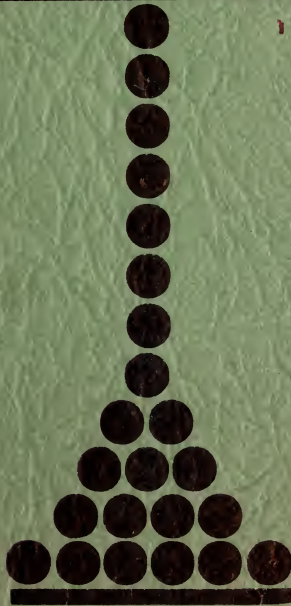


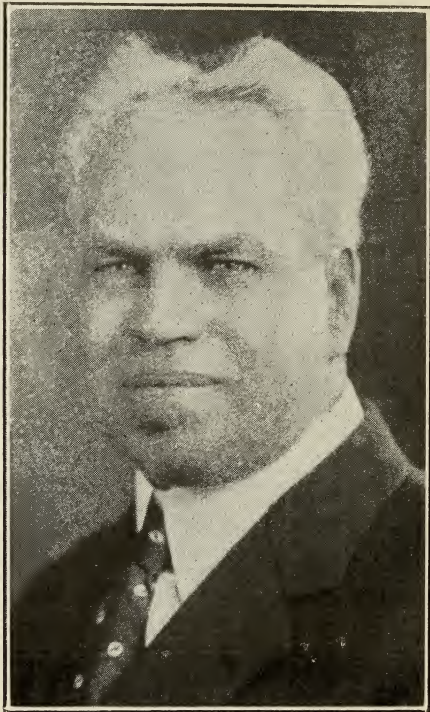
FRAGRANCE
from
BEULAH
LAND

By

J. M. HAMES

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H29





Rev. J. M. Hames

FRAGRANCE
from
BEULAH LAND

By
John Mowin
J. M. HAMES

Author of "Spiritual Shocks," "Fragrance, Sweetness and Power," "A Bouquet of Graces," "Golden Graces," "How to Attract Prosperity," "Living in the Heavens," "Fragrance From Beulah Land."

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THE AUTHOR.

Goold
BV
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FOREWARD

Another book—but if the public receives this one as graciously as the others have been received, we will be well repaid for the time spent in the preparation of this, our twelfth book. We are sending this forth with a prayer that the Holy Spirit may use it to the deepening of the saints.

Yours in Jesus,

J. M. HAMES,

Greer, South Carolina.

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CHAPTER I

FRAGRANCE, LOVE, AND SWEETNESS

The Songs of Solomon stand out in the Old Testament as the masterpiece in literature when it comes to romance, sweetness, and love. "It is a love song of a gifted and glorious King of Israel in the days of his purity, when his heart was true to God and true to a single bride." The entire book deals with wooing, courtship, and marriage, which is a beautiful type of Christ and the bride. The outstanding theme in this book is that of love. After all, the sum of pure religion is heavenly love. Love is the very marrow and fatness of the Christlike life. This kind of love can flourish in any climate. It can toil, labor, and even be buried in the heart of Africa and still keep sweet and tender. All it asks is the smiles of its lover and the privilege of sitting at His feet. It will enable its possessor to rise above injuries, revenge, and all kinds of treatments from men or devils. The only true way to meet the trials, sorrows, or heart-crushing burdens is in the spirit of heavenly love. Remember that there is nothing that can be substituted for pure humble love.

The love song deals with gardens, fruits, spices, and fragrance, which each have their spiritual application. Listen to the bridegroom sing: "For, lo, the winter is past; the rain is over and

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gone; The flowers appear on earth; the time of singing of birds is come; and the voice of the turtle dove is heard in our land; The fig tree putteth forth her green figs, and the vines with the tender grape give a good smell. Arise, my love, my fair one, and come away."—Songs of Solomon 2:11, to 13. "The winter is past." Winter is a type of coldness, barrenness, darkness, and gloom of a life of sin; while that of the warm spring is that of the Sun of righteousness arising with healing in his wings. Every sinner lives in the cold winter, and all of his inward faculties lie in a dormant state; but when the sunshine of God's love shines in, the soul thaws out and the inner senses are made alive to the things of God. Then when the senses are clarified and quickened in sanctification, the believer enters into the summer land of divine love. Here the heavenly dove sings the year around; the flowers bloom forever; and the sun withdraweth not her shining. This is the land of Beulah!

"I've reached the land of Beulah, the summer land
of love,
Land of heavenly bridegroom, land of the Holy
Dove,
My winter has departed, my summer time has
come.
The air is full of singing, the earth is bright

with bloom.

Oh! blessed land of Beulah, sweet summer land
of love.

Oh! blessed heavenly Bridegroom. Oh! gentle
Holy Dove.

Oh! Saviour, keep us ever, all earthbound things
above.

In the blessed land of Beulah, the summer land
of love."

"The flowers appear on the earth." What is any more beautiful than the spring of the year? Nature is aglow with freshness and fragrance. Our holy religion should be as cheerful as the bursting buds on a spring morning. "The voice of the turtle dove is heard in our land." The turtle dove is a beautiful emblem of the Holy Spirit. How tender and sweet is the note of the dove in the springtime. The Holy Spirit brings into our hearts the voice of song and praise. The spirit of song and gladness is an earmark of vital Christianity. "Sorrow and sighing shall flee away." Gloom, sighing, and discouragement have no place in the radiant hearts of the bridehood saints. The dove stands for peace. The Holy Spirit brings into our hearts and lives a twofold peace. "Peace with God," which is the result of pardon and the new birth. Then, there is that deeper peace in sanctification, which is none other than the peace

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of God. Here the dove nestles, sings, and makes her home in the purified heart; reproduces the life of Christ within. This kind of peace is too deep to be disturbed by the petty things of life. It goes on and deepens until dying beds, bursting tombs, descending judges, and burning worlds fail to destroy its heavenly poise. The dove is a bird of love. They mate for life; they never separate. Thus, the Holy Spirit comes to abide forever, and if we do not grieve Him, He will seal our heart until the day of final redemption.

