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THE TRIUMPHANT LIFE

By John Marvin Hames

Author of
Fragrance, Sweetness and Power
Keeping Sweet
How To Attract Prosperity
Bouquet of Graces
Spiritual Shocks
Golden Graces
Living in the Heavens
Fragrance From Beulah Land
Overcomers
Sunrise Blessings
Cry For The Supernatural
The Heavenly Race
Christ Enthroned
The Glory Departed
The Faith Once Delivered to the Saints

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FOREWORD

It has pleased God to bless the printed word, when written under the Spirit of inspiration,
as much as the preached word when uttered under the anointing of the Holy Spirit.

In this war-torn age, when it looks from a human standpoint as though everything that we hold sacred is going up in the smoke of war clouds, some of God's dear children are wondering what will be the outcome of this blood and fire age,

I felt that the Spirit would be pleased to put in print a few encouraging messages on Victory and the Triumphant life. As, usual, I am indebted to three men for helps, suggestions and quotations, namely: Dr. A. B. Simpson, Dr. G. D. Watson, and Dr. B. Carradine. I am indebted to those three writers, who have enriched my life and ministry.

May the Spirit breathe His own life into these pages, and make them like leaves from the "Tree of Life," which were for the healing of the Nations.

In His name,
J. M. Hames
Greer, South Carolina

* * * * *

INTRODUCTION

A brief summary of the last few years, makes it very obvious concerning the value put on the subject of diet. The world-famed dietitian Lindlahr, has stated: "You are what you eat."

The same is true of the articles we read. It could be likely stated, "We are what we read." It is aptly stated in sacred writ, "Faith cometh ,by hearing." Destiny or success is invariably attributed to what has influenced the mind.

Rev. Hames' book, "The Triumphant Life," is beyond question, a variable mine of precious thought, to awaken the soul and arouse it to the higher realm of living, that it may accomplish the Divine plan.

In conclusion we would ask, Who would be more capable or worthy of the task to write about The Triumphant Life, than would our beloved Brother Hames. He who has faced the dangers, battled the storms, stemmed the floods, and has come out more than conqueror, a successor of that great success of Calvary.

To this generation we heartily commend this book, and further predict that it shall have a wide circulation.

Yours because of Calvary,
Dan Baughey
Pastor at Ypsilanti, Michigan

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Chapter 1 THE TRIUMPHANT LIFE

"Thanks be unto God, which always causeth us to triumph." 2 Corinthians.

The Bible is full of the fact that the Christ of Christianity, is to triumph on Satan, Sin, Death, Hell and the Grave. The Book of Revelation is overwhelming in its defeat over the Devil, and winds up with a New Heaven and a New Earth, with Holiness everywhere.

There are two reasons I give why I believe the cause of God will triumph over sin. One is, The Resurrection; the other is Pentecost.

Whenever the Apostle Paul wanted to encourage the saints, he called their attention to the power of God, which He wrought in Christ when He raised Him from the dead, and sat him at His own right hand in heavenly places. The resurrection of Jesus Christ is the most important fact of Christianity. The miracle of miracles.

As we take our stand by the side of the guarded, sealed tomb, and watch the angel roll the great stone away, the power of the resurrection enters that lifeless form and the Mighty Sleeper arise, with a triumphant shout. He utters four great words on which I pin my faith and future hope. "ALL HAIL," "ALL POWER !"

All the forces of redemption are tied up in these words. All the forces of nature are under His command. "All power in heaven and in earth," "He said, are "given unto me." Not a wind can blow without His permission. Not a wave of the ocean can move until He permits it. Not a disease can strike you without His permission. Not a tongue can hurt you as long as He stands between you and the danger.

I wish the church knew this. I wish the millions of church members knew that we have a live, resurrected, Christ.

My second reason is, Pentecost. 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. Every trace of earthly and human cowardice, timidity, man-fear, suffering and fear of every description on the earth side was gone, and on the other hand they had the boundless courage of angels.

They had faith without doubt, love without bitterness, humility without a touch of pride, gentleness without harshness. The graces of Jesus were poured into them, and ran through them like a clear liquid stream, without any earthly mud.

The baptism of the Holy Spirit puts the believer into a whole world of supernatural things. In' his heart, in his mind, and the interior depths of his character. Pentecost will solve every problem in the church of today. Says Dr. A. M. Hills, "So long as the early Christians frequented the Pentecostal Chamber, her career was one of unbroken triumphs.

"While her leaders were sanctified, and her preachers spoke their gospel message with the power of the Holy Ghost sent down from heaven, the march of her progress was steady and irresistible, nothing could stay her triumphant course.

"While the early Christians were taught to look forward to a second sanctifying work of grace, by the baptism of the Holy Spirit, as the normal Christian experience, their zeal was unflagging, their life was pure, their courage was perfect. The cross and the sword could not make them halt. The dungeons were bowers of bliss, and the roar of the hungry lions were in their ears, like the bugle-call to glory and honor and immortality."

Oh, if the church of today could only find her way to the Upper Room and tarry until Pentecost really comes. God would work wonders in our midst.

What is needed and what God wants to bestow upon the church of today is an uncontainable blessing that will sweep down upon us with such force and energy until devils will fear and fly and all hell stand in utter dismay.

In the words of Dr. B. Carradine: "I am tired of beholding the horses and chariots of Zion trotting all day in the shade of one tree, an appearance of going, and yet in reality staying. I am tired of seeing devils roosting on the axle-trees, and some even on the seat manipulating the reins. I want such a galvanic battery shock of divine glory to come upon us that every wrong thing will be knocked off the chariot and such a hurricane rush of joy and zeal and fire and heavenly power fall upon and sweep us onward that plotting devils and hating men will be left astonished in a cloud of dust far behind."

The disciples received this overflowing, uncontainable blessing and from the moment they left the upper room with this mighty, fiery baptism, nothing could stop them, neither men nor devils, kings, armies, or dungeons. They plowed hell up by the roots and turned the world upside down. (See Acts 17:6). The Wesleys and the early Methodist preachers had this and mob violence and public ridicule could do nothing to turn them aside. So long as the Methodists taught and retained this blessing nothing could stop this blood and fire movement. Its advance was like the tread of a victorious army.

