Peace with God which comes as the result of pardon. The peace of God which comes from the indwelling God Himself in the heart, which is nothing less than the Spirit of Christ resting in our hearts and possessing our whole being. It is the deep, tranquil, eternal peace of God spreading His wings over the troubled soul and hushing all its fear. So as we advance in the spiritual life we will find our peace increasing.

Third, an increasing joy. Joy is a deeper, fuller spring than peace, but it comes from the same source, the indwelling Comforter within us. There are degrees of joy. The Bible speaks of "joy," "great joy," "exceeding great joy" and "joy unspeakable and full of glory." This kind of joy is wholly independent of surroundings or circumstances. It is not merely emotional feeling, but it is a perennial fountain of divine gladness springing up from the purified heart. It is very essential that we keep the anointing upon us and the joy of the Lord within for Satan takes the advantage of a discouraged, gloomy soul. We can defeat the enemy with the spirit of joy and gladness, when nothing, it seems, will move him from the battlefield. "Many people are trying to get joyful emotionals, just as they would buy cut flowers in winter. They are bright and fragrant for a few hours," but the joy we are talking about comes from the artesian well of inward divine gladness springing up within the pure soul.

Fourth, an increasing faith. "We can understand how a person on an ocean steamer would in the first few days feel decidedly nervous, but when the vessel has for days carried one over and



through fiery storms that anxiety should give way to deep confidence and even tranquillity. So we can understand how, at first people entered upon the experience of holiness feel some apprehension about the keeping power, as to what the future holds for them. But when for days and weeks they discover that this peculiar grace of God is sufficient for every condition, that it preserves and upholds in all circumstances of life." Then the result should be an increasing faith. After many testing trials and deliverances, our faith finally reaches a state to where it becomes anchored, fixed and settled to where nothing can turn it from the royal way.

Finally, if the soul is truly growing in grace there will be ever-increasing triumph and victory. Not only would we be taking new territory and going from strength to strength, but we should not stop at merely taking a Jericho, we should go on subduing the whole land. It was after Joshua had conquered thirty-one kingdoms that the Lord cried out that there was yet very much land to be possessed.

After Dr. S. A. Keen had been in Canaan for years, he wrote and said, "I have no doubt as to being saved and filled with the Spirit, and Christ formed within the hope of glory, yet there are some of the Fletcherian touches of Christ-likeness the holy abandon of Bowen, the spiritual oneness of the God of Mahan that I want. I seem to have more of the dynamic of the Spirit's presence than of His assimilating power. I have blessedly the power of Christ, but not so fully developed as the mind of Christ. It keeps coming to me that all the fullness of God is something richer in advance (as to degree) of fullness of God and that to be partakers of the divine nature is something beyond (in degree) human nature wholly sanctified.

"Don't think that I am becoming a mystic, but I see something along that line like men as trees, walking and there is, at least, a deep drawing of the spirit upward that means something for me farther on. All of this is just now, when I am the best saved I have ever been. It is a kind of post-graduate course in love, gentleness and heavenly mindness."

Beloved, there is no end to the advancement, growth, and heavenly-mindedness to a holy soul. Let us not rest and be satisfied with present attainments, but press our way on to another mountain peak of perfect love and to the very fullness of God and the ocean of His divine love.

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## Chapter 5

### WHAT SANCTIFICATION HAS DONE FOR ME, AND IN ME

We ran across the above title years ago from the pen of one of the gifted sons of the early Holiness Movement. It so impressed us that we made note of the seven points.

What sanctification has done for me and in me. We wish to enlarge upon the following:

1. "It makes one willing to be overlooked and unknown." Sanctification has quenched that unholy ambition for display and power. It saves the soul from all desire for right-hand and left-hand seats. The Man with a thorn-crowned brow has been so deeply burned into the soul until

it has weaned it from all earthly pomp and glory. A light from the heavenly world stealing into the heart has revealed the emptiness and deadness of all of these things.

2. "It has reconciled the soul of the growing coldness and falling away of old friends." One great noted pastor said, "After I got the baptism with the Holy Spirit, my church members turned against me; the trustees and stewards would not recognize me on the streets." But he kept sweet. Whenever a believer crosses the Jordan into Canaan land of perfect love, look out for misunderstanding, coldness, old-time friends turning their back on you. The thing to do is to hold steady, keep sweet and make it a means of grace.

3. "It has saved the soul of irritability of temper and of disposition." Says Dr. Henry Knight Miller, "How's your temper? Good temper is a product of soul culture. It is a result of self-mastery, control of negative emotions, proper perspective, sound philosophy of life and a sense of humor. It is the outward manifestation of beautiful and harmonious being within, an evidence of soul health.

"A man who is at war with himself, whose inner consciousness knows no harmony is ill tempered because of this lack of inner poise. Lack of peace within reveals itself in pettiness without. He who quarrels with himself, finding no fixed center within, is certain to be quarrelsome and altogether unpleasant in his outward relationships.

