

HULDA

THE 

PENTECOSTAL

PROPHETESS

BYRON

 J. 

REES

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HULDA A. REES.

HULDA:

THE PENTECOSTAL PROPHETESS

(TITLE SUGGESTED BY REV. E. I. D. PEPPER)

OR

A Sketch of the Life and Triumph of Mrs. Hulda
A. Rees, together with Seventeen of
Her Sermons

"If I go now God will round out my life-work."—Page 28

BY HER SON
BYRON J. REES



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Dedication.

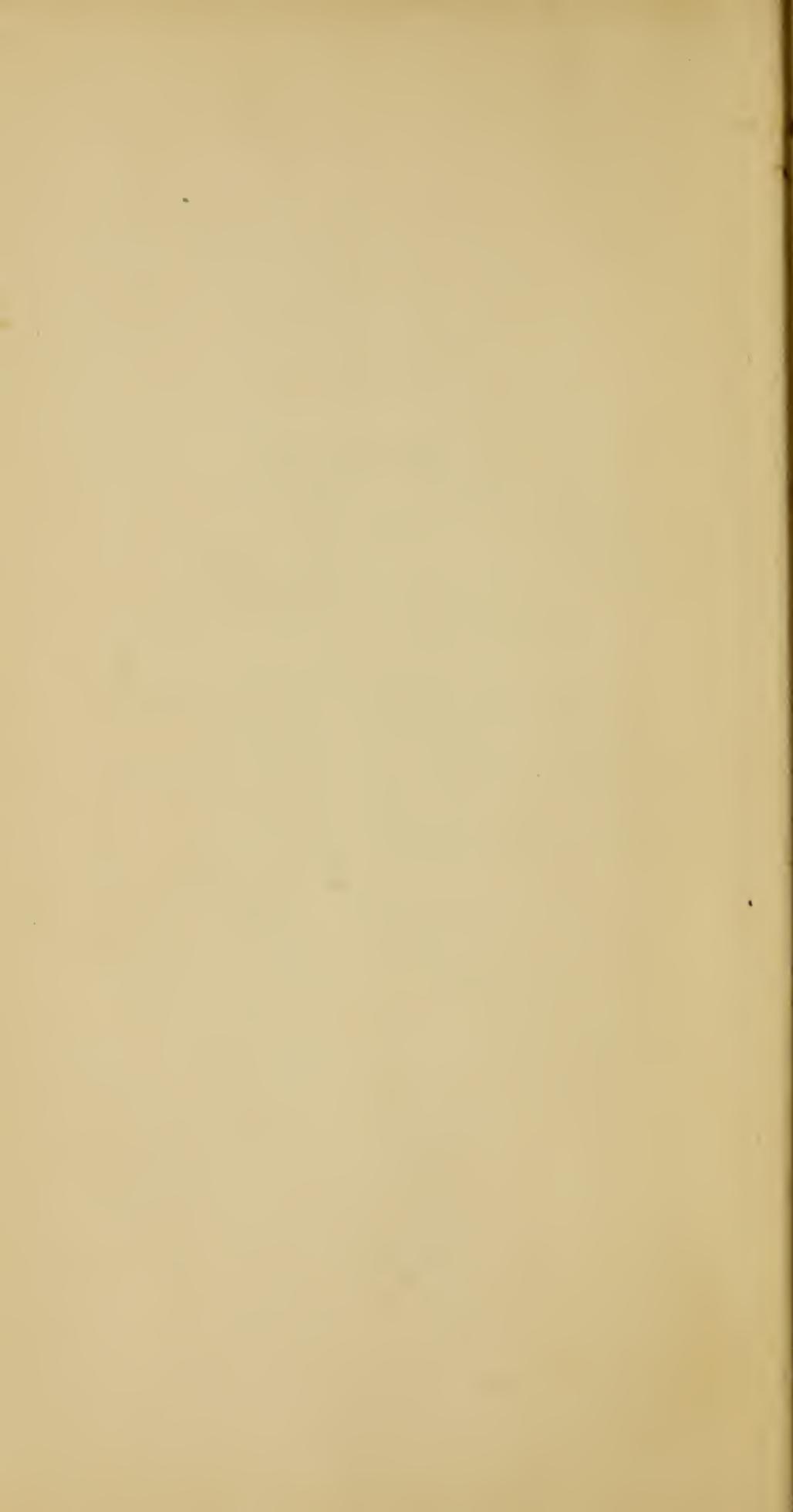
TO THE
MEMORY OF ONE PROMOTED,
FROM WHOSE LIPS I NEVER HEARD
AN UNKIND WORD,
AND WHOSE DEVOUT CHARACTER AND
NOBLE WOMANLINESS
HAVE LEFT A FRAGRANCE IN MY LIFE,
THIS LITTLE SKETCH
IS LOVINGLY DEDICATED

BY THE AUTHOR,

BYRON J. REES.

JULY 10th, 1898.

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PREFACE.

It has been my exalted privilege, for twenty-two years, to walk by the side of the gifted and deeply pious woman who is the subject of this little book. This I feel to have been a very great honor—one of which I was in no sense worthy. But I am bereaved—yea, doubly bereaved. I have lost, not only a true, pure, noble wife, the mother of my two sons, but I am deprived of a yoke-fellow in the gospel who was all that I could desire.

Before the sacred dust was removed from the old homestead to the quiet country church-yard, I felt impressed that we ought to publish a brief sketch of her life and a number of her sermons. Out of some seventy-five holiness discourses which she left in manuscript, we have selected seventeen for publication.

May God bless this little book to thousands of readers!

“Well done of God to halve the lot,
And give her all the sweetness;
To me the empty room and cot,
To her the heaven’s completeness.”

SETH C. REES.

July 9th, 1898.

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HULDA A. REES.

BY MRS. E. E. WILLIAMS.

We remember the beautiful star-like face,
So quietly calm and serene;
We remember the regal womanly grace
That would well have become a queen;
We remember her voice, so tenderly soft,
And her hand clasp, so true and fond,
And the faith that ever *would* look aloft,
Through the clouds, to the Light beyond.

We remember her zeal for the cause she loved,
Her labors for perishing souls;
And the courage grand that remained unmoved
Through breakers, and storms, and shoals.
And as we remember our eyes o'erflow,
Though our hearts feel so strangely glad,
For she rests from her labors—and well we know
That she would not have us be sad.

We have seen her stand in the battle shock,
'Midst the enemies of our Lord,
With her feet placed firmly upon the Rock,
As she wielded the Spirit's sword;
We have seen her prostrate upon the ground,
Regardless of sneer or of stare
From the wondering throngs who gathered round
While she won the fight through prayer.

And though always womanly, modest, sweet,
Yet her soul was so brave and strong,
That she knew not how to accept defeat
From the allied hosts of wrong.
So she marched, a conqueror, through this world,
Till at last, with her sword laid down,
And her unstained banner in victory furled,
She has gone to obtain her crown.

Hulda A. Rees.

"Is she dead?" Ah, no. We deny Death's
claim!

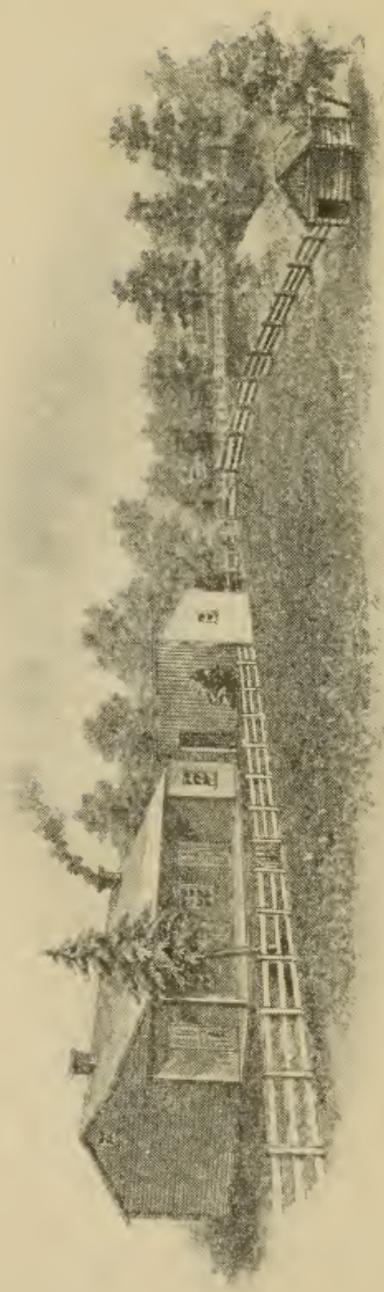
Such women can never die!
She is living and loving just the same
As she did in the days gone by.
She has just gone Home—and more slowly we
Are traveling on in the way
That she trod so buoyantly, soon to be
With her in the Realms of Day.

* * * * *

Oh! brother mine, though thy heart may ache
And thine eyes may be wet to-day,
In her name I bid thee fresh courage take,
For thy wife is not far away.
In that beautiful Home beyond the Sea,
Where so lately she's gone to dwell,
She is watching and waiting my friend, for thee,
And the boys that she loved so well.

And over and over, when thou shalt be
In the work, by the Master's will
Her spirit, unseen, shall stand by thee,
As she shares in thy labors still;
For though God has called her away to rest,
And she walks by thy side no more,
Yet, second to Jesus, she loves thee best,
As she did in the days of yore.

And, by and by, when thy work is done,
And the battle for thee is o'er,
And thy face shall turn toward the setting sun,
And the foe thou shalt meet no more;
When death shall be swallowed up in life,
As the Master for thee shall come,
Thou shalt spend eternity with thy wife,
Forever with Christ at Home.



BIRTHPLACE AND EARLY HOME OF HULDA A. REES.

Life.

CHAPTER I.

Birthplace — Parentage — Childhood— Religious Nature—First Public Testimony—Prayer at the Funeral of Grandparent—The Great Revival— Conversion— Early Ministry— Marriage.

Three miles southwest of the town of Lynn, Indiana, there is an old farm which will always be of especial interest to a large number of people throughout the land. It was at one time larger than at present and included about four hundred acres. Like all the surrounding section, it is rich and beautiful. The slightly rolling fields are covered with waving grain, tall, stately oaks and elms, and white, long-limbed sycamores shade the stream, the sweet locusts shake out their fragrance upon the air and the warm Western sun comes down over all.

But it is not the natural beauty of the place that gives it unusual interest to the people of God; it is the birthplace and early home of Hulda A. Rees. Over this delightful, fertile farm she roamed a happy,

Hulda A. Rees.

care-free girl. The house under the lofty pines was her home; the springhouse under the willow, the forest, the banks of the purling brook, the fields of standing grain, yellowing in the sun, the green and red-tinted stretches of sweet-smelling clover--these were her playroom. Naturally fond of outdoor life and scenes, she was permitted to indulge her fancy and was the almost invariable companion of her brother and father as they worked on the farm.

Her parents were Nathan W. and Malinda Johnson, members of the Society of Friends. The Johnsons, as a family, had come from North Carolina to Indiana early in the century, and were thus a part of the great movement of Friends who sought new homes and fortunes in the Mississippi Valley. There were born to Nathan and Malinda Johnson four children, Lydia Jane, Joshua C., Hulda A. and Elizabeth S. Hulda, the third child, was born October 15th, 1855.

The companions of her childhood remember her as a remarkably cheerful and vivacious girl, ever overrunning with merriment, and always a leading spirit among the circle of her friends.

Even the days of her childhood were not without tokens of the character of her future life and work. Her sisters recall

Life.

distinctly child-sermons which, in innocent fun, she preached to her playmates, and she frequently conducted play-meetings with great zest and keen enjoyment. But there were more serious glimmers in her youth of coming brightness and usefulness. Although of a bright and merry temperament, she was at the same time capable of the deepest religious feeling. Even as a child, the Spirit of God made profound impressions upon her spiritual nature. Jonathan Johnson, her grandfather, a man of rare insight and of more than ordinary devotion, firmly believed and said that "Hulda would be a minister, and, if faithful, would accomplish much good." When in her tenth year, she arose in a meeting and gave in a testimony. This was the more remarkable because, at that time, children rarely took any part in the meetings of the Quakers.

At the age of eleven she attended the public funeral of her grandmother; and although the silence of the occasion was profound, she knelt by the open coffin and offered vocal prayer. Thus, as a child, she felt and frequently obeyed the promptings of the Holy Spirit.

At the age of sixteen she was truly converted. The great revival was sweeping over the meetings of Western Friends. The

Hulda A. Rees.

services, in many cases, were pentecostal in power and depth. A God-honored preacher came to Cherry Grove Meeting, the Johnsons' home meeting, and began services in harvest-time. The people came in throngs. The evangelist preached in his characteristic, but always effective, way. Hulda Johnson, in company with a number of her girl friends, attended the meetings. For days she felt no conviction whatsoever. She sat well forward in the meeting, undisturbed by the Knox-like declarations of God's servant. One day, while he was preaching, the mind of the evangelist was moved to pray for her. He poured forth his *scathing* message, his heart meanwhile ascending to God for the thoughtless girl before him. Suddenly, as she afterward related, she was seized with profound conviction, and dropped her head upon the back of the seat before her. The preacher stopped speaking, and then, after a moment, cried out in gratitude, "Thank God, her head is down!" Instantly, pride asserting itself, she raised her head and sat perfectly erect in her place throughout the remainder of the service. She told herself that she had been insulted. She determined *never* to enter the meeting house again. Her parents might entreat and persuade, but she would not cross the threshold of

Life.

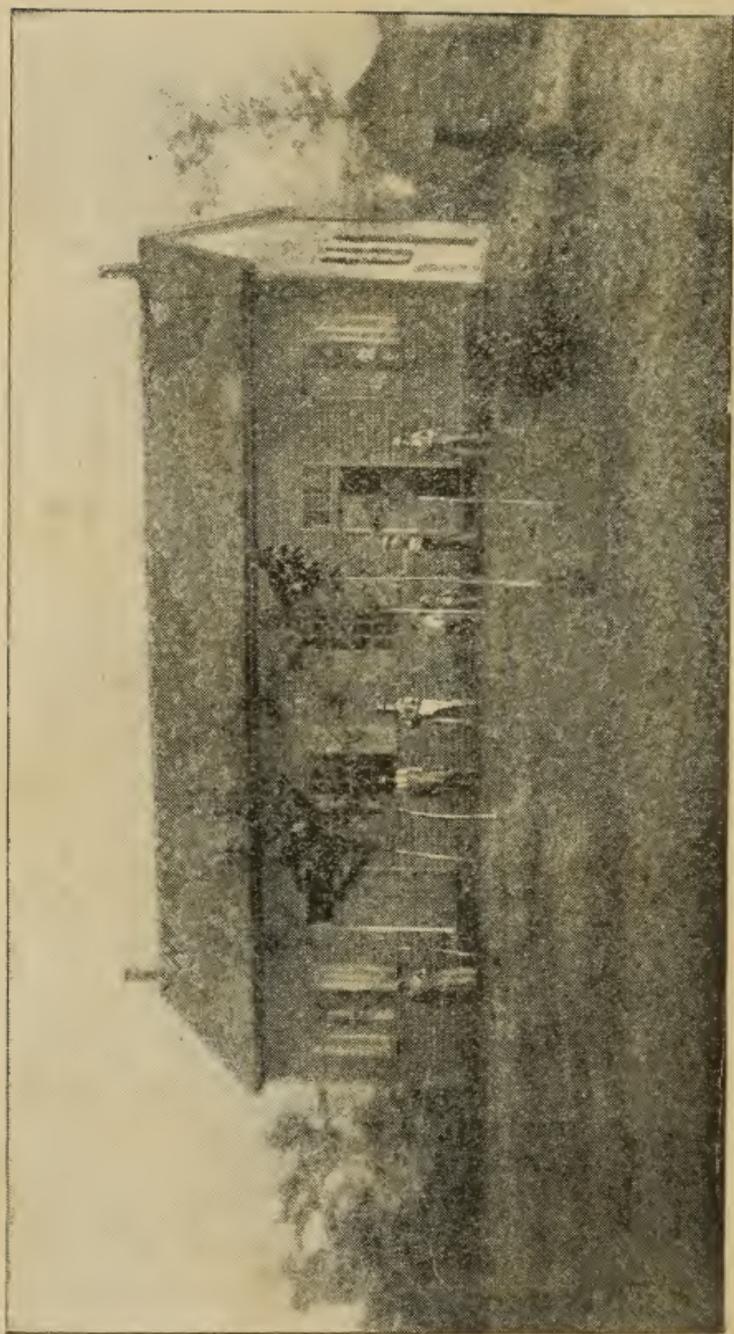
the building again. The moment the meeting "broke up" she started for the door; but the preacher, divinely impressed that a soul was in peril, passed out another door, and met her in the yard. He grasped her by the hand, exhorted her to seek the Lord, dropped upon his knees and began to pray. When he had ceased a Christian young woman, deeply interested in the salvation of the proud girl, also prayed. God heard his servants, and by the time opportunity came, Hulda Johnson, thoroughly penitent, kneeling upon the grass in the old meeting house yard, cried to the Lord, and was clearly converted.

