

REPORT

OF

THREE DAYS' MEETINGS

FOR

Prayer and Addresses

ON THE

"SURE WORD OF PROPHECY,"

HELD IN

FREEMASONS' HALL,

MAY 9TH, 10TH, & 12TH, 1864.

"PROVE ALL THINGS; HOLD FAST THAT WHICH IS GOOD."

LONDON :
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PREFACE.

THIS Report is published in the hope of attracting still wider attention to that most deeply interesting subject—THE COMING OF THE LORD.

The meetings, of which a tolerably full account is here given, sprang out of similar meetings, held in Freemasons' Hall on the evenings of the second week in January,* which again were the result of some held a few months earlier at Trent Park.

On these occasions many Christians gathered together on the ground of their "common salvation," owning "one Lord," and seeking to know more of the "one hope of their calling." As of old, "they that feared the Lord spake *often* one to another, and the Lord hearkened and heard;" so now, His presence was manifested, and His blessing so richly bestowed, that one meeting led on to another, and to much happy intercourse, which, it is hoped, will spread and multiply yet more and more.

It is very pleasant to bear record to the faithfulness and grace of God at all these meetings, as proved

* The subjects considered in January may be of interest and help to some who have not seen them, and are therefore added at the end of this Report.

also at many others in our day, where the object has been the edification of the children of God.

The beloved servants of Christ, whose love and liberality found exercise in calling together so many of their fellow Christians, must feel how richly the Lord has already blessed their service; and they will surely receive still further recompence in the day when a cup of cold water shall "in no wise" lose its reward.

The Hymns sung at the meeting will be found in full at the end of this Report.

FREEMASONS' HALL, MAY 9TH, 10TH, & 12TH, 1864.

Meetings for Prayer, and for Addresses
ON THE
“SURE WORD OF PROPHECY”
CONCERNING
“THE COMING OF THE LORD,”
And the Glory that shall follow.

“The counsel of the Lord standeth for ever; the thoughts of His heart to
all generations.”
“Wonderful in counsel, excellent in working.”

The Scriptures have been arranged with the following objects :

To bring forward prophetic truth specially in connection with HIM on whom it all depends; and as addressed to the heart and conscience of those who love Him.

To quote or refer to many important passages on prophecy, which may be enlarged upon by those who are instructed in the Word of God.

To gather under their respective heads (as seems indicated by the context) truths referring to “Jews,” “Gentiles,” and “the Church of God,” the confounding of which tends to perplexity.

By this threefold arrangement, it is hoped that those who can only attend one day's meetings may yet learn this essential “dividing of the Word of Truth,” and receive instruction to edification.

The Meetings will be held in the Morning at eleven o'clock, and in the Evening at seven o'clock.

MONDAY, 9th MAY.

JESUS, THE SAVIOUR

OF "THE CHURCH, WHICH IS HIS BODY."

HE . . . hath put all under His feet, and gave Him the Head over all to the Church, which is His Body, the fulness of Him that filleth all in all." (Eph. i. 22, 23.)

Remember that ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope and without God in the world.

But now in Christ Jesus, ye who sometime were far off, are made nigh by the blood of Christ; for He is our peace who hath made both one. (Eph. ii. 11-14.) There is one body. He is the Saviour of the body. (Eph. iv. 4; v. 23.)

Christ also loved the Church, and gave himself for it that He might present it to himself a glorious Church. (Eph. v. 25, 27.)

God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that we should live together with Him. (1 Thess. v. 9, 10.)

And to wait for His Son from Heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thess. i. 10.)

Wherefore gird up the loins of your mind, and hope to the end for the grace that is to be brought unto you at the revelation of Jesus Christ. (1 Peter i. 13.)

Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ, who gave himself for us, that He might redeem us from all iniquity. (Titus ii. 13, 14.)

1 Cor. xii. 12; Col. i. 24, ii. 19.

OF "ALL ISRAEL."

Hath God cast away His people? God forbid All Israel shall be saved. (Rom. xi. 1-26.)

Considerest thou not what this people have spoken, saying, The two families which the LORD hath chosen, He hath even cast them off? Thus they have despised my people that they should be no more a nation before them.

Thus saith the LORD: If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant. (Jer. xxxiii. 24-26.)

Now will I bring again the captivity of Jacob, and have mercy upon the whole house of Israel. (Ezek. xxxix. 25.)

I will plant them upon their land, and they shall no more be pulled up out of their land which I have given them, saith the LORD thy God. (Amos ix. 15.)

Thou shalt know that I the LORD am thy Saviour, and thy Redeemer, the Mighty One of Jacob. (Isaiah lx. 16.)

Lev. xxvi. 44, 45; Isaiah xi., xxvii. 6, xlix. 13-26; Ezek. xxxvi. 16-38; John xi. 51.

OF "THE WORLD."

Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? (Rom. xi. 12.)

And He said, It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. (Isaiah xlix. 6.)

In thy seed shall all the nations of the earth be blessed. (Gen. xxii. 18.)

Psalm xxii. 27; Isaiah ii. 1-5, xi. 9, xxv. 6-9, xl. 5; Zech. viii. 20-23; John iv.

TUESDAY, 10th MAY.

THE LORD AND KING.

"OUR LORD."

No man can say that Jesus is the Lord, but by the Holy Ghost. (1 Cor. xii. 3.)

To us there is one Lord. (1 Cor. viii. 6.) We are the Lord's. (Rom. xiv. 8.)

Wherefore be ye not unwise, but understanding what the will of the Lord is. (Eph. v. 17.)

For ye know what commandments we gave you by the Lord Jesus. (1 Thess. iv. 2.)

Do all in the name of the Lord Jesus. (Col. iii. 17.) Serving the Lord. (Acts xx. 19; Rom. xii. 11.)

Knowing that of the Lord ye shall receive the reward of the inheritance, for ye serve the Lord Christ. (Col. iii. 24.)

Watch therefore, for ye know not what hour your Lord doth come. (Matt. xxiv. 42.)

Surely I come quickly. Amen. Even so, come, Lord Jesus. (Rev. xxii. 20.)

Luke xii. 37; 1 Cor. viii. 6.

ISRAEL'S KING.

The children of Israel shall abide many days without a king afterward shall the children of Israel return, and seek the Lord their God, and David their King, and shall fear the Lord and His goodness in the latter days. (Hosea iii. 4, 5.)

O Israel, thou hast destroyed thyself, but in me is thy help: I will be thy King. (Hosea xiii. 9, 10.)

Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper In His days Judah shall be saved, and Israel shall dwell safely; and this is His name whereby He shall be called, THE LORD OUR RIGHTEOUSNESS. (Jer. xxiii. 5, 6.)

He shall be great, and shall be called the Son of the Highest; and

the Lord God shall give unto Him the throne of His father David, and He shall reign over the house of Jacob for ever; and of His kingdom there shall be no end. (Luke i. 32, 33.)

Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem The king of Israel, even the LORD is in the midst of thee: thou shalt not see evil any more. (Zeph. iii. 14, 15.)

Isaiah xxiv. 23, lx., lxii.; Jer. xxxi. 27-40; John xviii. 33-37.

"LORD OF ALL."

Behold one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and there was given Him dominion and glory and a kingdom, that all people, nations, and languages should serve Him: His dominion is an everlasting dominion which shall not pass away, and His kingdom that which shall not be destroyed. (Dan. vii. 13, 14.)

And I saw heaven opened, and behold, a white horse, and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war And He hath on His vesture and on His thigh a name written, KING OF KINGS AND LORD OF LORDS. (Rev. xix. 11, 16.)

It shall come to pass from one new moon to another, and from one sabbath to another, shall all flesh come to worship before me, saith the LORD. (Isaiah lxvi. 23.)

And the LORD shall be King over all the earth. (Zech. xiv. 9, 16-21.)

Psalm xlvii., lxxii., xciii.; Dan. ii. 44, 45; Phil. ii. 10, 11.

THURSDAY, 12th MAY.

THE RIGHTEOUS JUDGE

OF "THE HOUSE OF GOD."

Their sins and iniquities will I remember no more. (Heb. x. 17.)

We shall all stand before the judgment seat of Christ. (Rom. xiv. 10.)

If any man's work abide he shall receive a reward. If any man's work shall be burned, he shall suffer loss, but he himself shall be saved; yet so as by fire. (1 Cor. iii. 14, 15.)

We labour that we may be accepted of Him. (2 Cor. v. 9. See 1 Cor. ix. 24-27.)

Well done, thou good and faithful servant; thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. (Matt. xxv. 21, 23.)

Whosoever shall give you a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. (Mark ix. 41.)

Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. (1 Cor. iv. 5; 2 Tim. iv. 8.)

OF JUDAH AND ISRAEL.

The LORD shall judge His people. (Deut. xxxii. 36.)

It shall come to pass, that in all the land, saith the LORD, two parts therein shall be cut off and die; but the third shall be left therein. And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them. (Zech. xiii. 8, 9.)

And the LORD whom ye seek shall suddenly come to His temple But who may abide the day of His coming for He is like a refiner's fire. (Mal. iii. 1-3.)

I will turn my hand upon thee, and purely purge away thy dross. (Isaiah i. 25.)

Then shall the offering of Judah and Jerusalem be pleasant unto the LORD. (Mal. iii. 4.)

As I live, saith the LORD God I will gather you out of the countries wherein ye are scattered and I will bring you into the wilderness And I will cause you to pass under the rod and I will purge out from among you the rebels For in mine holy mountain there shall all the house of Israel, all of them in the land, serve me I will accept you with your sweet savour and ye shall know that I am the LORD. (Ezek. xx. 33-44.)

Jeremiah xxx., xxxi. 1-14; Joel ii.

OF ANTICHRIST AND THE NATIONS.

The LORD hath a controversy with the nations, He will plead with all flesh. (Jer. xxv. 31.)

My determination is to gather the nations to pour upon them mine indignation. (Zeph. iii. 8.)

The Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel. (2 Thess. i. 7, 8.)

And I saw the beast, and the kings of the earth and their armies gathered together to make war against Him that sat on the horse, and against His army; and the beast was taken. (Rev. xix. 19-21.)

. that Wicked whom the Lord shall consume with the spirit of His mouth, and shall destroy with the brightness of His coming. (2 Thess. ii. 8.)

I beheld till the beast was slain, and his body destroyed, and given to the burning flame. (Dan. vii. 9-14.)

Then shall the LORD go forth and fight against those nations . . . and the mount of Olives shall cleave in the midst . . . and there shall be a very great valley. (Zech. xiv. 3, 4.)

There will I sit to judge all the heathen multitudes, multitudes in the valley of decision. (Joel iii. 9-16; See Matt. xxv. 31-46.)

And it shall come to pass that every one that is left of all the nations which came up against Jerusalem shall even go up from year to year to worship the King. (Zech. xiv. 16-21.)

And I will send those that escape of them unto the nations . . .

. . . and they shall declare my glory among the Gentiles. (Isaiah lxvi. 15-20.)

Dan. ii. 35; Isaiah ii. 19; Jude 14, 15; Rev. vi. 12-17,
xvi. 13-21, xviii.

JUDGE OF ALL.

The Father hath committed all judgment unto the Son
. and hath given Him authority to execute judgment also
. The hour is coming in the which all that are in the graves
shall hear His voice, and shall come forth. (John v. 22-29.)

I saw a great white throne and I saw the dead, small and
great, stand before God, and the books were opened and they
were judged every man according to their works and whoso-
ever was not found written in the book of life was cast into the lake
of fire. (Rev. xx. 11-15.)

Every idle word that men shall speak, they shall give account
thereof in the day of judgment. (Matt. xii. 36.)

Acts x. 42, xvii. 31; Romans ii. 5-11, 16.

MEETINGS
FOR
PRAYER AND ADDRESSES
ON THE
"SURE WORD OF PROPHECY."

MONDAY MORNING.

THE Meeting commenced by singing the 7th hymn :

"The Lord Himself shall come,
And shout a quickening word;
Thousands shall answer from the tomb,
'For ever with the Lord!'"

After Prayer, by Mr. H. W. SOLTAU,

Mr. J. L. HARRIS said, Let us turn to the subjects which are to be brought before our notice this day. Whoever has arranged this paper deserves our thanks, whether one or many. Our brethren have happily inverted the order in the text, 1 Cor. x. 32. They begin with the Church of God as that which necessarily is nearest and dearest to our hearts. The gathering of the Church precedes God's dealings with Israel, even as Israel's conversion and restoration precedes the great ingathering of the nations. (Is. ii.) The subjects selected for to-day are 'JESUS, THE SAVIOUR *of the Church, which is His body,—of all Israel,—and of the World.*'

No one can possibly come to such a meeting as this without mixed feelings. Our feelings must be joyous to think that this "hope," which I can well recollect five-and-thirty years ago was only thought to be the fancy of a few enthusiasts, has now become the solid, the solemn,

and the blessed hope of I know not how many thousands of sober-minded Christians. At the present time it is revived in a remarkable way by the preaching of a clear and distinct Gospel of the grace of God, and of present salvation through the blood of the Lamb. That Gospel, so preached, where it has reached hearts and consciences, has been readily followed up by a reception of this one hope of our calling—the coming of the Lord Jesus Christ. This is a blessed subject; but, dear friends, there are two things which must be looked at; one is, the danger of this subject occupying the mind instead of engaging the affections, and working on the conscience. Past experience has told us this danger. Past experience has proved how the human mind may take the lead in this most interesting subject, and lead us away from the Cross of Christ. The Cross, be it remembered, is our rallying point. Anything that would distract the soul from its settled rest in the Cross of Christ is to be deplored. I would honestly say, that I should hold much more fellowship and communion with those who are true to Christ's Person, and true to Christ's Cross, although they see not the pre-millennial advent, than with those who have accurate knowledge on that subject, but who value not the great doctrines of grace. Christ died to gather together in one the children of God that are scattered abroad. Christ died, that by His Cross every middle partition wall might be broken down between us and God. But the doctrine of His "so making peace," in Ephes. ii., refers more especially to the casting down of the partition wall between Jew and Gentile, between one believer and another, than to that which was between God and our own souls. But what have we been doing? Why, we have been building up middle partition walls, which the Cross of Christ has cast down. I do see this danger, and therefore I warn you of it; and should there be anything during the days we meet together, which distracts the soul from its sure repose in the Cross of Christ, I trust you will lay it aside.

I think, beloved friends, that our brethren have acted very wisely in having for their object, as they state in their notice, "To gather under their respective heads (as seems indicated by the context), truths referring to 'Jews,' 'Gentiles,' and 'the Church of God,' the confound-

ing of which leads to perplexity." Now I value this dispensational teaching; but the Cross of Christ, and Christ Himself, are far beyond all dispensations, and this makes me give a caution, lest in studying God's dispensations, we should overlook those fundamental principles and truths of God, which are confined to no dispensation. When this truth was revived some thirty or forty years since, I can remember the snare to my own mind, which was as though there could be an improvement in the flesh. Prophetic study was hindered at that time, by becoming connected with false doctrine. The thought crept in, that *flesh* is capable of improvement. No; the verdict was passed before the flood: "My Spirit shall not always strive with man, for that he also is flesh." It is of no use even for God to strive with it. There is that which corresponds to the painful truth of the nature of flesh, in the important doctrine that a man must be born again. If a wise Master of Israel comes to Jesus, and thinks that by inference and by reasoning he can prove that He is a teacher sent from God, because Jesus did miracles, he must be sent back to school again. "Except a man be born again, he cannot see the kingdom of God." He did not see the kingdom of God in the person of Jesus before him. I press this upon your consciences, that if the flesh be irretrievably bad, the necessity is, that a man must be born again. How many hundreds of thousands are there who have lived for twenty, thirty, forty, sixty, or seventy years, and have never asked themselves the question, "Have I been born again?"

Then there is another truth which, as it were, overrides all dispensations, and that is, that whatever blessing there be in heaven, whatever blessing there be on earth, is the result of the virtue of the blood of the Lamb slain, ordained before the foundation of the world, but manifest in these last times for us who by Him do believe in God, who raised Him from the dead, and gave Him glory, that our faith and hope might be in God. Let me ask you, then, to settle it in your hearts and consciences, that the flesh is a ruined thing; you may put it under law, but it is worse then than before, because the sin comes out. Put it under grace, and it despises grace. It matters not; whatever God has done to test man in

the flesh has only brought out more plainly its utter unprofitableness. The Master says, "The flesh profiteth nothing." Ah! that is a hard word! You that are Christ's, can you bear it? Oh! may God give us grace to bear it. What is all tending to now? Even to the last manifestation but one of the wickedness of the flesh. Man in the flesh, taking advantage of the grace of God and of the riches of His goodness, forbearance, and long suffering, is going on unchecked his own way: and thus, at last, all the forms of evil which have ever been manifested in the flesh will be headed up in one man, even in that "man of sin." This is where all things are tending now, as far as the flesh is concerned; I say, the last manifestation but one of the evil of the flesh; for, although we cannot tell what shall be the amount of blessing on *the earth* during the millennium, (I am not now looking to *our* blessing as "for ever with the Lord,") when all the children of Israel shall be brought to the Lord; when there shall not be a single Israelite, father, mother, or child, who does not know the Lord; when there shall be a righteous nation, a Christian nation, ruled over by a King reigning in righteousness; and when under that nation, and learning from that nation, multitudes of the Gentiles shall be really converted,—yet, we must remember that the millennial dispensation, after all, is not perfection. There is the great deceiver, who has deceived the nations, shut up for a period, but loosed at the close of the thousand years.

Beloved, may I turn aside for one moment? Do you know him as the deceiver of the world? Do you know him as the accuser of the brethren? Do you know that, when you get out of delight in Christ, he may deceive *you*? Let us beware of that. "He deceiveth the ~~whole~~ world," the civilized world; and probably his power of deception was never greater in the world than at this moment. And he accuses the brethren. Oh! remember how to meet his accusations. By the word of your testimony, and by the blood of the Lamb. Yes, the deceiver is loosed, and though man has lived in a world governed by Christ Himself, he finds man's unregenerate heart (except in those born again,) ready to listen to his suggestions, and there is a momentary revolt.

My words are only words of caution; but still keep

this in view, that the flesh profiteth nothing, and that whether spiritual and heavenly blessings are *our* portion, or whether spiritual and temporal blessings are the portion of Israel, a man must be born again for the enjoyment of the one or the other, and that every blessing reaches us through the blood of the Lamb.

The 8th Hymn was then sung :

“The night is wearing fast away,
The glorious day is dawning,
When Christ shall all His grace display—
The fair millennial morning.”

MR. SOLTAU : Beloved friends, I would turn to the twelfth of Exodus, just to draw a few remarkable types from that wonderful chapter, which, it seems to me, divides the Bible very distinctly into two portions ; a chapter which begins with the history of a *nation*, where first we have a nation recognised as separated to the Lord ; a chapter which begins with a new commencement of time, “the beginning of months,” accompanied with the sacrifice of a “lamb.” This is the first time in Scripture that a lamb is directed to be offered ; though we have the promise of it in the case of Abraham, when about to offer up Isaac—“God will provide Himself a lamb.” But you remember that it was a ram which was offered as a substitute for Isaac. It is said of Abel, that he offered the firstlings of his flock, but the “lamb” is not by name offered till this 12th of Exodus. We have thus an entirely new offering, of a very peculiar character, offered by houses—by the heads of families. Abraham offered his sacrifice as a kind of patriarchal head ; Abel offered his as an individual. But now we get heads of families all through this people Israel offering the lamb. We here also find, for the first time, the word “church.” You are aware that the Greek word *ecclesia*, which we translate “church,” is found in the 22nd Psalm, where the Lord says, “In the midst of the congregation,” or “in the midst of the church” (as in Heb. ii.), “I will sing praise unto thee.” It is a word gathered from the Old Testament—*kahal* in the Hebrew, and it occurs for the first time in this chapter. “The whole assembly of the congregation” is here mentioned for the first time. Israel is looked upon as a congregation gathered out of

Egypt to God, *before* they are actually taken out of Egypt; because they were formed as a congregation and gathered to God by the blood of the paschal lamb. We have in this chapter also, for the first time, Israel called "the hosts of the Lord," and said to go out "by their armies." The name "Israel" is first collectively given to this people. We have also the word "neighbour," and the words "the house of their fathers," occurring in this chapter for the first time; and, indeed, there are many more new things, and we find it a wonderful chapter, containing many things first applied to the literal Israel, and subsequently used with reference to the Church of God.

Now what was this gathering or this separating power?—for the power that separates also gathers. This power was the blood, the blood of this typical lamb, which separated them off *from* Egypt, and gathered together a nation, a people, a congregation *to* God. In this key-chapter we have a type, a figure; but whilst there is type, there is also contrast. In the case of Israel it was only a lamb out of the flock, a mere shadow; it was only deliverance from Egypt and from a temporal judgment of God; it was not salvation of the souls of that people; it was not gathering them together *in life*; but as a people—as a nation, as a congregation. It was gathering them in separation to God, in a certain way, as the only nation on the earth upon which God had placed His name. And it was, to a certain extent, a figure of sonship. "Out of Egypt have I called my son." But it was, after all, only a figure—a type. We get the reality, the true Paschal Lamb, in the New Testament CHRIST,—"the LAMB OF GOD;" "Christ our Passover." In that very remarkable closing prophecy, the expiring breath of the Aaronic priesthood, when Caiaphas—the last of that line recognised by God, unconsciously to himself, and yet because he was High Priest—gave that most wonderful counsel, "It is expedient that one man die for the people, and that the whole nation perish not," we have the Lamb referred to. Mark those two words—"people," "nation." In that little sentence there was a fulness through the Spirit of God, though unknown to Caiaphas. Those two words, "my people," "the nation," which you find running through the Old Testament, are only applied by God to

Israel. That prophecy is interpreted and also added to by the Spirit of God in the following sentence: "This he said because he was high priest that year." He spoke of Christ dying for that nation like the Paschal Lamb, and that He should also gather together into one the children of God who were scattered abroad. So that the death of the Lord Jesus was to accomplish two great things. It was, on the one hand, for that nation as a nation, for Israel, constituted a people, as we have seen, by the blood of the lamb in Egypt; and here is the Passover Lamb in reality,—Christ the Passover dying for that nation. But then it is not only for that nation, but as it is so blessedly added, to gather together into one,—not the *people*,—but the *children* of God that were *scattered abroad*. This is an addition to the prophecy of Caiaphas: that the death of the Lord Jesus is to us the death of the Lamb that gathers us together into one as children of God.

The death of Christ is the ground of our union, our oneness—"one body;" and though the children of God may continue to be scattered abroad, still they are gathered together into one by that death of the Lord Jesus, the true Paschal Lamb, and they form the *ecclesia*, the congregation, the assembly, the Church. The Church of God is composed of children of God; the Church of God is gathered together into one; it has one existence, one life, one head; it is one body, one building; the Lord Jesus, when He spoke of the Church in prospect, said, "Upon this rock I will *build* my church." He adds, you see, the thought of building to it,—of its being built together, a habitation of God through the Spirit. So that, in addition to the types in Ex. xii., we have the Church of God as a building. In 1 Cor. xii., as you know, the Church of God is spoken of as "the Christ," the One anointed *Being* (if I may be allowed the expression),—the anointed Existence, the anointed Living Thing,—Christ and the Church, the one anointed Being, the Christ.

Now, this seems to be what the first part of our subject treats of,—“Christ the Saviour of the body.” That expression we get from the Epistle to the Ephesians. If you will read that epistle, you will find that the key-note is the word “in.” For instance, it is said, “Chosen in

Christ;" and if we speak of Christ as the Saviour of the body, the Church, we must look back, I think, to that wonderful counsel of God, that eternal counsel,—“Chosen in Christ before the foundation of the world.” Here is a counsel of election precedent to that of creation; an existence, in the purpose of God, of a body before creation came into His mind, if we may speak of anything being “*before*” in the counsels of God. Now, when we consider that many of us here are Christ’s, what a wonderful value this gives us in the estimation of God, and, therefore, in our own estimation. We cannot estimate ourselves too highly, whilst we cannot undervalue ourselves too much. These are two contrasts that must always go together. We cannot too much abase ourselves; we never can know the end of our own vileness, for God only knows it. “The heart is deceitful above all things, and desperately wicked. Who can know it? I the Lord search the heart; I try the reins.” Now, it does not simply say that the Lord knows hearts and reins, but He searches and tries them; that is, He searches them in discovery of what the hearts and reins are, of what the affections and the power of man are.

The two things that are so corrupt in you and me, are our hearts’ affections and our human strength. God searches into our hearts’ depths of evil, and tries the power of our human existence, that *we* may learn them. God does not search them for Himself; He knows them. He is searching us at this moment, that *we* may find, as it were, something of the depths of our hearts’ evil coming up to the surface, and something of the strength, the evil strength of our flesh—a strength which we often, alas! put forward in the things of God, and which defiles the things of God. We cannot, therefore, too much *abase* ourselves in our own estimation, but we cannot too much *exalt* ourselves in our own estimation—abase ourselves as to what we are by nature in the flesh, exalt ourselves as to what we are when lifted up by God in Christ—“chosen in Christ before the foundation of the world.” Now if this were more pressed on our hearts, what would the world be in our eyes? If I believe that God values me, that He loved me and chose me in Christ before ever He laid the foundation of this earth by the hands of Jesus—if I believe *that*, what is this earth to me? It must be

comparatively worthless; it must be comparatively insignificant; because I am a being with an existence in Christ, in the choice of God, before it all!

Then, in Eph. i., we get "redemption *in* Christ, even the forgiveness of sins." Now this is an important little phrase. Forgiveness of sins includes everything. If a person has "the forgiveness of sins," he has "redemption *in* Christ," and therefore he has all that redemption includes. And what does not redemption include? It includes all that we have been redeemed from, and all that we are redeemed to. We are redeemed to God; we cannot get farther than that: we cannot get higher than God; we cannot get blessings beyond God. "Redeemed us *to* God by thy blood," is the song in the Revelation; and in Ephesians we have redemption *in* Him—redemption to God, through the blood.

Then we have grace in Christ; we are complete and accepted *in* the Beloved. "*In*" again; that is, we are completely graced in Jesus. The Church of God has the fairness and the beauty of Christ, and in Christ it has the whole comeliness of Christ covering it; it is accepted, or graced, in the Beloved.

Again, it is said, "Blessed with all spiritual blessings *in* Christ Jesus"—everything is stored up in Christ. The *rest* is also there; the soul's rest is in heavenly places *in* Christ Jesus. This is where the soul comes to its rest, "seated in heavenly places in Christ." This is where it can see the conflict over—the battle won—the victory obtained; and there it can find its triumph and its rest. Then we have been sealed with the Holy Ghost "*in* Christ." "*In* whom, after ye believed, ye were sealed with that Holy Spirit of promise." Remember, the sealing of the Holy Ghost. I have heard it said lately, that sealing is some attainment, or something that all believers have not. I find the word of God says, "In whom having believed." *Not* after, no progress of time, because the word "after" is not in the original. "In whom ye believed and were sealed with that Holy Spirit of promise." The Holy Ghost is God's stamp upon the believer as belonging to Him. It is God's seal affixed to us, that we are His writing, that we are His deed, that we have got God's writing upon us. Have we sufficiently thought of ourselves as God's writing? I have often

thought that God must have written the Ten Commandments very plainly upon the stones. I do not suppose that God made His letters defective on the two tables. I should think that those Hebrew letters were very plain, so that anybody who knew his letters could read those Ten Commandments easily. I expect, also, that God has written His writing very plainly upon our hearts; and if men do not see, if men do not read the writing of God in us as believers, depend upon it, it is not that God's penmanship is defective, but that we have been blotting it out in some way or other; we have been daubing it over with worldliness and with fleshliness, and therefore men cannot read, and do not know us. Let us remember that we are the epistles of God, and if we can read the blessed apostolic epistles in the Bible, men around us ought to read us just as plainly. We ought to be just as much living epistles, able to be read by the persons with whom we associate, as those epistles in that Bible printed in a good-size text are legible, so that a little child may read them. We are sealed in Christ. I dwell upon this, beloved friends, because it has a practical bearing upon us. These are parts of salvation. These are not peculiarities; these are not things which one has and another has not; but they are parts of salvation. We all have God's stamp upon us that we are His, His writing, His deed.

