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# The Spirit of the Word.

The Words that I speak unto you, they are spirit and they are life.—Jesus.

The letter killeth, but the Spirit giveth life.—Paul.

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## THE JUNE MEETING.

On some accounts our convention this year was more notable than ever before. We had a larger number present; more new ones who had never attended before, and from a greater distance; some having travelled way across the country to be present at this meeting; there was deep interest, increasing unto the end, and a wonderful uplift in teaching and fellowship to every waiting soul. Especially was the communion precious; the "One Spirit" was plainly manifested, and thus the fellowship and communion was almost perfect. My own heart is full of the blessed memories of our meeting,—and more than memories,—the strength and light and comfort that comes from communion with kindred hearts, "in the Lord." I would love to set it all before the readers of the paper in detail and particulars, for I know it would do them good; but that does not seem to be the Father's mind so I must content myself with a brief report.

Our meetings began Saturday evening, June 13th. An unusually large company was present for the first meeting; we waited upon God and were greatly blessed. The Key Note of our meeting was John 17: 5, "And now, O Father, glorify thou me with thine own self." This scripture was printed on the blackboard in large letters, and was the great thought made prominent throughout the convention. All caught the spirit of it; all were impressed by it; of this we talked and thought and prayed, with an emphasis on the *Now* and the *me*: and a still greater emphasis on the last clause, "WITH THINE OWN SELF." This is the highest glory, God himself; and this we pray for *now*.

Our meetings continued, three every day for eight days; with almost uninterrupted communion in the intervals. This was all the more marked because of the unfavorable weather without, which was cold and wet, making it advisable to stay indoors a great deal more than we would have done had the conditions been favorable to outdoor rides and rambles; and this also was greatly blessed to our good, for so we got closer together "in the Lord", and had all the better opportunity to mutually edify one another.

I can give little more than the subjects of our regular meetings. For Sunday, June 14th, the forenoon talk was a further consideration of the Key Note of the meeting, "Glorify thou me with thine own self." We took this passage in connection with John 12: 27, 28,—



"Glorify *thy* name" in me, and glorify *me* with thine own self. See also Matt. 5:16; John 17:1; 1 Cor. 6:20; Rev. 15:4. Finally, God shall be "glorified in all things." 1 Pet. 4:11.

After the opening address on the above, sister Abbie C. Morrow gave us a very sweet talk on the Man who "made himself of no reputation," Christ Jesus our Lord. We were very much pleased to have this dear sister with us; for a number of years she has had it in her mind to attend our June meeting but has never been permitted until this year; her own duties as writer, editor, speaker, etc. keeping her busy and employed. Last March she lost her dear husband; out of this great grief the Father brought her grandly triumphant in him; this spring one of her meetings in N. H., that heretofore had kept her from our June meeting, was shortened so that she was released and could come to Beverly, which, much to our enjoyment, she did, and was present at the three opening days of our convention and spoke several times. We were all glad to see and hear her and would have been greatly pleased if she could have stayed all through the meeting. We bid her "God speed" most heartily, in her many good works, "and hope to meet again."

In the afternoon the subject was Spirit, Soul and Body and in the evening, the Resurrection.

Monday, the 15th, the subject in the forenoon was, How to save the Soul, i. e. by Losing it. The one great exhortation of religious teachers, is, Save your soul, save your soul, and the souls of others. Jesus said, "He that seeks to save his soul shall lose it, and he that loseth his soul for my sake and the gospel's shall save it." What a striking illustration is this of the glaring error in present day religious teaching! The great body of the nominal church teaches today on this subject (as on many others) just the opposite of what Jesus taught; and the reason is, that, giving heed to the traditions of men and knowing not the scriptures, they do not understand what the soul is, nor what is the meaning of its loss or salvation. Jesus taught that the only way by which it could be saved was by its loss; and our great business was not to save, but to lose it,—"*deny self*, take up the cross and follow the Lord." Not less than six times does the Saviour, in the Gospels, teach us this way of the soul's salvation by its loss. See Matt. 10:39; 16:25; Mark 8:35; Luke 9:24; 17:33; John 12:25. Read these from the Revised Version and notice margin; and see this whole subject of losing the soul illustrated in Phil. 3:1-7.

