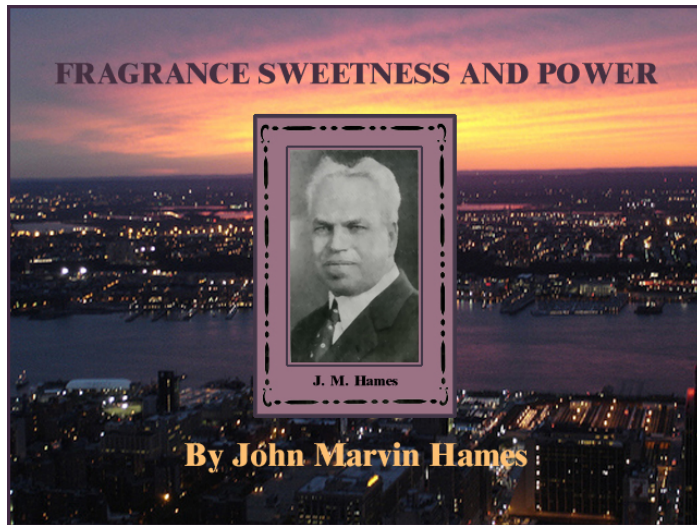


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FRAGRANCE, SWEETNESS AND POWER
By John Marvin Hames



Author;
Deeper Things
Beulah Land Saints
Orthodox Psychology or Vital Christianity
A Feast of Good Things

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FOREWORD

In sending forth this little book we do so with a burning desire to stir up God's people, to a life of deeper devotion, and help them to find their way to the upper room. The more we study the two outstanding commands of Christ to His followers, "Go ye" and "Tarry ye," the more we see the American church has

reversed God's divine plan. Too many have gone without first tarrying. The result has been failure, discouragement and confusion. We are persuaded if the twentieth century church would stop a lot of her religious fuss and find her way to the upper-room and tarry till Pentecost really comes, the Holy Ghost would solve all her problems, fill her empty pews, cause a tidal wave of salvation to sweep over this nation of ours, rebuke sin in high places, send devils tumbling back to hell, fill the empty treasure with tithes and offerings, and salvation flow like a river. Who will pay the price?

J. M. Hames
Greer, South Carolina
October 11, 1929

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01 -- PENTECOSTAL POWER

"Be filled with the Spirit." Eph. 5:18. It is a great day in the history of the soul's progress, when it comes into an intelligent conception of the personality of the Holy Ghost. He is the solution of every problem in the church and the individual life. There are vast, latent undreamed of capabilities, talents, gifts, powers lying in a dormant state in every true child of God. If they were only sanctified and filled with the Spirit, it would bring out all the hidden powers of the soul. What unction in preaching, what sweetness of song, what fervency and power in prayer, what wonderful visions of God, what patience and faith are brought into full play by the fullness of the Spirit.

To be filled with the Spirit, in the fullest sense of the word, means a great deal more than is commonly understood. There is an emotional ecstasy which is often mistaken for the fullness of the Spirit, but it does not abide. It has no permanent staying qualities. This kind of blessing is often received amidst a high tide of demonstration but when feelings subside folks awaken to the fact that there is a lack of soul grip. The Spirit seems to pervade only the upper and more easily reached current of the soul. The depths of their being, the inner life, where the will resides and character has its roots have been untouched. "Their" experience is like what Fletcher calls "a land flood," a spring freshet, and not a river steadily flowing from springs so deep as not to be affected by a summer's drought, and winter's

cold. Corresponding to the stony-ground converts to Christ, who receive with joy the word into the shallow soil and immediately send up a flush of green which as quickly withers away, is a class of Pentecostal professors whose uneven ecstatic experiences are a stumbling-block to many Christians and a great hindrance to the experimental reception by the mass of believers of the most precious truths of the Gospel, especially the promise of the Father and of the Son, the Gift of the Comforter. Whenever He is deliberately received in the fullness of His offices and the permanence of His indwelling, men of power are raised up, and anointed women go forth to successful labor in the harvest fields of the world."

