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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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Oct. & Nov.

REPORT OF THE FALL BIBLE CLASS.

BY RUTH.

The Fall Bible Class was not as largely attended this year as formerly, but we may truly say it was a very choice gathering of the saints. There was no confusion manifested; an atmosphere of quiet restfulness prevailed, very blessed and refreshing. Praise Ye Jehovah!

A little company of about twenty-one gathered about the round table for the Key-Note Meeting, on Saturday evening, Oct. 19th, at 7.45. We sung that beautiful hymn written by Whittier, entitled "Eternal Calm", found on the last page of our new hymns, and this spirit of calm rested upon us very graciously throughout our communion together. The Keynote was, "The Man that is My Fellow," (Zeck. 13:7). Arthur read the chapter from Rotherham's translation, where Fellow is translated Companion. The expression, "*In that day*", was enlarged upon, and as appropriate to the thoughts expressed we sang the chant written by Sister Margaret, "That Day for Thee has Dawned". Yes, we can recognize the first glimmer of dawn; and can lift up our heads and rejoice. God desires Companionship, and he is making a race of gods, knowing good and evil, in His own image and likeness; and these fellows of the royal society are to be perfect men, thoroughly furnished with all the attributes and power of God. *One* as the Father and Son are one. Thank God, that day, when the sons of God are to be manifested, *has* dawned; and we are able to recognize these companions of God, taking their several places in the body of the Christ, "The Man that is My Fellow".

On Sunday morning, Oct. 20th, the meeting began at 9.30. A season of worship in song preceded the study of the Miracles. A large chart had been prepared, giving a

classification of these *powers* and *signs* under seven headings as follows: 1. Natural, viz: Water into wine, walking on water, etc.; 2. Preternatural. Money in fish's mouth, draught of fishes; 3. Restoration. Blind, deaf, lame, etc.; 4. Healing. Crooked woman, withered hand etc.; 5. Casting out demons. Several instances. 6. Hid Himself. Twice mentioned; 7. Raising the dead. Three cases noted. These works shall ye do, and greater things than these shall ye do *because* I go unto the Father. We are apt to think of miracles as something very extraordinary, outside of all natural laws; but this is not true, on the contrary they belong to the realm of the natural, their very simplicity eludes us. All the miracles performed by Christ had no doubt a typical significance of more importance than the miracle itself; all were according to a pre-arranged programme and were signs. What does not appear on the surface is the important feature. Do not stop with the letter, the mere narrative, look for the spirit; as in the First Miracle recorded, John says, "This beginning of the *Signs* did Jesus in Cana of Galilee, and *manifested forth His glory*." (John 2:11).

Sunday afternoon at 3.30, our subject was the Perfect Man. Eph. 4 was read from Rotherham's translation and commented upon. In Heb. 12:22, the apostle says, "Ye *are* come unto Mt. Zion," etc. So, as we walk by faith, one may say we *have come* unto this condition; not of course in the fullest sense, to the full consciousness, but we can *now* claim the knowledge of the Son of God, our full-grown manhood *in him*, being no longer children tossed to and fro. We speak from God's standpoint, according to his word and not according to outward appearance, nor our degree of consciousness. The unity of the saints is One God and Father, one center to which we are drawing more and more; no matter how our thoughts may differ, the peculiar shading in our manner of looking at things, while He is the object of all desire, the centre of vision, we are coming into fuller and fuller realization of true unity. We need not stretch ourselves beyond our measure, there is plenty of time to learn and grow. Meantime we may rejoice that we *have come* to the knowledge by which we are growing up in all things *into* our living Head.

In the evening, at 7.30, the theme of our thought was, *Leaving the Principles*, Heb. 6. How shall we *leave* them? Not in the sense that we are through with them forever, but

rather ceasing from all attempts to get every phase of our faith properly adjusted, and settled. Let us not imagine we have exhausted these principles, but going on to more mature growth we shall discern in our *lives* the heights, depths, lengths and breadths as we *come* to them. We must have the *life* before we can have the *light*; we do not possess what we have only in theory, we must *live* a truth before it is ours. Let us remember all the time what God is making, even a race of gods; and what must we not go through in the process of such an undertaking! Be still, and know that I am God.

On Monday, at 9.30 a. m., we considered the first of Jesus's miracles as recorded in John, 2: 1-11. The turning of the water into wine seems to prefigure the entire work of Christ. Many helpful suggestions were brought out regarding this *first sign* at several sessions. We will notice them briefly. In the Old Testament we see God dealing with the natural seed. In the New Testament Christ's work is for the spiritual seed,—turning the water into wine, which is regeneration. He manifested his glory—the perfect man—transformed, changed into his image, by the renewing of our minds. On the *third* day there was a *marriage*,—note the significance of this statement,—what does the *third* day typify, and the *marriage*? Cana of Galilee; Cana means primarily *erect*, or to make erect. Son of man, stand upon thy feet, (Ezek. 2:1). "God hath made man upright". (Ecc. 7:9). Galilee, from Gilgal, the rolling away (of the reproach), meaning also a circuit; and what does a circuit typify? God. Men have reproached and blasphemed the Most High, have charged God foolishly; but when they behold His perfect creation, a pattern of which we have in the Lord Jesus, the man who is my fellow, then every mouth shall be stopped, so far as casting any reflections upon God is concerned, and the whole creation shall unite in a psalm of praise. (Rev. 5:13). The mother of Jesus was there: see Gal. 4:26. The wine failed. "Mine hour is not yet come." Every thing in God's plan has its due time; the vision may seem to tarry, but no event is behind time, neither will it be ahead of due time. Ye have need of patience. *Six* stone waterpots; Jesus commands, "fill them with *water*," and they are filled to the *brim*. All these statements are significant; meditate upon these things; wait upon God; and he will guide you into all truth: See Isa. 1:18,—your *sins* shall be as