Then it says in another verse—"Created *in* Christ Jesus." We are a new creation; Christ Himself being the commencement of it, and we created in Him. What a wonderful salvation is this, this salvation in Christ! How secure, and how glorious it must be! If God had His first creation spoilt, depend upon it, He will not have His last creation spoiled. If God allowed, for His own purposes, sin and death to come in and mar the works of His hands, He has made His new creation secure "*in* Christ," in union with Christ, having Christ as its life, and sustained by Christ. It is built upon the sure foundation; it rests upon a fixed foundation, and it is secured in eternal life in Christ. This creation in Christ, this salvation of the Church, makes us also members of a body, and members one of another. Now this is a truth, alas! but little recognised by us. Perhaps it is a little springing up again in these last days; but, I suppose, a

few years back comparatively, it was scarcely owned, except as a theory. I trust that we shall never hold truth as theorists, but that throughout our meetings the truth may have weight and power upon our hearts and consciences.

Thus we are members one of another, and we are members of a body. We occupy places in that body in which we have been fixed by God in Christ, through the Holy Spirit; so that the counsel of God, the work of Christ, and the work of the Holy Spirit, are all concerned in our membership of the body. If you look at 1 Cor. xii., you will find God the Father, you will find the Son, and you will find the Holy Ghost spoken of, with regard to the gifts; and that all depends upon the membership of the body of Christ; so that we have distinct responsibilities towards the body, and we have distinct responsibilities towards one another. We have two sets of responsibilities. Let us remember, beloved friends, that we are never out of the body of Christ. I was saying some time ago, and it sounded rather strange in some people's ears, that we are never out of Church. We are always in Church. Let us remember that. We never go to Church, because we are always in Church. That is how the Apostle writes to Timothy. He tells him how to behave himself in the Church of God. We are always in that Church, because we are always in the body; and, therefore, our private actions, our private ways, must have an effect upon the body, the Church; and so, of course, must our public ways. We are never private individuals after we are taken out of our individuality as sinners. We had a lonely individuality, indeed, as *sinners*; none in that sense were connected with us; though we might contaminate, and by our ways affect others. But directly we were saved in Christ, we lost that individuality, and became part of the Church of Christ. If we have our own way, and get worldly and careless, we do affect the Church of God, and so it is manifested at this present moment. What is the condition of the Church of God? What is its state? Is it not throughout partaking of individual worldliness, fleshliness, and carelessness? Are we not all suffering from it, every one of us? If there is a believer in this room anxious and desirous to step a little higher in his path

below, anxious to get on, depend upon it, he will have to feel more consciously upon his soul the condition of the Church of God. It will be one of the first exercises of his soul, and if he does not take that into his account, and make that a part of his confession before God, he will not make progress; because he is a member of the body, and we are members one of another. The life is circulating in all, and the life is circulating in each individual. We are redeemed with this wonderful redemption in Christ, and these are some of the results of redemption, and some of our responsibilities.

Now, having these responsibilities to the body, and to one another, what does it behove us as believers to do? I believe our path is very simple—search God's Word; that is, resolve, by the grace of God, to search it, and especially those portions which immediately concern ourselves—the epistles—and see how far anything which we may be individually allowing or doing is contrary to what is said in that Word; then at once to cease to do evil, and learn to do well. That is the call of God to us now. These very meetings are a call of God to us; the object for which they have been convened is not that we may speculate on truth, or on what is truth; not that we may be definitely drawing up a map of the Lord's coming, and the things that are to happen; but surely the purpose of God in bringing us together is to make us more interested in His Word, that we may search the word of God more as to our conduct, and that we may guide and mould our ways by it. Therefore, if we contemplate this first portion—"Christ the Saviour of the body, the Church,"—if we contemplate it truly, with the scriptures appended to it, and which have been so remarkably selected, it will lead us to see our responsibility, and guide us how to fashion our ways so as to be helpers of one another. I was looking in the Bible only this last week, and I found twenty-one things which we are to do to one another—three sevens. May the Lord help us to know our responsibilities one to another, and our responsibilities to the whole body. The Lord grant that we may go on, and carry on further these blessed subjects; that we may have strength and power to serve God the little while He has given us; that we may learn and know more of His mind and counsel before the Lord Jesus comes; that we may

be ready when He comes; and may more and more expect His coming, and be more and more occupied till He come.

MR. HARRIS prayed.

The 3rd Hymn was then sung :

“There is a day I long to see,
I long to hail its dawn;
For every darkened cloud shall flee,
Before that glorious morn.”

MR. H. H. SNELL: Among the precious thoughts presented to us to-day, there is one that we especially need to keep in view; and which I trust God will constantly bring before us in these meetings. I mean the Cross of our Lord Jesus Christ, as the starting place, the foundation, not only of all our hope, but of our right understanding and apprehension of prophetic truth. You remember that memorable part of God's Word, the twenty-second Psalm, which gives us such an account of the heart experiences of our blessed Lord Jesus, when on that Cross. It begins with, “My God, my God, why hast thou forsaken me?” and “I am a worm and no man.” Then it goes on to say, “Thou hast brought me into the dust of death.” But the Psalm does not end there; we have circles of glory opened up to us as the blessed results of the death of Christ upon the Cross. And, oh! it is when our hearts are melted with the love of Jesus, and contemplating the grace of our God in that Cross, oh! it is then that we can look upward and onward, and survey the coming glories, and adore and worship. And whether we look at the heavenly, or the earthly spheres, and see Jesus either as the Head of His body, the Church; or as the King, sitting on the throne of David, or the King over all the earth; whilst we keep ourselves as it were within the sound of the groans of Calvary, we are reminded that the King over all the earth, the One who sits on David's throne, that One who has His Bride by His side, is the Lamb that was slain. At the end of this Psalm we have, in the first place, the words, “My brethren,” brought before us. When Jesus cried out, as it were from “the horns of the unicorns,” “Thou hast heard me!” our souls are led away from the death of Jesus to Jesus risen; for the utterance of the very next

verse is, "I will declare thy name unto my *brethren*." Now here, it seems to me, we get an allusion to the first subject of our consideration to-day—brethren of Christ. Then the next verse tells us about the "seed of Jacob," who are exhorted by the Holy Ghost to fear, and to glorify the God of Israel. Further down we are told, that "All the ends of the world shall remember and turn unto the Lord: and all the kindreds of the nations shall worship before thee. For the kingdom is the Lord's: and He is the governor among the nations." Thus all the ends of the earth are brought into blessing through the death of Jesus. It all springs from the Cross. While running through the Scriptures of truth, we are led by the Spirit of God from the Cross to the glory, and from the glory to the Cross, and from the Cross again to the glory; and thus, the more we understand prophetic truth according to His teaching, the more our souls are now fitted for singing that new song which we shall, through grace, sing around the throne of God in heaven: "Unto Him that loved us, and washed us from our sins in His own blood." "Worthy is the Lamb that was slain."

You will find, also, that the prophet Isaiah, who wrote so much concerning God's ancient people Israel, is the very prophet that brings out Messiah's sufferings. You are all familiar with that fifty-third chapter, which tells us that He was "wounded for our transgressions, and bruised for our iniquities; that the chastisement of our peace was upon Him, and that with His stripes we are healed." Now we must not suppose that the Church of God only can use such language, because, as we have had happily brought before us to-day, "it was expedient that one man should die for *that nation*;" and by and by, when Israel is again roused up by the power of the Holy Ghost, she will be able to say with deep emotion of heart, that "He was wounded for *our* transgressions, He was bruised for *our* iniquities." Again, in the book of Revelation, which is a prophetic book touching things of earth, and not treating of the mystery of the Church of God, or of Israel as a nation, you will find constant reference made to the precious blood of the Lamb, as that by which sinners are brought into blessing, and enabled to stand before God.

So, if we think of creation as yet to be delivered from its present groaning state, we are led back again to the Cross, and there we see that blessed One wearing a crown of thorns, that mark of God's curse upon this earth for man's sin. We find then, beloved, the three subjects, "the Church which is His body," "all Israel," and "the world," presented to us as three distinct subjects of the Word of God. Whilst the Holy Ghost is given to us to bring to our remembrance whatsoever Christ hath spoken, to testify of Christ, to glorify Christ, we must not forget that He is also given to show us things to come. It is most blessed to know that we have not only the Comforter to lead us backward to the sufferings of the Cross of Christ, to lead us upward to our great High Priest, sympathising with us, and ever faithful and ever living to make intercession for us, but also that the same Spirit leads us onward into the future.

We have referred to the Church as Christ's body. Oh! it is most wonderful that there should be any such thought in the mind of God, as that we should be the body of Christ; and yet we find Eph. i. closing with these words, "the Church, which is His body; the fulness of Him that filleth all in all." Now, we must distinguish between things which differ. We must learn rightly to divide the word of truth; and surely the idea of a nation is something very different from the idea of a body. In Eph. ii. we get the twofold aspect of the Cross; not only reconciling us unto God, but reconciling also Jew and Gentile that were at enmity with one another, and bringing them into "one body." Now what are we to understand by "one body"? Before the death of the Lord Jesus Christ there were believers; there have been those in all ages who have trusted in the promised Redeemer. We get Abel ranked among the worthies of the faith; and when he presented the firstling of his flock as a sacrifice to God, it was a testimony of his faith in the coming Redeemer, according to the promise that He should bruise the serpent's head. But where do we get the idea of "a body" of believers? God called out in Abraham and his seed a nation, and God gave them great privileges, and brought them through the wilderness, and into the land; but the nation departed from Him, and, last of all, rejected His blessed Son. All through the

time of Israel's sin and apostasy, there were individuals who believed in the forgiveness of sins through the coming Redeemer. David, as you know, wrote in the thirty-second Psalm, "Blessed is the man whose transgression is forgiven, whose sin is covered." But where do we find the idea of "one body"? It could not be till Christ was risen. When He arose from the dead, and ascended up into heaven, there was that in heaven which never was before—a risen man at the right hand of God; and God gave Him to be "Head over all things to the Church which is His body."

When Jesus entered into heaven, it was by His own blood; He presented there to God the full redemption-price of those for whom He died, and thus opened a way into the holiest of all, so that whoever came near to God by that precious blood should find access into His own very presence. The Holy Ghost, the Comforter, came down after Jesus rose and entered into heaven. We are instructed in John vii., that "the Holy Ghost was not yet given, because Jesus was not yet glorified;" but when Jesus was glorified, we find, the Holy Ghost came. On the day of Pentecost, there were a number of believers gathered together, expecting to be endued with power from on high; they were waiting for the promise of the risen Jesus to be fulfilled, and this blessed gift of the Holy Ghost came down, abode, dwelt in them, and incorporated them together in a *body*. Do not let us think that the Holy Ghost came down *merely* to minister to them individually, to comfort them individually. That He did so is perfectly true, but the Holy Ghost was given to form and to indwell this body; and therefore we are told in 1 Cor. xii., that "by one Spirit we are all baptized into one body."

Oh! beloved, this is a most comforting, most exalting, most separating truth, because it gives us the thought, the divine thought, which never would have entered into our hearts, of a body in unison with our risen Head in heaven, so that the Holy Ghost can speak of us as members of Christ's body, of His flesh, and of His bones. Not only is this a truth of the highest privilege, but it is also one of the deepest responsibility, because, whilst we belong to Christ, and therefore are members of His body, we are also members one of

another; and the weighty obligation rests upon us of carrying out the membership of the body, of being faithful to Christ, and faithful to one another.

In Eph. ii., when the apostle refers to this one body, he not only speaks of us who were far off having been made nigh by the precious blood, but that Christ died "to make in Himself of twain one new man, so making peace." This body, then, is formed of believers in the Lord Jesus Christ, both Jews and Gentiles. The same precious blood which reconciles a Jew to God, also reconciles the Gentile to God, and it also reconciles the Jew and the Gentile to each other; and thus it is perfect peace, through the precious blood, peace with God, and should be peace with one another.

This body is spoken of by the remarkable words, "To make in *Himself* of twain one new man." I can find no such thought in Scripture as the body, except in union with Christ Himself in the heavenlies. The moment a Jew believes in the Lord Jesus Christ, he ceases to be a Jew, and the moment a Gentile believes in the Lord Jesus Christ, he ceases to be a Gentile, because he belongs to this new man, the one body, the Church. Now, let us notice these three words a little. In the first place, it is *one* new man, one body; not two bodies, but one. Secondly, it is something *new*; not new in the purpose of God, for "known unto God are all His works from the beginning of the world," but new to us, new in a dispensational sense. When the Lord Jesus Christ came to Israel, He presented Himself as the Messiah, ready to set up His kingdom. John the Baptist, His forerunner, declared, "Repent, for the kingdom of heaven is at hand," and Jesus, when John was put in prison, took up the same testimony, "Repent, for the kingdom of heaven is at hand;" for Jesus, the true Messiah—the King—was there, but Israel would not have Him. Again: after this He called out His twelve disciples, and charged them, as we are told in Matt. x., not to go in the way of the Gentiles, nor enter into any city of the Samaritans; but to confine their ministry to "the lost sheep of the house of Israel," and preach, saying, "Repent, for the kingdom of heaven is at hand;" that is, Jesus was still ready to set up the promised kingdom, which Isaiah and other prophets had predicted. It

is not till Matt. xvi. that we have the words, "Upon this rock I will build *my Church*." I mention this in connection with the word "new," to shew that the Church is something that comes in subsequently to the Lord's being rejected by Israel. After He had been despised and spit upon; after they had said, "This is the heir; come, let us kill him, that the inheritance may be ours;" after He had been rejected by Israel, and had to say, "Behold, your house is left unto you desolate;" after He had been put to death on the Cross, and received up into heaven: after all this, God, from heaven by the Holy Ghost, gathers out members to form this body, the "one new man," which we have been considering, "to make in Himself of twain one new man." Now, the word "man" gives us the idea, not of an indefinite multitude, but of a certain number of members. So that this, also, involves great exercise of soul and practical responsibility, because each believer has a distinct place in the body. "God hath set the members every one of them in the body as it hath pleased Him . . . and the eye cannot say to the hand, I have no need of thee." This figure of a man is very remarkable, and the "body" is not merely an idea to occupy the intellect, but should be connected with exercise of heart and conscience.

In Eph. iv. we have the ministry brought out, by which the ascended Jesus is now gathering out the members, and its result. We are told that "He ascended up on high, He led captivity captive, and gave gifts unto men." He gave apostles, prophets, evangelists, pastors and teachers, for the perfecting of the saints, and the edifying (or building up) of the body of Christ; till we all come unto "a perfect man;" that is, until this new man, this blessed and glorious mystery, as Paul by the Holy Ghost calls it—a mystery which he knew so blessedly in his own soul—*till* this new man is complete, till the last member is called out and united to Jesus in heaven. Until that time, Jesus, seated at the right hand of God, will gather out, build up, and unite together the members of this one new man. And thus it is, beloved, that our hope, necessarily, is something *not* on earth. Our citizenship is in heaven, from whence also we look for the Saviour; our peace is through Him and in Him who is at God's right hand; our standing is in Him of

whose body we are members ; and our hope is His coming. Hence, the apostle commends the saints at Thessalonica, not only that they turned to God from idols to serve the living and true God, but waited for His Son from heaven. This was their blessed hope ; they were members of His body, and they were waiting for His return from heaven.

Beloved brethren and sisters, may we seek to be exercised as to how we behave to our blessed Lord, who so loved us that He gave Himself for us, and to that blessed Comforter who indwells us, and who is continually testifying to us of Jesus, of our union to Him, of our place in Him, and of our hope as His members and co-heirs.

Rev. Mr. LITTLECOT then prayed, and the Meeting closed by singing—

“Glory, honour, praise, and power,
Be unto the Lamb for ever ;
Jesus Christ is our Redeemer,
Hallelujah ! praise the Lord.”

MONDAY EVENING.

The Meeting commenced by singing the 16th hymn :

“The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I’ve sighed for,
The fair sweet morn awakes.”

MR. SOLTAU having prayed,

MR. HARRIS said : Probably there are many here this evening who were not here in the morning. The subject is, “JESUS the SAVIOUR *of the Church, which is His body ; of all Israel ; and of the world.*” My desire is to speak a little in supplement of what was stated here this morning, about the first fourteen verses of St. Paul’s epistle to the Ephesians. I look upon it there is a practical truth in the manner of the apostle’s teaching in these verses. The great truths in these verses are not brought out dogmatically or argumentatively ; but are brought out, as they can alone be, in the spirit of praise and thanksgiving. The heart of the apostle bubbled up, and could only find utterance in praise and thanksgiving. “Blessed be the God and Father of our Lord Jesus Christ.” There

is a great truth in this mode of teaching. I cannot speak of "the Church" in a cold, dogmatic manner. It is impossible to do so, if any one knows what the Church of the living God is. I cannot speak of it as a system. No; but I speak of it as "a living body," deriving all power and life from its risen and glorified Head.

In the seventh verse, you mark the key word "in," as noticed by our brother, and let me add, that there is importance in the word "whom;" "In whom we have redemption," even "the forgiveness of sins;" "through"—that is a very important word, "through His blood." "*In*" the person, "*through*" the work. The peace of the soul depends really upon the word "through," looking upon the work as an object presented to us by God; this is the "redemption" which we *have*. Now, in the fourteenth verse, you mark redemption is spoken of as future; the apostle is speaking there of our having been "sealed with the Holy Spirit of promise." And note, that the Spirit is not the sealer, but is God's seal; God's seal put first upon His holy child Jesus, because of His personal holiness; God's seal on the day of Pentecost put on the assembled believers among the Jews; God's seal put upon the believers in the house of Cornelius, on the Gentiles that believed there. Aye, and God's seal to what? Why, the Holy Ghost came down and stopped Peter's mouth, as he said, "To Him give all the prophets witness, that through His name whosoever believeth in Him shall receive remission of sins." The Holy Ghost came down and sealed these very words on the hearts of those who believed in the house of Cornelius. Peter says, "While I was speaking." He would have preached a longer sermon, but the Holy Ghost was God's seal to that wondrous truth, a perfect remission of sins, an everlasting remission of sins; and consequently, present redemption, and present salvation; He came down as God's seal upon Christ's work, as recognized by God in heaven. He could not come as the seal to an imperfect thing. He could come as the seal of perfection in Christ, and could come as God's seal, after the Church was completely cleansed by the blood of the Lord Jesus Christ.

Another point, dear friends, is that He is not only the seal, but He is "the earnest of our inheritance, until the redemption of the purchased possession," or until Christ

vindicates His title to all that which is His at the present moment—and we wait for its vindication by His coming in power. First, He will vindicate His title to His Church, raising the dead, and changing the living saints, and taking them to be with Himself. Then He will vindicate His title as King of Israel. Then from Israel shall go forth the testimony to the world. We know that at the beginning of this century, there was a mighty impulse given to the energy of Christians in missionary effort. I believe it sprung from the Spirit of God. It was right; but not as to its expectations. There was much godly effort; but what was then thought to be effected by missionary effort, is to be effected after the Lord has been manifested in His relation to Israel. Then the word goes forth with power, and there is a mighty ingathering of the Gentiles.

But, beloved, what I am very anxious about is this—the present state of the Christian; that he may take his true stand-point, and look to the hope set before him without any fear whatever. This I believe to be most important. I dare not ask a Christian to study prophecy, till he knows a present redemption. I would try to establish him in grace; I would try to teach him the great truths of the Romans, the great doctrine of the Galatians, the great truths of the Hebrews, before I would have him study prophecy. Until we are well established in the doctrines of grace, we shall always be astray. Our stand-point will materially affect our hope. Now, I say, our stand-point is this—a present redemption through His blood, with the Holy Ghost as the “earnest.” I am anxious about the earnest—“the earnest of our inheritance until the redemption of the purchased possession;” or until the redemption, when Christ vindicates his title; for I apprehend it is not the thing redeemed, so much as the character of redemption. And do mark, “in whom we have redemption,—through His blood . . . according to the riches of His *grace*.” But when it comes to the assertion of His title, “the redemption of the purchased possession,” it is “unto the praise of His *glory*,” the manifested triumph of the power of God over all obstacles. Now, God acts according to His own purpose. Why have we an “earnest?” Because of the Divine certainty of all that which God

has called us to. Our hope is connected with God's purpose; and as nothing can frustrate God's purpose, because it is sure to be realised, therefore God can give us the earnest now. We have now the earnest, in kind, of that of which we shall have the fulness in a little while.

I desire to take up some points touched upon this morning in this blessed epistle; and I do earnestly pray you to study it, and the various ways in which the Holy Ghost is pleased to present the Church to us in this wondrous writing—one of the most wonderful, because it was not originated by anything amongst the Ephesians—there was not anything to correct there. This epistle comes direct from God as one of His richest boons. And it pleased the Lord to put His servant into prison, to make him the suitable recipient of that which he had to declare to others. The apostle speaks of himself (and do mark scriptural differences—do mark that every word of God is pure) in one place as “the prisoner of the Lord;” the Lord put him in prison; but in another chapter, as the prisoner “in” the Lord; he was moving about in the happiest possible liberty. Although in prison, he was “in the Lord,” and could move about in a large place. He was the prisoner of the Lord, and *in* the Lord.

Now, mark as to what was touched upon this morning, that one of the ways in which the Church is presented to us, is that of “head,” “body,” “members.” How stands it now? The head in glory, in heaven, locally separated from the body, livingly united to the body: “Saul, Saul, why persecutest thou *me*?” What is the hope from this aspect? Why, that the head and body shall be brought together—shall not be locally separated. The head and body shall be displayed in glory together. That is the way in which we shall reach the measure of the stature of the fulness of Christ. Not only does he tell us that the Lord Jesus Christ will be personally manifested, but He will be, as it were, manifested in His mystical body. There will be the personal Jesus; there will be the mystical Christ; His own words tell us so. There is such a fulness in Christ, that the body is needed to display the glory of the head. Every one of you here is needed; for what are we all? Vessels of mercy afore prepared unto glory. We are empty that Christ may fill us. Oh, dear friends, mark

He says, "The glory which thou gavest me I have given them; that they may be one, even as we are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them as thou hast loved me." Therefore, the very glory of the Church is necessary to show that the Son is sent of the Father—is necessary to prove to the world (not to us), that we are loved of the Father, even as Christ is loved of Him. The Holy Ghost is the earnest of this. I trust you wait not to know that you are loved of Christ as Christ is loved of God. No; the earnest tells us, that *now* we are the sons of God, waiting for the manifestation of sonship; but we have got the sweet, blessed earnest of it in the Holy Ghost indwelling us, and revealing Christ, and shewing us "the things freely given us of God."

Another chapter was touched upon, 2 Thess. i. I believe it to be a most deeply important one; because it shows us that when the Lord Jesus is revealed from heaven to take vengeance, He comes to be glorified "in," not "by," "glorified *in* His saints"—in every one of us. We are the vessels to hold the glory. We are to be the objects of admiration: He is "to be admired in all them that believe," says the apostle, "because our testimony among you was believed." Therefore, whilst hoping for that, we have the earnest of the Spirit until it comes; and it is a blessed thing that a Christian will not have more when Christ comes in glory, and takes him to be with Himself, than he has now. He has everything now, "in" Christ; but everything waits His manifestation. It is not a mere hope which, being deferred, would sicken our hearts; but the God of hope fills us with "*all joy and peace in believing,*" and makes us "abound in hope through the power of the Holy Ghost," while we are waiting for that which, in a little while, will be made manifest to the world.

This morning allusion was made to the figure of a man growing up into full stature, and there is also the figure of a temple in course of rearing. We are being built together for an habitation of God through the Spirit. The top stone will be brought out with shoutings of "Grace, grace!" unto it: the heavenly Jerusalem is to descend. But what is the *earnest* of that? It is the

Holy Ghost by His presence with two or three holding the authority of the Lord Jesus, and meeting together in His name, who now gives the privileges of that temple which shall be manifested when Jesus comes in glory. There are two other things which must be near our heart. One is (as we heard in the morning), those wonderful gradations of nearness to God. We are brought nigh through the blood. The poor sinner, who is as far off from God as he can be short of hell, is brought into the greatest possible nearness to God by the blood. The next step is, the middle partition wall is thrown down between Jew and Gentile; and so it is said, "He came and preached *peace* to you who were afar off, and to them that were nigh." The Jew knew no peace. The Jew, comparatively near, wanted peace as much as the poor distant sinner of the Gentiles; and therefore it is, "Peace" to you afar off, "peace" to them that were nigh. "For through"—remember that word through—"For through Him we both have access," even present introduction in or "by one Spirit" unto the Father. Now, dear friends, I am thinking of the Father's house, of our home; and is it not dear to our hearts to think of home? They used to say, in my early days, that our neighbours on the opposite side of the Channel had no word for home; it was almost peculiar to England. I fear that England is losing its social character very much in this respect. But "home," I must say, is a sweet, a dear word. I like the thought of the freedom of the Father's house, to go in and out, as it were, to go from chamber to chamber. Our Lord knew what were the feelings of His own immediate disciples, and touched the right spring there. The great topic of consolation when He went away was, "Do not be thinking I am going to leave you alone; do not be thinking, if I go to the Father and take up my abode there, that there is no room for you." That is the meaning. There are not divers degrees of glory there; dismiss that thought; it is a family scene. We are called into the family. Oh! do think of that. "I will come again, and receive you unto myself; that where I am, there ye may be also." "Ah!" somebody might say, "But will the rooms be ready?" You will find it all ready, and He will come and introduce you there. And, oh! if Jesus, at the end of His earthly career, had joy in saying, "Of

those that thou hast given me have I lost none," what joy will He have when He presents us—holy, unblameable—at His coming with all His saints unto the Father! Oh! dear friends, the Father's house is our home. Does not it touch our hearts? Have you an earnest of that? In John xiv. Jude asks, "Lord, how is it that thou wilt manifest thyself to us, and not unto the world?" [There is to be a manifestation of Christ to the world; but oh! it will be in awful judgment! but He manifests Himself to us now, while unmanifested to the world.] The Lord's answer is, "If a man love me, he will keep my words: and my Father will love him, and we will come unto him, and make our mansion (for it is the same word) with him." Beloved, do you know anything of that? Do you know the Father, and the Son, and the Holy Ghost, making their mansion with you? Why that is the earnest of our hope. Oh, the blessed hope! and I believe the one distinctive hope of our calling. The Father's house is our most blessed expectation. Do let us think of our home then. It is in this epistle, where relationship with Christ is so powerfully set forth, that we have our human relationships—temporal relationships—likewise set forth. We do not get this in Romans or Galatians, but in Ephesians and Colossians. Jesus coming again to receive us unto Himself, is that which is nearest and dearest to His heart, and the first topic of comfort to His sorrowing disciples. Let us then study the sanctities of home, the sanctities of domestic life, that we may be able to find in home a blessed foretaste of what our home will be in the Father's house. We may also find a blessed earnest of home, by entering our closets, shutting our door, and praying to our Father in secret. It appears to me that we need the pity of the Father. We need one to whom we can go and tell our little trials, our little sorrows. Yes, tell the exercises of your soul, tell your little shortcomings to your Father in the closet, and you will find it an earnest of what it will be to range in the Father's house.

