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Christ Enthroned Within

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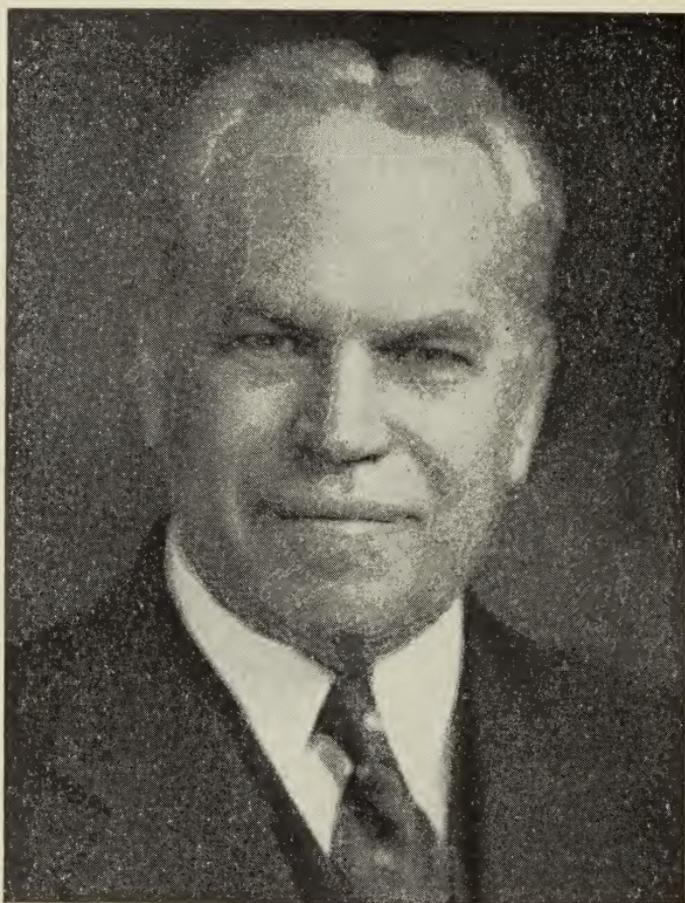
J. M. Hames

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J. M. HAMES

CHRIST ENTHRONED WITHIN

BY J. M. HAMES

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"Spiritual Shocks," "Fragrance, Sweetness and Power," "Fragrance From Beulah Land," "The Overcomer," "Living In The Heavens," "Golden Graces," "A Bouquet of Graces," "How To Attract Prosperity," "The Faith Once Delivered To The Saints," "The Heavenly Race," "The Sun Risen Blessing," and "Christ Enthroned Within."

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FOREWORD

These messages have been preached at camp meetings and revivals in some twenty-six states. The most of them were published in our larger book, "Deeper Things," which is now out of print. Since we cannot promise to reprint it any time soon, we felt that it would please God and bless the people to put some of the choice sermons from "Deeper Things" and some new material into a booklet with a cheaper binding. These truths were born and bathed in prayers before they reached the press. We hope that they will be food and fire to those who are hungering for the deeper things of God.

J. M. HAMES.

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CHAPTER I

CHRIST ENTHRONED WITHIN

Colossians 1:27.

There isn't anything higher or deeper in human experience than to be God-possessed—a temple of the Holy Ghost. This is the climax to the Atonement. It is the very cream and marrow of Christianity. The Apostle says this mystery has been hidden for ages and generations, but is revealed in the last days to the saints. This mystery is Christ formed within you, the hope of glory; not merely Christ with us or for us; not Christ in prophecy or Christ on yonder cross, or Christ in the heavens, as wonderful as that is, but Christ enthroned in the human heart, reigning, ruling, controlling the affections, conquering the will, bringing every appetite and passion of the soul and body under subjection.

The Apostle had this double experience in his own life. On his way to Damascus he had an outward revelation of Christ which prostrated him and transformed him from a bloody persecuter to an humble follower of Jesus. But we read in Galatians 1:16 that after he was called to preach he says, "It pleased God to reveal his Son in me." This was something entirely different from the Damascus experience. In the latter, Christ was enthroned within him. We may get the life and sayings of Jesus from the four Gospels, but it takes the Holy Ghost to reveal the inward heart, life, tempers and disposition of Christ.

Peter, in the Second Epistle, 1:19, says: "Until the day dawn and day star arise in your hearts." Jesus calls Himself in Rev. 22, "The bright and morning star," and then tells us, in Rev. 2:28, that this star experience is given to the overcomers.

When we put all these Scriptures together it means Christ within our hearts; not only as our sanctifier, but a Divine Person, a Comforter, Guide and Heavenly Guest.

Notice, Peter mentions two things—the day-dawn and day-star. We know that the day-dawn means the eternal morning where there is no sorrow, sin or Satan, but the day-star is quite different. The stars shine in the night! We are living in the night age of this dispensation. Jesus is compared to the sunrise in His second coming, but long before the sunrise and day-dawn take place we are to have the day-star hidden away in our hearts as the harbinger of the eternal day.

Again, this double blessing was beautifully illustrated in the Pillar of Fire and Cloud that led Israel. First, we see its presence in the heavens leading, hovering over, and protecting them from their enemies; but there came a day and time in their history when that fiery cloud became an inward as well as an outward presence.

We read in the fortieth chapter of Exodus that when that beautiful structure known as the tabernacle was complete—the ark of the covenant in the holy of holies, the candlesticks, the table of shew bread and

golden altar in the Holy Place and every curtain hung—that Moses and Aaron dedicated and anointed it with oil, took hands off, and that fiery Presence in yonder heavens began to descend, and a cloud filled the whole tent, and the fiery glow entered the Holy Place and the holy of holies, and between the wings of the cherubim and the mercy seat the glowing Shekinah finally rested. From this on God spoke to Moses, not from the mount, but from the tabernacle.

In the New Testament our bodies become God's temple. When we give this temple over to the Holy Ghost, with all its faculties, the "old man" is cast out, self is slain and Christ enthroned within.

The best saints of the ages have testified to this double revelation of Christ. Dr. Daniel Steele, the noted Greek scholar, says: "The Man of Calvary, the Son of God, treads all the avenues of my soul, filling its emptiness, melting its harshness, cleansing its impurities and pouring upon my head

"Blessed unction from above,
Comfort, life and fire of love.'"

Dr. John A. Wood, noted for his deep piety, after his wonderful baptism with the Holy Ghost, says: "Some of the precious results of the cleansing power of Jesus in my soul have been—

"1. A sacred nearness to God my Savior. The distance between God and my soul has appeared annihilated, and the glory and presence of Divinity have of-

ten appeared like a flood of sunlight, surrounding, penetrating and pervading my whole being. Glory be to God, that even the most unworthy may be 'brought nigh by the blood of Christ!'

"2. A sense of indescribable sweetness in Christ. The fact that He is the 'Rose of Sharon,' 'The Lily of the Valley,' 'The Bright and Morning Star,' 'The brightness of His (the Father's) glory,' and is altogether lovely, has at times so penetrated my soul as to thrill it with ecstatic rapture. Oh, how glorious and lovely has the dear Savior appeared to my soul, and how strong the attraction my heart has felt toward him! Often His glory has shone upon my soul without a cloud."