To be a little more particular, let us notice what it means to have a triumphant life.

I. It means victory in our own hearts. Before we can have victory over circumstances, we must be conquered and subdued in every part of our being. No man can be victor over others until he has been a self-conqueror. "He that ruleth his own spirit is greater than he that taketh a city." Unless we are cured to the core, when injustice is done us, it will be natural to fight back. But when God conquers us it is easy to forgive and return blessings for curses.

Dr. A. B. Simpson says, "It is a great blessing to be able to forgive and forget. Unforgiveness is one of the unpardonable sins. And when the enemy succeeds in causing some one to do you wrong, the sting which he inserts in your heart, in your hate, and vindictiveness, is far more poisonous than the outward blow by which he seeks to do you wrong.

"There is no battle harder than a battle with our sensitiveness and our sense of wrong. Many of us have found it the very turning point of life. Some cruel wrong or some injury that the natural heart could never forgive, has ranked there until we felt we would lose our souls if we did not gain the victory."

The beauty of being sanctified, is the "old man" is slain and the heart is flooded with perfect love. It is easy with the Christlike spirit enthroned within, to forgive.

II. It means victory over all enemies. No amount of holiness will relieve us of enemies. Stephen with a heart full of perfect love and heaven in his face, had men gnashing their teeth upon him in a perfect fury. The holy Wesley, a saint of the most high God, had on his tracks the bloodhounds of hell persecuted by many who were high in ecclesiastical position and the religious world.

The question is how do our enemies affect us. Some sour and grow bitter under opposition, while others make it a means of grace. The very same loser trails sorrows and persecution that make one's life better, will make another sweet, tender, and Christlike. The promise in the Bible is that God has an experience for us which will deliver us from "the hand of our enemies." Notice it does not say that we shall be delivered from their presence and attacks, but from their "hand."

We gather from the Scriptures that the word "hand" stands for power. So the promise is that we shall be delivered from their power. When Zacharias was filled with the Holy Ghost, he prophesied, The oath which God swore to our father Abraham, that he would grant unto us, that we being delivered out of the hand of our enemies, might serve him with our fear, in holiness and righteousness all the days of our life." St. Luke 1:73-74.

This wonderful promise is made to us in connection with the blessing of holiness. "The blessing of holiness is a glorious escape and deliverance from both satanic and human foes. There is a grace God gives the soul. When we do not need that a single enemy shall be laid away in the cemetery in order that we shall have perfect liberty and victory. We can and shall by this new experience be delivered from their hand and power. Not only can God put the soul where the tongue of detraction and slander shall loose its bitter force on the heart of the victim, but He can take care of falsehood or slander. God can in some indescribable way cast the curtains of His

pavilion about the soul, so to hide it from the wrath and pride of man and from the strife of tongue." He places the soul in the secret of His presence (the Holy of Holies) and where the arrows of hate cannot find it.

Under this blessing the Spirit-filled preacher is delivered from man fear, the "hand" of the high officials and the carnal church board.

There is a blessing promised by Almighty God to His people Israel, where "There stood not a man of all their enemies before them. The Lord delivered all of their enemies into their hand." Joshua 21. What a deliverance! What a Victory!

It is God's plan for us to have such a victor as to bring actual benefit out of the battle and make it tributary to our own good. It is possible, figuratively speaking, to take our enemies prisoners and make them fight in our ranks. The Bible is full of this fact. When a man's way pleases God, He can and will make everything in earth, heaven and hell work for our good and His glory. This is victory.

III. It means new victories and new territory. It was one thing for the Jews to cross the Jordan into Canaan, and another thing to take new territory and possess the land. After Joshua had conquered thirty-one kingdoms, and had overrun a good portion of Canaan, yet God cried out and said, "There remaineth yet much land to be possessed." There were lofty hills and mountains which they had not explored.

"A single victory won is always pleasant to recall. But what if we obtain a blessing which brings us constant victories over all kinds of foes and at all times. What an experience that would be. A joy made up of countless succession of joys; and all the gladness springing from perpetual victory over self and sin through the blood of Christ, as realized in the grace of sanctification.

In such a life as this, dead lions full of honey are found everywhere strewn along. Not only the days, but the hours. The soul is flushed, the heart sings, and lips shout over constant and countless triumphs in spiritual life. Walls crack and fall, seas open, rivers divide, and devils flee and fly. We are not only conquerors, but more than conquerors through Him who loves us and dwells in us. Hallelujah!

There is, thank God, a victory to our blessed Christianity. As we go deeper into the Canaan life, drink of its heavenly Spirit, and of its rich fruit, we shall go from grace to grace, from glory to glory, and from one mountain peak to another. We shall not stop at conquering thirty-one kingdoms, but shall possess the land to the going of the sun.

Some think that the taking of Jericho was one of the great victories of Canaan. This was a great victory indeed, but in reality was one of the lesser triumphs. As Israel advanced deeper into Canaan, there came another battle where the number of the enemy was greater than the Jericho army. Here God's people used no weapons such as swords and spears, but they simply played on harps and praised the beauty of holiness. The Bible tells us that panic broke out in the ranks of the enemy and they commenced destroying one another. The slaughter was so great and the victory was

so overwhelming that the Israelites were three days gathering up the spoil. God not only wants to give us the victory, but that we shall gather spoil from our enemies.

Still another great victory came to them as they were confronted by a vast army. From an earthly standpoint, there were no prospects of victory. But the victory was 'even greater than any that had preceded. On this occasion they had no weapons, no swords, no spears, not even ram's horns or harps. But they were commanded to stand still and see the salvation of the Lord. The deliverance came from the skies. God rained great stones out of the heavens upon the enemy. The result was a tremendous victory for Israel.

These victories all have a rich spiritual meaning and are suggestive. The triumphs that come to us in Canaan should be greater as the years roll by and we possess new land.