white as snow. *This mortal shall put on immortality.* Not unclothed but clothed upon. The *water* was transformed into wine. The *best* is always ahead of us; so, as we walk in God each step grows more and more blessed and yet we are going toward the best. At this session we also noted some of the lessons suggested by Jesus walking on the water. We shall be able to use the power of God freely some day when faith is finished—nothing will be impossible to us. (Matt. 17: 20.) If our faith is to be perfected, signs must cease. We need them in the beginning of the life of faith, but we must not depend upon the gifts: for all shall pass away and only Love, faith and hope *abide*. God is Love, and in Him we have all. God's power is always available to our *need*, and when we need to walk on the water, being in the line of our Father's business, we shall do it as easily as did Jesus. We speak of things as supernatural; this is a misnomer,—for they do not transcend nature, but are superior only to the ordinary course of nature. The marvelous things done in the laboratories today, the wonderful inventions connected with electricity, for example, are all in accordance with natural laws. These are all signs of the times we live in, a part of evolution, leading on to the omnipotence of man. No matter how much error there is abroad, there is always the soul of truth to be found in it, even as our failures result often in our greatest blessings. Tennyson's "In Memoriam" gives us some very beautiful expressions of this truth. Whether the poet realized the full import of what he wrote or not we know the source of his inspiration; for "God—God—God, is the only muse." Helpful lessons were suggested by the other miracles, the withered fig tree, the withered hand, the crooked woman, etc., etc. Jesus said, "He that believeth on me, the works that I do shall he do also; and greater than these shall he do." John 14: 12. The question was asked what are the greater things we shall do? Many answers were given throwing light upon the text, and this question was the theme of the afternoon session, at 3.30. Arthur read John 14 from Rotherham's translation. In my father's dwelling (the universe) there are many abiding places. There is a glory of the sun and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory. So there are many abiding places in God's universe—I go to prepare a place for you. Whatever place is being prepared for you in God's kingdom, you are also being prepared for

it, and will perfectly fit into that place in due time. There will be no jar, no noise, no misfits when that kingdom is established; and no disappointments,—your place will be satisfactory to you and mine to me; there will be no contentions then for a greater place. Meantime it behooves us to walk humbly, and in wisdom toward them without. A servant to the very least. Probably the raising of Lazarus is generally considered the greatest of Jesus' miracles; but in his reply to John's question, Matt. 11: 2-5, Jesus seems to reach the climax when he says, "the poor have the gospel preached to them." This statement brings to our attention the angelic announcement at his birth, "Behold, I bring you good tidings of great joy which shall be to all the people." The miracles of Christ were only signs connected with the great work he came to do, which was to reveal God's goodwill to mankind. Judging from the natural standpoint, we might consider these signs as manifesting differing degrees of power; but they were not specifically *his work*. "I am come that they might have life" he said; and what is life? "*To know Thee the only true God and Jesus Christ whom Thou hast sent.*" In the Old Testament man is exhorted to love God, but in the New Testament is revealed the great love wherewith He loved us. *God so loved the world*, John 3:16. This was the gospel preached to the poor, the glad tidings for *all people*. Not only do we need God and therefore should seek His favor; but every one of God's children is essential to Him. "How shall I give thee up, Ephraim?" Hosea 11:8, 9. Jesus came to make the invisible God visible,—"*He that hath seen me hath seen the father;*" but as man's spiritual vision was by no means clear, his discernment of this great mission of the Lord Jesus was very partial; at best he saw only men as trees walking, Mark 8:24. Man still waits for the full vision of that Perfect love which casts out all fear.

In the evening the theme was "*Because I go unto the Father.*" This saying of Jesus, "I go unto the Father" is recorded seven times in John; 13:1; 14:12, 28; 16: 10, 16, 28; 17:11. Also an eighth time in John 20: 17. In what sense did Jesus *go unto the Father*? Only once have we any record that he ever lost the consciousness of the Father's presence, Matt. 27: 46. He was always in heaven (John 3: 13) and in the bosom of the Father (John 1:18). He had reached the time for his glorification, being made perfect through sufferings; he had finished his work to the natural

seed and now he was to become a Father, begetting spiritual seed. If I go away I will send him (the *spirit* of truth) unto you. He was the way, *the truth* and the life, but while he was present in bodily form his disciples could not be made conscious of his spiritual presence; and as it is *the spirit* that quickeneth, he must depart from them bodily so that they might be begotten as sons of God. Following out this thought what will be greater than the work of the Son of God? Will it not be the greater manifestation of the love of God, when the body of sons has been perfected, coming to the Fatherhood, and through them life is given to all mankind? There is much precious truth here, for the anointed eyes to see. In the evening meeting at 7.30, we still dwelt upon this theme. Jesus's Mission was specially to Israel, but in the calling of the apostle Paul, we have a vision of the greater work; and a hint of the resources at God's command by which blindness shall be taken away from mankind and the full revelation of the love of God, cause every knee to bow and tongue to give praise to the Father of Lights. When Jesus was raised from the dead he was declared the Son of God with power; and we recognize something of the extent of that power in the work of grace accomplished in the members of his body. What then will be the wonderful work done for the whole world when the sons of God are raised with power, *the Christ* complete head and body, and the *fulness* of the *Fatherhood* made manifest?

On Tuesday morning we talked of some of the general cases of healing, where large numbers came to Jesus, all sorts of infirm ones and *he healed them all*. How sweeping the statement, how grand the man Christ Jesus appears! *As we* are partakers of his sufferings so shall we be of his glory and power. Creation is the process in our consciousness of God; so as our consciousness or knowledge of God increases we shall become increasingly able to do all that God can do. Now we know only a little of much; nevertheless we realize that He who dwelleth in us knoweth all things. It is said of Jesus, "He took our infirmities and bore our sicknesses," (Matt. 8: 17). How? Not that Jesus himself was sick, for he never transgressed a law of nature; but in the members of his body he is touched with the feeling of all the infirmities flesh is heir to, and is also tempted in all points. He suffers all that we suffer. God is in the Congo—in Siberia—in every spot and corner of this earth where outrage and cruelty is rampant.

Why does he permit these terrible sufferings when he has the power to stop them at once? All things are for your sakes. You must learn to trust the unerring wisdom and love of God in the face of every seeming contradiction. As we recognize our helplessness we are made to realize his power and our utter dependance upon him.

