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## **BEULAH LAND SAINTS**

**By John Marvin Hames**

Author Of:  
Deeper Things

The Christian Witness Company  
Chicago, Illinois

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Chicago, Illinois

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### **A FOREWORD**

We send forth this volume, hoping it will help to satisfy the hungering in the hearts and lives of God's people for the fullness of God. There are hundreds of wholesome books on holiness showing the difference between the first and second works of grace, but there are comparatively few books that deal with the wonderful progress which one should make after sanctification. There is a large field of growth and development after sanctification which is neglected in these days.

We have selected as a title for this volume "Beulah Land Saints" because the message contained herein is addressed mostly to the class that lives in the sweet land of Beulah.

We insert in conclusion in our Foreword a little poem by Mrs. Mamie Ferguson:

No letters gall in Beulah Land,  
The curse of sin is lifted;  
The Saviour's fan is in His hand,  
And chaff from wheat is sifted.  
The inward war is ended here,

And perfect love has cast out fear,  
The clouds are gone, the sky is clear,--  
There is no land like Beulah Land.

There is no drought in Beulah Land--  
'Tis full of brooks and fountains,  
With living springs on every hand,  
In valleys and on mountains.  
No famine gaunt or scarceness there,  
The Bread of Life is everywhere,  
And all its plenty we may share,--  
There is no land like Beulah Land.

There's lovely fruit in Beulah Land,  
And olive oil and honey,  
With wine and milk an every hand,  
We buy them without money.  
The winter's passed with gloom and care,  
The spring has come with flowers so fair,  
The song of birds fills all the air,--  
There is no land like Beulah Land.

The Lord has called it Beulah Land  
Because that land, is married;  
His bride the Pentecostal band  
In upper room that tarried.  
His blood has washed them white as snow,  
The fire has set their hearts aglow,  
To all the world their heralds go,--  
There is no land like Beulah Land.

May God bless the reader as he peruses this book.

Yours In Jesus' Name,  
J. M. Hames  
Greer, South Carolina,  
December 1, 1927

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## 01 -- THE CREAM OF CHRISTIANITY

"Now abideth faith, hope, love, these three; but the greatest of these is love." I Cor. 13:13.

The very cream of Christianity is divine love. There is nothing higher, deeper, sweeter on earth or in heaven than pure, humble love. It is the sum and substance of all true Holy Ghost religion. Without it all our religious orthodoxy is a mere shell of empty profession.

There are three things which constitute a life of holiness: doctrine, experience, and practice. Now it is possible to be a stickler for doctrine and lay much stress on the practice and the outward life of holiness after the tender, melting spirit of love has leaked out. In order to show the superiority of divine love over that of the gifts of the Spirit:

1. The Apostle Paul contrasts love with eloquence. "Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal." Eloquence is something not to be despised. It is the power by which the orator sways his audience, playing upon their emotions, causing them to weep or laugh at his will. He is admired as the master of hearts, but when you compare love with eloquence, eloquence goes down with a crash. After all, this is not the power of the Holy Ghost. The same effect may be produced by the master on the stage in the opera or the theater. The Holy Ghost took advantage of George Whitefield's gifted mind and used his musical voice to sway tens of thousands. On one occasion he preached to forty thousand in the open air, and such were the powers of this silver-tongued orator that the masses were swayed like the leaves in the forest under the gentle breeze of the wind. We are told that thousands yielded to God in this one service.

2. The Apostle contrasts divine love with music. "Though I speak with the tongues of men and of angels." Angels, we are told, speak in musical tones. Music has always appealed to the human mind and stirred the emotions; but the tears shed in the church may not be any holier than those shed in the theater, both being produced by the musical sensation.

It is said of Jenny Lind when she first came to this country, at her first appearance before the American people: "She sang until you would forget you were sick. She sang until you would forget your debts. She sang until you would forget your enemies. She sang until you forgave everybody, and loved everybody. She sang until it seemed as if you were lifted into heaven. She sang until she was transfigured before you and seemed to be an angel." Yet, when you compare love with music, it pales like the moonlight before the blazing summer sun.

3. The great Apostle contrasts divine love with faith by which miracles are wrought and the sick are healed. If a movement were to come through the country promising to give the power to heal the sick to those who would come to the altar of prayer, people would almost break their necks and jump over benches to get to the altar, but they wouldn't walk ten steps to be made holy in love. "The faith by which the sick are healed, if pushed into the extravagant statement that physical healing is parallel with soul salvation, would be ruinous to deep piety; for the moment that we affirm that physical healing is parallel with soul salvation, we will reach the next logical step, that people are sick because they are not holy, and the next logical step will be to reprimand and upbraid the saints who are sick as being destitute of the Holy Ghost; and this leads to all manner of rashness and bitterness of speech. There are many eminent holy ones who have poor health, and there are many who have been healed in body, who have but shallow and transitory piety."

4. St. Paul contrasts divine love with knowledge. "Whether there be knowledge, it, shall vanish away." This is a wonderful age when knowledge is being increased, and men of genius are diving into, and bringing out, hidden secrets of nature. It is an age in which the twentieth century with her marvelous inventions and higher education is putting all the generations of the past in eclipse. There is danger of substituting culture for the Holy Ghost. The grand old Mother Church of Methodism has been calling for the past century for an educated ministry. She finally got it, yet the church was never so dead, and in some places she is being shot to pieces with higher criticism. The supernatural is being discounted and denied. The lightning is leaving the pulpit, and instead there is being substituted the little pale candle of human culture.

As one well said: "Can't we have a few brains without this boast and strut over them that ministers and people are everywhere indulging in? Can't we have a little learning without getting down and saying prayers to it? This thing called 'culture' is just as really an idol in the Protestant churches of today as Diana was in Ephesus, and just as truly worshipped by some preachers and church members as Mary is in the Church of Rome. The judgment day will prove what I say. There are preachers throughout the church who every day think more about culture than about Jesus; who every week read more on art and science than they do the Bible, or holy books; who talk more about culture than holy things. Nay, many of them positively nauseate at a conversation on personal holiness, and this is absolute proof that culture is worshipped in their thoughts, words and reading more than Jesus. Culture is not good in itself. Learning is good only when in subjection to God. When not in subjection to the will of God, it is a vain, proud,

self-conceited, boastful, vile usurper of the Holy Spirit, and has sent many a smart professor of religion to the flames of hell, and is sending some more there. After all, this strut over modern culture, what is it? It is a subtle worship of matter. The science of our religious schools is that of sun waves, sand grains and fish scales, far more than it is of God and the immortal soul. When boiled down, it is the science of dirt more than the science of Deity. In the college professor, the preacher, the pulpit, the Sunday School, the so-called religious paper, you can see that this petty god of culture is used as a substitute for holiness and the power of God."

History proves that when nations have gone down, it was when they had reached their Pike's Peak in art, music, literature, and science. A great genius and modern inventor who has had no equal among the dead or the living, confessed on his eightieth birthday that all the God he knew was "a supreme intelligence, pervading the universe." Instead of the great scientific discoveries and modern inventions being used to evangelize the world, to a great extent these powers are being turned into cruel monsters of warfare and poison gas which would snuff out the life of the largest cities overnight. It is only as our learning is harnessed up with the Holy Ghost that it proves a lasting blessing.

It is possible to have both natural and spiritual gifts and not be very deep in piety. Gifts within themselves do not constitute Christian character or make one holy. Balaam was a prophet, and very highly gifted. He said some eloquent things concerning God's people, yet his gifts didn't save him or make him holy in heart. Judas was one of the twelve, and wonderfully endowed with gifts. He was with the others when they cast out devils, yet he went from the apostolic office to hell, all because he allowed the sweet spirit of love to leak out of his heart. A block of ice can be used to transmit sunshine to the extent of setting material substances on fire, but it is far from being warm itself. So one may be used as a medium of truth through his natural gifts and not even be saved.

Gifts without grace are dangerous; one is likely to become puffed up over success. Many ministers and Christian workers have had more grace, humility, unction, and real Christ-like tenderness of spirit when they first started than they possess today. As they began to grow in gifts and eloquence, they got to where they were in great demand; and instead of staying little in their own eyes, they became puffed up over their success and lost their tender conscience and sweet spirit, until it is distressing to behold them blustering around with a swell air of self-importance. The reason that love is superior to all gifts is because love enters into the very fountain of the soul, and purifies and makes holy characters. Pure love can transform the most forbidden, uncongenial circumstance into heavenly atmosphere. It sweetens the disposition, changes the expression of the face, puts a tenderness in the eye and a sweetness in the voice. I would rather have one ounce of divine love than a ton of gifts. Let others seek gifts, which are all right in their proper place, but, with the Apostle, I prefer "the more excellent way," which is found in the thirteenth chapter of First Corinthians, and which consists mostly of "nots." Let us notice some of the "nots" contained in the more excellent way.

"Love envieth not."

Envy! That unpleasant something shut up in the heart like a secret fire that feels greatly grieved at the sight of its superior's happiness and prosperity. The peculiar thing about envy is

that it is found in the heart of the unsanctified. It dwells on the faults and failures of others rather than their gifts and virtues. This kind of spirit, like a burning acid, eats the very sweetness of the Christ-life out. There is something that belongs to the sanctified life that is a thousand-fold beyond orthodox theology, a tenderness and a sweetness and a holy fragrance like the breath of heaven and the perfume of the Rose of Sharon. But the envious spirit strikes through this inward purity and divine sweetness like the touch of gall, until all one has left is the hull or the outward form without the power of the Holy Ghost. An envious preacher finds great pleasure in criticizing the successful preacher whom the Holy Ghost is using and heaven is honoring. If he fails to find anything in his past life, then his pulpit manners and methods are criticized.

Envy was at the root of some of the darkest crimes mentioned in the Bible. Joseph was envied by his brethren because of his spotless life, his loving disposition and winning ways. Alas for the Josephs of today who fall among envious souls! The Scripture says, "Saul eyed David." The eye is an index to the soul. David could see from the dry, cutting look in the eye, the volcano of hatred and jealousy raging in his breast, therefore he fled for his life. There is no disposition of soul which will more quickly destroy the spirit of love than envy. Oh, this scorpion-headed, green-eyed monster -- this ulcer of hell!

If you find this in your heart, do not stop short of a complete cure. The baptism of the Holy Ghost and fire destroys carnality and gives us a love that envieth not.

"Love vaunteth not itself."

One has translated this, "Divine love paradeth not itself." Love never tries to show off its gifts and learning, but shines just as brightly at home as it does at the camp or big gathering.

Another rendering of the word is: "Love acteth not rashly." It never passeth judgment on any one in any unkind, harsh way. It can be contradicted, misunderstood, misrepresented, and still keep calm and sweet under the pressure. Love "is not puffed up."

All puff and swell air leaves the heart in which love dwells. One of the worst dangers of the human family is that of pride. It is dangerous for one to have too many gifts; he is likely to become vain and proud over success. If there is any grace that must impress heaven, it is the beautiful grace of humility. Such a person can be overlooked and not feel sore. He is thinking so little of himself that he hardly knows when he is slighted.

Love "does not behave itself unseemly." Perfect love in the heart makes a perfect lady or a perfect gentleman out of any one. Love is so refining that one filled with pure, humble love can mingle in the highest society and not behave himself unseemly. It gives one good manners, sweet politeness and winning ways. It has been defined as "love in trifles." Some workers may wonder why they are not in demand when, if the truth were known, their course, harsh, rough manners have closed many a door against them. We do not have to tone down nor compromise to be kind, gentle, and polite. Jesus never did anything in a rough, rude way.

Love "seeketh not her own."

The heart in which perfect love reigns is saved not only from selfishness, but also from self-seeking and wire-pulling in every form. It, in honor, prefers others. The Holy Ghost strikes a deathblow at the taproot of carnality, which is concrete selfishness, until one can rejoice with a sincere, heartfelt joy at the prosperity and success of others.

Love "is not easily provoked."

All the gun-powdery nature, that hot flash of temper, has been burned out, and there is nothing in a truly sanctified heart to get stirred. Anger is looked upon by many as a harmless something that is permissible with a Christian life. According to the Bible, it springs from the same root as do murder and adultery. The same thing that makes one commit murder makes another give way to anger. Sanctification burns out all anger and evil tempers and fills the heart with a love that is kind and gentle.

Reader, do you feel the stirring of anger when some one has said something unkind about you or your work? When some one ignores and sets aside your ideas and cuts your tender heart to pieces with unkind words, do you keep sweet on the inside?

Love "thinketh no evil."

Love will save us not only from evil speaking, but also will save us from mistrusting and implying wrong motives to our brethren. We will put the best construction on things, and refuse to believe an evil report until it is known to be a positive truth.

A clean heart will manifest itself with an open face and honest look in the eye. Did you ever notice, when thrown into an atmosphere of suspicion, that you unconsciously close all the shutters of the soul and seem to shrivel up? But when in the warm atmosphere of love, all the powers of the soul seem to expand as does the rose in the summer sun. Love's fire is too hot for uncharitable suspicion and evil surmising to live in.

Love "rejoices not in iniquity."

Love rejoices not in the downfall of an enemy, not even a bitter enemy, but is like David, who wept at the news of Saul's death. No wonder he was called a man after God's own heart. There is nothing that will test our piety like our attitude toward our foes and those that oppose us.

Let us notice the positive side of this beautiful experience:

Love "suffereth long, and is kind."

It suffers all that men or devils may inflict upon it. A spider will get poison out of a flower and turn all it eats into poison, while a honey-bee will get sweetness out of the same flower and turn all it eats into honey. "The same trials, bereavements, losses and sorrows which make one kind of life grow in melancholy or bitter and open rebellion, will make another kind of

life grow in meekness and patience, perseverance, and an inexpressible charity and sweetness of spirit. Everything depends on whether or not the self life or the Christ life has possession of us."

Some people can suffer, but they are not very kind. God's plan can so cleanse the heart of evil tempers and fill it with meekness, gentleness and patient love, until, out of sorrow and suffering, it can grow some of the sweetest flowers of paradise.

Love "beareth all things."

The trouble with an unsanctified heart is that it can bear only so much, and after so long its patience gives out. Boundless love is the true condition of bearing all things in the spirit of Jesus, and taking the advantage of our crosses and making them a means of grace and enlargement of all our soul faculties.

Love "believeth all things."

A heart filled with perfect love knows not what it is to doubt. It knows that Jesus is divine. Such a heart not only believes all the written promises of God, but all the secret ones whispered to the inner spirit by the Holy Ghost. It believes in the providence of God, and knows and feels with a certainty that all things in earth and heaven are working together for its good. Love "hopeth all things."

Hope has to do with the future world. A soul full of hope refuses to live on the dark, bitter past, but ever looks on the bright, sunny side of life. Hopeful persons are cheerful and filled with inward, divine gladness. They are as bright as the spring morning, with budding trees and singing birds. There is no room for blues and despondency, but they have caught a vision of coming glory and the resurrection morning.

Love "endureth all things."

What a beautiful spirit! It never runs from the battlefield or complains amid hardships and pressure. It endures with "unwearying patience" anything God permits, or men or devils inflict. Finally, it "never faileth." This is the crowning blessing. When we awake in the morning, it is right there: When we come in at noon, it hasn't lost any of its sweetness or power. Like a flowing brook it splashes, sprays and laughs all through the day. In the dead hours of the night when we awake, like a golden lump of honey, it is still there.

Thank God for something that abides in a world of changes, where death robs us of our loved ones. Friends may grow cold and cease to love us; riches take to themselves wings and flee away, but that sweet-featured, soft-voiced, gentle-spirited, longsuffering love that is kind, "never faileth."

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"Then Jesus six days before the Passover came to Bethany, where Lazarus was which had been dead, whom he raised from the dead. There they made him a supper; and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair: and the house was filled with the odor of the ointment." St. John 12:1-3.

In the above Scripture we have the three characters mentioned which beautifully set forth the three stages in the Christian experience. As to the religious experiences of Mary, Martha and Lazarus, there can be no doubt. Their home was always open to Christ; they ministered to His needs, and we are told that Christ loved them. But there is such a marked contrast in the tempers, dispositions, and actions of Mary and Martha that we cannot but believe that Christ meant to teach us a spiritual lesson. Martha served; Lazarus sat; Mary poured. These three acts represent the three stages through which the true believer passes in order to reach that state of fiery devotion to Jesus which was represented by Mary, who sat at his feet and heard his words.

First, Martha is a type of the unsanctified life; Lazarus typifies the crucified state, where we die to the "old man" and the self life, while Mary represents the poured-out life, which is the outcome of the Lazarus stage.

### The Martha Experience

Let us notice some things the Scriptures say about Martha which bring out the hidden traits of her inner life.

1. While she loved Jesus and served him, yet we are told she was "cumbered about much serving." Oh, that "cumbered" life every regenerated person knows what it means. That one loves Christ and knows it; yet there is not that freedom, that liberty and inward gladness that goes with the sanctified life. Christian service at times is rendered more from the standpoint of law and duty than from that warm, loving, spontaneous impulse flowing from a Spirit-filled life.

2. Martha was not saved from worrying. Listen to her complaining voice as she comes to Jesus, and says, "Lord, dost thou not care that my sister hath left me to serve alone?" Here is the trouble again with an unsanctified heart in spite of good resolutions not to worry. The leprosy of the heart breaks out at times, especially when under pressure.

3. Then she wanted to pull Mary down on the same low spiritual plane with herself. The "old man" in the heart not only makes one to act ugly and show a bad spirit, but it manifests a jealous spirit at times when some one outshines him.

4. Still another trait of her carnality that manifested itself in the presence of Christ was that she could not keep her eyes off Mary. The great trouble with an unsanctified heart is to keep one's eyes off others. The disciples had a great deal of trouble along this line before Pentecost. They were disputing among themselves as to whom should be the greatest. There was an itching for leadership -- wanting to be "bell-sheep" or bishop over all. But when the sanctifying fire falls, and all the self-love, self-seeking, and self-life is completely burned out, it is marvelous how sweet and contented it makes the soul. All craving for right-hand and left-hand seats

disappear. The spirit of Calvary, with his pierced side and thorn-crowned brow is so burned into the soul that it is weaned from the red tape of ecclesiastical power.

5. One more phase of Martha's life was that she was "careful and troubled about many things." That careworn, sad look in the face betrays one, and shows that Christ is not dwelling within. Satan whispers that their health will some day fail, and their friends will go back on them. At once they begin to be troubled.

"Troubled about many things." It does not say what things Martha was troubled about, for the most of it was imaginary trouble. Half the human family are hastening to the grave because of home-made and imaginary trouble. One of the beauties of being sanctified is the ability to cast all care and troubled feeling from Satan or the world immediately on Christ.

### The Lazarus Experience

In order to pass out of the Martha state of fuming, fretting, troubling, into the quiet, restful experience, one must go through the Lazarus experience, which is a type of the crucified and risen life. Jesus permitted Lazarus to get sick, die, be buried, and resurrected, in order to teach that deep, hidden, peaceful, restful, risen life, which comes only through death to carnality.

1. First, we are told that Lazarus got sick. All regenerated people must get sick of their leprosy of heart corruption, their self-will and the self-life, in all its forms. The trouble with many seekers for holiness is that they do not get sick enough; they look upon sanctification as more of a blessing than a death. Numbers of times in revivals the writer has left the altar work with some good worker and gone to his room to get some needed rest because there is no use sitting up with people that are not really sick, and whom you are not expecting to die.

2. Lazarus died. All who really get sanctified must die to the "old man." The plainest Scripture in the New Testament that teaches sanctification as a death is found in Romans 6:6: "Knowing this, that our old man is crucified with him, that the body of sin might be destroyed, that henceforth we should not serve sin." We know that crucifixion was anything but a pleasant death. It was the most shameful death known. It was a lonely death. As a rule, a man condemned to die by crucifixion had no friends to stand by him. It was a painful, agonizing death. The very nature of the cross brings out the thought of suffering. Sanctification is not a rocking chair, Pullman car, chloroform kind of death.

Says one, "Crucifixion involves suffering; and it is not a painted death, but a real breaking and crushing of self which wrings the heart and conquers the mind. There is a good deal of mental and logical sanctification nowadays, which consists of mentally saying the altar sanctifies the gift and then mentally concluding that therefore one is sanctified. Such a one goes forth with a gay, flippant, theological prattle about the deep things of God; but the natural heartstrings have not been snapped, the Adamic flint has not been ground to powder, the bosom has not throbbled with the lonely, surging sighs of Gethsemane, the beautiful self-constructed air castles have not been crushed to pieces; and these have not the real death marks of Calvary."

In crucifixion there is a last moment that one is alive and a first moment that one is dead. This is true spiritually. There is a crisis where one really and truly dies. There may be struggling and twisting of the muscles a few moments before natural death takes place, but one second after death takes place how quiet and still the person looks! How true this is in dying to the "old man" of inbred sin! There is a last struggle, a last yes, a last let go, and then let God. Oh, how sweet and peaceful to die once for all! Let tongues wag and mud be flung, but these fail to disturb the soul that has died to the "old man."