We have seen all these grades of spiritual life in Canaan from noise and a lot of trumpeting, to the quiet, restful saint. We have associated with the holiness people for nearly forty years. We are personally acquainted with Beulah Land saints who never raise their hands or open their lips in attack against their enemies or in defense of themselves. Lied about, publicly attacked, slandered and misrepresented, they kept perfectly quiet and left it all with Him who said, "Vengeance is mine, and I will repay." We have lived to see them wonderfully delivered and vindicated while their foes were put to shame. As we go deeper, we will depend less on methods such as ram's horns and musical harps, and depend more on the blessed Holy Ghost who knows no failure.

To possess the land in the general sense of the word, means a steady advancement along all spiritual lines. It means an enrichment of your sanctified personality, Christlike temper and disposition and a deeper love. It means all of the graces and fruit of the Spirit, which grew and flourished in the bosom of Jesus, maturing and ripening in the sanctified heart.

IV. To be more than conquerors means not only victory, but final triumph. We see nothing to be discouraged over. Our perfect confidence in the certainty of victory is seen in the fact that God has already described the last battle, the overthrow of sin, Satan, and the complete triumph of Christ and His bride.

The book of Revelation gives us the official bulletin of the last battle. The devil, the beast, and the false prophets are locked up in hell! sin is banished from the universe; the curse is lifted, Paradise is restored. As for the victory, it is described in figures that are gigantic and overwhelming to the mind. The Son of God is seen with many crowns on His head; His followers ride on white horses splashed with blood; the city of God is all ablaze with glory God beheld, descending from the skies; the people of God are caught up in the air to meet the Lord; the judgment throne is set; sin is banished; holiness is everywhere; heaven is open and an eternal joy unrolls before the enraptured vision.

How can hope sink and faith waver and labor cease with such a victory ahead of us?

Hear it! For the mouth of the Lord has spoken it; sin shall end, death will cease; all tears shall be wiped away; the curse shall be lifted and the earth will bloom like Eden. There shall be a

new heaven and a new earth wherein dwelleth righteousness and true holiness. The kingdoms of this world shall become the kingdoms of our Lord and His Christ. Every knee shall bow to the man of Calvary. We shall have one grand home-coming and family reunion of the saints of all ages. The Lamb then shall lead us forth to fountains of living waters where the congregations never break up, the Sabbath never ends, and we shall join the everlasting song and crown Him Lord of all.

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Chapter 2 THE LARGER CHRISTIAN LIFE

"Be ye enlarged." -- (Bible).

The law of growth and enlargement is the fundamental thing in our holy religion. This principle holds good in nature, as well as in grace. Whatever ceases to grow, begins to die. Stagnation brings corruption and death.

Whenever the soul ceases to grow and get new revelations from God, decay and death set in. A healthy soul should be like a healthy, growing boy outgrowing all of his old clothes. If we are living in the will of God, we should be continually getting new revelations from God, new touches of fire, fresh anointings.

One of the weaknesses of the present day Holiness Movement is that we haven't laid the proper stress on spiritual progress after sanctification. God does a lot for us at the mourner's bench; but that is only the beginning. After we die to self and sin, we should not stay in the tomb of death, but enter into the resurrected life; a life of undisturbed peace and soul rest; a life of a victorious march which goes from strength to strength, and glory to glory. "Be ye enlarged." Let us notice what is meant by being enlarged. First, we need a larger heart. There is a beautiful passage in 1 Kings 4:29, where it says, "God gave Solomon largeness of heart." Unless our hearts keep pace with our heads, we will become lop-sided and unbalanced in our religious experience. The religion of the Bible deals with the deepest part of our nature -- the conscience, the will, and the heart. The heart forces are the greatest forces in the universe of God. When God wants to move a nation, He raises up big-hearted men -- a Wesley, a Booth, and a big soul like Charles G. Finney. The men who move the world Godward today are men who have largeness of heart.

The heart is the fountainhead in the religious life, and when it is made pure, there flows out from its many streams into the home, the church, and the world. The term "heart" from the Bible standpoint, embraces the affection, conscience and will. Understand, we are not treating man according to the School of Psychology; but as the Bible sees him.

The heart is the seat of affection. The affection was originally made to take hold of God. But alas! sin has torn our affections loose from that high and heavenly state. They are perversely abused and degraded. "Like the vine designed to cling to the trellis work, or climb the oak, thus mounting heavenward; but which, torn from its support, twines its tendrils around clumps of grass or weeds of earth, so the affections, having swung loose from God, turn to the low objects of

time." Now what God does when He starts to make a saint, is to gently unwind our affections from the low and earthly things, wash them from all sinful desires, and turn the warm gulf stream of the Holy Ghost within, softening, sweetening the affections, and lifting to things above.

The heart has to do with the conscience. How important this is since there is no such thing as vital Christianity without a quickened, purged conscience. When conscience is thus cleansed, it is made to echo the voice of God, and respond to the touch of the Holy Ghost.

The heart, from a religious standpoint, has to do with the will. The will is the power to choose the King upon the throne, The will must be broken from its obstinacy, turned to God, and then divinely strengthened to choose that which pleaseth Him.

An enlarged heart from the scriptural standpoint, means a clean heart, purified affection, a purged conscience, a conquered will. Such a heart becomes a channel through which ,God can pour rivers of Living Water to bless a broken, bleeding world.

Second, we need a larger vision. All real progress begins here. The day-dreamers, and men of vision, have harnessed up nature and made it our servant. The modern machine has taken the place of toil, sweat, and hardship -- all because someone saw a better way. The American frontiers have given away to modern civilization.

In like manner, there is a spiritual vision. There are possibilities of faith which almost stagger our imaginations. Pentecostal skies are loaded. God is only waiting for the man of faith to connect onto the heavenly resources, that revival fires be kindled to the ends of the earth. There are possibilities within the human heart, which lie buried beneath the surface of our being, only waiting for the touch of the quickening Spirit. Out in the West lie millions of acres of barren land. Beneath this soil lie riches of untold wealth.

All that is needed is one single element to turn this Sahara desert into wealth and beauty. That element is water. Let the mountain stream be turned into this land of waste, and lo! you have a Paradise. How true this is spiritually!