The theme for Tuesday afternoon was the events connected with the second coming of Christ. Two large charts had been prepared with a list of these several events, all referring to "the time of the end," "the day of the Lord," the ending of prophetic times,—the cleansing of the sanctuary, etc., etc. One dispensation is passing away while another is beginning; therefore we need not expect any sudden chance, but rather a gradual shading off of one into the other. We are in such a transition period now. The ends of the ages have come upon us. There is to be a time of confusion, of tarrying, of drowsiness; all needful for our training in patience. "Having done all, *stand*." We are living in wonderful days,—blessed are the eyes that see. The next event due is the change to incorruption. God is making human beings with perfect bodies; and if we are of the number who will pass into the new order of things without going into the grave, we shall be kept in spite of all the deterioration and wreckage about us; not because we are following certain rules and regulations of diet and exercise, etc., but because *God had said* to all the destructive elements about us, "*Touch not mine anointed*." See Psalms 91.

Tuesday evening we had a rich feast. God spoke through the lips of his son Arthur most blessedly, his theme being the *cleansing of the temple*. Jesus could act and speak as one having authority. Think of this man whom they were seeking to destroy, going into the temple and so overawing and alarming these venders, that they make such haste to get away from his presence as to let their gains go, knocking over their money and trampling upon it in their wild exit. Nor did he need to explain this exercise of authority, so conscious was he at all times of the power *within*. Wisdom is justified of her children. He could make his startling, mysterious statements without any concern. He that is able to receive it let him, the others may wait until their blindness is taken away. Here was a man who could take the fullest liberty in speech and action, because he was consciously controlled by God and in perfect accord with His will. What

need we care for the makeshifts that men call influence and power in this world. Nothing short of absolute dominion can satisfy the man of God. This he is to have because he is to be *filled* with all the *fullness of God*. How we long at times for this *authority* amid the varied and often apparently conflicting, opinions and views that are presented. Forever, O Lord, thy word is settled in heaven. Psalms 119: 89. Bro. Horace Burdick gave us the definition of heaven as the state of highest consciousness, i. e. to know as we are known. Now we *know* but partially (1 Cor. 13:12). Therefore we cannot be invested with full authority until we reach that consciousness possessed by the Lord Jesus. Pilate might boast of his authority, but Jesus did not hesitate to display his weakness. "Thou couldst have no power against me except it were given thee from above." (John 19: 11.) So God uses the wrath of man, making them serve as his axe, hammer and sword in the accomplishment of his purposes. (Isa. 10: 15.) To know that God controls is my liberty, although now I am content not to know, and to be a fool even until He shall perfect that which concerneth me. There were two cleansings of the temple, one at the beginning the other at the close of Christ's ministry. So there were the two washings of the High priest's flesh. (Exod. 40: 31, 32.) "Know ye not that ye are a temple of God, and that the Spirit of God dwelleth in you?" When after the resurrection the Lord opened the understanding of the disciples and expounded to them in all the scriptures the things concerning himself, he thereby cleansed them "by the washing of water with the word." Thus do these temples of God receive their first cleansing; and we realize the scourge of small cords as the word searches and tries us,— "For the word of God is living, and active, and sharper than any two-edged sword, and piercing even to the dividing of soul and spirit, of both joints and marrow, and quick to discern the thoughts and intents of the heart." Heb. 4: 12, 13. So Paul after his wonderful conversion must needs go into Arabia (Gal. 1: 11-24), where in the quiet of those three years he received the washing with the word before he went forth in his mission to the Gentiles; and what a time of cleansing and illumination it was, so great, so blessed, that in order to keep him humble the scourge of small cords had to be in evidence, as it were, in his consciousness throughout his ministry. (2 Cor. 12: 7-10.) What cleansings we do need, what humiliations are necessary to clear away the rubbish, to cast out the

cattle, the filthy lucre, and all such is unholy merchandise. (Isa. 23: 18.) What an amount of scourging is required sometimes to drive out the money-changers from God's temple, how difficult it seems to be to get entirely cleansed from this filthy lucre so that we shall not be more or less dependent upon it. Some of God's people need to be completely wrecked upon him before they can realize what it means to trust God. How the deceitfulness of riches, or the desire for a competency, choke the word and make us unfruitful. How *hardly* shall they that have riches enter into the kingdom of God, (Mark 10:23-27). O God cleanse us from all this filthiness of the flesh, may we hold all Thy gifts in an open palm, ready to be stripped of all if only we have God left. "Yea, let him take *all*", said Mephibosheth," for as much as my lord the king is come in peace unto his own house." (2 Saml. 19: 30.) We must be clean before the king can take up his abode in us; but we are learning our lessons, here a little and there a little; for we are God's workmanship, and he will finish what he has begun. Now the God of patience and of comfort grant you to be of the same mind one with another according to Christ Jesus. (Rom. 15: 5-7.) When Jesus cleansed the temple he drove out all that did not belong there, so all the errors that have accumulated must go, all subterfuges, all self-deception, all idols of every kind and degree, "the dearest idol I have known," even my Isaac,—until we are left without spot or wrinkle or any such thing and the divine Lover can say, "Thou art all fair, my love, there is no spot in thee." "I dwell in the high and holy place," saith Jehovah, "with him that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones." (Isa. 57: 15.) One writer has spoken of Jesus as a man intoxicated with God, drunk with the *best wine*, the spirit of the living God. May not this be true of us? "My heart and my flesh cry out for the living God." Spirit, soul and body preserved blameless! When this corruptible shall have put on incorruption and this mortal shall have put on immortality then shall come to pass the saying that is written, "death is swallowed up in victory." Then will be the second cleansing; and God shall come home to abide forever. I heard a great voice out of the throne saying, Behold the tabernacle of God is with men, and he shall dwell with them and they shall be his peoples, and God himself shall be with them, and be their

God; and he shall wipe away every tear from their eyes; and death shall be no more; neither shall there be mourning, nor crying, nor pain, any more; for the first things are passed away. And he that sitteth on the throne said, "Behold! I make all things new". Ah, dear ones, shall we not gladly yield ourselves to God for this cleansing, this purging with *hyssop* that we may be clean, a fit abode for the Most High? At the close of this blessed communion we sung, "My Prayer" on page 8 of the Spirit of the Word Songs.