In the afternoon we talked further on the same subject, followed by interesting and helpful remarks by sister Morrow. In the evening the subject was, Man's Side and God's Side; what *we* do and what *he* does. There is a class of scripture that seems to make man's salvation depend entirely on himself, like, for example, "Work out your own salvation with fear and trembling." But when we consider these scriptures in connection with others that set forth God's side of the work, we learn that all is of him after all. The passage quoted above is a striking illustration of this, for the very next verse reads, "For it is God who worketh in you both to *will* and to *do* of his good pleasure" (Phil. 2:13). Thus we learn that we are the Clay and He is the Potter and all are the work of his hands (Isa. 64:8). To *Over-come* is to come *Over* from Man's side to God's side.

Tuesday, 16. This morning sister Morrow gave us a last little talk



as she was about to leave us; we were all glad to listen, and then we bade her farewell with sincerest love in the Father. The meeting was continued by others speaking, and all were blessed. In the afternoon the subject was, *The Evolution of the Doctrine of the Restitution of All Things*. All classes of Christians seek relief from the rigid, logical carrying out of the doctrine of Endless Torment, from the strict orthodox standpoint. Thus theologians, Bible students and thoughtful people of all names and sects are being continually pushed onward to broader and broader views of God and his purpose concerning the children of men until many have come to see that there is no place to stop, either logically, scripturally or rationally, short of *Salvation for All Mankind*; and they have accepted this grand truth, and rejoice in it, as the only one that honors God, the Maker of all, and that harmonizes the Bible *as a whole*. Thank God for the breadth and scope and fulness of the Gospel. Amen.

In the evening the subject was, the Jew and the Law, showing what Israel stands for in the economy of God, and what the Law is *not* and what it *is*. When Jesus said that "Salvation is of the Jew" he did not mean that the fleshly descendants of Israel are, as a nation, on the spiritual plane, God's instruments of salvation, "for he is not a Jew who is one outwardly, neither is that circumcision which is outward in the flesh." Rom. 2: 28, 29; compare Phil. 3: 2, 3 and Col. 2: 9-13.

Wednesday, 17th. The morning subject was, In Christ and Christ in you. The Christian, be he but a babe, is "in Christ," and "in Christ" all that he is and all that he has is yours; but you may not know it and so you do not possess the joy of it. Christ must be formed in *you* before you will realize your inheritance in *him*; hence Paul exclaims, "My little children, of whom I travail in birth again until Christ be formed in *you*!" Gal. 4: 19. As a father he had begotten them (1 Cor. 4: 15); as a mother he travailed in birth for them until the "man child" should be born in them. In Christ "all things are yours" and He is your wisdom, righteousness, sanctification and redemption; but you may not realize this and so may live on a very low plane and at a "poor dying rate," while at the same time you are an heir to "riches in glory" beyond all price or calculation. You need Christ in *you*,—his life, his experience, his thoughts and feelings, *yours*, so that you may know *him*, and the power of *his* resurrection, and the fellowship of *his* sufferings, being made conformable unto his death, if by any means you might attain unto the Resurrection out from among the dead ones." Phil. 3. This it is to have Christ in you, sanctifying spirit, soul and body and constituting in your own life, the Hope of Glory, i. e. the hope of completion, perfection.

In the afternoon the subject was, the Plan of Creation. God has a Plan, by which through the ages he is Creating a Race of beings like himself; Christ is the only one as yet who has gone through the whole process and reached completion, hence he stands as the Pattern Man of God's Finished Creation, after whom all the rest of the Race will be fashioned in "the Ages to come." The outcome will be, all made alive in Christ and God all in all.