I. 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 three-fold 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 moulded 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. It is the link connecting soul and body and that causes the brain to function. Just as the human spirit is necessary to enable soul and body to properly function, it is necessary for the Divine Spirit and the human to be united in order that the Spiritual faculties may be alive and perform their spiritual functions. There are gifts and faculties that lie dormant in preachers and Christian workers, which if quickened and illuminated by the

Holy Spirit would enable them to move the world and cause them to wonder at themselves. When a believer receives the Holy Ghost, in the truest sense of the word, he is brought into the realm of the supernatural. There is much so called religion in these last days that has no conscience in it. The only way it may be accounted for is that the emotional nature only has been stirred and the real man, the immortal spirit, has never been quickened, or regenerated. When God makes a real saint the Holy Ghost makes a direct appeal to the conscience and quickens it from its deadness so that the least wrong will burn upon the soul's sensibilities like a live coal. The real man has been awakened and event faculty of the spiritual nature, the soul's senses, the inner man, has been made as sensitive to divine and spiritual realities as the physical senses are to the world of matter.

II. We have also a soulish nature which takes in 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, there is the sense of taste which needs purifying and lifting to a higher plane: A corrupt taste will call for impure literature, unholy art, and rag-time, jazz music. The Holy Spirit will purify this faculty and bring it into subjection to the will and service of God. Then deeply rooted in the soul are the human affections, which

are not sinful in themselves, but they often prove an easy channel for fleshly lusts and pave the way of one's downfall. The Holy Spirit does not deaden nor destroy these. He does not desire to strip us of these wonderful enjoyments, but He wants to refine and purify our affections by taking the selfishness out of them so that they may be dedicated to God and flooded with divine love. It is then that we will love with a purer sweeter love than we were capable of before.

Again, He wants to come into our intellectual life, 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 so as to develop the very best there is in us. "Culture is not good, per se, within 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's authority." The imaginations when not in subjection to the higher and spiritual nature are wild, dangerous, and have often paved the way for a wrecked life. Oh how we need every part of our complex being filled with the illuminating power of the blessed Holy Spirit. If we are filled with the Spirit we will receive His quickening in our bodies. We are told, "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. Rom. 8:11. This is none other than the very resurrection power coming into us and putting new life and energy into the weakened nerves and faculties. It was this which Abraham received in his old age when from the natural standpoint it was impossible for him to be the father of Isaac. We are told that God quickened him, that is the supernatural coming into him made him young again. This is what the Holy Ghost longs to do for the children of God today. 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. Again a Spirit-filled body is a dedicated body. All its members are brought under control of the spiritual man. Eyes that refuse to look at unclean objects, but they see the King in all His beauty. Ears that refuse to listen to the slander and gossip and tale bearing, for they are dedicated to hear the still, small voice. The tongue has all the sting, harshness, and unkindness taken out of it, and is filled with the law of kindness. Such a body is truly the temple of the Holy Ghost. Oh how refreshing the renewings of the blessed Holy Ghost. He quickens the dull and tired brain until the mind acts with a quickness and vigor before unknown. How He quiets the nerves, chastens our fears, sweetens the affections; and puts a gentleness upon the judgments, and dissolves the whole inner nature into a sea of kindness.

III. 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. The figure means the sevenfold Spirit in all His operations and ministries. 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 become 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.

He is the Spirit of revelation. We may get the life and sayings of Jesus out of the four Gospels but it takes the Holy Spirit to reveal to us His inner life, His virgin birth, death, resurrection and second coming. Jesus was not only begotten of the Holy Spirit but later anointed by the Spirit, led by the Spirit, and finally through the Eternal Spirit offered Himself without spot to God. Heb. 9:14. The same Holy Spirit is abroad in the Church and the world today to take events that happened two thousand years ago and to make them as real and as fresh to our inner consciousness as if it were but yesterday. He can make Jesus as sweet as a June morning to your soul.

He is the Spirit of Wisdom. Now wisdom means the ability to rightly apply knowledge, or to do the right thing in the right spirit and at the right time. This explains why some ignorant and unlearned persons from the worldly view-point are great soul winners, while on the other hand men of gifts and great learning are utter failures. The late D. L. Moody was far from being a man of letters yet we question as to whether there has been a man of the last century who has won more souls to Christ than he. Oh the need of heavenly wisdom in dealing with souls. Where there is an abundance of revelation without wisdom to keep one well balanced, there is a danger of wild fanaticism, but heavenly wisdom will keep one well poised and tender hearted.