“The fig tree putteth forth her green figs” or ripeneth her green figs. They have been shut up in a callous bud, but with the coming of spring-time they ripen. Many of God’s children have fruit, but it is green. It lacks the October mellowness and flavor. Their life and experience is raw and harsh. Oh! how lacking is their experience in unction, tenderness, fragrance, and sweetness.

“The vine with tender grapes gives a good smell.” Here we not only see fruit but fragrance. This is higher than fruit. “Perfume is the most delicate and exquisite of the forms of matter. The exquisite shade of the rose may be fair to the eye, but the sweetness of the rose lies in its fragrance, and the odor is the very soul of the plant.”

Listen to the bride again: “Awake, O north wind, and come, thou south wind and blow upon

my gardens that the spices thereof may flow out. Let my beloved come into the garden and eat his pleasant fruit." The south's warm wind caused the spices to grow, but it took the cold, cutting north wind to cause the fragrances to flow out. Just so, the warm tender love of the spirit causes the fruit and graces to grow, but it takes the cutting things, the hard things, oppositions and cruel persecutions to cause the Christ-like fragrance to flow from our lives. Jesus never looked more beautiful than when he was surrounded by the mob in the judgment hall. It is when the child of God is wronged or ostracized that Jesus quickly comes to our rescue and walks in our garden of spices with its fragrance and sweet perfume.

The climax is reached as the bridegroom in his love song compares her in the closing verse of the chapter to the fountains of fruits, and fragrance of an oriental garden.

"A garden enclosed is my sister, my spouse." As the sainted Dr. A. B. Simpson so beautifully describes this: "It is the enclosure of the garden, which constitutes the secret of its value. It is not open to the tramping feet of all the wild creatures of the woods, but is enclosed for him and guarded from the desecrating tread of others. This is the reason why our blessing so often fades away or leaks out. We are not enclosed, but we are as a garden open to the wild beasts of the field and the

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destroying, desecrating tramp of every unclean thing. We receive a blessing in the house or at the altar of prayer, and lo! before an hour we have lost it. Wonder why? The reason is very plain. Some idle talker has talked it all away; some vain or volatile flood of thoughts and imaginations has taken possession of our minds and lo! the Holy Dove has taken his flight. Some wretched, miserable, idle conversation or unholy gossip has been permitted to occupy our attention; the garden gate has been opened. The flowers and fruits are trodden down by our unholy feet or they are devoured by rapacious mouths. If we would know the joy of the Lord and have our Beloved dwell with us, we must enclose our garden in the walls of holy separation and come out from among them. The same thought is expressed by the fountain sealed, the spring shut up. It is a picture of a heart separated unto God." God compares in another place the hearts of the bridehood saints to that of a well watered garden. A well watered garden is a thing of beauty. God not only wants to save us, but he wants to beautify us and put all the mind that was of Christ Jesus in us, so that every grace and fruit that was found in Jesus may flourish and grow within us. God has provided all that humanity needs. He wants to enrich our sanctified personality and mature and ripen every grace

that He has planted in our hearts. The very nature of Christianity demands this. Take a heart that is filled with love, joy, peace, and all the fruits and graces of the spirit, such a life will affect two worlds. Shall we lie at His feet and plead the precious all-cleansing blood, and tarry until the refining fire goes through every chamber room of our complex being. It is then that the beauty of Jesus will be seen in His bride and the "king's daughter will be all glorious within."

CHAPTER II

THE HOLY GHOST, THE REVEALER OF CHRIST

"No man speaking by the Spirit of God calleth Jesus accursed."

"No man can say that Jesus is Lord but by the Holy Ghost."—1 Cor. 12:3.

The blessed Holy Ghost is the conservator of orthodoxy. The Holy Ghost is given for the express purpose of revealing Jesus and protecting His Divinity. He is the author of the Virgin Birth. He was conceived by the Holy Ghost; He was later filled with the Spirit; He was led by the Spirit; He cast out devils by the Spirit of God. Then, we are told it was through the eternal Spirit He offered Himself to God on Calvary. The Holy Ghost was hovering right over that scene and helped Him to die "through the eternal Spirit." Then on the third morning He quickened that lifeless form and the Christ of Calvary walked out of Joseph's tomb with His resurrected body. So you see from the very conception of Jesus to His resurrection, the Holy Ghost was essential to Him. The same Holy Ghost who made Christ and Calvary is here and abroad to reveal Him.

The Holy Ghost is authorized to guard the Lord Jesus. That is, protect Him from being

misrepresented and misunderstood on one hand and to reveal His Divinity and personality on the other hand. No man can be led by the Spirit of God, says St. Paul, and say unkind things about Jesus. Not a modernist on all the earth knows anything about the Spirit of God. If they did, they would worship and adore Jesus.

There are two sides to this scripture—the curse side and the worship side. The Holy Ghost is the guardian of Christ and He protects Him from being accursed. That is, He will not let anyone under His guardian speak lightly of Jesus. By dying on the cross, Christ was accursed for our sakes. The Bible says: “Cursed is everyone that hangeth on a tree.” Since Jesus was accursed for our sakes, the unbelieving Jews of that day were given to saying low vulgar things about Him. They poured contempt and sarcasm on Him and called Him vile names. Now, Paul says that anyone speaking lightly of Jesus because He died on a tree cannot be under the guidance of the Spirit of God. Then on the other hand, no one can worship Jesus and know for a certainty that He is Divine except by the Holy Spirit.

