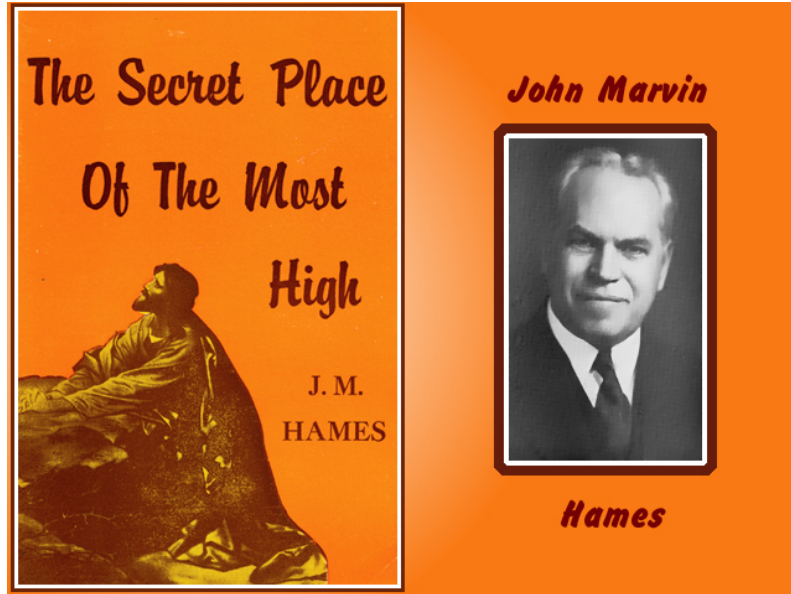


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**THE SECRET PLACE OF THE MOST HIGH**  
By John Marvin Hames



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## **FOREWORD**

Sometime ago the Holy Spirit opened up to our mind and heart some of the wonders of the ninety-first Psalm. When this message was preached in different tabernacles and over the air, the Holy Spirit sealed it to the hearts of the Saints. We are praying that God may bless it in printed form with the other four messages.

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

\* \* \* \* \*

## **INTRODUCTION**

It was my privilege to hear Brother J. M. Hames preach the sermon from which this little booklet gets its title and to read the manuscript of the other messages. The sermon deeply moved me, as it did the entire audience at the Findlay, Ohio Campmeeting, and challenged me to live within the second veil! With grace, tenderness, keen insight, and much unction, our Brother delivered the message. And to a marked degree he has been helped of the Lord to carry that over into the printed word.

It is a pleasure to commend this book, the latest of a long list of devotional booklets, and to trust that it will find its way into many homes and hearts. All who read it will be spiritually enriched.

H. Gilbert Williams  
Collingswood, N. J.

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**01 -- THE SECRET PLACE OF THE MOST HIGH**

**"He that dwelleth in the secret place of the most High shall abide under the shadow of the Almighty." -- Psalm 91:1.**

The ninety-first Psalm stands out in Old Testament literature as a masterpiece. One great writer has said, "It is one of the most excellent works of this kind which has ever appeared. It is impossible to imagine anything more solid, more beautiful, more profound, or more ornamented. Could the Latin or any modern language express thoroughly all the beautiful, it would not be difficult to persuade the reader that we have no poem, either in Greek or Latin, comparable to this Hebrew, ode." Notice some of the great words which tell about the refuges of the most high; namely, "The Secret Place," "The Shadow of the Almighty," "Under His Wings," and "His Feathers".

I. Let us notice some of the names of God. There are four glorious names given to him.

1. **THE MOST HIGH:** "This tells of his supremacy as Sovereign Lord, above all authority and dominion." Yes, above all principalities and powers and might and every name that is named not only in this world, but in that which is to come.

2. **THE ALMIGHTY:** In Hebrew "Shaddai," the God that is enough. This is the glorious name he gave to Abraham when he appeared and said, "I am the Almighty God, walk before me and be thou perfect." God likes to do the impossible. Creation was making a universe out of nothing and hanging it on to nothing. Nothing is too hard for him.

3. **JEHOVAH:** This is the most precious of all names. It means the Covenant God. It links us with him in a covenant relationship.

4. **GOD:** This denotes his eternal deity, absolute perfection. Let us claim him as our God, our Loving Heavenly Father. Let us say of Him, "He is my refuge, my fortress, my God."

A Saint of God after going through a night of suffering remarked: "I came through on the Ninety-first Psalm, but I have been trying to find out ever since all about that 'Secret Place.'" Our brother was right! That is indeed the condition of the promises in this glorious heart-comforting Psalm. May we ask, "Where is the Secret Place?" It refers undoubtedly to the Holy of Holies.

All Bible readers, who have made a study of the ancient tabernacle, know that it was divided into two rooms or sanctuaries. These two rooms were commonly called the first and second; the outward and inner; the Holy Place and the Most Holy Place, or the Holy of Holies. This inner chamber was a perfect cube, separated from the outward sanctuary by the thick heavy veil. The Holy of Holies, this inner chamber, contained one article of furniture: a little chest called the Ark. and overlaid within and without with pure gold and two tables of the law; and two other

articles of interest were the pot of manna gathered from the wilderness and preserved in this golden vessel, and the rod of Aaron which budded, blossomed, and yielded fruit all in one night. This little chamber was the principal point of interest in the tabernacle. It was God's dwelling place.

Now with bowed heads, let us tread softly and with a subdued hush take a look at the mercy-seat. This is the golden lid of the Ark. Hovering over this mercyseat were the golden cherubims with their interlocking wings. The cherubims were made out of the same piece of gold that formed the mercy-seat.

Now it was on this mercy-seat the blood of the atonement was sprinkled, and from beneath the wings of the cherubims the blazing presence of the Shekinah glory would shine forth. This luminous glory filled the room and was abiding. From this blood-sprinkled mercyseat the Lord says, "There will I meet with thee, and will commune with thee from between the cherubims." The mercy-seat in Hebrew means "a bloody covering." The blood of Christ is one of the deepest mysteries in the Bible; hence, a crimson salvation is the only salvation. The way into the Holy of Holies is through the blood.

We read in Hebrews 10:19: "Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus," so we see the secret place was opened to us through the blood of Jesus. The Apostle in this same chapter mentions four great blessings as the result of the rent veil: the holiest opened up, boldness through the blood, the new and living way, and the great High Priest over the house of God. He then exhorts us by saying, "Let us draw near." The sprinkled blood has satisfied the broken law and released us from our sins; there is nothing now between the soul and the Saviour. "Let us draw near with a true heart and full assurance of faith." Bring Him every desire, every burden, every little heartache with the full assurance that He will hear those God-given desires which were kindled within by the eternal Spirit.