Again, He is the Spirit of power. If we would know the secret of spiritual power we must keep utterly broken and yielded to Him. We are only the channel or the wire through which the spirit of power flows. One of the best illustrations of the secret of power is the current of electricity with its negative and positive poles. In the spiritual realm the sanctified faculties of man are the negative and the Holy Ghost the positive. If these are separated there is no current, but united there goes forth a shock that startles the slumbering and awakens the lost. Look at George Whitefield with his whole nature set on fire by the Holy Ghost; see him early in the morning as he goes forth to meet the miners at Moores Field, and seeing more souls saved before sun rise than all the big preachers in the popular churches saw the year round. This was the secret of early Methodism. Those early preachers as a rule were unlearned and unlettered men. The library of many of them consisted of their Bible, Hymn book and discipline with perchance a volume of Wesley's sermons. But they cut a swath through the devil's ranks and ploughed hell up by the roots and started revival flames wherever they went. There is something about the power of the Holy Ghost which cannot be put in print. It is an unction, a divine

heat, a fragrance, and a peculiar something that grips the heart of the hearers. If we would have our words have weight about them, they must come from the Holy Ghost element.

Again, He is the Spirit of Holiness. To be filled with the Spirit means sanctification and purity. There is a teaching abroad just now that one can have the Holy Spirit for service and power, but His purifying efficacy is disclaimed. Let us remember there is no such thing as filling without cleansing. Properly speaking, the incoming of the Holy Ghost is first of all purifying, then empowering. The baptism of the Holy Spirit cleanses the heart from all sin and simultaneously fills it, for effective service.

He is also the Spirit of love. It is He that sheds abroad the love of God in our hearts. Naturally we are not loving and kind, but the warm, tender Holy Spirit melts the heart and the affections until it becomes easy to love everyone. It is utterly impossible to be filled with the Spirit without being filled with a loving, tender spirit. The heart in which the Comforter dwells will be characterized by gentleness, sweetness, and longsuffering.

He is the Spirit of Christ. To be filled with Him means a Christlike disposition, temper and heavenly manner. Therefore, a holiness which does not possess a Christlikeness is not of Him. If we are truly filled with the Spirit we will develop a well rounded symmetrical life.

IV. 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 calling, our friendships, our trials, our temptations and most uncongenial surroundings, and distressing situations. These are just the places to meet the Spirit and prove Him in all His fullness. Beloved, are we thus filled with the Spirit.

V. 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 has 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."

Another effect of the Pentecostal filling was that of clarifying all the Christian graces in the soul. After Pentecost the disciples had faith without doubt, love without bitterness, humility without fleshly pride, zeal without harshness or rashness. The Holy Spirit ran through them like a clear stream without any earthly or carnal mud. They were truly filled with the Spirit.

Still another result of the Spirit-filled life is an easy victory over temptations. The beauty of being sanctified is that the heart has been cleansed from all carnal desires and leaning toward forbidden objects, and there is nothing within the heart that wants to answer to solicitations of the devil. The great work of the Holy Ghost is to take all malice, hatred, envy, strife and evil tempers out of the heart and to fill the heart with meekness, gentleness, kindness and all the fullness of God.

VI. How may we be filled with the Spirit? First of all there must be an intense longing for Him. A longing that will not be quenched by any earthly object. The desire must be so strong that all earthly idols will be smashed, all affections outside of the will of God must be crucified. Some people desire Him but they want other things too. They do not want Him bad enough. They want to be happy, but they do not want to be made holy. Some want the Holy Spirit for the purpose of cutting a big figure in the Church. They want to be a big evangelist or a noted singer. Friends, that is of the flesh and proud flesh at that. What is needed is a killing instead of a filling. We will not only have to want the Holy Ghost more than anything else on earth, but we will have to be emptied before we can be filled. We can get an altar filled with seekers almost any day for the filling, but not the emptying and dying out to the Old Man. Before He can come there will have to be an old-time smashing up, emptying and dying out to self. It is going to cost something to get the Holy Ghost, but it is worth dying a hundred deaths in order to be filled with a sense of divine purity and the power of the Holy Ghost.