3. They buried him. Just so your old worldly friends will bury you. Sometimes the worldly church members will take part in it, or may be a big preacher will help to drive the spikes. You will be treated like a corpse by some folks. No longer will you be invited to their worldly gatherings. Sister, you may never be elected to the "Ladies Aid" or "Christian Endeavor Society," -- you are dead to them. But it is a blessed death.

4. He smelt bad. We have known carnal-minded people to turn their nose up at God's sanctified ones as though they smelt bad. One big preacher, with his cigar smoke filling the air, threw back his head and remarked that sanctified people made him sick. That is exactly what the big fish said to Jonah when he began to pray. When he got through, the fish said, "You make me sick," and out he came. There is nothing that sickens the devil and carnal-minded people like the word SANCTIFICATION. You may talk about the "higher life," "more love," "deeper depths," and "baptism of power," without any opposition, but when you say sanctification as a second work of grace, which means death to pride and carnality in all its forms, then the line is drawn and war begins. Numbers of preachers that once stood out against worldliness, lodges, tobacco and formality, in order to get in some big worldly, backslidden church, have dropped the term sanctification and substituted such terms as "baptism of love," or "higher life." But in so doing they have lost the lightning out of their souls and tamed down to shallow candles.

5. And Jesus raised him from the dead. We will never know the thrill of the resurrected power until we die to self and sin. There can be no resurrection without a death. So when we die indeed to sin, it is then that Christ's resurrection power fills the soul, and then the heavenly life truly begins. "It was out of this death and resurrection experience that there came to Lazarus that deep, unruffled stillness of soul, that reticence of speech, that longing, dreamy, far-away look in the eye, as if he saw perpetually the outspreading blaze of the divine presence, and sweet splendors of the heavenly world, where he had spent four ecstatic days. So the very act of sitting with Christ at the table sets forth great calmness and restfulness of spirit. He was through with wrestlings of self, the tossings of fevered will. Death and the grave had thoroughly conquered him; self-righteousness, self-esteem, self-seeking, self-resentment and agitation had been left in the grave. Henceforth he was the deep, quiet, loving channel for the outflow of a real heavenly life." We are told that as a result of Lazarus being resurrected and feasting with Jesus at the table many of the Jews believed on Jesus. Our power to cause men to believe today will be determined by our union and oneness with Jesus. There is nothing more convincing for Christianity than a life that has been conquered, subdued, mellowed, sweetened, and risen with him and Christ enthroned within until the heavenly glory sparkles in the eyes, rings in the voice and shines on the countenance.

The Mary Experience

From the Lazarus of death and resurrection the believer enters the Mary experience. "Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odor of the ointment." "This presents a still higher form of the Christ life." While Lazarus is a type of the crucified life, Mary is a type of the out-poured life, where we pour out our prayers, tears, love, and fiery devotion at the feet of Jesus.

1. Mary broke the alabaster box. Every great saint who has accomplished the purpose of God in their lives, and ascended the spicy mountains of burning love and devotion to Jesus, first had to be broken. It is related of one of the sweetest singers the world has ever heard that when she first came to America and sang at the grand opera the people went almost wild with enthusiasm; they cheered, applauded, and wept, and she lifted them heavenward with her musical voice. Some one asked a young man present what he thought of her. He said, "There is a note of harshness in her voice. If I only could marry her and break her heart she would sing sweeter." He did marry her, and he did break her heart, and out of her broken heart she sang with sweetness until it seemed the angels would almost bend over the battlements of heaven to catch the sweet refrain.

Gideon, with his three hundred warriors surrounding the Midianites' camp, never scattered their enemies until they broke their pitchers and let their lights shine. We, too, must be broken in order to shine.

"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 rattle so much, their spirit is dictatorial or harsh, they measure other people by themselves, and there is something in their constitution which seems to need grinding into fine flour."

Then there is the social box which needs to be broken in order for the Christ life to shine forth, and that one may enter into that state of liberty and freedom where not a cord binds or hinders him from being at his best for God. Millions allow the ties of kin and unsaved loved ones to hold them back from entering the Holy of holies, and from sitting like Mary at Jesus' feet. Those who go all the way with Jesus, as they enter the higher ranks of Christian service, find they have to snap some social cords, and break some beautiful alabaster boxes of self-esteem in order to pour out their best for Jesus.

2. She gave her most costly gift to Jesus. This is love on fire, running out in missionary zeal and soul-saving. Pure love always gives its best. No alabaster boxes are too costly for Jesus; they are all gladly broken, and poured on his feet. Not all do this; some give their money but withhold their reputation and standing among men. But the sanctified feel there is nothing too good for Christ.

3. "The house was filled with the odor of the ointment." There is a fragrance and sweetness that goes with a life of true holiness, which is very essential if we would represent Jesus. The sweet incense was made of pure, mixed spices, which were beaten very small. When

they were set on fire in the holy place they would ascend in a cloud of sweet odors that filled the holy place and the Holy Of holies. If we pour out our lives in prayer and devotion, and keep flooded with the Holy Spirit, there will proceed from us a subtle fire and heavenly fragrance which will bless every one with whom we come in contact.

4. Mary "wiped his feet with her hair." Here we see the glory and fragrance coming back on her own head. Those who give the most find somehow or other it finally comes back in a sweet perfume on their own heads.

A life of devotion is not a wasted life. We save in the truest sense of the word only what we give away. It is said of the sainted Catherine Booth, the mother of the Salvation Army, who poured out her very life for the lost and down and out, that, when she lay a corpse, tens of thousands thronged by. As they gazed on that restful face, tears rolled down their cheeks and fell upon her casket and shroud. When they buried her she was dripping wet with the tears of the people she had blessed. The poured-out life came back upon her own head.

5. "Mary hath chosen that good part." The word "chosen" in the above Scripture shows the secret of her great life, and the contrast between her and Martha. It wasn't her natural temperament to be sweet, kind, and restful. It was a matter of choice that made the great difference between her and her sister. The soul must choose to be holy, or it never will be. God appeals to our will and power of choice a thousand times more than he does our emotions, and every time we, from the depths of our inmost being, choose to be more Christ-like, God, the Holy Spirit, responds to that choice. Another beautiful thing which Christ says concerning Mary's wise choice is, "which shall not be taken away from her." Neither time nor old age, failing health, the growing cold of our best friend, nor death itself, shall take it from us. This is the crown and beauty of sanctification, not anything nor anybody shall be able to pluck this blessing from us. Let men rage, devils tempt, troubles come; the sanctified soul goes through it all as a great steamer plows through the storm and waves, landing its passengers on the other shores amidst shouting friends and rejoicing loved ones, while the band plays welcome home. We die with it in the soul, and enter eternity with it.

6. The last thing we want to notice about Mary is that "she sat at Jesus' feet." What a picture of soul rest, quietness, tranquillity of spirit, and contentment! Still another picture of Mary is given in John, the eleventh chapter. When trouble came into the home, and Lazarus died, the writer says, "Mary sat still in the house." This is a high state of grace indeed, in which one can be calm and still in the midst of trouble, and even in the presence of death itself. Let us remember that it is only as we sit at his feet, hear his words, and drink of his Spirit, that we can pour our lives out in effectual service for him. May we see to it that we choose the good part, which shall not be taken from us.

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## 03 -- THE HOLY SPIRIT LIKE A DOVE

The very first mention of the Holy Spirit in the Old Testament is under the emblem of a dove:

"And the Spirit of God brooded upon the face of the waters." -- Gen. 1:2.

The very first emblem under which the Holy Ghost is presented in the New Testament is also a dove:

"I saw the Spirit descending from heaven like a dove, and it abode upon him." St. John 1:32.

First, we see the Holy Spirit brooding like a dove over the wrecked, chaotic earth. What a strange picture to behold -- chaos, desolation, ruin, all discord, materials, earth and sea; mud, rock, mire and slime; seething waters, hissing flames, wild abyss, darkness and destruction everywhere!

A faint picture of the heart without God. Yet the hovering, nestling dove brooded over this chaotic desolation, until out of the wreck and ruin came a beautiful, shining paradise with its singing birds and blooming flowers. Christian workers may find encouragement here. The same Holy Spirit that brought beauty and order out of a physical wreck is hovering over human hearts to woo and win them to be the Bride of the Lamb.

Then, as we pass on to the eighth chapter of Genesis, we behold another scene of desolation, wreck and ruin. The waters of the deluge have submerged the whole earth. As far as eye can behold, there was nothing but an ocean and blue sky. The world's millions are lying dead beneath its waters. The ark, with the eight elect souls, is floating alone above its waves.

Again, we see the figure of the dove in Genesis, eighth chapter. In verses six to twelve we read: "And it came to pass at the end of forty days, that Noah opened the window of the ark which he had made: and he sent forth a raven, which went forth to and fro, until the waters were dried up from off the earth. Also he sent forth a dove from him, to see if the waters were abated from off the face of the ground; but the dove found no rest for the sole of her foot, and she returned unto him into the ark, for the waters were on the face of the whole earth; then he put forth his hand, and took her, and pulled her in unto him into the ark. And he stayed yet other seven days; and again he sent forth the dove out of the ark. And the dove came to him in the evening, and, lo, in her mouth was an olive leaf plucked off: so Noah knew that the waters were abated from off the earth. And he stayed yet other seven days, and sent forth the dove, which returned not again unto him any more."

In the threefold sending forth of the dove, we feel sure this threefold visit has its counterpart in the historical visits which the Spirit has made to the human family; namely, that of the antediluvian period, the prophetic and the Holy Ghost age.

At the first sending forth of the dove, she found no place for the sole of her foot, and when night came she returned to the ark. "In this we see a fitting emblem of the first visit that the Holy Spirit made to the fallen race. That visit extended over the antediluvian period, in which the Holy Spirit was constantly striving with human hearts, if haply he might find a place upon which to build the kingdom, of God."

The race was so corrupted that it is said of man, "Every imagination of the thoughts of his heart was only evil continually." With but few exceptions, society was like a moral sea of sin and corruption, the wild passions of men seething back and forth like the mad, angry waves. Upon such a scene the Holy Spirit found no place to rest, and, like Noah's dove, the Spirit returned to the bosom of God.

Next, we see the dove going forth and returning with the olive leaf in her mouth. The waters were fast abating, yet the earth was not fully restored for the dove to make it her home. This very beautifully sets forth the Prophetic Age, which extended from the days of Noah till the birth of Christ.

During this age the Holy Spirit was very active. Men entered into covenants with God. Society was organized, the law was given, and the worship of God was instituted. Patriarchs and prophets were born and flourished while the Spirit was with them. The Holy Spirit clothed special men with power for service, yet his operations were mostly external. Because of the mixed conditions, partly carnal and partly spiritual, the Heavenly Dove could not take up his permanent abode.

So we have the third going forth of the dove from the ark and returning no more. She found the earth dry, built her nest and brooded over her young. This sets forth the third period, the Holy Ghost dispensation, in which the Spirit comes today. Like the dove, which reproduces herself when she hatches out her young doves, the Heavenly Dove comes to reproduce Christ in the hearts of believers and make him more than a historical being that once lived and died. He vitalizes truths and makes the things of God intensely real.

Let us notice some traits of the dove:

I. Where the Holy Spirit is compared to a dove it means to reproduce within us the tempers and dispositions of Jesus. The dove is an emblem of peace. There is a twofold peace: peace with God, which is the result of a changed relationship, and the peace of God, which comes from the indwelling Christ himself, possessing our spirit and imparting to us the very same peace which possessed his breast and kept him calm in the awful hour when he stood alone in the judgment hall with his enemies thirsting for his blood.

The Apostle in Philippians 4:7 mentions three features of this peace:

1. It passeth all understanding. No brain or intellect can comprehend it.
2. It keeps the heart with its conscience, will, affections and emotions. The heart is a little world within itself. No one has ever been able to keep the heart, but this deep, settled peace keeps the spirit calm and all the faculties regulated and restful.
3. This peace, we are told, keeps the mind. Since the mind largely controls the body, how essential it is to have a quiet, peaceful, restful mind. All negative morbid thoughts disturb the

nervous system and are health destroyers, whereas cheerful, hopeful thinking is the health builder, and sends soothing, healing waves all through the soul and body.

When the heart fully surrenders to him, it is then the very peace of God enters in and the Dove of Peace spreads his tranquil wings over the troubled sea of human strife and takes up his abode within.

II. Another trait of the dove is quietness and gentleness. The dove seeks a quiet, hidden away place along the river bank to build her nest.

The Holy Dove shrinks from the noisy, tumultuous, excited and vindictive spirit, and finds his home in the lowly breast of a peaceful soul.

A great many Christians look upon gentleness as a kind of weakness. They seem to think that the power of God consists of being loud and boisterous. As one has well said, "The ruin of deep spirituality among professed Christians is putting noisy, fussy things ahead of a divine being like Jesus."

Notice God's dealings with Elijah, the old, rugged Prophet of the Wilderness, when hiding away on a mountain crag at the entrance of a cave, discouraged and confused, waiting for God's message.

God began to speak through the voice of nature. First came the mighty earthquake, with its heavings, tearing nature asunder. But the Prophet of Fire looked upon the scene unmoved and untouched.

Then came the sweeping tornado, roaring and tearing rocks from their base and hurling them into the valley below. But there was nothing in that to subdue his fiery spirit or heal his broken heart.

Next came the fire. Perhaps it was an electric storm, with its forked tongues of lightning playing upon the great forest, with the roar of thunder like ten thousand storms. But even this did not move the man of God.

We are told that after this there came a "still small voice," or as the New Version expresses it, "a sound of gentle stillness, softer than the even bells, sweeter than a mother's tongue, gentler than music's tenderest note."

It broke his whole spirit into tenderness and awe. Gathering his mantle about him, he crept into the cave and fell upon his face at the feet of God to listen to his message. The fiery heart at length was subdued, the mighty will was broken and the stern prophet was like a child.

What the fiery tempest and heaving earthquake could not do, "the voice of gentleness" had done. God often breaks the hardest hearts and strongest wills by a touch of gentleness that is softer than a mother's hand.



The heart in which the Dove of Peace dwells will be characterized by gentleness.

III. The dove is the symbol of purity.

The great work of the Holy Ghost is to take out all the hatred, malice, envy, jealousy and impurity in every form, and fill the heart with perfect love.

We are told that the dove has no gall. Just as gall stands for bitterness, so the heart that is filled with the Spirit is free from all harshness, coldness, stiffness, biting sarcasm and overbearing dictatorialness. A pure heart is a soft, tender, gentle, lowly, affectionate, Christ-like heart.

IV. The dove is noted for its loving nature.

It is he who sheds abroad the love of God in our hearts, giving us a love that is unselfish, full of longsuffering, and glad to pour itself out for the most unworthy and unlovely being.

Dr. S. A. Keen says, "Every child of God has an experience of love. When the soul is born of God, the love of God is shed abroad in it by the Holy Ghost. How often, however, the child of God finds mingling with this love even contradictory to love ill will, unforgiveness, uncharitableness, inordinate affection and unholy ambition.

"When the Holy Ghost himself is received he burns out everything inimical to, and out of harmony with, love, and leaves nothing but pure love.

"The indwelling of the Holy Ghost kindles the soul into a conflagration of love. It sets on fire with love. It makes hot with love, and there is nothing on earth or in heaven better than a heart hot with love."

V. Another trait of the dove is non-combativeness.

Whenever the Holy Ghost reproduces the lamb-like, dove-like nature within us, all fight and secret revenge is completely taken out.

Such persons receive persecution and ill usage with the meekness of a lamb. Look at Mr. Wesley's attitude toward his enemies when dragged about, bruised, having his clothes torn to pieces by mad mobs. He only exclaimed in a mild voice, "Friends, what harm have I done to any of you?"

Nothing will test our piety more thoroughly than our feeling toward those who wrong us.

The Holy Ghost is now getting a Bride ready for the marriage of the Lamb; and in order that she shall appear more lovely, and be presented blameless in that day, the true Bridehood saints are being put through the furnace of trial in order to fix all the graces that they may mature and ripen for eternity.

"When sanctified people sour under persecution and go about lighting, scratching and clubbing God's people, they only show that they have been cracked in the annealing furnace of testing and are losing their place among the perfectly pure, gentle and dove-like souls who make up the Lamb's Bride."

Unless we are determined to be dissolved in divine love, and bear all things in a lamb-like spirit, we shall never be among that blood-washed number that shall constitute the Bride of the Lamb.

May the Heavenly Dove hover around us until Christ be formed within us the hope of glory.

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#### 04 -- RIVERS OF LIVING WATER

"Afterward he brought me again unto the door of the house; and, behold, waters issued out from under the threshold of the house eastward: for the forefront of the house stood toward the east, and the waters came down from under, from the right side of the house, at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the utter gate by the way that looketh eastward; and, behold, there ran out waters on the right side. And when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ankles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins." Ezekiel 47:1-4.

"In that last day, that great day of the feast, Jesus stood and cried, saying, "If any man thirst, let him come unto me, and drink. He that believeth on me, as the scripture hath said, out of his belly shall flow rivers of living water." -- St. John 7:37, 38.

There are several emblems of the Holy Spirit, such as wind, water, fire, oil and a dove. But whenever the Holy Spirit is compared to water, it always means living, running water. Never does God compare the Holy Spirit to a pond, pool, or stagnant water, which breeds death.

The word "river" in the above Scripture suggests to us abundance, spontaneity, freedom and freshness. There is nothing narrow, little or selfish about the blessed Holy Spirit, but he is like a river which always follows the lowest places, bringing life, health and freshness.

Ezekiel gives us a vision, not only of the new covenant, where the Spirit writes the laws of God in our hearts, but a picture of the Holy Spirit as compared to a river.

I. We are told that the waters started from under the altar. How suggestive! The altar was the place where the sacrifice was slain and the blood was shed. The Holy Spirit always honors the shed blood. Notice it was Calvary's blood first, then Pentecost followed the shed blood. In other words, there is no such a thing as Holy Spirit power apart from the cleansing blood. He always cleanses the temple before he takes up his permanent abode.

II. The waters flowed from the sanctuary. The sanctuary in the Old Testament was where the divine Shekinah rested. In the New Testament the Spirit-filled believer is God's sanctuary. His body becomes the temple of the indwelling Holy Ghost.

III. The waters flowed to the east. The east is the direction of the sunrise, the early morning. It was early in the morning when Christ arose, It was morning when Jacob prayed through at the brook, and was transferred from supplanter and deceiver to a prince; and we are told that the sun rose on him as he went forth to meet his angry brother. We know it has its spiritual, as well as its physical, meaning. There was another sun that rose that morning with healing in his wings. The Word "east" means the bright, sunny side of life. Thousands of Christians' lives are on the north, dark, cold, gloomy side of life. They are cold, stiff and rigid, but there is a sunny side to Christianity, where the birds sing, the flowers bloom and the fountains flow. "And thy sun shall go down no more."

I.

There are degrees in the Spirit. "And the waters were to the ankles." The word "ankle" in the above quotation has a spiritual significance. The ankle is a part we use in walking. "If we live in the Spirit, let us also walk in the Spirit."

Gal. 5:25. This has reference to the practical part of our lives. We cannot always be in religious services and a camp meeting atmosphere, but we can maintain the habit of dependence upon the Holy Ghost, until he shall be as real to us in our every-day life as he is in the sanctuary.

But more particularly, to walk in the Spirit implies that we shall keep step with the Heavenly Guest, that our obedience shall be prompt, that we shall never allow ourselves to lag behind. Then, it is just as dangerous to rush ahead of the leading of the Spirit and get out of divine order. If we walk in the Spirit, there will be times when he will lead us out of our soft, feathered nests into some conflicts, in order that our faith shall be strengthened. Yet there will be other times when he shall gently check us, quiet us, hush our whole being into a divine stillness, teaching us some new lesson, faith, trust and holy quietness.

To walk in the Spirit means to live a life of prayer and devotion. God never reveals all of his plans at once, therefore we need a daily waiting for fresh anointing, undergirding and leading.

Again, to walk in the Spirit-means to walk in the light as the Spirit reveals some new promise, privilege or duty. The only way to maintain his presence is to keep step with the light as it is turned on our pathway.

Again, to walk in the Spirit means to make advancement, take new territory. "Most religious people live in a sort of treadmill life, where they can calculate almost everything that happens, But the soul that God leads out into immediate and special dealings are shut in by him, where all they know is that God has hold of them and is leading them." If we had always walked

in the Spirit and obeyed his gentle checks, no doubt we would have been a thousand miles farther up the shining way to glory.

## II.

"And the waters were to the knees." The term "knees" has its spiritual significance also. The knee is that part which we bend when we pray. Beloved, this means praying in the Holy Ghost. Real praying is more than calling upon God and using many words. Prayer that prevails with God must first be indited by the Holy Ghost.

"No prayer can ever have power with God unless it is caught up by the all-prevailing intercession of the Spirit, and thus borne to the ear of God. The intercessional current of the Spirit rises through fully surrendered hearts only; hence there are multitudes of professed Christians who pray every day, not one of whose prayers ever reach the ear of God, because not one of those prayers are dictated by the Spirit; not dictated by the Spirit because the suppliants have grieved and quenched him from their hearts by daily sinning. God hears and answers that prayer only that is indited by the Spirit." We are told in James 5:16 the kind of prayer God hears. The Authorized Version says, "The effectual, fervent prayer of a righteous man availeth much." The Revised Version describes it thus, "The supplication of a righteous man availeth much in its working." We are told that the Greek word of which these are translations comes from a root which gives us our English words "energy," "energetic," "energize." Then, we might read, "The energized prayer availeth much," which is a prayer within a prayer; a voice within a voice.