Immediately after her conversion she began to preach; but, although she was frequently blessed and often enjoyed manifestations from the Lord, her Christian life was more or less vacillating for three years, the memory of which gave her great pain in after-life.

But the spiritual shadows were soon dispelled forever. She was fully reclaimed in a series of meetings held at Cherry Grove, in December, 1875. From this on her course was one of unwavering fidelity to her Lord. The monthly meeting, of which she was a member, recognizing her earnestness and appreciating the gift which God had bestowed upon her, soon recorded her

Hulda A. Rees.

a minister. In December, 1876, she was married to Seth C. Rees, also a minister in the Society of Friends.



OLD FRIENDS' CHURCH,
WHERE SISTER REES WAS CONVERTED.

CHAPTER II.

“IN LABORS ABUNDANT.”

Conviction for a Deeper Work of Grace—A Dream—Sanctification—Smithfield—Raisin Valley, Portsmouth—Providence Evangelism—Illness.

From the time of their marriage, the subject of this sketch and her husband were constantly associated together in the work of the ministry. It is not often that God endows a woman both with a love of home and the gift of preaching. She was extremely domestic in her makeup and naturally shrank from public work of any kind; but the call of God was more to her than anything else in the world, and she almost invariably accompanied her husband in all his labors.

In 1877 there were meetings held at Greenwood, Hadley, and Poplar Run, Indiana. God graciously poured out His Spirit, and many were converted and reclaimed.

But to Hulda Rees the work was not easy. In the first place, she was excessively timid and feared the people to whom she ministered. She has been heard to say

Hulda A. Rees.

that, at this time in her life, when sitting in the pulpit, waiting for the time to come to preach, she often closed her eyes, simply to avoid seeing the congregation. Then the cares of home, and her responsibility as the wife of a minister, and as a preacher herself weighed upon her.

About this time a dream came to her which made her very hungry for a better experience. In her dream it seemed to her that she was a child again, at the old home, perfectly happy and free from care. She was sitting in her favorite seat, in the willow tree, near the spring-house. She could hear the bees humming in the sweet locust flowers, and the birds were singing with their old-time beauty. She looked up and saw her mother standing in the door at the house, and she said to herself, contentedly, "By and by, when I get hungry, I will go to the house and mother will give me something to eat." There were no cares or responsibilities to oppress her. She need take no thought for anything. The dream passed, and she sighed when she remembered that it was merely a dream. then it seemed as if the Lord spoke directly to her:

"Wouldn't you like to be as free from care as when you were a little girl?"

"Yes, Lord, could I?" she said, wistfully.

“In Labors Abundant.”

“Would you be willing to be childlike and happy and contented, and just be my little girl and do errands for me?”

“Oh, I would be so delighted!” Thus the Lord led her along to seek sanctification.

Other things revealed to her the extreme need of her soul. Sometimes the feeling that she could not measure up to the expectations of the people well-nigh crushed her. On one occasion she was expected to preach at a First-day morning meeting, at Westfield, Ind. A large anticipative audience came together. She arose, took her text, and in ten minutes had said all that she could possibly think of to say. She sat down feeling, as she said afterward, “like a fool.” It was a great humiliation to her. She felt extremely mortified. She determined that she would never preach again. She “had not done herself justice,” and “wished that she was not recorded a minister.” Suddenly she found herself, naturally enough, in great darkness. God convicted her deeply for her lack of humility and her want of deafness to the opinions of other people. She began to seek holiness. A series of meetings was in progress. One night she remained home in order to be alone and pray. She locked the door of her room and faced the Lord. As she

Hulda A. Rees.

prayed, God gave her such a revelation of her own heart that she arose from her knees, went out of the room, and closed the door, unable to endure the sight.

But she could not rest, and finally, after a long struggle, she made a complete and entire consecration of herself to God, and was SANCTIFIED wholly.

With her new experience came the usual concomitant, persecution. She no longer feared congregations, but preached "in the power of the Spirit." Consequently, it was said that she was "not so humble as before." Some thought that she "was not so modest and womanly;" but God, on the other hand, began to honor her with souls, and used her in His work as never before. Her ministry gained in effectiveness and force by her sanctification. An evangelistic trip was made to Kansas and the Indian Territory and labors were performed among the Modoc, Seneca and Peoria tribes of Indians. Within a short period of time services were held at Hopewell and Dublin, Indiana, and at Green Plain and Smithfield, Ohio.

In April, 1884, she, with her husband, entered upon the work of a pastorate at Smithfield, Ohio, with the understanding that they should be allowed to spend three months of each year in the evangelistic

“In Labors Abundant.”

field. The pastorate at Smithfield was very successful. The first Winter of their residence in the town the place was shaken with a great revival. The church was built up, and the work of God greatly advanced.

Meanwhile, wider evangelism was not neglected. During the four years' stay in Smithfield, meetings were held in New England, Maryland, New York and Michigan. Everywhere the Spirit wrought on the hearts of the people, and undoubtedly hundreds upon hundreds will praise God through all eternity for either conversion, reclamation or entire sanctification, received in these meetings.

At the expiration of the fourth year at Smithfield, they became pastors of the Friends' Meeting at Raisin Valley, near Adrian, Michigan. During the two years' stay at this place, there was the same manifestation of God's grace and favor and power which they had so frequently witnessed in previous work. During the first year a short trip was made to Iowa, which resulted in the conversion and sanctification of many souls.

In 1890 the family removed to Portsmouth, Rhode Island. It will be impossible, in a sketch so brief as this must necessarily be, to give any more than the

Hulda A. Rees.

merest outline of her work from the time of her removal to Portsmouth until her translation. Many who read these lines know that her work in assisting her husband in the pastorate at Portsmouth was but a small part of her labors for Christ during the three years' residence at that place. Numerous "all-day meetings" and conventions were held in various parts of New England, and God greatly blessed wherever the Word was preached. She was closely associated with Portsmouth Camp Meeting from its incipiency, and was a member of the executive board when she passed away "from labor to reward."

Between the Spring of 1893 and the Spring of the following year, twelve months were spent in special evangelism. Meetings of great power were held at this time in New York City, Philadelphia, Boston, Damascus, O., and New Castle, Kokomo, Westfield, Bloomingdale and Bridgeport, Ind. In all these meetings Mrs. Rees accompanied her husband, sharing with him the work of the ministry.

At the close of this marvelously successful tour, a call to the Church of Emmanuel, Providence, R. I., was accepted. Here for two years and a-half these servants of God witnessed a constant stream of salvation. The work was steadily pushed onward and

“In Labors Abundant.”

upward in the power of the Spirit. The cause of holiness was greatly furthered by frequent conventions and “all-day meetings,” and the precious favor of the Holy Ghost was very blessedly seen.

But after a time the call of the Lord to greater labors came clearly and distinctly, and now we find her constantly traveling with her husband in the work of “spreading Christian holiness over these lands.” She could not rest contentedly at home, while the great Church, for which Christ died, indifferent to and often ignorant of entire sanctification, perished for the want of faithful preaching. If anything was said about “resting,” or “going more slowly,” or “taking care of one’s self,” she would smile, as if to say, “Know ye not that I must be about my Father’s business?”

We can name no more than a mere tithe of the wonderful meetings that were held. During the first year of the two which were devoted to evangelistic effort exclusively, some of the places visited were Mount Pleasant and Cincinnati, Ohio; Pittsburg and Wayne, Pa.; Baltimore, Md.; Albia and Paton, Iowa; Washington, D. C., and Portsmouth, Va.

About this time it seemed as if she was about to lose her life through consumption. Her health declined until many gave up all

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hope. But it pleased the Lord to recover her perfectly, in answer to prayer, in the Summer of 1897, and for five months she enjoyed better health than she had known for many years.

Among the places where meetings were held, after her return to health, were Wilmington, Del.; Norfolk, Va.; Chester, Pa.; Gloucester, N. J.; Knoxville, Tenn., and Brooklyn, N. Y. This was practically her last vigorous campaign. While speaking at the Mid-winter Convention (1898) at Providence, she contracted a severe cold, and from that time she began to decline physically. She continued to preach now and then, however, for her love for souls was boundless.

One sermon which she preached at Camden, N. J., will never be forgotten by those who heard her. Some who were present said afterward that there was a heavenliness and weanedness from the world about her very appearance, while speaking, that fairly amazed them. She seemed like a visitant from another world.

From Camden she insisted on continuing the work in East Meadow, L. I., and Brewster, N. Y. At the close of the latter meeting, rooms were taken on Twenty-third street, New York. Relatives waited upon her and gave her every attention,

“In Labors Abundant.”

and it seemed to them that she would surely recover.

But she herself had but little to say about getting well. About this time she said to her sister: “I feel someway that my work is done. I wouldn’t turn my hand over to either live or die. I feel, someway, that I am through.” What days these were! We can see her now, as she sat by the open fire with her Bible upon her knee. Such a holy atmosphere surrounded her, and such tender, spiritual sentences fell from her lips, that we were awed as if in the presence of one of God’s own angels.

A brief stop was made at Clayton, N. J., and while there, her heart was turned toward the West and the home of her girlhood. Early in May, 1898, she was brought to the old homestead at Lynn, Ind. Here her life began, and here she desired to spend her sunset days.

CHAPTER III.

TRIUMPHANT TRANSLATION.

Patience in Affliction—Prayer—Singing—“The Glory Holds”—Triumph in Pain—Departure.

We have now come to the last period in the life of this noble woman of God. Every one who saw her felt that there was no human hope. Relatives came from Iowa, and the two sons hurried to her bedside from New England. With what a beatific holy smile she greeted us! There are scenes that strike themselves upon the brain and heart to remain forever, and there were many such during the last three weeks of her life. She was a great sufferer. And yet with what patience she bore it all! Never a murmur passed her lips, never a complaint was heard by any of us. Her one care seemed to be that she might honor her Lord in everything.

We saw from a distance the end approaching, but we could not fully realize the truth. It did not seem like “the valley of the shadow.” We had read of the triumph of the saints when approaching the River, but surely this excelled anything of which we had ever heard. Such sweet

Triumphant Translation.

resignation to all God's will, such divine unction in prayer, such holy tenderness in exhortation and admonition, such victory and gladness in the furnace of pain and agony!—these luminous beacons did much to dispel the gloom and lighten the shades of the nearing evening.

Many visitors came to see her—some from considerable distance,—and whenever her strength permitted it she always had them admitted to her room. Her words were ever full of cheer and eternal hope. On one occasion when a minister called whom she had known for years she said to him with the greatest exultation, “The glory holds!” Yes, thank God, it did hold. The gospel she had preached to so many thousands with emphasis and assurance was found true and unshakable in this time of earnest testing. One day her husband said to her:

“My dear, is it all true that we have preached?”

“Yes, yes; we have not put it strong enough! It is all true, and more!”

At another time she said: “If the Lord takes me, it will be from the evil to come. Perhaps He sees something coming to me from which He wishes to protect me by taking me to Himself.”

In one of her prayers she said: “Thou

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hast put, O Lord, a great laugh in my heart. Glory! Glory be to Thy Name forever! No evil can come to me! All is turned to blessing!"

She said one day: "You need not mourn over me when I am gone because I died young. If I go, it will be because my work is done. If I go now, God will round out my life-work."

Examining the diary of her husband, we find this recorded for one day: "In the afternoon we fell into conversation and then into prayer, and finally into shouting and laughing. When we looked at the clock we found that two hours had passed."

From the same source we quote the following: "May 23d—At 3.15 this afternoon Hulda had an awful spell of suffering, which lasted an hour and fifteen minutes, except for a brief intermission, in which she sang the hymns: 'I shall be like him' and

'The cross is not greater than His grace,
The cloud cannot hide His blessed face;
I am satisfied to know
That with Jesus here below
I shall conquer every foe.'

The glory of the Lord filled the room."

"May 24th—Hulda suffered awful pain for four hours, but in the midst of it all she sang: 'Glory to His Name,' and quoted Scripture and praised the Lord."

Triumphant Translation.

One evening, just at dusk—how well we remember it!—she prayed the following prayer: “O my precious Saviour, how much I have to thank Thee for! For all Thy many, many blessings I do devoutly thank Thee. I praise Thee that in all this suffering Thou hast kept me from charging Thee foolishly, or complaining in any way. O, Thou ‘Man of sorrows, acquainted with grief,’ who didst ‘give Thy back to the smiters, and Thy cheek to them which plucked off the hair,’ how much more Thou didst suffer for us than any of us ever did or could suffer! With Thy servant Paul, I would gladly ‘fill up that which is behind of the sufferings of Christ.’ Lord Jesus, my precious Saviour, Thou hast said we should be Thy ‘joint heirs if so be we suffer with Thee,’ and that we should sit together with Thee and reign with Thee. Lord, I would sit with Thee, and if I were to go to heaven to-night, where there are loved ones gone before, and I were told that Thou wast not there, that Thou wast yet on earth bearing the cross, it seems to me that I would much rather come back to earth and suffer with Thee, than to remain in heaven separated from Thee. I thank Thee that Thou hast conquered death. I shall never die! I shall not taste of death! I thank Thee death does not flap its dark

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wing in my face and oppress my soul and spirit. The grave has no terror for me. Thou hast conquered all. O, my very soul is in rapture! O, my Saviour, if they who give a cup of cold water in the name of a disciple shall receive a disciple's reward, how great will be the reward of these loving hearts who have such patience with me! I pray, and I know that Thou dost hear me when I pray, for these loved ones, and I know that the reward of these whose hands are scarcely ever off my body will be *wonderful!* Thou knowst whether or not this is to be a night of the cough. If it is, Thou wilt give Thy grace. Sometimes it has seemed to me, as I have looked forward, as if more was coming than I could endure, but it was not so. When the time came Thy marvelous grace was with me. Praise the Lord!"

When the prayer was ended she sang with clear, strong voice:

"I must tell Jesus all my trials,
I cannot bear my burden alone."

Three nights before her translation she sang:

"Through grace I soon shall conquer
And reach my home on high,
And through eternal ages
I'll shout beyond the sky."

Triumphant Translation.

Her voice failed her at the end of the verse, and her two sons sang the hymn through for her, while she nodded her head and smiled and said: "That is it! Amen! Amen!"

One afternoon, the family were all gathered about her, when her face suddenly lighted up as if a candle was burning beneath the transparent skin. With the brightest, sweetest smile and a faraway look as if she was gazing off in the distance, she said in a soft, reflective tone: "I didn't know it was so beautiful." After a moment or so she exclaimed, rapturously: "Can it be that the glory of the Lord is risen upon me?"

Thus this daughter of the Most High drew near to her exit from this world. It was indeed to her, as she said, "all bright and glorious ahead."

The night before she ascended she attempted to sing:

"Fear not, I am with thee;
Oh, be not dismayed,
For I am thy God,
I will still give thee aid."

But she could only whisper the words. Her husband read the entire hymn to her.

In the evening of Friday, June 3d, as the darkness was deepening about us, we watched her slip quietly away. There was

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no struggle. She passed from us as calmly as a child falling asleep. We knew that she was with the Lord, both hers and ours.