Dr. B. Carradine tells the following: "A very superior Christian lady was seeking the blessing of sanctification at an altar in a California city during one of our meetings. She had been instructed what to do, and had obeyed. All was on the altar. She was believing that the altar sanctified the gift, and stood looking upward as if watching for the descent of the blessing. The writer felt moved to say to her, 'My sister, look into your heart and tell me what you see.' She closed her eyes, introverted her gaze, and in the next instant opened her eyes with a look of joy in her face, and a rapturous cry that we can never forget: 'Oh, He has come! Christ is in there!' Then followed, for nearly a half hour, a torrent of spiritual eloquence from her lips as she 'prophesied' before a spellbound audience.

Months afterward we met her in another city, when, with a smile of unutterable rest, she said, 'He is still in there.' Speaking of it afterward, she said, 'When you told me to look within, I did, and the instant I did so I saw the Savior, and oh, He did smile upon me; and now whenever I look within, He is still there, always with the same sweet smile. . . . Thank God for an inward revelation. Not all have it. We can tell it by the faces of the people. Such a secret possessed by the soul could not but flash in the countenance, gleam in the eye, ring in the voice.' "

Let us notice what is meant by Christ being enthroned within. It means purity.

He will not dwell in an impure temple. The first thing Christ did when He entered the Jewish temple was to cleanse it. Three years later He cleansed the temple the second time, which has its spiritual meaning and fulfillment. We are told that on His second entrance He came riding on an ass, which is the symbol of humility. All strut, swagger and egotism leave the heart in which Christ dwells. Here we see also Divinity on top of the animal. Sanctification is that blessed work which puts the physical on the bottom and the spiritual on top. Again, on His second entrance to the temple, we are told the people began to rejoice and shout. If there is anything that will start the shouts of Hosannah! Hallelujah! and turn loose a heavenly choir in the soul, it is when Christ enters the temple in His cleansing, sanctifying power to take up His abode.

On His second entrance to the temple, the people spread their garments in the way. Here we see the dress question settled. It is put under Christ's feet. It seems to take the Second Blessing to properly adjust the dress question. Many a costly, showy, stylish garment comes off when the Savior comes in.

We are told that, as He entered, the people cut palm branches and spread them in the way. The palm branch has always been a symbol of victory. Here the soul begins its victorious march onward and upward. Isaiah says, "And thy mourning days shall be ended; sorrow and sighing shall flee away; and thy sun shall go down no more."

Thank God for a never-setting-sun experience which refuses to be discouraged! The hand drops the weeping willow which stands for defeats, failures, sorrow and sighing, and lays hold of the palm branch and waves it over Satan, sin, doubt and fear, and presses its way onward to another mountain peak. How can the soul be defeated with Christ reigning within?

Christ crowned within means constant victory over temptations. Just as a red-hot stove will throw off cold water and a live wire is its own protection, so Christ enthroned in the heart wards off the assaults of Satan. He holds the soul steady and calm in the midst of conflict and fiery temptations. The beauty of being sanctified and cured to the core is that when Satan comes with evil suggestions and makes his appeal to the appetites, passions, and affections, there is nothing on the inside that wants to respond.

As long as sin is in the heart it makes it easy for the devil to get in his work and disturb the peace of the soul. The difference between the temptations of the converted and that of the sanctified soul is that, in the sanctified experience, the battle has been transferred to the outside. Sometimes the most severe battles with the unsanctified are caused by the inward foe that wants to open the door to the tempter. Inbred sin is the seed and root of all sin. The writer to the Hebrews calls it the sin which doth so easily beset us—that weak place in one's character where he is more likely to fall.

Judas' besetting sin was that of covetousness, which was the weak point in which the Devil found gateway to his soul and caused him to turn traitor and go to a Devil's hell. Samson's besetting sin was an inordinate affection and undue love for the opposite sex. It is said that we are no stronger than our weakest point, but God's plan is to save us and crucify us to the fleshly life and enthrone Christ within, that right at the point where we have been the weakest we shall have complete victory. The ancient Parthians believed that the strength of every enemy they defeated went directly unto them. Suppose this was true. How could we stand before such a being? Spiritually this is true. With every triumph over a foe there is a growing strength and power until the soul learns to take from conquered difficulties the strength they sought to take from us.

Christ within you, the hope of glory, makes dying easy. St. Paul refused to use the word "death" in regard to his home-going. He used the word "depart," which was an old word used in connection with a ship leaving one port for another. A ship was not made to tie up at a port, but to sail the deep and plow through the storms, ride the billows, and come in on the other side with a full cargo. The soul was not made for this short life. There are longings and cravings that will take all eternity to unfold and develop. The Apostle Peter, in his second epistle, chapter one, speaks of the abundant entrance given to those who have escaped the corrupt nature, which means the depraved nature, and are made partakers of the Divine nature, and have added all the Divine graces to their experience. He says they shall have an abundant entrance into the everlasting kingdom. This is something more than scarcely being saved, which is applied to a class in I Peter 4:18. The only comment we would make on this verse is that we see this acted out in a great many of our revivals every year. Some just barely get saved a few days before death. Here is still more light on it. Numbers, for the lack of light and teaching on Holiness, put off getting sanctified until near death's door. On account of the remaining carnality in their hearts there is a shirking from going into the white light of eternity. They are prayed with and dealt with until, at last, they say they are reconciled to go.

Dr. S. A. Keen, the noted evangelist, said that 75 per cent of the professed Christians of his day, whom he was called to visit in the dying hour, were unprepared to die. The testimony of all the saints down through the Church age was that Christ enthroned within robbed death of its sting and the grave of its gloom, and made leaving this world the "Saints' great Coronation Day."

Some years ago the writer read of a ship that was overdue. The crowds had been anxiously waiting for some news for days. At last the telegram announced that she had been sighted at sea. A later one said she was in the narrows and nearing the harbor. Finally, she came steaming toward her moorings, covered with ice, her boats swept away in the storm, one engine broken down; but, in spite of all, she had locked in with the storm, mounted ten thousand billows, and had come in with hundreds of passengers. Amidst the playing of bands and the boom of a cannon she received a glorious welcome. If the approaching of a ship will draw multitudes to welcome her, who can doubt but that Heaven's shores will be lined to welcome those who have braved the storms, and have mounted thousands of billows and kept their heads above the waves. What does it matter if they were misunderstood, slandered and wrongly attacked? They are nearing Home, while angels shout and all Heaven gives them welcome Home.

CHAPTER II

PENTECOST AND ITS RESULTS

"But tarry ye in the city of Jerusalem, until ye be endued with power from on high."—Luke 24:49.

"And they were all filled with the Holy Ghost".—Acts 2:4.

Pentecost, with its fiery baptism, was an epoch in the lives of the disciples, and they were never the same again. They were lifted into the realms of the supernatural world until spiritual truths and things Divine became a living reality in them. They learned more about Jesus and His divinity in three hours, after they were filled with the Holy Ghost, than in their three years' association with His bodily presence. They were changed in a moment from moral cowards to heroes, until all traces of man-fear were completely burned out of them; whereas, before Pentecost, they were dull and slow to grasp Divine things; the Holy Ghost now opened up their understanding, clarified their vision, and gave them an insight into the Old Testament Scriptures until they took on a supernatural meaning to them.)