"Thousands of preachers and servants of God are yet almost totally ignorant of their religious capabilities. Oh, what an enormous waste is lying unknown and idle in the Church! How many tame, dry, formal preachers there are in the land who just barely creep along with dull sermons, little dry prayer meetings, no revivals under their ministry! Has God made a mistake in calling men to preach? No. All these preachers possess vast, latent, undreamed-of capabilities of victory, power and zeal, if they were only fully sanctified and baptized with fire. Oh, the baptism of fire takes hold of the great depths of the soul, and lifts it beyond crutches and babyhood.

"Many believers are like those Alps on whose northern sides the sunshine has never fallen, and the deep ravines whose nature has never known the possibilities of fruit. 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."

Third, we need a larger faith. I do not know of any subject that demands a clearer presentation than faith. "In so much as faith is the condition of all spiritual life, and the step to progress in that life, it behooves us to give it all nourishment possible."

For a number of years, the writer has longed for something to put in print that would enlarge the faith of God's dear children. In our reading, we came across a copy of the old "Way of Faith," written by one of God's choice servants. It so blessed my soul, and enlarged my faith, that I felt led to put it in print. There are twelve points which define faith -- each point is a sermon within itself.

(1) The Bible gives us a true definition of what real faith is. There are thousands of man-made to believe faiths, and diluted faiths, but only one real faith in the Word. The Bible never mentions faith in the plural number. The Bible says: "One Lord, one faith, one baptism, and the faith once delivered to the saints."

(2) God has given all men the natural capacity of faith, all have that by nature, and upon this natural capacity the Holy Ghost engrafts the true faith of God.

(3) Faith is born in the soul by the Word of God coming in contact with conscience and our apprehension of divine things.

(4) Faith is the hand in spiritual life. It is the grasp of the soul upon a divine person; an inward power, by which we can grasp an unseen possibility. It is the hand of the heart.

(5) Faith is the eye of the heart by which it sees spiritual things. It reaches out in darkness, and the unseen, and takes hold of things which do not yet appear. It is the marvelous power of apprehending that which is afar off -- out of sight. Faith sees through things. It sees through mountains and difficulties, and discerns God, His Word, His promise and eternal things that are out of sight.

(6) Faith is the pioneer of the soul. (It is the Joshua and Caleb of the soul, which goes before and spies out the goodly land).

(7) Faith is a repose. It brings soul rest. It is impossible to be full of faith, and not have rest and satisfaction.

(8) Faith understands divine things. It believes all that is taught in the Bible, and all that the Holy Ghost whispers to the heart.

(9) Faith grows most when being tried! not when leaning on human props.

(10) "Faith is the substance of things hoped for." It takes hold of the future and draws the substance out of it. It drew the substance out of Calvary thousands of years before Jesus was born. Faith reaches the hand out in the future and takes things you hoped for, and squeezes, and gets the juice out of them.

(11) Faith is the evidence. The word "evidence" means a divine conviction. It is a conviction of the heart of the reality of the invisible Word, the Virgin Birth, life, death, shed blood, and glorious resurrection of Jesus. The unseen world is as real to faith as the physical world.

(12) "If your faith is sound, God will pull you through everything." The Bible speaks of "the full assurance of faith." We are told in Hebrews 10:22 that in 'entering the Holy of Holies, behind the second veil, we are to draw near with a true heart and full assurance of faith.

"The fullness of faith," says Dr. S. A. Keen, "is the work of the Holy Ghost. 'The fullness of faith' is a state of the soul in which it apprehends divine and spiritual things. It is a temper of the mind -- an entirely new frame of the heart; it is shorn of none of its saving efficacy, graduated into substance of things hoped for, and the evidence of things not seen."

Let us notice a few characteristics of the fullness of faith:

(1) A consciously exclusive confidence in God. Having the fullness of faith, the soul continuously exclaims under all circumstances, with the Psalmist, "Wait thou only upon God for my expectation is from thee." It is such a vision of the persuasion of God's almightiness, and all faithfulness, that the soul is given a set Godward. It will not look for help selfward. The soul full of faith never becomes confounded by unconscious dependence upon apparent encouragements. Neither will discouragement dismay it. Opposition, adversities, difficulties do not enter into its calculation. It believes fully "that all things are possible to him that believeth."

(2) One main characteristic of the fullness of faith is that of a divine ripeness. In such a state, our whole being lies still under the hand of God. Every faculty of the soul is 'like the placid sea of Galilee under the omnipotent feet of Jesus. Oh, the blessedness of being absolutely conquered; to where the soul feels and knows that everything in earth, heaven and hell, past, present and future, is working together for our good and God's glory.

(3) We need a larger experience. We do not mean by this a mere emotional state; but an enlargement of the same truths and experience that was imparted to us in the beginning of our religious life, which can be broadened and intensified to us by the Holy Spirit until they seem new to us. "All the words of God are susceptible of innumerable degrees of meaning, so that the same passage can be fulfilled in us over and over in a deeper measure, until it hardly seems the same scripture it used to be. There are riches in Jesus which can be opened to us in prayer, for which there are no corresponding words in language." But let us remember, there is very little enlargement of the heart and life until we pass the Jordan of Sanctification. Even then, the great expansions, and enlargement, depend on our walking in the 'light, and taking new territory in divine things.

(4) We need larger love. "Love is the central, animating force in true religion. It is to the moral system what the sun is to the solar system -- the warming, illuminating, moving power to every part. So in the spiritual realm, every fervent prayer, act of charity, resistance to evil, gentle word, courageous act, is a product of love." It is the very cream and substance of Christlikeness.

There are several degrees in divine love. The first stage is that which is imparted in the new birth, when we are made new creatures in Christ Jesus.

The second stage is when the heart is purified from the indwelling sin, and the love of God is shed abroad in our hearts by the indwelling Comforter.

The third stage has to do with maturity, sainthood, and spiritual development. It is in this stage we want an enlargement. The old writers on Christian perfection had much to say about being "dissolved in love." To quote one of the old timers, he says, "When the tried soul is dissolved in love, the mental faculties are turned into gentle, loving action; so that the judgments, opinions, decisions are formed slowly, discreetly, with instructive kindness."