Beloved, this is none other than the Holy Ghost praying his own prayers through a surrendered heart.

Says Rev. E. Weigle: "The Holy Spirit pervades the entire being of the obedient, as sunlight pervades the atmosphere, to enlighten the understanding, clarify the reason, quicken the conscience, create a sense of need, beget holy desires, strengthen the will, prompt to prayer, energize the faith faculty to believe for great things. There are what may be termed ordinary and extraordinary promptings of the Spirit in prayer. There are circumstances under which the Spirit will mightily move and help us to pray for a revival, or something else, when a holy impulse comes upon the believer and carries him with cyclonic impetuosity and power Godward, and almost all he needs to do, seemingly, is to keep in the current of power, and soon, unless the Spirit is quenched, a signal victory of faith results. This is an extraordinary excitement of the spirit of prayer."

Says another: "At such moments, we feel magnetized: we are conscious that an infinite lodestone is drawing our desires, affections, choices and imaginations up into the brightness and sweetness of God. Such moments are worth more than we can conjecture. We should make everything of them. When the Spirit gives us such gentle pulls to himself, we should open the throttle valve of the heart to its uttermost; let the tears flow; let hours, if need be, glide away unheeded, even if it is midnight; let the divine nature open its great, sweet splendors to our mind; let us push our way at such times into the very bosom of Jesus; let us take the hint of his drawing and make deep and passionate love with him. At such times, let us spread before him all our

unselfish longings for the salvation of souls, special petitions for relatives, friends and foes, for great revivals, for mission fields, while these sweet seraphic winds blow down upon us."

Jeremy Taylor says: "Prayer can obtain anything; it can open the windows of heaven, and shut the gates of hell; it can put a holy constraint upon God, and detain an angel till he leaves a blessing... All these strange things, and secret decrees and unrevealed transactions, which are above the clouds and far beyond the regions of the stars, shall combine in ministry and advantages for praying men."

Prayer is the most powerful thing that we know anything about. Real prayer will cause God to do things he would not have done if we had not prayed. It robs hell of souls, and populates heaven. It makes holy character, and makes us partakers of the divine nature. It brings old-fashioned revivals, astonishes hell and brings heaven and earth together. Let us keep walking in the Spirit until we come to the waters to the knees, which means praying in the Spirit.

### III.

We are told wherever these holy waters went forth it meant life. How true is the picture today, that where holiness enters, new, abundant life springs up; dead churches, where death has reigned for years, break forth with praises and shouts that make heaven glad. Finney and Inskip started revival waves of salvation that are being felt unto this day.

Next, we notice the fruit upon the banks of the glorious river. "The fruit shall be for meat." A holy life is like the meat offering in the Bible. People feast on their prayers, sermons and testimonies. There is nothing that so nourishes and invigorates the soul as holy living.

"The leaf shall not fade." That is the outward profession, and is, like the inward experience, always fresh, sweet and never failing. The regenerated man cannot say this. There are times of doubt, dumbness and departed joy and freedom, but here is a life of never-fading experience, where the leaf (the outward life) corresponds to the inward life, which never fails or fades.

"The leaf thereof was for medicine." Holiness not only brings life and fruit, but healing. The soul is inwardly healed until there are no sore spots in the soul. The trouble with a great many of God's people is that they are nursing wounded feelings or some imaginary injury. The Holy Ghost counteracts all soreness, binds up all bruises, and keeps the soul in perfect health, where it refuses to take an offense at anything said or done to it.

One more thought about these holy waters. "it shall bring forth new fruit." Here is the beauty of holiness. It is always fresh and sweet. There is nothing stale, dry nor dead about such a life. The testimonies, prayers and sermons are as fresh as the spring morning. The sanctified are always discovering something new in their experience. There will be fresh experiences every day, some new promise or new touch of divine life. This saves the soul from getting sour, harsh and crusty. There is much profession of holiness that is cut and dried, no freedom, joy, unction or power.

When we receive the fullness of the Spirit, there will be a freshness, fragrance, sweetness and power that will abide as the days go by. Our lives shall be like the leaves which brought healing to the nations.

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## 05 -- ST. PAUL'S MARVELOUS PRAYER FOR DIVINE REVELATION

"Wherefore I also, after I heard of your faith in the Lord Jesus, and love unto all the saints, cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of, glory, may give unto you the spirit of wisdom and revelation in the knowledge of him: the eyes of your understanding being enlightened; that ye may know what it the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to usward who believe, according to the working of his mighty 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, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: and hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fullness of him that filleth all in all." Eph. 1:15-23.

Some of the deepest and greatest things the Apostle ever uttered were those marvelous prayers found in the Epistles. The prayers of St. Paul were not only inspired, but look at the ocean depths in them! He prayed for our enrichment, sainthood, maturity, and future development.

Let us analyze these inspired words. The gist of the whole prayer is summarized in this:

- I. That we may have the spirit of wisdom and knowledge.
- II. That we have the spirit of revelation.
- III. That our spiritual eyes may be enlightened.
- IV. That we may know the hope of his calling.
- V. That we may know the power of his resurrection.

That the God of our Lord Jesus Christ, the Father of glory, may give unto us the spirit of wisdom and revelation in the knowledge of him. Wisdom is that divine gift by which we utilize or rightly apply knowledge. Where there is abundance of revelation and vision, there is danger of extravagance and wildness, without wisdom to act as a divine poise to keep us even-minded and in the right channel.

I. Knowledge in the New Testament has a far broader and deeper meaning than is commonly understood. It means a full assurance to know fully. We gather information through

our reasoning faculties, but spiritual knowledge is something divinely imparted to our inner consciousness. There are three kinds of knowledge:

The physical, in which we know the material world through our sensibilities. Beyond that we have a mind (psyche) which the Apostle calls the soul, which embraces memory or recollection, imagination and affection. Through intellectual knowledge we know ourselves, which is superior to the physical, but still higher is the (Pneuma) spirit, which knows by intuition. This kind of knowledge is far beyond all physical and mental knowledge. It is not for the lack of education that men do not know God and spiritual things. It is for the lack of a quickened spiritual organ and the power of intuition, which is in the spirit. The mere cold intellect can never impart spiritual illumination to the heart. It is only as the Holy Spirit penetrates through the mind and shines out through the spirit that we know the things of God. The deepest part of our being is our spirit, through which the Holy Spirit operates. If we ever had any doubt about the inspiration of the Bible and the divinity of Jesus, it will forever vanish before the blazing light of the divine Shekinah shining out our immortal spirit. In these days of doubt, fog, and uncertainties, we need a divine, inwrought knowledge to where we will be forever settled in our faith. The inspiration of the Scriptures, the three divine persons in the Godhead, answers to our prayers, divine guidance and God's providence, where we will know all things inward and outward, things present and things to come, are working together for our good and future development.

Reader, have you not often longed for a blessing to where the heavenly world, and Jesus, in all his tenderness, would be made vital and real to you? The Holy Ghost is waiting and longing to give each one of us just such a revelation.

II. The next word in this great prayer is that we might have the spirit of revelation. Now, revelation is different from inspiration. Revelation is something far above the mental and reasoning faculties. It is something that only the Holy Ghost can impart. It is the great mission of the Holy Ghost to take the shed blood and the resurrection, and make those facts that occurred nearly two thousand years ago living realities to us, and so burn them into our spiritual consciousness that we would doubt our own existence before we would doubt that Jesus is divine.

We need a divine revelation concerning his personality. To a great many, Jesus is just a being that once lived, died and went away, they know not where; but the Holy Ghost can so enthrone Christ within the human heart that he becomes more real to us than he was to Mary on the morning of the resurrection, when he met her in the garden. The same Holy Ghost which made the incarnation, Calvary and the resurrection is here abroad in the world today to make those facts real to our hearts. The churches are dying for the lack of the knowledge of a personal, warm, living, loving Christ.

III. The next word to which we wish to call your attention is, "The eyes of your understanding being enlightened," or, the more literal rendering, "the eyes of your heart being enlightened." Now, that opens up to us a whole world of truth. The spirit has five spiritual senses, the same as the body. In regeneration the senses are quickened. In entire sanctification, when all the film is removed from the spiritual faculties, the senses are so clarified, strengthened

and enlightened that they comprehend spiritual truths with an accuracy that is far beyond the bodily senses.

The Bible speaks of spiritual seeing, hearing, tasting, feeling and scent. Millions of professed Christians have no soul eyes; they see no beauties in divine things. But the Apostle prays that our eyes may be enlightened that we may grasp divine truth with a swiftness and a certainty that surpasses all earthly knowledge.

A poor, ignorant farmer visited a large city church sometime ago, and he was shown through the different departments, and finally came to the large, beautiful auditorium. The preacher waited to hear his comment. He looked at it a long time and finally said, "This thing surely would hold a lot of hay." All he could see in that beautiful structure was how many tons of hay he could crowd into it. He had no eye for beauty.

The little mouse that enters the splendid cathedral has no eyes for the beauty of the architecture. All it is after is a crumb which is to satisfy its hunger, all else is lost to it. Some men will let kingdoms slip for a few earthly crumbs and baubles because they have no soul eyes to perceive and receive.

How many, like poor Hagar in the desert, are famishing and dying of thirst with a spring of sparkling water near by! All she needed was the voice of the angel to say to her, "Lift up thine eyes." Many a child of God has suffered unnecessary pain when deliverance was near. Christ, with his power and healing, was within a shadow of them.

The young man with Elisha on yonder mountain, trembling from head to foot as he saw the Syrian army enclosing upon them, needed only to have his spiritual eyes opened. When Elisha prayed and God opened his eyes, he saw the mountains filled with horses and chariots of fire from heaven: they were there before the prophet prayed, but the young man did not have the spiritual vision to perceive them.

Oh, for the Holy Ghost to touch our vision! Under this illumination the things of God "become intensely real and stand out with vividness and distinctness like figures cut in relief on the wall. The person of Christ, the light of his countenance, the distinct sweetness of his Spirit, the 'peace that passeth all understanding,' the joy of the Lord, the heavenly world, all become to the heart more actual and intensely vivid than the things we see with our outward eyes and touch with our hands."

This is the meaning of the entire prayer, that under the divine light the promises of God become real, and faith rises above all doubt; the Scripture takes on a new meaning to us, and, like Aaron's rod, buds and blooms forth with divine freshness.

IV. The next great word in this inspired prayer is, "That we may know what is the hope of our calling." Hope has to do with the future, both in this life and the life to come. Too many live on the dark, gloomy past; but "hope" puts a rainbow of promise beneath every dark cloud and coming tomorrow. It fills our being with such a full assurance and brightness of the coming



glory as to deliver us from uneasy foreboding as to the outcome of things. This takes the sting out of life and helps us to rise above sorrow, disappointments and heartbreaks.

It was hope that hung the lantern on Columbus' ship, when it looked as though they were sailing on a shoreless ocean, when the sailors got discouraged and wanted to turn back. It was hope that caused him, with that set, determined look in his face, to say those immortal words, "Say to the sailors, 'Sail on, sail on and on and on.'"

Hope is one of the most essential powers of the soul to develop a large, well-rounded life. It puts us on the bright, sunny side of life, widens our vision, mellows our temperament, and puts a sweetness in every bitter cup.

VI. The Apostle not only prayed that we might have the spirit of wisdom and revelation in the knowledge of him, having the eyes of our understanding enlightened, and knowing the hope of his calling, but he wants us to know what is the exceeding greatness of his power to usward, who believe according to the working of his mighty power, which he wrought in Christ when he raised him from the dead. He wants us to know the same power that raised Christ from the dead is to work mightily in us.

The outstanding miracle of Christianity is the resurrection of Jesus Christ when he came forth from Joseph's new tomb, breaking the Roman seal and stunning the Roman guards until they fled, terror-stricken. To know the power of his resurrection puts us on the radiant, bright, summer, sunny side of the Easter morning, dispels all gloom and morbid atmosphere, and gives us a religion that is as fresh, cheerful and spontaneous as the spring morning.

Here the Apostle places the believer between two great powers. First, we have "the resurrection in the background as a propelling power; second, the star of hope in the future to lure us onward. The outstanding miracle in the Old Testament was the opening of the Red Sea for Israel to pass over dry-shod. When something hard came up, God would remind his people of the Red Sea experience. So when the apostle wants us to know some of the greatness of God's power to us that believe, he reminds us of the open grave and the power that raised Jesus from the dead and set him at the right hand in the heavenly places, far above all principality and power and dominion, and every name that is named, not only in this world, but also in that which is to come.

The word "power" in the Greek Testament is "dynamis," from which we derive our word "dynamite," that explosive whose mighty force shatters to pieces the strongest forts that were ever made. The mightiest vessel that sails the deep is helpless before this mighty power. This is what the church needs -- the spiritual dynamite. It is this that breaks down the superstition of thousands of years in heathenism. It was this that made early Methodism such a power and turned her early preachers into cyclones of fire until the kingdoms of sin and hell were shaken and plowed up by the roots.

Dr. Akers received this spiritual dynamite. "Immediately," says he, "as I believed for it, I was filled with such a sense of Christ's fullness and grace as overpowered me, and, unable to speak or stand, I sat down. I felt that that power working in me was able to raise all the dead

from Adam to the last man that dies, and said to myself, 'This is the power of Christ's resurrection.' The congregation was affected at the same time in a similar manner. Believers wept and shouted for joy, while the impenitent trembled and fell to the floor, crying for mercy. At last I got to my room and lay down, unable to sit up, overwhelmed with a sense of the infinite grace and glory of God. In some ineffable way there came to me a consciousness of the presence of the triune God -- Father, Son, and Holy Ghost--a view of the Holy Trinity as related to human redemption and my own need, which filled me with joy unspeakable and full of glory. But mortal man could not long endure such visitations of the living God, and at length I asked him to stay his hand, and let me live to declare his glory. Under my first sermon after this forty persons were awakened, and most of them were soon converted; and under almost every sermon I preached for years similar results appeared. Nearly half a century full of changes has passed since then, but the power of that baptism is with me still, and I trust will abide with me forever."

Charles G. Finney had so much of the resurrection power throbbing in his being that on one occasion, as he entered a cotton mill, his face was all aglow from the indwelling Spirit of God. Operators began to gaze at his shining face. A solemn awe settled on them, as if the angel of God was summoning them to judgment. The head foreman, coming through, took in the situation, and, being an unsaved man, ordered the mill stopped; then he asked the man of God to speak to them about their souls. Hundreds right there cried for mercy and were swept into the Kingdom.

After all, friends, is not this what our hearts need -- the power of his resurrection, power to live victorious, power to suffer, power to be misunderstood and keep sweet, power to rise above trouble? Oh, for a vision of the resurrected Christ! How our little, petty trials and sorrows would sink away into nothing!

Well did the sainted Dr. A. B. Simpson say, "All the mighty movements which began with his ascension are the working of his hands. All the movements of divine providence are subject to his commands. All the mighty angels of heaven's myriad host are subject to his bidding. All the powers of hell tremble at his name. All the promises of God are fulfilled with his endorsement. All the laws of nature are subject to his mandate, and all earth is subordinate to his power. Not a wind can blow without his permission; not a disease can strike but as he allows; not a human hand can hurt us while he shields us with his presence. The circumstances of life, the enemies of our souls and the infirmities of our bodies are subject to his word; the very thrones of earth are subordinate to his authority."

Such a vision of the resurrected Christ dispels all gloom and morbid atmosphere, and sweetens our life, because we have caught the vision of the glorious resurrection morning.

May the Holy Spirit reveal to each of us the power of his resurrection, that we may reproduce his blessed life!

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"Nevertheless I have somewhat against thee, because thou hast left thy first love." Rev. 2:4. Christ's last message to the seven churches of Asia contains a message for the churches of today. Look at the rich Laodicean church boasting of her riches and having need of nothing, which is a picture of the worldly, rich church of the present day. Christ, with his doctrine of full salvation, would be an unwelcome visitor to many worldly, fashionable, formal churches. The Laodicean church was described by Christ himself as being neither cold nor hot, but lukewarm, which means "insipid, torpid, indifferent, passionless, spiritless, soulless, unimpressed, unexcited, unmoved, unstirred, untouched, unshocked, unblushing, apathetic." They resembled cut flowers that had lost their freshness and fragrance.

Jesus said, "I would thou wert hot or cold." To be hot means to be full of fire, zeal, unction and glory. To be cold means to be dead and lost. Yet if we are not going to be hot for Christ with a warm love for him, then his message to us is to be cold. "What can be more disgusting and sickening than a religion that is juiceless, fireless, powerless, loveless, formal and dead? Of all forms it is a holiness form without the power. Let us notice Christ's message to the people at Ephesus, that strong, orthodox church: "I know thy works." He knows just how much of the real spirit of devotion is in them. He knows whether we are using the ministry as a steppingstone to fame, honor, selfish and commercial purposes, or whether we are preaching for his glory regardless of rich, dictatorial church officials.

"I know thy works." According to the Apostle Paul in I Cor. 3:11-15, there will be much so-called religious work that will not stand the fire test. He speaks of a class of believers whose works are hay, wood, and stubble. He says their "works will be burned and they will suffer loss, but they themselves shall be saved; yet so as by fire." This class is partly carnal and partly spiritual. They have mixed motives; while they seek to please God, yet they want to please people, too. Here is a big preacher that preaches a great sermon, and while there is some of the Spirit of God in it, yet there is a great deal of self and man-pleasing spirit also. Paul calls such people "carnal" and "babes in Christ." On the other hand, he compares the purified believers' works to silver, gold and precious stones. Now, these three things are non-combustible. This class he calls spiritual; i. e., they live in the spiritual part of their nature and are not controlled by their fleshly, physical being. "I know thy labors." This is a stronger word than the word works. So you can see at once that this church was not dead, but was full of boiling zeal for Christ.

"Thy patience." This means to wait as well as work. This is where most of us fall down. If we do not see results, as we had expected, we lose patience. One has described patience as "perfect love in full bloom from January to January." It is love being tested. It is just as essential to wait at times as to work. Think of the patience and labors of Carey, Moffat, and the lonely Livingstone! How they labored on, suffered on, in order to uproot heathenism and plant the Gospel, starting a work which will live forever! Patience never answers in a harsh, unkind voice. Anger and unkindness cannot dwell in the same breast with patience. "Thou canst not bear them which are evil." Christ commended them for this. They would not put up with unsaved members. Many a worldly church has persuaded unsaved men to join, telling them that it would make them better.

Some churches have so completely lost the evangelistic spirit that they do not even make pretensions of having a revival; they have what they call Decision Day for the Sunday School

children. There is no more warmth nor feeling to it than there is in going from one grade to another in school life. Such a church is not only sickening to Christ, but he tells them that he will spew them out of his mouth unless they repent and do their first works over. "Thou hast tried them which say they are apostles, and are not, and hast found them liars." It seems that this church had not lost the spirit of discernment, which is one of the gifts of the Spirit; that is, it could detect hypocrites and false doctrines. Oh, what a needed gift in this age when everything is so tremendously mixed -- truth and error, worldliness and the church!

Modernism under the name of higher learning is creeping into the Pentecostal Church, undermining her faith, robbing her of her power, and her belief in the precious blood, denying and discounting the supernatural and the inspiration of the Scriptures. How we need what this church had, the spirit of discernment to detect false prophets -- latter-day devils in sheep's clothing!

If we had more of the spirit of discernment, we would not be taken in by many false professors and modern teachers.

But with all these commendable things in the church of Ephesus, notice the message to her: "Nevertheless, I have somewhat against thee, because thou hast left thy first love." At first sight it does not seem that any complaint could be brought against such a church. It was orthodox, straight, radical, full of zeal and good works; yet Jesus looked beyond the external and saw the flame of love almost gone. One of the greatest dangers we see in the Holiness Movement is the holding to mere doctrine, being orthodox and straight, long after the tender, melting spirit of love has leaked out. The term "first love" means first in rank, first in order, the bridegroom love.

The "first love" may be compared to the love one experiences at the time of his engagement, as contrasted, in many instances, to the love of later married life, when a couple lose their love for each other and live together more from a legal standpoint than from love. The beautiful romance has left their lives.

Loss of "first love" did not mean that they were less orthodox or radical. They still hated the deeds of Nicolaitans, which Christ said he also hated. What Jesus found fault with was their heart life; they had leakage of heart. They were like a tree whose sap had almost gone, and which was beginning to decay at the heart. The stream of affection had not totally dried up, but it was ebbing very low. The freshness and glory of earlier days were gradually leaking out.

Says one, "First love defies analysis. It loves, it knows not why, save that the lover has by love attracted love, and the responsive love is pure, unselfish, ardent, humble." The church at Ephesus had had its first love, the love of espousal, the love of simplicity, the love of singleness, the love in which no low motive lurked.

