

MISSIONARY CORRESPONDENCE.

"Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy: I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble and to revive the heart of the contrite ones."

This Scripture, Is. 57-15, came to me the other morning in wonderful sweetness and power. As I have studied, it has opened up until I see it as a golden link, connected with many other scriptures, that show the good things of the sanctified life.

Beginning at the first, we are introduced to One whose dwelling is eternal, holy and above the sphere of the natural man. Next we note that He does not dwell alone, but with the humble and contrite ones. And thirdly, that He does something for these favoured ones, He revives their spirit and hearts.

Some of us understand this, while all have felt the need of this Divine reviving. The morning this was given, followed a night that had not refreshed. Overwork had brought heart pains that keep away sleep; and now though physically unfit, I had to face a new day. Soon the natives would begin their knocking at my office door—how I dreaded it all.

While dressing, I was telling the Lord that I did not see how I could possibly meet and go through with the burdens of the day. Right here he gave me the above text with such an illumination of its meaning and such soul refreshing that I found a deep peace covering me like a mantle, so that my over-wrought nerves could stand the strain. All day long, I could go about, with a smile, and kind words—"run and not be weary. . . . walk and not faint."

I am wondering how many noticed in my last Bible Study, "Ye which are strong, etc.," how I reversed the divine order of Is. 40:29-31. I should have put first, "Shall mount up with wings as eagles." So God bears us, as on eagles wings, to the secret place of the most high. The "run" and "walk" comes as the natural sequence.

We sing, "Oh, then to the Rock, let me fly." The youths shall "faint and be weary and the young men utterly fall," but they who fly to this Rock, shall find their strength renewed, so that what? Yes it is for a purpose. He "who fainteth not neither is weary," "giveth power to the faint. This power is given them so that "they shall run and not be weary" (in ministering to others) "shall walk and not faint."

The same truth is expressed in the New Testament, "God is able to make all grace abound toward you that ye, always, having all sufficiency, in all things, may—" may what? For what purpose is so much grace given? "That ye may abound in every good work." These "good works" are the "run" and the "walk" of Is. 40:29-31.

The religion of our Lord is very practical. Where human nature is "weary" and "utterly fails," there the supernatural comes in, so we can continue to run his errands and walk well pleasing in his sight,

being rich in good works, "which God hath before ordained that we should walk in them."

The "secret place" where the high and lofty One hides His humble and contrite ones from the "strife of tongues" (Ps. 34-20) is known only to the few. In Is. 35-8-10 the figure used is "an highway," where a certain specified class of people are making progress. How may we know them? (1) "The unclean shall not pass over it, nor any ravenous beast go up thereon." Only the pure in heart, washed from all uncleanness, wrath, malice and contention. The Zulu translation reads that "they are crowned with everlasting joy." They have also "beautiful garments" (Is. 52:1). Ps. 15 gives further detail: they "walk uprightly," "work righteousness," "speak the truth" even "in their hearts." They do not backbite, nor do evil to their neighbor, nor take up a reproach against their neighbor, Is. 33:15-16, gives more marks, "despiseth the gain of oppressions, that shaketh his hands from the holding of bribes, that stoppeth his ears from hearing of blood, and shutteth his eyes from seeing of evil."

Thus we have our travellers described. They may be poor and unlearned, yet they, though wayfaring men, shall not err "in this way of holiness." They are there to stay, and to make progress, finding their crowns of joy getting brighter as they near the end of the way.

The strongest words we have are used to show this steadfast walk—"He shall dwell on high: his place of defence shall be the munitions and rocks." Again, "he that dwelleth in the secret place of the Most High shall abide under the shadow of the Almighty."

John the Baptist spoke of this road, pointing to repentance as the first gate, and on to Him who would lead his followers to the upper room of Pentecost. Is. 40:3, foretells of John and his mission. Verses 12-28 emphasized the power and wisdom of God, while verses 29-30 show that power is to usward through Pentecost. Ch. 41:1, "Let the people renew their strength. . . . then let them speak." Pentecost fulfilled this wonderful prophesy. But the promise is for us all today, praise God. The upper room does a lot for the disciple of Christ—it puts him in the secret place of the Most High, where he may "sit together in heavenly places in Christ Jesus." But the great purpose of this "promise of the Father" is for the lost world, for foreign missions. The "GO ye" of the Risen Christ is incorporated into the spiritual fibre of the sanctified soul by the cloven tongue of fire. "Let the people renew their strength. . . . then let them speak." How like, "Ye shall receive power (R. V.) when the Holy Ghost is come upon you: and ye shall be witnesses unto Me. . . . to the uttermost part of the earth."

John beautifully describes the upper room experience, in speaking of the "rivers of water, (Ch. 7:38-39). The method is always the same, we receive, that we may give. Carefully note that we are not in a position to give until we are living, "abiding," "dwelling," in the holy place with the high and lofty One. Care-

fully note also that only the ones who give out to others can possibly remain and continue to dwell where the living waters flow."

For this reason many only visit the secret place of the Most High and, though sanctified, have not learned to "dwell" and "abide" hidden in His pavilion from the strife of tongues. They occasionally mount up on wings as eagles, but always return to earth again.

To others, the "cares of this life" are allowed to come in as a hindrance to the daily feeding on the living word, which is God's usual method of reviving the spirit of the humble and contrite ones. Others again, simply lack faith, because they have failed to grasp this glorious truth.

The place is "secret." The natural "eye hath not seen," "ear heard" what "God hath prepared for them that love Him," but the Spirit waits to reveal this secret to every child of God: the Christians secret of a happy, victorious and useful life.

H. C. SANDERS.

"The voice of the majority is not always the voice of God. One man and God has often changed the course of history and the map of empire. * * * John Wesley said, 'The best of all is, God is with us.' He could say that because he knew that he was with God. And Lincoln, was it not he who said, 'I am not concerned whether God is on our side, but I am concerned whether we are on God's side?'" When man forms partnership with God, he is on the side of the winning party."

Sanctification is a great blessing, but it is more than a blessing. It brings the soul from a state of partial holiness, into a state of complete holiness. And no one who enjoys this blessing ever confuses it with the ordinary blessings of the Christian life.

Now, some have supposed that because the Scripture clearly states that the Spirit bears witness to our sonship but does not state directly that the Spirit bears witness to entire sanctification, therefore the witness to the latter experience is not so clear as to the former. Of course the greater includes the lesser. But we think that the following makes the latter the more certain of the two, if there are degrees of certainty in this matter. In the experience of conversion we apprehend our sonship by the Spirit of God. But in the experience of entire sanctification, which is accomplished by the Baptism with the Holy Ghost, we apprehend the person of the Holy Ghost himself, and His abiding presence sheds increased light upon all past experiences, clarifies our vision, illuminates the promises of God, lifts us to such a state of exuberance that we readily recognize the difference between this and the former altitudes of grace.

"According to Paul's letter to the Ephesians, a sinner cannot consecrate because he is a dead man. Therefore the only one who has been born again, for there is no cleansing without consecration."