"When the soul is dissolved in love, it will not only make the heart intend to do right, but so overmaster the life as to fashion the manners, words and conduct with humility, courtesy and holy refinement.

To quote further: "A life filled and overflowing with the universal sweetness of love! It is the superlative best."

Do you pant and thirst to have your whole being dipped in the dew of life; or to change the figure, entirely consumed in the ecstatic fire of love?"

What is the sweetness of love? "It is love made perfect, and filling, 'enlarging and overflowing the breast; love pushing its tidal wave up into the intellect and will, deluging all the mental faculties with its delicious current." It is love that "suffereth long and is kind," that "envieth not," "not puffed up," "is not provoked." The positive is "beareth all things," "believeth all things," and "never faileth." There is no end to the enlargement, maturing and sweetening power of perfect love. It is the cure for all the ills of life. It is a heavenly tonic to faith, and all the graces of soul. It is the breath of heaven; the fragrance from the "Rose of Sharon." "Be ye enlarged."

(5) We need a larger work. We mean by a larger work, to take new territory, new fields, to possess all the land, to have all the mind that was in Christ Jesus, and to be filled with all the fullness of God. When a vessel starts out to sea, soon the shore lights disappear, and the buoys and other signs are left behind. The pilot knows that he is getting out into the deep. There is something very similar to this in the progress of a soul. There are certain marks showing that the soul is deepening, and taking new territory.

One mark is an evenness of spirit. When God subdues and conquers us, we will manifest an evenness of temper under pressure. There will be a mildness in voice, a tenderness in the eye, and supernatural gentleness over every faculty of the soul.

Says Dr. Henry Knight Miller, the great author: "The good temper radiates kindness, sympathy and patience. They are so lovable as to bring all with whom they are in contact into the atmosphere of divinity, lighting 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 terrible carnage, breathing the atmosphere of sun-kissed summits."

Sanctification is that blessed work of grace which deals with our disposition, cleansing the heart from all evil temper.

(6) Another sign of largeness of heart is magnanimity of soul. Magnanimity has been defined as "greatness of mind; that elevation of soul which encounters danger and trouble with tranquillity and firmness; which raises the possessor above revenge, and makes him delight in acts of benevolence; which makes him disdain injustice and meanness, and prompts him to sacrifice personal ease, interest and safety for the accomplishing of useful and noble objects."

He who is filled with the Holy Spirit, and controlled by the indwelling presence of God, will not only be saved from all harshness and roughness -- a spiritual-minded man -- but will have a princely character. This big, noble soul is too great to do a little, mean, low, underhanded thing. Such a soul would not think of wire pulling, or secretly scheming for a place of power. This spiritual soul is perfectly contented to take a low seat, and let others have the big end of the bargain. A magnanimous soul readily forgives all injuries, and refuses to brood over some wrong done him. There are multitudes today in the religious world who are down and out when it comes to a religious experience because they allow themselves to brood over some imaginary injury until it poisons their spirit and blurs their vision for the big things of life.

(7) Still another mark of largeness of heart is a sweet spirit. If we are really possessing the land, and taking new territory, there should be an increasing sweetness of spirit. One of the outstanding things promised to dwellers of Canaan was honey. This stands for a tender, loving spirit which the blessing of holiness brings. Now, as the land was said to flow with honey, it stands to reason that the deeper one goes into the Canaan life, the sweeter one's spirit should be. How many of God's children started out with a tender, sweet, humble spirit; but for some cause, they lost their tenderness and sweetness. It is painful to watch them try to make up with noise and bluster what they lack in oil, unction and glory. It is a sure sign of growth development and advancement, and a day to date from, when the blessed Holy Spirit floods our hearts with a divine honey-like sweetness, until it seems at times as though a golden lump of honey had been lodged in the heart, dripping sweetness all through the trying hours of the day.

Beloved, let us not stifle those longings and cravings for the "bigger and deeper things of God; but let us arise and possess the land to the going down of the sun.

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Chapter 3 THE RADIANT LIFE

"The joy of the Lord is your strength." Nehemiah 8:10.

"These things have I spoken unto you, that my joy might remain in you, and that your joy might be full." John 15:11.

One sure mark of Holy Ghost religion is that of divine joy. The great difference between our holy religion and other religions, is the element of joyfulness. Perhaps no one thing serves as a touchstone to mark the difference between apostolic and worldly religions as this one thing -- divine joy.

The joy that we are writing about is a peculiar joy -- not the ecstasy of one of those many refreshings, quickenings and anointings which come to the child of God.

There is a divine work wrought in the soul, known as the second blessing, which brings with it the presence of a perennial gladness and sunshine in the heart and life.

The outward manifestation of this inner joy are noticeable: "One is a peculiar brightness of the face; another is a smiling expression; a third is a restful look about the eyes, brow, lips, and indeed all the lines of the face." Any one of the above marks is a sermon within itself, and is enough to convince the most skeptical that Christianity is divine.

There are several things about this peculiar joy found in our text.

First, Christ calls it His joy. The Son of God has been robbed of His glory by the Church picturing Him as a gloomy Christ. Most all the paintings of Christ in the great art galleries represent Him with a melancholy face, convulsed with agony. The popular view is that He was a very sad man -- a man of sorrow above all men -- that while He was seen to weep, no one ever saw Him smile or heard Him laugh.

As one has well said: "If it is well to remember, if Christ had sorrows they were not for Himself, it is also well to bear in mind that if Christ bore habitually the melancholy, agonized look that painters give Him, His invitation for sermons on 'rest' would have been utter failures. Think of a being with a confirmed look of grief, saying: "Come, and I will give you rest ;" who believed that little children would have stretched out their arms and nestled in His breast if He had the bloomy countenance with which tradition invest Him."

With these facts before us, I now call your attention to some reasons why God wants His people to have joy.