I now come to the last point in the Ephesians. "Husbands, love your wives, even as Christ also loved the Church." "He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church." Have you

ever thought of that? Have you ever thought of the nourishing and cherishing of the Church? Have you ever thought that Christ loves the Church as Himself? The most affectionate man and wife in this room, who are living one for the other, realise in some measure the love of Christ for His Church. They are no more twain, but one flesh,—that is but a poor shadow of the blessed reality of Christ's love to His bride, the Church. He nourisheth and cherisheth it. He is also the Saviour of the body. And it seems to me that the two things are a little distinct. When He says, we are members of His body, I apprehend that relates to the body of which we have been speaking; but when we come to look at the bride, it is the second Adam, saying, "This is now bone of my bone, and flesh of my flesh." Beloved, our hope is of Christ coming as a bridegroom to a bride. I must, as dear old Rutherford said, I must not look at the glory of the bride, but at the wounded side of Jesus. Let us think of *Christ* coming to take the bride, to present it *unto Himself* "a glorious Church, without spot, or wrinkle, or any such thing." I desire specially that that thought may be in all our hearts, when we think of the coming of the Lord Jesus,—not so much our glory as being in the Father's house. When Christ will shew His bride, the Church, He will shew her in a suitable way; when He takes her to Himself, He will clothe her in fine linen, and she will be without spot or blemish,—something He Himself can delight in. And oh! God, by the Holy Ghost grant, while we are meditating on these blessed hopes, we ourselves may be changed into the image of Him whom we look to see,—from glory to glory even as by the Spirit of the Lord. For as we are waiting to see Him as He is, and to be like Him in body, soul, and spirit, so I believe the more we meditate on these precious truths, the more we shall find we are growing in conformity with Him.

The 1st Hymn was then sung:

"My God, I am thine!
 What a comfort divine!—
 What a blessing to know
 That my Jesus is mine."

MR. LEONARD STRONG: I thank God that He has enabled me to come up many miles to join His saints

this day! I feel that this gathering is very precious to one's soul. In reviewing the programme of the *subjects*, I perceive it to be CHRIST JESUS,—whether it be concerning the Church now; the bride in her glory; Israel; or the world, as the glorious inheritance of our blessed Head, with whom we are co-heirs—I believe that if we look up to Him as met together in His blessed name, the Holy Ghost, who delights to take of the things of Jesus and to shew them to us, will build us up in our most holy faith, if we do but come in our own weakness! Now, beloved, remember the words we have just been singing. Oh! I have prayed to God that I might get Christ in my soul, in power, in truth, in reality—that I might not come here in vain, merely to hear my brethren speak about Christ, and our fellowship with Him; of our being *in* Christ, and our *oneness* with Him; but that I might feel the power of Christ in my soul, and that it might be Christ in us all. Mark what we sung again and again just now,—

“Hallelujah! Thine the glory,
Hallelujah! Amen.
Hallelujah! Thine the glory,
Revive us again.”

Now, I rejoice in the hymns we have been led to sing, and the glory that has been put before us; because it is good for every Christian, yea, for every poor sinner, the moment he comes to Jesus, the moment he sees the blood, the moment he comes under shelter of that blood, to see Jesus, to understand at once his completeness, to see his calling (for there is no other calling,) into union with Christ! The moment any poor sinner believes with his heart in Christ, and says, “Lord Jesus!” that man is no longer either Jew or Gentile—that moment he is merged into the body of Christ—that moment he is a member of this mystical man, Christ—that moment he is called in to make up the body of Christ. Therefore the moment a sinner believes in Jesus, he becomes one of Christ's, redeemed in Christ, through and by means of His blood, and that moment the Holy Ghost would shew him his standing, his heirship as a son, an heir, a co-heir with Christ. The Holy Ghost then seals the man as an heir of God in Christ, and he never can be separated from Christ; never can be separated

from the Father, or from the love of God in Christ, and never can come into condemnation! Well, it is good then to sing of the glory. When we opened with that hymn in the morning, I never felt more in my life what a poor wretch I was, plucked like a brand from the burning; I never felt more the power of the Holy Ghost in me, as when singing of that blessed hope,

“For ever with the Lord!”

Our brother has just been saying, he wants to see Jesus! *not* the crown of glory, but Jesus. I am sure it is our strength to look at Jesus, it gives power to our walk. I see my path in our Lord Himself, in His walk of wondrous obedience; in His example to us, coming down here in the flesh, and glorifying God as man! What do we learn? “For the joy that was set before Him, He endured the Cross, despising the shame.” So, beloved, is it with every poor sinner, the moment he comes to Jesus. In order to walk aright, he needs to know his standing. Every believer in Christ has the same standing. The moment you are in Christ, you are raised to a place in heaven; there is your standing—it is in Christ. What Christ is, so are you, because we are one with Him, and He with us. I hope, dear brethren and sisters, that in contemplating Christ as the Head and Lord of His Body, we may gather solemn instruction for our souls and consciences concerning our practical walk down here. Christ is to nourish and cherish His body; He has furnished His body completely. It is from the Head alone we have our union and supply of the Spirit. What a terrible thing it would be for any one of us to look to this world for nourishment, to build up our souls in love! Beware of the Christianity of the day.

I hope you see what an awful harlot is Christendom, with the name of Christ upon her, yet underlying the power and pandering to the pride of the princes of this age, and ordered by the wisdom of this world. I hope you see what the Christian nations *are*, and what the Church in Christ *is*. Oh, may the Holy Ghost speak to us all! It would be a mockery to come here, and talk of Jesus, and being risen with Him, and loved by Him, and endowed by the Holy Ghost, if we were looking to the world to furnish us out with Christian titles, and honours,

and ministries, succumbing in all things to this evil world that crucified the dear Lord. I pray God to speak to our consciences; for it is fearful to hear men lightly speculating upon these glorious truths, which should make us all ashamed of our worldliness, and so lift us up in Jesus. As our brother has been saying, go to your closet; go in to Jesus, for we are His members, and the Father loves us as His members; let us go there, and beseech Him that we may never give His honour to another; that we may never give the things of Christ to Cæsar, nor let our hearts go whoring after the world's ambitions and honours. My dear brothers and sisters, Jesus will soon come. I only speak what I feel in my own soul. Are we not here as suffering sons, as witnessing sons? It is not *glory* now. Let us know what is our position *now*. Let us bear witness for Christ, and bear testimony to the world. We live in Christ, and are crucified to the world. The Cross of Christ is very precious. The Lamb slain separated us for ever from this world. There is judgment hanging over the world. The blood of God's Son will be avenged. That is the end of this age; that is the judgment of it. Satan has done his worst. Christ has died, abolishing death and the power of Satan. Christ, though risen, has not yet taken to Himself His great power to reign; but Satan trembles, and knows He *will*; and therefore the prince of this world is virtually cast out now. He is cast out, because Christ has destroyed his power. He has put away sin and abolished death. Satan's power over death, you know, was through sin. Sin was the sting of death, and the law was the strength of sin; but Jesus Christ has delivered us from sin and law; because He has been put to death in the flesh, He has delivered us from the flesh. And now we are here to witness for Christ, to walk in love, joy, peace, goodness, longsuffering, gentleness, meekness, temperance. We are to bear testimony to Christ, in that we live by Him, in Him, and are waiting for Him. Christ has suffered once for sin on the cross. Christ is now suffering in His body, bearing witness in His body. He is the rejected One. Our portion now is to suffer with Christ; to have the fellowship of His suffering through getting the fellowship of His holiness. A brother said this morning, the more you feel the standing, the calling of the Church of God, and what you

are as a member of Christ, the more you feel delight in serving Him; and the more you feel a desire for Christ, the more you will find pleasure in Him.

How carnal we all are! Do you not sometimes feel drawn down by a fellow-saint, when the Holy Spirit would lead you into your high places? I have felt, instead of being helped up, I have been held back, because I could not get away from some brother or sister in Christ, who loved the Lord, and yet would walk carnally. We are so linked together in the body of Christ, there is no separation; and we must feel and confess the sins of our fellow Christians, and be constantly in prayer for one another. Then, beloved, let us remember our portion here. Christ is the rejected One of this world. You know how the Corinthians were made carnal, and puffed up with their fleshly wisdom, and Paul said, "You at Corinth are getting credit as wise men in the world—why you are reigning as kings without *us*. Christ is not reigning *with* you, yet you are getting great men;" "and I would to God you did reign, that we also might reign with you." I pray God to make us think of this. Remember, *Christ* is the *Saviour* of the body. That has pressed upon me very much. *He* preserves the body. We have been getting another person's arm to help us, to take care of us, to nourish us, instead of our own Lord and Head. All of us who are in Christ should get up from the Christianity of the world! I beseech every one of you, get up from its tents, and thus shew you are not of it, because it is not Christ's body! There is such a thing as all our works being burnt by fire. Our works do not, then, follow us; they are judged. May God teach us these things, stir up our hearts this day, and in the meetings that are to come.

Then, you see, we have to look to prophecy. Our brother said he would not ask any one to study prophecy, till he knew his standing in Jesus. All the saints are prophets, and there are no real prophets but the members of Christ, who have the Holy Ghost. We are called into the councils of God our Father, and our Lord Jesus Christ. We have fellowship with God and His Son Jesus. We read in Eph. i. that "He hath abounded toward us in all wisdom and prudence; having made known unto us the mystery of His will, according to His good pleasure

which He hath purposed in Himself." We stand in Christ as friends. God has revealed Himself to us by the Holy Ghost, and given us power to search into the Old Testament Scriptures, and see those that bear upon us,—to get blessings, ensamples, and warnings. We see the things God has purposed, and we understand by the Spirit where the Church-calling is cropping up—how its mysteries have come forth through Israel's rejection of the Messiah. This body of Christ is untraceable, except by the Holy Ghost bringing it out and shewing it. Peter preached to the Jews to receive their Christ, and if they had received Him, He would have returned from heaven, the kingdom would have been set up, and the time of restitution of all things come in; but their rejection through unbelief brought out the mystery of the Church-calling, the body for Christ, the co-heirs with Christ; for "if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise." We have power by the Spirit to rightly divide the word of truth and prophecy. The end of this dispensation is revealed to us in judgment—surely the apostles and prophets in the New Testament have told us this! The state of Christendom only confirms God's truth. Now Christ is about to return to take up His *own*, and He will take the Church, His body, out of the place of judgment. We are instructed to speak to the world, as having the oracles of God, and we can speak confidently of the end of the dispensation, the end of present kingdoms and dynasties. We can speak confidently of the restoration of Israel; and, when Israel is restored, all the nations will come into blessing. We can speak confidently that no blessing can come to the world as such while the Church is here, and no blessing can come until Israel is in her land. We may not be able to tell the details; but we can rightly divide the word of truth so far.

We should not consider ourselves Gentiles; we do not belong to the nations, either the Spanish, French, Italian, or German. You will mark the gusto there is for nationality! Should not we take pattern from that, and make a stir for our heavenly calling? We do not belong to the nation. Oh, I would pray God to deliver His saints,—the members of Christ, from nationality! Oh! let us remember we are neither Jew nor Gentile; we are the

Church of the living God, *waiting for translation*. Surely this is God's word! Then, why are we interested in the restoration of Israel and the blessing of the nations? Because they are our CHRIST's inheritance and glory, and *we* are co-heirs with Him. Christ will be magnified; Satan will be cast out; and we do long for it, and think of it! Oh! see how the world is groaning till Christ is revealed with His saints, and the world delivered, and Israel blessed. It is good to know this: "God so loved the world;" "God was in Christ reconciling the world." These things are said advisedly. He was not in Christ reconciling the Church only; He is not loving the Church only. *Everything* is built upon the blood, the precious blood of Christ. We are told, God is going to reconcile the heavens and the earth. The first heaven and earth were defiled through Adam's sin; and though God strove by His word of grace, the sinful flesh corrupted the whole world which He then destroyed by water; it had its baptism of death in the waters of Noah, which is a type of Christ's death on the cross. The present heavens and earth were created for Christ; they were set up in the sweet savour of Christ. They are in the covenant with Noah, and they are reserved for a purpose. They are the arena in which Christ has glorified God on the earth, and where He will reign in glory a thousand years, until He has put everything under His feet. Then they will pass away by fire, and a new heavens and earth will be formed, where God will tabernacle with man, and God be all in all,—*all* reconciled to God, and this through the blood of Christ only!

As God's children we know these things, and may speak of them with certainty. We have nothing but grace to speak of; we are saved by grace—we grow in grace, praise God for grace, preach grace. Then we have a place towards the world; we are priests; we stand here between God and the world. As we read in 1 Tim. ii., our position is to act towards the world as priests, in giving thanks and praying for the world, and for the nations. If there be a famine, a plague, or pestilence, we should pray to the Lord about it; and if He terminate it, we should give thanks. We give thanks for fruitful seasons. It is much the habit in Devonshire (I don't know whether it is here) to have harvest thanks-

giving meetings in every place. All Christians should do this, for we are a priesthood on earth. We stand as it were between the living and the dead. If we do not pray and give thanks, who will? Will the world, that knows neither Father nor Son? God's sun is shining on the just and on the unjust, and does the world thank Him? Look at the bloodshed going on; look at the horrors going on. We should be looking on and praying. We are to pray for kings and powers: "I exhort therefore, that, first of all, supplications, prayers, intercessions, giving of thanks, be made for all men." You should pray for sinners to be saved; but as long as this dispensation lasts, you should also pray for men, *as they are*. We should pray God to put down wars, and to mitigate miseries and sufferings. As long as the Church is down on the earth, we should be intercessors for the nations; for London, for the country. The war in America should bring saints to their knees. You see some of the saints in that war, and glorying in it; but how is this? If they are real saints, is it not sad? We should constantly pray for kings and for all in authority; but the saints in this wretched world are never to expect the world to patronise them; they are never to expect the world to sanction a true follower of Christ; they are always to expect it to frown upon them. Would you yearn for the world's pleasures, ambitions, and honours? Oh, how can any members of the bride of Christ go forth and join the world's wars, and all the things the world is doing! Oh! beloved, it is marvellous what a state we have got into!

People talk of the Church converting the world; but, alas! it is the world that has converted the Church. The world has corrupted the Church, and I do not wonder at it, when the Church attempted to reform the world by mingling with it. It will not conform; it is the enemy of Christ! The light was in the world, but the world loved darkness, and put out the light. God let them do it, to manifest their sin in the flesh. Herod set Christ at nought; Pontius Pilate wondered who He was! The religion of the world does not want Christ; it wants its own flesh, its own ornaments, and fleshly wisdom. It does not want the cross of Christ. It cannot do with the blood. It cannot do without the flesh. This is why we may expect the Church of Christ will

never make way in the world. It never has and never will. It will witness its time and gather in the elect of the Gentiles. I am sure from Scripture it won't conquer the world. The world is conquering it. What a blessed time we have had lately! What preaching! A preaching of simple salvation, which is the true gospel; so that sinners have seen their redemption full and free, and the love of God justifying and making righteous the ungodly at once, through the blood of Christ. Well, then, let us seek to understand our relationship to the present world; to stand as priests, and as marking the things that are going on, that we may pray and feel for the world; for, remember the heart of Jesus—how He wept over Jerusalem! We *ought* to have the heart of Christ. Alas! I felt myself ashamed and humbled to-day, but I was lifted up in Christ when I heard our brother speaking of Jesus, and heard the singing of these beautiful hymns. I believe the power of God has been with this assembly; and I pray God to be with us, that we may deal faithfully with ourselves. Let the Word of God, that two-edged sword, cut down our flesh. Look at the world. It is a liar. It hates the Father and the Son; and the religion of the world is the most abominable part in it. I am confident that the worst manifestation of the flesh is not among the harlots and thieves at all. No; it is the flesh making itself religious,—that is the most abominable in the sight of God,—the flesh that talks of its goodness, and goes up to worship,—the flesh that manufactures its own worship,—not the poor harlot, or the thief, or the rogue, or the murderer, who have never thought of God at all; but the Pharisee, the religion of the flesh. Always remember that Cain was a religious man when he murdered his brother. I do not believe he was a bit worse when he gave up religion altogether. He then shewed what he was; before that he was a religious lie! Let us now learn that we are betrothed to Jesus, that we are redeemed by His blood, that we are quickened in His life, and that God is love, and we are called to dwell in Him. We are not called to feel, but to know the love God has for us. “God is love, and he that dwelleth in love, dwelleth in God, and God in him.”

The 13th Hymn was then sung:

“Oh! haste away, my brethren dear,
And come to Canaan's shore,” &c.

The HON. W. WELLESLEY: I will say a few words to those who may not exactly be aware what our object is to-night, for in a large meeting like this, there may be some less enlightened than others.

The paper from which I speak divides the relationship of God among three families, Jew, Gentile, and Church of God. Upon the latter only shall I speak. Our brother this morning recommended you to read the epistles of Paul, and I think he said they were the easiest of all. So, indeed, they are, and surely the great want in this country, now that Bibles are sold so cheap, and New Testaments can be had for two-pence; at all events, the great want among Christians, is real personal intelligence in the Scriptures, and especially in these epistles of Paul. They are the easiest, and why? because we live under the ministration of the Holy Ghost, from an ascended Jesus. We are born under His direct action, as connected with the risen and ascended Saviour. Is not that the meaning of the passage in Rom. viii., "The Spirit itself beareth witness with our spirit, that we are the sons of God?" It is not the statement of an experience, but of a doctrine; viz., that we are sons of God; born of the Holy Ghost into relationship with the risen Christ; and besides that, the Holy Ghost, by His indwelling, gives effect to that relationship, in short answers to it. People often say they pin their faith to the gospels, as if really they were so easy to understand; but only let us remember, that they are written of Christ in incarnation, under which state the Church of God does not strictly stand related to Him, and at a time when "the Holy Ghost was not yet given, because that Jesus was not yet glorified;" and we shall not be slow to perceive, that whilst we may follow His ways in them as our example with adoring admiration, there are portions which only indirectly affect us, and which are difficult to understand. But every part of the epistles of Paul affect the Church doctrinally as well as practically. Articles and creeds may be enough for the soul's salvation, but they leave us without the delicacy and refinement of joy, which belong to those who through the word itself commune with the Lord Jesus.

Now, suppose I were to ask a person in this room to study the word of God. It might matter little what you

begin with. If you chose the Epistle to the Romans, I would say, read it over with prayer several times. We have no business if we receive a long letter from Australia to read it over piece by piece, but we should read it through at once. At the same time, I do not intend to say that a text of Scripture will not bear meditating upon over and over again with profit, as being given us by the Holy Ghost, and not, therefore, to be likened to a sentence limited in meaning, like one from man's mind alone. Thus I can suppose that John iii. (the story of Nicodemus,) has been preached ten thousand times always with freshness and variety, so powerful is the word of God; but what I intend is this: the Apostle Paul writes a letter, and I want to know what is the object and bearing of that letter. I will suppose, then, a person to be reading this epistle. First, he would learn the utter depravity of man, both Jew and Gentile, by their practise. He would find "the poison of asps under their lips," and "their feet swift to shed blood;" from head to foot corrupt—"worthy of death" by their deeds. Then he would find the way of justification simply by Christ—a righteousness provided by God to meet and cover all his unrighteousness. In chap. v. we have a parallel in the way of contrast between Adam and Christ, bringing out the doctrine of original sin, by connection with Adam, and thus that the remedy must be commensurate with the disease, and be for man, and not the Jew only.

From chap. vi. we get a new view of Christ's death and resurrection: before this we have very little of the prepositions "in" and "with," but mostly "by" and "for;" but now we have, properly speaking, death and resurrection; viz., in the death of Christ, the old man entirely sentenced, and the new man appearing in His resurrection. In chap. vii. we have the incompatibility of the law as a covenant (it being always "holy, and just, and good,") with this new creation, and our therefore having died to it to be married to another. Chap. viii. is the full Christian standing, Christ in us and we in Him, with the present connection we have with a groaning creation, and a promise of deliverance for both. Three dispensational chapters follow, concerning the history of the Jews, both as to their fall and final restoration; and then the practical consequences in our lives of the reception of the

previous doctrines. Now, there is one great truth which you will not find, and that is Ascension. It is not, strictly speaking, the theme; everything is death and resurrection only. It is true that it culminates with this statement about Christ, that He is "even at the right hand of God, who ever liveth to make intercession for us;" but the subject is avoided till the very close, in order that (be it spoken with reverence) the point of departure in the Epistle to the Ephesians may be seen more clearly. Now, if you look at the paper before you on the subject of the Church of God, you will find that those who have drawn it up have not been able to introduce any passage from the Romans, because, except in one short passage in the last chapter, it does not contain the truth of the Church. The Epistle to the Romans will make a man a most skilful evangelist; it will make him acquainted with the whole controversy between God and man, with all the healing remedies, and will supply him with answers to all the objector's difficulties; but it does not treat of that other truth—the mystery—the heavenly Christ set down at the right hand of God, and from thence sending down the Holy Ghost to form the complement of Himself—the counterpart—the Christ down here—the Eve of the Adam. (1 Cor. xii. 12.)

I revert for a moment to the state of prophetic inquiry only twenty or thirty years ago. Look at the books written as late as that; you don't find the coming of the Lord for the Church in them. How were our souls affected when we began to see the doctrine of the Lord's coming in the general? We did not see the bride; but bring in this "coming" as you will to bear upon a man's faith and conscience, it instantly cuts him off from the world, because it says, "Watch, therefore; for ye know not what hour your Lord doth come." It makes, or ought to make, a man a pilgrim at once.

But why are we so anxious about the Ephesians? Why have we put it before you? Because it is connected with the affections. It draws us into the great tide of Christ's affections. He is seated at the right hand of God, and the Holy Ghost is forming a bride, of which Christ Himself is the bridegroom. If I view the Lord's coming as I formerly viewed it; that is, only as connected with, "His feet shall stand in that day upon the

Mount of Olives," it is nothing but judgment in connection with God's government and the rights of Christ; but viewed in this fuller light, of His coming for the object of His affections, it acts also upon mine. It does not make us the less pilgrims, but we are pilgrims, not by the force of fear, but by the power of our hearts' affections.

Many years ago, I was lecturing on this passage, "Give none offence, neither to the Jew, nor to the Gentile, nor to the Church of God." I was able to shew the character and condition of the two first parties; but, at that time, I was unable to define the Church of God, except as persons saved as to their souls, because I only recognized Christ *as Saviour, and not as Head*. I considered my body, so to speak, as Gentile, and my spirit as belonging to Christ. When, however, I began to study Eph. ii., and came to that passage, "Wherefore remember, that ye being in time past Gentiles in the flesh, who are called Uncircumcision by that which is called Circumcision *in the flesh* made by hands," I saw that the Lord Jesus was Head in glory, having His body, the Church, down here, losing its character of Jew on the one hand, and Gentile on the other, and forming the body of Christ on earth. Thus you perceive, that the fact of the one man—Christ—down here, reached me by the announcement that Christians were Gentiles and Jews in the flesh; but are so no longer, through being made or created in Christ "of twain one new man." Thus you see the difference between the truth in Romans and Ephesians. In the one you find everything connected with the salvation and health of individual souls, through the death and life or resurrection of Christ; everything, in short, as to the orthodoxy of truth for the common weal of the Christian, whether the regenerate Jew or Gentile. In the other you find Christ, so to speak, permanently seated on high, and a specialty of truth connected with His glory there brought out; viz., His Church—His Bride. In fact, there cannot be a more soul-enlivening study, through all its branches, than this Ephesian Epistle, beginning where that to the Romans leaves off, and in contrast to it. If you ask me why this is, I would reply, without meaning to dogmatize, that when the kingdom originally offered to the Jew after Christ's resurrection visibly failed,

or failed in God's view, then this new truth was given to Paul, although he still continued to preach the kingdom; for a new truth may govern, but does not supersede an old one. When there were no present hopes of the kingdom, Paul is called. He sees the saints in union with Christ, "Saul, Saul, why persecutest thou *me*?" and he sees Him as ascended. An order of ministry begins from Christ on high. "When He ascended up on high, He led captivity captive, and gave gifts to men; and He gave some apostles, &c., for the perfecting of the saints—for the edifying of the body of Christ." Until Paul's ministry came out upon the object on which Christ's affections were engaged, we did not know the extent and manner of His love,—how amazingly Christ loves us! By the Cross He loved us to save us from hell, and to make us righteous before God—this is the truth in the Romans; but here we have His love as part and parcel of Himself. Unless we know our standing in Christ, unless we know our vocation, we cannot walk worthy of it. "Walk worthy of the vocation wherewith ye are called." How can we do so, unless we know what it is? Is not the condition of the Church of God very much as if we were a sect of Christian Jews? Christ has loosed us from everything, and put us into union with Himself—into His own vocation. We are "called unto the fellowship of His Son Jesus Christ," and although, as all would confess, our practice may be weak and low, yet there is hope of recovery where we have failed: we need to be reminded of our high and heavenly calling; we are the bride of the bridegroom, and should be above the common ways of the world around us.

I have said that, twenty or thirty years ago, there was little or no intelligence concerning the peculiar union of Christ with His Church, and still less that His coming for her was peculiar. The former truth may appear as felt individually in the writings of such a man as Rutherford; but, generally speaking, it was little held. But there is another point. When Church history, in the writings of the fathers, properly speaking, opens, this hope had been lost. God has graciously permitted, in His providence, that a great gap should intervene between the earliest writings of the fathers and His own book, so that they are no safe guide. While containing much truth, they

also contain error that a child may detect. The coming of the Lord, with all its blessed hopes, is lost, and Church history opens with a hierarchy—men smiting their fellow servants, and eating and drinking with the drunken; and it is only in these last days, just as the period of the coming draweth nigh, that the special hope and calling of the Church has been seen. It is of vital importance for our walk. I cannot put anything between my soul and the Lord's coming. It does not touch the question of the Gentiles and Jews during the millennium. The Old Testament promises to both; such as, "In those days it shall come to pass that ten men shall take hold, out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you,"—these remain just where they are, as yet to be fulfilled. In contrast with this is *the secret*, the mystery, upon which silence was kept, until revealed through the Apostle Paul.

I would conclude with a few words to godly Dissenters and Wesleyans. I speak of them with all respect. Neither party receive this doctrine of the Lord's coming so simply as Churchmen. The reason is, that, theologically speaking, they have been too well educated. The former are versed in the writings of Howe, and Owen, and Godwin, &c., who were searching the scriptures on other points, and to whom we are all deeply indebted. The Wesleyans are slow in accepting it. The reason is plain—John Wesley did not see it. Then again the searching after dates by prophetic writers, and fixing the year, [with which dates we have nothing to do, and they are constantly wrong] has been a just subject of difficulty to them. Besides which, "the hope" has been brought before them as too much connected with the earth. "What!" say they, "shall we, who have been taught that we are going to heaven, out of this impure and corrupt atmosphere, shall we be brought back to it again, and made a sort of Jew?" I own I have much sympathy with the difficulties of such godly persons. But the heavenly calling, Christ coming for His Church, the heavenly Jerusalem, and heavenly bodies, ought quite to dissipate such objections. The threatened troubles are for the Jew, succeeded, as they will be, by his being placed in his proper sphere in the earth. *Heaven is for us.*

But I was saying that you dislike going further than these godly men, whom you own, as we do, to have been great teachers. Let us, however, look at Isaac in Gen. xxvi. First, he dug again the wells in the wilderness that his father Abraham had dug, which the Philistines had filled with earth, and he named them with the very names which Abraham had called them. What was this but to do what Luther, Calvin, and twenty others did for the Church, when the water of life had been choked in the dark ages by the earthly mindedness and superstitions of men. Afterwards, Isaac began to dig fresh wells in much contention and strife; and what is this but to contend for the faith once delivered to the saints? nevertheless, they were to him wells of springing water. We owe these men an immense debt of gratitude; but we would also dig for ourselves. Mr. Wesley saved this country from practical Heathenism; but if you confine your faith to the words of man, and do not dig into the blessed scriptures of truth, you are doing wrong to your own souls. Go and open the epistles to the Ephesians and Colossians, and you will find precious truth about Christ and the Church, the heavenly head and the body (His members) in union with Him.

You will not, I am sure, suppose that, in thus speaking of the peculiar characteristics and relationship of Christ to the Church, we deny fellowship with those who may not see this truth. Happily, grace does not depend upon knowledge. Paul, in the same epistle—the Colossians—calls himself a minister of the Gospel and a minister of the Church. He wrote the two epistles, both Romans and Ephesians; Christ ascended, gave some Apostles, and some Evangelists. We have fellowship together in the things we know, and, walking by the same rule, and minding the same thing, if in anything we be otherwise minded, God shall reveal even this unto us. Let us get an insight into that blessed truth of Christ seated on high, and waiting till He come with a *shout* to receive us to HIMSELF, that we may be FOR EVER WITH HIM.

The 4th Hymn was then sung:

“Lord Jesus, come!”

and the meeting concluded with prayer.