The funeral was very large. Seldom, indeed, has Cherry Grove Meeting House been the gathering-place of so great a throng, John Pennington, who, assisted by Esther Tuttle Pritchard, conducted the services, preached a gracious gospel sermon. There were no eulogies, and little mention was made of the life-work of the departed one. A few days before her translation she had especially requested that the services be extremely simple, and that her work should not be eulogized. "If I have done anything," she said, "it is through the grace of God." And as we followed the sacred dust to its quiet resting-place beneath the pines we felt that all was as she would have desired it.

"As I was walking through a garden one day I saw a fine flower plucked from the plant, and I said to the gardener: 'Who hath done this?' and he said: 'It was the Master,' and I held my peace."—*Gotthold*.

A TRIBUTE.

ESTHER T. PRITCHARD.

Hulda A. Rees was a minister of the gospel of God's own making. She was not the product of a theological course nor of a parental choice, though her theology was wonderfully clear and her heredity of devout and priestly lineage. She was divinely elected to her calling, anointed with the Holy Ghost, and developed in the actual service. Removed from the field in the prime of her life, she was nevertheless a veteran who knew God as few knew Him, and who understood the arts of Satan and was familiar with the tactics of successful warfare. Never have I known a woman minister, who seemed to me to so fully realize the type of a Canaan leader. She was "*strong and very courageous.*" It could never be said of her that, being armed, she turned back in the day of battle or withheld her sword from blood. She could do thorough work where thorough work was needed. She was happily a stranger to the arts of expediency, and refused to trim her way either to seek love or to escape the ordeal of trial and reproach. Her faith was

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an obedient faith, that stopped not to count costs when once the path of duty was made plain. Like Catherine Booth, she could go "all lengths with God," and discharge the duties of her holy office with one aim—a ministry that should stand at the judgment.

The steady growth of her ministerial gift was after the divine law of spiritual increase, viz.: "To him that hath shall be given, and he shall have in abundance." She put her talent out to usury, and for a score of years traded with it until it multiplied many fold. In the providence of God, her womanly nature was shielded and braced during the years of wedded life by the constant support of a yoke-fellow suited to the needs of her heart and brain. Where she would have hesitated, she was pushed out where she had to stir up the gift that was in her, and to accept providential openings for service. By strong encouragement and an open field, as truly as by divine girding, she reached her eminent place in the gospel, where many a woman, equally gifted, but less favored by circumstances, has failed. When we reflect how great would have been the loss to the Church had this been otherwise, it may serve as a helpful hint for the development of other workers. Her ministry was vigorous, incisive, and right to the point. It had the

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sticking quality, and is easily recalled. Now that she is gone, and her name is so often on our lips, "As Hulda Rees said" is a frequent expression from them that have been privileged to hear her. She handed out the truth in nuggets, and it rung with that sound of genuineness that no human art can copy. No one could doubt her call from God to preach who listened to her when the gracious unction of the Spirit rested upon her, and the fragrance of the "odorous oil" filled the house. Hers was a witnessing ministry, and her face lighted with the radiance of holy joy as she preached and testified of that which she *knew*. And then how large the sheaves she gathered—sinners saved and believers sanctified—the immortal proofs of her calling! I would to God that the broken ranks of the ministry might be filled up by scores of such women from her own and other churches, but there are many who might covet to wear her mantle that are not quite ready to follow her in the path of self-sacrifice, to be tried as by fire, to share the Master's rejection, and to be shaped in the moulding hand of His testing providences.

The scene of her life's history was marked by many a battlefield, in which she wrestled, like a spiritual athlete, with giants of difficulty, and won the victory. Her

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faith grew by tests bravely met, until it was strong enough for any crisis; but I think it never shone forth with clearer radiance than in those last five months of suffering in which she neither complained nor "charged God foolishly." Nothing, in her whole life, seems to me so glorified as that couch of agony. The faith that can claim and receive miraculous healing from sickness is great and Christ honoring, and twice she was able to exercise it for herself, and many times for others; but the faith that can hold as steady as hers did when healing is denied, and be tortured by pain, not receiving deliverance, is greater still. It approximates to the faith of Abraham, who, having obtained the promises, offered up his only son. Yet I fancy that when the secret of God's way with her is fully revealed, and we know what is meant by the "better resurrection" of Hebrews xi: 35, we shall find that her dear Saviour never exalted her to higher privilege than when He held her in this furnace.

As I stood beside her casket, when we laid her away at Cherry Grove, and looked upon the wasted form from which every trace of the Hulda A. Rees of other days had faded, I felt that disease had tried its hand upon my friend and done its worst; but there was such an atmosphere of

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heaven lingering about that wreck of her mortality, such a conscious nearness of the invisible, such a blending of victory with tears, that it seemed like heaven's borderland, and I felt that pain and sorrow had been completely vanquished. Never have I been present at a funeral service that seemed so much like holy ground. It was permeated with the spirit of her life. It was like her to ask for an undecorated casket and a service without a eulogy—not that she was a rigid ascetic by any means, but that she would bear testimony in her death, as in her life, that she was nothing and Jesus Christ was all. But there was an eloquence in the occasion and its surroundings that could not be suppressed. The simple story of her life, as it was read, the vivid associations of the spot where she had given her young heart to God and opened her lips in the ministry of the Word, where the Holy Spirit had laid hold upon the strong currents of her forceful and vivacious girlhood and turned them into such channels of usefulness; the presence of her Christian sons, who had been led by the guiding hand of her sanctified motherhood to give their hearts to Christ and their lives to His service, all told, made up a most impressive scene that spoke for itself, and needed not the comment of

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human words. I turned away from that quiet graveyard, where we had laid her beneath the cool, green sod, to feel that she had preached to me a new sermon and been to me a new inspiration to live henceforth as she had lived—for *Jesus only*.

Sermons.

HOW MUCH MORE?

“He will rise and give him as many as he needeth.”—Luke xi: 8.

If this is true, then there need be no lack. Our need may be great, extraordinary, pitiful, but the text asserts that the supply is equal to the demand. There can be no famine of grace, for the resources are infinite.

A little girl who had lived all her life in an attic in a crowded city, and who had known only poverty and scarcity, was taken to the seaside. As she stood on the beach watching the great waves roll in, and she let her eyes roam over the measureless expanse of blue waters, she was heard to say, “I am so glad that here is something there is enough of!” Thus it is with salvation. God has plenty of it, and “He will rise and give as many” loaves as we need.

The parable from which this text is an extract is generally considered as teaching simply the value of importunate prayer. It does teach this, but the most important

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truth taught is God's willingness to give the Holy Spirit to His children. Over in the seventh chapter of Matthew we hear of God's being "much more" willing to give good gifts to *His* children than earthly parents are to give them to *their* children; but in this parable the best gift is referred to—the gift of the Holy Ghost. Think of it! God is "much more" willing to give the Holy Ghost than the most indulgent father is to present his child with a gift!

It is the object of an earthly father, in training and educating his son, to reproduce in him his own character, disposition and habits. The son is to be his heir, and take his business, and carry on the work which he himself prosecutes; therefore he must be like him. Thus it is with God. We are His heirs; we are His ambassadors; we take His business, and we must be like Him. We are to inherit the throne with Him, and we must have the kingly spirit. This then is His aim—the reproduction in us of the God-nature. In Matthew v: 41-45 Christ tells us to "love our enemies, bless them that curse us, do good to them that hate us, and pray for them that despitefully use us, *that* we may be the children of our heavenly Father, for He maketh His sun to rise on the *evil*, and sendeth rain on the *unjust*." How can this

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marvelous transformation be brought about? By the gift of the Holy Ghost. "If a son ask bread"—not a toy, but a necessity. C. G. Finney says that it is as essential for a Christian to have the Holy Ghost as for a sinner to be converted. The Holy Spirit is not a luxury for the especially fortunate. He is necessary to the Christian—he must have Him.

"Bread" is the food of a spiritual adult. "Milk" is for a "babe in Christ." But the son now asks for food befitting more advanced conditions, so that they who enjoy the possession of the Holy Ghost are not "carnal," but "spiritual."

Jesus says: "If any one of you is a father with a father-heart, if your son asked bread would you give him a stone? If he asked fish would you give him a serpent? or an egg would you give him a scorpion?" When a son comes to an age when his system requires this nourishing food, would a natural father give him a stone for breakfast, a serpent for dinner, and a scorpion for supper? No, *you* would not do that. And would the heavenly Father?

"How much more?" Notice that an earthly type is used, but the measure is a heavenly one—"how much more?"

When we ask for the Holy Ghost we ask for bread. Possibly you did ask, and felt

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like you had received a stone. Many say to me, "I have begun to seek holiness, but my heart feels as hard as stone." That is a temptation of the devil. Draw nigh unto God and He draws nigh unto you. Whether you are conscious of it or not, your heart is growing more tender as you proceed towards Him. He is taking out the stony heart and giving you a *heart of flesh*.

"If he ask a fish, will He give him a serpent?" No! God never gives serpents; but when you are seeking holiness it may seem that all the serpents in your nature are stirred up. Those who are seeking holiness are frequently surprised at themselves. They seem to grow worse instead of better. People reputed for goodness, folks who are known as "good-tempered," ministers seeking this grace will sometimes get cross and ugly. What does it mean? Well, God wants us to find out how snaky we really are and how serpent-like inbred sin is. I do not doubt that some of us have been so stirred up that we have been ashamed of ourselves. God wants to deliver us from all this and give us *fish*.

And then for supper, when you are worn out with your praying and struggling, will He give you a scorpion? Will He chastise you with scorpions and send you to bed unfed and unknissed? Would God treat His

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children thus? Some people say: "Well, I sought and sought and I did not find; I had to give it up; I was sent off to bed with a whipping." So that is the way our heavenly Father does! No! a thousand times *No!* He will rise and *give*.

And God *gives*. He never *loans* the Holy Ghost. We cannot borrow the Spirit. There are those who would like to have the use of Holy Ghost to help them in their work, but, if they get Him at all, it must be as a gift and with all that gift's concomitants.

Notice that He did not rise and give him because He was his friend. Some people feel friendly towards holiness, but they do not get sanctified on that account. A man may play the patron to the holiness movement and rely upon his good treatment of God's people to procure him this blessing, but it never will. A seeker, at least a professed seeker at the altar, said: "I am willing to be sanctified. If God wants to sanctify me, He can; I do not object." Ah! it takes something more than *willingness*—you must seek him with your whole HEART. It takes an intense hunger. People say: "How can I get hungry?" Well, stop eating everything unconnected with this blessing. Neglect your daily paper, quit your gossiping, ignore your calling-list, let your

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mail rest for awhile and think of this one thing, and you will find yourself getting hungry for it.

A lady was seeking the Holy Ghost for days. At last she became so in earnest that she determined to put by her washing for the day and seek until she found, and while she was getting her work arranged so that she could spend the day in prayer for the gift of the Holy Ghost He suddenly came into her soul. She became in earnest.

Let me call your attention to the poverty of the man who had nothing to set before his friend. A "friend in his journey," not a stranger, has asked for bread. But the host had nothing to set before him. It must have been, to say the least, very embarrassing, but no less so, dear Christian, than for you to have nothing to set before your friend in spiritual things. You have sons and daughters. You would sacrifice any thing to provide them bread; but what about the spiritual bread? Can you proffer that to them? Are you well supplied with it yourself? You have acquaintances unsaved. Supposing one of them should come to you wanting salvation. Would you be surprised and embarrassed? Would you know just what to do?

The man wanted *three loaves*. He thought they were what he needed. He

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thought he knew precisely what he lacked. Do you think you need, one will say, patience, faith and courage? But God knows we want more than that. He will rise and give as many as are needed. There are things which we ought to have that we little suspect we are in need of that God would give us if we gave Him an opportunity by asking importunately for the gift of the Spirit. Let us be bold to ask! Let us give God no rest until this great grace has come to us. "He will rise and give as many" loaves of this heavenly bread as we need! Praise the Lord!

Written at Westfield, Indiana,
Dec. 12th, 1893.

JABEZ.

“And Jabez was more honorable than his brother: And his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel, saying: O that Thou wouldst bless me indeed and enlarge my coast, and that Thine hand might be with me, and that Thou wouldst keep me from evil, that it may not grieve me. And God granted him that which he requested.”—I Chron. iv: 9, 10.

The biographies in Scripture are frequently very brief. Enoch, a man who walked with God three hundred years and preached to the ungodly about him, must have been a wonderful man, and yet his whole history is summed up in a few verses in Genesis and two allusions to him in the New Testament. Thus with this man Jabez. He was a truly great man, for the answering of such requests must have made him great, yet his entire history is found in these two verses.

He was a *man of God*. I do not know his environment; I cannot describe his surroundings; I simply know they were against him. He was born in a time of trouble. Profane history says that his

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father and two brothers fell in battle the day Jabez was born. We do not know about the truth of that assertion; we only know that the circumstances of his birth were so sad that his mother named him "Sorrowful," because, as she said, "I bear him with sorrow." This is encouraging to us, for it shows that it is no difference as to your circumstances, your parentage, your station in life, your racial color, your wealth or poverty. None of these things can hinder you from having the answer to your prayers, and *wonderful* answers, too!

This prayer is an extraordinary prayer. We are delighted with its simplicity, and yet with its depth. "Oh, that Thou wouldest bless me." Do you know, it takes grace and humility to pray for *yourself*. It is easier to pray for missions and temperance, and the work of God, and the whole world, than to come down and just pray for yourself. But if you would bless others, get blessed first yourself.

"Bless me *indeed*." Oh, the earnestness of the honorable man! He was not satisfied with ordinary blessings. He will be blessed indeed, in fact, in reality—blessed until he realized it. He was not content with this cold, formal, dry-eyed and dry-hearted religion we see all about us. Perhaps Jabez saw that, if he had no more

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than that, he was no better off than the heathen, who go their weary rounds of forms and ceremonies and observances. How we need an "indeed" blessing, that will make our hearts burn and respond quickly to God's signals!

"Enlarge my coast." Jabez believed in growth. He never dreamed of sitting down and enjoying a blessing with no intention of going on. He must be enlarged in his experience. With us also the motto must ever be, "Forward, march! Go on, march on with God." The Church must march on until she possesses the uttermost part of the earth. The individual *dares* not rest in present attainment; he cannot sit down; he must continually grow in knowledge and wisdom. Expect God to expand your cramped mind and creed. Do not be alarmed about your ideas and beliefs. If you outgrow them, amen! A dwarf can sit about and never need to be remeasured for his suits; but a healthy boy outgrows his clothes. We must have our experiences enlarged. Churches, instead of sitting around in their old, ancestral views and saying, "These are my grandfather's clothes," need to move out and up toward God. They should take new ground, conquer fresh territory, and push the battle for God and souls. I have re-

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spect for antiquity until I see it robbing God, and then I hate it. Some are so fixed in the established order of things that they expect no enlargement, no increase. They remind me of the Quaker in England. A man was passing by a Friends' burying-ground, and he saw an old Friend walking about. "Ah," said the man, "you will soon have to enlarge your graveyard. I see it is about full."

"No," answered the aged Quaker, "I have measured the ground and counted the Friends, and there is just room for us all." Evidently, he expected no one to "join Friends' meeting."

"That Thy hand might be with me." Yes, it takes God's hand to *enlarge us*. His hand with us gives us success in working for Him, and it is pledged to us. It is not the "drawing preacher" that is a success; it is the man with whom is God's hand.

"Keep me from evil." This is in keeping with Christ's own prayer for His disciples: "I pray not that Thou shouldst take them out of the world, but that Thou shouldst keep them from the evil." And this prayer was answered in Jabez's case. So here was one man who was kept from evil, who was kept from sin. The Bible is full of proof of such a salvation. And if God would answer the prayer of Jabez

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and keep him from all sin, He will answer
yours and mine. He will answer it now!
Glory!

Written at Adrian, Mich., 1889.

HE SAVES US.

“He saved us.”—Titus iii: 5.

This text, though it contains but three words, is a most important one. The context tells us that it is God our Saviour who saves us, and that He does it through His mercy by “the washing of regeneration and the renewing of the Holy Ghost.” The word salvation means “preservation from destruction or calamity.” In the text the salvation of the soul is referred to, and this is the one important salvation.