First, the joyful state is the best condition of the soul. It seems to arouse and quicken every dormant faculty of the spirit. Time and again in revival meetings, when the Spirit fell on the people, we have seen ordinary people become extraordinary under the rapture of spiritual joy. Their faces seemed transfigured before their own eyes. Then rose to the surface, gifts and capacities that they never dreamed they had slumbering within. There were depths of love, a holy eloquence, sweeping through them which held the audience spellbound. The joy of the Lord, like a heavenly wine, puts us at our best for God. "What unction in preaching! What sweetness of song! What glowing testimony! What fervency of praying! What penetration of vision! What diligence of application are brought into exercise by the fullness of the Spirit." "Under the occasional touches of Heavenly joy, the soul undertakes new labors, enters new fields, and goes leaping like a giant

refreshed with new wine; believing things, and bearing burdens that others thought quite impossible."

Second, joy is attractive. As long as the Apostolic Church kept the fires of Pentecost burning, the multitudes flocked to the places of worship. Let the church of today seek and obtain the Pentecostal blessing, with its warm, gladdening presence, and you will not be able to keep the crowds away. You might as well try to sweep the waves of the Atlantic Ocean back with a broom, as to keep people from coming to a church or camp meeting where the joy of the Lord is experienced and felt. The question has been asked time and again: how can we reach the masses, and get the unsaved inside the church? The answer given would be amusing if it were not concerning spiritual things. Someone suggests an eloquent preacher, with a long string of degrees to his name. This works for a few Sundays; then the Doctor loses his crowds. Others suggest a new church building with artistic designs. This may work for awhile; then the crowds fall away. Scores of other things are suggested; but they all fail. We are convinced more and more that it is not human eloquence, logic, culture that constitutes the glory of the New Testament church.

Says the eloquent B. Carradine: "The church will have to get drunk on joy. There must be an intoxication of spirit, as the body is with wine. There must be a bubbling gladness in the heart; an overflowing of sweet, holy rapture, that cannot be retained; but will rush into every open channel of privilege, opportunity, and duty, with sunlit face, shining eyes, liberated tongue, praising lips, and flying body carrying food, light, comfort and treasures of the Gospel to the starving, benighted, broken-hearted and bankrupt nations of the earth."

Third, joy convinces and convicts. The church needs a blessing that will convict and smite sinners to the heart, until they will become so sick of sin that they will cry out for mercy. It was this very spectacle at Pentecost that caused the multitudes to smite their breast and cry out, "What must we do?" As we have traveled over the nation, we have witnessed similar scenes in great revivals and camps. We have noticed that men who can resist strong sermons, on such themes as "hell" and "the judgment," go down in the presence of genuine rejoicing. It is not argument, great scholarship, and great sermons, that will fill the need of this age. We will not win out with these things and methods. Our secret of strength is found in the joy of the Lord. If we would only wait on God, and tarry in the upper room until we obtain the joy of Christ, nothing could stand before us. "Joy seems to have the touch of the Prince that wakes up the slumbering beauties and powers of the soul."

The joy of the Lord is the source of our strength. This is true of the body as well as the soul. "A merry heart doeth good like a medicine." This is God's prescription for a frail, weak body. It is a known fact, discouragement, despondency and depression of spirit are the causes of nervousness and general breakdowns.

Dr. A. B. Simpson tells how a dying man was brought back from the very jaws of death through the touch of heavenly joy. Said Rev. Simpson: "I remember a dying man whom I visited in the early years of my ministry, who was given up by his physicians and pronounced in a dying condition, so that they gave up the case and expected his death during the night. But as I visited him, I supposed for the last time, and tenderly led him to the Saviour, as he accepted the Gospel and became filled with the peace of God and joy of salvation, there came upon him such a baptism

of glory, and such an inspiration of the very rapture of heaven, that he kept us for hours at his bed as he shouted and sang what we all believed to be the beginning of songs of heaven. We bade him farewell long after midnight, fully expecting that our next meeting would be above; but so mighty was the uplift in that soul that his body, unconsciously to himself, threw off the power of the disease, and the next morning he was convalescent to the amazement of his physicians, and in a few days was entirely well. I knew nothing at that time of Divine Healing, but simply witnessed with astonishment and delight the power of Divine Joy to heal disease. Many times have I seen the darkly clouded and diseased brain light up with the joy of the Lord, and saved from insanity by a baptism of holy gladness."

The joy of the Lord is our strength in temptation. It is a miracle of grace when we reach a state in its experience where we can heartily sanction St. James' words where he says, "Count it all joy when we fail into divers temptations." Temptation drives us to our knees; it makes us search our hearts, our motives, our affections, the quality of our actions, thoughts, words; it makes us scrutinize our real chances for heaven or hell. But there is a place in God where the soul can find a source of joy in every trial and test through which it has gone. Joy takes the sting out of life, and sweetens every bitter cup we have to drink. The only way to meet temptation is in the spirit of joy. Says one: "The devil always gets the best of a melancholy soul. Despondency will always bring surrender. Satan is so little used to joy in his own home that a happy face scares him away." Remember, despondency, sorrow and sighing weaken your faith, your holiness, and your healing. Nothing defeats the devil like a victorious, joyful saint.

The joy we are writing about is the joy of full salvation; the sense of feeling clean. It is an artesian well of inward gladness, whose source is in the fountainhead of the hilltop of glory. It holds good under all circumstances; at a funeral or wedding; whether we be popular or persecuted; whether mud or flowers are thrown at us; the joy of the Lord abides.

There are other reasons we could give, why God wants His people to be filled with joy that abides; but the ones we have given above are sufficient to drive God's people to their knees with strong cryings to be filled with the Spirit, which gives us a joy that is full, free, overflowing, and one that abides.

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Chapter 4 FRESHNESS, FRAGRANCE, AND FRUIT

In the seventeenth chapter of the book of Numbers, there is a most remarkable account of the supernatural in connection with Aaron's rod, which Moses took and placed by the Ark of the Covenant, and let it remain over night. As the light of the Shekinah glory shone upon it, we are told that the rod budded, brought forth blossoms, and bore fruit. This is typical of what will happen to the believer when we press our way behind the second veil in the Holy of Holies, and the heavenly light shines in our hearts, those dormant faculties begin to unfold to the heavenly world like a rosebud opens to the warm spring sun. Gifts spring up until one stands transfigured before his own eyes.