All must be surrendered. The Holy Spirit is very sensitive and He will not come as long as there is a mental reservation. When all is given up and we say the last yes, we will not have to wait long before the fire will fall, the work will be accomplished and you will be conscious of the fact that the Comforter has come. Then if we do not grieve Him He will abide with us forever. Will you let Him have His way JUST NOW?

* * * * *

A sanctified spirit is a pure, tender, sweet spirit; one that is free from harshness and roughness in every form. It is so seldom we find a real tender, gentle, sweet spirit; a spirit that is kind under all circumstances. And when we meet such an one, it is like a beautiful lily in a field of briars, or a cool, refreshing spring bordered with palms in a desert.

Some Christians look upon tenderness and sweetness of spirit as some soft sentimentalism. It is impossible to see the real worth of sweetness of spirit unless it is revealed to us by the Holy Ghost. The very essence of the gospel is a divinely imparted tenderness and sweetness of spirit. It is the heart, marrow and fatness of Christ's character; the inexpressible tenderness and sweetness of His nature which is always a heart within the heart, the soul within the soul of the Christ life. It is an exquisite fountain of God's own sweetness inundating the soul, overflowing all the soul faculties and saturating with its own sweet waters the manners, expressions, tones of the voice, mellowing the will, softening the judgments, melting the affections, refining the manners and moulding the whole being after the image of Christ.

One may be straight, radical, eloquent, orthodox and logical and without sweetness of spirit fail to measure up to the Christ life unveiled in the New Testament. There is a heart-gentleness and soul-sweetness belonging to the inner life of true holiness which cannot be defined. "It is the breath of Jesus in the heart, the vapor from the river of life, the perfume of the rose of Sharon, the elixir of prayer, the marrow in the bone of truth, which is more in the sight of God than all the outward hulls of religious form and teaching which only serve as the alabaster box to this divine spikenard of heavenly love."

The condition by which we may experience this sweetness of God is that of having our inner faculties and senses made alive and strengthened by all the might of the Holy Spirit. The Bible tells us that we have an inner man, or spiritual nature. The inner man is endowed with five senses corresponding to the five senses of the body. When the precious blood cleanses these faculties and they are flooded with light and love it is then that they open up to the heavenly world as the rose opens and unfolds to the summer sun. The Holy Spirit pours into us those heart qualities and emotions of Divine sweetness which are the very essence of heaven.

We are told in Philippians 4:5: "Let your sweetness be known unto all men." The word "moderation" in the King James translation is not a good rendering. Let it be known and manifested in your tempers, voice and manners. Don't wear it just for special occasions, but let it be known in your every-day life. Nothing wins like a sweet spirit. There are two little words in the English language which if put in practice will transform any life. They are the two words, "Keep Sweet." Keep sweet when the pressure is on; keep sweet when being misunderstood; keep sweet when gossip gets on legs and stalks through the land; keep sweet when mud is being flung; keep sweet and you will win the day.

A special promise was given to Israel when they entered Canaan, a type of the sanctified life. They were to eat honey out of the rock. Honey stands for sweetness. Then it stands to reason the farther one goes in the Canaan land experience the sweeter their spirit will be.

Let us notice the place of sweetness in the religious life. First, it is the best state for the soul to live in. Touches of Divine sweetness render the soul soft, tender and mellow. Just as tender, mellow soil is the best for tender plants to flourish and grow in, so in like manner tenderness and sweetness of soul form the best state for all the graces and all the virtues of the spirit to grow in and mature in the believer's life. It puts one at their best for God. Under this heavenly intoxicating, new-wine experience, the soul goes forth like a refreshed giant, or Samson, entering new fields, undertaking great things for God, bearing burdens and lifting heavy loads which others go down under.

Again sweetness of spirit best advertises the Kingdom of God. A gloomy, sad faced, sour, so-called Christian is a poor advertisement for heaven. No one thinks of putting out vinegar to catch insects. Neither will sour holiness make the masses hungry for God. If people are not seeking us out and asking us to pray for them wouldn't it be well to ask ourselves the question, "Have we allowed the devil to drop some vinegar into our honey, and are we going around trying to peddle out sour holiness?" Some years ago a prominent minister of New York City was conducting a revival meeting. There was in that meeting a godly woman who had unusual power in soul winning. One day he ventured to ask her the secret of her power. Without any hesitation she answered: "The sweetness of love." That is, she had drunk so much of the Christ-like spirit that her whole being was melted and dissolved in the hot, spicy, burning love of God. Beloved, God has a blessing for each one of us that will sweeten our whole being.