In the evening the talk was on the Overlapping Ages and the Limitations of Reason. In Paul's day they were living in "the Ends of the Ages." (1 Cor. 10: 11) the Jewish and the Gospel ages over-



lapping; so today we are again living in an overlapping of the ages far more momentous than at the first advent; this fact explains the times, with its many startling characteristics, and shows us what to expect in the near future. "Watch ye."

Reason, at its best, can carry us backward into the past and forward into the future only a very little ways; if there be no other source of knowledge then man is pitifully ignorant, and always must be; the absolutely unknowable surrounds us on every hand, so far as Reason is concerned. But there is such a thing as Revelation by the Spirit and that lets us out into the Infinite.

Thursday, 18th. The Bride, the Church and the Kingdom was the forenoon subject; showing the difference and relativity of these three classes. The Kingdom is world wide, embracing all mankind; the Church is a great company which no man can number, out of every nation and kindred and tongue and people, and of all the ages; the Bride is the hundred and forty-four thousand being the first fruits unto God and the Lamb (Rev. 14). These are the Eunuchs that keep the Sabbaths of Jehovah, and choose the things that please Him and take hold of his covenant; and unto them will He give, in his house and within his walls, a place and a name *better* than of sons and daughters. (Isa. 56 : 4, 5.) What is that name *better* than of sons and daughters? it is the Bride.

In the afternoon the subject was the Overcomers, i. e. the Bride company; and in the evening the Promises to the Overcomers in Rev. 2 and 3, setting forth the same great and precious truth, namely the position and work of the Bride.

We also had in the the evening a very precious conference meeting; a brother from Philadelphia talked helpfully, expressing his joy at being present at the meeting, and a sister gave us a very precious thought that just as we take Christ for our righteousness, so we should take him for our health and all physical blessing. Others spoke on the line of divine healing and much precious truth was brought out. We had these social talks in connection with all our meetings, and they constituted one of the most enjoyable and helpful features of the convention. Very precious to God's children is the communion of saints; therefore neglect not the frequent assembling of yourselves together, and so much the more as ye see the *day* approaching.

Friday, 19th. The morning subject was the Living God, showing that He is a Spirit and we can never know him except "in the spirit." In the afternoon the theme was the entrance to the Holies. (Heb. 10 : 19-25.) The main thought here was that the one entrance to both of the holy places was "through the veil that is to say his flesh." We are already in the Holy places in Spirit and in Life; all we need to complete the work is the bringing in of the *Body*. *This* is pre-eminently present truth,—the Redemption of the Body. Again we had a very precious conference meeting, and were especially interested in listening to some of the recent experiences of our afflicted "Sister Lizzie," who much to our joy was with us at the meeting this year. She had been impressed anew that *now* was the time when the Father was going to do some great thing for her; what it was, or how it was she did not know, but it was in the line of her healing, and was very near; we were all impressed and waited on God if perchance the time had come, after so many years, for the deliverance of this daughter of Abraham. In connection therewith I was led to read the beautiful



poem of Anna Shipman beginning on page 83 of Songs of the Spirit. I also read a communication from Addie, my wife; a sister from Canada had been moved to copy a part of a letter that Addie had written to her years before and sent it to me to be read at the meeting.

Thus she wrote :—

London, Ontario.

"Dear brother Arthur :—It must be two years since our dear sister Addie sent me the little paper on 'Humility' which I copy and inclose, asking you to read it to all the dear saints who are gathered in your home for the meeting. When I first read it I thought it grand, but laid it away in the letter; some time after, reading over some old letters, I came to it again and it seemed just what I needed, so I hung it up where I would constantly see it; and now instead of having learned the lesson, or exhausted the teaching, I need it more and more; but I thank God I can echo her comment on it and say as she did, 'I have not reached it yet, but I hope to in his time and way, for it is blessed.' It may seem like her dear voice speaking to the dear ones she so gladly ministered to and it may help them as it has helped me."

Here is what Addie wrote.