## II. Let us notice some of God's promises:

1. Protection from the wiles of the devil. "Surely He shall deliver thee from the snare of the fowler."

God not only promises to save us from the power of the devil, but He promises to guard us from spiritual evil in its most subtle form. The "snare of the fowler" spoken of had reference to a decoy used to catch birds. The decoy was made so much like the real bird that from a distance it would fool even the human eye. This was put out on lakes where the wild game would feed, and seeing the decoy floating around they would hover around it and come within gun-shot of the hunter. "The fowler is our great enemy; the devil is seeking to catch us like the unwary bird by his deceptive snares." Under the leadership of this fallen being (the devil), there are millions of demons. The Bible tells us of unclean spirits; these act more particularly on the body or some organ or appetite of the body. There are

others that act more directly upon the intellect or sensibilities, emotions, and affections. These are the ones that act as angels of light, and sidetrack and delude those who profess to be servants of God. "There are religious demons, not holy, but nevertheless religious, filled with devilish forms of religion which are a counterfeit of the true. These are the demons that play havoc among many professors of holiness. They make suggestions under the pretense of being the Holy Ghost. They fan the emotions, and even produce a strange fictitious exhilaration which is simply their bait to get into some faculty of the soul."

We are living in a world where everything is mixed; where good and evil, truth and error, love and hatred in a thousand shades are so blended that we can never make our way through unless we are endowed with spiritual instinct or intuitive perception. Oh, how we need to pray daily to be delivered from evil in all of its subtle forms. Our only safety is under His Wings in the secret place of the Most High.

## 2. Protection from Physical Ills.

"From the noisome pestilence."

This, no doubt, denotes disease of every form and kind. The whole nation of Israel enjoyed this immunity as long as they obeyed and trusted God. We read, "Yea, forty years didst thou sustain them in the wilderness, so that they lacked nothing; their clothes waxed not old, and their feet swelled not." -- Nehemiah 9:21. If God could keep their clothes from waxing old, couldn't that same God keep the body well? When Israel, as a Nation, got away from this special blessing, the faithful among them such as Moses, Joshua, and Caleb, who wholly followed the Lord, went to their death without disease. We read of Moses: "And Moses was an hundred and twenty years old when he died: his eye was not dim, nor his natural force abated." -- Deuteronomy 34:7. Listen to Caleb the old warrior.

Notice, he said, "The Lord has kept me alive all of these years." He gives God the credit for keeping him alive amidst a hostile climate. Now at the age of eighty-five, he asks for a battle. Notice his testimony, "As yet I am as strong this day as I was in the day, that Moses sent me; as my strength was then, even so is my strength now, for war, both to go out, and to come in." -- Joshua 14:11. He asked Joshua for his mountain promised him by Moses. Here is an old man made young.

The secret of divine healing is found in Romans 8:11: "But if the Spirit of him that raised up Jesus from the dead dwell in you, he that raised up Christ from the dead shall also quicken your mortal bodies by his Spirit that dwelleth in you." The miracle of miracles is the resurrection of our Lord's body from the dead. This is the cornerstone of Christianity. Divine healing is nothing less than the Spirit of the resurrected Christ entering into our frail body and quickening it with new life. Let us be careful not to upbraid those who have weak and sickly bodies; 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. The main thing, beloved, is to keep filled with the Spirit. The indwelling Christ not only brings soul health, but vitalizes, quickens, and recharges the rundown nerves, weak heart, the tired brain, and puts new life in the whole man.

### **3. Under His Wings.**

**"He shall cover thee with His feathers and under His wings shalt thou trust."**

This, no doubt, refers to the mother bird as she covers her little ones with her strong wings and nestles them under her soft feathers. What a beautiful figure of God's care and tenderness. His omnipotent wings reach from eternity to eternity, and while He stretches out His mighty wings lets us nestle close to His loving bosom. As someone has said, "There is a double sense here: 'He shall cover,' but thou shalt 'trust'." Another meaning in this figure is that of the cherubims in the Holy of Holies. Here the blood was sprinkled on the mercy-seat under the wings of the cherubims. So we are covered first by the all-cleansing blood and then by His wings, what rest, contentment and Heaven we find under His wings!

### **4. The Victorious Attitude.**

**"His truth shall be thy shield and buckler."**

In the Bible the shield is used as a type of faith. St. Paul, in describing the Christian armour, names the breastplate of righteousness, the helmet of salvation; but he puts his main emphasis on the shield of faith. The shield was made very large in ancient times. It was fastened to the body so it could be moved quickly to ward off the darts of the enemy. We are told that the warriors used to shoot flaming poison arrows at each other; but when an arrow struck this shield it would fall harmless to the ground. The devil likes to shoot poison darts at the Saints. He seeks to induce the imagination to take trips into forbidden territory in order to corrupt the affections and lead the soul astray through the channel of wild, uncontrolled imaginations and fleshly affection; but thank God for the shield of faith to ward off these fiery darts. Faith in the all-cleansing blood is like an anchor to the soul and holds as steady in the evil day.

### **5. Deliverance from Fear.**

**"Thou shalt not be afraid for the terror by night; nor for the arrow that faith by day. nor for the pestilence that walketh in darkness; nor for the destruction that wasteth at noonday." The devil of fear is one of our worst enemies. Fear a fear, and it will come upon you. Fear breaks down our resistance and opens the gate for weakness, disease, defeat, and failure. "Perfect love casteth out fear." When light floods the room, darkness flees. In like manner, when the light of Heaven shines in, darkness, dread, fear, and worry flee away. What deliverance!**

## **6. Safety and security from evil.**

**"There shall no evil befall thee, neither shall any plague come nigh thy dwellings."**

**Literally, in Hebrew, we are told this means "any stroke." "It denotes the judgments of God's displeasure or a calamity such as often overtakes the wicked." The meaning is that nothing shall overtake the trusting and abiding Child of God which has real evil in it or any element of divine displeasure or actual harm. Troubles will undoubtedly come to him, but the evil will be taken out of them. The devil's sting will not reach him."**