On Wednesday morning we talked on the special miracles peculiar to each gospel. Three in Matt., viz.: 9:27, 9:32, 17:27. Two in Mark, chaps. 7:32 and 8:22. Six in Luke, viz.: 5:5, 7:12, 13:10, 14:1, 17:12, 22:51. Seven in John viz.: 2:1, 4:46, 5:1, 8:59, 7:1, 11:1, 21:6. Study these carefully and see what you find peculiar to the gospel in which it is recorded, remembering that Matt. is the gospel of Christ as King. Mark—Servant. Luke—Son of Man, and John—Son of God. During the morning study several helpful lessons were suggested as follows: We may appropriate God's faith and thus it becomes ours. "Have the faith of God." "I live by the faith of the Son of God." Shall the failure of my faith cause God to fail? Paul answers this in Rom. 3:3, 4. "Faith cometh by hearing and hearing by the word of Christ." We can not believe in God until we know Him, and in proportion to our real knowledge of God will be our confidence in Him. So in our highest consciousness God's faith will control us like his power. There is a natural faith, as we know; and this is the kind of faith exercised in what is called faith healing. Probably all those who were healed by Christ had only this natural faith. Jesus did not perform miracles for his own benefit, nor did the disciples; and as we live by the faith of God we shall not desire to be immune from every ill, but rather to accept each experience coming to us as the will of God concerning us, for our training as the ministers of God. We know the natural faith will fail, but God's faith—never; this with love and hope abides. "Now he who wrought us for this very thing is God." The gold of the temple was not only pure, but *wrought* gold. O, let us yield ourselves to God that he may work in us that which is well pleasing in his sight. (Heb. 13:20). By paying the tribute money Jesus took his place as a stranger here, his kingdom was not of this world—and yet he was subject to its laws. So we are to be subject

to the powers that be, knowing there is no power but of God. (Rom. 13). Peter in his first epistle, second chapter, writes: "Beloved, I beseech you as strangers and pilgrims, to abstain from fleshly lusts, which war against the soul; having your behavior seemly among the Gentiles.—Be subject to every ordinance of man, *for the Lord's sake*." This is our reason for subjection, although we are standing fast in the liberty wherewith Christ made us free, we may not as followers of God use this liberty for an occasion to the flesh. (Gal. 5). All things may be lawful but not all are expedient, and if we would serve one another by love we will gladly surrender our liberties that we may build up the body. The faith which thou hast, have thou to thyself before God. Happy is he that judgeth not himself in that which he approveth. (Rom. 14). Jesus always submitted to his parents, (Luke 2:51); to the ordinances. (Matt. 3:15); to the laws of the land, (Matt., 17:27); to the officers and rulers, (Matt., 26:47-56); to revilings and contradiction of sinners, (Heb. 12:3). *Why?* Because he always pleased the Father; and therefore accepted whatever came to him as from the Father, (John 18:11) all needful in the purpose of God concerning him. He drank the bitter cup, he gave his back to the smiters, because it *pleased the Lord* to bruise him. (Isa. 53:10). Are we able to drink of his cup and to be baptized with his baptism? Let us then submit to our Faithful Creator. (I Peter, 4:19). Now is the time for us to humble ourselves under the mighty hand of God, to bow down and bear; that He may in His due time, "Set us on high." (Psa. 91:14). See also Luke 6:27-36.)

The subject for Wednesday afternoon was the *Sign of the son of man*. About 30 years ago, very few Christians had any sympathy with the doctrine of the second advent of Christ; but today this gospel of the kingdom has been very widely preached. More by the printed page than in any other way no doubt; still it is no longer an unwelcome theme among Christians generally. There shall be signs in the sun and moon and stars. All these are signs in the heavens; the sun representing the true light of the world, Christ and his elect ones; the moon, those giving forth a reflected light; the stars, or great ones among men. The time is nearing when not a vestige of spiritual life shall be left in the world, (2 Thes. 2:7, 8), and then shall be a time of trouble such as has never been before. Ye are the light of the world,

the salt of the earth; with the light and salt gone think what must be the condition of things left! "The sun shall be darkened and the moon shall not give her light, and the stars shall fall from heaven;" these heavenly lights shall all fail. Where are the great men of today? Are there any great masters in these days, any men who stand as beacon lights—as bulwarks to the people? Nearly all the *stars* have fallen; and *then* shall appear the *sign* of the Son of man in heaven. We are in the Laodicean stage, the judgment of the people; and what tremendous uncoverings are going on in this country and others. "Go to now, ye rich, weep and howl for your miseries that are coming [yes, have come] upon you." Read James 5:1-11, and note how appropos to these times. Two special things we want to keep in mind. First, see that ye be not troubled, for all this uncovering is of God, his judgments are abroad in the earth; and we know what will be the final result, the people will learn righteousness, (Isa. 26:9). Second, these are days when we want to walk very softly before God to keep unspotted from the world. God save us from dissembling, from every form and degree of hypocrisy, from every least taint of worldliness. As in the days of Noah, and as in the days of Elijah, God has a little company *He* is keeping unadulterated and pure; they are a hidden people (Psa. 83:3); their light is not now manifested to the world; but amid all the confusion they are calm, while deterioration is about them they are kept in the heavenly places; and there they are becoming known to one another, and God is preparing them for these revealings unto the groaning creation. Their one thought is to apprehend that for which they were apprehended by Christ Jesus; their one desire, to please the Father. This company, changed into the incorruptible condition, is what we believe to be the sign of the Son of man in the heaven. Matt. 24:29, 30.