#### HUMILITY.

Humility is perpetual quietness of mind; it is to have no trouble; it is never to be vexed or fretted, or sore, or disappointed; it is to expect nothing, to wonder at nothing that is done to me; to feel nothing that is done against me; it is to be at rest when nobody praises me and when I am blamed or despised; it is to have a blessed home in myself where I can go in and shut the door and kneel to my Father in secret, and be at peace, when all around and above is trouble.

All through this blessed meeting there has been a constant ache in my heart for her who was so efficient and helpful. I seem lost without her, oftentimes, and yet I am "Kept" (1 Pet. 1:5); but this communication was very precious to us all, from our loved one, and especially to me; may it sink down deep into our hearts and bring forth fruit to the Father's honour and glory. So shall my beloved, though sleeping, have a share in our convention and *speaking* to our comfort and upbuilding.

The evening subject was the Order of Events connected with the Second Coming of Christ,—His *Parousia*, *Apocalypse* and *Epiphaneia* that is, his secret Presence, his Revelation of himself to the waiting and watching ones, and his Shining forth with the saints to the world. First Christ comes in his saints, "Christ in you the hope of glory;" then he comes, "this same Jesus" that went away to his saints, as he came to his disciples after his resurrection and shewed himself" (John 21:1; compare Acts 1:3 and Luke 24:35.) Then finally he comes *with* his saints to the world (Jude 14, 15) and all shall behold him and all shall know him. *This is life eternal for all.* John 17:3.

Saturday, 20th. This morning we listened again to "Sister Lizzie," as she read us a letter recently received relating to her healing; it was a very remarkable communication in many respects and just what the Lord means by it doth not yet appear, but still we wait on Him, expecting all will be made plain in his own time and way. Let all the readers of this paper join in prayer for light and guidance in this matter and if you are so moved write to our sister "in the Lord." Her address is, Lizzie Turney, Somerville, Mass. 14 Knapp St.



In the afternoon we talked on the Spiritual Body and the Change as set forth in 1 Cor. 15: 35-58. We also had another very precious conference meeting. In the evening the subject was, the Way of Life as exhibited in Christ, in contrast with the Way of death as shown forth in Adam; the way of the latter was downward and all, in him, died. But Christ's way was upward until he emerged "out of death," and his victory means victory for all. Hallelujah.

Sunday, 21st. Our talk this morning was, Christianity Unique; All the so-called "false religions" have their place in the economy of God, and serve a purpose, good in the outcome, among the children of men; there are many points of similarity between these religions and Christianity in precept and doctrine, and yet the religion of Christ is radically different from them all, embodying as it does the very last word that can be said on the way of *life* and salvation; thus the faith of Jesus is unique including all that is good in all the others, and carrying us further onward in the process of creation, even to the very nature and life of God.

In the afternoon the subject was, the Son of Man. This was the appellation Jesus loved to apply to himself. Only four times does he call himself the Son of God (John 5: 25; 9: 35; 10: 36; 11: 4); nearly a hundred times does he apply the phrase, Son of man, to himself; Christ seemed to glory in his humanity; he seemed to be proud of his relationship to *Man* as a race, and well he might be, for *Man* is God's crowning work, in which the Infinite One has exhausted his resources and can go no further; for the Creator can make nothing higher than a creature *like Himself*. Therefore the Son of Man, in his completion, is—the Son of God. This is the great truth that Jesus sets forth as he repeatedly calls himself, the Son of Man.

The Evening subject was, *Why*? We closed our meeting with the same truth wherewith we begun it. *Why* does God deal with us as he does? *Why* must we suffer? *Why* must there be so much suffering, and so long drawn out? *Why* such awful suffering? *Why* do some suffer so much more than others? *Why* is the world full of wrong and sin and corruption and death, and all the rest that saddens and hurts and crushes poor sorrow laden mortals? The answer is one,—in order that *He* may glorify *us* with *his own self*. This is it; the whole truth, the complete solution of the mystery; whether you understand it or not, this is the *fact*, and all is thereby made clear; you *will* see it sometime. Some are beginning to see it,—it is dawning upon them—the great underlying, all-pervading fact of creation. The Creator is making *you* like himself, in his very image and likeness, hence you must know all; you must go through all hells in order to be fit to occupy the highest heaven. There is no other creature like man; no other is destined to the same end; hence he is unique; he stands at the top; the whole universe looks to him; all things contribute to his well-being. He is the centre and top stone of God's creative work. The Almighty has done his utmost, and manifests the highest possible flight of his creative power, *in man*. The Son of Man is the Son of God; there can be nothing better, there is nothing higher than that. Wonder not then, O Mortal, at the process. Ask not, why? What knowest thou as to the work of creating a God? This the Father undertakes. Be content, submit, rejoice, with awe-ful joy in this unspeakable exaltation of finished humanity.