**In the thirty-fifth chapter of Isaiah, this same truth is brought out in a forceful way. The Prophet speaks of a high way, and in this highway is a way; and this later is called "the way of Holiness." Regarding this way of Holiness, two outstanding things appear. One is that it is a clean way. "The unclean shall not pass over it." There is a blessing that keeps the heart pure. It is a way filled with His Divine Presence. The margin reads: "He will be there." In this way, the Divine Presence of God is always felt. Second, it is a safe way. "No lion shall be there." This is a remarkable passage. It doesn't say that there will be no lions; but that no lions will be found there. They may be near enough that we can see and hear them, but will not be in the way of Holiness. There will be many bitter enemies, but they will not be able to hurt the Lord's anointed. There is a secret place, a hidden life where the soul is protected from hate, wrath of tongues, and the hands of enemies. Men may tear our reputations to pieces, but character remains. If we abide under the shadow of the Almighty, no evil can break through to really harm us. Dr. G. D. Watson says: "When those celestial conditions are fully met and maintained, then nothing can ever occur in the universe that will not be for our good and advancement! 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 fellow men 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, and flattery and praise sink us to still deeper self-abasement; the death of loved ones only trims our lamps for the coming of the bridegroom; and every tear drop adds another lens to the telescope of Heavenly vision. If we are holy, all things are ours." "No evil shall come nigh thy dwelling."**

## **7. Divine Protection.**

**"For He shall give His angels charge over thee to keep thee in all thy ways."**

Angels have always played an important part in the plan of salvation. They are not only our body guards to protect us from dangers, but they are swift to execute God's commands and judgments on wicked nations. One of them, we are told, killed one hundred and eighty thousand men in a single night. The Bible says they excel in strength. The scriptures show one standing in the sun, another poised with one foot on the sea, and another on land, with uplifted hand and voice crying that time shall be no more. This gives us some idea of the element of power those Holy beings possess. If we could have our spiritual eyes opened, we would see the armies which Elisha saw. We would see thousands of angels flashing like meteors through the air. Someone has said if we could visit Heaven, we would see it partly empty of those celestial beings because they are busy on earth comforting and protecting God's people. This should prove a tonic to our faith and a well spring of joy and gladness forevermore.

#### **8. Assurance of answered prayer.**

"He shall call upon me and I will answer him." Nothing in the Bible is more absolutely revealed than the fact that He will do certain things upon the conditions of men presenting their request to Him in the way He prescribes and in the Spirit which He dictates. Says Rev. E. Weigle: "As certain as God is, and His word is true, the prayer offered to Him under the inspiration of the Spirit will be answered if continued. He cannot deny the Holy Spirit. He cannot deny Himself, therefore, He cannot deny His people's prayers for His people's prayers are also the prayers of His own Spirit."

#### **9. Comfort in Trouble.**

"I will be with him in trouble."

No one is exempt from trouble. It stalks with us from the cradle to the grave. We live in a world that is full of sorrow. This earthly abode is not changed just because we are transformed. We live in the midst of changes and reverses; fortunes take wings and flee away from us; friends grow cold and fall away; health breaks down; disappointments come thick and fast; our loved Ones continue to die; and thus we move on through the years. The great difference between the Child of God and that of the wicked is the believer has God for his refuge and strength and a "very present help in time of trouble." Never is His presence so consciously realized as when going through the deep waters of sorrow. As we notice the effect of sorrow and trouble upon the Christian heart and life, we see at once that they have their place in our lives; namely, "the complete mellowing, melting, transforming of the whole nature into beautiful celestial transparency and sweetness of the Christ-like character. This is the fine work of the Holy Ghost. When sanctified, believers pass through this furnace refinement; they take on a more intensified form and a more Heavenly type of mind than ever before. The work of love is marvelously intensified, and broadened, and made more profound and simple in all its characteristics. In this state, the love of God in the heart is like a



sweet, steady, spicy flame." Another effect of sorrow upon the believer is that it weans us away from the world in which we live and we become less earthly-minded and more Heavenly-minded. Remember, trouble cannot hurt us unless it gets on the inside. It is all right for a ship to be in the water. The waves may sweep over her decks without any danger of floundering, but woe unto that ship when the water gets on the inside. Whenever trouble gets on the inside, and we cherish and brood over sorrow it seems to paralyze all the religious powers of the soul. The heart freezes, the mind becomes dull, the spirit droops, the tongue stiffens, the hands and feet feel like lead, and life becomes a burden. It is wrong to be crushed by trouble. God has provided a remedy for all of our woes and sorrows. Blessed is the soul that can see God in trouble. If we dwell in the secret place of the Most High, He will put a silver lining beneath every dark cloud and a rainbow of promises across our coming tomorrows.

Now, let us notice the Conditions:

Every promise in this wonderful Psalm is on the condition that we dwell in the secret place of the Most High, and abide under the shadow of the Almighty. This is a New Testament doctrine. Just before Jesus went away, He introduced to us a new person, "the Comforter," and said, "When He is come He will abide with you forever."

In His "Upper Room" messages, there was one little word constantly on His lips, the word "abide." In the first ten verses of the 15th Chapter of St. John's Gospel the little word "abide" is mentioned seven times. Listen to Jesus: "If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you." "If a man love me, he will keep my words: and my Father will love him, and We will come unto him, and make our abode with him."

This is a Pauline doctrine; also St. Paul's marvelous prayer in the third chapter of Ephesians states that the inner man be strengthened with might in order "that Christ may dwell in your hearts by faith." In a number of places through the scriptures, man is referred to as God's house: "Ye are God's building; and in another place: "Ye are the temple of the Holy Ghost." The abiding blessing is a distinct grace and experience, so we see that experience and the Word agree.

"Sanctification is the abiding or indwelling of Christ in the soul. There is a great difference between visiting a house and moving in to remain." On the day of Pentecost all the foreshadows and types of the indwelling Christ were fulfilled. It is no longer Christ in types, or Christ in the tabernacle, but "Christ in you the hope of glory." This is the climax of all blessings. There is nothing higher, nor deeper than Christ enthroned within, and to be a temple of the indwelling Holy Ghost. Blessed place! Under His Wings, safely abiding!