"The good tempered radiate kindness, sympathy and patience. They are so lovable as to bring all with whom they are in contact into the atmosphere of divinity, lighting the earth's dark places, touching all with beauty and fragrance. They move among the uncontrolled, passion-enslaved masses like gods. They smile as others swear, forgive while others darken their days seeking vengeance, keep happy, kindly and considerate amid life's terrific carnage, breathing the atmosphere of sun-kissed summits."

We live in the same world with the same tempting devil, but something has taken place within which keeps the soul calm, sweet and restful under pressure and temptation. A holiness that does not take that gunpowder-like nature out of the heart is pitched on the wrong key. The regenerated man well knows how the devil tries him at this point. The sanctified is made to marvel at the keeping power of the indwelling Comforter.

One man after obtaining the blessing said that he felt as though a golden lump of honey had been lodged in his heart dripping sweetness all through the day.

4. "The blessing has hidden the soul from the strife of tongues." One of the outstanding promises made to those on the "highway of holiness" is that "no ravenous beast shall go up thereon." The word, "ravenous beast," stands for everything that can harm or hurt us. The way of holiness is a safe way. The tongue may shoot its poison at us but it fails and falls short of its mark. The sanctified live a hidden life. (See Col. 3:3).

5. "The blessing puts an end to uneasiness in regard to the future." It is alarming the number of good people who are worrying and fretting themselves sick in regard to the future, such as the bread and butter question, old age, the loss of health, property, etc.

It would be well to read up on a few of the Bible series of "nots" such as the following:

"Fret not." Psalms 37:1.

"Faint not." Gal. 6:9.

"Fear not." Isa. 43:5.

"Forget not." Psalms 101:1.

Let us take one of these "nots." "Fear not." There is absolutely no cause for fear. Let me give you two reasons. First, because He has redeemed us. What does He mean by that word, "redeemed?" Purchased; Emancipated. Just as no Roman could ever be a slave, no child of God need ever be a slave. Then why fear?

Second. "Fear not." He says, "I will help thee." There are two ways of helping a person with a load. One way is to carry the load; the other, to carry the person. I like to think my Lord not only carries the load, but He carries me, also.

The sanctified can look in three directions and get blessed. Looking backward, the blood has covered the past; looking at the present, he finds he is kept by the power of God, then as he looks into the future, it is as bright as the eternal promises of God.

6. "The blessing gives one the ability to cast all care on Christ." Here is the secret of victory and a happy, victorious life. As fast as something is thrown on us from men or devils, we are to give it another fling and refuse to carry a heart-crushing burden. It is wrong to be troubled; crushed and cast down. Burdens unfit us and deaden our sensibilities and put us on the dark, gloomy side of life. Dr. Daniel Steele, the noted scholar, says the Hebrew rendering of Psalms 55:22 should read, "Cast thy burdens once and for all upon the Lord."

The trouble with a great many of us is that we bring our burdens to the Lord, but we refuse to leave them there. Once and for all, dear soul, cast that heart-crushing something upon the Lord and watch Him; work wonders in your life.

7. "It brings upon the soul a blessing that abides." In the beginning of the ministry of Jesus, He used the word "come" but at the closing of His ministry, He constantly used the word "abide." "If ye abide in me, and my words abide in you." "I will pray the Father and He would give us another Comforter that He may 'abide' with us for ever."

Wherever the word "abide" is used, it is always in connection with this deeper heart-union with Jesus, known as the sanctified life. It is this that the soul craves and cries for. Nothing else will satisfy the longing of the heart life, but this abiding blessing. All through the day, the Comforter abides keeping the heart warm and clarifying the mind. This blessing was foreshadowed in connection with the "ancient tabernacle." You remember the pillar of fire which hovered over their camp and went before them, and a little later came and dwelt in their midst.

"There came a day and it was an epoch. They had just completed the erection of the tabernacle. Every board, loop, and curtain had been finished. Every article of furniture was in its place, and they took their hands off anointing it with oil. Immediately that majestic cloud which crowned the Mount with fiery glory stopped from the skies and entered that Holy Place; and there in the Holy of the Holies between the wings of the cherubim and 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 presence. The difference was this: In the first stage it was an external presence, and finally became external and internal."

There should be the two stages in every believer's life. First, when we hear the word "come," which brings us to Jesus where all guilt falls from the soul; then as we follow the "pillar of fire" which brings us into the Holy of Holies where the heavenly, soft, white light of the Shekinah glory abides. This blessing holds good under all circumstances-whether we be popular or persecuted, at a wedding or funeral. All through the trying hours of the day like a nestling dove the blessing abides. The time is coming when the heaven will roll back; earth will reel; the stars will fall; the moon will turn to blood; the sun will be darkened, the dead will be raised, and the Judge descend. But amidst reeling worlds, blown-out suns, falling stars, and descending Judge, the Comforter will abide.

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THE END