The more we study the upper-room experience, the more we are convinced that the Twentieth Century church has reversed God's Divine order. The outstanding command in the New Testament is *tarry*. We are persuaded it would pay the churches of today to

stop all of their religious activity and human fuss, and find an upper room and tarry until Pentecost was fully come. The coming of the Holy Ghost would solve all of our church problems, fill our empty pews, burn up stinginess, and fill the empty treasury. Oh, to be struck with Pentecostal lightning, that would knock sleepy devils off of the church roof, drive infidelity out of the pulpit, and melt the ice and frost in the choir and Amen corners!

Let us notice what Pentecost meant to the early church.

I. It attracted the multitudes. The question has been asked how to reach the masses, and how to bring the different classes together. Many answers have been given; but, nevertheless, there are more preachers preaching to empty pews than filled ones.

Wesley preached to sixteen thousand people from his father's tombstone; George Whitefield preached to as many as forty thousand, and would often see thousands converted in one service; Roland Hill never lacked for crowds, but preached to them by the acres.

Has the Gospel failed? Never! Let Pentecost with its heavenly flame strike a church nowadays and the crowds will come to see the heavenly glory. A big church caught fire sometime ago, and an infidel of the town came and made himself very free in fighting the fire. As the crowds were leaving, a lady approached him and said, "This is the first time I have seen you in our church." He said, "This is the first time the

church has ever been on fire." (Fire has always attracted, and when it falls on the pulpit and pew, we will not have to resort to worldly methods to reach the people, but they will come from far and near to get to a devil-driving, sin-killing, blood-and-fire revival.)

II. Pentecost meant conviction. (The average church is trying to have revivals now without conviction, and conversion without regeneration. Remember, there is no such thing as regeneration without conviction. We need a conviction that will cause men to repent, that will go deep enough that it will not have to be done over. At Pentecost, men smote their breasts and cried out, "What must we do to be saved?" The great need of the Twentieth Century church is old-fashioned Bible Holy Ghost conviction.) In the early days of Methodism, those old-time preachers who were limited in their education, a great many of them with only a hymn book and a Bible for their library, had their souls aflame with Pentecostal fire. Wherever they went it meant conviction and a revival. There was a power and glory that went with those early preachers that seems to have dropped out of the pulpit in these latter days.

Frequently, under the ministry of such men as Hezekiah C. Worcester and Benjamin Abbott, men felt as if shot in battle.

Speaking of Worcester, Dr. Bangs writes: "The grace of God wrought mightily in him. Oh, what awful sensations ran through the assemblies while Calvin

Worcester and others of like spirit were denouncing the just judgments of God against the impenitent sinner."

"Such was the unction of his spirit," says another, "and the bold, resistless power of his appeals to the wicked, that few of them could stand before him. They would rush out of the house or fall to the floor under his word."

It is recorded of this holy man that when so far reduced as not to be able to speak above a whisper, utterances conveyed to others of the assembly would thrill them like a trumpet, and fall with such power on the hearers that stout-hearted men were smitten to the floor; and his very aspect is said to have so shone with the Divine glory that it struck conviction into the hearts of many who beheld him. Dr. Bangs further says: "At a quarterly meeting in the Bay of Quinte Circuit, as the preacher commenced his sermon, a thoughtless man in the front gallery, in a playful mood, began to swear profanely, and otherwise to disturb the congregation. The preacher paid no attention to him until he was in the midst of his sermon, when, feeling strong in faith and the power of God's might, he suddenly stopped, and fixed his piercing eyes on the profane man. Then, stamping his foot and pointing his finger at him, with energy cried out, 'My God, smite him!' He instantly fell, as if shot through the heart with a bullet. At this moment such a Divine afflatus came down upon the congregation that sinners came,

crying to God for mercy, from every direction, while the saints of God burst forth in loud praises to His name. Similar instances were not uncommon in those days."

III. Pentecost meant oneness. This oneness has a threefold relation.

1. It is a oneness with Jesus. We read in Heb. 2:11: "For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren." The best way we can illustrate this wonderful relation is through the relation of marriage. The Bible teaches that in true marriage two become one, duality is lost in oneness. Where this takes place there is a growing likeness to each other, not only in ways and manners, but there is an increased resemblance to each other as the years pass by. (When the soul is wedded to Christ in sanctification, there is a growing likeness to Him day by day. The look of restfulness deepens in the countenance, the spirit grows more tender, and the voice more mellow, until you cannot look into the face of some of God's sanctified ones without thinking of Christ.)

2. It is a oneness with each other. A truly sanctified soul is in blessed fellowship and unity with all other holy beings. This does not necessarily mean that we see eye to eye in minor points, but we can agree to disagree, like John Wesley and George Whitefield, who failed to see alike on the fine point of Calvinism, but loved each other dearly. (Dr. Daniel Steele said: 122

' There are two kinds of church unity ; mechanical, like the staves of a barrel, held together by the external pressure of the hoops ; and vital, like the roots, trunk and branches of a tree, which unifies by the mysterious inward force which we call life." There are two ways of holding a substance together ; one is to freeze it, like a block of ice, and the other is to melt it until the liquid runs together. The sanctified are melted together into a holy oneness. There is a great deal of difference between a big union meeting with a worldly choir, a popular evangelist with his easy catch, card-signing, hand-shaking, skim through, so-called conversion, and a unity meeting where the Gospel plow is put in to the beam, and the truth is not rounded off at the corners, and God's people are in heart-union for an old-time revival.

3. It means a oneness with one higher and spiritual nature. There are three conditions of life we may live. A base, fleshly life, where one is controlled by the fleshly appetites and passions ; or we may live in our soulish nature and be governed mostly by our affection and emotions ; or, higher still, we can live in the spiritual realm, where the spiritual controls the soul and body. The great majority of believers, or, more strictly speaking, half-believers, are sadly mixed in their religious experience, partly carnal and partly spiritual. But the Bible standard is an unmixedness of character. Pentecost, with its cleansing baptism, unmixes the believer, until in our prayers, affections,

motives, and faith, there is oneness of purpose and desire.

The baptism of the Holy Ghost harmonizes and unites all the powers of the soul. High over all is the law of God written in the heart, with its radiating light falling on conscience; and a well enlightened conscience and will harmonized with the purified affection, until all the trends and powers of the soul are turned into one channel.)

4. It meant an increase of membership. "And the Lord added daily to the church such as should be saved." We are told that there are forty thousand pulpits in America without a preacher. Churches are waning and losing members every year. Some conferences and assemblies are just holding their own. (Pentecost, and Pentecost alone, will bring a revival where our membership will be increased. A revival makes preachers and sends missionaries to the ends of the earth.)

5. Pentecost meant power, not power for service only, but it is the power of a holy character, power to keep sweet and power to suffer. Some seem to think power consists of noise, so what is lacking in real unction and power they try to make up in noise and human fuss. It is not power to do miracles, but to live holy, and show a Christ-like spirit when opposed and misunderstood.) Many an infidel has been converted to a Christianity by the sweet example of a Christian, where argument, sermons or logic would have been powerless to have won them.