Says one: "Many religious people seem loaded with good fruit, but the fruit tastes green; it lacks flavor and October mellowness. There is a touch of vinegar in their sanctity. Their very purity has an icy coldness to it. They seem to have a baptism on them, but it is not composed of those sweet spices of cinnamon, calamus and cassia which God told Moses to compound as a fragrant type of the real sweetness of the Holy Spirit. Their testimonies are straight and definite, but they lack the melting quality. Their prayers are intelligent, strong and pointed, but they lack the heart-piercing pathos of the dying Jesus. The summer heat in them is lacking. They preach eloquently and explain with utmost nicety what is actual and original sin, and what is pardon and purity, but they lack the burning flame, that interior furnace of throbbing love that sighs and weeps and breaks down under the shivering heat of all-consuming love." Friends, this is the very cream of holiness. Such a spirit can open heaven's gates any time.

One more purpose of Divine sweetness in the religious life. It is one of the true ear marks of pure religion. It is the touchstone by which you can distinguish true holiness from shams and false doctrines. All true Holy Ghost religion is sweet,

because the Holy Ghost is the very sweetness of God. His divine office is to shed abroad the love of God in our hearts and sweeten our natures.

One sure mark of a fallen religion is that of bitterness. Did you ever notice that when a soul becomes infested with a demon it gets to be sour, bitter, harsh and cutting? So when a soul is in touch with the Holy Ghost it will be warm, tender and sweet. Reader, if you find a lack in your experience, will you not go at once to the all-cleansing blood and tarry until all the bitter weeds of inbred sin have been cleansed out of your inner nature? You are made sweet by the Christlike spirit penetrating your spirit, transforming, subduing, melting and molding you into His heavenly image.

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03 -- THE BEAUTY OF HOLINESS

In order to have a well rounded symmetrical experience of holiness, it is well that we consider it in its three-fold aspect, viz: doctrinal, experimental, practical. The subject is incomplete, unless received and preached in these three-fold forms.

I. There must be a clear, definite doctrine of holiness. We mean by doctrine, the supreme divinity of Jesus Christ, the divine personality of the Holy Ghost, the fallen state of man, our need of the atonement, justification, sanctification, and the future judgment. These are the fundamental doctrines, which we need to hold clearly in our minds if we would have a well rounded experience of holiness.

II. There is a clear experience of holiness taught in the word of God, such as a sense of divine purity, a feeling, of cleanness in the affections, a conscious rest, peace, joy and a warm, tender feeling, filling all the soul's faculties.

III. There is a practical form of holiness, the outward manifestation of the inward work of the Holy Ghost. There can be no outward practical holiness without first an inward work. Right here we see a danger for holiness people. It is possible to have a clear, specific doctrine of holiness fixed as an unchanging truth in your mind after the tender, melting spirit of love has leaked out. It is much easier to retain certain truths in the mind than it is to retain a sweet, melting, tender spirit, because love must be fed. Love is like a flame which is ever in a fine, subtle motion and needs constant feeding. It requires much self-denial and secret prayer, and the adding of heart fuel to keep the heavenly flame burning in the soul; more than it does to hold certain truths in the mind. You will find numbers of persons who have been sanctified and once had a sweet experience still holding the profession and mere doctrine of holiness, but who have from various causes allowed the warm, loving spirit to leak out. Such persons are impatient and harsh under pressure and persecution.

Mr. Wesley used to say that great light on religious matters without great love is dangerous. Such persons, if they are preachers, will cut, whack, peel and browbeat the people of God unless they happen to fit into their mold and cold, dry doctrine. But if our love keeps pace with our light then our sharp swords will cut sin in order to save the sinner.