Now, to understand the full import of the text, we must refer you to a verse farther back in the chapter; we refer to the third verse of the third chapter. You remember, perhaps, that when we were children our parents had photographs taken of us. When we look at them now we say: “Did I ever look like that? Did I ever dress like that?” And we are almost ashamed of them. This third verse will serve us as an old picture of ourselves. It will help us determine our present condition in grace; it will help us to see if, though we claim to be saved, there really is a contrast between the old life and the new.

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Are we so *dead* that we can bear the thrusts of the sword of the Spirit and be able to maintain our position because it is in God?

Are we saved from "foolishness?" Of course we know that we were all fools before we came to God. The first wise choice of our lives was when we chose God. But are we saved from foolishness now? Are we delivered from silliness, "foolish talking" and "jesting?" The relating of an idle, foolish story will destroy all the effect of your testimony. Are we saved from *foolish dress and manners*? Do these things take time which we need for prayer and Bible study?

"Disobedient." To obey is one of God's just laws. It is essential to our spiritual life. A parent who desires the happiness and usefulness of his child requires the child to obey, and God makes obedience one of His requirements. To retain any spiritual experience it is necessary that we obey God unquestioningly. How often we hear in our class and covenant meetings the confession, or, rather, the admission of *unfaithfulness*. There are even professed holiness people who speak of their own unfaithfulness. Oh, that we may see that disobedience is *sin*, and that this sin must be repented of and forgiven before we can be saved!

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The early Quakers dwelt much on obedience to God, whatever the cost. Their fidelity took the lives of some of them. People sneer at the idea that God requires certain unusual things of other people. They think they know just what is required of everybody, and are intolerant of anyone stepping outside their lines. But God wants to bring us to a place where our hearts are very tender in these matters. When people say that God speaks to them of things of which he has not told us, we must say to them, "The Lord bless you!" The humble spirit of Major Cole ought to commend itself to us. He said it was his disposition to keep everybody in line, but that God often checked him, and said, "Cole, you don't know much yet." And it is true of all of us that we know but very little. Therefore let us allow the Spirit to have free course and obey Him.

"Deceived." Are we saved from deception? Are we, in the first place, deceiving ourselves by saying we have no sin, no inbred sin, to be cleansed away? Are we saved from deceiving others? Are we saved from misleading and false statements? Do we say we "enjoy visits," "think things just lovely," etc., when it is not true? Do we profess to be friends to people to their faces, and betray them to

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their enemies? "Why," says someone, "do you mean to say that we must always express what we think?" No, but you must always speak the *truth*. "Will it not make a person very disagreeable?" No, we think not. Honest, frank, truthful people are not disagreeable. They are usually delightful. Of course, God gives wisdom and love in speaking truth. "Will you inform us why there are not lectures and organized societies antagonizing *lying*, just as there are antagonizing intemperance?" We asked a minister this question, and he replied that he "supposed it was because so nearly everybody was guilty!"

"Serving divers lusts and pleasures." We presume that we talk to people who have seen the folly of the lusts and pleasures of the world, and have forsaken them all. But has the love of entertainments, under the guise of religious purpose, been taken out? It is not *money* that we are after so much as *pleasure*, when we hold these fairs, festivals and church entertainments.

Indeed, we know of a church where a few godly men and women offered to contribute all the money to the church which the promoters of a fair hoped to get from it if they would but do without it, and the money was refused on the ground that the young people must have entertainment!

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But perhaps we speak to some who care nothing for these things, and believe with us that they ought to be expelled, who yet may be serving pleasure. Possibly you are an intellectual man or woman; you have a literary training and you like to hear polished sermons; you may be serving pleasure by your thirst for mere intellectuality. "It is," you say, "a high form of pleasure, a pleasure of the mind;" yet, though this is true, a purely literary sermon will not feed the *soul*. Thousands of preachers are being driven to death trying to gratify the lusts of these people, these pleasure-lovers. It is not because it is hard to preach that so many preachers are having to go to Europe or take vacations; it is because they try to preach a lot of high-sounding things not in the gospel so that people will say: "He is a smart speaker." "We have a fine preacher." Poor deluded souls! If they would but get saved and keep to gospel preaching! Bishop Roberts said to my husband: "The preachers of our Church are breaking down of too little work. When they worked harder they lived longer." But they work awfully hard now, some of them, but the difficulty is that it is not on gospel lines.

"*Serving* divers lusts and pleasures." The word serving has an important mean-

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ing here. It is a *slave*-life certainly to serve lusts and pleasures. Sometimes it is said to me: "You work too hard!" But when I hear these ladies tell how hard they work to get up these abominable church fairs, and when I think of all the hurt feelings resulting from these things I am sure I am having a delightful time preaching the dear old gospel.

"Malice and envy." Are you saved from *envy*? Do you envy other people their money, houses, position? Are you contented with God's dealings with you? A lady of culture and wealth said to me once: "Do you believe that there is salvation enough to enable a homely woman to look upon a beautiful woman without envy?" I answered: "Yes; I believe in a salvation that will not only take all envy from a woman's heart, but will enable her to look at a beautiful face and thank God as for a beautiful flower." Are you thankful for people who can sing better than you can who can preach better than you yourself? Can you bear to work hard, bring about success, and then joyfully let another have the credit and praise?

"Speak evil of no man." Are you saved from religious gossip or from a desire to hear it? One of our well-saved brethren said that when people talked gossip to him

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he "felt as if he had had dirty water thrown all over him."

Yes, there is a full salvation. We can be saved from all this horrid, awful category of things enumerated in this third verse. We have a great God, and he will save us with a great salvation. Glory!

August 25th, 1890.

THE WAY OF HOLINESS.

“And an highway shall be there, and a way, and it shall be called the way of holiness.”—Isaiah xxxv: 8.

The entire chapter from which this text is taken is a prophecy concerning the coming of Christ and the glorious reign of His Church and kingdom.

In ancient times they cast up highways over which rulers, armies and great personages passed. God has cast up an elevated road for His people, and termed it “the way of holiness.” This is God’s designation of the way, and we will not dare, therefore, to call it “a deeper work of grace,” or “the higher life.” We will be ashamed of neither Him nor His words.

You will notice that there is a way distinguished from the highway. Someone compared “the way of holiness” to an elevated road, such as is seen in New York or Chicago, while the highway is the surface line. The former is above the dust and dirt which annoy the passengers in the cable or trolley car.

It is a *clean* way. “Let us cleanse ourselves from all filthiness of the flesh and spirit.” “From all your idols will I cleanse

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you." "The unclean shall not pass over" this way. They shall neither defile it by their presence, nor disturb the pilgrims who journey upon it.

God demands cleanness. The Church is filled with wordliness. The heart is made sick when we see the great tide of worldliness which engulfs the people generally; but, thank God, here is a place where the unclean cannot come. Uncleaness cannot even "pass on," to say nothing of remaining in this way.

It is a *safe* way. "No lion nor any ravenous beast!" This is the one safe place in the world. To think that men are afraid to trust God, when this is the only way in which we are safe from the brutes and beasts of evil! Bunyan saw lions, but they were chained; and trusting his God, he passed unharmed to the House Beautiful.

If you are a backbiter, a slanderer, a malicious gossip, you are a "ravenous beast," and you do not travel this way; you are not "found there."

"The redeemed shall walk there." God deals not only in negatives, but in positives. He not only informs who shall not walk there, but describes those who shall and do. This is a prepared way for a prepared people. One must have an adequate preparation in order to enter upon this way. You

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say: "You make the way too narrow, too strict." God forbid that I should alter or abridge or modify God's means and methods of saving men. Men and women who are "redeemed" walk there; redeemed not with silver and gold, but with the blood of Jesus. They were rebels; now they are disciples. They were at one time sinners; now they are saints. Formerly "darkness;" now they are "light."

"They shall walk there." The text does not say that they shall even groan and struggle to walk there and then never do it, but "they *shall* walk there." God assures us of this; why should we doubt? The man who, so far as we know, first tried to "walk there" made a success of it. For three hundred years he walked with God, and "he was not for God took him." He kept walking with God so far that one day he went off from earth with the Lord, and never came back. And yet Enoch was not an angel, but a man. He was not a recluse, not a monk. He had cares and trials just as truly as we do. He passed through domestic and family cares, for he was the father of "sons and daughters."

Abraham walked with God. We cannot walk with God and also with the world at the same time. The commands and admonitions in Scripture are very explicit

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on this point. We cannot fellowship a disorderly brother even: "Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly." There is but one way to associate with the world, and that is as Jesus did.

"The wayfaring man." They who journey on the road are of this character; they are simply passing through; they do not belong here; they are citizens of another country; they indulge in no worldly schemes for money-making; they meddle with no unholy speculations.

What, can "the fool" have it? Yes; the text says he can. In the eyes of the world every traveler in this way is a fool, but in walking in this way he shows his wisdom.

"Shall not err." God has promised that as long as we stay in this way nothing shall cause us to sin. He has vouchsafed His protection in this "way."

"Everlasting joy." God expects his people to be happy. Jesus was glad. He was anointed with the "oil of gladness." "I delight to do Thy will." This is one quality possessed by these travelers. They are *glad*. They started out on the day of Pentecost in great exuberance and gush of joy. Bloody persecution, fire, mobs, threats, imprisonments—none of these things sad-

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dened them. This joy is for us all! Bless
the Lord!

Written at Portsmouth, R. I.,
February 7th, 1891.

CHRISTLIKENESS.

“As He is so are we in this world.”—I John iv: 16.

This is a tremendous statement. There is not a stronger one in the Bible concerning our union and identification with Christ. But while this text is so full of deep meaning, yet it refers to *present* possibilities in grace. “In this world” we are to be like Jesus.

But we must take into consideration of whom the Holy Ghost is speaking when he says “*We*.” A great many people handle the Word of God indiscriminately. The state of grace in which we are has everything to do with our being privileged to appropriate the promises of God. It is all dependent upon our condition in spiritual things. For example, God has promised to keep that man in perfect peace whose mind is stayed on him. Many good people wonder that they are not kept in peace when their minds are stayed on themselves or on the world. Now the verse in which the text is found tells us the spiritual status of those to whom the inspired apostle refers. They are made perfect in love. They

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are not professors *merely*, but *possessors* also. Only those whose hearts have been thoroughly purified, sanctified wholly, can be properly said to be "as He is."

"This world." I want to notice the conditions of the world in which we live. The world in this connection means the evil customs and practices of unsaved people. There are many professed Christians who have little conception of the great gulf fixed in Scripture between the real Church of Christ and the world. Listen! Jesus says, in speaking of His disciples: "They are not of this world." "Those whom Thou hast given Me out of the world." And the apostle says: "Love not the world, neither the things that are in the world. He that will be (wills to be) a friend of the world *is* (not may become) the enemy of Christ." And it is this failure in recognizing their relations to the world that has led many Christians into darkness. Hear the sad-hearted Paul saying: "Demas hath forsaken me, having loved this present world." Demas was Paul's fellow-laborer. We know not what it was that ensnared him, business or pleasure, but in some way Demas was taken captive by the world.

We are in the world for the same purpose that Jesus was—the salvation of men's souls, the bringing back of the lost. We

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take the same attitude toward all the evil customs and practices that He took. Abraham was called out from among his people, and the man literally left the country. Israel was called to be separate from the nations around them, and Israel's separation from the aliens was typical of our separation from the spirit of the world. We do not mean to say we are to be separate from everybody, for then we could not help them; but there must be a separation of spirit. We are not speaking of the seclusion of a monk in his monastery, nor of the hermit in his solitude. We can mingle with the world as Jesus did, *doing good*. It must be not because of many affiliations between us, but because we desire to do good.

We are then to be as He is in our freedom from *sin*. "*He knew no sin.*" He was *sinless*, and He prayed for us that we might be kept from the *evil*, and it is possible for a person to be so cleansed and kept by the power of God that it can be truthfully said, as Jesus said of Himself: "The Prince of this world cometh and hath nothing in Me." Glory!

But this separation involves active doing and suffering. We must do and bear the things that He did. For instance, Jesus testified that the works of the world are evil; therefore the world hates Him, and so

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we also must testify against evil. This will bring against us the hatred of the world. Not only did He testify against the outside world, but He assailed the lukewarmness and sin in the Church. As a result, the ecclesiastics hated Him, and they will hate us when we act in the same way.

When Jesus came into the world there was no room in the inn for Him; neither was there room for Him in the Church. "He came unto His own and His own received Him not." Thus it is with us. If we are as we ought to be, there will not be room for us where there is none for Him. He kept to the synagogues as long as He could. He tried to cleanse them. He said: "Make not My Father's house a house of merchandise." We must take a stand against all sin. This may not necessitate your leaving the Church, but if there is no room for Him in the pulpit there will be none in the pew for you. We are not above our Lord, for we are His servants, and we may well expect the same kind of treatment which He endured.

But then "we are as He is" in having the approval of God in doing those things that please Him. The consciousness that God is pleased ought to give us joy and peace such as Jesus had. We have no sympathy with the idea that Jesus never smiled.

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At one time He was so glad He could not eat, for He had seen His message accepted by the woman of Samaria. We have the pleasure of walking with Jesus alone. We enjoy His companionship. We delight in leaving all other society and being alone with Him.

Written at Portsmouth, R. I.,
December 5th, 1891.

A VESSEL UNTO HONOR.

“If a man therefore purge himself from these he shall be a vessel unto honor—prepared unto every good work.”—II Timothy ii: 21.

This chapter is addressed to Christians. In fact, such a large part of the Bible is to the Christian that when the preacher is told to preach only to sinners he is forced to neglect a large portion of the Scriptures. Of course he can go outside the Bible and lecture on scientific and philosophical subjects, and please men and draw a crowd, but, while he may by so doing have an easy time here, he will have a hard time at the Judgment when he comes to reckon with Him who has said by the mouth of His apostle: “Preach the Word” (II Tim. iii: 16, 17).

We have in this chapter a very important warning against apostacy in the Church, against debates and strifes. These, you will notice, were not literary or political or scientific debates, but religious ones. These were a proof of the presence of carnality.

Why, the men whose word God said would “eat as doth gangrene” (margin) simply said: “The resurrection is past already.” Thus we see that soon in the

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beginning of the Apostolic Church men crept in unawares whose presence was a constant source of trouble. Purity is an awful irritant in the side of depravity. The wheat and tares grew side by side in that day, just as they do now. Thus it will be, we presume, until the end of time. Some have sought by disconnecting themselves from established churches or by forming new organizations to have churches wholly pure. But, alas for their hopes, they find that the more recent movement needs as thorough a sifting as did the older ones. Every great reform reaches a stage where it needs reformation.

In the text just preceding this that we have read the writer says: "But in a great house," etc., so that even in "a great house" vessels of dishonor are found.

What is the honor spoken of in this passage? First, it is not the honor which the Church can give you. You will receive honor from the Church in proportion to your zeal in advocating her creeds and dogmas. There is a door open for every one who desires ecclesiastical honor. Let one espouse the peculiar doctrines and distinguishing beliefs of every denomination and one will achieve fame. There is no persecution for an ordinary Church member or an ordinary minister. On the other

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hand, a very mediocre person may receive denominational honors, provided he will but cater to the religious dignitaries. This is a very strong temptation to the carnal mind, for here is a chance to please one's self and possess more or less social and Church distinction.

But, ah! what will follow if we are regardless of the honors of the Church? We will be lashed with a whip which has for its tang: "You are disloyal to the Church." And yet we have noticed that those who seek the honor of recognized denominational loyalty, and are always talking of their "loyalty," are those who have little real salvation.

The honor of the text is an honor which comes from God only. Human honor, honor from human sources, hinders rather than adds faith. "How can ye believe that receive honor one of another?" says Jesus.

This honor is bestowed, like *all* of God's best gifts, on certain conditions. "If," says God, "*if* you will, I will." "If thou canst do anything, have compassion!" cries the heart-broken father to Jesus, and the Son of God answers Him with an "if." "*If* thou canst believe, all things are possible to him that believeth." "*If* a man purge himself he shall be a vessel unto honor." Hallelujah! Not men's honor, but *God's*.