The Holy Ghost reveals the beauty of Jesus. Jesus had an inward as well as an outward life. You can, by reading the four gospels and good books, get a conception of the outward life of Jesus: such as, His sermon saying: Parables and

Miracles. But it takes the Holy Ghost to reveal that calm, serene, quiet, inward peacefulness, heavenly life of His. Paul said: "It pleased God to reveal His Son in me." We know on the way to Damascus, St. Paul had an outward revelation of Jesus, which changed his entire life, but here is something entirely different. It was an inward revelation the apostle was talking about. Millions of church members of today believe in Jesus as they believe in any other historical character or fact. They believe He lived, died, rose again, and went away—they know not where. But when the blessed Holy Ghost touches our inner senses and intuitive nature, it is then that Jesus is just as sweet to us as a beautiful June morning.

The Bible says that we can taste of Jesus, which goes to prove that the soul has an inner man with its five senses, which is just as real as the five senses of the body. And when Jesus is revealed to our inner consciousness, there is an inward warm sensation of His presence.

The Holy Ghost reveals the personality of Jesus. There are at least three things which constitutes personality, whether that person be human or divine; namely, intelligence, love, and will power. Personality is the crown of creation. Jesus had a Divine personality which was never seen before in prophets, kings, or saints of other ages.

There was a sweetness about His manner, a tenderness in His words, and a heavenly softness in His eyes which held the people spellbound. While His words were piercing, yet there was an oil of tenderness in them. While they wounded, yet they healed. His acts were filled with kindness. There was a holy magnetism about His entire personality. He drew the masses to Himself. The common people hung on to His words. Women and children felt at home in His presence. There was a holy influence which came from him that affected all classes. I tell you, this world is dying for a living and warm personal Christ.

The Holy Ghost reveals the blood of Jesus. We may have believed in the blood before this in a general way, but when the Holy Ghost applies the blood of Jesus, it is accompanied with a peculiar consciousness of purity. The heart feels and knows it is clean. We are told in the book of Leviticus that "The blood is the life." The blood is the life in everything. The life of that tree is the blood—the sap. The first thing Almighty God forms in a human body is the heart, and then the blood builds the body. The blood is the essential part of the body. Now, it takes the Holy Ghost to reveal the all-cleansing blood of Jesus. The Bible says it cleanseth from all sin. Then, if the blood cleanseth from all sin, why wait for time to restore us? Time is no Saviour. There is noth-

ing in the flight of hours and days to make the soul pure. The blood and the blood alone can do this. A great many people have an idea if they make a blunder or unintentionally grieve the Spirit that it is presumptuous to expect an instantaneous restoration. They think they must groan, weep, fast, and pray for days, and then after a certain length of time is spent in groaning and weeping they will be very acceptable to God. Great is the mistake. The blood and the blood alone cleanseth from all sin. If the heavy hearted, silent lipped people of God who for some cause or other have got into darkness, if they would only look to the all-cleansing blood of Jesus they would be immediately changed from gloomy, drooping, and sad hearts into radiant happy-hearted people of God. We will never know the full depths of the all-cleansing blood of Jesus until it is revealed to us by the Holy Ghost.

The Holy Ghost gives us a spiritual knowledge of Jesus, which means an insight into divine truth. As the Holy Spirit is the author of the Bible, He alone understands its deep spiritual meaning. There are two forms of knowledge that we can possess—natural knowledge and spiritual knowledge. We have two sets of faculties. Our natural faculty or five senses by which we gather knowledge from nature. That form of knowledge is acquired by our natural faculties coming in

contact with the outward world; but there is another kind of knowledge which must be imparted by the Holy Ghost. St. Paul says one kind of knowledge is the things we "learn" and another is "revealed." The apostle refers to this one class when he says: "I have learned in whatsoever state I am therewith to be content." But he says in his letter to the Galatians in Gal. 1:15, 15, "But it pleased God . . . who called me by His grace to reveal His Son in me." Here is something a man could not learn in a million years. It had to be revealed to us by the Spirit of God. The Holy Ghost works upon the spirit, then our understanding is opened. It is in the immortal spirit wherein lies the seat of intuitive knowledge—that form of knowledge by which God governs angels and spiritual beings. We may by constant reading the scriptures gain a form of knowledge of the Bible in the same way in which we study history and other uninspired books. "But there is a heart acquaintance with truth and experience of it, a spiritual insight into the Gospel, an apprehension and comprehension of Divine things which natural knowledge can never impart." There is much in the scripture that the unaided intelligence will never discover, appreciate, or understand. It is the spirit's book, and the spirit is the best commentator and interpreter. "There is a heavenly light to be given, and a heavenly eye to

perceive its radiance, which only the illuminating Spirit can impart." It is wonderful how the dull mind will open up to things divine when it is touched by the Holy Ghost. The disciples learned more about Jesus and His inner life in three hours after the Holy Ghost filled them than they had learned in the three years sitting at His feet. The Holy Ghost's coming upon them opened up their spiritual understanding.

Again the Holy Ghost reveals the indwelling of Christ. There is nothing higher, beloved, in the Christian experience than to be God-possessed and to be a temple of the Holy Ghost. God has been working for ages to get a people fitted and ready for this Divine indwelling. On the day of Pentecost when the Comforter came to abide, it was the climax of the atonement. Says Dr. Watson, "When the Holy Ghost reveals Jesus it is always accompanied by a warm sensation. A school teacher, a philosopher, a poet, any man with a good intellect can form a very beautiful conception of the Lord Jesus Christ. Men write hymns and poetry about Jesus; but, when the Holy Ghost reveals Christ in the heart, it is accompanied with a peculiar heat; it is not a cold, intellectual thought, a mere mental photograph; it is not a mere theological conception; but, with the revelation of Christ to the heart, there is a melting and warming, a tenderness, and sweetness and

juiciness. The Virgin Mary, before Christ was born was flooded with sweetness and tenderness, and when she saw her cousin she said: 'My soul doth magnify the Lord.' It was a heat, and warmth and sweetness, of the Son of God in her body. The Holy Ghost does not give us a mere physical conception, nor an intellectual knowledge of Jesus, nor a higher growth, but the Holy Ghost reveals a living Christ in our hearts; and that marks the difference between the sacred view of Christ and the merely scholarly intellectual view of Him. There are thousands, and millions of people in the churches who have beautiful conceptions of Christ in the mind; but they are not broken, they are not contrite, they are not warm-hearted, they do not have love of God burning in them. The Holy Ghost is God's heat, and wherever He carries Christ He carries a living Christ, a warm Christ, a Christ that can be felt in the heart, and He makes you weep when you pray, softens you when you worship Jesus. This has been so nearly lost among us that the Church is going into intellectuality."

