

LIVING IN THE LAND OF BEULAH

By Rev. Stephen Merritt

Here is where He desires us all to reside. He placed man in the Garden of Eden; that was lost by disobedience and distrust. He made plans for its restoration; He gave his Son to make an atonement, and sent another Comforter to restore to us what Adam lost for us, and He made it so easy and so plain that all that was necessary was for us to receive Him and the land would be no longer desolate; but it would be Beulah, and we should be no more forsaken, neglected, nor forgotten. (Isa. 62:4. Hosea 2:16. Isa. 54:5. John 17:17-23).

The Comforter has come, and we enter into our promised possessions. We simply receive it in connection with our reception of the Giver who gives Himself, and, with Himself, all things freely. He comes in to dwell, to abide; not to visit or to be a guest, but to remain forever. Where He is in heaven—a heaven on earth, a heaven in all our surroundings, and simply because we receive Him and give Him control. He is the Abider.—

We reside in Beulah, not because we are worthy, or holy, or cultured, or useful; but because we are married and Beulah is the country seat of our "Ishi." We live here because it is the place of His residence, for of course we live with Him and enjoy all He possesses. It is a delightful land. No ravenous beast comes up here; no malaria of doubt, no miasma of distrust, no dread or fear; perfect peace and delicious quietude obtain; and there is an entire absence of malice, envy and jealousy, with nothing to mar or disturb the calm serenity of all. It is a healthy country. No sorrow, or sin has any place here. We wait on the Lord and He renews our strength; we mount up on wings as eagles; we run and weary not; we walk and never faint. He causeth us to rejoice evermore.

It is a fruitful heritage. The fruits of paradise abound here. Blessed fruitage of Beulah! Such clusters of grapes, so sweet, so satisfying.

Beulah is for everybody—rich, poor, learned, illiterate, bond, free—everybody, everywhere, at any time. He is no respecter of persons. Beulah is for the comfortless, the saddened, the sorrowful: For He is appointed to them that mourn, to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. Needless to say, it is blessed; the sun no more goes down, the moon never withdraws itself; the Holy Spirit is the everlasting light, and we walk in the light as He is in the light. We have fellowship one with another, and the days of our mourning are ended. We cannot purchase a site here. It is the gift of the Comforter. Jesus died to secure Him and it for us, and we receive both as the promise of the Father, and enter into our present inheritance and enjoy Him forever. We enjoy the days of heaven on earth. It is a heaven to go to heaven in.—John 14:16-26.

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Beulah is a reality. Its walls are Salvation, and its gates Praise. Its people are all righteous—not their own, for our righteousness is as filthy rags; but He is made unto us wisdom, righteousness, sanctification and redemption, and therefore we inherit the land forever, that He may be our WONDERFUL Saviour. Isaiah 9:6, 21:3.

The enjoyment of His company in the sanctified state is truly delightful, so much so that many of the sanctified have likened the relationship of the soul to Christ in Sanctification to that of the marriage state.

It is called the Beulah Land Experience of the Soul. It is so rich and grand and glorious

that Heaven has truly begun below for the Wholly Sanctified. 1 Thess. 5:23. Some of those who have found this best-of-all Christian experience have tried to describe it in the following language:

The Saviour comes and walks with me,
And sweet communion here have we;
He gently leads me by the hand,
For this is Heaven's border land.

Oh, Beulah Land! Sweet Beulah Land!
As on thy highest mount I stand
I look away across the sea
Where mansions are prepared for me,
And view the bright and shining shore,
My Heaven, my Home forevermore.

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A GLORIOUS HOPE

O glorious hope of perfect love!
It lifts me up to things above;
It bears on eagles' wings;
It gives my ravished soul a taste.
And makes me for some moments feast
With Jesus' priests and kings.

Rejoicing now in earnest hope,
I stand, and from the mountain top
See all the land below;
Rivers of milk and honey rise,
And all the fruits of paradise
In endless plenty grow.