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Jesus did not have the honor of the world, and we are "servants," and certainly not above our "Lord." But to be honored of God by his friendship and confidence—this is true honor!

"Sanctified." If a man purge himself from these he shall be sanctified." What a bold declaration! What an admirable text to quote to all who say it is impossible to be sanctified! One may desire this blessing more or less and yet not receive it, but this text says that if one fulfills the conditions sanctification will follow. He *shall be* sanctified.

While no church believes in being made holy after death, with the exception of the Catholic, a great many believe in being made holy at death. But notice the text carefully: "Meet unto (qualified for) every good work." The vessel that is qualified, or "meet," for work is sanctified. Since work is mentioned, it cannot be that the apostle intends to teach death-bed sanctification, but, rather, one which should come early in the Christian life.

Sanctification is *the* preparation and *the* qualification for work for God. We emphasize the article because there is really but one thing which can qualify and prepare us. Much that is thought to be necessary can really be dispensed with. For in-

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stance, mental power and ability—human wisdom—can be gotten along without, and yet the worker be a power for God. The cry for brains and culture is strong and clear to-day, but God says that “not many wise are called.” Even Paul, who undoubtedly had great intellectual powers, said: “I speak not in the wisdom of this world, but in the demonstration of the Spirit,” placing the premium upon “the demonstration of the Spirit.” Learning and culture may be all well enough for the world, but only that which we can make conserve to God’s glory is really of any use. Indeed, learning frequently proves a snare. We have studied carefully God’s requirements, or, rather, the qualifications God demands of us, and they are in the reach of all. One is the baptism with the Holy Ghost and the other is a knowledge of His Word. The Holy Ghost gives power. Learning does not. Eloquence does not. God does. The knowledge of the Word is important. If we expect to defeat Satan’s attacks, we must be able to say: “It is written.” We must concentrate our attention upon the study of the Bible. What would we think of a lawyer, or a doctor, with his library filled with books of fiction, or even history. He would tell you, perhaps: “I am a lawyer by profession, but I

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am no hobbist. I cannot make the study of law the principal thing; I cannot be tied down to old musty law books and court records."

"But," you say, "how about a case placed in your hands?"

"Oh, I should trust to the inspiration of the hour. I guess I should find something to say."

You would not trust such a man with your business; and yet some people talk just as foolishly about the Bible. They think the Bible is good enough in its way, but they do not seem to realize that it is God's letter by which we shall be judged. We may be surprised some day to find that some things we said we did not take stock in and did not believe, were plainly written in God's Word.

"Prepared unto every good work." This does not mean that we are engaged in every good work, but rather, we have the heart preparation for every one. For instance, you may have a call to Africa to-day; if you are wholly the Lord's, there will be no new consecration; there will be no debate or opposition; just a desire to know and do God's will; to serve God is the thing of the hour either in America or some other country. Firms in Boston and New York send their agents to London and the Continent

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with only a few hours' notice. Why should it be thought fanatical for us to go at God's call wherever it may carry us, or to whatever scene of suffering or service it may introduce us? Praise God! Hallelujah!

June 26th, 1891.

THE GIFT OF THE HOLY GHOST.

“The gift of the Holy Ghost.”—Acts ii: 38.

The Holy Ghost is a gift to the Church. Jesus was a gift to the world for the salvation of the world, and the Holy Ghost is likewise a gift to the Church. He is as much a person as is Jesus. But we will not speak at this time so much concerning Him as His work. We will not deal at this time with the doctrine and theory of holiness, though there is much on this line in the Bible. But we wish to speak of the results and effects of His work.

He was not a gift for the apostles exclusively. In proof of this we find that at one time one hundred and twenty persons received Him, and among them were disciples, such as Mary and the brothers of Jesus. All with one accord in one place, in perfect readiness to receive Him whom Jesus had promised to send. Suddenly He filled them. He did not now take His place as the Shekinah in the Temple, but in the hearts of these believers.

One of the first results which followed His coming was: “They began to *speak*.” The Holy Ghost makes witnesses out of

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us. These newly-endued people never dreamed they could "live and never say anything about it." They knew they could not live Him if they did not let Him speak. It was He who spake. This was not simply "speaking in meeting," or quoting a text, but it was speaking "as the Spirit gave them utterance."

It was "noised abroad." Certainly! They never tried to keep this great effusion a secret. The Holy Ghost, like Jesus, "cannot be hid." The people will see the effects and learn the cause. The man at Bunker Hill who thought it was only a sham battle suddenly realized when wounded that there were genuine shot.

The baptism with the Spirit drew the people together. He can do this, and does do it, when He comes. He excels all the brass bands and flowery preaching. And when the crowd comes the Holy Ghost at once convicts them. That is His mission. When He comes to the Church as its sanctifier, then He radiates out and powerfully takes hold of the sinner. This occurs whenever He can get possession of a people for a base of operations.

Another effect was boldness. Peter changed from a timid disciple who denied his Saviour into a bold preacher of not only repentance, but holiness. The Holy Ghost

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always gives boldness when He comes. "Perfect love casteth out fear;" and the fearful, cringing believers who are afraid of the word "holiness" do not have the Spirit, for He gives boldness in using God's own words and terms.

He gives woman the right to preach. "Your daughters shall prophesy," says Peter, and Joel tells us that the prophecy was fulfilled on the day of Pentecost. And if women on whom is laid the burden for souls and the work of God, instead of complaining that they "can't preach," their "church or pastor forbids it," would open their hearts to the Holy Ghost, they would preach. They would do it kindly, but they would preach, and no regulation or rules would stop them from it.

The gift of the Holy Ghost made and kept the Church orthodox. They continued in the apostle's doctrine steadfastly. There is no one like the Holy Ghost to make and keep the Church sound in doctrine. He has been very properly termed "the Conservator of orthodoxy." After all, doctrine is very important. The most theologically sound person is a thoroughly sanctified one, for the presence of the Spirit clears up theological difficulties. The divinity of Christ, the importance of the blood, the personality of the Comforter—

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all these matters straighten themselves under His tutelage; but so long as He does not come and inbred sin is present, so long will it plead for unsoundness in doctrine.

But these sanctified, Spirit-endued people not only continued steadfastly in the apostle's doctrine, but also in fellowship. They not only had the theory and were sound theologically, but they had real Holy Ghost fellowship with each other. They came together from various walks of life, with divers ideas and opinions, but they had fellowship one with another. It is thus to-day. People of different denominations, with different theories and beliefs, meet on a common platform and enjoy real fellowship.

There was steadfastness "in prayers." Preachers are asking: "How can I get my members to prayer meetings?" Some advertise that there will be "a short, spicy service" and "good singing," etc. But if the Holy Ghost comes to a Church, He will put the praying into the people and He will add all the spice needed. This spice in prayer will be sweet to the one who knows Him, but will probably bite the tongue and throat of the indifferent Christians.

The Holy Ghost brought fear upon the people round about the Pentecostal

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Church. Holy Ghost experience always does that. He brought also to the heart of the disciples great gladness. Joy is not the Holy Ghost, but He brings it when He comes.

“Singleness of heart.” Ah! here is a most valuable result! Pentecost makes our hearts to love God with singleness of affection. We adore Him and worship Him with undivided love. Not only is the eye single, but the heart is a unit for God. Glory!

February 13th,*1892.

THE THESSALONIAN CHURCH.

“And the very God of peace sanctify you wholly, and I pray God your whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ. . . . Faithful is he that calleth you, who also will do it.”—I Thess. v: 23, 24.

We holiness preachers are sometimes accused of twisting and perverting Scripture in order to get a holiness text. But certainly this one needs no twisting to make it a holiness text.

We are told by Greek scholars that the Greek of this passage is much stronger than the English translation, but the latter is certainly far beyond our highest conceptions of truth.

In order to comprehend fully the meaning and import of this passage, we should consider the characteristics of those to whom it is addressed. Many handle the Word of God indiscriminately. It is a crime to break the seal and appropriate to yourself that which belongs to another.

By turning to the first chapter of this epistle we will find that this Church was gloriously justified. Soon after Paul and

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Silas sang themselves out of prison at Philippi they went down to Thessalonica and preached the Word in power and in the Holy Ghost. Thus we notice that when he addresses them the apostle speaks of them as "in God and in the Lord Jesus Christ."

They were a converted Church. To be "in God" means more than to be "in the Church." They had been transplanted from the kingdom of Satan to the kingdom of God. It is a very common and easy thing to add men to the Church, but Pentecost adds them to the Lord.

This Church had conscious salvation. They were "born of much assurance." They knew they were saved. They were not of those who "hope so," or "guess so" about religion. If asked about their salvation they could give a ready, positive answer in the affirmative.

"Our gospel came not unto you in word only, but also in power and in the Holy Ghost and in much assurance." Paul's preaching was not merely in the letter, but he was an unctuous preacher. He did not preach science or philosophy or *mere theology*. He did not preach rocks or stars or bugs. He preached Christ crucified and resurrected. He says: "We were allowed of God to be put in trust with the gospel." He

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did not have trust money or trust property, but he had trust gospel, and he felt the responsibility. It is an awful thing for a man to squander the money or property of the widow or orphan; how much worse it is for a man to squander the gospel, or misapply, so that they to whom it really belongs get no benefits from it! Preachers who do thus will have a fearful time at the last day.

May God give us preachers and preaching which will make converts who have "much assurance!"

These Christians received the word in "much affliction." It cost much to be a Christian in those days. It does not mean so much to be a professor now. To be an identified, despised Nazarene meant reproach. It implied not only ejection from the synagogue, but suffering at the scourging-post, in the dungeon, at the stake or block. And yet, though the Word and cause of Christ was espoused through affliction, it was "in joy." How few now rejoice in affliction! The majority of modern converts succumb to a very little persecution.

Again, these Christians were exemplary Christians—"Ye were ensamples to all that believe." There was no cause of reproach to the work in their living. They had a

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practical type of religion. They paid their debts one hundred cents to the dollar. They could be trusted to meet their obligations. Their word was as good as their bond. Thousands of professed Christians to-day are lax in these matters. But it does not take sanctification to make a man straight in his outward life.

This was a working Church. They were neither lazy nor indifferent. They were not the kind who fold their arms and sit down. Every real convert hears the injunction: "Enter thou into my vineyard and labor."

It was a labor of love and faith. He tells them that he is informed of their "work of faith and labor of love." Why, there is much so-called "church work" now that is not a "work of faith." A work of faith is something that no one can do but a spiritual person. Unsaved Church members may carpet the parsonage or beg a cake, but that is not a work of faith.

There is but little "love-labor." Oh, that we might engage in a "labor of love," every one of us! When a woman fries oysters until eleven o'clock, or washes dishes until one for a church festival, she may tell herself that she is doing "love-labor;" but it is not true, for we hear her say the next day that she had to work hard nearly all night, and Sister B. never did anything.

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And then these things, said to be done in the interests of the Church, are not real labors of love, for they give trouble afterwards. Often it cannot be pacifically agreed as to what society shall have most of the proceeds. If it was a labor of love, it would never result in hard feelings between church members. In evangelistic work we are all the time having to help fix up some Church trouble resulting from these things.

When you perform a labor of love you are willing to do all the work and some one else take all the glory.

Again, they "waited for His Son (Jesus) from heaven." They were not only a converted Church, a working Church, an exemplary Church, a joyful Church, but they also looked for their Lord from heaven.

"Well," many a preacher would say, "if I had a church as good as that I would never bother them about sanctification!"

Perhaps you would not, but Paul would, and did. But, then, Paul was not like many preachers anyway. He shunned not to declare the whole counsel of God.

Here is a gloriously justified Church. Paul prays for their sanctification. He wants them sanctified "wholly," entirely completely, and with great confidence assures them that "Faithful is he that calleth you who also will do it." "Will do what?"

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Sanctify you wholly, and preserve you, body, soul and spirit, unto the coming of our Lord Jesus Christ. Praises be to God.

THE CHRISTIAN ARMOR.

“Put on the whole armor of God, that ye may be able to stand against the wiles of the devil.”
—Eph. vi: 11.

Notice the subjects expressed in the text, “The armor of God” and “The wiles of the devil.” It is called the armor of God because he prepares and gives it. We are asked to put it on in order that we may be able to resist and frustrate the designs and schemes of the devil.

Now, this wonderful armor would not be worth considering if there was no devil, or if he was the weak, inoffensive being which some foolishly imagine him to be. But we are fighting against “powers” (v. 12), and not against “flesh and blood.” We are not antagonizing people, but the devil in people. If it were not for him, they would become loving, gentle, good and holy.

The devil is a fallen angel, and retains much of his original astuteness and pene-

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tration. He is wise, and the most subtle beast of the field. He is a prime hand at strategy, and is called "that old serpent."

He is an advancing and defiant enemy. Like Goliath of Gath, he "defies the armies of the living God." He stands up against us to wage deathless war. (I Chron. xxi: 1.)

Of one thing we must take especial notice: The Christian soldier wearing this armor is not fighting depravity, or, indeed, sin in the heart, but rather an enemy outside of himself.

We are led by the context to believe that there are many evil agencies subject to their chief. There are various kinds of devils, as well as many in number. Ecclesiastical devils possess the heart of a man who, under the guise of church membership and religious forms, covers his unclean heart with a profession of religion. He is a leper, covering his foul disease beneath the filthy rags of self-righteousness.

There are "literary and cultured" devils. These are they who say beautiful things. They talk in lovely strains. If they were going to behead you they would say in that bland, suave, polite manner: "Excuse me, sir, for thus depriving you of your head, but, believe me, it is entirely necessary." These devils are extremely dangerous, and

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possibly you have been deceived by them. They talked so prettily and entertainingly that you did not have the heart to deny them. You said: "Why, they seem so good; they must be all right," and you were beheaded, not for truth's sake, but for a lie's sake.

But there are multitudes of species of devils—saloon devils, political devils, fleshly, carnal devils, lucre devils, etc., etc. We cannot attend to these in detail, for we must needs examine the armor.

"Girdle of truth." The first temptation the devil used with our first parents was deceit, a lie. He began by saying, "Yea." He assents and agrees at first, but he ends with the insinuation of doubt, "Yea hath God said?" In this way he beguiles the soldier to-day. Beecher began, not by declaring that all men would be saved, but by asking if they would not, and it was not long until he could say, "Ye shall not surely die." This all came about because of asking questions to which God's answers were already given.

Truth is most important. You sometimes hear people say, "I do not think it matters much what we believe;" but it is "belief of the truth" that saves people. There are many professing Christians who do not seem to know the truth. They hear

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a preacher who proclaims that "faith in the blood of Jesus saves." They go away saying, "That's very good." They hear another who preaches "works" and "natural goodness" as means of salvation, and they go away and say again, "That is very good," and it seems almost impossible to arouse them to a sense of the inconsistency of their conduct.

But Jesus gives us a promise that we shall "know the truth" (John viii: 32). Error can be gilded, but we can see the difference between it and truth, provided our eyes are opened by the Spirit of truth. We may be ignorant, but we will know the truth. Pretty verses and poems will not dupe us with their silken softness and specious, crippling error. We read this stanza:

"I know not where God's islands lift
Their fronded palms in air,
I only know I cannot drift
Beyond His love and care."

And immediately truth says: "Except ye repent ye shall likewise perish." Dynamite has exploded and error is no more.

"Breastplate of righteousness." This piece of armor protects the heart and vital organs. It is the garment, the "coat of

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mail" of right-doing. The soldier wearing this breastplate may not be wise in worldly matters, but he will do right. Like David when falsely accused, he will "restore that which he took not away." Jesus was so uncompromising in His life that He could consistently utter the most scathing words when truth was at stake, yet, "lest He should offend (cause them to stumble) them," He paid an extortionate tax, one which it was not His duty to pay. The Holy Ghost brings out the same thought in one of the epistles: "As much as lieth in you live peaceably with all men." "Take joyfully the spoiling of your goods." "Resist not evil," says Jesus in the mountain sermon. Thank God, all this is easy to the man who is fully equipped with the armor, because he has the love of right-doing in his heart.