Rev. 16:12 was the theme of our study on Wednesday evening. This is a mystic prophecy; while it may have had a literal fulfillment, that does not militate against its being fulfilled over again in the further working out of God's plan. Indeed the literal fulfillment may be only a shadow of the real, as literal Israel is but a type of mankind. The testimony of Jesus is the spirit of prophecy. Where is there today any ecclesiastical body or organization not tainted by the trail of the serpent? The river Euphrates represents the masses. When the masses withdraw their support (as they are doing

today all over the civilized world) from the governments and from ecclesiastical organizations, these human institutions, secular and religious, must decline and fall, and thus the way of the Kings of the east is opened up. The nominal church has ceased to feed the people, they are sick of the empty forms; and are looking elsewhere, to socialism and communism; the river is drying up, being diverted. This is the day when the lawless one is lauded; vast hordes are coming to America, for example, from China, Japan and other eastern countries. The Orient is overflowing the Occident. If we did not see God in the condition of things today we might well despair; but being forewarned is being forearmed, so that we can lift up our heads and rejoice because we know these conditions herald the day of redemption. Many interesting and suggestive articles were read, culled from various papers and magazines showing the ominous state of affairs everywhere. While these unclean spirits, (Rev. 16:13, 14), are gathering the people together for the great battle of Har-Mageddon, we are listening, "how we listen for the coming of His feet." We know who is the deliverer, and we know deliverance is at hand.

Thursday morning the meeting opened with a little talk on God's keeping power. (Psa. 27:5 and 31:20). "At home in God." What can disturb us, what make us afraid? Seeing God in all things we can be quiet and wait in hope. At this session the conversation was quite general.

Thursday afternoon, Arthur talked from two charts, illustrating the different companies of believers—"every man in his own order" or band. (1 Cor. 15:23). 1. The Kingdom. 2. The Church. 3. The Bride. The Kingdom is God's universal, uninterrupted rule. We know that God reigns now, no matter what the seeming, "the kingdom of the Most High is from generation to generation; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth and none can stay his hand, or say unto him, 'What doest thou?'" Dan. 4:34, 35. The Church is the body of Christ. (Eph. 1:22, 23. Col. 1:18); including all believers of every period and every grade. The Bride is composed of the overcomers, the 144000, the virgins and eunuchs, the company of Rev. 14, on Mt. Zion and of Rev. 15, on the sea of glass. A saint is one who is holy from God's standpoint. If God has called you into the sanctuary you are holy.

Everything in the temple service was holy even to the pots and pans. Many figures and illustrations are used to describe the Bride class, this very unique company. These overcomers have a name *better* than of sons and daughters; (Isa. 56:5); the live in absolute abandonment to God, are through with all self-effort, always bearing about the dying of the Lord Jesus. As the cross was his birth-mark, so they are "living sacrifices." (Rom. 12:1). A hidden company, unknown and yet well known, content with God's favor, although now they may be accounted as the refuse and off-scouring of all things. (1 Cor. 4:10-13).

On Thursday evening, interesting letters were read, from Sister Spencer of Providence, Bro. Smith of Pittsburg, and Bro. Samuel Keizer of Trinidad, B. W. I. The conversation was general again at this meeting, emphasizing the benefit we derive in assembling ourselves together, for exhortation, for comparing spiritual things with the spiritual; and building up and edifying one another, provoking unto love and good works. (Heb. 10:24-29).

Friday morning we had a helpful talk from Bro. Walter Fitch of Bridgeport, Conn. He spoke of the experiences of the Children of Israel, how God first brought them *out* that he might afterward bring them *in* to their inheritance. While we are carnal we can not subsist upon the things of the spirit. We must first come out from among them, touching not the unclean (2 Cor. 6), before God can bring us into our possessions as sons and daughters of the Lord Almighty. Let us learn to be abased that we may know what it is to abound. We also talked together of our privilege of seeing things from God's standpoint. Nothing is common or unclean to God, he is of too pure eyes to behold evil, because he sees the end of all things, and causes the evil to work for good. So the more we are able to look at things from His mount of vision the less will we see to condemn or to pronounce as iniquitous or impure. However, we have great need of caution just here, to walk slowly and softly, considering one another; for if our love does not keep pace with our knowledge we are in danger of turning the grace of God into lasciviousness, self-indulgence and license. Jesus said I have many things to say unto you, but ye cannot hear them now, but these things have I spoken unto you, that in me ye might have peace. Love will furnish us common ground; love will enable us to walk in wisdom; love will teach us when to speak and

when to be silent. "I have given you an example," said Jesus; let us give heed to his spirit in all our words and deeds. A tree is known by its fruit. A fountain doth not send forth from the same opening sweet and bitter. So while we are in these corruptible bodies with the partial knowledge we can only have now, we shall do well to take heed to every admonition of scripture as unto a lamp shining in a dark place until the day dawn when we shall see all things face to face.

On Friday afternoon, Arthur spoke again on the theme, "Every man in his own order." Paul said, "When it was the good pleasure of God * * * to reveal his son in me—immediately I conferred not with flesh and blood, etc." When the due time came for God to reveal Himself to Paul, Paul was ready to receive the revelation; and as he further says, his case was only a sample of the way in which God deals with every man in due time. (1 Tim. 1:16). God's resources are infinite; and He will know how to reveal Himself to each individual that all may eventually know him from the least even unto the greatest. See 1 Tim. 2:4-6. God works orderly, dealing with each according to his purpose concerning them. We can not by wisdom find out God, but He can always find us in his due time. Even in the members of Christ's body we see these different classes, some are yet carnal, babes; while others are able to digest the strong meat of his word and also able to teach others. (Heb. 5:12-14).