\* \* \* \* \*

## **02 -- ACCORDING TO THE PATTERN**

**Covered with His feathers! "Where no evil shall befall us and no plague shall come nigh our dwelling."**

**"Who serve unto the example and shadow of Heavenly things, as Moses was admonished of God when he was about to make the tabernacles; for, See, saith he, that thou make all things according to the pattern shewed to thee in the mount." -- Hebrews 8:5.**

**When the Leader of Israel was called of God to come up into the Holy Mount, he left the multitudes with their ten-covered country in the plains below, and climbed the mountainside alone. As he reached the summit of the Holy Mount, the cloud of God's glory enveloped him, and he was hidden from the people. He spent forty days there and saw God. During that period, Moses had the Ten Commandments given him, and in addition had revealed the exact pattern of the Tabernacle. Its size and shape were shown, the outward court, the two rooms and where each piece of furniture was to be placed and even where every curtain was to be hung, boards, tenon and sockets, with colors, breadths and lengths, every measurement and in minute detail. He was charged by the Almighty to see that the Tabernacle was made according to the pattern shown him in the Mount.**

**There is something analogous to this takes place in every believer's life. The Bible is full of the thought that for each of us there is a course, a race, a work, an individual life to be lived; and to this end we have been created and redeemed; and for this purpose there is ample provision of grace and inspiration to accomplish the purpose of God.**

**This same truth is brought out in a very vivid way in the life of the beautiful Esther. She was chosen as an instrument to save her whole nation's extermination, through the craft and cruelty of the wicked Haman. The lessons of her life can be applied to each one of us in these last days. She had been approached by her Godly Uncle to use her beauty and influence with the King to counteract the fatal decree that Haman had already secured against the Jews. Hesitating for a time to risk her life by going uncalled into the presence of the King, she was addressed by her Uncle in the following searching words: "Who knoweth whether thou art come to the kingdom for such a time as this." To each of us, like Esther, God has given a kingdom of influence and power. Oh, to be true to the Heavenly vision.**

**Who knoweth, but you, too, reader, have come into the Kingdom at this time to work out God's pattern for your life and His Kingdom. Has God given you beauty or talent? Then don't use it for vain glory. Dedicate it and give it back to Him. Multitudes of today are thwarting God's plan for their lives. Every soul has a mission. As Dr. G. D. Watson says, "There are many Christians, it would seem, who have missed their true mission in life; although they may be saved in the end. Yet because of lack of perseverance, or by being influenced by other people's**

conscience, frustrate the special vocation to which they were called. Here is a gifted preacher who God distinctly calls to preach Sanctification, but for policy's sake he neglects it. He may be thoroughly awakened and allow God to make something out of him in his last days, but he has certainly frustrated God's plan for his life."

There comes a time in every true believer's life when God gives the soul a vision of a pure, noble, useful life. At such a time there comes a glimpse of the life and character that he should be. It is as though the Lord had taken him away and out of himself for awhile and made him to see and to feel and to know of an existence so much superior and better than the one he was living that he can never be the same again.

The Bible is a book of visions. It starts in with Abraham. As one puts it: "When God first called Abraham, He inundated his soul with a sea of promises. He spoke to him from the starry Heavens, from the soil of Canaan on which he walked, by the visit of angels, and by the Holy Ghost in his deep nature. Abraham saw great fields of light, great possibilities of things for himself and his posterity. His soul drank in these promises until his faith became wide and powerful, even before any of them were fulfilled. God deals with souls in a similar way. Yet, when He calls anyone to a great degree of perfection or usefulness, He begins by opening up to them the promises of His Word and the possibilities which they may achieve even before there are any outward symptoms of their fulfillment. That heart anchors itself in the promises of God until those promises become as real as God Himself."

Joseph began early in childhood having visions of the great life he was later to lead. No man, except the Saviour Himself, ever suffered such wrongs, hatred, and persecution as Joseph. Yet through it all, he kept calm, sweet, and even-tempered because of the coming glory that awaited him.

This inward vision has driven all great men in the spiritual realm to great achievements and victory. There is much the physical eye has seen, but there are truths and visions beyond the natural eyes.

We need a vision of our own selves. Who knows the possibilities that are locked up in the average person. Think of the wealth, power, gifts, talents, which if only awakened would take the soul to success and victory. What a thrill comes to the youth when there comes an awakening of the intellect, the unfolding of the understanding, the discovery of culture and expansion, the discovery of worlds in the wonderful development of modern thought and science. "More than half the men who have gone beyond you in your line of work are probably less gifted than you are. They merely found where their greatest power lay, then learned how to develop, train and use it." Surely there is nothing in life as sad as a dull mind with no vision.

We need a Heavenly vision in which the Holy Ghost opens up the inner eyes and reveals to us the vision of our high calling. This is the meaning of the Apostle's

prayer in Ephesians, chapter one, in which he prays that the Saints might have "the spirit of wisdom and revelation," "the eyes of your understanding being enlightened." Or a better translation is "the eyes of our heart," which is the very core of our being and the fountain of our thoughts and conception of divine things. It is not through the cold intellect that God reveals Himself to us, but it is through our immortal spirit, the seat of our intuitive nature.

Beloved, it is not enough to be saved and sanctified. There is a life of Christ-likeness and Heavenly-mindedness and maturity. "It is one thing to have love, but it is another thing to have love that suffereth long and is kind; love which never faileth and is not provoked. It is one thing to have patience, but it is another thing to "let patience have her perfect work that we may be perfect and entire, wanting nothing." It is one thing to have forbearance and long suffering, but it is another thing to be "strengthened with might unto all patience and long suffering with joyfulness." It is one thing to have the graces of the Spirit in form; it is another thing to have them in maturity. The Holy Ghost is ever calling us anew; calling us on and up to higher aspirations and achievements.

Let us not rest contented with present attainments. There is a larger, fuller, higher, sweeter, and deeper experience that awaits each one of us, where we can have all the mind that was in Christ Jesus, and be true to the Heavenly vision! Says the sainted Dr. A. B. Simpson: "If you could see all the fullness of His grace and love, all the rich provision of His great redemption, and all the possibilities of His indwelling life; if you could but get a glimpse of what it means to be a son of God, a temple of the Holy Ghost, and called to be the very bride of the Lamb; if you could but fully realize what it means to have the peace of God which passeth all understanding, to have your sun no more go down in sorrow, but have the Lord for your everlasting light, and the days of your mourning forever ended; if you could for one moment taste the exquisite delight of the life of Jesus in your mortal flesh, as an antidote for infirmity and disease, and the very mind of Christ to quicken your weak and erring brain; in a word, if you could see, as Moses saw, the good land which the Lord hath given thee, you would quickly arise and casting all else behind, you would go over this Jordan and let nothing hinder your entering into your full inheritance of grace."