"Your feet shod with the preparation of the gospel of peace." There is a great deal in the Bible about a "prepared way," a "straight way," but here the shoes which are to tread this way are spoken of. But how strange to speak of peace right here! There stands our soldier. He has his "girdle of truth," his "breastplate of righteousness;" soon he will "take the sword of the Spirit," and "the shield of faith." What can he want with peace shoes? Ah! there

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is a deep lesson here. Would God we knew it better. Beloved, we are fighting soldiers, but we must stay on the territory of peace. If anybody gets mad or bitter, it must be an opposer of truth, not the soldier of Jesus. He may utter plain truths, but they must come from a heart full of love and the peace of God. "The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient." (II Tim. ii: 24.) It is of the utmost importance that the blessed Spirit be not grieved by any impatience on our part. Did you ever notice that at one time, when Jesus was saying some plain things, saying that the blood of the prophets would be required at the hands of his hearers, that the Scribes and Pharisees began to urge him vehemently and to provoke him to speak of many things. (Luke xi: 53.) So Satan would like to urge us on to say things which are best left unsaid.

"Shield of faith." If the devil does not succeed in overcoming the Christian soldier on any of these lines, he will probably get angry, and begin to hurl fiery darts. They are either poisoned, or their points are heated red-hot. They fall thick and fast. It may have been when the soldier was getting along so finely, soul all calm and serene, prospect bright and serene, that

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Satan shot thoughts of evil into his mind, and tried to make him take them as his own. He tried to set his imagination on fire, and draw him away from God. Possibly he sought to make him jealous of somebody, or endeavored to get him to build air-castles of earthly or churchly honor.

The devil says to God concerning us as he did of Job, "Doth Job serve God for naught? Thou hast hedged him about and made his life pleasant. Of course he will serve Thee." "No," says God, "he would trust Me anyway. Try him, and see for yourself." And so God permits the devil to try us. He touches this thing and that, and for the trial to be a fair one we are not to walk by sight or feeling, but by faith. The shield of faith is the one protection now. The Roman shield was an oblong piece of steel, to protect the whole body. In this trial you have the breastplate of righteousness, but that does not relieve you. You have the girdle of truth and the shoes of peace, but they do not deliver you. You cannot pray yourself out. There is something which prayer may lead to which is higher than even prayer itself. The Holy Ghost says: "*Above all*, take the shield of faith, whereby we shall be able to quench all the fiery darts of the wicked."

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Beloved, there are times in the experience of sanctified people when there is simply nothing to be done but to stand and hold up the shield of faith, believing God against every seeming contradiction, just holding steady in it all. God is watching you in the furnace. The devil has it in mind to destroy you, but God, bless His Name, is making a brave, true soldier of you that can be trusted anywhere.

Well do we remember that once, when passing through a trial so severe that there was nothing to do but just wait and trust, a dear lady, deeply taught of God, called on us. She said, "I rejoice with you. I am sure you will trust God through it all. And afterward you can say, with greater confidence and with more effect on other hearts, God does not fail!"

If your soul has taken sides with Jesus in such testing times, when everything you ever rested upon was tested to its fullest power—when you actually kissed the dear Bible, because you felt God's Word, His simple Word, was all you had left, you can truthfully say, faith in God has saved my soul in peril.

"Helmet of salvation." Here is something for the soldier's head. It is sadly needed to-day. The head is the point of attack to-day. The powers of evil seem to

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be aware that it is our weak point. So many learned things are said! There is so much Bible study now that the Bible student frequently becomes puffed with his own wisdom. Do you know the devil would just delight in giving us "views," and notions and ideas that would make us ignore Jesus? We hear about people having "Methodist views" and "Friends' views," etc. What do these views amount to, anyway, without they are God's views? Let us get His thoughts; they are spirit and they are life.

"Sword of the Spirit." We cannot dwell long here, but you see that the sword is the only weapon, and yet it is a mighty one. God enable us to use it until it cleaves to the hand, as it did to the hand of Eleazer. The sword is "the Word of God." Jesus used this weapon against the devil, and found it sufficient. He said, "It is written."

We must delight in the Word. It must be sweet to our taste. We must have confidence in the truth to do execution.

Thank God for this portrait of the soldier of Jesus! He will not be overcome by Satan's wiles, but at the end will be able to say, "I have fought a good fight, I have finished my course, I have kept the faith, and there is a crown!" How heaven will ring with shouts as these soldiers enter!

The Christian Armor.

Jesus Himself will crown them, and say,
"Well done!" Glory!

December 17th 1893.

THE GLORIOUS LORD.

“The glorious Lord will be unto us a place of broad rivers and streams.”—Isa. xxxiii: 21.

Isaiah, the prophet, was so well acquainted with God and so loyal to Him that God revealed to him some of His most wonderful thoughts and plans for the future. Indeed, Isaiah's writings are so filled with prophecies concerning Christ and His gospel that he has been termed by Bible students “the evangelical prophet,” or “the fifth evangelist.” As we read Isaiah's book, so full of gospel and redemption, we do not wonder his name was “Isaiah,” meaning “the salvation of the Lord.” Neither is it to be wondered at that the devil hated him and that he was put to death. Undoubtedly he was the martyr referred to in the eleventh of Hebrews as “sawn asunder.”

“The glorious Lord.” He is called in His Word “the faithful Lord” and “the mighty Lord,” but here He is called “the glorious Lord.” The glory of the Lord is a manifestation of Himself. We hear much of the glory of the Lord. It was revealed to Israel in the cloud and fire (Ex. xxiv:

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17), and when the tabernacle was erected Moses was not able to enter the tent because of the glory of the Lord which filled the sacred place. He is a glorious Lord; He has a glorious gospel. Christ is glorious in His person. He manifested a little of His glory when He was transfigured in the presence of His disciples. His face shone as the sun, and His garments were white as the light. Christ will also have a glorious appearing at His second coming.

But what is the meaning of the expression, "The glorious Lord unto us?" It makes all the difference in the world what He is "unto us." We may admire or stand in awe of His glory, as revealed in either grace or nature, but that will do us no good. It must come specifically unto us. We must realize that we are recipients of His glory.

"A place of broad rivers and streams." This is expressive of plenitude and largeness. People everywhere set so many boundaries and limitations in their religious experience that they get no ideas of such broadness and opulence in spiritual things as the text depicts. They are always striking their little boat against some shore or some rock. Thank God, there is an abundance of grace. If we lack it is our own fault. Some eat bread with scarceness, but

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God's storehouse is full. We sometimes hear of people who are "good providers." The Bible says that a man who does not provide for his family is worse than an infidel, and we may rest assured that God will take care of His own household, for He makes no rules of this character which He does not Himself observe.

So plenteous is God's salvation that in the figurative language of the Old Testament "river" is used to express it. "Thou wilt make them drink of the rivers of Thy pleasures." "Thy peace shall flow as a river." Glory!

The *Lord Himself* is to be this unto us. We are not to have blessings apart from Himself, but *with Himself*. So long as we expect great things from our experiences, and from each other, or from outward circumstances, we will meet only with disappointment. Satan is ever trying to rob us of Him, our holy, gracious Lord, but when we find with David that "Thou, O God, art my exceeding joy," we will be content with Him. "All may change, but Jesus never. Glory to His Name." "Broad rivers." See the extensive, boundless character of God's thought and plan for us! There are multitudes who say, "If I can only get to heaven, I will be satisfied," but to say that is to be like an ungrateful son,

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who says, "If I can only get my father's estate, I will be content without troubling myself to please father."

But we not only want, or ought to want, to have broadness in our personal experience, but we want broadness in our service for God. We are apt to get "us-four-and-no-more" ideas, but God's thought for us is of a service that reaches to "the uttermost parts of the earth." Christ lived not only for his contemporaries, but for all them which should believe on Him through the word of His disciples. Paul felt himself to be a debtor to Jews, Greeks, barbarians, bondsmen, freemen, and he went about to fulfill his obligations to them.

John Wesley said that "the world was his parish." The early fathers went everywhere preaching. When we get broadness in experience it propels us into broadness of service for the Lord. We may find a very extensive field among our own relations in our own home, among our neighbors, etc.; but, at any rate, we will scatter seed with a "broad," liberal, generous hand. Praise the Lord!

[This sermon has been prepared under trying circumstances. Dear A——— M——— lies very low with typhoid fever. We are praying God to restore her.—H. A. R.]

THE HOUSE OF OBED-EDOM.

"The Lord has blessed the house of Obed-edom and all that pertaineth unto him because of the ark of God."—II Sam. vi: 12.

Here is one of God's pictures, a picture of a home blessed of God. There are many beautiful pictures in the Bible of the lives of men and women of God but here we find an etching of a home.

I had rather have this said of my home than to have all the eulogies this world can give. I had rather have God's blessing upon our home than all that this world can bestow.

The blessing of the Lord maketh rich. God's blessings are not merely good wishes, but the conferring of blessedness and prosperity, so that when God blessed Obed-edom's home there was peace, health, abundance, both outwardly and inwardly. We have a mighty, mighty God, able not only to wish us well, but to "freely give us all things."

This peaceful picture is like a quiet rural scene hung among paintings of war and bloodshed. It was a time of backsliding in Israel. They had forsaken God, and He

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had ceased to fight for them, so that their enemies prevailed against them. God is an adversary to our adversaries only when we are faithful to Him. If we forsake Him, He must necessarily forsake us. God had done this in the case of Israel. In one of the battles they had not only been defeated, but the *ark*, the symbol and sign of God's presence with them, had been captured.

But the enemies of Israel found that, though God's people were not faithful, yet He was far from justifying their enemies. There are people to-day who think that because God's people are not what they ought to be sometimes, therefore they have license and right to sin; but no, God punishes sin everywhere he finds it, and so heavy was the punishment directed against those who seized the ark, that they were eager to return it. They placed it in a cart and sent it towards the land of the Hebrews. When God's people received the ark there was great rejoicing, and in the exhilaration and joyous intoxication of the event Uzza put forth his disrespectful and irreverent hand to steady the ark, and was smitten for his presumption. Some have thought that this was a dreadful penalty for so small a crime; but God would teach us that we cannot disobey Him with impunity, and, since the Israelites were out of

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the line of obedience, they were liable to the bolts of the Almighty's wrath.

In the first place, they were carrying the ark of God in an improper manner. Though they were not responsible for it being placed thus upon a cart, they were to blame for its remaining there. They had had directions from God as to how this token of His presence was to be conveyed. It must rest upon the shoulders of men set apart and sanctified for the duty of carrying it. Uzza was not such a man. Again, not one, not even those whose duty it was to bear the ark, were allowed to touch it, and on one occasion fifty thousand men had perished because they looked into it. Notwithstanding all this, Uzza in his zeal and hot, impatient eagerness, tried to steady the ark.

Beloved, these things are written for our instruction. They teach us that we cannot touch forbidden things without incurring God's displeasure. We cannot put limitations upon the Holy Ghost; we cannot hinder or put our hands on God's work without suffering an awful penalty. There are many in our churches who have put out their unsanctified hands and undertaken to stop God's work or control the manner of the manifestation of God's Spirit, and have consequently died spirit-

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ually as truly as Uzza died physically. They are dead, with dead prayers, dead testimonies, lifeless sermons, corpselike songs. God have mercy on them!

The ark, like the gospel, was life unto life or death unto death. At this juncture, when even David was afraid to have anything to do with the dangerous ark, one man, Obed-edom, gladly received it into his home and gave it honor among his family. Thank God for the Obed-edoms of all ages who have opened their doors to God's truth and His persecuted messengers, those who have dared in the face of persecution and the risks of imprisonment and the rigors of ecclesiasticism to honor God's servants and God's cause! God is not unfaithful to forget their labor of love.

And when God saw this beautiful trait in this man, and saw that the ark was set up in his home, He sent His blessing, so that he, his family, and all that pertained to him, were blessed of God.

This was a family blessing. It was something that came to the entire home. Husbands, wives, parents, children, servants, all shared in the blessing of God.

And God makes us responsible for the piety of the household. Abraham commanded his household after him. The priest was not only to make a sacrifice for

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himself, but for his family. "Believe on the Lord Jesus Christ, and thou shalt be saved, and *thy house*."

Husbands, obey your wives. Wives, submit yourselves to your own husbands. Children, obey your parents. Servants, obey your masters. A model home is one in which the precepts of God's Word are all fulfilled and obeyed. Then there is peace among all. Children do not then learn to quarrel from the example of the parents. Servants find that their masters are praying for them. Fathers do not provoke their children to anger. The entire family belongs to God, and everyone endeavors to help the other in his or her spiritual life.

The result: "No plague shall come nigh thy dwelling." "The children of the just are blessed after him" (Isaiah lxiv: 3). "I will pour out My Spirit upon thy seed, and My blessing upon thy offspring."

When Boaz comes out to the field, instead of there being trouble and unpleasantness between master and servant, the former says to the reapers, "The Lord be with you," and they answer back, "The Lord bless thee."

A blessed home is a quiet home. "Better is a dry morsel with quietness, than a stalled ox with strife."

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In such a home family worship is never neglected. The busier the day and the more there is to do the more must God's help be sought. "Pour Thy fury upon the families that call not upon Thy name." Such is the doom of the prayerless home, but one in which God and prayer are honored "shall not be afraid of evil tidings."

"Because of the ark of God." All these glorious things came to the family because of God's *presence*. He is one of the family. He is consulted and His opinion deferred to. His advice clears the tables and book-cases of all impure or immoral reading. Let Him rule, and you will find that everything unholy will fall, like Dagon before the ark.

Oh, Jesus, we give our honors to Thee; we give each other to Thee this day! This hour do Thou take possession and begin Thy work. Surely, if our honors are Thine, we will not pout if we are separated; if our children are Thine, we will not nag and scold them; if we are to love our "wives as Christ also loved the Church," we will not complain and find fault with them; we will be true in word and deed. If we are to submit as wives, we know that it will be the best for us; if we are to reverence our husbands, Thou wilt make them worthy of reverence; if as children we are to obey our

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parents, we know it is best; if as servants we are to serve men, we know that "all things will work together for good" for us all. May we, O Lord, enter our houses and conduct ourselves in our families as we never have before, for Jesus' sake! Amen.

Preached at Portsmouth, R. I., June 24th, 1893.
God wonderfully blessed His Word this day.
All glory to Him!

THE PROMINENCE OF JESUS.

“But He could not be hid.”—Mark vii: 24.

These are the words of the Holy Ghost concerning Jesus. The life of Jesus was full of labor and work. “My Father worketh hitherto, and I work,” He Himself said. He had been teaching, healing, etc., and now wished to retire to a private house, and would have no man know it. Christ, though equal with God,—yea, He was God Himself—took the form of a servant. “I do not mine own will, but the will of Him that sent Me.” In this He is our blessed example. The will of Christ was not destroyed, but it was in complete union with God’s will, and our wills may be sanctified and brought into harmony, perfect harmony, with God’s will.

Jesus could not be hid. A candle may be hidden under a bushel measure, but no one can hide the sun. Jesus is the “Sun of righteousness.”

Let us examine the Scriptures with the text in mind, and see if it is true. God is delighted to have us search the Scriptures to see if “these things are so.” It has ever been the business of Satan to mystify and

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make unreal the work and person of Jesus; but God, on the other hand, always strives to reveal His Son.

We notice that in the very beginning of the world, when our first parents disobeyed God, and thereby lost God's image, we find even then a revelation of Christ in the promise, "The seed of the woman shall bruise the serpent's head." Jesus was not hid in the beginning.

Again, Jesus was not hid in the days of the patriarchs. To Abraham a most wonderful promise was made, and he saw Jesus in the far distance. "Abraham rejoiced to see My day, and he saw it and was glad." It was not simply the promise that he should become the father of nations, but that somewhere in the line of his descendants Jesus should be born, for we read in Galatians iii: 16, that the promise was *Christ*, and when we get that view of it it is no wonder that the promise says that His children shall be as the stars of heaven and the sands of the seashore. Oh, these sons and daughters of Christ shall one day press the gates of the enemy.