Again this divine indwelling is given to us by St. Paul under the figure of true marriage, Ephesians 5:25. Let us notice what takes place in true marriage. First, in true marriage duality is lost in oneness. In like manner when the soul is wedded to Jesus in the blessed work of sanctification,

there is a heavenly oneness with Him. In true marriage there is a sense of satisfaction. God intended for men and women to mate and until this takes place, there is a sense of incompleteness. This is true in the spiritual life. Until the soul is wedded to Jesus, there is an inward restlessness and an unsatisfied longing and craving. Another noticeable thing in true marriage is that of resemblance. We have noted this in the spiritual life time and again. When the soul is truly wedded to Jesus, the person becomes more and more like the Saviour. "The light deepens in the countenance, the manner becomes tenderer, and the whole spirit, bearing, and appearance more and more like the Christ." Then comes the abiding life which is the crown of all blessings where the soul becomes established, fixed, and settled. This is the climax of all experiences.

Let no one be afraid that by exalting the personality of the Holy Ghost and giving Him His proper place in the Church, Christ will be obscured. The fact is only by honoring the Holy Spirit are we able to have a true conception of Jesus. "When the Holy Spirit is received, He turns the full blaze of His indwelling pressure upon the face of Jesus and He becomes exalted and transfigured to the soul." Any theology that belittles in any way the person and work of the Holy Spirit is headed for Unitarianism. Friends,

the world is dying for a personal, warm, living Christ. When He is received in His exalted work as Priest and King, He becomes the Lord of Glory. It is then that the world will see and believe that Christ is alive forever more when He is reproduced in His people. "Oh, thou tender Dove. Oh, thou blessed Holy Ghost, enthrone Christ in these hearts of ours."

CHAPTER III

GIANTS VS. GRASSHOPPERS

“And we came to Kadesh-Barnea.”—Deut. 1:19.

“So we see they could not enter in because of unbelief.”—Heb. 3:19.

Of all the sad things in the word of God, there is nothing which seems to compare with that of Israel's defeat at Kadesh-Barnea. For nearly four hundred years their leaders had looked forward to Canaan—sweet Canaan, a land of brooks, fountains, a land flowing with milk and honey. Now, here at last they were in a few hours of march, which would have taken them into Canaan; but unbelief, cowardice and fear turned them back into the wilderness. They never came that near to the promised land again.

There were several causes for Israel's failure at Kadesh-Barnea, and they will be found to correspond to the cause of spiritual failure in the Church today. The first cause of failure was their dependence on human leaders instead of putting their trust in God. The very appointment of the spies shows that they were leaning on the arm of flesh. The sending of the spies into Canaan proved a curse instead of a blessing. It was their evil report which caused Israel to turn back into

the wilderness. The wilderness stands for purposeless wandering and unsatisfied longing and cravings. The ten spies in making their report of the land manifested their unbelief in that they magnified giants, walled cities, to the exclusion of God. They talked giants until giants grew on their hands and compared themselves to grasshoppers. The names of those ten men, which signifies their character, gives us the key note why they never entered the land. The first name is "Shammua." The English of that name is "Fame." Now you see why that man did not go into the land of Canaan. His very nature, the key to his life, his whole inner character, was woven around a central thought of fame. Love of praise, love of notoriety; he wanted to be great in the eyes of men; wanted to make a great show; wanted to see his name in print and have it heralded through the earth; that is why that gentleman forgot to mention God when he rose up and made a report of the committee. The fact is, his own name was so great in his eyes that he forgot to mention God."

"The next man's name was 'Shaphat.' The English of that word is 'To judge.' Mr. Shaphat was a man whose inner character and disposition was to get on a throne and put himself up, and be rendering judgment on all his brothers. He wanted to measure everybody by himself. He

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wanted to judge their motives, to judge their conduct, and thus he was so busy judging all his neighbors and family acquaintance, that he unconsciously got into the place of God."

II. The next cause of Israel's failure was their giving away to fear. They magnified their difficulties. In the eyes of these ten spies were nothing but giants and they themselves mere grasshoppers. We never gain anything by telling ourselves we are little and weak. If we fear anything it will weaken us. Fear freezes our fighting blood. It seems to paralyze and deaden our spiritual faculties. The spirit of discouragement defeats us before we go into battle. This thing called "fear" is one of the most weakening, blighting things in the Christian experience. Job said: "I feared a fear and it came upon me." If you entertain the thought of failure, you will fail. Fear a crowd and you will get stage fright. Fear people and their opinions and you will get in bondage. Revivals are hindered and hundreds of souls are lost because of the fear of failure. The cure for "fear" is to string together God's fear "nots" throughout the entire Bible. The spirit of fear is displaced by the spirit of courage, faith, and love.

III. The next cause of Israel's failure was looking at their own weakness. Whenever you turn your eyes on your weakness, you cripple

your faith. If you brood over failures, you are paving the way for your own defeat. We should never tell ourselves that we are weak. If we haven't faith and confidence in ourself, how do we expect others to have faith in us? We are commanded to "be strong in the Lord and the power of His might." Therefore, it is a sin against the love of God to be weak. If a man can be as strong financially as his financial backing, then why not be as strong spiritually as our spiritual backing? The joy of the Lord is your strength, then why be weak?