At the evening meeting, we considered 2 Cor. 14-19. Arthur called our attention specially to the 18th verse: "But *all things are of God*, who reconciled us to himself through Christ, and gave unto us the ministry of reconciliation," etc. Doubtless all Christians would agree that the atonement is the most important doctrine to be rightly understood and accepted; and here we see the truth we have made prominent for years in all our writings and teachings. *All things are of God*, is the basis of the atonement. "God was in Christ reconciling the world unto *Himself*, not reckoning unto them their trespasses." God calleth the things that are not, as though they were, (Rom. 4:17); hence as all live unto Him, (Luke 20:38) He sees the world sinless; but as yet the world derives no conscious benefit from this, while dead in trespasses and sins. Christ has not yet appeared to them as their life. We must *consciously* live the life of God, or rather know that He is living out His life in us, before we

find comfort and rest in these blessed assurances of His word. When we see the truth, by the quickening Spirit of God, that we are a new creation in Christ, and that old things have passed away, and all become new, then we can begin to see all things from God's standpoint; death is abolished and the *light of life* is manifested. Bro. Abraham Turner and Sister Margaret also gave a message at this evening service. Bro. Abraham spoke from Eph. 1, dwelling particularly on the latter part of the chapter from verse 18. Sister Margaret's message was, "Be ye reconciled to God." How many of us are so fully reconciled to God, his will and his ways, that we are content with all He does, never murmuring nor having any restless longing of our own?

Saturday morning at the opening of the meeting, a letter from Sister Lyon of Arminia, was read, and as requested by her we sung the hymn on page 48, "Blest be the dear uniting love." We talked together of the miracles, specially of the first and second as recorded in John, noticing again the time (hour) made so prominent. We feel often like the Psalmist crying out, "Make haste, O God! Make no tarrying!" God's "little whiles" seem very long to us; but the more His life is developed within us we find ourselves quieting down, willing to wait for the appointed hour.

We did not have a meeting on Saturday afternoon, but came together again in the evening, and had a talk on Election, as brought out in the 8th and 9th chapters of Romans. The light arose in the East and went directly west, like the natural sun; and how comparatively few as yet have been enlightened: "God visited the Gentiles, to take out of them a people for his name," and after this he deals with the rest of mankind, "that the residue of men may seek after the Lord." Act 15:14-18. When we see this truth clearly it is very blessed. All things are of God; I may rest. But until we do see this we will strive and wrestle, be burdened and anxious; getting a training needful and helpful out of it all. The victory that overcomes is *faith*, not my faith, but the faith of the Son of God, who said, Be of good cheer *I* have overcome! His victory is mine just as his death and resurrection are mine. We shall not be overcomers until we know that all has been overcome, and in Christ I come into possession of all that he has accomplished. When we know that God always has his will in all things—then we have his peace imparted to us, that peace which surpasses all un-

derstanding. We must *know God* before we can rest. God is not disturbed: "he that sitteth in the heavens shall laugh," for under his feet are the flesh, the world and the devil. We have our easily besetting sins, but we are not delivered from them by our efforts or resolutions; the more we strive and try to overcome the more we realize, O wretched man that I am! What shall we do? Yield to God for he is the Potter and we are the clay. Our failures are of God as well as our triumphs, for "by these things men live," (Isa. 38:16, i. e., they come to the end of their deadly doing and so cast themselves upon the Rock and find rest. These precious truths may be a savor of death unto death to some, who will use their liberty as an occasion to the flesh; but we trust we speak these things to them who are wise and mature, (1 Cor. 2:6); "and this, knowing the season, that now it is high time for you to awake out of sleep; for now is our salvation nearer than when we first believed." (Rom. 13:11-14). Are you in the heavenly places? There is this salvation reserved for you, "who by the *power of God* are guarded through faith unto a salvation ready to be revealed in the last time." (1 Peter, 1:3-23). If you are consciously in this place you may know you are among the *very elect*, who have ceased from their own works and have entered into God's rest. (Heb. 4:10).

Sunday morning, Oct. 27th, the meeting opened with a talk on Praise. Bro. Fitch spoke of the Psalmist's desire that men would praise the Lord. (Psa. 107:8, 15, 21, 31). Four times, a desire for universal praise, and, thank God, we know this is a desire that shall be richly fulfilled. In this day when the air is full of deceit and falsehood and in all the affairs of the world we see corruption and vileness; what is the lesson to us? "Be ye clean that bear the vessels of the Lord." (Isa. 52:11). "Let no corrupt speech proceed out of your mouth, but such as is good for edifying as the need may be, and that it may give grace to them that hear." (Eph. 4:29). Having therefore these promises, beloved, let us cleanse ourselves from all defilement of flesh and spirit, perfecting holiness in the fear of God. (2 Cor. 7:1). Let us avoid all subtrefuges, the little foxes that spoil the vines; and walk even as He walked. (1 John 2:6). "He that hath this hope, purifieth himself;" if we judge ourselves we shall not be judged. (1 Cor. 11:31). God help us to distinguish between liberty and self-indulgence. Love

seeketh not her own. At this session we studied the miracies of the impotent man, John, 5:2—9,—of Jesus hiding himself, John, 8:59,—the healing of the blind man, John, 9, and the draught of fishes, John 21:1-11.

On Sunday afternoon Arthur spoke briefly from two charts. One on the *Seven Unities*, as follows: 1. Stands for Divine Unity—One God; 2. Human Unity, male and female—One Flesh; 3. Regenerative Unity, Father, Son, Bride, (John, 17,)—One Spirit; 4. Administrative Unity—Father, Son, Bride, Church,—One Faith and Knowledge; 5. Racial Unity, Preceding four and all mankind,—One Race; 6. Universal Unity, Preceding five with all created intelligences,—One Kingdom; 7. Final Unity, God all in all,—One Father. The other chart was illustrative of God's and Man's side. A long list of scriptures was given where man is exhorted to work out his salvation, making it appear, were we to take these scriptures alone, that man is the responsible party *mainly* in his development in grace but opposite to these texts were arranged their counterparts, showing how in every instance the exhortations for watchfulness, diligence, faithfulness, etc., upon our part were always relieved by the assurance that it is God who works in us to will and do. We also had another talk on the miracles. There are two instances given of feeding the multitudes, one where there were 5000 fed with five loaves and two fishes and twelve baskets of fragments gathered up; the other 4000 fed with seven loaves and a few small fishes, and seven baskets of fragments. The seven baskets were much larger, more like hampers, while the twelve baskets were small or ordinary size. Many very interesting types were suggested in connection with the study of these miracles; and we found a vast field for thought. Let us wait on God for the annointed vision that we may see more clearly than to see men only as trees walking. 5000 would represent an indefinite number, as 5, 10, and their multiples, stand for many, or a host, but no specific number. 5 loaves and 2 fishes (7); the fish is a symbol of life; blood stands for life. 12 is the number of completion. 4000—4, the number expressing universality; 7 loaves; a few small fishes (perhaps eight); (see 1 Peter, 3:20). 7, the number for dispensational perfection. These are just a few hints. Jesus asked his disciples, "How is it that ye do not understand?" More on this later.