TUESDAY MORNING.

The Meeting commenced by singing the 11th Hymn:

"My God, we are stones
In Thy temple divine."

MR. STRONG: Through the grace of God, we are met again, dear friends; but before I call attention to the subjects proposed for to-day, I would ask your sympathies for those who are sorrowing in bereavement, as also your remembrance of the last request of a sister who has just fallen asleep in Jesus, leaving three unconverted children. May the Holy Ghost help us, as no doubt He inspired the earnest desire of the departed mother for her children, that they should be the Lord's; and that thus three more hearts may be added to love the Lord, and three more mouths opened *here*, and therefore in glory to sing, Hallelujah!

Now, dear friends, perhaps the best way will be for me to read over the subjects proposed before God for this meeting, as you will see in the programme: "Jesus" again, and "Christ" again, and surely it is this which gives us such confidence that God will help us! The Holy Ghost certainly delights to take of the things of Jesus, and shew them to us; for this is His blessed office. Surely that Comforter, that Teacher, that Guide, that Revealer of the Son to us and in us, will graciously work amongst us this day! Jesus is Lord over all—the Church's Lord, and the Lord of the body—the Husband—the Lord. Oh! may God give us grace, indeed, not to mock Him in calling Jesus "Lord." May we all, while assembled here, be in true subjection to Him as the Lord of our hearts; and under the teaching of that Spirit, without whom no man can say that Jesus is the Lord. Yes, we are the Lord's, and are bought with a price!

MR. STRONG *then read the subjects.* These, beloved, are the subjects, with some texts from the Word of God to confirm the Lordship and the Kingship of our Lord Jesus. We are called now by faith unto Christ, to come to Him as purchased, as bought, redeemed with His own blood, not only to enjoy life in Him, (and oh! this life in

Christ is very enjoyable,) but to manifest His Lordship over us, as a Son over His own house, and as the veritable Lord over our souls and spirits. Dear friends, I do pray God the Father, who has given Him to the Church for her head and her Lord, that we may have a clear conception of this most solemn truth laid upon our consciences by God the Holy Ghost. May God speak to our hearts. He has given Christ to be Lord over us. In other words, though we have had lords many and gods many in our flesh, now there is to us one God the Father, and one Lord Jesus Christ.

Jesus is also the Saviour, the preserver of the body, and He has given us His word, His commandments, for our blessing and preservation. He is the Husband and the Lord. And you know the wife is to be in subjection to her husband. You remember the words of Jesus concerning those that say, "Lord, Lord," but do not the things which He says. See, then, how necessary it is to have a spiritual understanding—to understand what the will of "the Lord" is. We are called into partnership with Christ, to have His heart, His affections, and having His mind, are capable of being instructed by the Holy Ghost, who will not only bring us under Christ's Lordship, but Christ's words, and bring to our remembrance whatsoever He has said, so that the word of Christ may "dwell in us richly." I trust we shall be taught through the Holy Ghost, so that this meeting may have a practical effect on us all. In vain do we worship God, if we teach, as the doctrines of God, the commandments and doctrines of men: we do not then come under the Lordship and Headship of Christ; and therefore there can be but little spiritual blessing; but obedience to the words of Christ will bring us into full communion with the Father and the Son. The Jew thought Christ's manifestation of Himself would be an open glorious manifestation, which we all expect, and shall get in the next dispensation; but when the Lord, speaking of manifesting Himself to us in this dispensation, was asked by the disciple, "How wilt thou manifest thyself to us, and not unto the world?" He answered, "If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode with him." May the Lord, then, look on us here. May we have His word laid upon our

consciences this day. We ask this in Christ's name, and may our God and Father grant this by the Holy Ghost through our brethren, who may be gifted by Him to lead us to these things. The meeting is now open under the Lordship of Christ, for our instruction, by the endowment, teaching, and guiding of the Holy Ghost.

MR. SNELL then prayed.

MR. P. H. GOSSE: Beloved, we joyfully "confess that Jesus Christ is Lord, to the glory of God the Father." Mark, it is "Jesus," the name of the Man, the God-man, the Man anointed with the Holy Ghost without measure. He is Lord, and the loving confession of the heart of Him as "Lord," is "to the glory of God." May it be so fixed in our hearts that He is Lord, that we shall render Him a faithful, loving obedience, an entire subjection. Our beloved brother has just referred to this, and I am sure it is much needed—needed in me, needed in you—more subjection of spirit to Jesus as *our* Lord.

The dominion of Man is one grand subject of the revelation of God; from the commencement of the Word to the close, God's thoughts, as far as they are revealed to us, seem greatly occupied about the lordship of Manhood over creation. We get it brought out in one aspect in the 8th Psalm. Now, this Psalm indeed begins with the glory of Jehovah the Lord set above the heavens. That is where our Jesus is now,—raised far above all heavens, that He might fill all things. But what follows is the dominion of the earth, and it is of that I wish to say a few words. When God made this earth in its pristine beauty and excellency, everything was centred in man as a head, and Adam exercised lordship, vice-royalty, over all. He exercised it in giving names to all cattle, and to every beast of the field; this was an act of dominion. He named them because they were his own. But "man being in honour abode not, he became like the beasts that perish;" and therefore, if the dominion which was for a little while centred in Adam had been limited to him, creation would have been a failure. But in this Psalm we see that the dominion which was in God's purpose went beyond Adam, for there is mention here made of a certain "Son of Man." Who is He? A "Son of Man," "for a little made lower than the angels," but

made to have dominion over the works of God's hands, and *all* things put under His feet. Who, then, is this Son of Man? If we turn now to Heb. ii., where the Holy Ghost Himself has commented upon this Psalm, we shall find our thoughts directed to Him whom we acknowledge as Lord, even Jesus. The inhabited world to come has not been put in subjection under angels, but under man. "But one in a certain place (viz., in this psalm,) testified, saying, What is man, that thou art mindful of him? or the son of man, that thou visitest him? Thou madest him, for a little, lower than the angels; thou crownedst him with glory and honour, and didst set him over the works of thy hands; thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him." Now, pause for a moment, and note this universal dominion. The great purpose of God as regards creation is to put everything He has made under the dominion of man. "But we see not yet all things put under him." If we look around, we see much everywhere of this groaning creation that is not yet in subjection. "But we see Jesus, who was made for a little, lower than the angels, for the suffering of death, crowned with glory and honour." There is the pledge, there is the earnest given of the whole. We see Him crowned with glory and honour. But where? In resurrection.

Everything on the death-side of resurrection has failed, and must fail. There is nothing sure which is bounded by the dark river of death before us. Nothing—nothing in this present life is sure. God does not call it *life*. He calls it "the valley of the shadow of death," and it is through this that we are passing. Oh! there is no security here;—there is no security to the dwellers upon earth. See now, how this gloom of death broods over our affections. What is there on earth so pure, say, as the love of the husband and the wife, or the parent and the child? Is it perfect enjoyment? No; the more tenderly you love the beloved object, the more are you ever and anon caught up suddenly with the thought that there are the dark wings of death brooding over it. It is "the valley of the shadow of death." Man will never, never, never be crowned with glory and honour in this death-brooded world. Therefore, our blessed God has

raised His dear Son, whom He delighteth to honour, above the dominion of death, and put Him at His own right hand, where we, by faith, look up and see Him crowned with glory and honour. Everything is sure there. All the promises of God, and all the covenant of God, is assured in resurrection. Therefore it is, beloved, that the resurrection of our blessed Jesus is of such cardinal importance to us; and to lose sight of the resurrection is, as one has said, "to lose sight of the foundation truth of God's glad tidings."

Now, then, look at *the man* on the right hand of God. Man failed to keep his place of honour; man failed to keep his vice-regal place; but was the purpose of God baffled? No. He brought in another Man—the Son of Man, who is able to "bear the glory" of headship over creation, and whom we see in that character *now* at the right hand of God, crowned with glory and honour. Now, beloved, let us look for a few moments at the condition of the creation around us. Do not let us think it unworthy of our notice; and I will tell you why. Because it is not beneath the notice of the blessed God in His covenant purpose towards His dear Son; and nothing that concerns the Father, and nothing that concerns Jesus, ought to be beneath our concern. I do not say there are not higher things; and such have been brought before you, and will again be brought before you, I doubt not; but let me speak a little about the dominion of our blessed Lord Jesus over creation. It is a blessed theme. It is one of the "many diadems" which are to be put on His head. Cowper sweetly says—

"Come then, and, added to thy many crowns,
Receive yet one, the crown of all the earth,
Thou who alone art worthy. It was thine,
By ancient covenant, ere time began,
And thou hast made it thine by purchase since,
And overpaid its value with thy blood."

I would now turn to Rom. viii., with which, I dare say, most of you are familiar. There we find much of the blessedness into which God hath put us in His grace; for life in Jesus Christ is the very key-note of this chapter. In the 17th verse you get joint heirship with Christ. "If children, then heirs; heirs of God, and joint-heirs with Christ; if so be that we suffer with Him,"—we

might render it, "if so be that we co-suffer, that we may be also co-glorified." It is not good English, but our language cannot well express the great force of the union of the preposition with the verb in this and similar passages. The apostle proceeds to say, "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "*In* us." Is it not rather "*into*" us? It may express this, that it was not there naturally or originally, but will have been put there. A glory put *into* us. Mark, it is not the glory revealed *to* us. Do not think that. It is not the object of our attention, but something which we bear: as in that word which our beloved brother was dwelling upon yesterday, in 2 Thess. i. 10: "When He shall come to be glorified *in* His saints, and to be admired *in* all them that believe." I think the word should be "*into*," rather than "*in*," which would present the glory as put into us by the Lord Jesus. "The sufferings here are not worthy to be compared with the glory which shall be revealed into us. For the earnest expectation of the creation waiteth for the manifestation of the sons of God."

Thus the whole condition of creation is connected with, is balanced (if I may so say) upon that glorious point,—our gathering together unto Him, and the revelation of His glory in us. The rendering in our English Bible scarcely gives, I think, an adequate notion of the original, so I would vary it thus: "The earnest expectation of the creation is waiting for the revelation of the sons of God; in hope that itself, even the creation, shall be delivered out of the slavery of the ruin, into the liberty of the glory of the children of God. For we know that the whole creation is groaning and travailing in pain together until now." But you will say I have not read the whole. No, I have omitted a parenthesis; and I have omitted it because, as it is generally read, it very much disguises the sense. Now let me look at the parenthesis. "For the creation was subjected to vanity"—helplessness, sorrow, misery, wretchedness—"not willing"—not being an active operator in the matter—not having a will, "but on his account who subjected it." Now take that as a statement by itself, separate from the other, and let me read the other again: "For the earnest expectation of the creation is waiting—waiting with out-

stretched neck—for the revelation of the sons of God, in hope that, at this event, the creation shall be delivered from the slavery of the fall, into the liberty of the glory of the children of God.”

Creation fell with its head, fell into the slavery of the lapse of the children of God. A most pregnant phrase, which implies a condition when it was not in lapse. I therefore think we get in this verse, either directly or by implication, three conditions of creation:—one, as it was originally; one, as it was after the fall, and has been ever since—a condition of lapse; and one, as it shall be by and by, when the sons of God shall be revealed. Now, beloved friends, this is the truth of God; but it is in direct antagonism to the prevailing conclusions of modern science. I did not think I should have got up to speak upon this this morning; I would rather let others speak; but I do feel very strongly the havoc that Satan is making, not only in the world, but even among the children of God, with respect to this very subject. I feel it is a very solemn thing, that the wolf is sapping the outworks of the fold, and the sheep are looking into one another's frightened faces, not knowing what to do or say. You know what I mean. I mean “the geological argument.”

I hope it may not seem out of place to bring such a subject before an assembly like this. I do think the glory of our adorable Lord, and subjection of spirit to His Lordship in His own, is very much concerned in this. I think so, and therefore bear with me. That collection of Essays which obtained so great notoriety a year or two ago—which was most ably written, and which, so far as I know, has never been thoroughly answered yet,—why the very keystone of it was that which is called the geological argument. It is assumed, as undeniably proved by geological facts, that the creation was not subjected to this helplessness on man's account, but was created in its helplessness—that God made this creation as miserable as it is, with the bondage, the slavery of ruin upon it—that God made it so. They tell us that not only the creation that now exists is in lapse, and has been in lapse from its beginning, but that successions of creations have been made, whose beginnings, whose courses, and whose ends have been alike involved in this wretched state of ruin. Can we believe that the blessed God made creation

like that? I cannot believe it. No, no; I believe that God made everything "very good." You will be told that there is irrefragable evidence to the contrary. There are strong facts, plausible facts, I know; but remember that the conclusions of geology are but man's inferences from certain facts. This I know, I cannot receive geological conclusions, and receive my Bible. I must give up one or the other. I am told I need not hold the 1st and 5th of Genesis. People, really Christian people, are saying very widely, that our belief in the Lord Jesus is not touched by the truth or falsehood of the Mosaic chronology, that it would not at all affect our salvation to reject it. Would it not? It would sap the very foundation of the Bible. The 5th of Genesis, the chronology of the antediluvian period, is as much an integral part of the revealed word of God, as is the statement that Jesus died and rose again. I cannot give up one without giving up the other. I must take the Word as a whole. I cannot separate Genesis from Matthew, or from the Epistles; they must stand or fall together. Shall I believe man, or shall I believe God?

I do solemnly and most tenderly appeal to the young, to whom the honour of Jesus is dear. I appeal to you, dear young friends, because it is to you that science, falsely so called, is mainly making its appeals; and I do beseech you think, oh! think what you do. Weigh well what you do, before you give your faith to the conclusions of man. It is not a question of textual criticism. Those who would refer to the variations of codices as analagous to the contradiction between accepted geology and biblical chronology, only mean to deceive you, by playing on your ignorance. The difference between the chronology of the Hebrew text, the Samaritan Pentateuch, and the Septuagint version, amounts to but a few hundreds of years at most, and has nothing analagous to the contradiction which is offered to their common testimony by conclusions assigning to this earth an uninterrupted inhabitation of plants, animals, and men, for a period of incalculable ages. Either this is true and the Bible is false, or the Bible is true and this is false. *Both* cannot be true, for they affirm irreconcilable things. It is a controversy between man, who may be mistaken, and God, who cannot lie. You must choose your part.

"But there are difficulties." I know there are difficulties. The fossil fauna and flora present great difficulties. To very many they are insuperable, unanswerable difficulties. I have no intention of shewing here how they may be surmounted; but only of presenting before you distinctly the alternative,—the conclusions accepted by geologists—or the revelations of God. Suppose I cannot see how these difficulties may be answered; shall I not trust my God with a difficulty? Shall I not trust Him with an unanswerable difficulty? Shall I trust Him for my eternal salvation, and hesitate in a matter that appeals to sense, or rather man's inferences from sensuous phenomena? "Let God be true, and every man a liar." If one comes to me with facts which, *he says*, prove that man has lived upon the earth for millions of years, that the six days' creation had no existence, that an universal deluge in human history is a fable; if he says, "Here are the facts; how will you get over these?" I fall back upon the word of the unlying God. I may possibly see a clue which would guide me through all the difficulties—I think I *have* such a clue—but that is not the point. Whether I do or not, this remains to me, the word of Him that cannot lie is at stake. I rest upon the word of the unlying God.

Mr. CODE: There is a text in the commencement of the programme, stating the importance of rightly dividing the word of truth; and I am so strongly impressed with the importance of that precept, that I suppose it cannot be overrated; for unless we see distinctly what is our own portion peculiar to the present time, we shall not be able to understand our relation with Christ to the things that are to come to pass. For instance, we find our blessed Lord Jesus Christ spoken of in the subject of to-day as "Israel's King," and as "Lord of all." What have we to do with that? We are "*in*" Him. He has yet to be manifested "Lord of all." We shall be with Him when He is "Israel's King," we shall be with Him when He is "Lord of all." I would, therefore, make some remarks that have more to do with yesterday's subject than to-day's, and bring before you the importance of seeing what we are *in* Christ.

In considering, as we did yesterday, the Church as the body of Christ, there was one point which, though not

exactly overlooked, was not dwelt upon, and that is *the baptism of the Holy Ghost*. It is by the baptism of the Holy Ghost that the Church—the body of Christ—is formed; and in order to throw into its proper prominence and distinctness what “the body” means, I would say, that to be a child of God is not necessarily the same as being a member of the body of Christ. To prove it: When the Lord Jesus rose from the dead, and appeared to His people, He said, “I ascend to my Father and to your Father, to my God and to your God.” They were, then, children of God, children related to the Father as the Lord Jesus Christ was. He was “the first-born of many brethren,” “the first-begotten from the dead.” It was the first time, as far as we know, that He called them “brethren,” because He was “the first-begotten from the dead.” It is in a resurrection state that we are declaredly and fully brought out as the children of God—all begotten from the dead with Christ, who, of course, takes the lead. But, before He ascended, He said that not many days hence they should be baptized with the Holy Ghost.

Now, in 1 Cor. xii. 12, 13, we find that the baptism of the Holy Ghost is not that operation of the Spirit by which He makes people the children of God by regeneration, but that by which He forms them into a body,—the body of Christ. “For by one Spirit are we all,” that is, Jews and Gentiles who believe, “baptized into one body.” We thus see that this body is made, not by regeneration only, though we must be regenerated first in order to be a body, but by the baptism of the Holy Ghost; and the 120 disciples that were gathered together in the upper chamber (Acts i. 13, 14), though children of God, related to each other as brethren, and existing as units in spiritual life, were not a body till the Holy Ghost came down from heaven and baptized them into, *not* a previously existing body, but into one body, even the body of Christ, and into the new relationship of members one of another. “Well, then,” you will say, “they do not appear to have known anything about it.” Quite so. They did not know anything about it till the Apostle Paul had a revelation of this truth from the Lord Jesus Christ, and he taught them what they were. So every believer in this city, or in the world, that is really and truly born of God, and saved, is a member of

the body of Christ, even though he knows it not. But when he learns it by the teaching of the Holy Ghost, then it shines as a light in his soul, and he realises both his privilege and responsibility to own that peculiar condition and relation to Christ and His people that God has been pleased to give him.

In Col. i. Paul speaks of his being made a minister of the Gospel, and also a minister of the Church. Now, a minister of any thing, is one who ministers or administers it to people; and he ministered the Gospel to sinners, and also ministered the Church to saints. We all want this ministry. We want to know, not our hard responsibilities, but our blessed privileges; and the measure of our privilege will, of course, be the measure of our high and holy responsibilities; and blessed be God for such responsibilities. If we do not know the peculiar privilege that it has pleased God to call us to, we shall not have that by which our Father awakens our affections, nor that which the Holy Ghost will use to give us victory over the world. It is in proportion as we know and realise what we are, that we realise and know what our peculiar expectations are; and if there is anything that ought to be dear to our hearts' affections, it is that love of Christ which is brought out towards His own body—the Church. Now, you will find in Eph. ii., that this body is composed of Jews and Gentiles made one in Christ—the Jew un-Jewed, the Gentile un-Gentiled, and every distinction merged in the oneness that we have in Christ, oneness as of a body.

In the third chapter you find that the great aliment of this body is *love*. The apostle says in his prayer, "I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named, that He would grant you, according to the riches of His glory, to be strengthened with might by His Spirit in the inner man; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded in *love*, may be able to comprehend with all saints, what is the breadth, and length, and depth, and height; and to know *the love of Christ, which passeth knowledge*." Beloved brethren, no language can go beyond this word of the Holy Ghost—"the love of Christ which *passeth knowledge*." *Believe that*. You may find that the world has power over you;

but there is a greater power, even the love of Christ, which passeth knowledge. That is the strength of our souls. The greatest truths, the most soaring and elevating thoughts about our hope, all seem cold till *love* brings in its potent power to bear upon our hearts. You never doubt when you see the love of Christ. You have no carnal reasonings—no scepticism when you see the love of Christ. You are not taken up with geology to your hurt, or any neology, when you see the love of Christ. It satisfies your soul, *fills* it “with all the fulness of God.”

Now pass on to Eph. iv., bearing in mind that the sustaining, nourishing element and aliment of the Church is the love of Christ. We read, “There is one body,” and that Christ, “when He ascended up on high, led captivity captive, and gave gifts unto men.” I believe that every gift that the blessed Jesus distributes to the body for its nourishment, and every effect of the gifts, is in spite of the devil. It is Christ supplying and nourishing His own body—the Church—in the very heart of the devil’s dominion; and this He does in consequence of His having conquered the power of captivity, “led captivity captive.” Thus, “He gave some, apostles; and some, prophets; and some, evangelists; and some, pastors and teachers;” for this great purpose and result, that there might be a furnishing for the ministration of blessing, of strength, of nourishment, that the body might have in itself, by joints and bands, like the human body, a self-edifying power, through its supply from the Head, to the edifying of itself in love. Mark here the prayer of the third chapter, shewing the importance of abiding in the love, and being filled with it. You must have the love; for if you had all the gifts, you would not have the nourishing and edifying power, if you had not the love.

This 4th chapter also appears to me to shew that the body—composed of Jews and Gentiles, taken out of their nationalities, and constituting together one body in Christ—has a continuousness, limited and marked by the word “till;” as, also, in Rom. xi., where we read, “Blindness in part is happened to Israel, *till* the fulness of the Gentiles be come in” (come in to God, of course); so here, the nourishing, by the ministration of the Spirit and the gifts of the body, continues till the thing is perfect—“till we

all come in the unity of the faith, and of the knowledge of the Son of God, unto *a perfect man* (not perfect *men*), unto the measure of the stature of the fulness of Christ." You will mark that the idea is, that the mystery of Christ as Head, and the Church as His body, is presented as a perfect unity to which nothing can be added: it is "*a perfect man!*" This dispensation of the body, which began with the baptism of the Holy Ghost, is closed by the word "till," and that word "till" refers to a certain limited period—not at the end of the world—not at the end of all things; for after this economy of the one body is completed, then quite another thing commences, and that is, Jews and Gentiles called *in* their nationalities, and distinguished from one another. The millennium is marked by the primacy of the Jews as the nation of nations, the Gentiles having a secondary position.

In the next chapter you will find Christ in the perfection of His own delight. He is spoken of there as the great model of the husband's love to the wife; and here we see that the result of all His blessed love to the Church, which is His body, is that He will present it to Himself "a glorious Church, without spot, or wrinkle, or any such thing; but that it should be holy and without blemish." Then judge not of the blessedness of this great consummation, judge not of your blessedness in that moment of unknown and unmeasured bliss by your poor, scanty imagination; for it is all imagination at best, when we are not governed by the Holy Spirit of truth and the words of truth. Give credit to infinite love, infinite wisdom, infinite power, to *gratify itself*. "It is not good," said God, when about to form the woman out of the man, "for the man to be alone; I will make him an help meet for him." Give credit to the blessed Lord, that if He will be glad and delighted with you, and rejoice over you,—if *He* will say it is "perfect," that then you shall be perfectly blessed. It is not that we shall be merely externally perfect; it is not merely that the Church shall have, if one may so speak, a handsome face, but that it shall be altogether lovely, altogether without moral imperfection; and if sin has brought in all our miseries and deformities, Christ's work will be, not merely to remove the sin and its consequences, and restore us to what Adam was before the fall—oh, no—

but to make us *like Himself*! It is our destiny to be like Christ, and to be with Christ, and for ever and ever. And if anything would be needed to increase the intensity of our blessed expectation, oh! it is to think of what reliance the blessed God must have upon Himself, as able to make those creatures happy whom He constitutes into an eternal unity with Himself in Christ, in such oneness, that if they could be unhappy, He would be so also. He knows there will never be a moment in eternity in which you will not be full. *He* is capable of filling you; you will be filled with all the fulness of God—always full!

In closing I would ask, what is the peculiar reason why, at this present time, God should have chosen to bring out this great mystery, this thing which was hidden in Himself from all eternity, and was made a special revelation to the apostles and prophets of Jesus Christ? Why is it? Because it was just the proper time, on the same principle that “in the fulness of time God sent forth His Son”—on the same principle, that “when we were without strength, in due time Christ died for the ungodly.” The saints in other times were not blessed with the same privileges,—why? Because they were worse than we? Not a bit of it; but if I may say it, we were *proved* to be worse than they were. We are as poor, wretched creatures as ever, with all our privileges; and it is not on account of our being better than other people that we have better portions. But when everything was proved to be utterly ruined, and only fit for eternal damnation and reprobation, then was the proper time for God to bring out a thing that could only be attributed to His own grace. The worse we were, the fitter subjects of such grace. He delights to let His love be known. He adjusts, and plans, and orders, on purpose to make it more conspicuous. It is a delightful thing for God to reveal Himself, and to be known; and He will sit down in His blessed family, delighted with His own work for ever. Man not only rejected Christ by crucifying Him, but rejected Christ after every evidence and proof that He had risen from the grave. It was then that this wonderful thought of the blessed God came out. Christ is now hidden in the heavens, and we who are sitting in heavenly places in Him are sufferers on earth with Him, whilst He is hidden and absent above;

and when He comes, we shall be manifested with Him. One word more. If we are of His body; if you and I are members one of another; if God esteems this to be His greatest work; if He has been pleased to make us the subjects of that great work, to reveal it to us, are we to deny it? You will say, it is impossible to carry out such a thing as this. At any rate, do not be guilty of not doing what you can to acknowledge this His great goodness. If you have got light about it, God has not lighted a candle to put it under a bushel. Do not turn your back upon your brother, and say, "We cannot do it." We are to love one another, not merely as children, but "as members one of another." There is no propriety in using the word "members," except as to "the body"—not "the members of *the Church*," nor "the members of *a Church*;" but "the members of the body,"—not the members of this body or that body, but the members of *the body*—Christ being the Head, and we being members of His body, and members one of another. May the Lord enable us to realise this love of Christ which passeth knowledge, and to remember that it is our highest honour to serve Him "who loved us, and gave Himself for us!"

The 6th Hymn was then sung:

"Bride of the Lamb, awake! awake!
Why sleep for sorrow now?"

REV. JOHN MANNERS: I should like to have the privilege of saying a word or two connected with the subject before us, "The Lord and King." I will take the first word, "our Lord," Jehovah our Lord. And that is the privilege of every one of us, not merely to say it with the lips, but to feel it, to know it, to live in this eternal, glorious truth—eternal in us in and by the Spirit, for the praise and honour and glory of God; Jesus our Lord, our life, our resurrection, our all; the Son—Son of man, Son of God, God incarnate, dwelling in and amongst men in the world. We are not dealing with fictions; we are not dealing with theories or speculations. This is one of the most joyous meetings I have ever been privileged to attend; I have looked forward to it, because it professes to be a gathering of the Lord's people, to talk with each other,

to counsel and instruct each other, to know what the Lord has said, and whereabouts we are in the dispensation, and what we are anticipating. In these days mere speculations profit nothing; we have not time to talk about these things at all. Here we are a part of the body, the living body of the living Christ; and this was the purpose of God in Christ, when He laid the foundations of the earth, in order that there might be to His praise, honour, and glory, His substantial, living, eternal image—the brightness of His own glory, and the express image of His person in the second Adam, the Lord from heaven. So that we are called literally and truly, absolutely and unmistakeably—not doctrinally—out of darkness, positive darkness, and brought into light; and that no passing light, no created light, but the light of Christ in God.