It is that indescribable something called unction. We have seen the great intellectual giants and star preachers at the camps, after argument, preach logical sermons which failed to move the audience; then some poor, unassuming preacher be put up to preach who never said a thing new, but, in less than an hour, he had melted and gripped the people. The altar was crowded. Amid the cries, laughter, clapping hands and shining faces of the newly born souls the outsiders looked amazed, while the service seemed to drip with unction and heavenly sweetness. Our fathers had the old-time power, and we may have it, too!

To your knees, O people of God! Pray until Pentecost, with its results, is repeated.

CHAPTER III

OUR CHOICE POSSESSIONS

"There remaineth yet very much land to be possessed."—Joshua 13:1.

"And now abideth faith, hope, love, these three; but the greatest of these is love."—1 Corinthians 13:13.

(The book of Joshua stands out above all the other books in the Old Testament in this one particular: it points out the choice possessions of Canaan.)

Corresponding with the thirteenth chapter of First Corinthians in the New Testament, we first have the account of the taking of Hebron by Caleb. (We are told that Caleb wholly followed the Lord. During all the trials of the wilderness experience when a whole nation balked on God, Caleb never wavered in his faith. At Kadesh-barnea, where Israel rebelled, he stilled the people and told them that they were well able to possess the land. We will turn your difficulties and your giants into bread.)

Here is the old aged veteran on his eighty-fifth birthday when ordinary men would have retired long ago and asked for a pension. But Caleb asked for a battle. He asked Joshua for Hebron, the stronghold of the sons of Anak, the giant family.)

→ (Hebron was a place of natural beauty, surrounded by a valley of great fertility, and was one of the chief cities of Canaan, older indeed than even the oldest city in Egypt.) Caleb had set his heart upon it when

he had gone through the land with the spies, and Moses promised that it should be his, as soon as they entered upon their inheritance."

The word Hebron has a deep spiritual significance. It means "friend." It stands for our spiritual inheritance and fellowship of love. Dr. A. B. Simpson says:

"The Battle of Jericho was a victory of faith, the capture of Hebron was a victory of love. We overcome by faith, we remain overcomers through love. Faith may indeed remove mountains, but faith without love is like a sounding brass, or a tinkling cymbal. I have seen Christians who had a wonderful experience in the line of faith, but who seemed to have no love, and their lives had been blighted by the lack. You may be able to take Jericho and conquer the kings at Beth-Horon, but you will fail if you do not win Hebron and slay the sons of Anak.")

(Hebron stands for the highest things in the sanctified life.) Mr. Fletcher would say that it was a small thing to be sanctified wholly in comparison to being filled with all the fulness of God. Let me change it just a little and say that it is one thing to be sanctified, and another thing to have all of the graces, sweetness and tempers of Christ Jesus enthroned within.

There are many lessons to be learned in the "love life," such as these:

"Love is not provoked."

"Love maketh no account of evil."

"Love doth not behave discourteously."

“Love suffereth long and is kind.”

“Love that beareth all things.”

“Love that has no envy, no jealousy.”

“Love that never faileth.”

The old-time saints used a word in their day that has dropped out of the modern Holiness Movement. They spoke of having their hearts “dissolved in love.” What is meant by being dissolved in love? It means that everything harsh, hard and flinty has been melted out of our hearts. It means to have had our whole spiritual nature soaked in the sea of Divine tenderness and sweetness.

The Holy Ghost is the very sweetness of God. When the precious blood has purified the senses of our inner man, then the Holy Spirit has nothing to hinder His inflow and filling those senses with His presence. “To some this incoming of the Comforter is like a flood of light, filling the inner senses so luminously that the physical eye sees the room full of light. To others the effect is like the taste of honey, as if every part of soul and nerve was bathed in honey.

To be dissolved in love means that all rebellion is completely taken out of the will and that every faculty of the soul has been subdued with a holy hush, and a Sabbath-like rest has settled over the spirit, soul and body.

Unless you take Hebron, “The Love Life.” you are liable to suffer defeats in the Canaan. Unless your soul is dissolved in love when injustices and injuries

come to you, there will be an awful temptation to fight back. The moment you yield to such a suggestion, the devil will drop gall in your honey.

Reader, are you going to take Hebron and go on and possess the land "to the going down of the sun?" If we go on to possess the land we will finally come into Achsah's blessing.

"There is a beautiful story connected with Achsah in this account. When Othniel won Kirjath-sepher, Caleb gave him his daughter, Achsah, for his wife, and she claimed and received from her father springs of water, and he gave her the upper and nether springs." There is something very touching about this romance. Othniel had won his bride, Caleb's daughter, and with her came a wonderful inheritance, but it had one very serious drawback. The land lay facing the South. The sun was scorching, and her little ponds and pools dried up. Then Achsah came to her father and asked him for springs of water, and he gave her the upper and nether springs.

What is the meaning of all of this to us? First, it means the choice blessing of Canaan. The upper springs are typical of those things which touch our higher spiritual nature.

→ (First, there are springs of Peace. Not merely peace with God, for that stands for the peace of pardon as seen in Rom. 5:1. It is a peculiar peace. "It bathes the soul, like the light falls continually and eternally upon the hills of heaven. A sense of unmistakable

→ DIVINE GUIDANCE

ble fullness is realized. The consciousness fills every part of the soul, and the body is reached. A sense of being inwardly healed, an exquisite experience of purity is felt, while the soul fairly melts with a baptism of perfect love. A peace that spreads, deepens and sweetens as it goes on until the entire being is filled with it."

The Apostle in his letter to the Philippians 4:7, says three things about this kind of peace.

1. It passeth all understanding. No brain is big enough to comprehend it. The intellect is too cold and dull to grasp this kind of peace.

2. "It keeps the heart." The heart with its affections and emotions is like a little world within itself. It keeps the affections warm, tender and lifted on heavenly things. It keeps the emotions pure and regulated. It is blessed to awake in the morning and find the peace of God like a golden lump of honey lodged within the heart. Then through all the trying hours of the day it seems to drip with sweetness.

3. It keeps the mind. The mind is like a great storehouse with its thinking, judging and reasoning faculty. God has provided a special blessing for it. The peace of God keeps it free from worry. "Thou wilt keep him in perfect peace whose mind is stayed on thee." This is one of those upper springs of the Achsah's blessings.

Second, there are springs of inward joy and gladness. There is nothing taught more plainly by Jesus

in the Gospel of St. John than the fact that God wants His people to have joy—a fullness of joy, and He wants our joy to remain.) The Bible speaks of different grades of joy. David said, “I will go to God who is my exceeding joy.” Peter speaks of “joy unspeakable and full of glory.” Nehemiah speaks of “the joy of the Lord,” which, he says, “is your strength.”

(This pentecostal joy is like a heavenly tonic. It is the best state for the soul to live and thrive in. This heavenly, wine-like blessing which comes rushing into the soul seems to quicken all those dormant faculties of the soul and mind into new life and power, until one stands transfigured before his own eyes.) More and more we are convinced it is not human eloquence, logic or wit that will convince the world and strike terror to the hearts of the unsaved. We will never conquer with these things. Our strength and victory are found in the joy of the Lord. When joy comes in men and women are intoxicated with the love of God. They have shining faces, sparkling eyes, liberated tongues, not born of this earth, but sent down from Heaven.