Thus we reached the closing hours of our gathering; all was blessed



and inspiring. Our coming together was indeed crowned with the richness and glory of God himself. O how we do rejoice and praise *Him*! I have not begun to tell how great was the blessing. I could not. I would have been glad if all who love the truth could have enjoyed the happy occasion. It is further described in the following verses, written by sister O., who also wrote the verses in Songs of the Spirit. We were all glad that *she* was with us at the meeting, together with others from the same place, and from New York City. It was all so very delightful and satisfying, and again our thanksgivings go up to the Father of lights, the Giver of all. Here are the verses; they were written "On the train," after she had started for home, Monday, June 22nd.

#### JUNE MEETING AT BEVERLY, 1903.

The last great day of the feast had come  
And we asked our brimming hearts,  
How will the Lord yet reveal himself  
E'er each to his home departs?  
The tidal wave of God's blessed truth  
Had risen from day to day,  
'Til we almost felt, on its sparkling crest,  
We soon might be borne away.

Though nature without was cold and drear  
And the storm was raging sore,  
God's saints were gathered in calm repose  
Inside our beloved's door.  
And the sunshine of God's boundless love  
Illumined each happy face;  
Thus making the contrast marked indeed  
Between dark nature and grace.

The morning lesson of goodly pearls  
We stored in expanding minds;  
And over and over we told ourselves  
Of the riches in truth one finds,  
Our hearts went out to the many souls  
Still groping on toward the light;  
While we praised God for the confidence  
That all would be led aright.

For God's great gift, the priceless Pearl,  
Will draw all hearts to Him;  
As the light of the world shall penetrate  
Whatever is dark or dim.  
Yes, all must know his redemptive power  
From sin and disease and death;  
Because into every life, our God  
Will breathe his almighty breath.



A little later on in the day  
 We talked of the Son of Man;  
 Our brother thrilled us all as he spoke  
 Of Father's creative plan.  
 We ate and drank the dear Son of God  
 And told of his guiding hand  
 While words of council and comfort fell  
 On hearts that could understand.

The evening hour drew on apace,  
 Again we met at his feet,—  
 The revelation of Jesus Christ  
 Becoming more real and sweet;  
 A clearer vision of Father's love  
 In his dealings with his Son,  
 Cheered every heart as we saw ourselves  
 In the place of the finished One.

Then the Key Note of this festival,  
 The prayer of our great High Priest;  
 Awoke the responsive chords of praise  
 At the close of this heavenly feast.  
 Assured of the answer in each life  
 In the Father's time and way,  
 We then repaired to our several homes  
 To wait for the Perfect Day.

Though sundered far by the flesh awhile  
 In spirit we dwell as one;  
 Our home is the very heart of God,  
 Our life is his Risen Son.  
 Our daily bread is a feast of love,  
 We wear the garments of praise!  
 O happy and favored little flock,  
 Content with the Father's ways.

Sister O.

#### SOJOURNINGS AWHEEL.

I expect to start about July 8th for a trip on my wheel to Worcester, Springfield and down the river into Connecticut. Shall be gone through July. Pray for me as I go,—alone, and yet not alone.

THE NEXT BOSTON MEETING will be the *first Sunday in August*, the 2nd. Please take notice of the change in time,—at 200 Huntington Ave., an all day meeting, commencing at 10.30 A. M. Subject, The One Body.