IV. In conclusion, let us notice some of the calamities of the wilderness life, which came as a result of not entering Canaan. One was the displeasure of God. "Woe unto the man or woman with whom God is displeased. What an uphill work is duty. How hymns drag, how prayer is driven back into the face like smoke, what heaviness, uneasiness when called upon to pray in public! Yet under the cloud of divine displeasure, thousands of church members are working.

The second calamity mentioned is no progression. The Israelites were steadily marching through the years, but they got no nearer Canaan after thirty years or more of traveling than they were two or three decades before. Here is a calamity indeed to think we are serving God, yet making no advancement and after forty years to

find the same low state of grace, the same weakness in temptation, the same fault-finding spirit, the same disposition to take offence and get our feelings hurt as in other years.

The third calamity that comes from not going on into Canaan and turning back into the wilderness is the inability to distinguish between the false and the true. The time came when the Jews could not tell a brass censer from a gold one, nor false fire from the holy flame, which burned on God's altar. It is a dreadful thought that we can lose spiritual discernment and true knowledge of doctrine and experience. The land has many thousand who once walked with God and turned back and are going with false leaders."

How many powerless preachers and Christian workers of today are just "marking time," who could have been flaming evangelists for God, but they came up to their "Kadesh-Barnea" and consulted some carnal leader, hesitated, doubted God, and turned back. Dr. A. M. Hill tells the following story of a noted minister: "Mr. Newell, the famous Bible teacher under Dr. Torrey in Chicago, told Rev. Fink of Colorado Springs that God had laid him on the shelf and set him aside because he had trimmed the truth to please men on the subject of sanctification. He told Rev. Dr. Worrall (who told Fink) that he was leading other people into the kingdom of God while he him-

self was on the road to hell, because he had rejected the great truth of sanctification to please men! Why? He came to 'Kadesh-Barnea' and would not enter in. Tell me, will you, that men can sport with this mighty doctrine of sanctification?" May God help the reader when he comes to his "Kadesh-Barnea" to go over and possess the land.

CHAPTER IV

EATING GIANTS

"Fear ye not the people of the land, for they are bread for us; fear them not."—Numbers 14:9.

These are the words of the heroes of faith, Caleb and Joshua, when they confronted the mob of unbelievers after they had returned from spying out the land of Canaan. It is the words of triumphant faith, which eclipsed the giants of Canaan—a faith that could eat giants and turn difficulties into chariots to carry them on to victory. There was a tradition among the heathens that if a warrior killed his enemy, all the power, heroism, and manly traits of the man that was killed entered into the conqueror and he became so mighty that nothing could stand before him. God's two brave servants did not believe in such a tradition. They did not accept this heathen doctrine. What Caleb really meant was that if Israel would go up at once in a living faith in the God of battles, He would deliver all the giants of Canaan into their hands and all of their riches, land, wheat, barley, cattle, fruits, and such would be given them for food and nourishment. Thus, in the fullest sense of the word and in a poetical way of expressing it, they said: "The giants will be bread for us." There is a great spiritual truth in these words.

That is, faith feeds on difficulties and turns opposition and all kinds of hindrances into spiritual nourishment.

A man of faith is a victorious person. The soul does not know any defeats. The sainted S. A. Keene says: "The soul that is full of faith never becomes confounded by unconscious dependence upon apparent encouragement." "Neither will discouragement dismay it. Opposition, adversities, difficulties do not enter into its calculations. It believes fully that all things are possible. It anticipates revivals in the face of prevalent deadness, expects victory where opposition is the most formidable, and keeps in heart where providence is most disheartening. The fact is that a soul full of faith cannot be discouraged, because it knows it shall not be disappointed. It shouts for what is to be done even when human appearance denotes that there is no hope of success. It says: "We are fully able to go up" even though the rabbles of unbelief clamor. It utters the victorious hallelujahs which bring the walls of every frowning Jericho into the dust." Faith has a sunlit pathway. You often hear people say, "I am in darkness, but I am walking by faith." True faith is not such. "It is a cloudless way, a smooth way, a joyous way. The way that is cloud-cast and doubt-strewn is the way of sight. The fullness of faith is a vision of the soul, where its eye

sweeps the horizons of time and eternity.”

“God has given to all men the natural capacity of faith. All have that by nature, and upon this natural capacity the Holy Ghost ingrafts the true faith of God. All supernatural things are ingrafted upon that which is natural. Christianity is ingrafted upon nature. The Divine Son of God was ingrafted upon the flesh of the Virgin Mary. The Bible is God’s inspired Word ingrafted upon understandings.

Faith is an inward power by which we grasp an unseen possibility. It is the hand of the heart. It is the grasp of the soul upon a Divine Person, upon truth that reaches out in darkness and in the unseen and takes hold of things that do not yet appear. It is the marvelous power of apprehending things that are afar off—out of sight.

Faith is also the power to see things. It is the eye of the heart. Faith has the power to discern things that unbelievers do not see. Faith sees through things. It sees through mountains and difficulties and discerns God, His word, His promise, and eternal things that are out of sight. The man of faith has a magnifying glass in his soul and a telescope in his heart and sees farther and deeper down than any other man in the world. that is in the natural world. Faith sees God, Christ, and heaven.”

Faith brings things to pass. It plans largely.

It counts on a great God for mighty things. It laughs at impossibilities and cries, "It shall be done." Real faith will do anything that is consistent with the will of God. It will detain an angel until he leaves a blessing. It will open the heaven and bring showers of blessings on a parched earth. "All things," said Jesus, "are possible to him that believeth." What things? Finance, health, happiness, and everything that is needed for a well-rounded Christian life. The man of faith is a strong man. "Faith renders the personality of the man who has its effectiveness for God; his finite capabilities are raised to super-human power; it endows him with power for spiritual results." The office of faith is to take hold of the supernatural and link itself with God. Such a soul will be fruitful and whatsoever he doeth shall prosper. His labors are never in vain.