Our purpose in writing this article is to call the reader's attention to the beauty of holiness. That God wants to beautify His people and make them attractive and winning there can be no question of a doubt. The God of grace is also the God of nature. He sprinkles the woodland with millions of beautiful wild flowers with their fragrance filling the air; paints the summer sunset and causes it to reflect its glory on the clouds of the heavens until it reminds one of cities with golden gates, thus fairly making the heart ache and long for something beyond. Certainly a God like that wants to beautify His saints so they will be attractive.

Then the very nature of Christianity demands this. Since our holy religion is not a thing of set rules, rigid vows, plainness of dress and a few radical reforms, but consists of Christ-likeness, heavenly-minded sweetness of temper, a kind disposition and all the mind that was in Christ Jesus, then the fruit and graces of the Spirit planted in the heart are bound to have a beautifying effect on the life, manners and the whole man. Just think of the plant of love. LOVE ! that bright-faced, sweet-toned, mild-featured, sweet-voiced, gentle-toned, gentle-spirited, long-suffering, boundless love will transform and change any life.

There is a mildness and sweetness about love that brings a sense of refinement to the human heart which produces politeness, tenderness, gentleness, until one filled with this kind of spirit will not behave himself unseemly in any society. There is so much in the name of holiness that lacks the Christlike cast. It is rough, rude, harsh, cutting and hard to get along with. Oh for the sweetness of Jesus! Even human love is refining and puts one at their best. One controlled by this spirit will do all in his power to make himself attractive. Divine love subdues us and puts us at our very best for God. It should so overmaster the life as to fashion the manners, words and conduct with humility, courtesy and refinement until our life should reflect the very image of Jesus. Let us notice why God wants to beautify His people.

A life filled with the Christ-life beauty best represents Jesus. The Apostle tells us that the kingdom of heaven is not meat and drink. That is, it don't consist of a few outward ceremonies and rigid rules of living, but it is a thing of love and beauty. Any one can see how a sad, morbid, gloomy religion hurts the cause of Christ more than outside infidelity. As we have traveled up and down this country in evangelistic work for nearly a score of years we are convinced more and more that this snapping, faultfinding, abusive type of religion we find scattered abroad -- and, sad to say, even in some parts of the ranks of the holiness movement -- will never attract people to Him who wept over Jerusalem and loved the people that abused and rejected Him. Our Christ is not a tiger but a lamb. "The light the Holy Spirit

pours into us is pure and white, not a red startling aurora borealis; the visions of God He gives to us are lucid, wide, calm, elevating, sweet, restful and loving, and not those complex, wild and over-strained notions which are always indicative of fanaticism. The Holy Spirit will turn us into the simple, quiet, non-combative lamb."

It was this very thing on the day of Pentecost that brought the multitudes together. We read, "When this was noised abroad the multitudes came together, and were confounded." Acts 2:6. The question of how to reach the masses and how to bring people back to the deserted houses of God has been asked over and over. This question was answered at Pentecost for all time to come. Let the church seek and find her upper room and tarry until the old-time power is given, burning up carnality and uprooting all sinful tempers and enthroning Christ within. That will do more to win people to Him than all the big, fine social and logical sermons ever preached.

Another reason that God wants to beautify us is that it attracts the people to Him. As the multiplied thousands of people rush from the hot, crowded cities to places that possess beauty such as fountains, flowers, cool, refreshing streams, and trees under whose shade they find rest and quietness, just so God's plan is to so beautify His people and make them attractive that there will be a rush from the worldly resorts to fill the house of God. Such a life will have a telling effect upon both the church and the world, which will attract and draw the masses to Him.

The beauty of holiness is convicting and convincing. The question is asked again, "How may we convince and convict the unsaved of today?" There is nothing more convincing than a Christ-like life. A pastor tells how two beautiful young women from the same home had asked him to open the door of the church as they wished to join. As there had been no special meetings he, in surprise, asked them what sermon it was that he had preached that had made the change in their lives. They answered, "It was nothing you said, Pastor, but it was our godly mother's sweet, Christlike life that made us so hungry to get saved that we prayed through at home." Remember, argument can be met with argument, logic with logic, theology with theology, but a life with Christ enthroned within and the shine on the face is unanswerable.