The question is asked time and again, “How shall we attract and reach the multitudes?” “How can we fill the empty churches?” Let the church seek and obtain this heavenly joy, and the worldly places will be forsaken, and there will be a rush to the house of God. Devils will flee back to hell; saints and angels will rejoice while salvation will flow like a river. Reader, ask God to give you this upper spring.

Third, there are springs of health. He has promised that our health shall "spring forth speedily." Our heavenly High Priest has within His glorious body our physical health. When He came forth from Joseph's tomb early in the morning He shouted and said that all power in Heaven and earth were given unto Him. Not a wave of the ocean can move without His permission. Not a disease can strike you without His permission. Not a wind can blow, nor a grain of corn grow without Him. He is our High Priest, but He can be touched with our weaknesses and sickness. The secret of divine healing is the resurrection life of Jesus flowing into our mortal bodies. This is one of the extra Achsah blessings.

Fourth, there are springs of faith. Faith is the eye of the soul. Faith has the power to discern things that unbelievers do not see. Faith sees through things. It sees through mountains of difficulties and discerns God. We have not seen the Angels and the Marriage Supper of the Lamb, and yet our faith stretches out ahead, and we seize the substance of these things and are happy and sing, and rejoice because our faith gets the substance. Faith is like a heavenly tonic or a spring in the desert.

One more choice possession is that illustrated by Joshua's inheritance. His portion was the city of the sun. The word Timnath-Serah, or Christ our portion, we are told, literally means "the city of the sun." Since Joshua is a type of Jesus, the very name Joshua is substantially the same as that of Jesus.

The spiritual meaning then is that Christ has an experience of sunshine and heavenly illumination for those who dare to follow Him all the way. So many of God's people live on the dark, gloomy side of life, and their holiness is unattractive. But thank God there is a bright side to Christianity, a resurrected side, a summer, sunny side, where the birds sing, and the flowers bloom the year around.

The city of the sun means the abode of an uncloudy day experience. "Thy sun shall no more go down, but the Lord shall be thine everlasting light and the days of thy mourning shall be ended." Isaiah 60:20. The Holy Ghost puts sunshine in the heart and life. His warm, gladdening presence drives out doubts, blues, sorrows and sighings. Let trouble come stalking into the home, but it cannot put out this light. The Heavenly Shekinah shines and glows within the heart. Let earthly sun set and men withdraw their little candle, but there is a people spoken of by the Prophet Isaiah who live under the never setting sun.

The city of the sun is a place of inward divine guidance. "He that followeth me shall not walk in darkness, but shall have the light of life." (God has a threefold guidance for His people.)

First, He guides us by His Spirit. The Spirit makes impressions on our minds and hearts. An illuminated saint can always tell the Holy Spirit's impression from that of Satan. The Holy Spirit's impressions are always gentle, tender and full of light,

while those of Satan are harsh and loud and bring darkness to the soul.)

(Second, God guides us by His inspired word. The word of God is to take its place above men and angels. I do not follow an impression unless it harmonizes with the inspired word.)

(Third, God guides us by His special providence. "God never makes a half providence any more than a man makes a half pair of scissors.") This golden sentence was coined by the late Dr. Gordon. Ten thousand incidents could be given to confirm its truthfulness. (If God by His Spirit leads you into a certain field, you will not have to break doors off their hinges to get into this field for doors will swing wide open and His leading and Providence will dove-tail and blend so that you will know that you are divinely led by God.)

Jacob received this sunrisen blessing at Peniel after an all night of wrestling, praying, suffering and surrendering. We are told that as he went across the brook early in the morning that "the sun rose upon him." In one sense it was part of the blessing he received that night. After Jacob obtained this great blessing he went down a road that had perpetual morning on it. Joshua's inheritance gave him the city of the sun, the whole sun, the sun in unclouded and unceasing effulgence and glory.

You that have lived on the dark, gloomy side of life, why not move over in the city that is above the clouds, in that land of unbroken fellowship, where the heav-

only doves sing, where the fountains flow and the flowers send forth their sweet fragrance the year around. This is the summer land of love. "The land of Beulah." Here the King walks and talks with the inhabitants of the land. It is the city of the never-setting sun.

CHAPTER IV

A SANCTIFIED SPIRIT

“And the very God of peace sanctify you wholly; and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ.”—1 Thess. 5:23.

Man has been called a trinity according to the philosophy of the Apostle in the above text, and also other Scriptures. He is a trinity, consisting of spirit, soul and body. The spirit is the higher part, that which knows and is capable of God-consciousness, worship and communion; receiving intuitively impressions from the heavenly world. It is the region of conscience, that which discerns between right and wrong. Here its voice is heard. It is the region of the will—the king of man—that which chooses and shapes our destiny.

The spirit is the inner man of the soul, and possesses five senses; the same as the body. In one who is not a Christian these senses are unawakened. That spirit and soul are not identical is proven by the Apostle in Heb. 4:12, speaking, as he does, of the Word of God, which is “quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit.” The soul and spirit do not, of course, occupy separate space, but are, like light, heat and air which fill the room simultaneously.

Man has been likened to a three-story building; the

basement representing the body; the first story, the soul, and that of the upper, the spirit. The multitudes live in the basement—the base, fleshly part of their natures—their highest desire being to gratify the body, with its appetites and passions. This is the lowest plane on which a human can live; it is the plane of the animal nature. Others live a step higher, dwelling in their emotions and affections. Art, music, literature, culture and refinement appeal to them. This, however, is only a soulish, natural life. But God's thought and plan for His creatures is that they live up in the spiritual realm where the spirit controls the entire man.

The spirit is not the emotional and intellectual part of man's being; this belongs to the soul. The word for "spirit" in the New Testament Greek is *pneuma* while that for soul is *psyche*, which means "mind." To say that spirit and soul are identical is to reduce Christianity to a mere intellectual state where our holy religion consists of Christ-likeness, holy tempers and sweet dispositions. There is a great deal of mental religion which consists in accepting Christ from a mental standpoint without any radical change of heart. Here is a truth that should be known. There is such a thing as having an emotional soulish sensation and a so-called conversion without being regenerated in the higher, spiritual nature, where the conscience and the will have their throne. The religion of some people seems to consist principally of their emotions. They

can do questionable things and do not seem to suffer in their consciences. For instance, a certain lady making a high profession affirmed that her conscience did not condemn her while she was resorting to every conceivable means to thwart God's plan in her life. Some can leave old debts for others to pay; but let them get stirred in their emotions, and they can make enough noise for a whole camp meeting. If we are not careful, we shall be shouting over things for which we should be repenting.

When the Bible speaks of the natural man receiving not the things of the Spirit of God, neither being able to know them because they are spiritually discerned, the term *physical* man is used. The natural, physical man does not necessarily mean a low, brutal man. Dr. A. B. Simpson, in "Holy Spirit, or Power from on High," says: "When the New Testament talks about the natural man, it does not mean a gross, sordid, sensual, brutal wretch, grovelling in swinish lusts. But it means a man with all the graces and gifts of the highest genius and the most refined culture. He may be a poet like Shakespeare, a composer like Mozart, a sculptor like Phidas, a painter like Raphael, an architect like Wren or an orator like Cicero, or with a face as beautiful as an angel and a life as virtuous and stainless as a marble statue, and yet be all purely natural, earth-born, and a mere soulish man . . . Now, everybody knows that Psyche was not the figure of sensualism, but of beauty, virtue and moral purity."