"First love is fair as the morning, bright with the promises of hope, a flame in the presence of which all other emotions and enthusiasms are included. It was this Jesus missed. No soul can try to love him; it must spontaneously well up within.

"First love is blind to difficulties. Tell it of mountains in the way of accomplishment of purpose, and it cries out, 'I can fly!' Speak of rivers that need to be crossed, and it proclaims, 'I can swim!' A right, royal force is first love. Oh, the romance, the venturesomeness, the daring of it! What risks it will take, what burdens bear, what responsibilities assume! If there are any difficult tasks in the church to be performed, give them to those whose hearts are filled with 'first love' to Christ."

First love is the secret of every romance, the theme of every noble poem. It lies back of every heroic deed and sacrifice which has touched and blessed the hearts of men. It is love that glorifies every home altar and fireside and makes home the sweetest and dearest spot on earth; without love in the church it would not be any more than a mere social club.

In the first letter to the Thessalonians, the Apostle gives us a picture of a church in its first love. In describing their spiritual state he says, "Remembering without ceasing your work of faith and labor of love and patience of hope in our Lord Jesus Christ." Here are some of the same things the church of Ephesus had: "Work, labor, and patience," but "faith, hope, and love" were lacking in them. Without first love, which is the very heart of Christianity, all our religious works are empty.

Love is the element that transmits the living experience. Without divine love the great doctrines of the Bible are like so many fleshless skeletons, like the dry bones of Ezekiel's valley, or like the mere "letter which killeth;" but the love of God clothes these doctrines and promises and turns them into soul food and living realities.

"Divine love is to our spiritual nature what blood is to our physical being -- the essence of life, the source of health and strength, the very elixir of being. As the health and vigor of our bodily senses depend on the blood, so the health and vigor of our spiritual senses are reached by the inundation of divine love."

All our so-called religious works without love count for nothing. We may give our goods to feed the poor, and our body to be burned, and be a martyr for our belief, but without the heart of love in this, its life is thrown away.

Our praying, preaching, giving only reach heaven as they have the love element in them. Love gives us a charm, a musical life. It gives beauty to the sunset. Love knows no difficulties, but rises above circumstances and trying situations and draws sweetness out of the bitter things of life.

It is the love life that keeps and holds our godly missionaries steady amid superstition and heathen darkness. It is this that gives them hope and courage to labor on, and lifts them above their uncongenial surroundings, making the darkened continent of earth bloom like Eden of old. What is it that love cannot do? It can transform and change any condition or circumstance. Life would be dull indeed without the charming, transforming power of love.

Now Christ's message to the church at Ephesus was that they had lost the heart and cream of Christianity. While they still had good works, were orthodox, hated evil deeds, were zealous

for him:, had labored and not fainted, yet the tender spirit of love had leaked out. "Notice that his message to them was to repent and to do their first works. They were not called upon to do a little better, or get a little closer, or reconsecrate, as some teach, but to repent. To fall from such a high plane as to lose first love, demanded repentance and doing the first works over. If the truth were known, multitudes had more love, tenderness, sweetness, patience, and longsuffering, years ago than they have today. To all such the message is still to "repent, and do the first works."

Let us notice some evidences of loss of first love:

I. A loss of tender conscience. Do you remember when you were first saved, how tender your conscience was? The least unkind thing burned on your soul sensibilities like a live coal. But as you got careless, letting up in your prayer life, conscience lost its tenderness. Now such a one can drive close bargains, using many words in buying and selling, which Mr. Wesley commanded early Methodists to refrain from using. Some can go so far as to try to thwart God's plan for their lives, and not seem to suffer for it. Remember, there is no such a thing as growing in grace or vital Christianity without a tender conscience.

II. A loss of sweetness. Perfect love is so refining that it sweetens the temper, disposition, manners, and the tone of the voice. Now when one begins to have heart leakage, among the first signs will be a harsh, scolding spirit, a frowning, snarling disposition. Unkind words have stings in them.

III. A loss of tenderness. We mean by tenderness of spirit an interior fountain, a supernatural work where the whole inner being is soaked in a sea of Christ-like tenderness. Love never does anything in a rough, rude, harsh way, but wins and conquers its foes by the spirit of gentleness. Oh, the harm and hurt that has been done to the cause by a harsh, severe, cutting, butcher type of holiness!

IV. A loss of inward gladness. When the Comforter comes in with his warming presence, he not only starts the daughters of music to singing, but he dispels all the gloomy, morbid atmosphere and gives us a peace all through the trying hours of the day. The dove of peace sings, coos and nestles in the heart of love. How can such a person be gloomy or morbid with such a heavenly guest?

V. A loss of that deep, settled peace. There is a double peace spoken of in the Word of God. First, there is peace with God. Second, there is that deeper peace, which is the very peace of God. The latter is the result of the indwelling Comforter. It is the heavenly dove spreading his tranquil wings over the soul, keeping the heart with its affections, conscience, and emotions calm and restful. When one loses this rest and begins to fret, and the old spirit of worry reenters the heart, then it is time to become alarmed. First love is leaking out of the heart.

Reader, have you ever seen brighter and sweeter days? If so, let us find out if the cause is the loss of first love. Perhaps some rival to Christ has come into your life. When a wife loses her husband's affections, she looks for another woman as the cause of her loss. The world is Christ's rival. We are told that the "friendship of this world is enmity with God." One cannot flirt with this ungodly world and at the same time retain the first love.

It is not drunkenness, stealing nor lying that is hurting this Twentieth Century church, but the awful tide of worldliness that has swept in and paralyzed and robbed her of her old-time power.

It would pay every church everywhere to stop her activity until she gets back to her first love. If such only could happen, it would kindle a revival that would be felt to the ends of the earth.

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## 07 -- A TENDER SPIRIT VERSUS A CRITICAL SPIRIT

A sanctified spirit is a pure, tender, soft, humble, Christ-like spirit, one that is free from anger, malice, flattery, self-praise, self-seeking, and pride in every form. Sin not only corrupts the soul, but it also hardens and encrusts the affections with an icy coldness, puts a stiffness in the voice and manners, and dries up the fountain of tenderness. Without tenderness of spirit, which is the very heart of Jesus, we shall be failures as to soul-winning. We may be straight, may preach eloquently, be able to unfold prophecy, and explain the first and second works of grace, but unless we have this tenderness of spirit, our message will lack the melting quality heart-piercing pathos of the dying Jesus and burning flame of love.

How many Christian workers started out with the spirit of Jesus? Their message was loaded, and seemed to drip with tenderness, sweetness, and unction; but as they gradually allowed the spirit of love to leak out of their hearts, they became hard, harsh and abusive, brow-beating all who disagreed with them, until the Holy Spirit was grieved and failed to use them as before.

There is nothing that is more blighting to a tender, Christ-like spirit than a critical, harsh spirit. It acts on a Christ-like nature as a blighting, killing frost does on a tender plant.

A heart filled with the spirit of Jesus will be characterized by tenderness, gentleness, sweetness, and patience. The sour, cutting, sarcastic spirit that some professors of holiness seem to be gifted with is utterly foreign to the spirit of Jesus.

The quality of our spirit passeth out through our speech. Therefore, if we are critical and bitter in our spirit, it will have a grating effect upon the minds and spirits of those who are filled with perfect love, and it will be hard to make such people believe we possess the spirit of him who was meek and lowly in heart. What one really is in heart and life sounds louder in people's ears than what he says.

A soul possessed by the Holy Spirit seeks ever to live in an ocean of pure, tender love, and will instinctively avoid rash and unnatural or overstrained views of religious life and duty. "The light the Holy Spirit pours into us is pure and white, not a red and startling aurora borealis. The vision God gives to us is lucid, wide, calm, elevating, sweet, restful, and loving; not that wild and overstrained notion which is always indicative of fanaticism. The Holy Spirit will turn

us into a simple, quiet, noncombative lamb, and not into some great, towering, extraordinary giraffe. He will mold us into the lowly, uncomplaining, unostentatious dove."

Thousands of people ruin their religious experience by forming fictitious, abnormal notions of advanced experience. Such people lose their tender, sweet, Christ-like spirit, and the devil drives them into a critical spirit, which is a counterfeit for the Holy Ghost.

Please notice some traits of a critical spirit in order that we may avoid this soul-poison.

1. A critical spirit lives on the faults, failures, and weaknesses of others. Such a person persuades himself to believe he is raised up and foreordained to correct people. Therefore he pitches into everything and everybody. No matter how much heaven is using and the Holy Ghost is honoring their message, he manages to find some objection to them. If he cannot find some defect in their lives, then he will go back into their past life before conversion and dig up something that has been forgiven. If he fails there, then he criticizes their manner of dress or speech.

Says Finney concerning such persons: "No matter what the subject is, if it be the promotion of peace, they will contend for peace with the spirit of outrageous war. With their tongues they will make war upon everything that opposes them; pour forth unmeasured abuse upon all who disagree with them, and make no compromise nor hold any communion with those who cannot at once subscribe to their peculiar views. In revivals of religion this spirit generally manifests itself in a kind of scolding, denunciatory way of praying for all classes of people; next, in exhortation, preaching, or in conversation. It especially attacks ministers and the leading influences of the church, and moves right on progressively until it finally regards the whole visible church as Babylon, and all men as on the highroad to hell who do not come out and denounce her.

"Now this spirit often springs up in revivals so stealthily and insidiously, that its true character is not at first detected. Perhaps the church is cold, the minister and leading influences are out of the way. The individual himself feels this so strongly that he does not suspect himself of fanaticism, though he deals out a large measure of rebuke in which a sprinkling of the malign element is unconsciously mingled. He pleads the example of Christ, of apostles and prophets, and can quote many passages from the Bible very similar to those which he now uses and deems himself justified in using, inasmuch as they are drawn from the Scriptures. He assumes their application as he applies them, and also assumes that he himself stands in God's stead, and is the mouth of God in rebuking iniquity.

"Now when the spirit first appears it grates across the tender minds of those who are in a spirit of love. At first it distresses and agonizes them, but by and by there seems to be so much truth in what is said -- their prayers and exhortations are so exciting; their own attention being directed to the faults that are so sternly rebuked that they begin to drink in the same spirit, and partake of that boisterous and fiery zeal which was at first so inconsistent with the sweetness of their spirit. They begin to see, as they suppose, how the denunciations of the prophets of Christ and his apostles apply to those among whom they live. Their attention is wholly engrossed with the faults of the church and the ministry, and they can see nothing good. They begin to doubt and



query whether all in the visible church are not hypocrites. At first they fear, but soon believe, that nearly all the ministers are self-deceived hirelings, conservative, ambitious stewards of the devil. Church organizations are looked upon, first, with suspicion; then, with contempt and abhorrence. 'Coming out of Babylon' becomes the order of the day."

2. A critical spirit is poisoning. It not only poisons one's own spirit, but it poisons others. One critical person can poison a dozen others against some innocent child of God. This soul poison is more to be dreaded than all the deadly germs floating through the air. It is like a growing cancer. Unless it is uprooted, it will eat out the Christ-like nature, just as looking through green glasses causes everything one looked at to take on a greenish color. Just so, looking at others with a critical spirit disfigures the most lovely characters and makes them look hideous.

Did you ever notice in a revival meeting, when the saints are flooded with divine love, that you have heard the expression, "Everybody looks good to me"? It is because they were looking through the eyes of love.

A critical spirit clogs the channel and acts like a grounded wire upon one's soul faculties. The Holy Ghost can work only through an open channel; then, the more tender and mellow one's spirit is, the greater the flow of divine nature. There are some things that are nonconductors of electricity, such as cotton string, dry wood, and glass. There are a great many lives that are so narrow, selfish, and crusty, that unless they have a breaking-down, smashing-up time in their souls, they will never be used as a great channel to convey the water of life to others. The reason the Lord could use Finney, Catherine Booth, and other great soul-winners, was because they stayed broken. Their souls were like live wires for the divine current to play upon.

"There is a parable told of a man who met a traveler on the road, dragged down almost to the earth by an unequal burden which he carried upon his shoulders. He had two sacks upon his back, one hanging in front, the other behind. The one that hung before contained the bad deeds of his neighbors, and it was so full that his head was bowed almost to the ground, while the odor that came up from the offensive mass almost suffocated him. The sack which he carried behind contained their good deeds, but it seemed almost empty, and was not able to balance the overwhelming weight that hung before. While the man was trying to persuade him to reverse the load, another traveler came up behind, walking lightly, with head erect and shining face. He, too, had two sacks upon his back, but they did not seem to oppress him, but rather to rest him. The one in front contained the good deeds of his neighbors, and he seemed to never tire of contemplating the present burdens, which, he said, instead of weighing him down, seemed always to draw him forward on his journey. When the gentleman asked him what he carried in the other sack that hung behind, he said, 'Oh, that is where I keep the bad actions of my friends.' 'But,' said the other, 'I don't see any there.' 'Well,' said the traveler, 'I have made a little hole in the bottom of the bag, and whenever anything disagreeable occurs I just pitch it over my shoulder into the sack and it drops out at the bottom, and so I have nothing to hold me back, but everything to press me onward, and my journey is a very delightful and easy one.'"

"The greatest blessing of love," says Dr. A. B. Simpson, "is the blessing that it brings to us. The heaviest curse of hate is the corrosion it leaves upon the heart. Every time a temptation

comes to us to judge harshly of another, and take any pleasure in their calamity, if we pray for them instead, we will ourselves obtain a blessing far richer than theirs. Every time we linger on an injury, even in our thought, and harbor an ungracious spirit, we have eaten so much carrion, and have depleted our spiritual strength in proportion."

The only cure for a critical spirit is to have the heart cleansed from all carnal traits, and to be possessed with that lamb-like, dove-like, tender, compassionate, Christ-like spirit, that we shall make allowances for others that we would riot make for ourselves. We may not chink that this kind of spirit is very bad, but it cripples one's influence and disqualifies him as a soul-winner.

Let us remember that we cannot harshly criticize one of God's saints without piercing the very heart of Jesus, and causing leanness in our own souls. There is no disposition of the soul that more completely destroys tenderness of the spirit than harshness. Let us see to it that our hearts are kept melted and flooded with pure, humble love, which is, after all, the only true type of Bible holiness.

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## 08 -- FRAGRANCE, SWEETNESS AND POWER

There are three essential things necessary for a well-rounded Pentecostal experience: Doctrine, Experience and practice: No religious experience is complete without these.

In order to have a settled Bible experience of holiness, it is very essential to have a correct view of the doctrine. God will never bless that which is not Scriptural. The Holy Ghost cannot endorse an error or a false doctrine.

The second thing necessary in a well rounded life is the experience which embraces an inward work, such as heart purity, a sense of feeling clean, an inward rest, perfect love filling and flooding the affections, will, and all the soul faculties.

Then comes the practice good works, secret prayer, testimony, giving, and upright living. We often hear such expressions as this, "I believe in living holiness and keeping quiet about it." Poor, ignorant souls!

It is an utter impossibility to live holiness without the heart experience. If we hold to the mere doctrine and stress it above the experience, we shall become as formal, dead, and dry as an old Pharisee. While on the other hand, if we give attention to the experience alone, there is danger of running off into wild emotionalism, and extravagant fanaticism.

If we insist on the practice alone, we shall become legal, harsh, and bitter. Here is God's plan; a clear, definite view of the doctrine of holiness; a sweet, tender experience, and then it will become natural and easy to live and practice a holy life.

Let us notice three things which should flow out from a Pentecostal experience.

First, fragrance. It is not enough to live upright and attend all the outward means of grace. The Holy Ghost wants to polish and beautify us until we will not only be attractive, but there will go out from our lives a holy fragrance.

The holy compound oil, which was very costly, was also highly perfumed. When it was poured on the head, there went out a sweet, holy fragrance, which filled the atmosphere with a sweet odor. In the old country, the ships which are loaded with spices from the spice groves can be scented from miles at sea.

There is a holy atmosphere and unseen power which goes out from a Spirit-filled life. Fletcher had so much of it that his very manner, tone of voice, and looks were heavenly. It was impossible to come in touch with him without being divinely impressed. A holy saint should be like crushed roses -- step on them and they spray a sweet perfume upon the air.

Second, true Scriptural holiness is sweet. The longer the Comforter abides, the sweeter our lives and tempers should be. The very nature of the Holy Ghost is that of divine sweetness. Dr. Watson says: "What is the sweetness of Divine 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 currents, love filling the tongue, selecting the fittest words, sweetening the voice, or else holding it in precious silence. Love that obeys God in everything, and yet selects the very humblest and sweetest way of doing it. Love that cancels all its pain in the bosom of Jesus, and gives its sunshine to others."

"When the soul is dissolved in love, it will not only make the heart intend to do right, but so overmasters the life as to fashion the manners, words and conduct with humility, courtesy, and holy refinement. It seeks to avoid the wounding of others, and causing any one pain or sorrow."

We do not get rid of the acid spirit by suffering and human struggling, but by the Spirit of Christ interpenetrating our spirit, sweetening and transforming our whole being.

The third thing that should flow from a sanctified experience is power. Let us remember that power does not consist in noise, fuss and blustering; nor does it consist in preaching "big" sermons. We often hear the expression, "If so and so is not right, how can he preach such powerful sermons?" Let no one be deceived here; you can not judge a person's life by the way he preaches. If a life is lacking in fragrance and sweetness, all the so-called "power" is purely human, and comes perhaps from a magnetic, strong personality. The power we are talking about is unction, oil, freedom, that peculiar something that grips men's hearts, and sends people home to pray and repent. It is not the power of eloquence nor the power of intellect, but the power to suffer, power to keep sweet under pressure, and power to manifest a dove-like spirit when opposed.

There have been three epochal days in the plan of salvation: Mt. Sinai, where in thunderous tones the law was given which convicts us of our past sins; Mt. Calvary, where we come to have our guilt washed away; Mt. Zion, where the Holy Ghost fell with tongues of fire

and cleansed the hearts of the disciples from inbred sin and filled their hearts with perfect love, giving them power with God and man. The triune God of Sinai, Calvary and Pentecost can make these three great days real to each one of us.

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## 09 -- THE SECOND REST

"There remaineth therefore a rest to the people of God." -- Heb. 4:9. "Come unto me, all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls. For my yoke is easy, and my burden is light." -- Matt. 11:28-30.

The letter to the Hebrews is the outstanding epistle in the New Testament. It is rich in types, shadows and symbols, to prove to the converted Hebrews Christian perfection from their own Old Testament Scriptures. The first two chapters show how Jesus is superior to angels, prophets and priests. The third and fourth chapters warn of the danger of hardening the heart and coming short of the second rest. The fifth chapter shows the contrast between the milk-baby stage and that of the solid-food believer.

The sixth chapter is the great argument of leaving the baby-state and going on to perfection. The seventh chapter deals with the two ranks of priesthood, how Jesus' early life was likened to that of Aaron, which was limited in its ministration, and that of his heavenly life, which has no ending, like unto the Melchisedec order of priesthood. The eighth chapter shows the contrast between the two covenants; the one God made with Israel at Sinai, and the new covenant that had its birth at Pentecost.

The ninth and tenth chapters deal with the two veils in the tabernacle, the two classes of believers, or the two stages in the Christian experience: those who live in the holy place, a type of regeneration, and those who live behind the second veil in the Holy of holies feasting upon the hidden manna.

The eleventh chapter is a history of the heroes of faith.

The twelfth chapter shows the contrast between the two Pentecosts, or the old and the new covenants; the first Pentecost when God wrote his laws upon the tables of stone, and the second when he wrote his laws in believers' hearts. Now, while the entire epistle is rich in illustrations and promises of better things, yet there is a note of warning the Apostle sounds out a fear that they will fail and come short of the grace of God.

In the fourth chapter he exhorts the Hebrew converts to enter into the second rest. Then, in the first verse he expresses a fear that they come short of it, as their fathers failed to enter into the Canaan-rest at Kadesh-barnea. They listened to the evil report from the ten unfaithful spies, and through unbelief turned back into the wilderness to bleach their bones. Although they had been converted, yet he expressed his fear that they would fail. The little word "lest," found in verse one, runs through the entire epistle. We first find it in chapter two, verse one: "Therefore

we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip," or, as one version records it, "leak out." Carnality in the heart will cause heart leakage. One may get blessed at the revival or camp meeting and feel his heart warmed by the tender Holy Ghost, yet the "old man" within will cause a heart leakage and a cooling off before the week is gone.

We find this word "lest" again in chapter three, verse twelve: "Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God." Notice that the Apostle had just been speaking of God dealing with the Jews in the wilderness when they hardened their hearts. Here he reminds them that there is something like a heart of unbelief left in them which, if not overcome, will cause them to depart from the living God. Here is the secret of all backsliding. There is left in every unsanctified heart something close akin to the devil.

Ezekiel calls it the "stony heart." Call it what you may, every converted soul that lives long enough in a converted state knows it, whether he, can name it or not. It is that something that leans toward temptation and forbidden objects. It is that dark presence that casts a cloud over the spiritual skies. Oh, how sweet and blessed to be delivered!