Oh, beloved, we need a larger vision. All great movements begin with great ideas. There is no progress without a vision. We need a larger faith; a faith that will lay hold of God's promises and cry, "It shall be done."

In studying the pattern for the Tabernacle, several thoughts come to the mind. As we well on this Bible scene, one thought is that if we would get a clear conception of the pattern and God's plan for our lives, we will certainly have to leave the crowds in the plains below and ascend the Holy Mount of prayer and tarry until God unfolds His plan for our future. To some, if they are true to the vision, it will mean to cross oceans, live and labor among a dark-minded people. Livingston's

vision drove him to the heart of Dark Africa. To others it may mean to give up worldly pursuits and dedicate themselves to God to declare the everlasting Gospel.

A second thought is that some do not tarry long enough to get a full vision of the pattern; they do not see it in all parts. The Bible plainly declares that God showed Moses every part of the structure. If we do not build according to the pattern, then we will be one-sided in our spiritual structure. There will be a lack of harmony, roundness, and symmetry in our Christian character. The sight of a tabernacle or temple with one side gone is a ghastly vision, but is not nearly so repulsive as to see one-sidedness, narrowness, rashness, and harshness in a professor of Holiness. A heart in which the Comforter dwells will be characterized by gentleness, sweetness, and love. "Certainly it would be well for many to stop today, and say, "Am I a sanctuary of grace and love, a tabernacle where God comes and reveals Himself in blessings to his people, where His honor dwelleth, His presence abideth and His voice can be heard speaking down over the Mercy Seat?"

The third thought is that when we lose the vision and cease to build according to the pattern shown in the Mount, we lose the unction, anointing and glory. "The Tabernacle with its altar, table of incense, curtains, lamps, priest, and robes are all very well, but what if the Mercy-seat with God's face and God's voice speaking to the people be taken away? What is to become of us if we have lost the presence of God in the Church? What do the candlesticks amount to if the Son of God is not walking in their midst? Let us remember, there is no substitute for the glory. Artistic solos, eloquent prayers, logic, orational flights will fall helpless unless we have the unction and glory."

"What is unction?" asked the sainted Alfred Cookman. "Is it pathos, or eloquence, or psychological power, or mental force? I apprehend it is not these, although it may consist in part of one or all of them. Unction is subtle, mysterious, unaccountable, irresistible influence that proceeds from the Spirit; that seals instruction upon the hearts and consciences of persons receiving it, so that the unction tends to render a man powerful and glorious in life and history."

One more thought is the anointing of the Tabernacle. This is the climax of all blessings. We have the account of this in the fortieth chapter of the book of Exodus, verses nine to sixteen. The Tabernacle had just been completed according to the divine pattern; the outward court with its brazen altar, the laver, the holy place with its bread place thereon; the golden altar of incense: the little Ark of the Covenant had been placed in the Holy of Holies; every curtain had been hung. The Tabernacle then was dedicated and laid at the feet of Jehovah. The Holy oil was poured upon it with all of its vessels. Then the glory that had hovered on their camps in the form of the pillar of fire by night and the cloud by day which marched before them descended and the Shekinah glory took up its abode behind the second veil beneath the wings of the golden cherubims.

**We are told following this: "The Lord called unto Moses and spake out of the Tabernacle." Now, instead of Moses climbing up the Mount to meet God, we find him going into the Tabernacle and communing with Him. Henceforth, God becomes an internal presence as well as an external Presence. This marked an era in the life of their journeys in the wilderness. It was a date to date from. In like manner, when we present our bodies a living sacrifice and lay our all at Jehovah's feet, we, too, become God's little Tabernacle. With the Shekinah glory taking up its abode in our hearts, life, henceforth, takes on a new meaning. We go forth like the little Ark of the Covenant carrying the very presence of God within us. Such a life is Heaven upon earth.**

**\* \* \* \* \***

### **03 -- SOME QUALITIES OF A SUCCESSFUL MINISTER**

**"Then tidings of these things came unto the ears of the church which was in Jerusalem; and they sent forth Barnabas, that he should go as far as Antioch. Who, when he came, and had seen the grace of God, was glad, and exhorted them all, that with purpose of heart they would cleave unto the Lord. For he was a good man, and full of the Holy Ghost and of faith: and much people was added unto the Lord." -- Acts 11:22, 23, and 24.**

**God has given us in the Book of Acts a picture of some of the characteristics which are essential to the work of a successful ministry. They may be grouped under three heads: Character, Doctrine, and Experience. We will discuss them in order.**

**Character: There is no profession in which pure character is so absolutely essential to success as in the Christian ministry. This is not necessarily so in worldly professions, but in the ministry a spotless character is essential to success.**

**Character must have a foundation; you cannot build Christian character without a foundation. What shall we build on? You cannot build it on the mere intellect. Culture is not good enough in itself. Learning is good only when in subjection to God; when not in subjection to God, it is vain, self-conceited, boastful, vile usurper of the Holy Spirit. Neither can you build on the emotions. The emotions come and go, rise and fall.**

**Let us go to the Divine quarry and lift up a foundation stone on which to build! We will call this stone righteousness. We are told that where the word "holiness" occurs it refers to character, while the word "righteousness" refers to conduct. Holiness refers to our attitude and relationship to God; while righteousness refers to our attitude towards our fellowman. One is the counterpart and outgrowth of the other. Thus, we have the expression "righteousness and true**

holiness." Righteousness is demanded of us if we 'are to pray the prayer of faith. (See James 5:16).

Above all others, the minister should be a righteous man. His conduct should be above reproach.

Barnabas was a good man. Goodness is positive as well as negative. It implies the presence of benevolence as well as the absence of moral wrong. Look at Whitefield with his great heart gushing with the love of God. As he poured out his great soul, a stream of Holy eloquence flowed from his lips; the masses were moved to tears, and his converts were numbered by the tens of thousands. Whitefield, like Barnabas, had a big soul and a tender heart, and whenever the Holy Ghost finds channels like that He pours rivers of living water through them.