A land of corn, and wine, and oil,
Favored with God's peculiar smile,
With every blessing blest;
There dwells the Lord our Righteousness,
And keeps his own in perfect peace,
And everlasting rest.

O that I might at once go up;
No more on this side Jordan stop,
But now the land possess;
This moment end my legal years,
Sorrows and sins, and doubts and fears.
A howling wilderness! Wesley.

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The average Christian experience with its legal years of partial bondage to the law, its churchianity, and regular round of external religious duties, its occasional falling into inconsistent conduct and sins and as often repenting of the same, is truly "a howling wilderness" when compared to the experience of Perfect Love, where the soul dwells in the Land of Beulah, the most blissful state this side of Heaven.

The "wilderness" is much better than the life of bondage to sin away down in Egypt but O how much better than the wilderness life is the experience of Holiness in Beulah Land.

THE RENEWING OF POWER

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man, greatly beloved, fear not; peace be unto thee; be strong, yea, be strong." And not only an angel, but the Lord Himself will surely empower His trusting workers. It was Jesus that cheered Paul in the Chief Captain's castle, and John on the lonely Isle of Patmos; and so He still cheers and strengthens His servants and warriors. Bless His name!

These renewals of power are not always necessarily of an extraordinary character. There are sometimes great increases of physical strength without any apparent cause, but ordinarily a man's physical strength is renewed by rest and the timely eating of proper food. And so there may be times when the Spirit of God falls upon

the soul-winner, giving him great upliftings and visions and courage. But, ordinarily, power comes by the use of such simple means as regular prayer, and patient, diligent searching of God's Word, and a daily listening to God's voice. It is renewed like fire, not by the fall of lightning from heaven, but by the addition of new fuel; like physical strength, not by some hypodermic injection of fresh blood, but by appropriate food. David calls upon his soul to bless God, "who satisfieth they mouth with good things, so that they youth is renewed like the eagle's." It is by suitable food, then, that the soul is strengthened. Jesus told us what that food is when He said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." And does not this correspond with Paul's statement that, though the outward man was perishing, yet "the inward man is renewed day by day?" and with that passage that says, "The Lord revealeth Himself unto Samuel in Shiloh by the word of the Lord?" It is the Lord that renews our strength, but He does it not in some mysterious way, but by means of His Word, which we read and meditate upon and appropriate by faith. Through it we see Jesus, and come to know our Lord.

My own strength is usually renewed by the opening up of some new truth, or the powerful application of some promise, or portion of the Word of God to my soul, and which I am enabled to make my own by a definite and bold act of faith in secret prayer. There is abundant reserve power in God. "The residue of the Spirit" is with Him. He has not exhausted His resources in the measure of the Spirit of power and holiness He has given us, and I often comfort and encourage myself with the assurance of James, "He giveth more grace." "Let us therefore come boldly to the throne of grace," abide there in communion with God, "that we may obtain mercy, and find grace to help in time of need."—Heart and Life.

JOHN WESLEY SAYS:

"From long experience and observation, I am inclined to think, that whoever finds redemption in the blood of Jesus, whoever is justified, has then the choice of walking in the higher or the lower path. I believe the Holy Spirit at that time sets before him the 'more excellent way,' and incites him to walk therein, to choose the narrowest path in the narrow way, to aspire after the heights and depths of holiness—after the entire image of God. But if he does not accept this offer, he insensibly declines into the lower order of Christians. He still goes on in what may be called a good way, serving God in his degree, and find mercy in the close of life, through the blood of the covenant.

"I would be far from quenching the smoking flax—from discouraging those who serve God in a low degree. But I could not wish them to stop here; I would encourage them to come up higher, without thundering hell and damnation in their ears. Without condemnation the way wherein they were, telling them it is the way to destruction, I will endeavor to point out to them what is, in every respect, 'a more excellent way.'

"Let it be well remembered, I do not affirm that all who do not walk in this way are in the high-road to hell. But this much I must affirm, they will not have so high a place in heaven as they would have had if they had chosen the better part."—Wesley's Sermons, Vol. II, Page 267.