God in Christ is tabernacling in us, living in us, moving and breathing in us, really and truly so. Many there are who can say, "We are risen with Him," because Christ is our resurrection and life; born again, begotten again by the effectual work of the Holy Ghost and the will of the Father; literally made His sons and daughters, adopted into His family. Not merely something thrown over us to conceal defects, to hide our sins, but a new creation in Christ Jesus. Not a few patches put into an old garment, or new wine put into old bottles, but if believers and disciples, we are living members of the mystical Christ; though He is, as we are accustomed to say, in the upper sphere, with Peter, James, John, Paul, and all who are living there within the veil. But how about us here? Is not He indeed felt here? Are not these bodies His,—temples of the Holy Ghost? Does He not now dwell in us? He sends down the messenger—the Comforter—who takes of the things of Christ, and shews them unto us, and reveals them in us, and brings to our remembrance what He has said, making known to us things to come, and glorifying Christ. There was one word which fell from the lips of the last speaker to which I will refer, because I think it involves great and deep truth. When the disciples said to our Lord, "How is it that you will manifest yourself unto us, and not unto the world?"—a great living eternal truth was hid in the Lord's words in reply—words which will never pass away, which cannot pass away; because they are spirit and life, be-

cause they proceed from Himself. The words of Jesus are spirit and life, in which are contained things which have been kept secret from the foundation of the world, and only to be brought out by the Spirit, and not by any theorising. When this deep practical question, this living question, this eternal question, was asked, He answered thus: "If a man love me, he *will keep my words.*" Now that is a fact; and no man can love Jesus unless he is born again from above. He may see something exceedingly beautiful, but he cannot call Jesus Lord, except by the Holy Ghost. He cannot, in the proper sense of the term, cry, "Abba, Father," except by the Spirit. "Therefore, if a man love me, he will keep my words." Well. "And my Father will love him, and we will come unto him, and make our abode with him." Here you have the Father and the Son, (or as the word was so beautifully put the other evening,) dwelling in us as a mansion, a thing not to be removed, not a little joyous sensation caused, and to pass away to-morrow, according to the state of health or circumstances. No; but "my Father and I; we will abide in you as our mansion, dwelling in you." There is no other way of receiving love, except by its being shed abroad in the heart, through the power of the Holy Ghost, not only to dwell with us, but be in us a fountain of water, or rivers of living water.

Let us look for a moment at our privileges. Here we are, the sons and daughters of God; call it a Church or body, if you like,—call it a house or temple, if you like,—for it is a house or temple of God,—but deeper than all this is the living indwelling of God in Christ, in the depths of the renewed being, now and for ever; so that there is no possibility of its passing away. Our faith and hope do not stand in the wisdom of men; they do not stand in a theory, in an article, in mere doctrines or dogmas; they do not rest in priestcraft, but in the living Christ, the revealed God, the present God, the Person who is now here, by His Spirit, in the midst of this assembly, unseen, but not unfelt. Yes, in truth; Himself who sets His people free, brings them out of the bondage of the law, sets them at liberty, and makes them walk up and down in the liberty wherewith He, and only He, can make His people free, through His precious blood—

shedding, through His death, resurrection, ascension, and glorification. Yes, it is a perfect truth, and not a figure,—that the believer now sits with Christ in the heavens.

I am persuaded of the truth brought out by our dear friend at the beginning, as to what the creation was before the fall, what subsequently, and what it will be at the restoration. Christ will be head over all. Adam for a time had dominion over the earth, but he fell. Here comes the second Adam, the Lord of life and glory, veiled in humanity. He did not come to a Paradise, to an Eden, but into a wilderness—not among tame animals, beautiful in their form, but amongst the wild beasts, and alone with the adversary. The subtlety of the tempter brought out all his marvellous powers in their triple character of temptation. While the Lord stands forth, the man of Jehovah's right hand, He comes to deliver us; He binds the strong man, and then proceeds to spoil his goods. He comes as the living example of patient suffering, and at the same time from His hallowed lips drop down the living words of eternal life, concerning which He says, "Heaven and earth shall pass away, but my words shall not pass away." From His hallowed lips drop those eternal truths which He has preserved to us up to the present time. Amidst the hosts of critics and neologians His words will stand for ever, and we can now get them for twopence; we can read, mark, learn, and digest,—and He has taught us how to read, mark, and understand them, by receiving the Spirit of truth. In that lovely verse which was quoted, that marvellous verse, He says, "Go, tell my brethren, I ascend unto my Father and your Father; and to my God and your God." He had said before, that "whosoever doeth the will of my Father, the same is my brother, and sister, and mother." Here is brotherhood! here is fellowship! here is life! here is resurrection! all shut up in the hallowed simplicity of little children, sitting at His feet, and learning of Him who is meek and lowly in heart!

The 7th hymn was then sung :

"The Lord Himself shall come,
And shout a quickening word;
Thousands shall answer from the tomb,
'For ever with the Lord!'"

REV. C. SKRINE prayed.

MR. SOLTAU : After what we have been hearing, perhaps it would have been better for us to occupy our time in prayer. I feel a solemn responsibility rests upon us, because of all these blessed, deep, and wondrous truths which we have heard. I desire only to say a few words, and would refer to a passage in Exodus xxxiii. When the camp of Israel was defiled by that defiling idol, gold; and the golden calf was placed in the midst of that which ought to have been the residence of God; and thus an idol and the name of Jehovah were linked together, Aaron himself proclaiming a feast to Jehovah, whilst they danced around the golden calf,—when that was the case, Moses came down from the Mount, and after the Levites' work of slaughter, and the setting aside of the ornaments of the children of Israel, one of the first things he did was to take the tabernacle or tent, where probably before he had met with and consulted God, and pitch it outside of the camp, and call it "the tabernacle of the congregation." Now, beloved friends, we are in very similar circumstances; we have the name of Jehovah and Christ, and idolatry, going on together. We have an idolatry of the world, an idolatry of man, an idolatry of human worship, far worse than the idolatry of a golden calf. We have had it enacted within the last week or so (at Stratford), and we have had the blessed name of Jesus connected with that idolatry. But the world at that festival could not use the plain words of Scripture, they must *sing* them; they must sing of the Cross of Christ, in honour of a departed sinner—Shakspeare. But what are believers about? What is the Church of God about? I do not say, what is the world about? May we not fear, lest even some of God's children were listening to the groans of Christ set to music, and sung as a kind of introduction to a festival held in honour of Shakspeare? This is called a Christian land—what ought we, who are believers, to be doing? Where ought we to be? Where ought the Church of God to be? Outside,—where Christ is. In the end of the Hebrews, we read that the Cross is outside; it is outside religion. Let us remember that it is a reality of which we have been hearing—Christ, and not religion. The word religion we may use, of course, in common speech;

but we are not saved by religion; we are saved by a living, glorified Christ; and His Cross is outside religion, it is outside pretence, it is outside formality; it was outside Jerusalem, the only place on earth where God had ever established a religion. And we are doubly bound to go outside the camp, bearing His reproach, the reproach of Jesus. We know what the reproach of Jesus is.

It is blessed to listen to what we have been hearing; but though we have been listening to an account of the glorious future display of His power, we must learn to bear the reproach of Christ now. Moses, after he had seen the result of his forty years' earnest hope and expectation spoiled, the burden of his own heart's desire ruined (for Israel had become idolatrous), had but one resource—the resource that should be ours in the midst of these things. He went to God, and he asked for three things: “I beseech thee, shew me thy way,” “Let thy presence go with us,” “I beseech thee, shew me thy glory.” Now, may these three petitions be upon our hearts. “Shew me thy way:” I cannot find it in any ordered thing around me, I cannot discover it in God's people, I cannot discover God's way in Christ's Church. No; we are driven individually to the prayer of Moses—“I beseech thee, shew me thy way;” for the Church of God is sunk, and is walking in worldliness, and not bearing the reproach of Christ. Oh, may we individually seek to know God's way in the midst of this dark scene, where the light which ought to have been shining is well-nigh gone! Where is the city set upon a hill? where is the light which should still have shone out, after the Light of the world, the blessed Lord, was gone? where is it? We are driven to ask God individually, in our own consciences and hearts, on our own knees, in our private worship, in our closets, “I beseech thee, shew me thy way.” We need it in these days. We do not know a step of the way from anything that has gone before us, or from any one that is around us. We cannot trust our brother in these times. Yes, we shall find even foes in the very house of God. Oh, “I beseech thee, shew me thy way.” Let each of us make it an individual matter to find out from God His way. And how shall we find it?—in the word of God. As our brother was saying, we can get a Testament for 2d. Thank God for it! It is

as if God had seen the necessity; it is as if He had foreseen the need of His way being in the hands of every one of His children. He has given us the Bible, which may be had for nothing, as it were,—we have got God's word.

Now the next petition is, "thy presence." "Let thy presence go with us." What are these meetings worth without God's presence? What is the truth worth without God's presence? What is anything worth without God's presence? Moses might have a tabernacle, an altar, and perfect directions from God; but what was it all worth, if God's presence was not with him and with the people? Oh, dear friends, do not let us be content with knowing truth, with hearing truth, with rejoicing in truth. Let us not be content unless that truth leads us to God's presence; and let us not be content unless we get the very presence of God, not only in our assemblies, but individually in our souls: the presence of God when we are alone—the presence of God when we walk through the streets of this Babylon—the presence of God as we greet one another—the presence of God as we speak to sinners around us. The presence of God—oh! let us seek that! Oh! let that be our prayer!

Beloved friends, the more God gives, the more let us ask Him to give: and be assured He is never wearied, He ever delights to give. So Moses, emboldened by God's ready response to his petitions, asks still further, "I beseech thee shew me thy glory." God has displayed His glory—God has shewn us His glory—God bids us look at His glory. He has raised His Son from the dead. He has set Jesus at His own right hand, far above principalities and powers. There is the brightness of His glory; there is the express image of His person—His blessed, blessed Son. And He has given a double display of His glory. He shewed to Moses but a distant part of His glory; He has given us a double display; first, His glory upon the Cross, His glory in Christ lifted in shame upon the tree of curse—God's glory. Ah! that is where we must see God's glory first; there must we contemplate God's bright and blessed glory, His deep and marvellous love, His wondrous grace, holiness, and power; Christ helpless, nailed to the tree; Christ in agony and groans, bearing our sins—God's glory! "Now is the Son of man glorified, and God is glorified in Him. But He

has given us another display of His glory—Christ *risen*. Whilst we gaze upon that glory, let us still use the petition, “I beseech thee, shew me thy glory;” “Send Jesus.” “May Jesus, O may Jesus soon come!”

If we say to Jesus, “Come,” we must *live* “Come.” It is no use saying “Come,” if we do not live “Come.” That is, if we are not living as strangers, if we are not pilgrims, if we are not occupied with the Lord’s work, if we are not waiting, it is of no use to say, “Come.” No; the way to say “Come” is to live expecting, to shew by our ways that we are not of the world, to make men see that we are waiting. How soon the Lord might be here, if His Church were ready, if His Church were active, if His Church were busied, gathering sinners out of this world, to complete the body, the fulness of the Gentiles,—how soon might the Lord be here! I verily believe, beloved friends, that our worldliness checks His coming; I believe our slothfulness checks it; I believe our want of confession of Him checks it; I believe God’s long-suffering to this world continues on and on, because He sees the world has not had fair play from us; the world has been dealt with cruelly. We have dealt cruelly with our friends and relatives. They have not seen Christ in us; they have not had Christ manifested toward them by us. We have been talking instead of living; we have not witnessed as we ought in our walk. If we would therefore hasten that glorious period, we must live that word “Come.”

Let us remember these three petitions, “thy way,” “thy presence,” “thy glory,” and the order in which they come. And may God grant that these meetings may have such power upon our hearts and consciences, that we may lift up our heads very much above the world, and raise our affections to Jesus, and have power to stir up our consciences to behold Him, and trust Him, and obey Him. May He indeed answer soon, and say, “I come!”

The Meeting concluded with prayer by MR. SOLTAU.

TUESDAY EVENING.

The Meeting opened by singing the 9th Hymn :

“Mid the splendours of the glory,
Which we hope ere long to share,
Christ our Head, and we, His members,
Shall appear divinely fair.”

MR. LEONARD STRONG: Beloved brethren, again the Lord permits us to meet in His name, to resume, under His blessed power, the subject which was brought before us,—or rather, which we were permitted to bring before Him—for consideration this morning. The subject is, “Jesus, the Lord and King.” First, Jesus as “our Lord.” It is our privilege now to believe in Jesus and His salvation—to believe in our heart that God raised Him from the dead, and amidst a God-despising world, to say, “*Lord Jesus.*” May the Holy Ghost graciously teach us more and more the privilege of having Christ for our Head. Let us remember that we are the Lord’s free men, whilst we are, at the same time, the Lord’s slaves—that we never should have had the blessing of knowing and owning Him as Lord, if He had not delivered us from the devil, sin, death, and judgment, and made us free to come to Him as our only Despot—our blessed Lord.

We have also to speak of Him, through the Holy Ghost, as the King of Israel—as the King coming to take the throne of David, and as the Lord of all creation. We should all look up in faith to Him—each brother and sister in this room—and He will teach us how to call Him Lord now, and to look to Him as the future King of Israel, King of kings, and Lord of lords, who will bring everything into subjection unto Himself. May God guide and control all who may address us, and may He shew Himself gracious to all our weaknesses!

MR. JOHN HAMBLETON then prayed.

MR. C. HARGROVE: Dear friends, I propose, the Lord helping me, to speak a little, and as plainly as I can, on that subject referred to in the introductory words of the programme of these meetings, touching “the Jew, the

Gentile, and the Church of God." The confounding of these does tend to perplexity, and therefore I bring the subject before you on the present occasion. The preacher says, "This only have I found, that God hath made man upright, but they have sought out many inventions." And this seeking out of inventions by the busy mind of man is, I believe, one of the great sources of all the evil that has spread and is spreading in the Church of God—at least in the professing Church. Dear friends, no man that ever lived found out God by the exercise of his own mind. All that you and I know of God, we know simply as He has revealed Himself; and the more simply we take that revelation, the more we know God, and the more we know of Him. It is a great thing to know God. It ought to be the great object of every true minister to bring sinners to know God, and saints to know Him more and more, and better and better. What is it to know God? It is to know LOVE: it is to know the only rest that a soul can ever find. God "rests in His love," and He would have His people rest where He rests—to rest in His love.

The knowledge of God is only to be attained in the revelation of Jesus Christ. It is in the face of Jesus that we get the light of the knowledge of the glory of God. No man knows Him naturally, or by the effort of his own mind. Men think they know Him. They have the name of God upon their lips, but it is a god of their own imagination; no man knoweth the Father save the Son, and he to whom the Son will reveal Him; so that to know God we must first know the Lord Jesus Christ; and when we have made acquaintance with Him, we know God as our God and our Father—we rest in His love; and as we go on to know Him, we go on to be more holy, more happy, and more blessed: and I suppose the blessedness above will be in that perfect knowledge of God which we can never attain down here. Still we may know Him increasingly; and if I value this precious book in my hand more than I value all besides, why do I so value it? Because in it I find God, because in it I make acquaintance with God, and get into His holy presence—the presence of "our own God," in the language of the Psalmist, who loves us, and whose power and whose love are engaged on our behalf.

When God made our first parents, He made them perfectly beautiful, holy, and happy. I do not believe the world ever saw anything so beautiful as they were when they came from the hands of God. But, ah! how has the fine gold become dim? Man fell, and his fall just shews us that the creature cannot stand by himself; that he cannot hold anything without marring it. Even the angels of God stand only as they are upheld by Him. No creature has self-dependence, or independent power. Dependence is the very principle of the revelation of God, and the moment you assume an independent attitude, you assume a rebellious attitude; for you are saying to God that you can get on without Him. Dependence is, therefore, the true attitude of His people. How did Adam fall? He would be independent of God; he would have his own thoughts contrary to God's thoughts; his own will contrary to God's will; he arrogated independence: and what was the consequence? He fell—he fell down from his holy and beautiful state, and would have been utterly and for ever ruined, if that same gracious God had not come in and provided a remedy for His poor fallen creature. And what was that remedy? "The seed of the woman shall bruise the serpent's head." There was the first promise, and I believe that all the promises which were given until the closing chapter of the Revelation are contained in that one; it is the germ of them all; they are there in embryo; and all the after promises are but the unfolding of the riches contained in those words concerning that precious Seed. Well, dear friends, from that time to this, the history of the world has been the history of man's continued failure, and of God's continued grace to meet that failure. There is not a creature amongst us that is not a failing creature, except as we are dependent upon God. So long as we are living in dependence, afraid of ourselves, afraid of sin, afraid of the devil, afraid of anything and everything that would separate us from God—so long we are safe; and remember your utter inability, not only to do the thing that is right, but even to think a good thought without the continued help of that gracious God who reveals Himself as a present God and Father of His people.

We go on a little, and we find this degeneracy of Adam

spreading. We find it bearing bitter fruit in Cain; and at last the world became so bad, and so covered with sin, that God was obliged to rise in judgment upon the world that He made, and made so very good. This is the history of the deluge. And then, as the flood subsided, what do we read? Why that Noah came out and offered his burnt offerings; and God smelt the sweet savour, and said, "I will no more curse the earth." When God saw the sin, the curse followed: when He saw the blood, and smelt the sweet savour, typical of the work of Christ, He said, "I will no more curse the earth." Do, dear friends, take refuge in Christ this very night, and then there will be no more curse for you; for you will have passed from death unto life, from the curse into blessedness. If you find Jesus as your Saviour, then God is your God and Father.

After the flood we find the Babel builders. "And they said, Go to, let *us* build us a city—let *us* make us a name"—still independence of God; till at length things came to that pass, that God had to choose one individual for Himself out of the wide-spread evil, and that individual, Abraham, became the head of the nation of Israel, and henceforth all the revelation of Himself and of His goodness was shut up to Israel. As we read in Rom. ix. 4, all that God gave, the promises, the covenants, the glory, everything was limited to Israel. They were the depository, as it were, of His favours. Israel was the favoured people, the elect people, and all outside was in heathen darkness. Here, then, we get the first of our subjects, "Israel, or the Jew." But what is Israel's history? What, but continued failure, in independence of God, and so from bad to worse, till at length God said of Israel, "I am weary of repenting:" and after the exercise of continued long-suffering and patience, Israel at length is cast out; God was obliged to do it. Thus Israel, on account of their repeated rebellions, their wickedness, and their idolatries, was cast out, given over to the Gentile nations, and led captive from their own land; and then God takes away the *power*—the temporal power—from them, and gives it to the Gentiles. Here we get the second part of our subject.

This subject is more distinctly dealt with in the book of Daniel, than in any other part of the Scriptures.

There you find God giving power to the Gentile nations for a limited time. Power was not given them by God till it was forfeited by Israel; and then it was given to the four great Gentile monarchies, the Assyrian, the Persian, the Grecian, and the Roman. These were all universal monarchies, and every effort of man since then to create a universal monarchy has failed—utterly failed. The first Napoleon strove hard to do it, and Napoleon was near it to human eyes, but this country, no doubt in God's providence, stood in the gap; for surely it was of God that this country acted the part she did, and prevented Napoleon from accomplishing his object. There will be a fifth universal kingdom, but it will be the kingdom of Christ. That will be the universal monarchy—when His sceptre is swayed over every land, when the kingdoms of this world become the kingdoms of our God, and of His Christ, and He shall reign for ever and ever; even then there will be Jew and Gentile.

But what is the "Church of God?" It is neither Jew nor Gentile, but a gathering from both Jew and Gentile, who lose their distinctive character by being brought into the Church; and this Church becomes the body of Christ. Jesus is Lord over the Church, and all the blessing which God has to give *now* is confined to the Church. When I say the "Church," I do not mean any particular denomination. I mean the company of believers all over the world. That is the Church. Wherever there is a true believer, there is a member of the true Church; therefore, I hold the Church to be a visible body, because the believer is a visible man. I may be mistaken as to who these true believers are; no doubt we often are, but we are justified in looking upon every professor, whose life does not contradict his profession, as a member of the Church; and all blessing now, spiritual blessing, is limited to the Church. But now comes the all-important point. There is not one of you that is not a professor, I suppose. Every one here acknowledges, it may be, the name of Jesus; you are called Christians. If you *are* Christians, if you are true believers, then you have the life of Christ within you—you are members of that living Head. Now, this is the point which is of most practical importance; because what good is it to you, what profit to your souls, that you be instructed in pro-

phesy, and accurately instructed, if your soul be a dead soul?—and dead it is if it be a Christless soul. So this is the thing to make sure of—to be able to say, “One thing I know, Jesus is mine and I am His.” This is the first and great point, and everything short of this will leave you without God, without Christ, without life, and without hope.

Now, as to our hope as the Church of God, I would say, with some confidence, that I do not know of any hope apart or separate from the coming of the Lord Jesus Christ. You may tell me that there are passages which speak of hope without mentioning His coming; but there is no passage which, either in its connection or parallelism, does not, ~~as~~ I think, lead us to this, for all hope is suspended on His coming. It is the one object given to the Church to look for, and not seeing this is one cause of perplexity among Christians. I lately met with this assertion of a Christian man, “We must use more effort to bring the world under the rule of Christ.” Why surely such an assertion as this is in ignorance of God’s Word. I do not believe that any one can shew from that Word, that the world will be brought under Christ’s rule before Christ comes. Yet people labour for the conversion of the world through the preaching of the Gospel, the instrumentality of societies, and other means. “The truth is spreading,” they say, “and at length it will leaven the whole mass.” I cannot see it in that way. On the contrary, the day when the Lord shall come is likened to the days of Noah or Lot, and they were not particularly good days. They were days when the Lord had to come down in judgment. God does visit the Gentiles; but why?—to *take out* from amongst them a people for His name. We should send forth missionaries; but why?—to gather out of the Gentiles a people for His name. We should send missionaries to the Jews, and labour far and wide, seeking to bring souls to Christ. Yes, labour among your own family, your relatives, your friends, and as wide as your circle extends, and strive to bring souls to Christ, and shew them the freedom and the peace which is through His most precious blood. That is the thing—to gather souls to Christ. And oh, it is wonderfully blessed to see a poor sinner, amid all temptations, and amid all his sin, and misery, and wretched-

ness, feeling his way up to Christ. Why there is a shout of joy in the very realms of glory as even one poor sinner cometh. Ah, if there is a poor sinner here to-night who will look to the Lord Jesus, and see God's love to him in that precious Saviour, however many his sins may be, the precious blood of that blessed Jesus cleanseth from all sin; if there is one such here, ah, dear friend, Jesus has a welcome for you, and there is blessing unspeakable in store for you.

But when the Lord cometh, what then? In reference to His Church, we find that Church associated with Him in the glory. What a word is that of Peter, "The God of all grace has called us to His eternal glory"—to glory, mind; yea, further, to eternal glory; and still further, to *His* eternal glory. And how has He called us? By Christ Jesus. Oh, what provision for poor sinners whom the devil has been dragging, as it were, through the sink of sin! There is their place, in God's glory with the Lord Jesus Christ, for ever and ever! And you, intelligent believers, for I know there are many such here, amid the cares, and troubles, and trials of life, you can look up to Christ! and it helps to lift, as it were, the burden from your hearts, and cheers you, and leads you to look at the cares and troubles in a diminished form. What are these cares and troubles when viewed in the light of God's glory? When I look at troubles, and trials, and sorrows in the world's light, my flesh naturally shrinks from them; but when I look at them in the light of the glory, and in company with the Lord Jesus Christ, in blessed union with Him, what are they? Simply so many occasions of proving more and more His grace, His unfailing grace, which is all-sufficient for us, and His strength, which is made perfect in weakness.

Thus we see the Church's place is with Christ in glory. Now, what about Israel? We see Israel restored to their own land—Jerusalem, the city of the great King. We see it all as the result of His grace. We are told by our Lord that Jerusalem shall be trodden down of the Gentiles, until these times of the Gentiles shall be fulfilled. And then shall all Israel be saved, and God will give the Lord Jesus the throne of His father David. Surely He never got the throne of David yet. You do not call God's

right hand the throne of David? The only throne Jesus got on earth was the Cross; there was no throne of David there. There is no throne of David now. We look for it, and Israel looks for it, and it is *their* hope.

But what of the Gentiles? We look for a blessing for the Gentiles too; for the Lord shall be King over all the earth: "the knowledge of the Lord shall cover the earth, as the waters cover the seas." There is, you see, perfect distinctness, but all will be subject to Him.

These are the two or three truths I wished to bring before you. Bear them distinctly in mind; the Church is composed of all true believers on the face of the earth. It does not matter what they are, who they are, or where they are. Let the highest amongst the Princes of Europe be a believer, and he is a member of the Church; let a man in the most abject poverty and misery be a believer, and he is a member of the Church. And that is the Church of which Christ is the head; which is the peculiar care of Christ; which is the special object of the Father's love; every member of which is quickened by the Holy Ghost. Thus, the Church is first in dignity in the high and glorious place, the mansions of the Father's house: Israel next—her place is in the land that was desolate, but becomes as the Garden of Eden: and the Gentiles in the outer circle, but still coming in for blessing, from the presence of the Lord, and an object for the love of God. Thus we see the grand results all coming forth, of God's love as the spring of every blessing; all effected by the precious blood of Christ as the redemption price; and all carried into effect by the mighty power of the Holy Ghost. And now, dear friends, in closing, but one word more; one word in love to your souls. Before you lie upon your bed this night, ask yourselves, I pray you, "Am I Christ's?" What is health, what is wealth, or youth, or strength, or everything you may possess, if you do not belong to Him—if He is not your soul's Saviour? Now is the accepted time; now, while Jesus is at God's right hand. Do not harden your hearts—do not trifle with your souls; but come just as you are, without a solitary plea, but what you find in the name and through the blood and righteousness of Jesus. Come to Him, and you will be another seal to the truth of that word, "Him that cometh, I will in no wise cast out." May

God give you hearts to come, and bless the Word to your souls, for Christ's sake. .

REV. F. G. LITTLECOT and MR. SOLTAU having prayed,

MR. CODE said: Our brother who has just spoken mentioned a text in the beginning of the Bible with respect to the promise of God, that the seed of the woman should bruise the serpent's head; and whilst he was speaking, I was thinking how important it is to trace the course of that seed, as developing not only the faithfulness of God in performing His promises, but the faithfulness of God in spite of every opposition that the malice of Satan, and the wickedness of man as Satan's instrument, could throw in the way of its fulfilment. In the text referred to, you have the broadest and most general expression of God's purpose of redemption of men by the Man—"the woman's seed;" and as you come down nearer to its fulfilment, you find the channel of blessing narrowing to "the seed of Abraham," and then narrowing still more to "the seed of David." God had pledged His name, his whole character, and based the hope of the Jew and the Gentile upon that very seed in the house of David. And if you read with care the historical part of the Old Testament, especially the second book of Chronicles, you will there find instances of the wondrous providence and interference of the blessed God to preserve that seed from being cut off—I mean from being cut off in the house of David; for if God once confined the hope of future blessing to that seed, had that seed been cut off, all hope was gone. For instance, we read in 2 Chron. xxi. 17, "And they came up into Judah, and brake into it, and carried away all the substance that was found in the King's house, and his sons also, and his wives; so there was *never a son left him, save Jehoahaz, the youngest of his sons.*" We read also, in the next chapter, that Athaliah arose and destroyed all the seed royal *except one*, that is Joash, who is taken up by his aunt, Jehoshabeath, and hid seven years in the house of the Lord.

I merely give these two occasions as instances of the wondrous power of God, interfering to prevent that blessed seed being cut off by the selfishness and intrigue of men, under the instigation of the devil, who hates God and hates God's purposes. Thus God did preserve the seed of David till we find "the Seed" came,

even Jesus, who was "born King of the Jews." The moment He appears in the world, the devil pounces upon Him like a lion, and seeks to cut Him off by the sword of Herod; but God preserves Him till His hour was come. At last, however, the devil succeeds, and cuts down the seed, and kills Him by the hands of wicked men on the cross. But the devil did not know that resurrection was the very means for bringing the seed out in prosperity and fruitfulness, as in John xii. 24. That is how we know Christ. We know Him as risen from the dead; and Israel, who cut Him off at the devil's instigation, will know Him as risen from the dead. Christ is now in heaven, hidden from the eyes of men, because the world rejected Him; the world would not have Him, because the world was under the government of the devil. Mark that. The devil used the world to kill Christ. He whom the world has rejected God has accepted, and now God and the world are in antagonism with reference to Christ. Why is not God's Christ on the throne of David? Because the world is what it is. His citizens hated Him, and said, "We will not have this man to reign over us." The world has killed the blessed Jesus, whom God raised from the dead and placed on His right hand. A second reason why Christ is not on David's throne is, that when He takes it He must take it by judgment; and God is long-suffering, and gives opportunity to believe on Him and be saved. Our brother referred to the throne on which Jesus is sitting. He is sitting on His Father's throne in heaven in contrast to His own throne, which is the throne of David. (See Rev. iii. 21.) The special and peculiar principle of the present time is, that no man can know Christ except by the Holy Ghost, and that by faith. There is a power in the testimony to the name of Jesus Christ by the Holy Ghost, so that, in spite of every argument that can be brought against it, the truth is engrafted in the heart of the man who believes. We read, "When the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them that believe."