Jesus was not hid in the Levitical age. The priests, with their garments and breast-plates; the tabernacle, with its furniture; the blood, which flowed from a thousand victims, all pointed to Jesus, the great High

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Priest and Sacrificial Lamb—a Lamb slain from the beginning, so that under that dispensation people were saved by looking forward to the Lamb slain just as we are now by looking backward.

In the prophetic age Jesus was not hid. "To Him give all the prophets witness." I want you to notice this sentence with great care: "To Him give." They give, not gave, for they still witness. It is a wonderful thing that after people are dead they continue to speak. Their words and influence live. David sang and prophesied of Christ: "The Lord said unto my Lord 'Sit Thou on my right hand till I make Thy foes Thy footstool.'" Isaiah speaks more plainly, perhaps, than any other prophet concerning His birth, mission and death. It is no wonder that the devil hates the 53d of Isaiah, for there certainly Jesus "cannot be hid." Although Ezekiel was with the people of God, a captive in a strange land, a land of crushing and oppressing, yet he speaks of Jesus as "the plant of renown." Daniel, another captive, but one of the king's court and surrounded by princes royal and influential, does not fail to witness to Jesus, calling Him "Prince of princes" and "Messiah the prince." No wonder that a body-guard of angels protected him in the lions' den! If

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a man honors God, God will honor him and take care of him. Micah informs us of the birthplace of Jesus, and Malachi refers to Him as the Refiner.

Passing over four hundred years, in which the spirit of prophecy ceased, again Jesus could not be hid. The time drew near when He of whom the prophets and seers sang, spake and wrote, should make His appearance in the world. Gabriel was sent to Mary to tell her of her coming honor, that she was to be the mother of the Saviour, Angels with songs of joy announced His advent, and though the world seemed to plod on in unbelief and indifference to these great events, yet Jesus was not hidden. There were some who were watching and waiting for Him. Simeon, the priest, recognized the babe Jesus, took Him in his arms, blessed God and said: "Now lettest Thou, Thy servant, depart in peace, for mine eyes have seen Thy salvation." Anna, the prophetess, a woman of great age, piety and godliness, likewise gave thanks and spake of Him to all that looked for redemption in Jerusalem. She was quite a preacher for a centenarian, and evidently a pastor, for she knew just who were looking for Jesus. John the Baptist preached Jesus. Some have an idea that John was simply an immerser, but he was

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not a mere ceremonialist, but a gospel preacher. With uplifted arm he points to One in the midst of the throng and says: "Behold the Lamb of God." "Prepare ye the way of the Lord!"

The early Church and the apostles did not hide Jesus. They canvassed the country everywhere. They carried the gospel to the explored world. They could die, be counted the offscourings of the earth; they could endure the darkness of the dungeons, the fire of the stake, but they could not hide Jesus!

Wherever Jesus is really, there will men see Him. Oh, Thou wonderful Saviour, who hast such power over human hearts, Thou cannot be hid!

He never shall be hid. His person and mission and name and gospel are never to be lost sight of wholly. Eventually He "will come into His inheritance," the heathen. His enemies shall yet lick the dust.

Ministers, you must not hide Jesus. Whatever your sermons may lack in rhetoric, polish or oratory, they must not lack the revelation of Jesus.

Let us all give Him prominence in our lives, prayers, songs, testimonies and conversations. Amen! Glory!

Portsmouth, R. I., January 14th, 1893.

THE PROPHESYING OF ZACHARIAS.

“And his father Zacharias was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for He hath visited and redeemed His people, and hath raised up an horn of salvation for us, . . . that we should be saved from our enemies, and from the hand of all them that hate us,” etc.—Luke i: 67-76.

This is a wonderful sentence, for this long passage is all one sentence, and contains an inexhaustible mine of wealth. I cannot hope, this afternoon, to get at one-half the blessed truth that, hidden like springs of pure water beneath the surface of the earth, will reward the life-long searcher. But as the Spirit aids us let us glance, if only hastily, at some of the marvelous truths.

This is a Holy Ghost sentence. Whatever you may think of the inspiration of other portions of the Bible, you cannot deny that this one is inspired. It is spoken by a man filled with the Holy Ghost—“Zacharias was filled with the Holy Ghost.” But one may be sanctified and filled with the Spirit, and yet not speak inspired

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words. This man, however, "prophesied" (spoke by inspiration).

Let us look at what he said: "Blessed be the Lord God that hath visited His people." The visits of God are of priceless value to His people. When He speaks of delivering Israel from the bondage of Egypt, He is said to "visit" them. "Oh, visit me," cries David. In this instance, God is about to "visit" His people as never before. They had known of His glory and had seen many manifestations of His power, but now the eternal God is about to visit His people in the person of His Son. Oh, the love of God, that He should send His Son to earth! Oh, the love of the Son, that He should give Himself for the Church! The thought is wonderful, that the Son of God has actually trodden this earth.

Jesus came for a purpose. When, in the year 1731, word came to the Moravian Church that there were thousands of slaves in the Island of Saint Thomas who had never heard of Jesus, the hearts of two men were so stirred that they offered themselves at once as missionaries to visit them and preach Jesus to them. On inquiry, it was found that they could not go except they went as slaves. So great was their love for souls, that they actually sold themselves as slaves, that they might have access to the

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down-trodden and needy people. When Jesus visited this earth, it was not in the pomp, and majesty, and dignity of a prince, or as an angel, but He identified Himself with mankind. He came and bore the sufferings of the common lot of man. He hungered, was weary, was buffeted, was maltreated, was abused. All this was in His visit.

“Hath redeemed His people.” Jesus did something more than visit His people; He redeemed them. Those Moravian missionaries could labor, suffer and die with the slaves of St. Thomas, but they could not redeem them. They could neither purchase nor demand their liberation. But Jesus pays the price of our redemption, not in gold or silver, but in the currency of His own blood. What means that bloody sweat in the garden? that awful cry on the cross? These are the price of our redemption.

But beware of the cold, mechanical theory that “Christ died for all the world, and therefore I am safe.” These people who say that they expect to be saved through the merits of Christ and yet remain in their sin do not yet know or understand the atonement. Jesus not only visits and redeems His people, but saves them, giving them a personal, individual salvation.

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“He hath raised up an horn of salvation.” Horn is the symbol of power and strength. Jesus has raised up this horn, for He has all power. How this ought to cheer us! The power of Him who held us as captives at His will was supernatural, but the power of our Christ is far ahead of that. The salvation of the text is deliverance from our enemies. This we received when God converted us. We were saved from the hand of our great enemy, the devil. “The hand of all that hate us” is palsied by our regeneration. The child of God is set free—he is *saved!*

“The oath that he sware.” The oath referred to is no doubt that which God made to Abraham regarding the inheritance in Canaan. Doubtless Abraham saw more in the promise than a mere temporal inheritance, for he “rejoiced to see the day” (or dispensation) of Jesus. The inheritance of Canaan comes after deliverance from the hard hand of Pharaoh. The Jordan crossing is subsequent to the Red Sea crossing. First we are “delivered out of the hand of our enemies,” then we are ushered into a state of such “perfect love” that “fear” is “cast out.” To “serve the Lord without fear!” Oh, the troubles that fear brings—fear of coming trouble, fear of ourselves, fear of each other, fear of a

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thousand things! Why should we not hail with joy a promise of deliverance from "fear?"

Fear is an evidence that we do not know God as we should. It indicates, wherever found, that the owner of it has not had the deliverance which this text describes. It is a result of sin. Adam broke God's law, and when God came for his afternoon call Adam was afraid, and fled. So long as we lack this second work of grace, we will be moral cowards, for there are no heroes except God-made ones. The thing in Peter's heart that made him a "turn-coat" makes every unsanctified man or woman cringe and fear, at times, in moral conflicts.

"In holiness." Yes, here is the secret of heroism and fearlessness. Holiness removes the last vestige of cowardice. There are those who would like to be free from fear, but they do not like the thought of being pure. Beloved, there is but one way. People who are not afraid of titled and corpulent ecclesiastics, nor benches of bishops, nor death, nor hell, nor judgment, nor persecution are always sanctified people.

"Before Him." It does not say before the Church. Neither do we find that it is before the critical and purblind world. Nay; rather, we are to have the testimony

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that we please *Him*. "Walk before *Me* and be thou perfect." We cannot live so as to get the world to admit that we are all right, but God is easily pleased—He is looking at purity of intention and cleanness of heart.

"All the days of our life." Well, hallelujah! this is better than "deathbed sanctification!" If we are to live holiness all our lives, we will have to get it right away. Then, with this blessing on our hearts and lives, our days will be days of heaven on earth, days of rest, peace, joy and love. Glory! Why not? Why not? The Lord says: "I will cover him all the day long."

Portsmouth, R. I., February 24th, 1892.

THE MOUNTAIN-TOP SAINT.

“He shall dwell on heights; his place of defence shall be the munitions of rocks; bread shall be given him; his waters shall be sure.”—Isaiah xxxiii: 16.

What a glorious text! It is a plain statement concerning someone. Though plain and clear in meaning, it is tremendous in its standard and promise. Herein depicted is the experience of a mountain-top saint, one who is above the average low plain of religious living, one whom the sneering Pharisee would term “an extreme holiness man.”

If one is to determine a man’s piety by his testimony, the average Christian knows but little about “heights.” He is familiar with “valleys,” “clouds,” “doubts,” “crooked paths,” etc., but “heights” are foreign to him. But here, thank God, is one who dwells on an elevated peak in the glorious sunlight of God’s presence. He abides here, “dwells” here. He does not go visiting the “height,” but he is here with all his belongings—he has moved up to stay.

From this “height” things take their correct and appropriate size. If on the

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level with a barn, or a house, or a bank, or a herd of cattle, the size of these things is out of all proportion to their value. They cover too nearly all the retina of the eye. But from an elevation everything, earthly possessions, honors, houses, friends, enemies, joys, sorrows, all are seen to serve their legitimate end without engrossing the heart.

This is glorious; but I notice that this saint needs "defence" In every experience God must defend us, or we will be overcome. The devil so hates the mountain-top experience in particular that no embankment of earth will stand his onslaught. "Rocks" alone will withstand his hellish fury. God is able to keep, but *only* God can keep. The man who lives up here dares not trust his experience, but must hide in God. He dares not leave his place for a single moment. But, praise the Lord, so long as he remains persistently in his hiding-place the gates of hell shall not prevail.

"Bread shall be given him," and "his waters shall be sure." Then he is to be fed! Whatever may come, his supplies shall not be cut off. God will not mock him when he prays: "Give me this day my daily bread." No, indeed; he takes no anxious thought of what he shall eat, for he

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has an unlimited perpetual ticket to God's restaurant, and he feasts when the battle is hottest, amid the screaming of shells and the singing of bullets and the clashing of steel.

He "shall see the King in His beauty." He has the privilege of seeing the King and conversing with Him. And he has the exalted pleasure of seeing Him *in His beauty*. It was on a mountain top that the disciples saw Jesus in His beauty, the lustre of his soul shining out through the body and garments of the Lord. To this saint Jesus "manifests Himself as He does not to the world." How will He do this? I cannot tell you how, but I know He will, if we get up in an altitude where we are "able to receive it."

The scenery is very fine from this height. The air is clear, and a "land that is very far off" is easily seen. The smoke of factories, the fogs of seas, the dusts of highways, do not obscure the view. That which seemed at one time too far away for this saint to enjoy, now stretches out like a beautiful panorama before his glad eyes.

But we must examine somewhat more particularly the character of this mountain-top saint. While Jesus is no respecter of persons, He is a respecter of character. Jesus cannot afford to have anything but

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the best of a following. I see a young man coming to Him. He is a man of influence and wealth—a man most of leaders would covet for their side. Jesus turns, and says, “Sell all that thou hast, and give alms, and then come and follow Me.” The price was too great, “for he had great possessions.”

Another inquirer and possible applicant says: “Master, I would follow Thee, but suffer me first to bury my father.” “Let the dead bury their dead, but follow thou Me,” says the uncompromising Jesus.

At another time, Jesus seeing that His following was unsoundly large, turned and said, “Except ye eat the flesh of the Son of man, and drink His blood, ye have no life in you.” That was too spiritual a saying, and “many of His disciples went back and walked no more with Him.” Thus we see that Jesus will have a following, a constituency, of a certain prescribed character.

The mountain-top saint “walketh righteously and speaketh uprightly.” His walk (life) is righteous; his speech is pure, holy, clean. In his words is no deceit. “His conversation is in heaven.” “No corrupt communication proceeds out of his mouth.” He obeys the command: “Speak evil of no man.”

“He despiseth the gain of oppression.”

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He does not have people work for him for less than their work is really worth, for that would be "oppressing the hireling." He does not try to purchase anything for less than its value, for that is indirect "oppression." He does not aid in licensing any wrong, for, although it is said that his country is making money by such permission, yet he "despises" such "gain."

His hand will not hold a bribe. He cannot be bought. He is not in the market at all. His tongue and influence are untrammelled by the gifts of any cringing hypocrite. He has principles, and he will die by them and for them. The temptation was presented, but he "shook his hands," lest the filthy lucre should defile him.

"He stoppeth his ears from hearing of bloods and shutteth his eyes from seeing evil." Well, well, isn't this the kind of man that we have heard termed a fanatic? And yet here is a saint whom God uses for a model from which to paint his picture of saintliness. He is bent on hearing the King, and he knows that there are a thousand things he will have to keep out of his ears in order to hear Him. Gossip, scandal, murders, thefts, adulteries, divorces, bloods, these are all shut out of his ears. If he gave attention to these blatant, unclean cries, his sense of hearing would be

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so dulled that he could not hear the low, sweet, soft voice of the Son of God. He must "hearken *diligently*" to the Lord, and if he does that he has little time to listen to any one else. "And shutteth his eyes from seeing evil." If his eyesight is to be kept clear and accurate, it must not be dimmed by earthly lights and the glamour of terrestrial tinsel. He does not look upon evil. He avoids the very form (appearance) of evil. "He sees *the Lord* ever before his face." He does not see with blurred vision "men as trees walking," but with crystal clearness. Glory!

Let us thank God that it is possible for us to dwell on the "heights." Let us all move to the summits at once. Let us go up at once, for we are well able. Amen!

November 21st, 1897. God is good! Bless His Name!

THE LAND OF CANAAN.

“He hath brought us into this place, and given us this land, even a land which floweth with milk and honey.”—Deut. xxvi: 9.

Israel had left Egypt, the land of their bondage and affliction. They had also ceased their wilderness wanderings and had crossed Jordan, and were in the land promised to the seed of Abraham. They were at last in possession of the country assured them. Their surroundings declared it, the Word of God declared it, and *they* were required to acknowledge and declare it too. They were commanded to say, “I am come into the land,” etc. They were to know just as certainly that they had crossed Jordan as they knew that they had passed through the Red Sea. And we Christians ought to know as certainly that we have been sanctified as that we have been converted, and we are to profess the one as much as the other.

Let us notice the geography, the energies, and the provisions of the land.

A great many people know about the geography of their earthly country who

The Land of Canaan.

know but little about spiritual geography. This wonderful land was bounded on the one side by the wilderness. The Canaan we know is also bounded by a wilderness. Most of Christians have a time of wilderness experience before they enter Canaan. This need not be so, for there is a short route to Kadesh Barnea; but unfortunately it *is* so.

Canaan is bounded on another side by the mountain of Lebanon. Lebanon means whiteness, a name derived from either the snow upon the summits of the mountains or from the chalk ledges which glisten in the sunlight like snow. In the very beginning of our residence here, God gives us purity. We have been accustomed to hear of heaven as the place of purity and whiteness, but thank God that here and now we may have our hearts made white as snow.

Another boundary was the river Euphrates. It may be that we have been so occupied with the river Jordan that we have forgotten that there are other rivers. Euphrates means "Eden, or sweet waters." It was one of the four streams which watered Eden. What the Garden of Eden was to Adam and Eve, this our inheritance becomes to us. Full salvation brings an Eden with fruits, flowers and beauty into our hearts. The foliage is ever green, for

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the place is watered by the river. The fruit of the Spirit—love, joy, peace, and all the rest—adorn the soul, as the vines adorned the hills of Canaan.