Finally, beauty is bound to affect the heavenly world. If the martyred Stephen, with his shining face and the dying love of Jesus streaming out of his eyes, caused the Son of God to rise from His throne to welcome the hero of faith home, who doubts but that God looks down with pleasure upon a well rounded Christian that not only has truth and righteousness, but gentleness and sweetness as well. If it delights a farmer to gaze upon a beautiful field of golden grain which was once nothing but a wilderness of weeds and briars, how much purer and deeper must be the joy of God when He looks upon a soul that was once stony, hard and unlovely, now transformed by grace divine, bearing all the graces and virtues of the Spirit. It is a sight that surely affects the heavenly world.

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04 -- A PRINCELY CHARACTER

"For as a Prince hast thou power with God and with men." Gen. 32:28.

There are several outstanding things connected with Jacob's experience when he prayed through in his all-night prayer and wrestling with the angel. First, we are told God changed his name and nature. Second, gave him power with God and man. Third, Jacob testified that he saw God face to face. We are also to remember that the sun rose on him as he went limping across the brook. As a result of his prevailing prayer God called him a PRINCE. From this we draw several lessons. Whenever we think of a Prince from an earthly standpoint there appears before our eyes and vision a being of high rank, power, splendor and gorgeous apparel. But God's Princes are of a different type; they are a lowly, humble, Christlike set of men that shrink from anything that has the smack of earthly strutting or lording it over God's people.

Let us notice some marks of a heavenly Prince.

First. God's Princes are noted for their big, magnanimous spirit which means the power to "encounter danger and trouble with tranquility and firmness, to disdain injustice, meanness and revenge, and to act and sacrifice for noble objects. A deed or disposition characterized by magnanimity. Great of mind, elevated in soul or in sentiment; raised above what is low, mean, or ungenerous; of lofty and courageous spirit." This big, noble, manly soul is too great to do a little, mean, low underhanded thing. Such a soul would not think of wire-pulling or secretly scheming for a place of power. A princely soul is perfectly content to take a low seat and let others have the big end of the bargain. A magnanimous soul readily forgives all injuries and refuses to brood over some wrong done him. There are multitudes today in the religious world who are down and out when it comes to a religious experience because they allow themselves to brood over some imaginary injury until it poisons their spirits and blurs their vision for the big things in life.

Second. A royal, heavenly, Prince never throws stones at his brethren. If you will study the Bible and religious history you will see who hurled stones. It was the wicked, hating, cursing Shimei that threw stones at King David when the King was in trouble and needed a friend. David, without even making a reply to him, walked on and let him continue to curse and throw stones. Surely the King never looked more beautiful in the sight of heaven than he did that lonely morn as he was fleeing from Absalom who was seeking his life. All Bible students well know the end of this man, the stone thrower, and the awful death he met. It was the raging, jealous Saul that threw the javelin at David. While Saul was a King from a legal standpoint the real kingly man was the one persecuted. My advice to those who are being hurled at, persecuted and misunderstood, is to just keep sweet, return not a word. God will

take care of the lonely Davids and will see to it that they are reigning long after their persecutors are gone.

Some years ago three leading ministers, through jealousy, tried to ruin a successful man of God. The holy, saintly character never even replied to their attacks, but went right on and swept from one high appointment to another, and in less than three years all three of his enemies had to come to him begging for a favor, which he readily granted. It pays to let God fight our battles.

Third. God's Princes are a humble set of men. All strutting, swelling airs have departed from their lives. They are perfectly willing to be little in their own eyes, and if set aside, unnoticed, they don't get sore or sour. Let us notice some marks of humility.

It will save you from self-consciousness. It will take away from you the shadow of yourself and the constant senses of your own importance.

It will save you from self-assertion and from thrusting your own personality upon the thoughts and attention of others. It will save you from the desire for display, or being prominent, or occupying the center of the stage, or being the object of observation and attention, and having the eyes of the world turned upon you.

It will save you from vanity about your personal appearance, your dress, your style of living, or your abilities and attractions.

It will save you from that which is deeper and more subtle, the pride which does not care for vain display, but which finds its secret satisfaction in your own superiority of talents or birth or social position or wealth or success.

It will give you that modesty which "vaunteth not itself." It will take out of you the brag, the blow and the bombast which are so offensive to good taste and true modesty.

It will give you the love which "doth not behave itself unseemly," or literally, which is not true, which does not cut or slight others, or show its sense of irritation or superiority by rude manners.