This brings us up to the second element, he was full of faith! Faith is the fundamental thing in the plan of salvation. We can grow no wider than our faith. We advance only according to our faith. Faith is an inward power by which we grasp an unseen possibility. It is the hand of the heart. It is the grasp of the soul upon a Divine person, upon truth that reaches out into the darkness and in the unseen takes hold of things that do not yet appear. It is the marvelous power of apprehending things that are afar off, out of sight. It is the power to see things. It is the eye of the heart. Faith has the power to discern things. It sees through mountains and difficulties and comprehends God, His word, His promises and eternal things that are out of sight. It is the eye of the human spirit which can see God. The core element in the act of faith is that by which we step out beyond the senses. Says Dr. S. A. Keen: "It renders the personality of man who has it effective for God; his finite capabilities are raised to superhuman power; it endows him with power for spiritual results. Barnabas was full of faith and power. Power is the inseparable concomitant of the fullness of faith; they are the hemispheres of the same globe. The simplest definition of power is faith in God. Nothing other than John Wesley's super-added faith made his scholarship culture and marked individuality so effective and far-reaching for good as they have proved. This fullness of faith empowers all religious activities: it gives weight to our words of testimony, exhortation, and instruction; freighted with it they carry a spiritual avoirdupois which may break stolid hearts into penitence or exert a spiritual force that may lift souls up to God. Success crowns the man of faith; he doesn't fail, his labors are not in vain."

Faith connects us with omnipotent forces. There are two omnipotent forces; one is God, the other is the believer's faith. Jesus says, "All things are possible with God." He said, "All things are possible to him that believeth." Real faith brings the believer into the supernatural realm. The very act of believing God for things which He has plainly promised is an actual force which effects two worlds.

Faith in God is a real spiritual force, but in order that any spiritual force may issue from a human spirit, there must be the Holy Ghost element in it.

**The third element found in Barnabas: He was filled with the Holy Ghost. What does it mean to be filled with the fullness of the Spirit? It means to be filled in every department and capacity of our threefold being. There are many sides and capacities to human nature, for man is a trinity consisting of spirit, soul, and body. The spirit is the higher part of our being which knows, loves, and enjoys God. It is the region of the will and conscience. The place where character has its roots and is molded and made. It is the faculty which may properly be called "The God Sense." The faculty upon which God operates by the Holy Spirit. It is that part of our being which comes into immediate contact with the Heavenly world.**

**We have also a soulish nature which embraces our taste, affections, and intellectual life. The Holy Spirit claims this part of our being also. Psychology has classified some forty-two emotions of the soul. All pure emotions produce health and harmony for the Spirit plays upon these emotions as the gentle breezes play upon an Aeolian harp.**

**Again, He wants to come into our intellectual life, to control our thoughts and bring our wild imaginations into subjection to Himself. The Holy Spirit wants to direct the whole culture of our intellectual life. It is hardly necessary to say that a Spirit-filled body is a clean body, but this is just what the incoming of the Holy Ghost does. He cleanses the body of its unholy appetites, habits and artificial tastes, subdues the passions and brings all its powers into subjection to the spiritual and higher nature.**

**To be filled with the Spirit means to be filled in all His phases and attributes. He is called the seven Spirits that are before the throne. He is the Spirit of light; therefore, to be filled with the Spirit is to be filled with spiritual illumination. He throws His Heavenly rays upon the path of duty and makes the resurrected Christ more than a mere historical Christ that once lived and died. He illuminates the inspired Word until the Bible becomes a new book, and the things of God becomes intensely real. He is the Spirit of prayer. First, He awakens the desire in us and begets the spirit of supplication. If we live in the Spirit, He will fan these holy desires into a Heavenly flame until they are caught up into the all-prevailing, intercessory current and be thus borne to the ear of God. When a holy impulse comes upon the believer and carries him with cyclone power Godward, if he remains in the Heavenly current and does not quench the Spirit a mighty victory will be won for God and souls. Beloved, this is none other than praying in the Holy Ghost.**

**To be filled with the Spirit means to be filled under all circumstances and conditions of life. There is a class of people that seems to be filled when they have smooth sailing or when the tide is running high in revivals or camp-meetings; but under pressure when they are sorely tempted and their emotions run low, they awake to the fact that they are not master of the situation. This is far from being God's ideal of a victorious Spirit-filled life. We need to take Him into all our varied**



circumstances of life. Not only into the sanctuary on the Sabbath, but into the innumerable details and common-place duties of society, the family, our business callings, our friendships, our trials, our temptations, and most uncongenial surroundings, and every distressing situation These are just the places to meet the Spirit and prove Him in all His fullness.

Let us notice the result of being filled with the Spirit. It puts all doubt to flight. "The disciples were saved men before Pentecost, but after the death of Jesus they might have been tormented with questions and doubts concerning His God-power or deity. However, when the Holy Ghost fell on them, what a glorious transformation. It was as if a meridian day had burst upon them after the obscurity of an eclipse, and with tongues of fire they spake forth the wonderful works of God with a meaning before unknown. God had passed before them and proclaimed His name, shown them His glory, and the Spirit had taken the all-glorious beams that blazed from the face of Christ and carried them deep into their hearts. The chambers of their inner being had become all-luminous and every ray of light gleamed with a dissolving, melting warmth. The fountain of the great deep of their sensibilities was broken up and floods of happy tears were shed over a thousand remembrances of their beloved Lord. His instruction, His miracles, His resurrection, His seat at the Father's right hand, His whole manifestation and work stood before them in a new and resplendent light bathed in glory."

Beloved, are we thus filled with the Spirit?

In conclusion, in the language of that intellectual giant, the St. Paul of the Holiness movement, Dr. Daniel Steele: "Barnabas was filled with the Holy Ghost. Here is an experience deep, broad, and full, which gave an irresistible momentum to the activities and utterance of this man of God, and crowded his labors with abundant fruits. This is the doctrine of the Holy Scriptures, as interpreted by the Wesleyan fathers, and confirmed their experience and apostolic lives. It was the keynote of Methodism when she sounded her bugle for her march around the world, and throughout her march of a century her columns have faltered when they have failed to hear this peculiar note, and have dashed on to triumph when it has been distinctly heard again. Thank God, the eclipse of this doctrine, which once threatened to become total, is rapidly passing away, as the light of the glory of God in the face of Jesus Christ is shining forth again; betokening an era of spiritual prosperity and power."

Oh, to find our way to the Upper Room and tarry until the Pentecostal flame descends, purifying, energizing, empowering, and sending us forth as flaming evangels.