Faith is a joyful emotion of the soul. You often hear the expression: "I am believing, but I have no feeling." Such is misleading. To quote Dr. S. A. Keene again: "The witness of faith is just as conscious an experience as is the witness of the Holy Spirit. It comprises emotions of joy, peace, and gladness. There is a faith-feeling, just as a fear-feeling, or a love-feeling. As Dr. Lowery wrote some time ago: 'The truth is that faith is a fatter of feeling. To speak of believing without feeling is very misleading for where believ-

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ing begins, feeling also begins." It is impossible to have the witness without a joyful sense of feeling.

Faith brings a sense of rest. A believing soul is a restful soul. Worry, fret, doubt have no place in its life.

Lastly, if your faith is sound and strong, God will pull you through mountains of difficulties. Faith is like a cable. If you can stand the pull, God will bring you through the most trying situations of life. If Israel had been possessed with the same faith that Caleb and Joshua had, God would have slain every giant of Canaan and given them all the land.

If God's people of today would awaken to their full inheritance in Christ and would go up at once and claim all their redemptive rights, they, too, could possess all the land, spiritually speaking. This means all the mind which was in Christ Jesus and every grace and fruit of the spirit and their lives crowned with perfect love. Then we could turn all of our foes into spiritual nourishment and make bread out of giants.

CHAPTER V

GOD'S FOUR MIGHTY ALLS

One day while in devotional reading, the Holy Ghost opened up the last three verses of the twenty-first chapter of the book of Joshua until they stood out like raised letters on the wall.

In these three verses we find God's four mighty "Alls." What a cluster of truths is found here. Notice "all the land," "all the rest," "all the victory," and "all the promises." We read: "And the Lord gave unto Israel all the land, which He swore to give unto their fathers." All Bible students know that there are two outstanding promises in the word of God: the one in which He promises the land of Canaan to Abraham and his seed forever; the other in which He promises to give the Holy Ghost to believers. Everything about the land of Canaan corresponds to the baptism with the Holy Ghost.

I.

The first analogy between the two promises is that in both cases the possessors were to be made rich. The land of Canaan supplied all of their needs. They had an abundance of everything—not only to live on but an abundance to give away. That corresponds exactly with the baptism of the Holy Ghost. Before we enter the Canaan of perfect love, we live. We have some grace, but not

enough for a festival. We have the graces and fruits in their initial form, but in the Canaan of perfect love they mature and ripen. Oh, this divine Canaan of perfect love—"a land of resignation, of abundance of faith, of charity, of heroism, of a perpetual flow of deep, quiet, settled peace, of joys, of songs in the night." "The God of all grace and fullness and love fills us with this land of Canaan, with this excessive wealth."

"The baptism of the Holy Ghost makes us rich. It enriches our conversational power; it enriches our imagination; it widens all the social affections of our nature; it goes through the great moral depths of our being; it puts wealth and treasures into us. In the baptism of the Holy Ghost, there is an overflow of love; there is a touch of gentleness, which was not known before."

We are told that the Lord gave them "all the land; all of their inheritance." Have you claimed that which belongs to you? It is one thing to cross the Jordan, shout down the walls of Jericho; but it is quite another thing to possess "all the land."

What is meant by possessing the land? First: We are to appropriate the land. Make it our own; claim our full inheritance. "The second thought suggested is the actual experience of the thing that we have claimed. The immigrant may go to

the land office and put his name and application in for free grant on the Western reserve; but that is not enough. It cannot become his property until he settles upon it, builds a house, and lives in it and cultivates the estate. Then he is the possessor and his title cannot be alienated. This is what God requires us to do. First: by faith to appropriate the inheritance promised, and then by actual experience settle upon the promises and take them to our lives." Beloved, do we possess all the land? Do we possess all the love life of our Lord? To possess all the land means to "sit down under our own vine and fig tree." The word "sit" suggests rest, quietness, and assurance. The word "own" suggests possession.

If we go on to possess all the land in all of its fullness, we shall come into the possession of Achsah's blessing. You remember when Othniel won her, there came a wonderfully rich inheritance, but there was one serious objection. The land lay in the south facing the hot, scorching sun and there were not any springs or wells on it. Achsah came to her father, Caleb and asked him to give her a land with springs of water; and he gave her the upper and nether springs. What is the meaning of all these types to us? Surely they have a deep spiritual meaning. What are the upper springs? They represent those deeper things in the spiritual life which touch our higher

nature. Man is a spirit as well as a soul. The soul has much to do with the mind and emotions, but the spirit has the higher part of our being. It is the region of our will and conscience—the two elements which control a greater part of our inner life. The Comforter does not take up his abode in man's brain or his body, but rather in our higher nature. Then out from our inmost spirit flows these springs of living water.

David said: "All my springs are in thee." There are springs of joy and of prayer. Prayer is more than words. Prayer is more than merely calling upon God. Prayer is communion, fellowship, and worship. We learn to listen as well as pray. Prayer, in the Old Testament, was symbolized by the offering of incense in the Holy Place. What was incense? "It was composed of different kinds of spices which were ground and beaten very small and then burned in a glowing censer so that their form disappeared and their life, as it were, went out. A sweet fragrance went up as a sort of a finer ascension and it became a divine emblem of the communion of the human soul with heaven."

There are springs of peace—a place in God where the changing, passing things of life, and the acts of men and devils fail to disturb the dove of peace within. Reader, have you all of these springs? Have you "the upper" as well as "the nether springs?"

II.

The second "all" in our text is the "all of rest." "And the Lord gave them rest around about, according to all that he swore." After they had subdued the land and cast out their enemies, the Lord gave them rest from every foe. St. Paul in his epistle to the Hebrews speaks of a "rest" that "remaineth to the people of God."—Heb. 4:9. This is the Canaan rest—the rest which we receive when we cross the Jordan (which is a type of death of our "old man") and come into possession of this second rest.