Again, we find this word "lest" mentioned twice in the fifteenth verse of chapter twelve: "Looking diligently lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled." Here carnality is spoken of as a root of bitterness. We know a root is something below the surface; so is carnality. The brightest pardon ever given can never reach it. Pardon does not deal with it. Again, a root remains long after the tree is cut down; so does the carnal nature remain after conversion. The Apostle calls it a root of bitterness. It has the same effect on the tender spirit-nature as a bitter herb has on fresh water. Just as long as carnality remains in the heart the believer cannot have perfect rest.

Let us notice the two rests mentioned in the second text, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." This is the rest given to a repenting sinner, a rest from guilt and condemnation, and from the wrath to come. But notice the rest, "Take my yoke upon you, and learn of me; for I am meek and lowly in heart, and ye shall find rest unto your souls." The first rest he gives us on coming to Jesus and having our sins forgiven, where we get rid of the burden of guilt; but the second rest is something we get by yoking up with him. This means a divine union, a deeper fellowship. The word "yoke" spoken of here means that our will has been conquered and subdued. We get the word "yoke" from the ox. A young ox is never broken, nor does he learn anything until the yoke is put on his neck. Just as he learns to go to the right or the left, to stop or go forward all by the yoke on his neck, so we, when we yoke up with Jesus, become fixed, and settled, and move at his command. It is after we take his yoke upon us, that is, after our will is subdued, that we find the second rest. There are millions of professed Christians to whom the yoke is not easy and the burden is not light. It is only as we obtain the second rest that we find his "yoke" easy and his "burden" light.

A noted Greek scholar says, "The more you search in the original languages, the more completely you find the doctrine of Sanctification taught; and in the very words of this text. The first rest is a different kind of rest from the second rest. The first rest signifies a temporary rest, a rest with a view of continuing the journey. The word in the twenty-eighth verse for rest is a verb;

the word in the twenty-ninth verse for rest is a noun; and there is a vast difference between the verb rest and the noun rest. The first word is a term which signifies a repose, or refreshment, or a rest with the view of moving on again, with a view of being transitory. But the word rest in the second instance is a term that signifies durability, perpetuity, immovability. It signifies a deep, abiding, permanent repose that is utterly undisturbed by the turmoils of life or by the vicissitudes of time or eternity."

The difference between the first and the second rest is beautifully illustrated by the two crossings of the children of Israel. When they left Egypt they were fleeing from something; they were driven out in haste; they were longing more for deliverance from slavery than they were for the glories of Canaan. Just so is a convicted sinner thinking a thousand times more about how to be saved from his sins, from wrath, and from a guilty conscience, than he is about the beauties of holiness. At the Red Sea crossing their faith was so weak; a dry path was made for them through the waters before they began to march. But notice how different at the Jordan, the crossing into Canaan, which is a type of the second rest. They were commanded to march into an overflowing river before the waters were parted.

In Joshua 3:13, it says, "And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above; and they shall stand upon a heap."

At the banks of the Red Sea they found rest from Egypt, rest from being slaves, rest from the brickyard and from their cruel taskmasters. They shouted up and down the banks of the Red Sea, but that was not complete rest; they had to march onward. But when they entered Canaan they found stone houses, and wells they did not dig. They found olive-yards and vineyards they did not plant. They marched right in and took possession of the stone houses and vineyards.

"They entered into their rest."

Do you not see that the rest of Canaan was different from the rest from Egypt at the Red Sea? What Canaan was to the Jews, the Holy Ghost is to the believer. The land of Canaan supplied all their needs and made them rich. The Holy Ghost supplies all our need, and in riches peace, joy, faith, love overflows the banks of our soul with an inward Sabbath tranquillity of rest.

Notice more particularly what it is rest from. First, it is rest of from inbred sin. Just as long as the carnal mind remains, it produces a state of unrest. One may preach, pray, do much religious work, write articles on holiness, and still not have soul rest. It is remarkable after the inward foe is cast out, the quietness, the holy hush and tranquillity of rest that settles down over all the inward faculties like a nestling dove. The affections no longer run in forbidden channels. The will has been conquered and subdued, the mind and imaginations are brought under subjection to the Spirit. The soul now enters into a Sabbath-rest which never breaks up.

Second, it is rest from doubt and dark unbelief, To a class of doubters and chronic seekers, this may seem impossible, but not to the soul that enters the second veil "with a true heart and full assurance of faith," such a heart knowing not what it is to doubt. Jesus is as real to

him and as sweet as a spring morning. He walks on solid rock, he lives in the realms of divine certainties, where it is too warm for the fog of doubt to disturb his rest.

Third, it is rest from worry and fret. Worry and fret kill more people than all the wars combined. These destructive emotions undermine more health than all the disease germs combined. The greater part of the human family is hastening to an untimely grave through fear, fret, and worry. Some people have got into such a rut and habit of worrying that they would not think they were religious unless they started the old machine to singing worry, fret, and fret, worry. Mr. Wesley said he had reached the state of divine grace where he could no more worry and fret than he could curse and swear. A greater than Mr. Wesley said, "Fret not thyself in anywise." Since one knows that everything is working together for his good, how can he worry? Listen to what one of God's matured saints says on this: "When those celestial conditions are fully met and maintained, then nothing can happen that will not be for our good and advancement.

"Thunder, lightning, fire, rain, Poverty, sorrow, loss or gain, Health and heaven, earth and hell, For us, will work together well."

"Every disappointment will cause us to lean harder on the unwavering arm. Every shock, will make us sink deeper into the unshakable Rock. Every conflict with temptation will make us hate sin more deeply. Every unkind blow from our fellowmen will render us more lowly and intent on doing the world good. Every dollar we lose will spur us to lay up treasures in heaven. Every criticism of our spirit or conduct will drive us to scrutinize our inner being before God, to see if we are indeed washed in the blood of the Lamb. Abuse only humbles us; flattery and praise sink us to still deeper self-abasement. The death of our loved ones only trims our lamps for the coming of the Bridegroom. Every teardrop adds another lens to the telescope of heavenly vision."

Fourth, it is rest from crushing burdens. No more galling yoke. The heart is not only kept warm and tender, but that old, heavy, lead-like burden is gone, and the spirit is light and free. Among one of the first signs that one is losing the second rest is that the old burden that was once cast off re-enters the soul. The tired look reappears in the face, the luster leaves the eye, and the throb, the heart. Let us remember that no soul can keep sanctified and allow Satan to cast a lot of old burdens on it and weigh it down with unnecessary care. The story is told of a traveler who was driving along a muddy road and invited a poor man, who was on the way, to ride with him. The man thanked him and got into the vehicle, but his friend noticed he still clung to the heavy sack of grain on his shoulders. He asked him why he did not put it down and rest. Said he, "I could not think of asking you to carry me and my burden, too." We wrong Christ and our own soul when we hold to some old, crushing burden.

Fifth, it is rest from foreboding about our coming, tomorrows. Since we allow him to make our appointments and choose our changes, there is no room for dread about the future since nothing can happen but what will work together for our present and future good. This takes away all tormenting fear about the coming tomorrows. Here the soul enters the Holy Sabbath of rest, which is rest from inward conflict, rest from worry, rest from doubt, rest from future evil, but a rest that abides.

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## 10 -- THE SECOND VEIL BELIEVERS

"Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus." -- Heb. 10:19.

Some of the deepest and most spiritual truths in the Old Testament are taught in connection with the tabernacle. Everything from the outward court to the Holy of holies was typical of Jesus. We know that the brazen altar where the sacrifice was offered stood for Christ's suffering and shed blood. The laver with its pure water was a type of regeneration. The "washing of regeneration" spoken of in Titus 3:5 literally means "the laver of regeneration," the Greek word referring to the laver in the ancient tabernacle.

Every Bible student knows that the tabernacle was divided into two compartments known as the holy place and the Holy of holies, spoken of as the first and second veils. The first room stood for the regenerated life. On entering, three things were to be observed: the seven-pronged candlestick, the table with twelve loaves of bread, and the golden altar, with its sweet incense which arose twice or thrice a day. The apostles tell us that the priests entered this place daily and accomplished the service of God. Here the regenerated soul feasts from the table of shewbread with its sweet frankincense and the sweet odors of incense amidst the golden lamps of the Lord.

The second room, known as the Holy of holies, stood for the sanctified life. Notice the difference between the two. The first thing upon entering the inner sanctuary would be the glorious radiance of the divine Shekinah shining forth between the wings of the cherubim. In the holy place there was a mixedness of light, the light from the golden lamp and the light of nature. In the converted state there is a mixed experience, partly carnal and partly spiritual; faith is mixed with doubt, love mixed with hate, the Holy Ghost light mixed with carnal reasoning; but in sanctification there is an unmixedness of character and a steady abiding light -- inward light -- where the soul is constantly led by God.

Second, there was the ark of the covenant, a type of the heart. In this ark were the tables of the law. God has been working for ages to get his laws in the human heart. In the new covenant he promises to write his laws in our hearts, which means the divine nature enters into our choices and desires, and becomes a part of our very being. This makes the service of God sweet, spontaneous, and delightful, because we love the lawgiver.

Third, there was the hidden, incorrupt manna. Among the promises to the overcomers (Rev. 2:17) is, "I will give him to eat of the hidden manna." In order to understand this we must refer back to the manna which fell in the wilderness in the open plain every night. The people gathered it and made it into cakes. This manna was not hidden -- every one could see it. When the tabernacle was complete, God told Moses to make a golden vessel and gather up some of the same manna which fell in the wilderness and put it into the golden pot, and place the pot in the ark which was behind the second veil in the Holy of holies. Now, in order to eat of the hidden manna, the believer must press his way in behind the second veil. "The manna that fell on the



ground would last only a day, typifying the transitoriness of the blessings and 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 and richness of our spiritual lives while we dwell in the Holy of holies and under the direct operation of the abiding Comforter."

While this manna represented the very life of Christ, yet there were two forms of it: that which fell upon the open ground, which is a type of the outward life of Jesus, on which millions feast; and the manna in the golden pot behind the second veil, which represents the inward life of Jesus, which is revealed by the Holy Ghost to those who are brave enough to pass the first, and then the second veil, into the Holy of holies. The manna in the golden pot placed in the ark kept fresh, which is typical of the ever freshness Of the sanctified life. There is a divine freshness that belongs to the second veil believers that is hard to explain to one that is not in possession of the blessing. The prayer life takes on a freshness and sweetness in which one never wearies of long seasons of prayer. The Bible becomes a new, illuminated Book, in which the promises of God become strangely real to the soul.

Fourth, another treasure found in the ark was Aaron's rod, which budded, bloomed, and bore fruit all in one night, which stands for the freshness, fragrance, and perpetual fruitfulness of the sanctified life. There is a freshness and fragrance that goes with a life of true holiness which cannot be counterfeited. The very nature of Christianity demands this. Think of a life filled with perfect peace, perfect rest, perfect love and patience. The fragrance of such a life cannot be hidden, but will make itself felt in church and home. We are told that the rod bare fruit. Before being brought into the Holy of holies, it was like a dry stick; but, placed just one night before the ark of the covenant, it bore fruit. There is no life as fruitful as the sanctified life, because all inward hindrance to growth has been removed by the cleansing, fiery baptism of the Holy Ghost.

Fifth, the constant presence of God himself was behind the second veil. This is the crown of all blessing. When the tabernacle was completed, the last piece of furniture in its place, the last curtain finished and placed according to the pattern, they took hands off, anointing it with oil, dedicating it to God. We are told that the fiery glory which had hovered over their camps immediately began to descend and entered the Holy of holies. And there, between the wing's of the cherubim and the blood-stained mercyseat, the glowing Shekinah rested. From this time on God spoke to Moses, not on the mountain top, but from the tabernacle.

In the true sense of the word, the sanctified believer is God's tabernacle; the heart is the ark where the law is placed, while the spirit is the throne room, the Holy of holies, where the heavenly, glowing Shekinah takes up his abode.

Since our great High Priest has rent the veil and opened the way to the Holiest of all, let no one be content to dwell on a lower plane, but with boldness and confidence let us press our way through to where the soft, glowing light never goes out.

As the result of the rent veil, notice the fourfold blessing:

1. "Having a great high priest over the house of God." The writer of this epistle could not have struck a sweeter note of music to the converted Hebrews than to say that Jesus was a High

Priest. The high priest meant everything to the Jewish people. He came closer to their hearts than a prophet, a judge, or the king himself. In turning aside from Judaism, they were tempted by the unbelieving Jewish people and accused of losing everything, especially the compassionate high priest. No argument would carry greater weight than this. Jesus was a High Priest, not like that of Aaron, but he was made a High Priest after the order of Melchisedec, which has no ending.

Jesus fulfilled the office of High Priest in every sense of the word. He was the Lamb and the altar, too. And through the eternal spirit he offered his own life blood, which atones not only for sin, but takes in our errors, blunders and human weaknesses. If this truth could only steal into the minds and hearts of discouraged Christians everywhere who have made mistakes and are tempted to cast away their confidence, that they have a great High Priest who can immediately restore and heal the wounded heart, bring light out of darkness and send them on their way rejoicing, they would be transformed in a moment from that sad, heavy-hearted state to victorious, shining faced, happy Christians. Let no one despair here. The soul does not forfeit its pardon or purity because of some blunder or mistake, providing it goes to Jesus at once and confesses all to him. The blood can save and restore in a moment as easily as in a year. Despairing soul, look up! We have a great High Priest to go to!

2. The next thing the Apostle mentions as the result of the rent veil is the "full assurance of faith." The baptism of the Holy Ghost burns out of the heart all dark unbelief, and so strengthens the faith faculty until it becomes natural and easy to believe God. There is a maturity of faith. After many testings and trials of faith it becomes a fixed state of the soul where we refuse to doubt, and trust just as much where there is no bubbling up emotion as when we are fanned by the heavenly gales. "In full assurance of faith." We step out and beyond the reach of the senses or perceptions into the supernatural realms of the invisible world to where spiritual things become as real to the spiritual senses as the physical world does to the natural mind. Since faith is the doorway by which all spiritual blessings reach the soul, it behooves us to give it all the nourishment possible.

3. "Having our hearts sprinkled from an evil conscience." There are several definitions for conscience, such as the "voice of God in the soul," "a living witness," "God's umpire." Conscience not only deals with the present life, but it brings up the past. There cannot be such a thing as soul rest and quietness of spirit as long as there is an accusing conscience. A sprinkled conscience means a purged, quickened conscience that is as tender and as sensitive to sin as the eye is to the touch. An unenlightened conscience is never a safe guide. Only after the conscience is cleansed from dead works and put under control of the Holy Ghost is one safe in following the dictates of conscience. Still there is a higher power than conscience. In Col. 3:15 we are told, "Let the peace of Christ arbitrate your hearts." (Revised Version, margin.) Where there is a conflict which the enlightened conscience and the sanctified judgment are unable to decide and settle, the peace of Christ must step in and decide which is to prevail. Let us remember that there is no such thing as vital godliness and growth in grace without a quickened conscience.

4. "Having our bodies washed with pure water." In the court of the tabernacle there were two objects that met the eye: the brazen altar where the blood was shed, and the laver where the priest washed his body five times before he went behind the veil. We are told they washed "that they die not." Here we see purity both inward and outward. The sprinkled conscience has to do

with the inner life, the washed body has reference to the outward conduct. The word "soma" (body) in the Greek has a twofold meaning. The outward means the organized, tangible and visible part, and beyond this is the inward, the seat of the passions, appetites and desires. It is this that the Holy Spirit washes and brings under subjection to the higher spiritual nature. The soul cannot dwell in the white light of holiness without putting away every artificial appetite and unholy passion, and treating the body as the temple of the Holy Ghost.

The fourfold duty enjoined upon those who dwell in the most holy place:

1. "Let us hold fast the profession of our faith without wavering." The act of believing with the heart and confessing with the mouth are like twin sisters; they cannot be separated. If we would live in the Holy of holies, we must confess it. We hear a great deal nowadays about living holiness, but are advised not to profess it. The devil well knows if he can keep one from testifying to the inward contents of the heart, the flame of love will soon die out. The high priest entering the Holy of holies was typical of our entering. Notice that on his garments were to hang the bell (of confession) and the pomegranate (of fruit). "And it shall be upon Aaron to minister, and his sound shall be heard when he goeth into the holy place before the Lord, and when he cometh out, that he die not." "This is the figure of a reality still existing. A dumb Christian is a dead Christian, a soundless church is a spiritless church, a voiceless holiness is a vanished holiness. If the high priest did not ring the bells he would not live long enough to come forth and show the pomegranates. If the cleansing blood is not confessed, the holy experience will not live long enough to show its fruit." No soul can keep sanctified wholly and refuse to testify to it. What is sweeter than the sound of a golden bell? A clear, ringing testimony to the precious, cleansing blood, with the fruit of a holy life behind it, brings music to the very heart of Jesus.

2. "And let us consider one another." Any religious experience which does not bring love and tenderness for God's people is pitched in the wrong key. We are to consider each other's interests, good name and influence; not tongue lashing one another, nor criticizing one another, but provoking to love and good works. It is an utter impossibility to live in the Holiest of all without a mutual love and a kind feeling for the brethren. The nearer we get to God the closer we will get to each other.

3. "Not forsaking the assembling of yourselves together." There is danger of an independent, come-out spirit creeping in among God's people, which means death to a sweet-spirited and even-tempered experience. We are essential to each other, not in the sense of leaning upon one another, but we need to meet together often in order to have a well-rounded Christian character.

4. "Cast not, therefore, away your confidence." It seemed the Apostle had every form of heresy to deal with in his day that we now have in the present church. There were those who were in danger of coming out from God's true people, but of all calamities that can overtake a soul the worst is to cast away one's confidence. It is alarming to see how many godly people who make a few mistakes, allow Satan to take advantage and throw his black wing about them, lacerating their spirit, and because of departed joy and heaviness of spirit, they are tempted to give up in despair and cast away their confidence. Casting away one's confidence is like

cowardly or despondent soldiers casting away their weapons of warfare right in the midst of battle. Casting away one's confidence will finally make shipwreck of one's faith.

Tempted, tried child of God, if your Heavenly Father has given you the pure gold experience, and it has been tried by the acid test of hard trials, then why cast it away? If the heart has been wounded by some fiery dart, and we are grieving over departed joy, or perhaps some blunders and mistakes that have been made, let us go at once to our great, compassionate High Priest, confess all to him, wait at his feet until the all-cleansing Blood is applied, which will start the heavenly choirs to singing in the heart, all because we believed the Blood. If we would live behind the second veil and feast on the hidden manna, let us see to it that we "hold fast the profession of our faith and cast not away our confidence."

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## 11 -- THE OPEN HEAVEN AND THE UNCONTAINABLE BLESSING

Malachi 3:8-11.

The closing years of the Old Testament dispensation and the state of the people in Malachi's day correspond to the last days before the coming of Jesus. The sanctity of the home was breaking down under the laxity of morals. The men were putting away their wives without cause, and the "daughters of strange gods were taken in unholy alliance." The commercial spirit had such a hold upon the people that even the priests had become corrupt. They were allowing the people to bring the sick, the lame, and the blind as a sacrifice to the Lord. The people had kept back that which had belonged to the Lord. Now they were cursed with a curse.

The same mercenary spirit is abroad in the world today. Look at the state of affairs-hired preachers, hired prayers, hired choirs. The very pulpit an arena for intellectual gymnasts and a field for ministerial ambition! There is today the same worldliness and niggardliness in the church of God, splendid frescoed ceilings, costly spires pointing in proud profession to heaven; but there is less money from the people of God to send the Gospel to the world than there is spent for their table salt or the egg shell in their coffee. Is this not the portrait of our times as truly as that of the days of Malachi?

Instead of the Jews being that blessed people which God promised that they would be if they obeyed him, they were in poverty and want. Malachi called their attention to the fact that all of their troubles were because they had robbed God and had kept back the tenth of the land. He exhorted them to bring all the tithes into the storehouse and prove God to see if he would not open the windows of heaven and pour them out a blessing there would not be room to receive.

Tithing is no new doctrine. It first started with Abraham, who paid his tithe to Melchisedec, God's high priest. The Bible tells us that God blessed him till he became rich. One hundred and fifty-three years later Jacob entered into a covenant with God and pledged to pay him the tenth of all he gave him. At the time he made the vow, he was homeless and friendless, but God remembered his covenant, and twenty years later Jacob returned from the eastern country one of the richest men of his day. All this was because he kept his covenant with God to

pay him the tenth. We have never known it to fail, let one be ever so poor and humble, should one begin to tithe for the glory of God, God begins to bless that one financially. There is both a financial and a spiritual blessing connected with paying the tithe.

Notice some of the spiritual blessings that follow giving the tenth:

1. It brings light on other Scriptures and subjects.
2. It is a sure cure for stinginess.
3. It makes giving a delightful and fixed affection of the soul.
4. It makes God's special providence real to the soul until we know that he is working everything temporal and spiritual, present and future, for our eternal good.
5. It gives one a tender, sweet, restful conscience, and access to God in prayer, and the assurance that he will not withhold anything from them that obey him.