All this can be true without the individual's being saved and knowing the things of the Spirit. There are many counterfeits of Holy Ghost religion, one of the most subtle of which is culture, refinement and polished deportment. These cannot be substituted for the Holy Ghost.

What is meant by being sanctified in the three-fold nature? We shall begin with the spirit where the apostle commences. If you will notice in the erection of the tabernacle, that wonderful edifice which is a symbol of great spiritual truths, that they began with the holy of holies, where the Shekinah glory dwelt. They then worked outward until the outer court was complete. When God makes a saint, He begins in the spirit, where conscience reigns. To have a sanctified spirit means a purged conscience that has been so quickened and made so sensitive to God and things Divine that the least harsh or unkind word burns on the soul's sensibilities like a live coal.

It means a good conscience—one that makes us honest with ourselves, and will not allow us to make a better impression on the public than we really feel in our hearts that we deserve; one that will not allow us to do small, mean, underhanded tricks. There is no such thing as deep piety without a live, quickened conscience.

The writer knew a leading minister who preached a great sermon. No doubt he had worked on it for a long time. Soon after this, he saw this sermon in book

form, word for word, with the name of a young preacher appended as the author. This is what the world would call downright stealing. Decency and honesty alone would have required him to give due credit to the real author.

A young girl, by defrauding her classmate of her original essay won a medal over her at Commencement. The girl from whom the paper was taken was by far the happier of the two. Oh, the miserable, wretched condition of a stinging conscience. If we understand the power of conscience, it has a fourfold office: (1) It is the voice of God in the soul, warning against wrong. (2) It is a living witness and testifies against every wrong committed. (3) It ascends the judgment throne and proceeds to pronounce sentence against the guilty victim. (4) It descends from the judgment throne and lashes the soul with the scorpion's whip. To have a good conscience means an unaccusing conscience; a restful, peaceful, purged and quickened conscience.

If our bodies are God's temples, then in these temples dwell the spirit—the Holy of holies, the heart—the ark of the covenant which holds the law. Here conscience reigns like a heavenly queen approving the right, condemning the wrong. Not only is the spirit the region of conscience, but it is that power that chooses, known as the will.

To have a sanctified spirit means a subdued, conquered will. If all who profess Holiness were really

subdued and broken in will, God could get missionaries by the tens of thousands. We would let Him make all of our appointments.

There are two different departments of the will. One is the power of choice; the other the perseverance or the determination to go through at all costs. The secret of Daniel's strength of character was his fixed purpose to go through; so when the test came, he stood (Dan. 1:8). If today we had more preaching of the Finney type, where people were taught to enter into covenant relation with God until their wills gripped God's, we should have more converts of the old-fashioned type.

A sanctified spirit is a filled spirit, one in which the image and likeness of Jesus is stamped, and in which the spiritual senses are so clarified and quickened that spiritual truths become as real to the spirit, as the physical world is to the natural senses. A sanctified spirit is a clean spirit, properly speaking. The incoming of the Holy Ghost first of all is purifying. The order is first cleansing, then empowering. There is a teaching abroad just now that one can have the Holy Ghost for service and power, but purifying efficacy is disclaimed. The baptism of the Holy Ghost not only cleanses the heart from all sin, but simultaneously fills it. Thousands are ready to seek to be filled with the Spirit, but have a distaste for the cleansing. But, remember, there is no such thing as a Spirit-filled life apart from Entire Sanctification.

A sanctified spirit is a humble spirit, a spirit that is saved from harshness and roughness. Some think that power consists in being rough, loud and noisy, but it is true that, as one has said, "The ruin of spirituality among modern Christians is putting the fussy doing of religion ahead of the deep, Divine, inward being, like Jesus." A gentle spirit is a conquered, melted and subdued spirit. It has been bathed in a heavenly sea of tenderness. It can suffer injuries and receive all kinds of abuse and ill treatment without any bitterness. There is a great deal of mental and logical Sanctification nowadays which consists in saying that the altar sanctifies the gift, and in putting one's self on the altar and saying, "I am sanctified." But such an one knows nothing about the heart-throbs of Gethsemane or death to the "old man." Real gentleness comes only through suffering and death to self.

A sanctified spirit is a humble spirit. A holiness that does not produce humility is a sham and a spurious kind. There is nothing more beautiful in the Christian experience than a real, humble, Christlike spirit, where all the self-life and religious human strut and blustering have been burned out. Real humility makes us little in our own eyes, where we are willing to be overlooked and not feel sore or hurt. Humility likes to take a lowly seat. It can go through a camp meeting and not feel slighted or offended if not called upon or recognized. This kind of spirit never pulls wires for a place. It does not have to be the "bell

sheep" to be kept in a good humor. Andrew Murray says: "Humility is perfect quietness of heart. It is to have no trouble (not like the world). It is never to be fretted, vexed, irritated, sore or disappointed. It is to expect nothing, to wonder at nothing that is done against me. It is to be at rest when nobody praises me, when I am blamed or when I am despised.

"When the soul enters Sanctification it is just the beginning of this spirit, which is to spread, intensify and brighten until crucifixion becomes an all-consuming passion, a sweetly, sorrowful, sadly beautiful flame, of self-abnegation, which takes hold of all sorts of woes, and troubles, and mortifications, and pains, poverities, and hardships, as a very hot fire takes hold on wet logs and makes out of them fresh fuel for more self-sacrificing love.

"This is the spirit that opens the gate of Heaven without touching it. This is the spirit that wears out the patience of persecutors, that softens the heart of stone, that in the long run converts enemies into friends, that touches the hearts of sinners, that wins its way through a thousand obstacles, that outwits the genius of the Devil and that makes the soul that has it as precious to God as the apple of His eye."

CHAPTER V

A SANCTIFIED SOUL

In the previous chapter we learned that the spirit is the higher part—the region of the conscience and of the will. The soul is the seat of the affections, understanding, emotions and tastes. We are told by the best scholars that the word “soul,” translated in the Old Testament *nephesh* is the exact equivalent of the New Testament word (Greek) *psyche* for soul. The soul, with its emotions, sensibilities and affections is a little world within itself. It is like the ocean, with its storms and calms. Men have sailed its bosom, dived into its depths, walked up and down its shores, and still there are depths which are hidden and unknown.

We wish to notice the blessing of Sanctification as it is related to our threefold nature. Take the affections. While they are not sinful within themselves, they are in a fallen state and often prove an easy channel for sin. They are no more a safe guide than is an unenlightened conscience a correct guide. They should be brought under control of the sanctified judgment. The affections are like the tendrils of the vine whose nature it is to cling to some object. Often a beautiful vine is seen clinging to a rotten tree that is almost in the act of falling, or to some tottering wall. How often have we seen a beautiful life ruined by allowing its affections to cling to some human idol or to some

forbidden object. The nature of a vine is to climb upward. So the Holy Ghost in conversion gently unwinds our affections from the low, earthly things and entwines them around things above. In Sanctification, they are purified, refined, enlarged and sweetened until even our love for friends is deeper, purer and holier.