Now, here I think we find the proper place of Christ as Lord, and His proper place as King. Christ is the Lord of those that acknowledge Him. They that acknowledge Him, acknowledge Him through faith in the testi-

mony of God's word, and by the power of the Holy Ghost. The book which learned and clever men are speaking against in the present day, and writing against, and picking to pieces; tear it, deform it, mutilate it as they may, there it is, in spite of all the opposition of devils or men; and the man who, simply as a child, believes what is there, has a power that all the infidelity and scepticism of men, and the darkness of hell, cannot obliterate or destroy. He has got a taste of something which is unlike everything else, and prepossesses him against every other influence. This is, then, the present position. Christ is Lord to you and to me; and no man can call Him Lord, but by the Holy Ghost. Christ the Lord, who was born King of the Jews, is indeed *now* King of the Jews; but He is not now *reigning over* the Jews. He is sitting at His Father's right hand, waiting in long-suffering till His enemies be made His footstool. He has not yet used the sceptre of Israel, but He is long-suffering.

The difference between Christ as the Lord of His people now, and the King of Israel hereafter, is the grand truth which is brought out in this programme. When He reigns, He will reign over Israel, and through them over all the nations; and "*if we suffer with Him, we shall reign with Him.*" Lay this, oh! lay this, dear brethren, to heart. If we enquire into prophecy, the first thing is to find how it affects us, and how far we are influenced by it. It is fearful to think of the amount of mere curiosity that is exercised with reference to prophecy, and how indurating this is to the heart. A man will take up prophetic truth, and will seem to glory in it, and yet will not see or feel the inconsistency of his own walk in the world, with the views he holds and advocates. Be consistent. Let us remember this, the Seed has been rejected by earth, but has been accepted by heaven. You must be in that double position. You must take your lot with Christ. You must be "*disallowed of men, but chosen of God, and precious.*" The apostle Peter said, the house of God is built upon a *rejected* stone. You must be identified with Christ in His rejection by the world; if you build upon Him for salvation, you cannot avoid rejection with Him; but you are hoping for His coming, when the world, which you have now vacated, as

it were, will see Him on the throne, and you with Him. Though now you may be like David in the cave, hiding with Christ, yet you will be manifested in the day of the manifestation, not merely of the Son of God, but of "the sons of God." I do not wish to speak too long. The Lord bless you, at any rate, with a greater measure of spiritual understanding in this truth, than is given to your poor brother who speaks, and with more practical effect than he has attained to.

Mr. H. H. SNELL: I feel so much the importance of the subject of the Lordship of Christ in my own soul, that I cannot refrain from making a few remarks; for I believe it is the great question that God has with every one, both saint and sinner. Our business as saints is to acknowledge the Lordship of Christ; and the testimony of God to poor sinners is, "Believe on the Lord Jesus Christ, and thou shalt be saved." I believe that the question of the Lordship of Christ was never more important to saints of God than at this moment, because it is increasingly denied. In the very last epistle, that of Jude, the apostle describes the character of things, even then, as denying the only Lord God, and our Lord Jesus Christ. The great question for our hearts is this, whether *we*, in our *several* ways, our daily walk, and gathering together, are honouring Him as our Master. We shall not find the subject of the Lordship of Christ especially presented to us in such epistles as we were noticing yesterday—I mean the Epistle to the Ephesians, which treats on the subject of the Church; or in the Epistle to the Romans, where the great doctrine of justification by faith is so blessedly unfolded. But in the first Epistle to the Corinthians, where we find disorder of almost every kind (one saying, "I am of Paul," and another, "I am of Apollos,"—flagrant sin among them, and the table of the Lord turned into a scene of confusion), there you find the Apostle Paul frequently bringing in the Lordship of Christ as the one to whom they were to be in subjection. You also find in this epistle, that the apostle continually reminds the saints of the Cross of the Lord Jesus Christ. If it be a question about division, he lifts up the Cross, and shews the Lord crucified for us; if about wisdom, he lifts up the Cross, and speaks of Christ as the power of God and wisdom of God; if a question about the purity

of the Church of God, he speaks of Christ, the Passover, as sacrificed for us. If service be the subject, he insists that "Ye are not your own, but bought with a price." With respect to the table of the Lord, he contrasts it with the table of devils, and points to the Lord's table as the communion of the body and blood of Christ. I mention these points to impress upon the hearts and consciences of all God's people, that we should not separate the Cross of Christ from the Lordship of Christ. If we think of the Lordship of Christ, simply as a master giving commands, we shall get into bondage. We must not think of Him as calling upon us to give up this, or relinquish that, and shiver at such an arduous path; for His commands are not grievous. He who loved us, and washed us from our sins, who searched us through and through, and found us thoroughly unclean, and therefore poured out His own blood to ransom us—He it is who is our Lord,

"Whose heart is filled with tenderness,
Whose very name is love."

I desire to speak well of that blessed Master. He is worthy to be praised. We, who have known Him for many years, can speak of His grace and faithfulness, and His willingness to deal graciously and mercifully with those who trust Him.

There is another epistle, the second of Paul to Timothy, in which short letter Jesus is presented as Lord no less than fifteen or sixteen times. And why? Because corrupt things had come in like a flood; all they that were in Asia had turned away from the Apostle; and where was he to look? Many had heaped to themselves teachers, having itching ears, and had turned from the truth unto fables. There were errors right and left, and the Apostle said, "Be not ashamed of the testimony of *our Lord*." That letter is especially characterized by the Apostle asserting that Jesus Christ is Lord. I believe we shall get great profit from this meeting to-night, if we carry with us the thought, that Jesus Christ is our Master, and are led to honour Him more as our Lord; to look to Him for instruction and guidance; to search His word and wait upon Him—and we shall never wait upon Him in vain.

Now a word to the unsaved. The Lordship of Christ

is a vital question for you. We are taught in Acts ii. 36, that God, in resurrection, has made that same Jesus, whom men crucified, both Lord and Christ; and the great point for the conscience of every unconverted person is, whether you are in subjection to that blessed One whom the living God has declared to be Lord of all. Whether you bow down to self, to some fancied religion of your own; whether you are a slave to the world, or in bondage to this man or that; or whether you own that same Jesus which was crucified as your Master. I ask, "Is He your Lord?" That is the point I wish to lay before you. When I speak to persons about their souls, I wish to know whether Christ has a place in their affections, and whether they acknowledge Him to be their Lord.

Oh! let me speak to you once more about this one point, the Lordship of Christ; and I would bring before you this solemn fact, that God's determined counsel and purpose is, that all shall own Him as Lord. All must honour the Son of God. We are told in Phil. ii. that, "God has highly exalted Him; and given Him a name which is above every name: that at the name of Jesus every knee shall bow, of things in heaven, and in earth, and under the earth; and that every tongue shall confess that Jesus Christ is Lord, to the glory of God the Father." Do now, dear friends, accept Him as your Saviour and Lord! Do pay homage to Him. Fall down at His feet and give glory to Him, and own Him *now* as the rightly exalted One!

The 13th Hymn was then sung:

"Oh! haste away, my brethren dear,
And come to Canaan's shore;
We'll meet and sing for ever there,
When all our toils are o'er.
Oh! that will be joyful," &c.

MR. HARRIS: Dear friends, I desire to say a few words on the Lordship of Jesus; for I do not think that we sufficiently identify JESUS as the Lord. "No man can say that Jesus is the Lord, but by the Holy Ghost." It is easy to say, "Christ is Lord,"—it is not so easy to say, "Jesus is Lord." I believe this to be a very important distinction. The moment I say, "Jesus is Lord," I see the whole story of His humiliation before me; I see Him as the one disallowed of men, and exalted by God. I would appeal to a

few passages in Scripture; and I would also here remark, how much I believe in the accuracy of Scripture, and that it is never indifferent whether it is "Jesus Christ," or "Christ Jesus;" whether it is "Christ the Lord," or "Jesus the Lord." Whatever terms the Spirit of God uses, I am sure there is a meaning in them, and I am now, after many years, more than ever convinced of my supreme ignorance. When I see that every word of God is pure, and when I read it accurately, I find a beauty I never knew before. I would earnestly press on my younger brethren especially, to give themselves to an accurate study of Scripture. Those who can read the Greek, read it in your closet with all the appliances as to criticism that you can. Read it upon your knees in earnest prayer. "Preach the word, be in the word, live in the word," as the apostle exhorts Timothy. (1 Tim. iv. 13-16.)

What is the question between Peter and the Jews in Acts ii.? It is "that God hath made that same *Jesus*, whom ye have crucified, both Lord and Christ." Mark the importance of the word. As the eternal Jehovah He was not *made* Lord; He is constituted Lord as *man*, or rather as God-man. The moment the Jews heard that God had made that same Jesus, whom they had crucified, Lord and Christ, many of them were pricked to the heart, and cried, "Men and brethren, what shall we do?" The answer was prompt: "Repent, and be baptized in the name of JESUS Christ, for the remission of sins, and you shall receive the Holy Ghost." Be assured, dear friends, that the personal name is an important one. A dear brother has referred to the passage, that every knee shall bow, and every tongue confess that JESUS Christ is Lord, to the glory of God the Father. God will have all the three millions in London to bow the knee at the name of the rejected Man, Christ Jesus; at the name of the glorified Man in heaven, all must own, in mercy or in judgment, the supremacy of the name of Jesus.

As we were hearing this morning of the Lordship of Jesus, two remarkable texts came into my mind. One is, He who is "God over all, blessed for evermore," is nevertheless "the man Christ Jesus." And the other, "God will have all men to be saved." He will have kings to be saved, not from any distinction from other men, but on the ground of their being men; for there is

one God, and one mediator between God and men, *the man* Christ Jesus. Do you believe it—do you believe there is a glorified God-man at God's right hand; and that by that *man* God will "judge the world in righteousness, whereof He hath given assurance to all men, in that He has raised Him from the dead?" Where is your wisdom, power, honour, anything when you believe that? With regard to Israel in the future, they will look upon Him whom they pierced, and say, "This is the Lord, we have waited for Him; He will save us."

Remember the name of *Jesus*. If we really own Him as Lord, and look upon Him as supreme, with all power in heaven and earth committed unto Him, we do so by the Holy Ghost. If you confess with your mouth the Lord Jesus, and believe in your heart that God has raised Him from the dead, you shall be saved. In Acts ii. Peter says, "And it shall come to pass, that whosoever shall call on *the name* of the Lord shall be saved,"—that is, Jesus; and whenever you read in the Old Testament about calling on the name of the Lord, identify that name with Jesus. God grant that we may confess Jesus as Lord in heart, in life, and in word.

MR. ANDREW JUKES: I need not tell most of you that Paul, when dwelling upon spiritual things, and spiritual invitations, points out two remarkable tests, and they are these. Looking at Jesus, at the *life* of Jesus down here, can you say it is blessed? can you say it is power? That is *one* test. Further on we read, "No man, speaking by the Spirit of God, calleth Jesus accursed." Dear brethren and friends, take this as a test of the Spirit in you. Looking at the life of Jesus as He walked, can you say that it is a blessed one? or is it an accursed one? It is not what we say in words, it is what we say in practice. If it is blessed, we should try to be blessed too, but a good many men try to be as far from it as possible every day. Do we feel the life of Jesus here was a blessed life? The Spirit of God says *blessed*, and the true Christian says, "May mine be like it." But it is vain to say it is blessed, and then act as far from it as possible. The other point is,—looking upon the blessed life, "Is there power and Lordship?" Here is another test. That is the test for sinners, whether we, looking upon Jesus, see Lordship? The life of Jesus as He lived here—do we

judge that power? are we content to walk like it? or are we looking for something else? I pray that we may see that power, and that blessing, and that we may be like the Lord.

MR. STRONG then prayed, and the meeting closed with singing the following lines:

“All hail the power of Jesu’s name,
Let angels prostrate fall!
Bring forth the royal diadem,
And crown Him Lord of all!”

THURSDAY MORNING.

The Meeting was commenced by singing the 2nd hymn:

“Saviour, come! thy saints are waiting—
Waiting for the nuptial day;
Hence their promised glory dating—
Come, and bear thy saints away!
Come, Lord Jesus!
Thus thy waiting people pray.”

After which,

REV. DR. LEASK prayed.

EARL CAVAN said: Dear friends, the first subject for our meditation this morning is, “The Righteous Judge of the House of God.

MR. HARRIS: I desire briefly to speak on the first part of our subject,—“Jesus, the Righteous Judge.” God has distinctly raised the question of Righteousness between Himself and the world, and that, too, by means of the Church. I am anxious that Christians should know their real dignity. We cannot go too low in the confession of our own personal vileness; but this should not hinder our confession of the true dignity into which Christ has brought us. A sense of our real dignity in Christ will make us truly humble, and will enable us to look to the crown of righteousness laid up for us, and to Him as the righteous Judge.

Are we on the side of right in our confession of Jesus, and in the assertion of His rights? or is the world right in disallowing Him and all His claims? There are many

young and earnest evangelists before me; I would encourage them. Your place, my dear young friends, is not only to win souls to Christ, but to assert His rights in the world. Hence it is that the apostle says, "We are unto God a sweet savour of Christ in them that are saved and in them that perish." The love of Christ constrains you, dear young evangelists, and I thank God for it; but you are to go out in this large city, and say, God has His claims here; God has His claims for His Christ. The Lord Jesus alone could appeal in His own person to righteous judgment; but He, by His grace, in the confession of His name, enables us also to appeal to right, and to say in His name what He would personally say: "Hear the right, O Lord; let my sentence come forth from thee: let thine eye behold the things which are equal." We are, by God's grace, set on the ground of right; and thus the apostle Peter, in exhorting us to suffer for well doing, says, "For even hereunto are ye called; because Christ also suffered for us, leaving us an example, that ye should follow His steps: who, when He was reviled, reviled not again; when He suffered, He threatened not; but committed Himself to Him that judgeth righteously." It is thus the Lord Jesus Himself appeals to God in Isa. xlix.: "I have laboured in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God." His toil and work appeared to be in vain; but was it really so? No; his judgment was with the Lord, and his work with his God. And it seems to me that the apostle refers to this passage when he says (1 Cor. iv.), "He that judgeth me is the Lord." Beloved, there is a day of clearance, "a day when the Lord will manifest the counsels of the hearts." Have no concealment with God now; uncover everything to Him now in confession. The apostle looked forward very much to *the* day. He was not conscious of failure, but that would not justify him. "He that judgeth me," he says, "is the Lord," "the righteous Judge." In that day of light and clearance, every real believer shall have praise of God. How important to know that we are on the side of right, in our confession of the Lord Jesus before men.

This question of righteousness is connected with the presence of the Holy Ghost down here. The Lord, in

parting from His disciples, comforts them by the assurance that He would come again, and receive them unto Himself, that where He was there they also should be; and that after He had left them, He would "send them another Comforter"—"the Holy Ghost," "the Spirit of truth." The Holy Ghost was to take His place to *them* as the Comforter. But has the Holy Ghost no relation to the world? Within three* days all Christendom will celebrate Whitsuntide; *how*, you know better than I do. Now what happened on Whit-Sunday, or Pentecost? The Holy Ghost came down from heaven ten days after the ascension of the Lord Jesus into heaven. But did He come as the Comforter to the world? No; but in a totally opposite character. He came from God as its Convicter. Yes, the Holy Ghost coming into the world in consequence of the rejection of Jesus by the world, is God's conviction of the world, of sin, of righteousness, and of judgment. The presence of the Holy Ghost in the Church, or in any individual believer, convicts the world. The Holy Ghost glorifies Jesus, and convicts the world and every unbeliever of sin in not believing in Jesus. The Holy Ghost convicts the world on the point of righteousness, as Jesus says, "of righteousness, because I go to the Father, and ye see me no more." Righteousness, once in this world in the person of the Son of God, has been driven out of this world, and retired to its native heaven. The Holy Ghost comes down, because all the righteous claims of Jesus are ratified in heaven. No righteousness, short of that perfect Divine righteousness once on earth, now in heaven, can give us a title to stand before God. And the Holy Ghost glorifies Jesus, taking of His, and shewing unto us this perfect righteousness freely given to us, even Christ, from God made righteousness unto us, and we "made the righteousness of God in Him." Surely this honour cometh from God only. If we lived in the elevated tone of glorying in "the Lord our righteousness," how should we be humbled to the dust at our actual low condition as Christians!

Then the Holy Ghost convicts the world of judgment. The Lord had before said, when contemplating His Cross, "Now is the judgment of this world, now shall the prince of this world be cast out." Jesus triumphed over the

* This was spoken May 12th.

prince of this world in the Cross. And the Holy Ghost convicts the world of judgment, because the prince of this world is judged. Although he be at large for a while, yet is sentence already passed on him. We live in a world already condemned, its prince already judged; and when the patient long-suffering of God terminates, then the sentences already passed on the world and its prince will be executed.

I would notice the two expressions, "Holy Father," and "Righteous Father," in John xvii., where the Lord is commending His disciples left in the world to the loving care of His Father. "And now I am no more in the world, but these are in the world, and I come to thee. Holy Father, keep through thine own name those whom thou hast given me." He commends them to the *Holy* Father, as His children, to be kept from the evil of the world. But when He raises the question between Himself and the world, it is no longer, "Holy Father," but, "O righteous Father, the world hath not known thee, but I have known thee, and these have known that thou hast sent me." He appeals to the righteous Father, to Him that judgeth righteously, and puts in the strongest contrast the disciples who knew Him as the sent One of God, and the world which knew neither Him nor His Father. It is a question of righteousness between Christ and the world. Although we have access by faith into this grace wherein we stand, yet that very grace reigneth through righteousness unto eternal life, by Jesus Christ our Lord. In the epistle to the Romans, the apostle vindicates the righteousness of God in saving us by His grace: "Being justified freely by *His grace*, through the redemption which is in Christ Jesus, whom God hath set forth as a propitiation, through faith in His blood, to declare *His righteousness*; that He might be just, and the justifier of him that believeth in Jesus."

Standing thus in Christ, the righteousness of God, we are left here to assert His rights, by our confession of Him as Lord. The Apostle Paul's labour was unto this end. He would not give place for a moment to anything which interfered with Christ's rights, no, not to an angel from heaven or to a fellow apostle. He would not allow of any righteousness but that which was found in Christ. This may cut down our self-esteem, but it makes us ever

to rejoice in the Lord. I believe the truest humility is to be learnt from the consciousness of high standing in Christ. We meet the scientific spirit of the age by the assertion, that in our Head are hid all the treasures of wisdom and knowledge; yea, in Him dwelleth all the fulness of the Godhead bodily, and we are filled to the full in Him who is the head of all principality and power. He is the rightful head over all things. In obedience to Him, we submit to every ordinance of man for His the Lord's sake. The dignity of the Christian is so great that he can afford to be humble. He can cheerfully give to every man his due. He does not desire to bring others down to his own level; but having the honour which cometh from God only, he can address Festus as "most noble," or an "elect lady." Grace levels by exalting us; but man's way is to bring down others in order to exalt himself, and to withhold honour to whom honour is due, and fear to whom fear. It is an evil day when the principle of human liberty has crept into the Church, instead of that liberty wherewith Christ makes free—the liberty of truth, the liberty of the sons of God.

Let us now turn to Paul's last words in 2 Tim. iv. How solemn the charge to Timothy: "Before God and the Lord Jesus Christ, who shall judge the quick and the dead* by His appearing and by His kingdom, preach the Word." In charging Timothy so solemnly, He is charging you, dear young evangelists, by His appearing and His kingdom, because the truth respecting Him which you testify now will be made visible and palpable to the eyes of men at His appearing. He charges you not to preach any thing but what you know His appearing will manifest. "Preach the Word; be instant in season, out of season; reprove, rebuke, exhort with all long-suffering and doctrine;" for men will "have itching ears, and shall turn away their ears from the truth, and shall be turned unto fables. But watch thou in all things, endure afflictions, do the work of an evangelist."

The work of an evangelist is often underrated; but what is so honourable as to stand out for Christ's rights, to stand out in the face of all that is human as to righteousness, as to wisdom, as to power, for His righteousness,

* So Ellicott, Bishop of Gloucester, reads and translates in his critical commentary.

His wisdom, His power. The Apostle adds to this solemn charge to Timothy a weighty reason: "*For* I am now ready to be offered, and the time of my departure is at hand. I have fought the good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me *the* crown of righteousness, which the Lord, the righteous Judge, shall give me at that day; and not to me only, but unto all them also that love His appearing." The Apostle is not speaking of his personal salvation; that, he knew, was in God's safe keeping. But he had himself fought that good fight which he encouraged Timothy to do; he had maintained the good confession, and looked forward to the appearing, to show the reality of all he had confessed. He had in his earlier ministry said to the elders of Ephesus, "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." That course he had now finished; that ministry he had persisted in unto the end; and now would have Timothy make full proof of *his* ministry. The Apostle, too, had *kept* the faith. He had kept it against all the assaults of philosophy, of Jewish pretension, of Grecian wisdom. He had held his ground against all comers. It was a hard fight, but he knew that he was on the side of right; for he was maintaining the rights of Christ; and, as surely as God had vindicated Christ's rights by raising Him from the dead, so could the Apostle look onward to the crown of righteousness laid up for him, which the Lord, the righteous Judge, would give him in the day of His appearing. It is not the crown of glory, it is not the crown of life. The crown of glory is connected with shepherdly care of Christ's sheep; the crown of life with enduring temptation; but the crown of righteousness with the maintenance of the faith once delivered to the saints. "The faith" is assaulted as much in our day as it was in the Apostle's day. Oh! that we knew how to keep it as he did; not using carnal weapons, but such weapons as he used, which were mighty through God.

In writing to the Ephesians, the apostle closes his description of our armour with prayer as a mighty weapon. Prayer and the word of God by the Spirit are our weapons. We must stand up for Christ's rights, in

Christ's own way. Why is the crown of righteousness to be looked for by those who love *the appearing* of the Lord? Why is it not said, all those who love Him? I think there is an important distinction. When we regard the one blessed hope of our calling, even Jesus coming to receive us unto Himself, the crown of righteousness is not before our mind; we are looking for Himself, as the bride awaiting the bridegroom—it is Himself she goes forth to meet; the suited thought is not the crown of righteousness. But the crown of righteousness is suitably connected with His *appearing*, because that which evangelists have preached, that which believers have confessed, is then made good to the eyes of the world.

“Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, *preached unto the Gentiles, believed on in the world.*” It is part of the mystery of godliness, that He is so preached and so believed on. Angels see in heaven, and adore the Lamb slain, and they look down and see in this world which has rejected Christ, that there He is preached, there He is believed on. Yes, there are those who believe on Jesus in this world; the Lord multiply the number ten thousandfold! But all is cleared up at His appearing; the truth preached, and the confession made will then be manifested as most blessed realities. Hence, we should love His appearing. Our poor preaching and poorer confession will not then be needed. If we were more bold in confession, we should more love His appearing. Let evangelists preach Him, let us all confess Him, and assert Him to be the wisdom of God, the righteousness of God, the power of God—and His one work finished on the Cross—the one work counselled in eternity, of permanent and everlasting value, and the theme of eternal praise. What we assert with our lips, may we assert in our lives, and the appearing will make it all good. May we look to the crown of righteousness, and the righteous Judge.

When the glory of the Lord's person was revealed by the Father to Peter, and the Lord pronounced him blessed, Peter was immediately stumbled, because the Lord spoke of His own rejection and Cross; so after telling Peter that he and all others must take up their cross, if

they would follow Him, He adds these memorable words, "For what is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For the Son of Man shall come in the glory of His Father with His angels; and then He shall reward every man according to his works." He then lifts up the veil, and gives on the mount of transfiguration a glimpse of what His coming in His kingdom is to be. It is the whole world in one scale, and Christ in the other. What will Christ be worth when He comes in the glory of His kingdom? That is His real worth now, and the world is worth no more now than it will be then. Have we made the exchange of the world for Christ? Do we love His appearing? The apostle in the context speaks of one who loved another object. "Demas hath forsaken *me*, having loved this *present* world." He does not speak of Demas as an apostate, but as one who could not follow on with the Apostle in his bold confession of the blessed realities which are in Christ. They appeared to Demas distant, and he wanted something palpably present. Paul knew that the appearing would make plain even to sense what Christ is, what His rights are, and manifest those blessings, the earnest of which He had by the Spirit. He loved "His appearing." Can *we* love this present world, and love the appearing of Jesus? Impossible, because His appearing will shew what the world is, in its real character; will shew what its wisdom is, what its righteousness is, and how everything thought desirable in it has passed away. I do believe that loving the appearing of the Lord is a most important thing; for if we are now faithful in our confession of the Lord Jesus, though our confession appears to be contradicted by everything round about us, His appearing will make it good—not to ourselves, for the love of God is now shed abroad in our hearts by the Holy Ghost, but to the world. "When Christ our life shall be manifested, then shall we also be manifested with Him in glory."

The 5th Hymn was then sung:

"We're pilgrims in the wilderness,
Our dwelling is a camp;
Created things, though pleasant,
Now bear to us death's stamp."

MR. SOLTAU prayed.

MR. GOSSE: Dear friends, the Epistle to the Ephesians has been much before us during these meetings, and there is one little word there which, I think, cannot have escaped you. The Apostle prays that the saints at Ephesus may know "the riches of the glory of God's inheritance in the saints." The Church upon earth is thus God's inheritance. When Israel was brought out of Egypt, it was said, "Jehovah's portion is His people: Jacob is the lot of His inheritance." We must not confound this, in either case, with man's inheritance in God. It is not at all a question of what *we* have, but of what *God* has. God is contemplating *His own* possession, and the apostle prays that we may know this.

It is well, I do think, beloved, that we should seek sometimes to get away from thoughts about ourselves, into the very thoughts of God. These little notes here and there in the Word, in which, if I may so speak, God lets us see the secrets of His heart—oh! these are well worth our gathering and treasuring up. They are but little words, and are very apt to be overlooked, if we read cursorily; but they are words in which God makes us, as it were, partners of His thoughts; not only of His thoughts about *our* being happy, but about *His* being happy, if I may use such an expression. God Himself has condescended to say that His inheritance is in the saints, and He applies to it such descriptive terms as show how very highly He values it,—"*the riches of the glory of His inheritance in the saints.*" Beloved, I do not think it is too much to say that the saints, as now united to, and identified with, the Son of God, and soon to be manifested in all His kingly glory, constitute the very grandest, greatest, and most glorious thing that ever God did, or that He ever will do. I believe it is His master-work, the manifestation of God in manhood, and the union of the Church to God in the "perfect man." When the Church, the *πλήρωμα* of Him that filleth all in all, comes to the stature of a perfect man, the Head and members manifest in one, then shall be fully seen what the Holy Ghost means by the "riches of the glory of His inheritance in the saints." But even here the Church is God's inheritance. It is the only inheritance He has in the earth, just as the camp of Israel in the wilderness was all that God had in the earth

then. Outside the camp was the devil's region; outside the camp was a region to which sin was borne away by the scape-goat: a land of forgetfulness; a land, as it were, out of God's sight, unrecognised. The camp alone, so limited and circumscribed when Israel was seen "abiding in his tents," was the inheritance of God; the only spot on which He could gaze with complacency. But that,—oh! how lovely in His eyes! how goodly that "garden which Jehovah had Himself planted!"