On Sunday evening we came together for the closing meeting of our memorable convention. A number of drawings, by Bro. Horace Burdick, were placed before us. These were rough sketches of prominent men, such as the poet Whittier, Lord Beaconsfield, Rockefeller, Sr., and President Roosevelt; to bring out the different characteristics and excellencies that are found in the natural man. We find, however, no one is developed symmetrically; but while greatly gifted in one regard they are strikingly lacking in other phases of character. We have had only one specimen of a *perfect man*. Nevertheless we are filled with hope when we consider Him, because of the promise that we shall be like Him. (Eph. 1:18-22. 1 John, 3:2). There was also a copy of one of Boleslas Biegas' sculptures, called the "Struggle for Life." The conceptions of this sculptor are horrible in the extreme, showing the degeneracy of the times. His talent is designated as "Frozen Nightmares" in an article found in a recent number of the *Cosmopolitan* magazine. Yet probably there are few homes where there is not one or more specimens of these degenerate conditions; nightmares that cause the blood to run cold. These are the days of inward groaning. The Spirit groans—So we groan—and the whole creation; Rom. 8:18-28. But, praise God, we are not in darkness, we know something of His blessed purposes and plan, and that the night is far spent and the day at hand. Let us therefore cast off the works of darkness, and let us put on the *armor of light*. Let us walk *honestly*, as in the day,—putting on the Lord Jesus Christ, and making no provision for the flesh. (Rom. 13:12-14). In closing we sung A Prophecy, on page 19 of the songs, to the grand old tune Duke St.

As none of the friends had to leave very early on Monday morning we had one more very precious sitting together. There was no formal opening; Sister Pearson of Fall River, was giving her experience telling how God had revealed Himself to her as the All-Sufficient One, and enabling her to abandon herself to Him; casting all her care upon Him; and as she finished, a quiet amen stole over the company—then Arthur said, "let us sing something and have a little further communion before we scatter." We first sung "God is Love," then "Mary's Hymn," on page 17 was called for. This so fully expressed our feelings, we sung it through twice. Arthur called attention to the line, "May these won-

drous truths *possess* us;" not we possess them, but they possess *us*; here is the marked difference between lust and love. Lust has joy in possessing while Love joys in being possessed. Bro. Samuel Hickey said, Andrew Jukes had brought out that truth very beautifully in his writings in the Song of Songs, first she says, "My Beloved is *Mine* and I am *His*," then advancing on that thought, she says, "I am my *Beloved's*, and My Beloved is *Mine*;" but she reaches a higher experience still when she can say, "I am my *Beloved's*, and *His* desire is toward me." Arthur referred to Rom. 6:19, "as ye have yielded your members servants to uncleanness,—even so now yield your members servants to righteousness." "Yield thy whole life to God as wax unto the seal!" Ruth spoke of Bro. Abraham's talk on Eph. 1, a fresh thought had come to her in regard to the growing up into Him, (Eph. 4:15.) It would seem that those who are chosen the head members of the body, need a special training and must, during their growth serve an apprenticeship, as it were, in every part of the body—they must run with the feet, labor with the hands, agonize with the heart, etc., before they will be prepared for their passive service of seeing, hearing, tasting or smelling. Many texts that seem contradictory are simply expressive of different degrees of development. There is a time when we must run the race with patience, and then such texts as were on the chart under "Man's side," appeal to us; our ministrations are very important, and our *feelings* have much to do with our conscious state before God; but when we grow *into* the Head, then our knowledge of God brings us on to God's Side and we rest from our labors realizing we are the passive instrument and the *doing* and *willing* are of God. I can of mine own self do nothing. Another thought—even after we have grown *into* the Head, we have then to be adjusted to our several spheres or special place in the Head, and while this is taking place we may appear very abnormal to one another because God is developing us for these different features. Here is the patience of the saints, the necessity of forebearing one another in love, waiting for one another until we all attain unto the *unity* of the faith and are all adjusted, so that each may serve the whole and perfect harmony prevail. The Lord said, "Which of you by being anxious can add one cubit unto his stature?" Still, in our immaturity we strive to grow, and we strain out gnats and swallow camels, until the Great Workman so reveals himself to

us that we cast all our care on Him and find *rest* to our souls. How blessed it is when the *strain* and *stress* have gone out of our lives and all we do is spontaneous. We so consciously live and move and have our being in God that our care is gone; not that we become *careless*, but more and more *careless*, the children of the free-woman. (Gal. 4:26). How precious the words of Whittier:

"Drop Thy still dews of quietness,
Till all *our* strivings cease;
Take from our souls the strain and stress,
And let our *ordered* lives confess
The beauty of Thy Peace.
Breathe through the heats of our desire
The coolness and Thy balm;
Let sense be dumb, let flesh retire:
Speak through the earthquake, wind and fire,
O still small voice of calm!"