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**There are several places in the Bible where God compares His saints to eagles. The term applies to a class of servants of God who have in them qualities that correspond with eagles in the rank of nature. God compares Himself to a great eagle. In the book of Exodus we read: "I bare you on eagles' wings and brought you to Myself." These, with many other passages, give us an insight into God's method of dealing with His people.**

**Now, in the first place, let us notice how God makes His eagles. God makes all things according to a pattern in His own mind. He created the Heavens and earth in stages; but when He makes a saint, He begins in the heart and works from the inward to the outward. When He makes a class of saints with the eagle qualities, He works by a method which is set forth in our text.**

**"The first process of making eagle saints is to stir up their nest. The eagle builds its nest on a lofty mountain crag, or in the highest tree it can find, and frames it of sticks and branches of trees; and then lines it with softer things like paper or rags or skins of animals, making it soft for its young."**

**When the young eagles have become strong enough to fly, the 'mother bird stirs up the nest by tearing away the soft lining, causing the sharp sticks and thorns to pierce the young eagles and forcing them out of their nest. It is then that they learn to use their wings to mount upward.**

**This is the way God deals with the heroes of faith. All the reformers and great religious leaders had their nest stirred until they were willing to be moved to new quarters and go to the ends of the earth.**

**Abraham is a pattern saint. When God called him to a larger life and a larger field of usefulness, he broke with the old home nest of natural things; he severed the ties of old friendships and acquaintances and headed toward Canaan.**

**God stirred the nest of the Israelites in the land of Egypt. When the Hebrews first went to Egypt, Joseph gave them the fat of the land. They prospered and grew to be a great nation and for many years enjoyed prosperity. But when the time came for God to take them out of Egypt, He knew they would not be willing to leave their feathered nest unless they were stirred; hence, He permitted the Egyptians to treat them shamefully, to persecute them, and this bondage waxed worse and worse until in their distress and deep sorrow they cried out, and their "cry came up unto God by reason of bondage and God heard their groanings." He had Moses in training as a deliverer, but they would not have followed him out of Egypt if their nest had not been stirred.**

**God stirred the nest of the early Christian Church in Jerusalem. Persecution seemed to be the method to scatter Pentecostal fire to the ends of the earth. In Acts 17:6, we read: "These that have turned the world upside down are come hither also." In the upper room, God baptized the disciples with Holy fire, and they went**

forth to cut a swath through the devil's ranks and to plow hell up by the roots. Oh, for God to stir the nest of ten thousand preachers of today!

God stirred the nest of Luther: "Luther, who lifted up the torch of truth, lighting up the darkness of nearly a thousand years and bringing on the morning of the reformation." Luther said of himself: "I was built for storms and to be boisterous for the truth."

Wesley had his earthly nest stirred. We see him with his faithful horse going from city to city, kindling a fire wherever he went and bringing back to the Church the precious doctrine of entire sanctification by faith.

Time would fail to tell of General and Catherine Booth, who broke with the old dry orthodox Church of England and took the Gospel to the neglected masses. Out of his heart of compassion was born the Salvation Army with its blood and fire spirit which has encircled the globe.

Read Church History, and you will find that the men and women who have brought things to pass and accomplished the purpose of God have had their spiritual nest stirred.

Next, let us notice some traits of an eagle:

1. Eagles are the masters of the air. They have the strongest wings of any bird that mounts the air. They can fly right in the face of a storm, and then rise above it. This is true of eagle saints. Prayer and faith are the two wings with which God's people mount up into that all intercessory-current until their prayers are borne to the very ear of God. The Prophet Isaiah says: "But they that wait upon the Lord shall renew their strength; they shall mount up with wings as eagles." Prayer is more than mere words. It is more than calling upon God. Prayer is a waiting, a tarrying, sitting low at the feet of Jesus, listening to His voice, and as a result of waiting, we renew our strength. This has been felt by the Child of God thousands of times. New life springs up within and every faculty and power of the soul has been renewed.

These tender touches, blessed smiles, heart-meltings, thrilling and overflowing of the Holy Spirit not only enrich the experience, but invigorate and empower the whole man, and one is made delightfully conscious of advancement and the undoubted possession of higher ground in the realm of grace and Christian character.

Another blessing promised to those who wait upon the Lord is "they shall mount up with wings as eagles." Every true Child of God knows the meaning of this phrase. The soul has been smitten by cruel tongues, friend's have fallen away, injustice done and wrong inflicted; all of these things have their effect, but the Saint of God knows the source of strength. As he waits on God, the Spirit descends with healing in His wings. His strength is renewed; he goes forth refreshed like a young

**giant. The disciples waited ten days in the Upper Room, and they got the "mounting up blessing"; they rose above opposition, persecution, imprisonment, and started revival fires burning which changed the course of nations.**

**Prayer is one of the greatest forces that 'has ever been discovered. It outranks all the powers known to men. It puts the believer in touch with omnipotent forces. Prayer lifts us above the clouds.**

**2. Eagles are great watchers. It has been said that you cannot fool an eagle. They have the keenest eye of any bird known to man. They can see objects miles away. This truth holds good with God's illuminated saints. The Holy Ghost is the conservator of orthodoxy. You may have the wisdom of Solomon and still go astray. Learning is no safe-guard against heresy. Millions are being deceived today by the false cults which are springing up all over the land. Our only safety is to keep filled with the Spirit. Jesus said, "When He is come He will guide you into all truth."**

**3. Eagles live on fresh food. They kill their own game and eat it while it is fresh. The eagle saints must also have fresh food. They cannot thrive on cold, stale theology or dry orthodoxy. They must get new and fresh revelations from God, anointings, quickenings, and undergirdings. There is nothing dry nor stale in their prayers, sermons or testimonies. Such a life is like the sweet incense which arose daily in the holy place in the ,ancient tabernacle, filling both rooms of the sanctuary with a fragrant sweetness that was akin to Heaven.**

**4. Eagles live on high. They make their home on great mountain peaks. In like manner, eagle saints live on high. You never find them on the low planes of fleshly life. They live in their higher spiritual nature. Their prayers, aims, and hopes are for the higher things. Their song is:**

**"Lord, lift me up and let me stand,  
By faith on Heaven's tableland,  
A higher plane than I have found,  
Lord, plant my feet on higher ground."**

**They are not only living in Canaan, but also they possess the land. They scale the mountains of joy, penetrate its valleys of rest, drink of the rivers of its pleasure, and till its plains of duty. They allow no fruit to go untasted. They ascend from one peak to another.**

**According to the Bible, man is a trinity, consisting of Spirit, Soul, and Body. The spirit means the higher element of our being, the upper chamber of the temple looking out on God and eternity. Man has been likened to a three story building: the basement representing the body; the first story representing the soul; and that of the upper story representing the Spirit, which is the region of the conscience and will. It is this part of our being that the Holy Ghost deals with directly and enthrones Christ in the upper chamber of our inner man. "Unless we have the threefold nature**

of man in mind and clearly recognize the realm of the inner spirit as being a part of our nature, upon which the Holy Ghost operates in direct manner, producing supernatural and Heavenly experiences, we will never understand the scriptures or the sphere of spiritual life. Our inner spirit opens up toward God and toward the whole supernatural world."