It will keep you from talking about yourself or your own affairs and assuming that other people are as much interested as you are in your children, your family, your achievements or accomplishments. It is said of the late Charles Dickens, that people, who met him for the first time, would never have suspected that he was the most distinguished literary man of his time. He never spoke of himself. He always took a most modest interest in the affairs of others and they learned, with surprise, that the man, that had just been talking with them so simply, as well as showing such an interest in their affairs, was the literary star of his time.

It will save you from taking offence because people seem to ignore you, because, perhaps, your pastor did not recognize you or call upon you. You will always have some kindly explanation or excuse and you will not be so occupied with the thought of your importance as to take offence because you are apparently slighted.

It will save you from arrogance, haughtiness and self-importance in your manners, your hearing and your pose. It is said that Charles Lamb, once accosted one of these grandiose people with the remark: "Please excuse me, sir, but are you -- anybody in particular?"

Humility takes all that out of us and makes us unassuming, natural and simple.

It will save you from reviewing your own work after it is done and from feeling self-complacency because you have done it so well, or what is equally vain, chagrin because you did it so poorly. The very chagrin, shows that you expected something from yourself and were disappointed in your vanity and pride.

It will save you from looking for flattery and praise from others when your work is done. You will simply do your best and leave it with God, and not look for your reward in the plaudits of men, your supreme recompense this--

**"The Master praises,
What are men?"**

Fourth. Another mark of a princely soul is that of purity. God's Princes have clean hearts, clean thoughts and clean lives. There is nothing streaked in their natures, nothing below board in their lives. They have an open face and an honest look in their eyes. As mean, low, vile thoughts will affect the face, just so noble, pure, holy thoughts will affect the manners, the tone of the voice, and put a brightness in the countenance. God's Princes have no ears for the gossip, slander and evil report that is floating through the land. That princely soul, the sainted Will H. Huff, used to say: "I have the same respect for the man who will talk smut as I have for the man that will laugh at smut? I have the same respect for the man who talks vulgarity as I have for the man who has the buzzard nature and enjoys vulgarity. I have the same respect for the long-tongued scandal-monger as I have for the man or women who allows his or her ears to become a garbage dump, and hangs out a sign to all the scandal-mongers, 'Dump here!' " There is a certain bird that lives in the South which will sail over beautiful orchards, flower gardens and all the beautiful scenery. It does not seem to care for these, but finally you will see it circling to descend; it has scented something dead, -- now for a feast. We have seen this same vulture nature in some so-called religious professors. They come to church or camp. The preacher will say thousands of good things, make some striking points in his sermon, but that don't seem to move brother vulture. But let

him get scent of something in some brother's past life that has been forgiven and put under the blood, now he rejoices and has a feast on some scandal or evil report. But God's Princes are too great, noble, manly to stoop to such low things. They don't live on tainted things.

Fifth. One more mark of a princely soul is refinement. Everything coarse, rough, harsh, hard and flinty has been burned out. Perfect love is so refining that the most uncultured person filled with it will not behave themselves unseemly. There are numbers of Evangelists and Christian workers, who are being dropped for no other reason than their rough, uncouth ways and manners. Perfect love will make a perfect lady or gentleman out of any one. "It instinctively avoids wounding of others by talking on pleasant things, wrangling in an argumentative way, by referring to painful and mortifying subjects. It carries its point by ceasing to contend, and wins its opponent by seeming to let him have his way. It cannot scold or scowl or threaten. It has lost the power of quarrelling. It instinctively buries and forgets all bad things."

But let us not forget, before God can call us a Prince we must have something done within us and taken out of us, that something that wants to puff and have its way, something in us must die. It was after Jacob let go, confessed his carnality, died to the last things and the blessing came which changed his name and nature, that God finally called him a Prince. Moreover he lived like a Prince ever after that memorable night, and even when dying, while pronouncing the prophetic blessing on his children, he stopped, testified and referred to that all-night prayer meeting, when he wrestled with the Angel and obtained the blessing.

May God bless the readers of these lines, may they find their way into the upper room and there tarry until the blessing of Pentecost comes in its fullness, then they too, shall become Princes having power with God and man.

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THE END