The other boundary was *boundless*—“Toward the going down of the sun.” Some think that when they get sanctified they graduate—nothing more to do; but as a matter of fact, sanctification is a beginning. It implies the freeing of the soul from inner hindrance and disease, so that it can grow and thrive. The soul is then a garden freed from all weeds and poisonous vegetation, and a fit place for whole plants to flourish. The soul beholds wondrous stretches of great blessedness and attainment. There are boundless stretches of ripening experience, companionship with God, new light, clearer manifestations of His presence, and all these are toward the going down of the sun. They are *toward* it, but you can catch the sunset? No, no, we will travel on until we reach a land where they “need no sun.” Glory!

Let us notice some of the blessings of the land. One great blessing was that henceforth Israel ceased to live on “collections.” While in the wilderness they made daily collections of manna. Manna was good; it was termed “angels’ food” in one place, but they got very weary of it,

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possibly because they had so little of the angel nature in them. But when they reached Canaan they received an "endowment." There are colleges that are "endowed." There are institutions which have large sums of money at their disposal, the interest of which supplies all the needs of the concern. There is no begging, teasing, coaxing, no collecting. And when we move into Canaan we are endowed. Before that we lived on collections—a little one at prayer meeting, another one on Sunday morning, and a third on Sunday night. Now and then, as we felt ourselves slipping into spiritual insolvency, we made special effort, and attended a convention or camp meeting, with a view to raising enough spiritual coin to keep in business a little longer. When we got the Holy Ghost we were *endowed*. We can say reverently what the rich fool said presumptuously, 'Soul, thou hast much goods laid up. How great is thy goodness which thou hast laid up.'

In the wilderness they dwelt in tents, but having reached Canaan they left their tents and took up their residence "in town," in furnished houses, furnished at the expense of the Philistine. They drank from wells that they did not dig, and gathered grapes from vines they did not plant. What a blessed thing this must have been to the

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weary, foot-sore Hebrew! But his experience finds correspondence in our own. How hard we worked to dig wells and furnish houses before we entered Canaan. We were somewhat like the man who, when asked if he did not want more religion, answer: "No; it is awfully hard work to keep what I have. I do not know what I would do if I had more." When we entered the "promised rest" we ceased from our own works and have only God's works to see to.

The enemies in the land come up next for our consideration. One of the nations which they had to meet was the Hittites. They were the sons of Heth, a name meaning "terror." They were in no way related to Israel, but were an outside and foreign foe. Sanctified people encounter these Hittites. They are agencies of hell trying to scarce the purified out of the land. They said: "Don't make such a *high* profession." But, beloved, be strong, be of good courage and obey God. Do not falter, whatever they may do or say. Make no compromise. Do not lower your testimony, or you will lose your experience. We knew a woman who was in the habit of saying "Hallelujah," but, on finding it offensive to some of her friends, she concluded to keep back the word. In a little

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while she found that she had nothing about which to say "Hallelujah." Let us then go forward, fearing nothing whatsoever.
GLORY!

Portsmouth, R. I., May 27th, 1891.

THE PRECIOUS OIL.

“Let thy garments be always white and let thy head lack no ointment.”—Eccles. ix: 8.

The garments of the text are spiritual garments. They are the clothing of the soul. If people cared one one-thousandth part as much about their soul's dress as their body's, what beautiful robes we would all wear!

If we are unsaved, we are clothed in filthy rags; if unregenerate, even our “good deeds” and “religious acts” are in God's sight filthy.

White is the fashionable color for dress in heaven. The inhabitants wear linen, clean and white. But the text is not referring to the costumes of heaven, but of our clothing here. Many are dreaming about heaven and about wearing white hereafter who fairly oppose a pure life here. But God does not have one kind of dress for His saints on earth and another for heaven, so that if we wear white in heaven we will put it on here. The baptism with the Holy Ghost purifies the garments of the soul and makes them spotless and clean.

The Precious Oil.

“Let thy garments be *always* white.” It does not say “generally white,” “white when it is popular and everybody else wears white,” but “always,” under all circumstances. “Yes, but they will throw dirt.” Amen, but you can wear white in spite of the hurling of mud. Though you may walk the dusty highway of life surrounded by sin and uncleanness, God has made provisions, praise His name, whereby you may have your garments always white by abiding under the blood of Jesus. This is an insurance not only against defilement, but against the fire. The three Hebrews walked in the midst of the burning, fiery furnace, unscorched and unscathed.

Let thy head lack no ointment. We find in the law a recipe for the manufacture of a holy oil. It was for sacred uses alone. With it priests, kings and the tabernacle were anointed. No stranger was to be anointed with it, and it was not to be poured on the flesh. There were awful penalties attached to the crime of counterfeiting it. It was holy.

Oil in the Old Testament is a type of the Holy Ghost. In the ceremonies blood was typical of Jesus' blood, and the oil was typical of the Holy Ghost. Oil was used in many of the offerings, but not in the sin-offering. Sin can never be anointed.

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If we live in sin we can never receive the gracious anointing of the Holy Ghost.

Jesus was anointed with the oil of gladness above his fellows. The Psalmist had an experience where he could say to God: "Thou anointest my head with oil, my cup runneth over." In the East, when a traveler enters a home, he is first given water with which to cleanse himself, and afterward oil is poured upon his head. After the anointing he is seated at the table to feast. Thus it is with us. We came to Jesus weary and worn and sad. We were dusty and foul and unclean and not fit to enter His presence, but He met us "while we were yet a great way off," washed us, took us into His kingdom, then anointed us with oil. We were refreshed and strengthened, and now we sit at the table, and "sup with Him and He with us."

This oil was not only refreshing and healing and soothing to the body, but it was a perfume to the nostril. The anointing of the Holy Ghost is a fragrance. It is, like the ointment with which Mary anointed her Lord, "filling all the house with odor." We cannot conceal the baptism with the Spirit if we really have it. It will betray itself. Your home, your church will know it. They may not like it. It may be a savor of death to some, but to others it will

The Precious Oil.

be a savor of life. At any rate, it will make itself known. You may put it in a glass bottle, but, like the attar of roses, it will steal to the open air, and greet the weary pilgrim with the joyous and joy-bringing cry, "I am here!"

This ointment is costly. When Mary poured out the oil so lavishly upon the feet of Jesus, cool, calculating, devilish Judas said that "it might have been sold for three hundred pence."

This oil is so costly that it takes all we have to get it. It actually requires the last penny of money, the last moment of time, the last iota of love to obtain ointment so precious. Paul says he "counted" all things loss, and then he "*suffered the loss of all things.*"

"Let thy head lack no ointment." If there is to be no lack in the oil, there must be no shortage in the consecration. We must maintain the same utter submission and weanedness from the world if we succeed in retaining this grace. We receive the Holy Ghost by yielding our all, but many, after while, begin to "own things," and "take care of themselves," etc. Thus they wake up to find that their anointing is gone.

The result of the disappearance of the oil is a spiritual dryness. The freshness

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having departed, nothing is left but an unattractive theory of holiness. A man may still be able to present the doctrine lucidly and clearly, but the thing is cold and harsh and forbidding. He is able to wound, but not to heal; able to cut hearts to the quick, but he has no balm with which to soothe pain and allay fever. He is capable, possibly, of "warning the unruly," and of reproving and rebuking; but he has no gift in "comforting the feeble-minded," and "being patient toward all men."

This is entirely unnecessary. God is desirous that we should have enough of the oil of the Holy Ghost. He wants no "lack," but He takes pleasure in repletion and fullness in the experiences of His children.

July, 1894.

PAUL AND HIS COURSE.

“But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the gospel of the grace of God.”—Acts xx: 24.

These are the words of the saintly Paul, and his statement is so tremendous that we are first struck with awe and then filled with admiration. This is a verse from the experience of a man who had real existence. This is not a description of a fantastical, unreal thing, but a practical, every day, home-keeping thing. The reason Paul has few equals is because few will thus abandon themselves to God.

Paul's conversion. You remember that Paul was a persecutor. He fairly breathed threatening and slaughter. He was, in the ranks of the opposers, a war-horse snorting for battle. But he was not a ranting, blatant infidel, neither was he one of those who knowingly persecute God's people, and therefore obtained mercy. His conversion came as a revelation. “It pleased God to reveal His Son in me.” All conversions are revelations. Conversion is made

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known unto us by the Holy Ghost. We may have read about conversions, been present when people were converted, but when we were born of the Spirit ourselves, it was a brand-new revelation to us. All spirituality is imparted. People talk about salvation as though it was a work of the brain, but "the natural man receiveth not the things of God, neither knoweth them." Salvation comes direct from God, and Paul and we ourselves must meet with a personal Saviour.

The change was an immediate change. It did not take months or years for the process to be consummated. In a few days we find Paul not only converted, but baptized with the Spirit.

Paul's work. He says that God revealed His Son in him that he might preach Him among the heathen. And Paul was so captivated with Christ that immediately he conferred not with flesh and blood, but entered with his whole soul into the work because he "knew whom he had believed." This, then, was the beginning of his allegiance to Christ. What came of such an attachment?

Paul had the same legacy left him as did the immediate disciples of Jesus. When Jesus sent out His twelve He told them of their great work—a work that would bring

Paul and His Course.

joy and gladness to thousands. But for all this they were to be hated. It must have been something of a surprise to them to find that the world treated them as if they were spreading "firebrands, arrows and death," instead of peace, joy and salvation. But Jesus told them of the persecution before they went out. That is the way He does. He prepares us for the hard places and surprises us with joys and blessing. So Paul had his share of persecution.

Paul had humility of mind. Let us listen to him in the very noon-tide of his ministry. He is having great success. It looks as if the world was going to be taken for Christ, but he is humble and is "serving the Lord with all humility of mind." The future was uncertain except that bonds and afflictions abided him. He was sure that there was suffering in the future, though he did not know just what kind. "But none of these things moved" him. He knew also that after his departure the flock should be torn by wolves, yet he was so rooted and planted in God that nothing stirred him from his steadfastness. No doubt Paul felt the blasts of the winds of hell, and, like a strong oak, bent at times in the tempest, yet he was not moved, but held steady and firm.

Paul desired to "finish his course with

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joy." He had much to bear, but he wanted to bear it in joy. It is with intense interest that we now turn to the last of his life to see how he finished, for if God enabled Paul to finish in victory, He will enable us to do the same. We see him lying in a Roman prison, half naked and cold. No doubt he has been accused of the crime of setting fire to Rome. He now awaits the sentence of the heartless Nero. He has stood before the council, and says that "no man stood with him." All his friends had forsaken him. With numb fingers and shivering body he pens a letter. Perhaps he is writing a complaint. Are these his words? "I am old and forsaken, poor, and condemned to death. I have striven only to do good, and this is the way it all ends. My life seems a perfect failure." Look over the shoulder of this prisoner. The letter is to Timothy. This is what our astonished eyes see: "I am *now* ready to be offered. The time of my departure is at hand. I have fought a good fight." It was a solemn thing to be entrusted with a banner, but oh, what a glorious thing to carry it back to the General, having never betrayed the trust for one hour! "I have finished my course. I started out to run a race. I laid aside every weight, and now Jesus has laid up a crown for me."

Paul and His Course.

“And not for me only!” See the unselfishness of Paul’s heart—a crown for all who love Christ’s appearing!

The secret of Paul’s victory in life and death was his devotion to Jesus. When he spoke of those who had forsaken him and God, he says: “All men forsook me. I pray God it may not be laid to their charge.”

I pity from my heart those who are opposed to the truth. Their doom will come—sad, sad thought. The axe soon severed the head of Paul from his shoulders. John the Baptist lost his life at the block, but no keen edge can injure the truth. It cannot be beheaded. You might as well talk of putting out the sun. Men may close their eyes and shut out the truth, but it will go on and on to final victory. May God keep us faithful and rejoicing until the end, then Jesus will welcome us home. Hallelujah!

May 27th, 1893.

CHRISTLIKE WORDS FROM
CHRISTLIKE PEOPLE.

*Short Selections from Letters of Sympathy
to Seth C. Rees.*

PITMAN GROVE CAMP MEETING.

"Clarksboro, N. J., July 8th, 1898.

"DEAR BROTHER REES:

"At the meeting of the Directors, held on July 7th, the following resolution was passed:

"WHEREAS, It has pleased our heavenly Father to remove to her heavenly home the beloved wife of our brother and fellow-laborer, Rev. Seth C. Rees; therefore,

"*Resolved*, That the Directors of the Pitman Grove Camp Meeting Association place on record their high estimate of her beautiful Christian character, and extend their sympathy to Brother Rees and family in this sore bereavement, devoutly praying that they may enjoy the abundant consolations of the gospel.

"H. G. WILLIAMS, *Secretary.*"

Words of Sympathy.

REV. C. J. FOWLER: "How great was her triumph! 'To live is Christ, and to die is gain,' was proven true in your dear wife's case. But not often—oh, how rare is such an experience! May it not be that the exhibition of grace in her death—an illustration of just what she preached—will bear great fruit in the faith of people who hear of it?"

REV. WILLIAM H. HOOPLE: "I feel like congratulating you upon the blessed assurance that you must have, as you look upon the life your wife has been enabled to live, with the help of the Lord, and the work she has done, bringing to your mind the certainty of our eternal state. May the Lord help us to be as true to Jesus, and to preach Him as faithfully to a dying world, and to lay down our lives in a like triumph, is the prayer of your friend and brother in Christ."

THE CHURCH OF EMMANUEL: "As God has, in His all-wise providence, removed from our midst our dear Sister Rees, we, the members of the Church of Emmanuel, Providence, R. I., wish to express our heartfelt sympathy. We shall always thank God that we were privileged to sit under her Christ-like teaching, which has been

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such a help in our Christian walk. Our lives shall always be better because she lived among us. The God of all comfort, comfort you and yours."

REV. JOSEPH H. SMITH: "I have been trying to think of her probable environment, employment and enjoyment. This is too much for me, though; and I find myself simply recollecting the *trueness* which was so marked in her character, and remembering the Lord's delight in fidelity. I feel sure she is sharing in His presence and still contemplating the glorious *manifestation* of her Lord, when she also shall *appear* with Him."

REV. ROBERT J. BATEMAN (Knoxville, Tenn.): "Rich soul! Rich in communion, rich in service, beloved of thousands! Very tired, now at rest! We shall miss her for whom we have never ceased to pray since her sickness. But we shall see her again in her *reward!*"

ESTHER TUTTLE PRITCHARD (Kokomo, Ind.): "I am *assured* that those last few months won larger possessions for her in the kingdom of grace than any other period of her life. 'What I do thou knowest not now, but thou *shalt* know hereafter.' 'God

Words of Sympathy.

is His own interpreter, and He will make it plain.' It takes the 'hereafter' and the seeing 'the end of the Lord' (Jas. v: 11) to clear up the mysteries, and all *we* can do is to wait and *trust*. Of one thing we may be sure: He who walks amid the golden candlesticks and holds the stars of the churches in his hand cannot be unkind or make a mistake."

H. H. HADLEY: "Bear up the best you can, remembering that she is not dead. His Word, which is our comfort, says: 'My people shall dwell in a peaceable habitation and in sure dwellings and in quiet resting places.'"

REV. H. C. MORRISON: "My heart goes out to you in truest love and sympathy in this hour of your great grief."

REV. B. CARRADINE: "I assure you of my profound sympathy and love,"

REV. E. I. D. PEPPER: "The past, and even the present and the eternal future, warrants thee in inexpressible joy amid sorrowful surroundings. Brother Rees (to quote his own words), in times like this perfect love alone can enable us to say: 'The glory holds!'"

PEACE.

"There is a peace that cometh after sorrow,
Of hope surrendered, not of hope fulfilled;
A peace that looketh not upon to-morrow,
But calmly on a tempest that it stilled.

"A peace which lives not now in joy's excesses,
Nor in the happy life of love secure,
But in the unerring strength the heart possesses,
Of conflicts won while learning to endure.

"A peace there is, in sacrifice secluded,
A life subdued, from will and passion free;
'Tis not the peace that over Eden brooded,
But that which triumphed in Gethsemane."

THE END.

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