Sister Marie Nickerson said, "I am so glad that God is in His Holy temple and all the earth must keep silence before Him." Sister Ella Butter expressed her gratitude for blessings received and said, "I know I am going on unto the Father." Bro. Fitch gave an exhortation from the lesson in the Song of Songs, 5:2-6. Bro. Charles McCutcheon, said, the convention had been much more than he anticipated. Bro. Henry Cook told how God had made the lessons of adversity sweet to him. Sister Mary Dunn told how wonderfully she had been blessed and that she was resting in the Father content with His work. Sister Martha Wood said, she felt that all barriers were burned away and God should have his way with her. Sister Hyde said, "My heart says, Praise the Lord." Sister Sarah Macomber told how impossible it had seemed a month ago that she could attend this convention, but God opened the way, and she felt she should be able to rest in Him more, and leave her affairs in His hands. Sister Phoebe Haff said, there was a time in her experience when God seemed to give her everything she wanted; and later He seemed to give nothing she wanted; but she was content with Himself; He is better than all his gifts. Sister Mary Longley said, "My heart is fixed,—I can go back to my work trusting in God." Sister Swan spoke of her gratitude for the privilege of attending the gatherings of His saints. Sister

Phebe Gerlach said, "This has been a blessed time to me, I am learning to cast my care more fully on God." Arthur said, "Let us be gods to one another. God said to Moses, 'I have made thee a god unto Pharaoh,' so let us see in one another what God is doing, look only at His workmanship." Bro. George Dunbar responded, "I am sure we are beginning to do this, for our estimate is so different from that of the world. God does such wonderful things, and yet is *so still*." During this communion together we sung many of our precious hymns, made so living in our experiences; and before the friends began to leave for their homes we sung the hymn on page 48, "Blest be the dear uniting love that will not let us part."

In closing, we want to give two quotations from letters received since the convention. One sister writes, "I never learned so much in one week in my life before; I do not mean that I gained great knowledge, but I learned so many *little* things that I feel equipped to go on. On my way home I was communing in my heart with God and He showed me that I could not love *Him* perfectly until I loved *everything of His* perfectly, and I saw that evil must be *loved* away. I want to *demonstrate* how to overcome *evil* with God." Another sister writes as follows: "The darkness is like the evil, when the light comes there is no darkness and all is to every appearance as though it never had been; so with evil, when overcome with good, no trace of it is left. The earth could not be fruitful and beautiful without the darkness, neither could mankind be fruitful and beautiful in Spirit without the evil. It is during times of bearing patiently and enduring hardness and evil that we grow strong in God. How wonderful are God's works within us, and of what little avail our efforts and desires! I want to get so quiet in Him that I can just rest in His word, having no will or wish of my own, knowing that what He has begun He will finish in the best way. I am grateful beyond expression for what I received at the meeting, God wonderfully blessed and enlightened me—as Arthur gave out the word, I was melted and humbled as the light came in; it is so wonderful to me that God has given me to know these grand truths in my life."

Blessed be the Lord (Jehovah) forevermore,—Amen, and Amen!

FROM ARTHUR.

We are glad to send you such a large paper in this number; also, in the one preceding this; that paper was the last installment of our precious hymns; this one is a report, by Ruth, of the Fall Bible Class. I know the dear ones will be glad to read this interesting and quite full report. It is made up from notes she took herself and presents the convention as it came to her. It was one of the most helpful conventions we have ever had; it was full of meat; or, to use another figure, someone was continually bringing up some wonderful nugget of golden truth, or revealing a flashing gem of thought, that made us rejoice, again and again, "as one that findeth great spoil"; we were all of us taught, and fed, and built up. The Miracles of Christ are a wonderful subject; more light on them came to me during the convention than I had ever seen before, and I feel that I have just begun to study them. Perhaps we will take them up again at our next convention. I have also thought that perhaps in the next paper, which will be the last issue for this year, I will give a still further report of this same convention, for Ruth has by no means exhausted the subject; she could not amplify even all her own notes; but had to leave much unnoticed for lack of space. I, too, took notes (as I always do at our gatherings), but along a little different line, so that if it should be thought best to devote another paper to the subject it would not be a repetition, but *more* in the same direction. We will see how the Lord leads. Meantime I can most heartily join Ruth in the exhortation,—Study the Miracles; make a list of them; classify them in some way; notice the differences and the similarities in them; wait on God; *Study the Miracles*; it will pay.

GENERAL MEETING—*Change*—Friends interested, please understand that there will be no General Meeting in November, that meeting is permanently omitted; mark it off of your card of "Meetings at Bethabab." The next General Meeting will be the last Sunday of December.

"BECAUSE I GO TO THE FATHER."

I want to add a word on this wonderful statement. Ruth has already given the eight places in John where this phrase occurs; it does not occur in either of the other gospels.

Now, understand it in this way,—Because I go to the *Fatherhood*; I myself am to become a Father, and thus to attain unto all the fulness of God. Is not this the culmination of the revelation of God? Is it possible to be in his image and likeness unless you become a Father? Is not this His final manifestation and the crown of them all? He is to be revealed to the world as the universal Father; the last phase of the Kingdom is Paternal. Christ shall “deliver up the Kingdom to God, even the Father,” and “then shall the Son himself be subject unto Him who hath put all things under Him, that God may be all in all.” (1 Cor. 15:24-28). It is not Christ who is ultimately to be all in all, but God,—the Father. This is God’s final and crowning revelation. How is He thus to be revealed? “No man knoweth the Father save the Son and he to whom the Son shall reveal Him.” Does not this apply to the Sons as well as to the Son? Does not the whole groaning creation wait for the revelation of the Sons of God? and is not this a revelation of God’s Fatherhood, and the grandest of them all?

Here then is the wondrous significance of this pregnant saying, I am about to be a Father,—a Life giving Spirit,—beggiting sons with the seed of God and bringing them to his full image and likeness. Ye also, my disciples, as the very elect, are to share in this Fatherhood, and then ye shall do the greatest thing,—Reveal the Father to an orphaned world. “Our Father, who art in Heaven.” How much does that mean? Not much of anything to most Christians; very little to many; infinitely much in its reality. But no one knoweth the Father save the Son; you must come to the fulness of the sonship before you can realize the Fatherhood; and you must come to the complete Fatherhood before you can reveal it to others; and when the Fatherhood is revealed by the Sons, creation will have reached its consummation,—God will be all in all. The Son of God revealed the Father, but not the Fatherhood, because He himself was not made perfect until his sufferings were complete; the sufferings will not be complete until all the members have borne their share of his sufferings; then through the perfect Christ,—the Body of Sons,—as the Regeneration of the race, shall the Fatherhood stand forth—and the World shall come Home,—in God, and “His Tabernacle shall be with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God,”—All in all.