From the budding rod we gather three thoughts which have a spiritual significance; namely, freshness, fragrance and fruit. What is sweeter than buds in a spring morning? Winter, in the Bible, stands for the dreary, gloomy, barren nights of sin. God uses spring as a type of the thawing out of the soul, when the Holy Spirit comes in with His warm, glad, comforting presence. Our holy religion should be just as fresh and sweet as springtime, with its bursting buds, blooming flowers, brooks and singing birds. The gentle dew is an emblem of the Holy Spirit, but we should remember that the dew never falls on a stormy, blustering night. It is when nature is quiet, and a divine stillness seems to settle over all creation, that the gentle dew comes down over fields, causing all vegetation to rejoice, and filling the air with a sweet fragrance from the wild flowers of nature. In like manner, it is when we get quiet and still in our spirit, and inner faculties, that the heavenly dew settles over our whole being with its refreshing, softening presence. This is what the apostle meant when he speaks of "the renewing of the Holy Ghost." There is but one mighty baptism and cleansing taught in the Bible; but there are fresh anointings and renewings which we must have or we will become dry, lifeless and juiceless.

As ministers and Christian workers, we should never go before our people, or try to deliver a message, until we have first waited for the divine dew, which gives a freshness to the old truths of the Bible until our words quiver with a heavenly electricity, which vitalizes the mind, penetrates the understanding and gives our words a peculiar power, warmth, unction and holy magnetism.

Second, the rod brought forth blossoms. From the buds of freshness come the blossoms of fragrance. The sweetness of the lovely rose is its fragrance. Along with rugged righteousness, and radical teaching, we need fragrance to keep from being lopsided. The very nature of Christianity demands this. Were the Christian life chiefly a thing of outward forms, rites, creeds, and mere doctrines, it would not take much of the Holy Ghost to run such a dead religion as that. But our holy religion consists of virtues, graces, fruit, tempers, experience, sweetness and power.

The holy compound oil, which God told Moses to make and to forbid anything to be made like it in all the earth, consisted chiefly of choice costly spices-which is a type of the Holy Ghost -- and when these spices were compounded, the oil was fragrant and sweet. "So the Holy Ghost brings us the very sweetness of heaven." The heart that is filled with the indwelling Comforter will be characterized by fragrance, sweetness and power.

Third, the rod brought forth fruit. There are two most interesting periods in the life of a fruit orchard. One is the blooming period, when the trees are adorned with gorgeous blossoms, and all nature is aglow with fragrance and beauty; but the most interesting period, with the owner of the orchard, is when the fruit matures and ripens.

In like manner, there are two interesting periods in the life of every child of God. One is when the graces and the fruit of the Spirit are imparted in the new birth; the other is when these same graces mature and ripen into Christlikeness and holy character.

Fruit in the natural world, is produced by the union of the seed with the earth. If seed is kept out of the ground, it cannot bear fruit; but when it is planted in the earth, and forms a union with the moisture and juices, starches and gases, it sprouts and bears fruit. God, in His Word,

compares the human heart to various kinds of ground, the stony, thorny and the good ground. The Word of God, when preached with the Holy Ghost sent down from heaven, is compared to seed with the germ of life. Now, when this living, quickening seed is planted in our hearts by the Holy Ghost, and that mysterious union is formed with our affections, will and conscience, there will spring forth the fruit of the Spirit. While the Holy Spirit possesses all the virtues and graces of the Divine Nature, yet these graces of the Holy Spirit can never be manifested until He unites Himself with the human heart. Then He reproduces Himself in the form of the fruit of the Spirit.

The fruit of the Spirit is always spoken of in the singular. There are not nine fruits, but one fruit, and that one fruit branches out in different forms of graces. The nine-fold fruit in reality is but various manifestations of love; as joy is love in blossom; peace is love in repose, when the gentle dove folds her wings and says, "peace be still;" longsuffering is love on trial, it is holiness being tested and love keeping sweet; gentleness is love refined, with all coarseness and harshness melted out; goodness is love in action, like a gentle nurse binding up the wounds and pouring in the healing oil; faith is love patiently trusting; meekness is love with a bowed head, love in humility; temperance is love in self-control, where the angel is on the throne, and the physical is in the basement. So it is love all the way through.

One more thought, Jesus speaks of the good ground bringing forth much fruit. The good ground means clean soil -- soil that is free from stones, thorns, or other obstructions. Let that soil be pure, mellow and rich, then the hot sun, which would otherwise scorch, will give vegetation a deeper green; and the winds, which would otherwise blast, will only give the roots a stronger hold. Thus it is with the soul soil of the believer. Whenever the heart is clean and free from all roots of bitterness, and the Holy Ghost, like a warm gulf stream, is turned within, it is then the fruit and graces of the Spirit will be spontaneous. Such a life is a little heaven within.

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Chapter 5 LET YOUR SWEETNESS BE KNOWN

"Let your sweetness (Greek) be known unto all men."

The Pentecostal gift wrought such a wonderful transformation in the great Apostle Paul until he had to invent and coin new words to express the heavenly graces in his, and other believers' hearts. Let us examine three words used by the apostle, "tenderhearted," "gentle," and "sweetness;" then a new word used by St. Peter, "be 'pitiful'." Let us put them altogether and make a fragrant bouquet out of them. All of these graces have the smell of heaven upon them.

"Let your sweetness be known." "The unfortunate word 'moderation'," says the noted scholar, Dr. Daniel Steele, "found in A. V., has been used as a couch of sloth by many when exhorted to strenuous Christian effort. We are glad that the R. V. has used the word 'forbearance' instead of 'moderation,' thus removing this couch from beneath the spiritual sluggard."

The word "moderation" is difficult, we are told, to turn into English; but the various meanings that have been given to it are all suggestive, and throw a flood of light on the subject.

The following rendering of the word "moderation" will give us a depth of meaning which we could not have otherwise found in the old A.V. The Revised Version renders it "forbearance." This is not a bad rendering by any means. It means to settle all disputes, clear up all misunderstandings, in the spirit of Jesus. One of the robes the bridehood saints are to wear is "forbearing one another" -- "The mutual and loving endurance with each other's faults."