Tithing is still God's financial plan for the Church Age. If professed Christians of today would only tithe and bring into God's storehouse (which is the church where they hold their membership), it would solve every financial problem such as pastor's salary, missions, education budget and erecting new churches. Still there would be enough left in the treasury to send ten thousand new missionaries to the needy fields that are now ripe for the Gospel. If this rich nation would obey God, she would be the torch-bearer for all the nations of the world. God would be pleased to pour out his Spirit. Revivals would break out everywhere, and instead of a few feeble converts we would see Pentecost repeated to a great extent.

Let us, then, notice the six outstanding blessings if we will bring the tithes into the storehouse:

1. Meat in God's house.
2. An open heaven.
3. A poured-out blessing.
4. A full blessing.
5. An uncontainable blessing.
6. The devourers will be rebuked.

I.

"That there may be meat in my house."

The church in this figure is held up as a place where a feast of fat things are spread to feed the starving multitudes. "This is God's plan, thus to fill his church with devoted, fire-baptized, soul-loving men and women as servants and waiters. Then to line the rafters and to load the shelves with all kinds of spiritual food." Some of us have been in services like this. It was like heaven on earth. The pulpit seemed to drip with unction and power. The hymns were melting and full of fire, the prayer unctuous and full of power, with healing like heavenly oil. We have also visited churches where the people looked stiff and frozen, sitting upright in their pews with no more warmth or response than we see in a row of statuary. What they called the sermon was more like a lecture.

Any one can see how this hurts the cause of Christ more than all the infidelity outside the church. Above all things, the church should be an institution of the supernatural, where the broken-hearted, the despairing and discouraged are loved, welcomed and saved. This is exactly what would happen according to Malachi, if the tithes were brought in and the people minded God.

II.

"I will open you the windows of heaven." The crying need of the Twentieth Century Church is an old-fashioned, heaven-opening, sin-killing, devil-driving, blood and fire revival.

"I will open you the windows of heaven." This very expression implies that the windows of heaven had been closed. From the days of Malachi until John the Baptist appeared in the wilderness the people lived under a closed heaven and without a prophet's voice heard in the streets. Thousands of professed Christians know what it is to live under a closed heaven. Then, on the other hand, there are those who are living, walking, praying and preaching under an open heaven. Every prayer they pray, every testimony they give, seems to go right into the immediate presence of God. You can generally tell those who have the open heaven blessing. They have a ring in their voice, a deep, restful look in their eyes, and a brightness in their countenance. There is a smiling expression about their lips. Such people are easy to preach to. They do not have to wait until the meeting is half over to get blessed. They are a prayed-up people and live under an open heaven.

III.

"And pour you out a blessing."

Notice. A poured-out blessing comes down from above. It does not have to be sung up or worked up. We have seen many a meeting injured and the Spirit grieved by some noisy, fussy leader that had more fuss than piety, trying to work up the meeting by whoops and shouts and wavings of handkerchiefs, and getting a lot of shallow, empty-hearted folks to shouting. But such does not bring the glory down any more than running the hands of the clock around to twelve makes it twelve o'clock. There are certain spiritual laws to be observed if we would get the windows of heaven open and have a poured-out blessing.

IV.

## A Full Blessing

This is what holiness does. It fills and satisfies every craving and longing of the soul. It is only as we are filled with the fullness of the Spirit that we can be at our best for God. The incoming of the Spirit in all his fullness arouses, resurrects and influences the latent capacities, and stirs up gifts we never dreamed we had.

Says Dr. G. D. Watson, "How many tame, dry, formal preachers there are in the land who just barely creep along with dull, dry sermons, little, dry prayer meetings, with no revivals under their ministry. Some cannot preach unless they crawl upon a manuscript. Others cannot preach unless they have elocutionists to teach them how to talk for God. Has God made a mistake in calling men to preach? No. All these preachers possess latent, undreamed-of capabilities of victory, power and zeal. If they were only sanctified and baptized with fire, what unction in preaching, what sweetness of song, what glowing testimony, what fervency of prayer, what generosity of giving, what heavenly thinking, what patience in sorrow, what stretches of faith, what heroism of toil, what penetration of vision, what diligence of application, are brought into exercise by the fullness of the Spirit!"

V.

## An Uncontainable Blessing

"There shall not be room to receive it." This is just what the poor, languishing church needs, a blessing that she cannot contain. The Bible speaks of peace like a river, and a joy unspeakable and full of glory. Every child of God has love, joy, peace, longsuffering, etc., but God wants us to have all these graces in their fullness and to be so filled with burning zeal that we will pour out our very life-blood for a broken-hearted world, half-damned. The Wesleys received the uncontainable blessing and their revivals saved England from rotting. Nothing could stop early Methodism as she swept things before her, cutting a swath through hell's ranks and causing a spiritual earthquake wherever she went. George Whitefield and others received it, and the world could not hold them.

If there is one prayer we feel like praying above all others, it is, "Thou great Triune God, send upon the Twentieth Century Church the uncontainable blessing which will separate her from the world, knock infidelity out of the pulpit, and bring back to the pew the old-time power of early Methodism when she had power with God and man.

VI.

## The Devourers Rebuked

The final blessing that is promised to those who bring their tithes into the storehouse is that the devourers will be rebuked. When the children of Israel withheld their tenth, God allowed the devourers to destroy their fruit, grain and cattle. If we withhold the tenth from God, our money will go otherwise.

Look at the different devourers that have visited this country in the last few years. The bollweevil in the cotton belt, the overflowing Mississippi flooding hundreds of thousands of acres of rich bottom land, wind, lightning, storms and tornadoes. Anything that hurts you or your crops is a devourer. A sanctified farmer tells this story: A few years ago, when the bugs came in armies, devouring every field of potatoes, they came to his field. Before they had time to do any damage he prayed, "Now, Lord, you promised to rebuke the devourers. Please rebuke these bugs." He said that every last one of them: left the field, and he hauled loads of potatoes to market that year while his poor neighbors had none for their tames, except as he gave them some. Almighty God had pledged himself to take that soul through who has believed just what he says.

There are two outstanding commands in the Bible. One is to bring all the tithes into the storehouse and prove God, to see if he will not open the windows of heaven and pour on the church a blessing she cannot receive. This will be a full, overflowing blessing. The other command, the last one Jesus ever gave before he ascended, is to be found in Luke 24:49: "Behold, I send the promise of the Father upon you: but tarry ye in the city of Jerusalem until ye be endued with power from on high."

The more we study this command, the more we are convinced that the church has reversed God's divine order. Too many have gone before they tarried. If the church would obey the last command and wait for purity and power, she would march forth "fair as the moon, clear as the sun and terrible as any army with banners."

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## 12 -- THE PALM-TREE SAINT

"The righteous shall flourish like the palm tree." Psalm 92:12.

The Scriptures often compare God's people to sheep, virgins, precious stones, etc. But of the different varieties of trees, the Holy Spirit has selected the palm-tree to represent the Spirit-filled believer. Notice the comparison, and study some of the traits of the palm-tree.

I. The palm-tree is noted for its deep roots, which go down until they strike the living springs of water. This is a type of a Spirit-filled saint who has struck the living streams of Pentecost, and is constantly fed by the indwelling Comforter. Just as the flowing water feeds the roots of the palm-tree and sends its life-giving sap to the very top leaf, in like manner the Holy Spirit floods the soul with the love of God until all the fruits and graces of the Spirit grow and flourish with a living freshness the year round.

II. The palm-tree is an evergreen, which characteristically typifies the constant freshness of the Spirit-filled life. Nearly all of the fruit-bearing trees put on their beauty in the spring of the year. Then, when the cold winter approaches, they shed their foliage and the life goes down into the roots. This is typical of a great many Christians who have religious spells during the special



revival meetings or camps, and then seem to shed their freshness and their beauty until another revival freshness comes.

The palm-tree saint lives below the surface, where the streams are constantly running over the hidden roots of his soul. There is an eternal freshness in his inner being.

D. L. Moody said that after he received the mighty, fiery baptism of the Holy Ghost, he preached the same sermons and used the same illustrations, but it all seemed so new to the people, and not a single sermon did he preach after that but what souls were saved. How blessed and refreshing to meet those who have not lost their freshness of first love! Everything they say seems to grip and bless the people.

III. The palm-tree is noted for its beauty. It has a green, flourishing top the year round. As it basks in the sunlight it is beautiful to behold. In this respect it typifies the palm-tree saint that has been clothed with the graces and tempers that flourish in the bosom of Jesus. The Holy Ghost imparts a Christian manner, a tenderness of speech, and gives one a winning disposition, a power to draw, and a heavenly influence. There is a beauty that belongs to the life of true holiness that is sadly neglected these days. Some people are noted for their straight, radical life. They stand out against everything that is wrong, such as lodges, tobacco, and worldliness in every form. But oh, the lack in beauty and sweetness of spirit! God wants to so beautify the saints that they will be attractive, and manifest Jesus to a lost world. The Holy Ghost can take the most uncouth person that ever lived, and save, and sanctify, and fill him with a heavenly charm, so that he will be attractive.

IV. The palm-tree is noted for its sweet fruit. How true this is in the truly sanctified life! All the bitter roots of carnality have been burned out, and the longer the indwelling Comforter abides, the sweeter one's life will be. The Holy Ghost wants to so sweeten our dispositions that they will become natural and easy to manifest a lamb-like spirit when persecuted, set aside, or treated coldly. There is nothing that so surprises and convicts the unsaved as when one manifests a sweet spirit under pressure. Dr. A. B. Simpson tells the following story: "Never shall I forget a little scene which happened under my sight not long ago. A quiet Christian girl was sitting at a table among a party of friends, who were discussing a Christian work in which she was deeply interested. Some of the criticisms were very severe, and, as she thought, unjust and unfair. She said a few simple words to correct the statements, but as the criticism went on, becoming more and more severe, she simply held her peace. I saw the mantling brow and the tear just springing to her eyes, and I thought how easy it would have been for her to give the quick reply, and answer just as sharply as she might have done. But no! the grace of God had become ascendant in that young heart; the Holy Ghost was off the Throne. She sat in silence, and simply suffered and waited. After a few moments I saw she could stand the struggle no longer, and she gently and lovingly arose and left the table and went to her room to lay her burden upon the bosom of her Savior.

"In a moment it all flashed upon the other person, who loved her very tenderly. He saw how he had wounded her; he knew how she would have answered months before. The sweetness and gentleness of her spirit cut him to the very heart, and taught him a lesson that he was manly

and noble enough to fully acknowledge. Never again will his lips utter those hasty words, and never will he forget that spectacle of gentleness and silence.

"It was her best vindication, and it made up for her, besides, a jewel of unfading luster in the crown above."

A holiness that does not keep sweet under all circumstances is a sham. It is said of the mother of John Wesley that one of the children asked some privilege and was denied with a "No." The child asked again and again, and the answer was always "No." The patient mother responded "No" twenty times, and the last time in the same sweet tone of voice as the first. We are not surprised that such a mother gave to the world two of the greatest preachers that ever lived since the apostles' day.

As one has said, there are two little words in the English language that, if put into practice, will transform any, life. The two words are, "Keep sweet." Keep sweet when the pressure is on; "keep sweet" while tongues are wagging and mud is being flung; "keep sweet," and we will win the day.

V. The palm-tree is noted for its hidden life. The most of tree life is near the surface, just under the bark. All that is needed to kill them is to girdle the tree just cut down to the wood-and sap quits flowing and the tree dies. There is a class of professed Christians who live near the surface; their feelings are easily hurt; a little persecution discourages them. They cannot stand a long siege of opposition. You may hack and peel and girdle the palm-tree, and it lives right on. This is true of a palm-tree saint. You can peel, slander and cut their reputation to pieces, with cruel tongues, and still they keep unbroken fellowship with the Holy Ghost.

VI. The palm-tree will grow in the desert. There is no more beautiful sight on earth to the weary traveler in the hot sands of the Sahara than to catch a glimpse of the palm-tree. It not only means a shade and shutter from the hot, burning sun, but a spring of cold water is usually found where the palms grow.

The human heart without God is like a moral desert. God's plan in this Gospel age, which exceeds all ages in light and privilege, is to so fill the palm-tree saints with the holy sap of divine grace that they will flourish and grow right in the midst of deadness and formality.

Then, this is a true picture of those saints who have the martyr material in them. They will flourish and grow anywhere. Look at Bishop Taylor and his missionaries making parts of dark Africa bloom like the rose wherever they went and planted the Gospel. It was like an oasis spot in the desert.

One more thought about the palm-tree. It will get others started. Palm-trees grow better in families than alone. How true this is of the palm-tree saint. The Holy Spirit is a missionary Spirit. There is something seriously wrong with a person's experience who never has a soul burden and a longing to see others saved. Some holiness professors, when they move into a strange community where there is no holiness church, will dry up or tone down and lose the fire

and glory. But this is not true of real palm-tree saints. They will start a prayer meeting, a mission, or something, for God and holiness.

There moved into a wicked community some years ago a sanctified, sweet-spirited brother. He had not been in the community very long before his unsaved neighbors heard that he was a sanctified man, so they gave him a good letting-alone. One night one of his calves got out, and was found at a neighbor's house the next morning. The man of God said to the neighbor, "I see you have my calf." "Yes," was the reply, "I guess it is yours; it came from that direction." "How much do you charge me for its trespassing on your property?" asked the Christian man. "One dollar," the neighbor answered, and the money was paid without a word of protest.

God said, "Vengeance is mine; I will repay." And this he did. In less than a week after this incident a storm blew down some trees, throwing them across the unsaved man's pasture fence, and breaking it. Seventeen head of grown cattle got out, and every one of them made for the Christian neighbor's place. Next morning they were standing at his lot just waiting, it seemed, for him to let down the bars. When the owner missed them his first thought was, "What if that man has my cattle!" When he tracked them he found that was exactly what had happened.

"Good morning, Neighbor," he said as he approached. "I see you have my cattle." The man of God spoke up and said, "Yes, I think they are yours; they came from that direction." Then, instead of charging for the trespassing, he helped his neighbor drive them home, and helped to repair the fence. This act of kindness affected the ungodly man deeply, and he said, "Friend, if you will get a preacher of your kind and type, one who preaches your kind of religion, I will pay the expense of the whole meeting." That fall an evangelist visited that community with his tent, and God gave an old-fashioned revival. The country was stirred, and right now while I pen these words there stands a beautiful holiness church in that community, with its steeple pointing heavenward, a monument to the life of one real palm-tree saint, a saint who got others started.

Some years ago there lived a little woman who kept the toll-gate. As she met the people coming and going, she had a word of kindness for each and every one. While she was making their change, she would talk to them about salvation. Every infidel in that town had confidence in her religion. She was the talk of the country. Finally a city editor sent a reporter to converse with her and to give her a write-up in the big city paper. Rev. W. W. Hooper, reading the account of her experience, got so hungry for the blessing of full salvation that he came hundreds of miles to see the little woman that kept the tollgate, and she led him into the experience. Afterwards Mr. Hooper helped Rev. B. Carradine in a revival meeting, and it was during this meeting that Dr. Carradine sought the blessing of sanctification, and on the third morning of seeking received the baptism of the Holy Spirit. It would take volumes to tell all that happened as the result of that great blessing, for tens of thousands point to Dr. Carradine as the one who led them into the experience of full salvation. But it all started back with the little woman, Mary McAfee, who kept the toll-gate.

We shall never know, until the books are opened and time is no more, what one simple life and influence has meant to the home and church. God help all who read these lines to live such lives that will awaken others. May we not rest contented merely with being saved, but may

we pray down a revival and start something for God, so that we may not go empty-handed into his presence.

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## 13 -- OUR THREEFOLD NATURE

I Thess. 5:23

The greatest study in all the universe is man. He ranks above all created beings touching this earth. We get some conception of man when we see how God created him. He has endowed him with faculties which, when developed, are almost equal to those of an angel. There are longings and cravings in the human Soul that God alone can fill and satisfy.

In order to see man in his true light let us look at him from the Bible standpoint. According to the philosophy of St. Paul, man is a threefold being, or a trinity consisting of spirit, soul and body. The spirit is the highest part, the region of conscience, that which distinguishes between right and wrong. The physical is the other extreme, indwelt by soul and spirit. Man is like a three-story building. The top story we will compare to the spirit, the middle to the soul, and the basement stands for the body. There are three conditions in which we may live. First, we may be controlled by our lower (physical) nature, and live in the low basement of our fleshly being, or we may dwell a step higher and be controlled by our affections and intelligence, which calls for higher things. Or we may live in the upper story, where we are controlled by our higher spiritual nature.

The unconverted man is controlled by his natural mind. The converted soul lives a mixed life, partly carnal and partly spiritual. God's plan is to so cleanse and sanctify us in our threefold being that the spirit will control both soul and body.

There are schools that teach that man is just a twofold being, consisting of soul and body. They do not recognize the spirit as the higher part. Such teaching reduces Christianity to a mere intellectual affair, where our holy religion consists of virtues, graces, tempers and Christlikeness.

Says that grand old saint, George D. Watson, "Unless we keep the threefold nature of man in mind, and clearly recognize the realm of the inner spirit as being that part of our nature upon which the Holy Ghost operates in direct manner, producing supernatural and heavenly experience, we shall never understand the full teaching of Scripture or the real sphere Of the spiritual life." The soul is that part of our nature which looks out through our body toward the realm of nature through the bodily senses with its reasons, comparisons. Our inner spirit opens out toward God, and toward the whole supernatural world.

"There are two words for love in the Greek New Testament. The one is philia, which always means human love, and should have been translated uniformly by our word affection. The other word is agape, which invariably means divine love. Now the word philia, or human affection, has its seat in the soul, in the mental nature, but the word agape, divine love, has its

seat in the inner spirit. Hence, these two words in the Greek New Testament mark the distinction between man's soulish nature and his spiritual nature.

Now there are myriad of professed Christians who have never had their spiritual nature thoroughly aroused and renewed, but who have a mental religion, and love God merely in their human, soulish philia, or human affection. Thousands upon thousands in the church love God just about as they love the founders of their country.

A great host of educated preachers and professed Christians think the mind is the highest part of our being. What is the spirit? It is that higher part which is capable of worship and comes in direct touch with the Holy Ghost, intuitively receiving impressions from the heavenly world. It is the region of the will, the king of man, that which chooses and shapes destiny. Says Justin Martyr, "The spirit resides in the soul house." Delitzsch puts it this way, "The spirit is the internal of the soul, and the soul is the extreme of the spirit." Ellicott says, "The spirit is the shrine of the Holy Ghost; the soul may be regarded more as the region of feelings, affections and impulses, of all one peculiarly individualizes and personifies." Auberlen says, "Body, soul and spirit are nothing less than the real basis of the three elements of man's nature; being world consciousness, self-consciousness and God consciousness." Man is more than body; he is more than mind. He is a spiritual being.

Now, all three of these departments of our nature are fallen. It is not enough to suppress the bodily desires and cultivate the natural man and teach him virtues and good manners. Man needs a radical change within. God's plan is to yield up the whole man -- spirit, soul and body -- to be sanctified wholly. "When the spirit is thoroughly purified and supernaturalized by the great flood of pure love and divine light, it arises to an altitude of strength and dominion over all the reasoning faculties and bodily senses. It is in this condition that the imaginations, and reasoning, and propensities of the mind and body are brought in subjection to that lofty and serene Christ life."

## II.

We have already seen that the spirit is the highest part, that which knows God, or the divine element in man. We do not care to draw too close a distinction between soul and spirit. Of course, they do not occupy separate space, but are like light, heat and air, which fill the room simultaneously.

The soul is the seat of the affections, emotions, understandings and tastes.

Now, while the affections are not within themselves sinful, they are fallen, and often prove a channel to fleshly lust. Therefore, they need to be purified and lifted above the fleshly self life. God does not freeze our natural love, nor dry up the fountain of natural desires, but they are sweetened by the indwelling spirit, and lifted to a higher plane.

Next in order is the emotions. Psychologists have classified some forty-two emotions of the soul, but we will speak of only two. These are the pure and impure. All negative emotions, such as anger, jealousy, hatred, malice, worry, and unholy passions, have their destroying effects

on the soul and act like poison on the body. Most people look upon anger as a harmless something that is permissible with a Christian life, but repeated fits of anger work havoc to the body. Anger poisons the blood, produces palpitation of the heart, and undermines the whole physical system. It is a species of insanity. Another destructive emotion is fear. "Fear changes the secretion of the body, slows down the circulation of the body by a depressing effect upon the nerves, and produces a modified effect which lays the foundation for all kinds of diseases and ailments. It weakens the tissue structure so that bacteria can multiply and produce more serious results, and poisons the whole body." Some people are to be pitied, for they have inherited more or less of the spirit of fear. But God can so completely cure the soul and take all fear out of our lives that we shall have perfect quietness and soul rest.

Still another destructive power is worry. A well-known medical author, Dr. Saleeby, said, "To worry is to miss the purpose of one's being. It is to fail -- fail for self, fail for others, and it is to fail gratuitously." Worry is a traitor in the camp. It freezes one's fighting blood and puts one on the dark, gloomy side of life. We once heard of a lady that was given to worry and fret. She felt so sure that something awful was going to happen to her that she sat down and wrote out a long list of troubles, sorrows and misfortunes. Fortunately she lost the paper, and six months later recovered it, and, to her joy, not a single thing she had written out had happened. Why should we worry? God is our loving Father. He has the very hairs of our head numbered. Not a little sparrow falls to the earth but what he sees it, and he will see the soul through that fully trusts him, if he has to rob heaven to do so.