So God's only inheritance upon the earth now is His Church. I do not speak of what He will have by-and-by; all will be His then, for all things shall be subdued unto Him; but at present the only inheritance He has upon the earth is His Church. Oh, how this lays upon us the responsibility of answering to the great love that God has thus set upon us, and also the responsibility, as our beloved brethren have been pressing upon us, of being for Him down here! of being really the garden inclosed, the spring shut up, the fountain sealed! Oh, beloved, our poor, poor foolish hearts that can so little apprehend these things! Oh, poor foolish hearts that can take up such subjects at a meeting like this, and then so let them slip, that when we go away we are as common men again! Oh, I do feel it! and since I have been in London these two or three days, I have felt it more and more! It is most humbling, that the things which we most delight in here seem to have so transient a hold, so feeble a grasp upon us. Paul said to Timothy, "*Lay hold upon eternal life*;" that is, grasp it firmly, hold it fast, do not let it go. But we do let it go, practically. I do not mean that we lose the eternal life; but we only seem to get hold of it with the fingers, and then the fingers slacken. Oh, for more power of holiness! Oh, to know more what God has revealed concerning us, and to carry about the loving consciousness of His delight in us, and the ineffable, unsearchable honour He has put upon us! It would be as a wall of fire against the assaults of Satan.

We are God's inheritance! No angel can say this. You sometimes hear it said of a departed believer, "He is now an angel in heaven." Oh, no! The seraphim that stand about the throne and cry, "Holy, holy, holy Jehovah Sabaoth," are not His inheritance. The ten thousand times ten thousand, and thousands of thousands of spot-

less angels, full of power and might, form a glorious and blissful circle; but there is a circle within theirs. Redeemed sinners take their place "in the midst of the throne and round about the throne." Christ in the Church, the Church in Christ, inseparably *one*. Oh, then, beloved, let us live here as God's inheritance, approving ourselves as that which God looks down upon and says, "There, that is mine."

REV. C. SKRINE: Might I bring before you, dear friends, the first six verses of the fiftieth Psalm: "The mighty God, even the Lord, hath spoken, and called the earth from the rising of the sun unto the going down thereof. Out of Zion, the perfection of beauty, God hath shined. Our God shall come, and shall not keep silence: a fire shall devour before Him, and it shall be very tempestuous round about Him. He shall call to the heavens from above, and to the earth, that He may judge His people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare His righteousness: for God is judge Himself." Now, it is just these few last words which the Lord has laid upon my own soul—"God is judge Himself." And does it not seem, beloved, to carry us on to that very day when He shall show Himself to be the Judge; when all that we have been hearing about shall have its wonderful fulfilment, and God shall be Judge Himself? Does not the Psalm point out to us the very place where this is to be exhibited? The words, "out of Zion God hath shined," seem to declare to His ancient people, "There where you rejected me—there where the united world rejected me—there where they wrote over my head, in mockery at my crucifixion, 'The King of the Jews'—there shall I be enthroned." God is judge Himself. It brings before us the ancient people themselves, describing what God's judgment in their case will be.

I think I see two principles in this judgment: it will be avenging, and it will be discerning. If I turn to the parable of the unjust judge, in Luke xviii., I seem to see in that widow a very picture of the Lord's own people crying in their afflictions, and looking up to Him in days of persecution. If I connect with that parable the words of our Lord, where He says, "And shall not God avenge His own elect, which cry day and night unto

Him, though He bear long with them; nevertheless, when the Lord cometh, shall He find faith on the earth?"—I think I see a beautiful contrast: the poor widow wringing from an unjust judge a sentence in her favour, and Israel, the wife who has despised her Lord, and who has gone a-whoring from her God, receiving in the days of her affliction a righteous judgment, because God's covenant is for ever. There is no faith; faith is dying out amongst them; but God is Judge Himself. So in the book of the Revelation, after the first three chapters, which bring before us different phases of the Christian Church in the present dispensation, we find, in the centre of that book, a persecuted people upon earth—God dealing with the Jews, and allowing them to be persecuted and cruelly treated under their enemies' power; but, in the end of the book, we have Him coming forth to destroy Babylon, and raise up a remnant to His praise—the people of God, His ancient people—to inhabit the inheritance which God has given them on the earth. In all this I see the righteous Judge. So, also, in the first three chapters, we find Him as the one Judge of His Church, the One to whom each individual believer carries his wrongs. He leaves his own judgment, and gets judgment from God; humbles himself before Him; is chastened by Him, and corrected by Him; and the scene closes, as I believe it will close, with vast abounding corruption in the visible Church: while in chap. xix. we see the Lord Jesus coming forth to vindicate the claims of His own dear people, believers in all ages, and the Church appearing with Him in judgment upon the earth.

But to return to the end of Psalm l.: we notice God as a Judge, discerning what is before Him, as though He were seeking out a faithful remnant, pointing out what their character and conduct in the midst of evil would be; as though He would show a prevailing hypocritical worship, the outward act of sacrifice with the heart all wrong with God; that gross formalism which found its place when God judged Babylon, and which finds its place in the visible Church now, where the heart is not with God. I see God coming forth to discover all this, and discern between false and true worshippers; as we read in Mal. iii.: "Then shall He discern between the righteous and the wicked, between him that serveth God and

him that serveth Him not." Thus these two principles in judgment will be very clearly shown in the great day when the Lord shall be judge Himself, and all the world condemned, and the remnant saved. God will be seen avenging the elect remnant, and discerning between the hypocrite and the true believer.

I would also notice that from Isaiah vii.—xxxv. you have continual reference to three things, God's judgment, and God's remnant, and God's own Son, Immanuel; and that in connection with three names. (Isaiah vii. 3, 14, viii. 3.) This division appears again and again in this part of the word. You read of God's "hasting to the spoil;" you have Him declaring His judgment upon the hypocrites in Zion, and also His judgment upon the sinners that were around; you have Him declaring His wrath against those that persecute His people, and also against those among them that are not His elect—His crying, weeping, believing remnant. God's judgment has then clearly two objects in view: the one is to pour out His righteous wrath upon those who refused or oppose Him; and the other is to defend and keep through days of trouble, and at last bring out in days of future mercy, a remnant to His praise, and all this because Immanuel, God with us, is to be enthroned in the midst of them.

I have one word to say upon the judgment of the Church. Judgment in the Church, I believe, is carried on by the Lord now, as a brother beautifully brought before us at the beginning of these meetings. I look forward to the Lord's coming for many reasons. I pray for His appearing for many reasons, and one reason, beloved friends, is, that then the righteous Judge shall put all things right. He shall put *me* right; He shall enlighten my conscience in a way that it is not enlightened now. He will correct my judgment where my judgment is wrong now. He shall show me what is right and what is wrong in a way in which I cannot see it now. I long for that day; I long for it because it will bring me into more close, true, and constant fellowship with all the dear people of God. Oh! how often you and I have to go to Romans xiv., as a dear brother has said, and how often we have to ask ourselves the question, "Am I wrong in judging my brother?" Is this a matter in which I can do as Paul did in Gal. ii., and withstand my

brother to the face, because he is to be blamed? or is it a mere matter of days and seasons, a mere matter of meat and food, about which my Father says to me, "Judge nothing before the time, until the Lord come?" Oh, brethren! let us bear with one another. He will make manifest the secrets of the heart; He is to manifest Himself as the great, the righteous Judge; it is He before whom each of us comes for right judgment in all things. We cry for right judgment, we desire right judgment, and He will reveal to us whatever is not plain to any of us. Meanwhile, brethren, let us bear with one another, and so fulfil the law of Christ. Oh, then, beloved! I long for that judgment, that time when all the Lord's dear people shall be put in the right place, be all brought to see the same things, and be all completely enlightened and thoroughly taught of God. And I long for it, and do not you, as we look upon the world? I might say as we look upon the Jews, we long for it; as we look upon the Church, we long for it. Do not our hearts ache as we go in and out among men, as we see the hollow professions of men that name the name of Christ; who declare themselves to be His servants and His people, but who, with all their outward formality of service, have no heart for Him. How it wrongs our Jesus! How it hurts our heart! Our spirit then, beloved friends, must be a spirit of self-judgment, but not a spirit of judgment upon brethren; our spirit must be one of judgment upon brethren only where doctrine is concerned; and I think I see a contrast between Gal. ii. and 1 Cor. iv. and Rom. xiv. In Gal. ii. there was a great vital doctrine involved, and Paul could resist Peter, but in other places, where the Jew could not see quite with the Gentile, and one brother's conscience was not as free as that of another, Paul would have no judgment exercised, but would leave all things until the Lord come.

MR. ROBERT HOWARD: I beg to add one word to what has already been said, before we pass away from this branch of the subject, because it is one, the misunderstanding of which troubles many consciences, and one which evidently was so contemplated by those who drew up this list of subjects. The judgment-seat of Christ, before which you and I, fellow-believers, shall stand, is not the judgment of our sins in any shape or way whatever.

"Their sins and their iniquities will I remember no more." Indeed, if it were otherwise, we might well tremble at the thought of that judgment-seat, and it would be a great hindrance to our wishing for the coming of the Lord Jesus, if the coming of Jesus were connected with the judgment of our sins. I think I am right. I feel sure, indeed, that the Word of God teaches that ours is the judgment of service. It is the Master of the household reckoning with His servants as to their work. There is a gracious word which has already been adverted to: "Every man," that is, every Christian, shall "have praise of God." This has struck me as being one of the most wonderful words in the Bible; that God should find something to praise in *me*; but there it stands. A matter of deep importance, I believe, for us all, is to have our minds well settled as to what the Lord will praise in that day. There are two things only to which I would advert—faithfulness to Christ, and service to His body. It is my joy, if I can find one poor, weak member of the body of Christ, let him go by what name he may, let him be strong in the Lord, or let him be weak, or let him be a failing one, if I can render him any loving service whatever, it is my joy, that in that day the righteous Judge, wonderful as it may be, will not forget the cup of cold water given to that disciple in the name of a disciple. Much there will be of wood, and hay, and stubble burned up in that day. It is too wide a subject to enter into now, though it is deeply important to us all; but if we want to know what the wood, hay, and stubble are; if we want to know what are the gold, and silver, and precious stones, let us remember this, "The word that I have spoken, the same shall judge him at the last day." You will find, I believe, in God's Word, the principles on which the praise will be awarded, and you will find the principles on which many things that are honoured now, will be judged then to be wood, hay, and stubble. Time presses, and other subjects have to be spoken of.

REV. W. LINCOLN: I wish to say just one word before we pass from this subject, as to the sort of service which I have felt the Lord looks for from His people. It seems to me, as far as the Lord has taught me, that the service which He looks for is a service of suffering. As far as I understand, it is not so much work, as painful

work. Let me try and show it in this way. We know that our Lord Jesus Christ is to be the great King of all creation. Doubtless He has won it in this way. First, He was, as God, entitled to all. He had all, but He emptied Himself, and would not have anything except as His Father gave it Him. Then He came into this world, and humbled Himself, and passed on through this world a stranger, unknown, except by a few, and as He passed on, He got nearer to—what? THE CROSS. There were times, it seems to me, when something better than a cross, in one sense, was within His grasp, but what He cared for was His Father's will, and what He came for was to serve His Father, and, blessed be His name! He has taught us that He put His Father under a special obligation to Him, as it were; for He says, "Therefore doth my Father love me, because I lay down my life." There was service! So He went on, and what was involved in it? Well, we talk about the cross, but allow me to put it in another shape from the ordinary one. It seems to me most expressive to say that Jesus has turned us into servants here on earth. He had but little Himself at the best. As a brother said on Tuesday evening, "as soon as ever He was here He was pounced upon," but when He got to the end of His course, it seems to me that the death of the cross was a most significant mode of death. What had He when He was alive? He said, "The Son of Man hath not where to lay His head;" and literally, when He died, He had so little in this earth, that He had not where to lay His foot; He had not an inch of ground to stand upon, not an inch; He had nothing in the world. So had He served God; so had He renounced His rights.

Now, may I just take an illustration? It may seem *infra dig.*, but I like illustrations, because they seem to impress truth upon the mind. Sometimes when I have been travelling in a railway train, I have noticed a dove-cote, with twelve or many more doves in their holes, and all of them supported on just *one* little pole. Now, our Lord Jesus Christ at last had less and less, till He had *nought*. There was His abasement, and it seems to me that in connection with His abasement, and in that way, His honour and His glory are involved. The apostle in the Philippians tells us that He became obedient unto

death, even the death of the Cross. "Wherefore God also hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus" (this wonderful name) "every knee should bow." You will observe the force of that better by contrast. Imagine the Prince of Wales rising to his present high position, and to the higher one which awaits him, unless Jesus comes;—imagine the Prince of Wales becoming a soldier in the army, and gradually rising through the various stages of private and non-commissioned officer upwards to colonel, general, and commander-in-chief; this would be one way in which even he might obtain dignity. And, by-the-by, it seems to me something like one of the last forms of Antichrist; in another nation they have a Prince Imperial, who is rising in that way. I do not want to carry out that thought, but I just throw out the hint. Well, then, our Lord Jesus did just the reverse. Instead of rising higher, and higher, and higher, our Lord Jesus sunk lower, and lower, and lower, until at last He got to death, even the death of the Cross; and then when He got to death, He reached as high in dignity as He was entitled to by inheritance: as we read, "Being made so much better than the angels, as He hath by inheritance obtained a more excellent name than they." Thus, what He was in His pristine glory He has worked for, and toiled for, and so He has got a two-fold dignity; first, because He is the Son of God; and, secondly, because He is the Son of man, and both joined together through the Cross. It seems to me that there is an identification: our Lord says in John xii., "If any man serve me, let him follow me; and where I am, there shall also my servant be: if any man serve me, him will my Father honour," which implies that the world will dishonour him. I would have quoted other texts, but I wanted to suggest what seemed to me that sort of identification with Jesus in suffering now, which the Lord will acknowledge in that day.

MR. J. F. ELWIN, and another, having prayed, the 12th hymn sung:

"A little while, the Lord shall come,
And we shall wander here no more."

MR. SOLTAU: I desire to say a few words in addition

to what we have already heard respecting the judgment-seat of Christ. It is deeply important for us to be thoroughly clear in our minds about that expression in Scripture, because it has often troubled the children of God, and it is a common creed that we shall all have to stand at some future time and be judged respecting our salvation. It is a very common thought that there is to be a grand, general day at some indefinite future period, when the whole assembled world—saints and sinners—in one mixed and indiscriminate company, will have to stand before a general judgment-seat, and when it will be at length decided whether they are saved or not. This is the common thought, even with believers. Another common thought is, that people cannot tell whether they are saved or not till they die. And these opinions are often justified by this passage of Scripture, "We shall all have to stand before the judgment-seat of Christ." But what does this judgment-seat of Christ refer to? not to a judgment of any unconverted person at all. Paul, in writing to the Corinthians, uses the word "we." Who does he mean by "we"? If you read the epistle, you will find that the "we" always refers to "we believers," "we saints," "we saved persons." Look at the "we" in another place in the same epistle. "We shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump." That "we" only can mean saved sinners, saved in Christ, "Christ's at His coming;" and the "we" in this passage respecting the judgment-seat alludes to the very same persons. Before we shall all stand there, we shall all have been changed, or raised from corruptibility to incorruption, from mortality to immortality, from a poor perishing body into a glorious body; and before we stand at the judgment-seat of Christ we shall all have been caught up to meet the Lord in the air. So that we shall not stand there till we have been glorified, till we have been raised, till we have been all changed into the very likeness of Christ Himself. Not one believer now living, not one who has gone to be with Jesus, shall ever stand before the judgment-seat of Christ till we stand there in glory. And what has become of departed saints? Are they in uncertainty about their salvation? are they in uncertainty about their future condition? They are departed to be with

Christ. The Lord Jesus, when on His Cross, said to the poor converted thief, "To-day shalt thou be with me in Paradise!" Is he to be taken by-and-by out of Paradise, and to be brought before a judgment-seat, as to whether he is saved or not? Are departed saints, after having been with Jesus for years; after they have been at home with the Lord for a long time, in blessed unbroken fellowship, and rest, and peace; are they to be judged as to whether they are redeemed or not? But what does this judgment-seat of Christ mean? It has been shortly explained already, but I call your attention to it again, that it may be clear to all your minds. Mark, it is the judgment-seat of *Christ*. Christ, as *Christ*, does not judge the world. As the *Son of Man* He will judge the world. Paul spoke to the Athenians of the day when God will judge the world by that *man* whom He hath ordained; and the Lord Himself says, in John v., that God "hath given Him authority to execute judgment, because He is the Son of Man." So, it is not as Christ that He will judge the world, but as Man, the Son of Man. As Christ He judges His own Church, the members of His own body, those who are anointed with His own anointing, those who form the "anointed one," because they have the Holy Spirit from the anointed Head, Christ. Christ, as Christ, will sit on His tribunal, His judgment-seat, to investigate our works, our service to Him, and how we have acted as members of His body. This is a very wholesome thing for us to remember. Our consciences are very sluggish, and we need every exhortation, as well as every encouragement.

This truth is an encouragement to us, as well as a warning, because it is *Christ* who is to judge us, our Christ, our Head, who has redeemed us with His own blood, who has loved us so beyond all our knowledge, and with whose Spirit we have been anointed. It will be our joy that He shall condemn and burn up all things which are contrary to His will. We shall rejoice in seeing the wood, hay, and stubble, going into the fire. When we see the worthlessness of some of our works, we shall be glad to part with the memory of them for ever. And what a marvellous joy to hear His approval! Depend upon it, we shall be glad both ways: we shall be glad to get rid of worthless memories and ways of the past; and

we shall delight to have His approval. The wood, hay, and stubble shall be gone, but the praise which we shall have will never cease from His lips. The joy which we shall have when He shall say, "Well done, good and faithful servant; thou hast been faithful in little things, in that which is least,"—that joy shall last. Every believer shall hear that blessed word—"that which is least."

Never think that anything is too small in which to be faithful to Jesus; do not think so much about being faithful in great things; if you are faithful in little things, you are sure to be faithful in great things. If I take care not to defile my lips with some little word of folly, I shall not let out any great word of folly. If I correct my speech, restraining the commencement of evil, I shall not give way to a serious outbreak of bad temper. If I keep a watch over myself as to little words, little pursuits, and little ways, the great things will take care of themselves. We are not sufficiently careful about little things. We think them trifles. There are no such things as trifles. The stubble is not a trifle; it is to be burned up. As to the meaning of building wood, hay, and stubble upon that foundation, it is the way in which we are dealing with God's Church; the way in which we are acting toward the saints of God.

If we are trying to help one another in our heavenly calling, to raise one another's thoughts and ways after the example of Christ, we are building gold. If we are trying to help one another to purity of life and conduct, setting before one another that precious silver atonement-money, which has been paid for our souls, namely, the precious blood of Christ, then we are building silver. If we are endeavouring to strengthen one another's faith, so that we may shine forth with something of the glory of our Master, with something of the brilliancy of our Lord, and with the splendour of Jesus, we are building precious stones. God is represented on the throne like the jasper and sardine stone, and it is said, "We beheld His glory, the glory of the only begotten of the Father, full of grace and truth." This is the jasper; it is the shining forth of the glory of God in Christ. Well, the shining forth of Christ through the saints, will have the brilliancy of precious stones. Wood is a very useful thing down here; the world could not

get on without it; but it will not stand the fire. There are objects of philanthropy which may improve man for this world, which will make him more fit for his place in society, but which will not stand the fire; and if believers occupy themselves with those things instead of the things which fit men for the glory, then they are building wood, or perhaps they are building up hay. Now that is something less worth than wood. It is the dry grass. It was once beautiful; it had flowers in it, but now it is dried up. And what is man's glory, but as the flower of the grass! Suppose a child of God is trying to build up his fellow-saints in human glory, or human beauty, in some fair accomplishment of earth which looks well, and is pleasing to nature, but apart from Christ—what is he doing? He is building up hay. And there is such a thing as stubble, which is fit for nothing but for burning, and I believe that God's people are often heaping up this stubble. We hear of Christians getting up concerts, penny readings, and amusements for the poor. That is not building gold. These things may do for the world, may better the poor in their outward ways, and improve their mere moral condition, but they are not gold, silver, and precious stones. They will not stand the fire.

Let us remember this, that we have quite enough to do, as believers,—first, with our own hearts; next, with our own homes; then with the Church of God; and, lastly, in endeavouring to rescue souls from hell, without turning aside to try and improve this poor world, which is going to be burned up. These are the things which Jesus will discover at His judgment-seat, and may the Lord grant that we may each get a good lump of gold. The Lord grant that we may be seeking to build one another up in our most holy faith. This is gold. This will stand the fire,—the building up one another in love will be building silver and precious stones. It is a blessed expectation this, of standing before that tribunal of Christ, because many a mistake will be corrected in that day. Many a thing which we cannot clear up now will be cleared up then. I would earnestly say both to you and to myself, let us not try to defend our characters *now*. It is poor work to defend one's character; leave it for the day of the Lord; leave it for the judgment-seat. If any person traduces you, even if a believer speaks wrong of

you, do not try to defend yourself; but commit it to God; leave it with Him. If we busy ourselves about trying to defend ourselves, we take our judgment out of the hands of the Lord, and the Lord may say, "Well, if you choose to take it into your own hands you may." And what is the consequence? The devil gets the advantage, and we only increase our difficulties. Therefore, we must leave a great many things until that day. We must be content to be misrepresented; to be misinterpreted; to have wrong motives imputed to us; and we must wait till the day of the Lord discovers us, and then the wood, hay, and stubble will all go; but what is real, what is true, and what has the Spirit of Christ in it, will abide for ever.

The 11th hymn was then sung:

"My God, we are stones
In thy temple divine,
And long for thy power and
Thy glory to shine."

The meeting concluded with prayer.

THURSDAY EVENING.

The Meeting was opened by singing the 16th hymn:

"The sands of time are sinking,
The dawn of heaven breaks,
The summer morn I've sighed for,
The fair sweet morn awakes."

MR. SNELL then prayed.

LORD CAVAN read the subjects for the day. (See programme.)

MR. SOLTAU: It seems to me, beloved friends, that one great difficulty in speaking of these subjects is, that we address some who have considered them more than others; and the consequence is, that those who have not so much considered them are often at a loss to know what is meant. Therefore I desire to try and give a little digest of our subject. We opened with three great subjects,—the Jews, the Gentiles, and the Church of God. We

began with "The Church of God;" the most important to us, because all who are believers are of the Church; and, therefore, the present salvation of the Church, and its future glory—its present complete union with Christ,—its endowment by the Holy Ghost, and its future blessedness—are of the first importance to us.

One aspect of the Church of God has not been much touched upon: I mean, its being the depository (if I may so speak) of the Holy Ghost—the Holy Ghost dwelling in it—the Holy Ghost down here, sent down from heaven. We do not sufficiently value or realize the presence, power, and wondrous love and activity of the Holy Ghost. The Spirit of God is described in the Revelation by the seven spirits before the throne, and, further on, as the seven lamps of fire, and also seven eyes sent forth into all the earth. Now, the seven spirits, the seven lamps, and the seven eyes, represent the One Spirit, of seven-fold name and action. He is the Spirit of God; as such, He was the great agent in creation, and He will be the great agent in resurrection. As the Spirit of God, He is the mighty power of God: put forth first in creation; next, in raising Christ from the dead; then, in the resurrection of the body; and lastly, in making all things new. Then He is the Spirit of the Son—the Spirit of Sonship teaching us to say, "Abba, Father!" Then He is the Spirit of Life—communicating life, and strengthening the life which He communicates. He is the Spirit of Christ—anointing the believer, and dividing gifts to the members of Christ. He is also the Spirit of Truth—the Inspirer of the Word of God, and Expounder of that Word,—the Bible we so much value. He is also the Spirit of Power—enabling us to accomplish the will of God. He is, moreover, the Spirit of Holiness—the Holy Spirit, separating us off to God, and leading us on in holiness. These are seven distinct names or titles—seven distinct actions of the Holy Ghost towards and in the Church of God, and for the Church of God. The great truth of the Lord's coming is intimately involved with this present action of the Holy Ghost. He is acting here in this world to form and complete that body, so that it may arrive at its perfect stature against the Lord comes. Directly the hour and the day (which is known only to God Himself) is come—

directly the fulness of the Gentiles is come in—the Lord will descend from heaven with the trump of God, and take up this glorious Church—composed of living saints changed, and dead saints raised, forming one glorious company—to meet the Lord. Subsequent to that, there is a scene of judgment upon this earth: judgment by Christ, and by His saints, of the great master-piece of Satan,—Antichrist.

The great object God has set before *us* is Christ lifted up upon a tree. That is the great attractive power God has placed in this world, and He has none else. The Lord Jesus spoke of Himself crucified in contrast with the Prince of this world. There are two attractive objects: The world with its Prince, attracting, and God with the cross of Christ, attracting. Those who are believers here have been drawn by a crucified Christ. We have seen such beauty, such glory, such love, such a display of God in that crucified One on the tree, that it has drawn us out of our habits of sin, drawn us, in a great measure, out of our worldliness, away from ourselves—from our selfishness—and drawn us to Himself. Any of you here who are not converted, do not expect God to present you anything more attractive than a crucified Christ. If you knew the peace, if you had tasted the joy, the rest of soul to a poor guilty sinner which is obtained by being drawn by the cords of His love to that blessed, crucified One upon the tree; if you knew the value of that salvation, even as regards present rest in this restless world, you would say that it is worth while being drawn to God's object of attraction.

God, in His wisdom, is about to allow Satan to accomplish a master-piece of attraction on his part—the man of sin, the lawless one, the wicked one, the king of the earth, the son of perdition, the Antichrist—these are his titles, these are his names, and one more, God calls him “the beast.” Satan will throw round that man all the pomp, and glory, and splendour, and delight, and power that he can muster or devise. He will bestow upon that man such wisdom and devilish intelligence, such skill and Satanic power, such craft and subtlety, such glory of the earth, that men will fall down and worship that glorious pageant-man of the devil's erection. Do you think this unlikely? Is not man ready to worship man any day in

the week? and have we not had man-worship, hero-worship, very lately? Who shall escape or avoid that snare?

This glorious prince will have all the glory of the world which Satan presented to Christ. He presented that vision of earthly glory to Jesus. He spread it out a wonderful spectacle of his perfect devising. Nothing was absent there that could attract the human heart—the natural heart; nothing was absent that could satisfy the lust of the eye, the lust of the heart, or the pride of life. All that man toils after, all that he lives to obtain, all that he dreams about, spends his soul and body for, there it was stretched out before the eye of God's Son—the Lord Jesus. We know how He stood in that temptation. He depended upon God as His Lord. He took the Word of God as His weapon. That pageant of glory was to Him a foul spectacle; it was to Him like a dark mist of the devil attempting to shut God out of sight. Jesus resisted the temptation; but will men resist when they cast off the Word of God—cast off dependence upon God, and become lawless? In Matt. xxiv. we read that “lawlessness” shall abound. Lawlessness is the growing, deepening, spreading sin of the day, and it will spread on till it will so abound, that the lawless one will be raised up by Satan, and lawless men will worship the lawless one: they will have their desire. There is only one other attraction—Christ. It is either one or the other for your hearts and mine. If we have not Christ raised up before our eyes, we have Antichrist. We have many portions of this man of sin, many signs of him around us, many snares of Satan already laid; many a heart is kept from Christ by the god of this world. Men see not the beauty of a crucified Christ, and know not the love of God; and therefore they are blinded, and ready to fall into all the traps and snares of Satan, and hereafter will worship that man of sin.

Christ comes to destroy him. He comes to cast him down into the lake of fire, which opens for the first time for him, and his false prophet, and his army. They are the first living beings from this earth who go down into that lake of fire. It will be a judgment upon living ones when Christ comes. Those who have not trusted in Jesus, in His precious blood, will be cast into that lake of fire alive. This world will be caught in its living action by

the appearance of Christ—caught in its progress and advancement, saying, “Peace, peace.” Men will be arrested by the coming of Christ whilst they are in the midst of their occupations, their pursuits, their vices, their sins; and when once the thunders of His approach roll around this world, there is no hope, no Gospel, no escape for those who have heard of Jesus, and had their Bibles and have neglected them, saying, “To-morrow, to-morrow, to-morrow!” “a little more of the world!” “a little more self-indulgence!” “a little more of present things!” “Now!” that great word “now,” the word of the present time,—*Now* is the day of salvation.