"Thus when a believer is truly sanctified and the old Adam is taken out of him, and he is filled with the Holy Spirit, he is lifted unto Heavenly places, and his faith and prayer and spiritual life ascend to those spiritual regions which correspond with the lofty flight of the eagles. Such believers soar in their faith and prayer and love above narrow boundaries, above national lines and see the great world, with its teeming millions from God's standpoint, and see the affairs of this world in the light of Heaven and eternity." In the language of Isaiah, "They dwell on high; and their defense is the munitions of the rocks." Eagle saints have high motives and Heavenly aspirations. Their affections are set on things above. They are the heroes of faith that God has sent forth to lead His people into the green pastures of perfect love and sun-kissed hills of the high land of Beulah.

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## 05 -- THINGS THAT ARE LOVELY

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things.

Some of the sweetest things in the Christian experience are found in St. Paul's letter to the Philippians. The words in the above text express the very heart of what the Apostle wishes to say. Two classes of virtues are here specified. One class has to do with the fundamentals and essentials of Holy character. The other has to do with the finer graces of the Spirit.

I. We will notice the essentials; there are three; The first is truth. This is a fundamental quality which is essential for every soul to possess in order to be saved. According to St. John, one of the marks of a real Godly soul is an intense love for the truth. This love signifies divine love, and not human love. One has said: "All love will be found false and dangerous, the source of fanaticism if it is not founded in pure scriptural truth. There are many who are carried away with sweet emotions and charming mental visions and wonderful experiences, but sooner or later they will land in the swamp of wild and foolish notions because their experience and affections did not originate in pure Bible truth. The truth can be united to our hearts in such a living way as to form a union with our spirits in a similar way that the Son of God united himself to humanity."

Next, "whatsoever things are just." This is practical righteousness, which covers the whole range of our relationship to God and our fellowman. This is a lovely trait of character.

Finally, "whatsoever things are pure." This has reference to our own personal life. It means a heart cleansed by the blood of Jesus and filled with the sweetness of divine love. The heart is the seat of the affections and all the religious powers of the soul; and when the fountain-head is purified, our thoughts, affections, and motives will be pure. These are the fundamentals and essentials to Christian character.

II. Now, let us consider the finer graces of the Spirit. "Whatsoever things are lovely." This speaks of the refinement of a well-cultured soul. One may be a Christian without these finer touches, but not without those mentioned before which are truth, justice, and purity. The last named virtues are the Heavenly touches of the Spirit. The difference between the ordinary artist and the genius is his finer touches on the canvas. "It is not enough to possess truth, uprightness, principle, and character. There are beautiful dispositions and graces we must possess for our own adornment." There is something about the character of God, which pervades all His creation. "God has a way of making golden gates out of sunset clouds; giving the appearance of a resplendent city with domes and battlements of fire."

"Truly, if God will adorn the evening sky and glorify a tangled dell in the woods, how much more would He seek to clothe an immortal soul with Heavenly graces that would make them attractive to men."

"Whatsoever things are lovely." We note among the things that are lovely:

1. Kindness. There is not a more beautiful grace known than real genuine kindness. It will unlock more heart doors and break down harder hearts than could thousands of cold dry theological sermons. It is spoken of in the Bible as one of the fruits of the Spirit. It must be implanted in the heart by the Holy Ghost. Kindness, whether seen in deed or heard in voice, is nothing less than love in action. "Plant kindness in the human spirit by the deep sweet grace of God, with its thoughtfulness of others, and we are made to think of angels. Let it preside over and abide in the home, no matter how humble and lowly it may be. When evening comes, there is a bright-faced, quick-stepped; joyous-hearted, sweetly-expectant return to that household by father and husband, sons and daughters, who have been absent all day. Its beautiful moral influence over their lives is like a lighthouse with its kindly ray welcoming them to the port, a haven of rest."

2. Politeness. In the dictionary, politeness is defined as "good breeding." To enlarge on that definition, it means refinement, civility, gentility, courtesy. Paul wrote to one of the Churches "Be courteous." It was a plea for this charming thing called "politeness." There are several reasons why we, as Christians, should be

polite and courteous. One is because of its beautifying and ornamenting power to life. It adds a sweetness to one's personality. We know many excellent religious people who could be used mightily of God if it were not for their harsh speech and roughness of manner. There are those in our ranks today, who think they have been persecuted for righteousness sake, and for their straight radical preaching, when the real cause of their suffering was found in harsh and coarse speeches, and in conduct that refined people could not tolerate. There are other Christians in the same community, but they literally ornamented the truth and adorned the doctrine of sanctification by sweetness of spirit and kindness of manner without compromising the truth or toning down the Word of God in the least manner. They are princely souls in every sense of the Word.

A cultured, refined gentleman once said that he had gone around the world and was not refused a single request, nor treated ungraciously a solitary time. He said in explanation that he made it a rule to be polite to every one he met. Many of God's people could learn a lesson from this.

3. Still another virtue among the things that are lovely is refinement. A real Christian will carry his good manners into the home, the factory, as well as into the social circle. They do not put it on for special occasions, but it pervades their personality the same as the fragrance does the rose. After the great Lord Chesterfield had spent a few days with Archbishop Fendlon, who was as sweet as he was saintly, he remarked, "If I had stayed much longer I should have been charmed into accepting his religion."

The very nature of Christianity demands that we be courteous, kind, and sweet mannered. The heart that is filled with the Comforter will be characterized by sweetness, tenderness, and kindness.

The Holy Ghost is longing to implant in us all the mind which was in Christ Jesus and fill us with all the fullness of God so that every grace that grew and blossomed and bore fruit in the heart of the Son of God is to mature and ripen in our hearts and lives. May we open our hearts to the Heavenly Dove that He may reproduce in us those graces and tempers exemplified in the life of Christ Jesus our Lord.

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**THE END**