The Bible speaks of an inordinate affection which we are to mortify and put to death, along with uncleanness and fleshly lust. In Gal. 5:24 we read: "And they that are Christ's have crucified the flesh with the affections and lusts." There is a kind of earthly, sensual love which God says must be crucified if we live in the Spirit. Some of the darkest crimes of the ages began in the channel of unsanctified affections. Samson could strangle young lions, pick up gates of brass, slay whole armies, but he went down with a crash through unsanctified affection. There are thousands of shorn Samsons today who have had their spiritual locks clipped and have been robbed of their power by following their inordinate affection. No one is safe with an unsanctified nature. Oh, for hearts to be saved to the core!

The soul embraces the understanding, which has several departments, involving thought, reason and judgment. Then, there is the storehouse of memory and the faculty of the imagination, or image-room. When we pause to think how our future life is molded by our thoughts, and how the mind controls the body, and how the imagination, like an artist with brush in

hand, is constantly painting pictures, how very essential it is to have all the powers and faculties brought under subjection and control of the Holy Ghost!

It is a psychological fact that to follow in any one line of thought produces little brain-paths, making it easy to continue in that channel of thinking, and thus is formed a fixed thought-habit. It can readily be seen, then, the importance of refusing to entertain impure thoughts. Evil thoughts are like seeds blown by the wind. If allowed to remain, and if kept warm by our consent, they will produce a harvest of sin. Let us remember that chilled eggs never hatch. We can chill impure suggestions by refusing to harbor them.

In considering the storehouse of memory, it is the mission of the Comforter to bring all things to our remembrance concerning spiritual things. It is wonderful how the mind, under the illumination of the Holy Ghost, becomes quickened, grasping the deep things of God and of spiritual truths with a vigor that would be impossible without this heavenly illumination. When precious truths are stored away in the subconscious mind, it is like depositing money in the bank to be drawn out for future use. Memory will bring them to consciousness when the need for them is realized. One of the blessed consolations of old age is that of a sanctified memory, recalling, as it does, a life well spent for God and for souls.

Another department of the mind is the imagination or image-room, where all kinds of pictures are painted.

These are hung on the walls of the soul. The imagination is that power that can create a world of its own fancy. It can cross oceans or bring the distant near. The Devil can take advantage of this faculty and use it to the destruction of the individual. This is what the Apostle meant by "casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ."—2 Cor. 10:5.

A celebrated writer describes a certain island which is every day thronged by thought-visitors. A young girl comes and spends hours here, but on her return she would not for worlds permit her mother to know of that visit. Then comes a married man who also spends hours under those beautiful shade trees. His faithful wife is all unconscious of these hours he has spent away from her in this deadly place. The writer calls this place the "Island of Imagination." How true that, without even leaving the room, trips may be taken where the vilest of earth are mingled with, the nearest of ties be sinned against, and the walls of the soul indelibly blackened and scarred. Here is where sin is conceived and has its birth. Oh, how we need to crush, as we would a viper, every unholy imagination! The Holy Spirit does not destroy this wonderful faculty in Sanctification; He only purifies it, until thought-pictures can be painted of Jesus, Heaven, and the Second Coming and heavenly things.

Next in order are the emotions of the soul. Psy-

chologists have classified them forty-two in number, but only two shall be here considered. These are the pure and impure—the holy and unholy. All pure emotions, such as love, joy, peace, kindness, gentleness, are constructive and real health-builders. Consider the power of love. It can transform any condition of life and make the heart that once was a nest of vipers blossom like an Eden. Love drives from the soul all hatred, malice, envy, strife and bitterness, at the same time starting emotions to working and flowing until every part of the mental and physical being is affected. Love puts a kindly tone in the voice, and a tenderness in the eye that changes the expression of the entire face. There is nothing more beautifying than pure, radiant joy.

Joy is the best stimulant and tonic that has been found for soul and body. It drives away blues and doubts and fears, and arouses all the faculties of the soul, putting it at its best for God and for humanity.

Peace quiets the nerves, takes the tired, care-worn look from the face, and leaves in its stead the soft, lovelight from the hills of Glory.

Kindness has a reaction on the heart. It is impossible to do a kind act without being repaid in a sweetness that is beyond expression. While this is true, it is also true that hatred, malice, jealousy and envy have a deadening effect on all the faculties of soul and body.

Anger is like a furnace of fire. It quickens the circulation and produces heart trouble. Continued anger

weakens the body equal to an attack of fever. It also poisons the blood and undermines the health. Another destructive force is malice. It has been said that malice is "anger cooled off." It dries up all of the finer sensibilities of the soul and puts a hard expression on the face; it drives kindness and tenderness from the heart; it eventually seriously injures the digestive organs.

The great blessing of Entire Sanctification affects every emotion of soul and body.

Again, belonging to the soul is another faculty of no small import. This is the faculty of taste. It is really surprising how much of life is governed by this power. Just as the taste of the mouth decides the kind of food to be taken into the system, so the inner taste of the soul decides the character of pabulum that is to be taken into the moral and spiritual life.

There are those who have a musical taste which, unless sanctified and dedicated to God, will prove a snare instead of a blessing. A leading evangelist tells of a beautiful, talented young girl who had an old-fashioned, sanctified mother. But this girl refused to take the narrow way, choosing rather to enjoy the cheap fame of a moving-picture star than to consecrate her gifts to the lowly Nazarene. Her brilliant musical powers brought her renown from ocean to ocean. While in the height of her glory, only a short time ago, she was found in her room in a hotel, murdered in a manner too horrible to relate, robbed of her jewels, her

purity, her life, and her soul sent to hell. Her perverted taste had proved her doom. Much of the so-called "fine arts" is nothing more nor less than refined lust. A sanctified taste has no secret longings for the tawdry things of life, for worldly dress, for chaffy literature, for gay society nor worldly amusements. But the heart ever sings:

"Hallelujah! I have found *Him*
Whom my soul so long has craved;
Jesus satisfies my longings.
Through His blood I now am saved."

CHAPTER VI

A SANCTIFIED BODY

There are enough mysteries connected with the human body to convince the most incredulous mind of the existence of an omnipotent God. It is no wonder that the "Sweet Singer of Israel" cried out, "Man is fearfully and wonderfully made. He is made just a little lower than the angels." And the Apostle says that man is the temple for the Holy Ghost to indwell. There is an impassable gulf between the most poorly developed human body and the brute of the highest development.

Man has been called God's masterpiece. We get some conception of what he is when we see how God created him with faculties that are capable of God-consciousness, and cravings and longings that are eternal.

All kinds of errors are held concerning the body. Men in the Dark Ages believed the body to be vile, and that the only way to rid it of sin was to punish it. One of their favorite methods was that of flagellation. Every physical torture known was resorted to. Long whips were plaited and applied to the body; the flesh was bruised and lacerated, but still sin remained. Sin is not located in the flesh, bone, blood, nor in the nervous system. You may cut the body to pieces, but still sin is not destroyed. Others of that age retired to monasteries and convents to find deliverance from sin,

but some of the wickedest spirits to be found were in the monk in his cell. Oh, the blessedness of genuine Holiness that can be in the world, and yet not of the world!