Another rendering of the same word is given by Afford as "reasonableness." Sin is unreasonable, the world is unreasonable; but there is a true mark of a saint. Reasonableness is closely related to Holiness. A person filled with the Spirit of Jesus will only be reasonable, sane, sensible, but easy to approach and to reason with.

Rotherham translates the same word "moderation" as "consideration," or "thoughtfulness with regard to others." This is the very opposite of self-centered egotism. The Spirit of Christ will give us a "consideration" for the other fellow.

The apostle, in his letter to the Hebrews, mentions four important things we are to do if we retain the second veil experience. One is, we are to "consider one another;" not to abuse another; not slash one another to pieces with censure and tongue lashing. No, the word is "consider one another." I am to consider my brother's good name, his reputation, character, and his welfare and interest in general. This is one of the conditions of retaining Holiness.

Still another rendering is "gentleness." This is a mark of true greatness, according to the Psalmist who exclaimed, "Thy gentleness has made me great." It is one of the fruits of the Spirit. He who is filled with the Spirit, will be free from resentment and retaliation. Says Dr. G. D. Watson: "When God conquers us, and takes all of the flint out of our nature, we get a vision into the Spirit of Jesus. We see, as never before, the great rarity of gentleness of spirit in this dark and unheavenly world. Even apart from the criminality and vileness of man's fallen condition, there is a host of deformities which sin has detailed upon mankind. Among these deformities may be classed roughness, hardness, severity, bluntness, harshness, sourness, rudeness, curtness, and the painful facility of using stinging words, cutting words, and manners and gestures and looks and tones of voice, which are almost universally manifested, not only by sinners, but by Christians, and good Christians; and even by many who advocate the higher life. It is so seldom that we find a real gentle spirit, one who is gentle through and through, and gentle under all circumstances, that when we do meet such a one, it seems like a calla lily* in a field of briars, in a patch of blooming prairie surrounded by rough deserts. [*calla n. 1 (in full calla lily) = arum lily. 2 an aquatic plant, Calla palustris. -- Oxford Dict.]

"God leaves a trace of refinement on everything He touches. God never does anything in a harsh, uncouth way. He often breaks the hearts of the toughest old sinners with a touch of gentleness, or a soft, sweet voice, or the stroke of a motherly hand, softer than the down on an angel's wing."

Still another translation -- that of Trench -- is "yieldedness." My! what a lovely word. It is a sure sign of a big, manly soul to yield -- that is where no principle is involved. This princely soul has too much nobility to argue and contend over little matters. Oh! the friction in the home,

which, in a great many instances, has led to divorce, divided homes, scattered children, that could have been avoided if some one had only had enough grace and bigness of soul to have yielded.

You can trace nearly all the splits in the Holiness Movement to this one thing; some one contended and had his own way, grieved the tender Dove, and broke the fellowship of the Spirit. It takes a big soul to yield.

"Moderation" is also translated "humility." Surely, there is not a more beautiful Christian grace than humility. As one has said, "We get sick of the fuss and feathers, and the swagger and swell of the world, so that a meek spirit, a genuinely lowly heart connected with spiritual excellence, is as refreshing and delightful to the mind and soul as an oasis with waving palm trees and purling springs is to the exhausted traveler."

It means to be little in one's own eyes. It will save you from getting sore, and feeling hurt when you are overworked, or set aside. No more cravings for right hand and left hand seats! The Man of Calvary, with His thorn-crowned brow, has been so deeply burned into the mind and heart, until it has weaned the soul from little things.

Perhaps the most striking translation of all is found in Syriac Version, when the word "moderation" is rendered "sweetness." The Holy Ghost is the very sweetness of God. It is His office to pour into our heart His divine sweetness, and to take every temper and grace which flourished and grew in the bosom of Jesus, and impart them to our hearts.

Sweetness is winning. It gives one a winning personality, and a power to draw. It affects one's temper, tongue, and the very expressions of the face. It is not enough to be saved and sanctified -- God wants to beautify us with the graces of the Spirit.

Let your sweetness be known unto all men. Why? "The Lord is at hand;" that is, "His coming draweth nigh." Notice, St. Peter uses almost the same expression-in substance, it means the same -- "Wherefore, beloved, seeing that ye look for such things, be diligent that ye may be found of him in peace, without spot, and blameless." Notice our attitude. "To be found of him." This is very expressive. It suggests the idea of readiness. You have not to get right; but you are right, when He comes.

The temper, "in peace." This has reference to our spirit -- self-possessed, calm, undisturbed, undismayed -- with the peace of God possessing our hearts and minds. "This is the true Christian temper." Says the sainted Dr. A. B. Simpson. "The saint who is watching for the dawn, diffuses an aroma that fills the very sin-tainted air with sweet fragrance of spices from the garden of God. He should be as the very breath of heaven, reviving hearts, and refreshing those who are ready to faint. Like the sweet fumes from the censer in ancient temple service, the fragrance of his life should penetrate even the holiest of holies, so that his sweetness is made known unto all men. Let it be known unto all men! Do not hide it in your closet. Do not keep it for special occasions; but wear it around you as a holy radiance. Take it into the bursting streets, until it breathes its fragrance on the agitated and excited ones around you. Carry it into the place where others wrong you, despise you, until it shall reprove them as your resentment never could. Show it to your enemies, and don't forget to show it to your friends. Pour it out in the home circle to

husband and wife, child and friend, until all you meet shall feel as if the breath of summer and a gleam of sunshine had passed by.

"Let your sweetness be known unto all men. Don't wait until people die to plant your flowers on their graves; but while they live shed the fragrance of love on their tried and tempted hearts."

These are a few marks of the Bridehood Saints -- that company of believers who have washed their robes and made them white in the blood of the Lamb. "Let your sweetness be known unto all men -- the Lord is at hand."

The apostle says, not only are we to be found of Him in peace, but "without spot." This has reference to our spiritual garments. Spots need not be large to defile our garments.

Reader, let us be sure our garments are spotless, our spirits are clean, that we may be counted worthy to be among the number who shall be caught up when the Lord comes.

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THE END