Let us notice particularly what this second rest means:

I. It is rest from unsatisfied longings and cravings. My! what a relief. We come into the world with a longing for something. We go through life with it; but when we find this second rest all of those longings and cravings are satisfied.

II. It is rest from being despondent, gloomy, or downcast. The Holy Ghost puts us on the resurrection, bright side of life.

III. It is rest from inbred sin. The "old man" is compared to a root of bitterness. The root is that part of the tree below the surface, which remains and causes sprouts long after the tree has been cut down. Inbred sin is that dark, inward foe which remains after conversion, which

causes disturbance in the inner life. One may preach and do religious work and not have rest. There is no abiding, inward rest until this foe is cast out. It is then we find rest to the soul.

IV. It is rest from a galling yoke. It is after we enter into the second rest we find that His "yoke is easy." Millions of church members find that the yoke galls. That is when it comes to family prayer, tithing, and prayer meeting. But when the soul finds the second rest, duty is transformed into delight. The soul's faculties run like an oil bearing machine—no friction, no hot boxes, no galling yoke. Love runs all the chariot wheels of the soul.

V. It is rest from doubt and dark unbelief. If there has ever been a question about the things of God, they are vanished forever. We enter into a state of divine assurance, where the things of God and eternity become vital.

VI. Finally, it is a rest that abides. It is like the Pillar of cloud and fire which hovered over the camp of Israel. It went before them and stayed with them during all the journey. We awake in the morning with the blessing in our hearts like a nestling dove, and all through the trying hours of the day, it abides. Have you received this deep, inward rest of the soul?

III.

Then we come to that other "all" victory over

all their enemies. There is not an account of Israel's winning very many victories until they entered Canaan. But when they entered the land under the leadership of Joshua, they began a victorious march with God going before them, causing the sun, moon and stars to fight for them. They did not stop until thirty-one kings lay dead at Joshua's feet and the land had been subdued. The disciples did not win very many victories until after Pentecost. Whenever the believer receives the Comforter, he enters the supernatural realm.

There are three great victories which God wants to give to everyone of us. The first is victory over ourselves; the second is victory over circumstances, home, friends, enemies, etc.; the third is victory over our enemies. Look at Joseph who proved this truth. He received victory over self, circumstances, and enemies. God wants to give us victory over every foe.

IV.

The last "all" in all of His promises came to pass. We read that there failed not aught of any good thing which the Lord had spoken—all came to pass. Have you proved the exceeding great and precious promises of God which will make you partake of the divine nature? Can you say that this is true in your experience? Have all of His promises concerning you been fulfilled? What

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about your sanctification—are you yet unsanctified? Have you proved Romans 8:28? “All things working together for Good.”—When you prove this, it brings a sense of rest, quietness, and assurance forever.

A promise implies the coming of something good to us. God’s promises are a projection from Himself, which we may take hold of. God unbosoms Himself to us in His promises, and by believing these promises, we enter into sweet fellowship with Him. God’s promises touch every phase of human experience—pardoning, cleansing, keeping, correcting, and guiding.

I heard of an old saint who when dying called for his Bible and pillared it under his head and cried out: “I have proved every promise to be true except the promise of the resurrection and I am now on my way to prove it to be true.” How wonderful to end life like that. Oh, beloved! let us take the eternal God into every trouble, every heartache, every financial problem, and into our past, present, and future. We, too, shall find not aught of any good thing failed which the Lord had spoken. “All came to Pass.”

CHAPTER VI.

FOR WHOM AND FOR WHAT DID JESUS PRAY?

"I pray for them." John 17:9.

From this marvelous prayer we wish to lift up out of this chapter just a few words; "I pray for them." Who were the "them" to whom He referred? "They are not of the world." May we ask, what is meant by "the world?" The word has been defined as the sum total of all that is opposed to God. Enlarging that definition, the world could be defined as; "those habits, fashions, customs, laws—those principles of conduct, ambitions, pleasures and sins of godless people who constitute the world."

God's people are not of the world when it comes to the customs and styles of this day. Multitudes of professed Christians and, sad to say, even in the holiness ranks, many are bond-slaves of fashion. It isn't lying and stealing that is hurting the Church, it is this tide of worldliness that is sweeping in.

"They are not of the world" when it comes to pleasure. God's people seek and find their pleasure from a different source. They are saved from the ungodly movies and worldly resorts.

"They are not of the world" when it comes to the ungodly, secret, oath-bound societies.

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Now it was this class which Jesus prayed for.
Let us notice what He prayed for:

1. He prayed for our sanctification.
2. Our separation.
3. Our unification.
4. Our preservation.
5. And our glorification.

I

First, He prayed for our sanctification; "Sanctify them." It will help us to get a true definition of sanctification. Consult any dictionary, and it will give a two-fold definition: "sanctify" is to consecrate; separate; dedicate; devote; set apart for holy use. Second, to purify; to cleanse; to make free from sin; to make holy. The human side is to dedicate and consecrate. The Divine part is to purify; to make free from sin.

A sanctified soul is a dedicated soul. It means a dedicated spirit; that higher part, that which knows God and links us up with the Divine world. It means a dedicated will; one that is subdued and brought under subjection to the Divine will. It means a quickened conscience. There is so much so-called religion now-a-days which seems to have no conscience. Such people live in their emotions and feelings. But the Holy Spirit quickens the conscience until it becomes alive to the things of God, and is quick to check us when we

are about to err from the way. It means dedicated affections; to love high and holy things. While the affections are not sinful within themselves; yet they are fallen and need to be cleansed and lifted to a higher plane.

It means every faculty and power of the soul is dedicated to God in order that the Holy Spirit may cleanse and fill our whole being. The great work of the Holy Ghost is to purge, and burn the canker of sin out of our hearts, and put us in the state of holiness where every power of soul and body is set apart for His Divine possession.