Another destructive force in life is jealousy. Says Dr. Edwin House, "This cruel monster is horned, tusked, hoofed, ranged and fanged. He has the eyes of a basilisk, the tooth of an adder, the jaw of a crocodile, the crushing folds of an anaconda, the slyness of a scorpion, the tongue of a cobra, and the coils of a worm that never dies. He is in every city, in every church, in every place of business, in every social circle, in every profession and walk of life. He whispers, he hisses, he lies, he debauches, he blasphemes, he damns. God pity the one who allows him in his life! He is the father and mother of one-half the discontents, the outrages, the crimes and woes of the human race."

Jealousy is grief at the superiority of others. If it happens to be in a preacher's heart, it will manifest itself by his criticizing his superiors. He rejoices greatly when the star preacher fails. It gives him great pain to hear the members say nice things about the former pastor. This green-eyed monster should be found only in the bosom of a demon. He could not live in a sanctified heart any more than a cobweb could live in Nebuchadnezzar's fiery furnace.

It is just as true that all pure, holy emotions are health builders. The best medical authorities say that there is nothing more invigorating than pure joy. It causes the blood to flow freely, and aids digestion. It soothes the tired nerves and takes the kink out of the mind. And what shall I say about that sweet-featured, soft-toned, longsuffering, bright-eyed LOVE? Pure love can do anything. No matter how uncongenial the surroundings, love can transform a hovel to a palace. It cannot only sweeten one's disposition, but can change the expression of the face.

The next in order of the soul's faculties is the understanding, which has several departments, such as thinking, judging, reasoning, memory, and the faculty of imagination.

There is a divine quickening for the mind, the same as for the heart. It is wonderful how, under the illustration of the Holy Ghost, the dull intellect will grasp spiritual things with a vigor and keenness never before realized. Then there is the memory, the faculty to carry one back to childhood and bring up the past. When truths are stored away in the memory it is like depositing money in a bank, to be drawn on in the future. A sanctified memory is a little heaven in itself.

Next in order is the imagination, that faculty which gives the soul winks and the power to bring the distant near, ignoring space, creating a world of its own fancy. It is the image room of the soul where the artist is constantly painting pictures. Satan can, and often does, take advantage of this room in the unsaved, and fires the imagination and paints all kinds of unclean, ugly pictures on the walls of the soul. Here is where sin is conceived and has its birth long before one sins openly. The deed had been lived out and committed in this image room of the soul. The Holy Ghost can cleanse this image room and set the imagination on high and holy things, and bring every thought captive to Christ.

Next in order is the taste. Just as an evil imagination will lead one astray, so a false, perverted taste will lead the soul in the wrong channel. Take, for example, a love for music. We can easily see how this power can become perverted toward cheap jazz music and become the channel of idolatrous worldliness. When the taste is cleansed and renewed by the Holy Spirit, it puts an end to all unholy longings. The soul loses all desire for unhallowed, cheap, ragtime jazz, or fashionable, stylish, worldly dress, or decking the body out in jewelry.

When the soul is saved there is no more taste for Mood-curdling stories and unholy literature. The eye has no desire to look on unholy things. "Nothing is normal in the soul until it is brought into unison with God; hence, when our taste is restored to the pure taste of God, it acts with energy and zest surpassing its former relish for sin. It is God's plan to spoil us for this world that he may fit us for heaven -- only a question of taste, verily; yet heaven and hell revolve on that pivot of taste. The vulture and the dove are divided only by taste; so are demons and seraphs. When all the tastes are perfectly holy, the soul will be spoiled for all worlds except heaven, into which it will appropriately and inevitably gravitate."

Sanctification is such a marvelous blessing that there is not a power or faculty of the soul but what is affected. The affections are purified and set on heavenly things; the emotions are pure and elevating; the understanding, with its many rooms, is wonderfully illuminated, and the mind is quickened and spiritualized. The taste is cleansed and renewed until the soul has an intense desire for the things of God.

### III.

We come now to the third division of our threefold nature -- the body. There are enough mysteries about the human body to spike every infidel gun and convince the incredulous mind of the existence of an all-wise, supreme being. We want to notice the blessing of sanctification as it is related to the body. Man in the Dark Ages believed it to be vile and unclean, and the only way to rid it of sin was to punish it. All kinds of physical torture were resorted to. Fires were built around the body; it was cut and disfigured; long whips were plaited and applied to the body; the

flesh was bruised and lacerated. Still sin remained. Sin was not located in the flesh and blood, bones or nerves. Therefore it took more than long whips to reach it. "Some people think all that is necessary is to crucify the body, to put it in a cage, feed it on herbs and roots, deny it every gratification, and perhaps it will lose its evil tendencies. This has been proved a monstrous failure. The moment the restraint has been removed, it springs back to all its former tendencies. You may crush it, but you cannot destroy its evil trend."

Let us notice God's more excellent way for the body -- to cleanse it and separate it from sin and make it a temple for the indwelling of the Holy Ghost.

I. What is a sanctified body? It is a body that is cleansed from all gross sin and sensual indulgence, its appetites and passions, subdued and brought under control and made subject to the spiritual nature.

2. A sanctified body has clean hands. They are free from dishonesty in every form.

3. A sanctified body is one whose eyes are cleansed and who refuses to gaze upon forbidden objects.

4. It means that ears have no desire for gossip, scandal or any unclean news.

5. A sanctified body means a bridled tongue, one saved from, tale-bearing, evil speaking, and abominable gossip. It is a tongue that is seasoned with the law of kindness. It never scolds nor speaks in a harsh tone of voice. It has been conquered by the Holy Ghost and has learned the sweetness of divine stillness.

In short, a sanctified body is one in which all its members, powers and faculties are dedicated to be a temple of the indwelling Holy Ghost.

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## 14 -- ALL THINGS WORK TOGETHER FOR GOOD

One of the most comforting and faith-strengthening passages of Scripture in the entire Bible is found in St. Paul's letter to the Romans, the eighth chapter, and the twenty-eighth verse: "And we know that all things work together for good to them that love God; to them who are the called according to his purpose." There is enough in this verse alone to make a true child of God shout the victory over every circumstance, and make him a master of every situation in life. Hear it; I say it in the fear of God and his inspired Word, that when all the conditions are fully met and maintained, there is nothing that can happen to a real saint of God but what will work out for his good and God's glory. This is not presumption, nor closing one's eyes to fate, but simply taking God at his word. When this truth becomes a fact in one's life it proves a faith tonic and a wellspring of inward gladness in time of trial and pressure. Think of it, the very hairs of our heads are numbered! Our Heavenly Father is weaving a network of divine providence around each one of his children. The writer has such confidence in the atonement of Christ that he sees no room for doubt, despair or discouragement.



The Book of Revelation describes the last battle with Satan and the final end of sin. We are told that the devil and the beast, together with the false prophet, will be cast into hell; that the nations that have forgotten God, and all the Christ-rejecters, will go down into the pit. When God gets through with this earth, not a sign of sin will be found. The glory of the Lord will cover the whole earth, while Christ and his people will be reigning from shore to shore. The Bible is full of instances of God's overruling power, and working everything out for good to them that love him.

The sale of Joseph into slavery and his journey to Egypt were declared in the Holy Writ to have been divinely permitted. We question whether there is any one on record outside the Saviour himself who was as bitterly wronged, persecuted, slandered, lied against, tried and tempted, as was Joseph. Then, in addition to all of this, he was falsely charged and put into prison for fourteen long years. "But God was with him," and behind those two words, "but God," was more power than all the armies of the world. Finally, when deliverance did come, he came out spotless and pure with a magnanimous soul. From a prison he leaped to a position next to the throne and was made prime minister of Egypt, with his barns full of corn to keep the holy seed alive during the famine. Surely God makes the wrath of man to praise him!

In like manner we see that the plotting and hatred of Haman was made to work out for the promotion of Mordecai. Instead of the Jews being put to death as wicked Haman had plotted, the very day that had been appointed for their execution was turned into a regular jubilee, and the people were honored by the king and elevated to high ranks and places of power. Herod's persecution of the early church only served to scatter the holy fire and bring more converts to Christianity.

Some may ask how slander, hatred, malice, and mud-flinging can work together for our good. Strange to say, the power of God is seen here, working for our good. God will take care of the victim that has had mud flung at him. He will look after the mud-slinger also, and if the one that has been wronged comes out on God's side he will be sweeter and deeper than he was before.

If there ever was a saint that had a chance to test the reality of all things working together for good, it was the man who wrote the words of our text. From the time he was knocked down on the way to Damascus until his head rolled off on Nero's block, his life was one of suffering and hardship. Listen to his experience: "I am in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned; thrice I suffered shipwreck, a night and a day have I been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. Besides those things that are without, that which cometh upon me daily, the care of all the churches" (2 Cor. 11:23-28). Now turn to 2 Cor. 4:17 and see how he summed it all up: "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." Notice that he calls all these things "light affliction," and only "for a moment" in comparison to the "eternal weight

of glory." The afflictions are light like a sponge, but the glory is weighty like a block of gold. Then he said, "This light affliction worketh for us." He had harnessed up all his trials, troubles and hardships, and put them to working for him like the sailors hoist the sails of the ship and take advantage of the adverse Winds and make them work for their good. The Apostle had learned the secret of taking afflictions, misfortunes, sorrows, and all kinds of troubles, and yoking them up with the Holy Ghost, not only to work for his good, but to bring him a weight of eternal glory.

The putting of John Bunyan in prison only meant to increase his power for usefulness a thousandfold. While they stopped his public ministry, they could not stop his busy heart and brain. Out of that prison was born a book which has startled the world and blessed millions of hearts. Blessed is the man who will await God's time for deliverance and keep sweet until that hour comes.

We are personally acquainted with a brother who at one time was one of the greatest preachers of Methodism. Some thirty years or more ago, this silver-tongued orator sought and received the mighty sanctifying baptism of the Holy Ghost. He was on fire from head to foot. At that time he was pastor of one of the leading churches in the conference. He immediately began to preach the doctrine of sanctification, and hundreds of his members swept into the experience. The head officials and rich members of his church got stirred and signed a petition and sent it to the bishop to have him removed. Over eight hundred of his more spiritual members signed a paper asking that he be returned to them. When the Conference finally met, the bishop took off his ecclesiastical head before hundreds of preachers, all for preaching holiness. They sent him to the poorest church in the St. Louis district. The holy man of God kept sweet and went to his new appointment with the holy fire burning in his soul. He at once started a revival, got his church to spend entire nights in prayer, and God came on the scene and poured out a regular Pentecost. Over a thousand were converted that year, and seven hundred and fifty united with his church. The finances kept pace with the spiritual tide, so that when he went to the Annual Conference the next year, he had the best report of any one in the Conference. His enemies were put to shame, and saw that the more they persecuted him, the more holiness spread. God finally led his servant into the evangelistic field, and he preached from ocean to ocean, planting holiness in almost every state in the union.

Surely the devil oversteps himself at times. Unto this day all the opposition and persecution that have raged against the true people of God have only served to advance the cause of heaven. Let men rage and tongues wag; if God is for a man, all the hatred of man and malice of the devil cannot down him. He will rise in spite of earth or hell. In a word, when God is for a man, all heaven is for him, and he will succeed.

To all the toil-worn, lonely, discouraged, misunderstood and misrepresented souls we say, cheer up. God is still on the throne and has your interest at heart, and is now working out everything for your eternal good. How can hope sink and faith fail with the consciousness of the fact that God is on our side?

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The word, Pentecost in the Old Testament sense simply means fifty, and has reference to the fifty days between the Passover in Egypt and the giving of the law on Mount Sinai. It was at the time of the Passover that Christ was crucified, and fifty days from the crucifixion the Holy Ghost was given. So the word Pentecost in the New Testament is used in connection with the baptism with the Holy Ghost.

At the first Pentecost at Sinai God wrote his laws on tables of stone. At the second Pentecost in Mount Zion the Holy Ghost was poured out and God wrote his laws in believers' hearts, giving them divine grace to obey the law, because they loved the Lawgiver.

Notice the meaning of Pentecost:

1. The baptism of the Holy Ghost lifts the believer into the supernatural realm until God, Christ, and the heavenly world become intensely real. The Holy Ghost vitalizes all the fundamental truths of the Bible until the Holy Scriptures take on a new meaning to us.

Says one: "As we watch the effect of Pentecost upon the disciples, we notice first of all that they seem to have been translated into a supernatural realm of heavenly character. Every trace of earthly and human cowardice, timidity, man fear, church fear, high priest fear, death fear, poverty fear, suffering fear, fear of every description on the outside, was gone, and, on the other hand, they had the boundless courage of angels." No more backsliding, no more wire-pulling, no more self-seeking among them. Nothing could hold them or stop them. Jails, threats, persecutions, and scourgings only increased the fire. Like an army with banners they went everywhere preaching and turning the world upside down.

2. Pentecost meant cleansing. Properly speaking, the first thing the baptism with the Holy Ghost does is to cleanse the heart. Peter affirms (Acts 15:8, 9) that the gift of the Holy Ghost is given for the main purpose of cleansing.

There is a teaching quite current just now which disclaims any purifying power in the gift of the Holy Ghost. The believers of this theory teach and claim that the Holy Ghost is given for the purpose of power for service. Let it be known that God gives no one the Holy Ghost in the fullest sense of the word except upon the condition of heart purity. Remember that purity and power are like the Siamese twins -- they cannot be separated. When the Holy Ghost cleanses the heart, he at once takes up his abode there. Thousands are ready to seek the Holy Ghost merely as an endowment of power for service in order to be noted, to be big preachers, singers, or noted workers. Now all this is of the flesh, and proud flesh at that.

Some years ago a noted preacher attended a camp meeting where Dr. S. A. Keen was holding his daily Pentecostal service. He got under awful conviction, and wrote Dr. Keen, saying, "I like your teaching on the baptism with the Holy Ghost. I need it, and am seeking it, but I do not go much on entire sanctification or heart cleansing. Pray for me that I may be filled with the Holy Ghost."

Brother Keen immediately replied, saying, "I join my prayer with yours that you may receive the blessing of sanctification. But let me say to you that if you get the gift of the Holy Ghost, you will have to take entire sanctification with it, for the first thing the baptism with the Holy Ghost does is to cleanse the heart from all sin." The baptism with the Holy Ghost and fire completely destroys the old man, root and branch, and leaves not a vestige or taint of uncleanness in the soul.

3. Pentecost means a oneness. Not only does it make us one with all holy persons, but it makes us one with our higher and spiritual nature. In conversion, all the graces and fruits of the spiritual are implanted, but they are in a mixed state.

"Before Pentecost we know the disciples had faith, humility, love, hope, zeal, good works, and other Christian virtues. But we notice that in their conduct there was a tremendous mixedness, and various carnal tempers and selfish desires were mixed with their graces; but after Pentecost they manifested in their lives, their suffering, their labors, and, in their death, the various graces free from admixture. They had faith without doubt, love without a trace of bitterness, humility without a touch of pride, hope without despondency, gentleness without harshness, perfect courage without fear, boldness without impudence, economy without stinginess, liberality without extravagance, the white heat of zeal without a touch of fanaticism, so that the grace of the Lord Jesus was poured into them, and ran through them like a clear, limpid stream, without any earthly mud mixed with the current. In other words, they were filled with holiness." (From Bridehood Saints.)

4. Pentecost meant new converts. We read, "And the Lord added unto the church daily such as should be saved." How does this sound alongside of the modern church with two or three thousand members and not a convert during the whole year? There are forty thousand pulpits in America without a pastor, and sinners are increasing in numbers faster than converts are being made. With all the boasting over millions that are members of some Christian church, yet there are over sixty millions in this country who never darken a church door the year round. Some conferences and assemblies are just barely holding their own. What is the remedy of this lack? An old-fashioned revival will solve the problem. Let the church find an upper room and tarry until Pentecost is repeated. Not only would the number of converts be increased, and numbers added to the church, but empty pews would be filled, and the treasury would run over with the increase as the tithes are brought in. The skies are loaded with Pentecostal power. Who will pay the price to bring about a revival of old-time sweeping power?

5. One more thought. A Pentecost Christ was enthroned within the believers' hearts. The great work of the Holy Ghost is to reproduce Christ within, entering into the personality and becoming identified with the perfect believer, controlling every faculty, volition, and power from the inmost depths of his being.

This is the climax of the atonement. This is God's highest and best thought for man. There is nothing higher nor better than to be possessed with the Holy Ghost and to have Christ enthroned within.

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## 16 -- SANCTIFIED AFFECTIONS AND IMAGINATIONS

"Set your affections on things above." -- Col. 3:2.

In the above passage, the word for "affections" in the margin is "mind." There are four words that are translated mind: one signifies the apprehending faculty, another the reasoning faculty, another the judging faculty, and still another the imaginative faculty, the image room, the power of fancy. So it would not be a poor rendering of the above Scripture to say, "Set your imagination on things above."

How important it is to be rightly adjusted in our affections! Where go the affections, goes the whole man. The human affections are like a vine whose nature is to cling to something. Often we have noticed a beautiful vine fastened to some old rotten wall which was about to fall. A religion which does not purify the affections and lift them from the low earthly things above is a sham.

But along with the affections should go the imaginations. For instance, I may say I will stop a certain habit of allowing my affections to run in the wrong direction. But unless I follow this decision up with the power of the imagination, my choice will be very weak. However strong my determination may be to quit a thing that is wrong, whether it be a wrong affection or a habit that is destroying my peace and happiness, if I allow my imaginations to play on that subject until it becomes fascinating to me, it is just a matter of time until I will be doing the same things over again. Here is where strong characters often have gone down. They have allowed their imaginations to play along certain lines until the thing has got into their affections. Thus the way was paved for a fall. No wonder the Apostle speaks of bringing those imaginations into captivity to Christ!

An author has written a great book in which he describes a certain island to which thousands throng every hour. Here comes a young girl in her teens who spends an afternoon and then returns home, but she would not let her mother know for worlds where she has been. Then comes a married man who spends hours roaming to and fro and then returns to his home, but he would not let his wife know for millions where he has been. The writer calls this island the "Isle of Imaginations." How true this is! How we ought to crush every unholy suggestion as we would a viper! There is something wrong with an experience of sanctification which does not cleanse the image room of the soul until the very thoughts and imaginations are pure. The Holy Ghost does not destroy any of our faculties. He cleanses our affections and turns in the warm Gulf Stream until we will love with a sweeter, deeper love than we had before. He purifies our imaginations, or image room, until we can paint thought pictures concerning Jesus, his second coming and the heavenly world. No wonder a dying bishop cried out, "It is heaven on earth to be wholly sanctified."

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## 17 -- FULL JOY

"That your joy may be full." -- John 16:24.

The Bible is full of the fact that God wants his people to have fullness of joy -- something that abides and lifts them above their petty sorrows and troubles. The prophet Isaiah speaks of a people who obtain everlasting joy, and whose sorrow and sighing flee away. Habakkuk writes of a joy that remains in spite of famine, fruitless trees, and empty stalls.

Then, when we come to the New Testament we have such words as "Rejoice in the Lord always." "Rejoice evermore." "Joy unspeakable and full of glory." There is nothing more needed in this war-torn, devil-ridden, broken-hearted age than a church on fire for God, its members with shining faces, liberated tongues, and overflowing joy.

Let us notice some reasons why the Lord wants his people to have fullness of joy:

1. Joy seems to be the best state for the soul to thrive in. A rich, mellow soil, with spring sunshine and showers, is the best condition in which tender plants can grow. Pentecostal joy seems to arouse and bring out all the dormant gifts of the Spirit until one stands transfigured before his own eyes. A good spell of rejoicing sends a fresh supply of red blood tingling through the veins, does more to drive out disease, and bring in health, than all the patent medicines throughout the medical world.

When the Holy Ghost comes in with his warm, gladdening presence, it is remarkable how the soul thrives and glows and goes forth to bear burdens -- carry heavy loads under which others are going down. The joy we speak of is not mere emotion, feeling, or ecstasy, which soon passeth away; but it is an Artesian well of gladness springing up within. It is more than a camp meeting blessing. It is something that abides all through the trying, changing circumstances of life.

2. Joy best advertises the Kingdom of God. Just as a poorly dressed clerk would be a poor advertisement for a large clothing house, so a sad, gloomy-faced Christian with a whine in the voice misrepresents Christ and injures the cause. The world has enough burdens and sorrows of its own. Something different is expected from God's people.

3. Joy is attractive. There is nothing that will attract and arrest the attention of this mad, pleasure-seeking hell-going age like Pentecostal joy. The writer has noticed how the people rush to places of attraction and amusement. Now it is when the church obtains a blessing that will outshine the world, that she will empty the worldly resorts, and multitudes will flock to her doors to behold a rejoicing people, with shining faces. A church of this type can make a charge on the world, capture men and women from the devil's ranks and bring them over into the Kingdom of God.