Another method in those days of trying to get rid of sin was that of fasting. Some fasted so long that they looked like skeletons, and still the "old man" remained. Sin does not live on flesh and blood or bread and meat. One of the most refined errors which is now being taught is that of suppression. The trouble with this cult is that it does not "suppress." The "old man" refuses to stay in the background all the time. This, then, not only robs Christ of His power as an uttermost Savior, but it disqualifies the Christian worker as a real soul-winner. He would like to be instrumental in saving others, but he has himself on hand with this inward foe to keep down. Oh, the beauty and comfort there is in being delivered from the body of death!

Still another theory is that of counter-action. In this teaching the "old man" is said to be over-powered or held down, but not destroyed. One of the expressions used in this doctrine concerning the "man of sin" is that it is made "null and void" and rendered inactive. This is only Keswick belief dressed in a somewhat different robe; it really is not essentially different from the suppression idea, both leaving, as they do, carnality in the heart.

The soul is not to be a cemetery for the "old man." He is to be put off. Just as there is no more provision

made for a corpse in this life, so we are to put off the "old man" and make no more provision for him. There is yet another class which tries to educate the "man of sin." Their idea is to improve and polish him so that, after all, he will not be so unpleasant. You can educate almost any wild animal, but you cannot take out of them the vicious nature. You may pet and caress them, but some day they will slay you.

The Apostle calls the carnal mind an outlaw. He says it is "not subject to the law of God." You may dress up old Adam, but you have not changed his nature. Some of the vilest wretches of earth have been noted for their polished manners and their soft, siren-like voices. We will have to go deeper than education, culture and polished manners to get rid of the carnal mind.

Let us notice God's "more excellent way" for the body, which is to cleanse and make it a temple for the Holy Ghost. The word *soma*, body, has a twofold meaning—the outer and the inner parts conveying different definitions. The meaning of the outer division is the organized physical body, with its flesh, bones and blood. The inner part is designed as the seat of the passions, appetites and desires. This is the part with which the Holy Ghost deals.

What is a sanctified body? It is a body that is saved and cleansed from all lust and impurity of every form, with its appetites and passions brought under control. God's plan is for the spiritual nature to con-

trol the physical; and the more one lives in the spiritual realm, the less trouble he has with the animal nature. A sanctified body is a dedicated body—all of its members and faculties are dedicated to God.

I. Take the tongue. While it is a little member, yet in its power of evil it is a deadly member. A sanctified tongue is one that is saved, not only from falsehood in every form, but from gossip and from slander, and even from "small talk." In Deuteronomy we read, "There shall not go up and down the land, a tale-bearer." The "shall not" here is just as binding as the "shall not" in stealing or killing. The Bible pictures and figures of the unsanctified tongue are fearful. St. James says, "Behold, how great a matter a little fire kindleth." A spark of fire is dropped in a forest, and, behold, millions of dollars worth of precious timber that for years has been growing goes up in smoke in a few short hours. An old woman, one stormy night, went out to milk. The cow kicked over the lantern, and a great part of Chicago was wiped out by the flames.

Oh, the havoc that can be wrought by a word from a slanderous tongue! A word of slander is dropped, and the reputation and influence of some child of God or Christian worker is ruined, the cause of God hindered, and perhaps souls lost as the result.

Again, an unbridled tongue is likened to a deadly poison. India is the home of the most poisonous serpents of the world. A native was one day out hunting when he was bitten on the toe by one of these vipers.

He sat down on a log, deathly sick. In a few moments he said, "My foot seems perfectly dead." In but another moment he said, "My leg is dead to the knee." As the poison traveled rapidly upward, his shoulders became benumbed; then, in agony, he fell to the ground and died an awful death. But there is nothing more deadly than the slanderous tongue with its blighting touch. Homes have been broken up and families have been forever separated by this instrument of gall.

Reader, are you sure that your tongue is sanctified, under the control of the Holy Ghost, and seasoned with grace and the law of kindness? An unbridled tongue is a sure sign of an unsanctified heart. You cannot judge one's piety by the loudness of his profession. James says that the tongue is a test of Christian character. "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." A sanctified tongue has put away all evil speaking and repeating all it hears. Even though true, why repeat many things that neither help man nor the cause of God? The Holy Ghost alone can rule and control the tongue.

II. A sanctified body means cleansed eyes that refuse to gaze on an impure object. If you will study the history of the fall, you will find that the entrance of sin was through the channel of the eyes. "The woman *saw* the tree." The eye conveys more to the mind than any of the five senses. It is like a camera taking in millions of pictures. It will pay us at times to close the **shutters**.

Some of the darkest sins that have ever been committed commenced by a look. The woman *saw* the tree, and "it was pleasant to the eye." This is where sin has its birth. The impure object becomes fascinating. When an unholy object becomes pleasing to the mind and is permitted to remain until it forms a mental image picture, it is then that impurity is injected. David looked from the housetop at an unlawful object. His lower nature was set on fire with the lust of hell. The animal nature, ascending the throne, dethroned and crushed the spiritual. Lot got into the corrupt city of Sodom, lost his property, a part of his family, and was, himself, saved as by fire. First, he "looked in the direction of Sodom" until the lure of the city got hold of him. Second, he "journeyed toward Sodom." He was going after the object at which he gazed. Third, he "pitched his tent outside the city." Last, we find him in Sodom with influence gone and angels pulling him out to keep him from being destroyed. All of this began by an improper look. No one can keep sanctified and gaze at the impure, unholy objects of this sensual age. We had better see to it that we close the blinds from seeing evil.

III. A sanctified body is one in which the ears are dedicated to God. They have lost all desire for blood-curdling stories, for gossip, for tattling and for tidings of aught that is evil. "A person who will lend his ears to listen to a slanderous report and feel inwardly tickled, is just as evil as the person who is doing the

talking." Some people permit their ears to become a sloptub or a sewer for all the filth to pass through, and then expect the Lord to keep their souls pure. Sanctified ears are ears that are dedicated to hear the "still small voice."

IV. A sanctified body is one that dresses for the glory of God. It will never rig itself out with painted cheeks, like a Jezebel, or as do the harlots of Paris, but it will robe itself in modest apparel as becometh saints. The word *habit* originally meant *clothing*. "Habit makes character." Then it might be said that the outward dress is an indication of the inward condition of the soul. The dress that is worn by some of the leading modern church members in our days would have made a harlot blush with shame a quarter of a century ago. A young man in college wrote a piteous letter to a magazine, asking the question, "How can we poor fellows live right and keep pure and clean when the average girl dresses, or fails to dress, as she does?"

A leading rescue worker said that the bathing beach, with its thin, immodest suits, paves the way for the downfall of many precious girls. The standard of morals has been lowered in some circles until modesty is almost a thing of the past. Samples of modesty in dress are needed in this age of laxness, and, be it said, even in our so-called holiness ranks.

Thank God for a Holiness that touches the threefold nature of man, causing him to live where the Shekinah glory dwells, shedding its influence through every part and faculty of spirit, soul and body. The "old man" has been slain, and Christ is enthroned within.

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