II

He prayed for our separation from the world: "Keep them from the evil of the world." We need to be on our guard after we are sanctified. Satan is continually after us, with his satanic suggestions and gilded temptations, and hidden snares, for our unwary feet. If the enemy cannot keep us from getting sanctified he follows us and with satanic guile seeks to induce us to do something odd, extreme, or foolish that will at least hurt our Christian influence. Half the battle is to be able to know the approach of Satan, and discern his subtle devices, and know where to draw the line.

"We are living in a world where everything is mixed; where good and evil, truth and error, love and hatred in a thousand shades are so blend-

ed that we can never make our way through such a tangled forest unless we are endowed with spiritual instinct or intuitive perception.

To cite a few samples: 1. There is a difference between temptation and sin. Temptation is an appeal to any susceptibility of the body or of the soul to do wrong. Now sin is an inward desire or choice to yield to these various suggestions in an unlawful way. Temptations are always from Satan, never from God. Trials are from God and are to refine us.

2. We must make a distinction between the carnal self, flesh, and our human self. We will have a human personality as long as we live, but we can get rid of our carnal self.

3. We must make a distinction between wandering thoughts and evil thoughts. One is from within and the other is from without. The beauty of being sanctified is that when Satan comes he finds nothing in us that wants to respond to his unholy suggestions.

III

He prayed for our unification: "that they all might be one." Sanctification makes us one with every holy soul on earth or in heaven. The oneness spoken of here is far deeper than that of blood kin and earthly ties. The blood of Jesus makes us members of the loyal heavenly family.

In the early days of the Holiness Movement the outstanding thing was unity. The holiness people came from the ends of the earth to camps and conventions. They labored, preached, prayed, shouted and worked together for ten days in perfect unity; then went home full of zeal and fire to wait for the next convention or camp. They suffered much at the hands of the world and carnal, unsanctified church leaders, but there was no mud flinging among themselves. They loved each other. True holiness will make God's people one today.

It means a oneness with Jesus. We read, "for both He that sanctifieth and they who are sanctified are all one." Heb. 2:11. Christ enthroned within effects the manners, dispositions, and tempers until there is a growing likeness to the Saviour as the years go by.

It makes the soul one with its better and higher self. Man is a three-fold being: spirit, soul and body; the spirit being the higher part. We can live in either one of these departments of our nature. You can live in the basement where the appetites and passions control the life. Here is where the masses live. Or you can live a step higher, in your intellectual nature, where music, art, literature and travel appeal to you. But God's plan is for man to live in his higher spiritual nature where the spirit controls the mind and the mind the body. In conversion man is partly carnal and partly spiritual. There is a mixedness.

But when the "old man" is destroyed and the self life slain, the affections are purified. The spirit then ascends the throne room of the soul and reigns without a rival. It is then that the soul becomes united with its higher nature.

IV

He prayed for our preservation. This same prayer is voiced by the Apostle when he prays that the God of peace sanctify us wholly, and "preserve us blameless." It is surprising how much scripture you will find in God's Word on preserving and keeping power. The old-fashioned Methodists used to talk a great deal about being "dissolved in love." That is the same thought as being preserved. Before fruit can be preserved the sugar and syrup must be cooked into the very core of it's being. To be preserved means everything hard, flinty, rash and harsh has been melted out of us, until love beams in our eyes and shines in our countenance. Wherever the soul is properly preserved it will be good-by to an up and down life. What Christian is not weary of succumbing to temptations and coldness of heart? The remedy is the sanctification of the soul. Then the life will be preserved and kept.

V

He prayed for our final glorification: "Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory." The Apostle tells us in Ephesians that

Christ gave Himself for the Church, that He might sanctify it, and "present it to Himself a glorious Church."

The great argument for sanctification is that it gives the soul a fitness for heaven. Wesley says, "Our people (the sanctified) all die well." Dr. S. A. Keen said over a period of twenty-five years, out of hundreds of professed Christians that he was called upon to minister to in the dying hour, seventy-five out of every hundred were unprepared to die, and among this number were ministers, Sunday school teachers and officials. Why? They had come down to death's door with the lingering carnality in their hearts, and as they approached the white light of eternity, there was a shirking and drawing back. They had to seek for what they called "dying grace" (sanctification) before they were prepared to die. This blessing fixes the soul for two worlds. We are ready to live or die; to go or stay.

When one of the early Bishops of Methodism came down to death's door, on examining his heart said, "I don't want to die. I find by looking back over my life I have not preached the doctrine of sanctification as I should." Said he, "If the Lord will only let me get well I will preach it in every sermon whether the people hear or forbear." God allowed him to get well and when, in later years, he did meet death, he cried out and said, "Oh, Christian perfection; Oh, Sanctification; Oh, perfect love; it is heaven below to know

you are sanctified," and was gone.

But the ultimate purpose of our sanctification is the salvation of the lost world. "That they all might be one . . . that the world may believe that thou hast sent me." There is nothing more convincing to an outside world than to see a oneness, unity among God's people. By this Jesus said all men will know that you are my disciples when they see love one to another.

There is nothing that hurts the church and the cause of holiness any more than division, strife and a lack of unity among God's people. It was that oneness on the day of Pentecost that brought down cloven tongues of fire on the disciples' heads, and ushered in a power which brought heaven and earth together, and turned the world upside down.

In the language of one, "Ye that love the Lord, keep not silence; send up a loud, long, united and unsparing entreaty for this promised aid. This is what we want, and this is all we want. Till this be obtained, neither human nor angelic agency can be of much avail. But let this Power be felt; let the ministry be fired with the faith and zeal of the apostles, and let all Christians have the purity and prayerfulness and singleness of heart of the first disciples, all, like them, having a mind to work and a heart to yearn over and travail for souls, and, as Bishop Pierce affirms, "Pentecosts might be multiplied, and converts be as numerous as the dew-drops of the morning."

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