Time and again we have seen the crowds at camp and revival meetings resist argument, and logical sermons, stand out against all appeals, and then go down with a crash before the spirit of rejoicing. We cannot believe for a moment that God would invent a plan and leave the church helpless before its enemies. God's plan is for the church to become intoxicated with

Pentecostal joy, which clears the brain, fires the heart, unctionizes the voice, and puts one at his best for God.

4. How to obtain this joy. While conversion brings a measure of joy, it does not always abide. There is an inward hindrance. The "old man" in the heart not only causes soul gloom, but leakage of joy. Sanctification is that great blessing which brings the soul into a state of joy, inward rest, deep and undisturbed peace. The communion is unbroken; it is a joy which remains. Let sorrow come -- there is an undercurrent of joy which runs through the soul during all the hours of the day. We then learn to cast all our burdens on Jesus as fast as they come. We wrong our own soul as well as Christ by going around overburdened when the command is, "Cast your burden on the Lord."

Again, learn to make your mistakes and human blunders stepping-stones to something higher. Stop grieving over the past. If it is under the Blood, let it stay there. It is wrong to dig up something that has gone under the Blood. Notice the prophet says that after we get on the highway, which is the "Way of Holiness," we are to return to Zion with songs and everlasting joy upon our heads. It is then that sorrow and sighing shall flee away. One of the first words which Christ uttered after his resurrection was to Mary in the garden, "Woman, why weepest thou?" Why weep over misunderstandings or mud-flinging? Christ will overrule it and give us beauty for ashes and the oil of joy for mourning.

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## 18 -- THE SPIRIT OF CHRIST

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

There have been many definitions given for a Christian, but there never was such confusion as there is at the present as to what it takes to constitute a real Bible Christian.

Christianity is more than a code of ethics or morals. It is more than ecclesiastical system. It is more than an intellectual belief or an acceptance or subscribing to a certain creed.

A Christian is more than a person who says prayers and is devoted to a religion. A man cannot be a decent heathen without being religious. The Mohammedans would put the most of us to shame when it comes to prayer and devotion to their religion.

Christianity means more than having one's emotions and soul nature stirred. Many of the so-called religious meetings are nothing but mere psychology. They are only the kindling of the human mind. Poetry, art, music, and eloquence have stirred the human emotions, but this is not the work of the Holy Ghost. The Holy Ghost makes direct appeal to the conscience, and conquers the will.

It is possible to be orthodox, radical, upright, separated from the world, free from lodges and tobacco, to dress plainly, to be a stickler for certain doctrines, and still not have the Spirit of Christ. One may belong to a holiness organization, fight for the doctrine, and still not have the

Spirit of Christ. Of all the cruel, unkind things in the religious world, it is a person who allows the spirit Of love to leak out of the heart, and still clings to an old, dry profession, and defends its doctrines. But such a person, while under pressure, is bitter, harsh, cutting, and unkind. One can be a martyr for his church, doctrine, creed, and faith, and yet die without Christ. Christianity centers in the divine personality of Christ. Apart from him our religious profession is empty, stale, and void of divine life.

In order that we might examine our hearts a little more closely, let us notice some traits of the Spirit of Christ.

The first impressive thing about the Spirit of Christ is that of deep humility. Humility was the woof and warp of Christ's being. He was humble to the core. In this age of push and struggle, when it is every man for himself, how beautiful to see the Christ-like spirit of real humility demonstrated in every detail of life.

Andrew Murray describes humility as "perfect quietness of heart." "It is to have no trouble (not like the world). It is never to be fretted, or vexed, or irritated, or sore, or disappointed. It is to expect nothing, to wonder at nothing that is done against me, to feel no resentment when anything is done against me. It is to be at rest when no one praises me, or when I am blamed or despised. It is to have a blessed home in the Lord, where I can go in and shut the door, and kneel to my Father in secret, and be at peace as in a deep sea of calmness, when all around and about is trouble." The real, humble, Christ-like spirit is free from all puff, strut, swell, air, and egotism. Such persons can be set aside, and overlooked, without getting sore or touchy in spirit. Such persons do not have to be met at trains with committees, and put up at costly hotels. They feel so little in their own eyes that they hardly know when they are slighted or mistreated. Surely such a spirit must impress the heavenly world.

Another trait of the Spirit of Christ is forgiveness. The heart in which Christ dwells is not only free from hatred and malice, but such a heart knows not what it is to hold a grudge or unkind feeling towards some one who may have injured him. He would rather forgive than not to forgive.

Says one: "You may often wonder, perhaps, why your sickness is not healed, your spirit filled with the joy of the Holy Ghost, or your life blessed and prosperous. It may be that some dart which you have flung with an angry voice or in an idle hour of thoughtless gossip, is pursuing you on its returning way, as it describes the circle which always brings back, as the source from which it came, every shaft of bitterness and every idle and evil word."

At every camp and revival meeting you will see sad, hard faces turned on you. The silent lips and melancholy faces tell you that something is wrong. If the truth were known, they are harboring an unforgiving spirit which closes the very gates of heaven to their prayers.

One more trait of the Spirit of Jesus is a holy refinement. There was nothing rough, rude, harsh or sarcastic in his make-up. There was a tenderness, a sweetness and a heavenly manner which held the people spellbound.



Concerning the Spirit of Christ, let me quote a few sentences from the gifted pen of Dr. S. A. Keen:

"The character of Jesus was not only crowned with the ordinary virtues of righteousness, goodness, and holiness, but was adorned with some higher and finer modes and exhibitions of these, which the world never had seen sampled in any of the patriarchs, prophets, or saints who had preceded him. There was a gracefulness of righteousness, of goodness and holiness, peculiar to him, that none other than he had ever presented. It is his gracefulness of spirit, which the anointing of the Holy Ghost imparts to Christian life. It begets a Christly holiness, a Christly goodness, a Christly righteousness -- a holiness that is modest; a goodness that is sweet; a righteousness that is generous. This anointing imparts the gentleness of Jesus. Who can study the life of Jesus without being impressed with his trueness, his firmness, his courageousness? Yet how there commingled with the heroic qualities a singular gentleness! He never blustered, was never ruthless; always fearless, but kind; always faithful, but tender. He did not strive nor cry. He was never betrayed into doing by push, what demanded patience. What consideration he had for weakness of ignorance, or the weakness of dullness!... No holiness has the Christly cast that does not savor of this spirit of gentleness... There was a holy magnetism about him which drew people to him. It is so often written that 'they came unto him.' People would drop business, quit home, travel far, to be near and hear him. They crowded about him; heard him gladly...

"It is the supernatural attraction of the Indwelling Spirit, as it in some way pervades and infuses the personality. Having this Christly magnetism, we not only do not repel those to whom we go in Jesus' name, whether saint or sinner, but often they come to us. Bishop Thoburn said once: 'If souls never come to us, seek us, look to us, we would better examine our experience, and see whether Christ were formed in us. For when he is enshrined in the soul, and lifted up in the life by the baptism with the Holy Ghost, we draw men unto us to be blessed and helped through him who worketh in us.'...

"The anointing of the Holy Ghost does give to our very manners such a simplicity, such a sweetness, as to command confidence and invite companionship. A Christly manner is a holy power; without it, the good that is in us, even holy people, may be evil spoken of. Having it, we do not behave ourselves unseemly, but wisely, in a perfect way. Not only will this anointing impart to us a gracious manner, but also a gracious speech, whose holy influence is incalculable. The words of Jesus were as unique as his manner, and quite as attractive. They were gracious words that proceeded out of his mouth. Yet he spake with authority, with conviction, with incisiveness. His words pierced, but pleased; they wounded, but healed. His tongue was a blade oiled with tenderness and love. The people heard him gladly; so enchanting was his speech to them they forgot their hunger, their weariness, their cares, as they listened. The tone, freshness, and directness of his speech charmed all who heard him. The anointing of the Holy Ghost will impart a Christly speech. Our words will be freighted with a sweetness, a newness, and a naturalness that is far removed from a religious cant, censure, and conventionality."

In order to possess the Christ-like spirit we must be conquered and subdued in every part of our being. "Before God can launch us out into the breadth and sweetness of his service and entrust to us great things for himself, we must be perfectly subdued in every part of our nature to his will and the disposition of his mind. We must be subdued in our hearts, in our wills, in our

words, in our tempers, in our manners; subdued through and through so thoroughly that we will be flexible to all his purposes and plans. We must be so subdued that harshness, severity, criticism, sluggishness, laziness, impetuosity, and all wanting our own way, even in religious matters, must be subdued out of us...

"We must be so subdued as to stop meddling with other people's matters that God has not entrusted us with; so subdued as not to be calling God's servants hard names, and thrusting at Christians who are doing what they can in their various fields for the Master; so subdued that we can hold our tongues, and walk softly with God, keep our eyes upon Jesus, attend to our own work, and do God's will promptly and lovingly, glad to have a place in his kingdom, and to do a little service for him.

"Oh, it is grand to be absolutely conquered by the Holy Ghost, and swing out a thousand miles from everybody and everything into the ocean of God's presence, and work with him in humility, without stumbling over others, without religious peevishness, and bend with every plan God gives us!

"When we are subdued in the sight of God, he will work miracles in us, and power in experience, in healing, in finance, in service, in gentleness and sweetness of the inner heart life; miracles of grace that will astonish us and surprise our friends, and utterly amaze our enemies when they come to know the magnitude of what God has wrought. Let us get subdued in every way in everything; so subdued that we can keep still in God and see him work out the great, bright thoughts of his eternal mind in our lives."

Perfect love is so refining and melting that it affects one's manners, disposition, tempers, and tone of voice, and turns us into Christ-like beings.

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## 19 -- FORGETTING AND PRESSING

"But this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus." -- Phil. 3:13, 14.

The Apostle gives us the secret of his great life in the above Scripture. Note: "This one thing I do." He had narrowed his life down to one thing. He had one great purpose and big aim in life. This is an age of specialists. Life is too short to scatter one's energies. If we would be successful, we must give ourselves to our calling. Without a great and noble purpose in life we are sure to fail. The great masses of humanity are drifting without any aim or purpose, following the lines of least resistance, being governed by their fleshly appetites and passions instead of their higher and more spiritual nature. The secret of Daniel's noble life is found in these words, "But Daniel purposed in his heart." There is more expressed in that little word "purposed" than any one other word in the English language. To do or not to do, to go or not to go, to choose or not to choose, to say yes or no, are all wrapped up in it. After all, nothing in all the world succeeds like that everlasting stick-to-it-iveness. Hitch your chariot to a star and aim high. If you

fail, try again. It is said of one of our noble, leading Presidents, that from mere childhood his aim had been to be President of the United States. He entertained these thoughts until they were deposited in his subconscious mind. Finally his dreams came true. You will never gain anything by telling yourself that you are weak, and entertaining thoughts of failure.

"This one thing." The secret of Mr. Edison's success was that he stuck to his job. When he was experimenting on the electric bulb, he stayed in his laboratory for seventy-two hours without sleep. He concentrated his mind on one thing, and, after two hundred experiments, finally succeeded. When he came out he looked like a wild man, but he had produced an electric bulb that has illuminated millions of homes. One of the greatest things in life is to find your calling and God's plan for you, and then stick to your God-given convictions with a determination to succeed or die.

"Forgetting those things which are behind." Happy is the man who is able to forget and empty his mind of all unpleasant things.

Notice some of the things we are to forget:

1. We are to forget our past sins which have been forgiven. It is just as wrong to dig up our sins which have been put under the Blood as it is to go to yonder cemetery and dig up the bones of our loved ones. We wrong ourselves, grieve the blessed Holy Spirit, and bring reflection upon the love of Christ when we bring up the past which has been forgiven. When God forgives us, he forgets it all, and restores us to his favor and confidence.

2. We are to forget our mistakes, blunders and failures. There is a world of difference between our weaknesses, infirmities and blunders, and our sins. Holiness is consistent with a weak, infirm body, but it is not consistent with stubbornness and an evil temper. We should be able to make a distinction between the two. While mistakes do not bring condemnation, nevertheless they humiliate us and need the atoning blood. We should not let them hinder us, but make them steppingstones to something higher.

3. We are to forget our injuries. Brooding over wrong and injury not only poisons our spirit, but it seems to paralyze all the religious powers of the soul. It brings a crusty feeling over the affections and sensibilities. Many a Christian worker is kept at the foot of the ladder by brooding over some wrong done him. When we are tempted to feel unkind toward some one who may have injured us, if we resist the suggestion and choose to love such a person, there will at once settle over our spirits a sweetness and a tenderness that far more than pays us for all the unkind treatment we may have received. The Holy Spirit will always give us the victory and grace of love, but we must be willing to choose it. Some people would rather have their revenge than to forgive. If we would not be hindered in this high calling and heavenly race, we must rise above injuries and be able to forget all unkind things.

4. We are to forget our victories. The Apostle was not only forgetting the bad things, but he was forgetting his triumphs and victories in order that he might press forward to things higher. He was stripped for the race and was going after the goal. Many a Christian worker has dropped out of the race by becoming satisfied with present attainments. You could write the

history and downfall of many a person in two words, "Arrested development." They feel as if they have done so much for the Lord that it is not necessary to have long prayers as in their earlier experience. They became less fiery, cooled off, toned down, and lost the lightning out of their souls.

A growing saint is continually getting fresh visions, anointings and revelations from the Lord. It is one thing to cross the river Jordan and another to conquer the land. Our camp fires should never be found in the same place, but should be farther up the road each night. There is a class of people that profess to live in Canaan who never advance in the experience. They use the same expressions over and over, saved, sanctified, living in Canaan now. They always look hungry and about half-starved. What a contrast to this class are the people who really possess land! They scale its highest mountains and drink from all its fountains. They have tasted of the fruit of the land and are still on the go after some new peak of perfect love. "Even after the Jews crossed the Jordan into the promised Canaan, there was ample variety in possessions of mountains, vales, forest, pastures, seashore and sunny slopes, all of which may typify the manifold phases of holy life developed beyond heart cleansing."

To possess the land in the truest sense means that there should be "a steady advancement on all spiritual lines, that there should be an ever-deepening experience, a continuous growth of grace." It means a deeper peace, which nothing can disturb, a more profound joy, an increasing sweetness of spirit, temper, and faith which laughs at impossibilities and cries, "It shall be done."

Not only was the Apostle forgetting the things left behind, but he was "reaching forth to those things before." He was pressing after the prize; he had caught the vision of the coming glory. He felt the pull of the heavenly world, which spoiled him for this world.

God wants to break the power of this present world by the attraction and lure of the heavenly world, which will urge us onward.

Reader, never stop, nor be contented until you are sure you have God's thought for your life. This means a life of victory, unction and power, the oil of gladness, soul rest, and a heart dissolved in divine love.

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## 20 -- THE FULLNESS OF GOD

In the third chapter of the letter to the Ephesians (verses 14-21) the Apostle utters some of the most sublime truths that ever fell from mortal lips. The substance of the prayer is that we might be filled with the fullness of God. But before this can take place, the Holy Ghost has to strengthen and fit us for such a blessing, "strengthened with might by his spirit in the inner man."

In order to understand the meaning of the term, "inner man," we must keep in mind man's threefold nature, and clearly recognize the realm of the inner spirit as being a part of our nature upon which the Holy Ghost operates in a direct manner, producing supernatural and heavenly experiences.

The Bible plainly teaches us that there is an "inner man" of the soul, and that this "inner man" is endowed with intuitions, instincts, and spiritual senses, such as seeing, hearing, touching, tasting, and smelling. In the case of a sinner the spiritual nature is in a dormant state, like certain animals that hibernate during the winter or lie frozen in an unconscious state. But under the warm spring sun they thaw out and their senses come to life. In regeneration these spiritual senses are quickened and are brought to life. Then, under the mighty, fiery baptism of the Holy Ghost, these senses are purified and strengthened until they are so sensitive to the Holy Spirit element that they can detect sounds and intelligently receive impressions from the heavenly world.

In our ordinary state we could not stand the glory and power of the heavenly world. It would be like putting new wine into old bottles. Therefore the apostles prayed that we might be strengthened with might by his Spirit in the "inner man," in order that "Christ might dwell in our heart by faith." This is in keeping with the promise that Christ made his followers, that, upon conditions of loving and keeping his commandments, the Father and Son would come and make their abode with them.

This is the climax of every Christian's experience, that Christ through the eternal Spirit is enthroned within and takes up his permanent abode in the center of our being, purifying the affections, illuminating the understanding, conquering and subduing the will, and pervading every atom of spirit, soul, and body.

The nearest we could come to illustrate this wonderful union is that of the figure of marriage. In true marriage, duality is lost in oneness, until the longer a couple live together in holy matrimony, the more like each other they become. Another noticeable thing in true wedded life is a sense of rest and satisfaction. In other words, they get the stay-at-home blessing. No more wandering or rambling around, because they are satisfied in each other's love. How true this is when the Comforter comes to abide! There is an inward rest and quietness that settles down over the spirit. All unsatisfied longing and craving are ended, because Christ has come to make his abode. This is the crown and cream of all blessing, for remember there is nothing higher, deeper, or sweeter, than to be a temple of the Holy Ghost.

The next great word in that sublime prayer, "That ye might be rooted and grounded in love," rooted like a giant oak-tree. Here the Apostle compares the believer's spirit to that of the roots of a tree. The true disciple is like a fruit tree that spreads its roots out deep and broad in the soil, and gathers up the mysterious energy, the heat and light of the sun, the sugar and starch, and other nourishing substances and gases from the earth, the rain, and air, and carries them through its trunk by means of its sap, and transmits all these into blossom, and delicious fruit. The earth in this sense is to the tree what the love of God is to the believer.

As the roots of his spiritual nature draw from the divine personality and attributes of the Godhead, the soul becomes dissolved in love. When this takes place, one will not backslide or get of- fended at every little slight or insult that happens to come his way.

The soul that is rooted in love will draw from the heavenly soil until it will affect the manners, the tone of the voice, and put a hush over all the faculties of the mind and spirit. The heaven above becomes the heaven within.

Not only are we to be rooted like a tree, but "grounded in love." We get the word ground from a building. Whenever the architect plans a skyscraper in one of our large cities, the first thing the builder does is to go down until he gets on a solid foundation. The higher the structure, the deeper they must go down. In this light, frivolous, superficial age, it pays to dig deep. If we would not be swamped by wild fanaticism on the one hand, and a tame holiness on the other, we must go below the surface. "No matter in what direction we look, deep spirituality seems to be on the wane. Instead of pious, plain-attired, Spirit-filled holiness advocates, as in former years, the country is becoming infested with a tribe of proud, superficial, dressed-up professors of holiness, who have the theory, but are void of the Spirit and power. They are as far from the standards of purity, power and holy living, set up by the fathers of Methodism, as day is from night, and heaven is from hell."

We need to be grounded and settled in our faith in the Deity of Jesus until we shall know for a certainty that he is divine, and that there is real virtue in his precious blood.

Then, we need to be grounded and fixed in our own experience. A great many leave it an open question as to whether they are going to have victory or not; they are not certain they are cleansed to the core. But there is a place where we become established, fixed, settled, unmovable, and where we have the assurance that we are God's forever.

The next word in the inspired prayer is, "And to know the love of Christ which passeth knowledge." This sounds like a paradox. While the love of Christ passeth all physical and intellectual knowledge, yet it can be apprehended by the spiritual intuitions. The heart is the primal element in religion, and only when the heart is full of pure love can the understanding open to the eternal Godhead. The deepest part of our being is not the soulish, intellectual life, but the immortal spirit, and there is where the Holy Spirit operates and reveals the love of Christ which passeth (intellectual) understanding. "That ye might be filled with all the fullness of God."

Rev. John Fletcher said it was a small thing to be sanctified wholly in comparison to being filled with all the fullness of God. A great many holiness people are so afraid of anything that resembles a third blessing that they do not dare to pray for anything more than a clean heart. We do not understand this prayer to mean that we are filled with all the Godhead in the same sense that Christ had the fullness of God, but that we are to have all the attributes and perfections of God. "How little of the sea," says Rutherford, "can a child carry in his hand: as little as I am able to take away of my great sea, my boundless and running-over Christ Jesus." We are to be filled up to our utmost capacity.

"But nothing," says Watson, "can bring out the fullness of our capabilities except being 'filled with the Spirit.'" Insomuch as God formed us for himself, we never reach our true self until we are completely united to God. It is the fullness of the Spirit that brings out the full capabilities of the creature.

"When the believer is filled with the Holy Spirit, two results are secured; first, the dross of inward sin is burned away, and, secondly, all the faculties and latent capacities of the soul are wondrously opened and intensified in divine service. Our faculties, like the sails of a ship, need to be cleansed from rust and mildew, then hoisted and unfurled, and filled up to their measure with the gales of the eternal Spirit."

Your capability for endurance of faith, for vividness of spiritual understanding, for courage and gentleness, for steady zeal and tireless work, you will never know until you are filled with all the fullness of God.

This prayer would not be complete without the Apostle's doxology. "Now unto him that is able to do exceeding abundantly above all we ask or think, according to the power that worketh in us, unto him be the glory in the church by Christ Jesus throughout all ages, world without end. Amen."

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THE END