This man of sin is cast into the lake with his followers; and then we find a remnant of Israel—poor, scattered, degraded, debased Israel—to whom God will say, “My people,” and who will be the nucleus of the future nation. They will go through a travail of soul, and when Jesus is beheld by them, they will believe in Him, and He will be their deliverer; and they will not only be delivered from the temporal pressure of Antichrist, but delivered in their souls also. They will be saved. It will be a nation born at once, a conversion in the mass, a new birth of a people. Their sorrows of heart come after they are saved—after they have seen Christ. Our sorrows come before our conversion, their sorrow comes after. They look upon Him whom they pierced, and mourn. Others of Israel are gathered from various parts of the world, and come up in companies, or individually, and the nation is gathered into its own place. God places them in Jerusalem, and under Christ; that land will become a land of blessing; a land of fulness; a kind of central paradise of the earth; where the restitution of things will be seen; the light of God will stream over it; Jesus Christ will be known there—manifested there. The risen saints will come with Christ and visit the earth; for the world to come is not put under angels, but under man.

One thing I wish to say, which I believe has troubled some of the Lord’s people, who do not believe in the Lord’s coming. They say, “You want to drag us down to earth—we are tired of earth, we are tired of things below, and we wish to be spiritual—we want to be heavenly.” In answer to these objections, I reply, that the risen

saints are not brought down to this earth again, to live here. They do not make their abode here! but in the heavenly Jerusalem above the earth; their own city, where they dwell with Christ; but they visit this earth. Angels do not live here, but they visit this place; they belong to a heaven above, and yet they come down upon ministrations of mercy. That will be the blessed occupations of risen saints, with their Lord, delighting to spread God's blessing, and minister to this earth; and delighting to occupy themselves in salvation work. What gospel messengers we shall be as risen saints; what gospel we shall tell far and wide. Men upon earth will see the gospel in the risen saints; they do not see it now as they might in us; they will see it then, and say, "Here is salvation; now we understand what salvation is." This will be one of the blessed occupations of Christ and His people, and this will continue a thousand years.

But this thousand years is still, if I may be allowed the term, a time of experiment, still a trial of the flesh, with all its blessings, joys, beauties; it will be imperfect, because men will be still in their bodies of flesh upon earth. The risen saints will be in glory, but the inhabitants of the earth will be still in the flesh. Those who would share in eternal blessings must be born again. That solemn word of Jesus to Nicodemus, "You must be born again," will be true then as now. Nothing can benefit a man but birth from above. Though men may live under a risen Christ and the glorified saints, and live in all the blessedness of a partly renewed earth, with the devil gone, shut up in the bottomless pit for a thousand years; yet, if not born again, they will still be corrupt, evil, and unchanged. Nothing can benefit a man but birth from above. And this will be made manifest at the close of that thousand years. There will be a climax of blessing during the thousand years. Through all the dispensations of God there has been a climax, and then declension. So in the thousand years people will be born under the blessing; children will be born in the habit of looking upon the living Christ, of seeing risen saints. They will get accustomed to it, and they will not believe and be saved. Look at the hardening effect, at this present time, of being accustomed to the gospel without receiving the gospel.

When the reign of Christ closes, and God allows Satan to be loosed, thousands are found ready to listen to the tempter, and a vast rebellion is headed by Satan; from the length and breadth of the earth an army goes up against the very city of God's earthly people in Jerusalem, and against the camp of the saints. But fire from heaven shall come down and arrest them in their mad career, and they are crushed by the judgment of God. This is an important lesson for our souls. If we were to find an unregenerate man in heaven, he would not be better for being there. If you put man in the very best circumstances and society, and place everything around him, so that no ordinary temptations to evil should assail him, yet, if not born again, he would be the same abominable, corrupt, evil, wicked-hearted man as before. How false the thought that some people have when they say, "I wish I could live my life over again." If so, you would live it worse; the experience you have got up to this time would make you live your life worse, if you are not born again. It is not living over again, it is living a new life through faith in Christ Jesus.

Then after this last rebellion, the closing scene comes. Satan is cast into the lake of fire, where the beast and false prophet were cast a thousand years before. And then comes the closing history of this present earth. It is swept away before the presence of Jesus. No place is found for it, and instead of the heaven and earth, one vast white throne—one vast white object of purity, of righteousness—fills the site of earth and heaven. It is the one object of the gaze of every human individual that has ever lived. The assembled multitudes of earth who have died in their sins are raised. What an assembly! Antediluvians, that vast company of men buried in the flood, raised; men of note, conquerors, nobles, raised; men that have been worshipped by men, whose writings have been handed down as wonderful, raised; small and great, young and old, raised, to stand before that great white throne.

Ah, beloved friends, our eyes are to see strange things, to see wonderful things, to behold marvels; but we have seen the most wonderful thing already. There will be nothing so marvellous as Christ lifted up upon the Cross. That beats miracle upon miracle, and exceeds all God's

other marvels, and all His other powers. That crucified Christ upon that tree, and that risen Christ upon the throne, are the eternal wonders that shall occupy our hearts and thoughts for ever. If you read the Book of God, and startle at a miracle, and say, "How can this be?" turn your eye to the Cross of Christ, and say, "*There is something which exceeds every other action of God, and outstrips all His other ways in wonder and miracle; everything else is comparatively small.*" Yes, even this great white throne, and even this resurrection of *these millions and millions of men around it is small compared with that lifting up of Christ upon the tree!*

We live in a wonderful age, because God will never exceed what He has already done: we have seen the greatest exhibition of the love of God. Never can we see such again! never see it exceeded! never see it come up to even by God Himself. The love of God! He placed His Son upon that Cross. But here is our responsibility, our difficulty, even to learn the love of God. We are slow to receive it, slow to believe it. The Cross of Christ has exhibited this wondrous love; and God, with all His wisdom, counsel, power, and might, will never so manifest His love again. If you can see a height or depth of evil that that love cannot reach, if you can find something in your hearts, a wickedness that that love cannot pardon, God has got no other Christ, no other sacrifice! But no, this gift of Christ has manifested to the full, has, if we may so say, exhausted the love of God. The rolling ages of glory are only an expression of that grace which comes from the Cross. Let that love of God sweep over all that you are as a sinner, all you have done as a sinner. Let that love of God blot you out of sight as a sinner, and raise you up in blessedness with Christ in glory. Believe in Christ. Trust the love of God in the gift of His blessed Son. That great white throne is wonderful; we may read and marvel; but turn back and marvel at one single Cross, lifted up outside a poor, degraded city. One Man lifted there, naked, stripped, scoffed at, buffeted, with stripes upon His back, a crown of thorns upon His brow, nailed hand and foot to the tree. There is the miracle of God's love, and there is the attractive power, the attractive principle of God's love.

This great white throne will have upon it the Lamb

which has been slain: multitudes will be gathered before it, and *there* will be assembled this vast concourse of mankind—nations, tribes, kindreds, tongues, all who have lived ever since the creation, gathered there. What a company! How motley—how different one from the other. No two alike, but yet, alas! too much alike; sinners in their sins, unsaved;—whether it be the negro from Africa, or the Hindoo from India, or the professing Christian from London, all alike before that great white throne; each having his own sad, sad tale of rebellion against God; each having his sad memories of salvation disregarded, of mercy despised; each having the gnawing worm in his bosom, which never is to die. That great white throne! When I look at this company before me, I cannot help thinking of that great white throne; but may none of you stand before it! Oh! may we all be *upon* that throne with the Lamb of God Himself! That is the place of the redeemed—*upon* the throne, *not* before it, to be judged. Then men are judged out of books. If you and I are to be judged out of books—out of the ledger of our sins—what would become of us? They are judged out of books, and if the name is not found written in the book of life, the sinner is cast into the lake of fire, whatever his works may have been.

And then comes that glorious, closing scene—a new heaven and a new earth, the hope of the risen saints. We have a hope down here. Jesus Christ is coming. We shall have a hope in the resurrection, after we have been raised to be with Christ; that hope will be a new heaven and a new earth: no remainder of the former left. Nothing left of the old things, but all things new; and then God all in all. Anything without God,—what is it worth? Anything out of God,—what is it? It must be in God, it must display God, and have some of the perfections of God, in order that it may endure and satisfy these new hearts that God has given us. This blessed, glorious, closing, eternal scene is before us. Christ, when He comes, begins His work of subduing, “according to the power whereby He is able to subdue all things to Himself.” He comes to change the bodies of His saints. He subdues these bodies to Himself. He goes on subduing till the last enemy is subdued. Then all is new, all is under Him, all is filled with God,

and we have the glorious certainty of having God as our object, as our delight, as our joy, as our rest, as our satisfaction, as our fulness, for ever and ever.

MR. SNELL: We can scarcely conceive a more solemn subject that sinful mortals can contemplate, than that of judgment; for we are all by nature children of wrath, all unworthy of the least of His mercies, or of the truth He has shewed us; and therefore it is by the grace of God that any of us are made partakers of eternal life. Let thoughts of the sovereign grace of God, of the grief, wounds, groans, and death of Jesus to save sinners, occupy our hearts, while we look again into what God has set before us in His word. And we may be sure He would not have written it, He would not have told us of such terrible judgments, and have said, "Blessed is he that readeth," unless it were for our good, and for the glory of His blessed name. At the beginning of our meeting, our attention was called to the importance of rightly dividing the word of truth; and I would affectionately exhort my younger brothers and sisters in Christ to search the Scriptures diligently. In so doing, I would especially commend to them the two thoughts brought out in the first verse of Scripture, and which run through the whole Bible. I mean "heaven" and "earth." "In the beginning God created the heaven and the earth." It is an immense help to Bible readers to carry these two thoughts through the Scriptures; for God made heavenly things and earthly things, and will have heavenly things and earthly things, even in the eternal state of which we have been hearing: for there will be "a new heaven and a new earth, wherein dwelleth righteousness." God had an earthly people in the past dispensation, and these people are now under judicial blindness—"Blindness in part has happened to Israel, until the fulness of the Gentiles be come in." They are a people scattered and peeled. Mount Sion at this moment is literally ploughed like a field, and Jerusalem is lying in heaps. They are under the sentence of God's judgment, but He has not given them up; He will yet have mercy upon His ancient people, and bring them into blessing; and Israel shall "blossom and bud, and fill the face of the whole earth with fruit." We who now believe in the Lord Jesus Christ are partakers of the heavenly calling, and have

eternal salvation. Hence we are spoken of in Eph. ii. as being "quickened together, raised up together, and made to sit together in heavenly places in Christ Jesus;" and in the following verse we are told; "That in the ages to come" (mark, not *one* age, but *ages*,) "He might shew the exceeding riches of His grace, in His kindness toward us through Christ Jesus." In the next dispensation God will have the heavenly Jerusalem, and His earthly people; there will be a celestial glory and a terrestrial glory—all praising the Lamb who was slain on Calvary. And lastly, beyond that dispensation, in a perfect condition of things, there will be a new heaven and a new earth. If, in reading the Scriptures, we carry these thoughts with us, and are exercised before God, He will teach us what is heavenly and what refers to earth, and it will greatly simplify our apprehension of the truth of God.

There was one word which struck me exceedingly as our brother read the Scriptures at the opening of the Meeting. It was the word "all" in the passage, "The Father . . . hath committed *all* judgment unto the Son." (John v. 22.) In the following verse the reason is given, "That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent Him."

Now the question, the great question, that God has with man is, not whether he is religious, professes Christianity, or is a member of this or that Church, but whether he bows down to the Son of His love, Jesus Christ, whom He sent forth to die on the Cross for sinners; and whom, when He had put away sin by the sacrifice of Himself, God raised again from the dead, and set at His own right hand. The first time the sinner honours the Son of God, is when he comes, covered with sin, to be washed in His blood. We do not honour Him by carnal ceremonies, or any attempt to make ourselves better. These things dishonour Him, because the Son of God's love is disregarded. The Father has committed all judgment unto the Son, and the Son has already entered upon His work as Judge. In Rev. i. we read, in the midst of the seven golden candlesticks, of one like unto the Son of Man. And what is He about? He is judging His Churches. Peter tells us that judgment must first begin at the house of God; and I believe this is the time that

the Lord is judging us. There is a blessed scripture in connection with this, which speaks out so fully the loving heart of Jesus who judges us, that I must refer to it: When the apostle Paul, by the Holy Ghost, writes to the disorderly Church at Corinth, and is compelled to speak of Jesus as the Lord, who has a right to judge His saints, he says, "If we would judge ourselves, we should not be judged." If we judge ourselves, that is enough; there is then no need of chastening. How full of love this is! It is the rule of Him who judges us; and shews that He loves those whom He rebukes and chastens. "When we are judged, we are chastened of the Lord, that we should not be condemned with the world."

But Jesus is soon coming to judge the living wicked. Without referring to anything that will take place prior to that, I will now call your attention to a well known verse of Scripture, which presents to us the public manifestation of Jesus as coming to judge and take vengeance. "Behold, He cometh with clouds; and every eye shall see Him, and they also which pierced Him; and all kindreds of the earth shall wail because of Him." (Rev. i. 7.) This is Jesus coming forth to judge the living wicked. He comes with clouds. It is a manifestation of the Son of Man in glory. He is coming to assert His rights. All things were created by Him and for Him; but Satan and man have acted as usurpers. "Behold, He cometh with clouds;" and that, too, when the world does not expect it. Sudden destruction will come; for "as the days of Noe were, so shall also the coming of the Son of Man be. For as in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away, so shall also the coming of the Son of Man be."

It is a fact, and as surely as you gaze up into the created heaven, and behold the moon on a bright night emerging from behind a cloud and shedding forth her silvery light, so certainly shall that blessed Jesus, who was nailed to the Cross, whom men hated, spat upon, and mocked, saying, "Hail, King of the Jews!"—that same Jesus who bare our sins in His own body on the tree, and said, "It is finished," shall be seen coming

in the clouds of heaven. I would particularly remind you of the Lord's testimony to the Jewish high priest, who said, "I adjure thee, by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said: nevertheless I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matt. xxvi. 63, 64.) I would that God might enable all here to-night to fully comprehend that it is no fiction, nothing imaginative, but a very reality, that every eye shall see Him,—not a single human being on this earth shall fail to see that blessed Jesus. And then, as we might expect, "all kindreds of the earth shall wail because of Him." And well they may. I doubt not that the most hardened, the most ungodly men upon this earth, will then feel the bitterest remorse, and be filled with inconceivable agony, and utter despair.

I pause here, because I believe the common notion of judgment is something very different to this. Many who allow Christ's purpose of judging the dead, do not see that He is coming to take vengeance on the living; but in Rom. xiv. we read, "For to this end Christ both died, and rose, and revived, that He might be Lord both of the dead and of the living." Thus you see that Jesus has a right to raise and judge the dead; He has a right also to judge the living, a right to put all enemies under His feet. There is a point in relation to this which must not be overlooked, because it specially affects us—Christ's judgment upon the nations. We belong emphatically to the nations: that is to say, to the Roman earth, the fourth great monarchy spoken of by the prophet Daniel, to be succeeded by the development of the ten toes of the image, or the ten kingdoms. Upon this image (in which this country is included) the "stone, cut out without hands," which the builders rejected—the great foundation stone which God laid in Zion—will soon fall, and dash it in pieces, and it shall become like the chaff of the summer threshing-floors. This stone will then become a great mountain, and fill the whole earth. Then shall be the fifth monarchy,—the kingdom and reign of our Lord Jesus Christ. This kingdom shall extend from pole to pole. Jesus, the only Potentate—King of kings and Lord of lords—shall rule over all the earth; and there

is not a single soul that loves Jesus but would delight to see it. The greatest joy a Christian can have is to see Christ exalted and honoured ; for He is worthy !

“Jesus is worthy to receive
Glory and power divine ;
And blessings, more than we can give,
Be, Lord, for ever thine.”

Lastly, let me assure you, dear friends, that sooner or later you must all have to do with Jesus. He is the one who must put all enemies under His feet. Jesus is not yet come, though He is quickly coming. He is now on the mercy-seat. He is still saving all who come to Him. He is still sounding forth His message by his servants, “Come unto me, all ye that labour and are heavy laden, and I will give you rest ;” and, “Him that cometh to me I will in no wise cast out.” Oh, ye unconverted men and women, will you have to do with Jesus now, and know salvation through His precious blood—or will you go on till it is too late, and you find yourselves among His enemies under His terrible judgments, weeping, wailing, and gnashing of teeth ?

LORD CAVAN : We have been listening to some solemn words—words of soberness and truth—speaking of Him who is the truth, and whom we are sure is in the midst of us now. We do not see Him with our bodily eyes, but I am sure the Lord’s people realize His presence amongst us. Before we proceed, may we have one or two prayers and supplications to the throne of grace.

GENERAL BELL and MR. JOHNSON, Jun., having prayed,

MR. LEONARD STRONG said : I feel it in my heart to say a few words, and you must excuse me if I speak just a minute, but I never felt such joy before. I have been labouring all my life in a remote country amongst blacks and slaves, and since my return I have been labouring in a remote place amongst a few saints, and I have never been in such a room as this, and never seen so many dear Christians together. God has revealed most of these things to me for thirty years.

Let me make a few remarks on the judgment of the Church of God. You must distinguish the good from the bad—the wheat from the tares—the true saint from the masses called Christian. We have been all

foolishly called Christians, but we are not in the Church of God till we believe in Jesus for the remission of sins! The Church of God is in the kingdom, but it is not the kingdom. The kingdom is a corrupt kingdom, and the devil has nearly succeeded in leavening the whole of it with his own leaven. But I will make a few remarks upon our judgment. In the first place, let us remember that Christ is our Judge, our individual Judge. We cannot judge one another; we are capable, through the Holy Ghost, of judging sin—we must be careful of judging one another. We are told to judge ourselves, and we shall not be judged. We are told, also, that we shall all stand before the judgment-seat of Christ in glory, to receive His approval or disapproval, and we are to judge nothing before the time. We are not come now to judge one another, or find fault with one another, but we are come to drink together of the Spirit of Christ! I pray God I may get blessing from this meeting, and that when I go home the Holy Ghost will bring the words of Christ more into my heart. We have heard of the terrible judgment coming on the world; and remember the Church will go up *out* of the world, and the kingdom will be left, and the Son of Man will take out of it all that work iniquity. I will remind you, from 2 Thess. ii., of the perfect wickedness which will be developed in the kingdom, under the man of sin: there you are warned of a strong delusion, which will come upon those who refuse to receive the love of the truth. Now mark this, also: a saint of God, an apostle of God, may, through the fear of man, work much evil by sanctioning with his personal fellowship what is contrary to the truth and grace of God. Peter, for fear of the Jews, separated from the simple worship of the Gentiles in the alone name of Christ, to join those who declared the law necessary to salvation, thereby outwardly condemning the testimony to full justification by the faith of Christ as wrong, indeed, as sin, making simple faith in Christ appear sin. (See Galatians ii.) Let us, therefore, beware of open association in worship with what is contrary to Christ!

I will speak to friends not yet in Christ. We have had a good many warnings this evening. I have lately seen a Chinaman filled with the Holy Ghost, an evangelist, and even a teacher amongst his fellow Chinese, in

Singapore and Penang. He has been six weeks in England, he has mingled with God's people here, and I heard him dilate on the great privileges you all have here—the *remarkable* gospel privileges, in comparison with his countrymen. And as the Lord is drawing near, as we are sure He cannot be far away, I would say, Take heed, look to your privileges! Your privileges are great, and the judgment will come soon upon those who know not God, and obey not the gospel.

After this judgment, Christ will be revealed in glory at Jerusalem, and all flesh will see it together,—the nations afar off, the slaves, and negroes, and Indians, will be brought up to see the glory of Christ as King. Then there will be the judgment of the great white throne, when the rest of the dead will be judged out of the books, and those not found in the Lamb's Book cast into the lake of fire, but those saved by grace will be gathered on the new earth. God cannot make us understand *positively* the blessings of that new heaven, and that new earth; so impossible is it that He does it negatively, and tells us there shall be no more sorrowing, or crying, or pain, or death; and He will wipe all tears from our eyes. We are then told, those who overcome the world will inherit these things, but those who do not overcome will be cast into the lake of fire. (See Rev. xxi. 7, 8.)

You may die before Christ comes, you may thus escape the terrors of that day, but you must rise again, and stand at the great white throne! You cannot escape! Either the new heaven and earth, or the lake of fire must receive you all; and how fast the time is running on. We who are grey-headed can feel how fast the time is running on. The gospel has been going on for 1800 years; it will soon come to an end. The millennium will be a small portion of time in comparison with this long day of grace. Then comes the last resurrection, the awakening of the unjust from the dead to judgment. No man, woman, or youth, can escape; and we shall all meet either in the new heaven and the new earth, or we shall see each other no more for ever. God grant that we may meet in glory, and none here ever see the lake of fire. I hope, oh! I hope you will never know what the lake of fire is. *Now* is the accepted time, *now* is the day of salvation. We who believe in Jesus are passed from

death unto life, and, beloved in Jesus, to-night you may go home rejoicing in God your Saviour.

HON. W. WELLESLEY: Dear friends, I will say but a few words, and, as our brother has said, I too feel the difficulty of speaking upon this subject, as we have to address some who are Christians, and some, perhaps, who are not. We must follow up these meetings by searching the word of God, for we cannot go into every part of the subject. I will recall, very briefly, what we have been doing. The first day's subject was Jesus, the Saviour of the Church, of Israel, and of the world; and to-day we have for a subject, "Christ the righteous Judge."

The "second coming" has been, as it were, a necessity to us, by the precision of the gospel. No longer uncertain about our own souls, we are able to consider prophecy. Precision about the gospel brings precision concerning everything else, and uncertainty about the gospel makes everything else uncertain. We have not the least uncertainty about this precious gospel—salvation by the blood of Christ—this free gospel preached in this day, whether by peer or peasant. But that great boon of mercy to man, which God has graciously raised up in the gospel, must be necessarily supplemented by those glorious things concerning the coming of Christ. We are not living in days when there is little light, and few books and tracts, to give us indications of the Cross of Christ; for now there are everywhere to be read or heard, the most stirring—the most awful descriptions of the state of a sinner, and to meet that state, the preaching of a present and everlasting salvation by the precious blood of Christ. I would ask what you say to poor sinners now when you see them? Do you know that a sinner is a person in himself absolutely ruined? I would say to such a one, Are you in Christ or out of Christ? I would present to every man, in his lost and ruined condition, the salvation which resides in the person and work of Christ.

You may make a great deal of man by civilizing him, but he is not brought nearer to God by that. The gospel is the revelation of God in Christ, and that revelation of Christ is salvation; and oh, that we could all see and know that. But there must be some end to the present course of things, and that end is the coming of the Lord. We are all, as sinners, under judgment—all

do not know it; would to God they did; but it is a great fact. The reason why we are not anxious about improving the world is, that we know it is under judgment—"the whole world lieth in the wicked one." Judgment will come upon men in their bodies. I will read a verse or two in the 2nd of Daniel: "Thou, O king, sawest and behold a great image. This great image, whose brightness was excellent, stood before thee; and the form thereof was terrible. This image's head was of fine gold, his breast and his arms of silver, his belly and his thighs of brass, his legs of iron, his feet part of iron, and part of clay. Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer threshing floors; and the wind carried them away, that no place was found for them; and the stone that smote the image became a great mountain, and filled the whole earth." You are a part of this Gentile image—you cannot get out of it; in other words, you are in Christendom, or in the times of the Gentiles. When God had ceased to deal with the Jews, and had given power into the hands of the Gentiles, this king of kings, Nebuchadnezzar, was permitted to see this great image, with its head of gold, and so on, and its legs of iron, and its feet partly of iron and partly of clay; and he saw a stone cut out without hands, which, striking the feet of iron and clay, brake them to pieces.

Well, this dream is no other than a *résumé* of the history of the four Gentile monarchies, with a fifth one—that of Christ—superseding the fourth, but by a terrible judgment. These Gentile monarchies began with the Babylonian, and went on through the Persian and Grecian, both of which declined as to the kind of power characterized by Nebuchadnezzar, as the order and value of the metals decline from gold to brass. The last is the Roman empire under which we now live, and of which I cannot but think England to be a part. It is immensely strong, even as iron is, but more as to material power, than in the autocratic dignity of Nebuchadnezzar's. What happens at the end? Destruction by a little stone, which afterwards becomes a great mountain.

One is afraid of going into this subject merely as a science; still I would say, we must be very near these judgments. We are in the Roman monarchy, the same under which Christ was born. We are in the last times of the Gentiles. The final development of this Roman empire will be in kingdoms, say ten, with a strong popular element in them, as Daniel's image was, as to its feet part of iron and part of clay; so it is said, they shall mingle themselves with the seed of men; that is, the power which was of God with the seed of men, but they shall not cleave one to another, even as iron is not mixed with clay. This clay may have been originally the irruption of the Goths into the proper Roman territory; but ever since then there has been difficulty with respect to the Roman and Gothic element. Very clearly the former predominates in France, and the latter in England.

Speaking still of the judgment at the end, have you considered the United States? She was the feeder of our democratical element (which, in a certain sense, we are thankful for) until enough was imported, and we ourselves supplied the rest of the nations; so that we have been called, by an eminent foreign statesman, the classic mother of liberty. (I am not speaking in favour of England, she has crimes enough to answer for.) America's gigantic power was stretching itself out like a great tree, and would soon have overshadowed Europe. The success of her institutions made men in love with them; but suddenly, and to common observers, unforeseenly, a great crash comes—the curtain falls, and constitutional monarchy keeps its place in Europe. There was a reason for this. There is to be no fifth monarchy, that is, empire, until Christ comes. I am, of course, not speaking of politics; I am only, as a prophetic student, pointing out to you the remarkable features of the iron and clay in our days, of which we have examples in the popularizing of the old European monarchies, such as Spain, Austria, &c. As I said before, there has always been a difficulty about these elements, that which is more purely Roman, and that which is Gothic, mixing together—hence the balance of monarchical power with liberal institutions, infringed sometimes by the self-will of the king, at others by the caprice of the popular power. Iron

does not mix with miry clay. If all this be true, that is, if the Roman empire is to take this form, judging from all going on around us, how very near the end must be! How very near must be the coming of the Lord to judgment! He is coming, as the stone, to crush the nations; the falsehood of man will be laid open; the stone will become a great mountain; the earth shall be full of the knowledge of the Lord, and the earth shall be filled with fruit. That time will be ushered in with trumpets of woe and fearful judgments; but afterwards, during the millennium, peace ensues, and righteousness reigns.

But you declare this doctrine of the Coming of the Lord to be untrue, because it hinders all energy for saving souls. "We may fold our arms," one has said, "and look out at the window." But, beloved friends, search the scriptures. Tell me why the Holy Ghost gives us such a picture of the zeal of the Apostle Paul in 1 Thess. ii., if not to shew us that this hope of the coming had no such deadening effect on him, but rather redoubled his efforts to save souls. Indeed, the sense of a common judgment, alike upon all at one and the same moment, must influence more than death, of whose near approach we find it difficult to persuade men, especially the young.

If any here are thinking that passages, which speak of the earth being "full of the knowledge of the Lord, as the waters cover the sea" (which we all allow), will be fulfilled by millennial blessedness brought in under the tranquil operation of the Holy Ghost, till all mankind be penetrated by the Gospel,—I would invite them to read 2 Thess. ii. The apostle there insists that even in his time the mystery of iniquity was working, but with something hindering the full development of the man of sin. When the hindering power (whatever it was) was taken away, the wicked one was to be revealed whom the Lord Jesus (not the Holy Spirit by the Gospel) shall destroy with the brightness of His coming. Between Paul's time, when the mystery of iniquity was working, and the revelation of the man of sin, where is there room for a spiritual millennium such as our text contemplates? The reason why God is so urgent about present salvation is, that judgment may be so very near; and judgment that will meet men in their actual bodies, so that we need have a clear and present salvation. May God

in His infinite mercy bless the precious truth to your salvation, and give you a sense of your sin; and if but one precious soul is saved who has been brought here tonight, it will be an abundant reward for all the labour which has been spent.

MR. STEVENSON BLACKWOOD: In the tenth of Hebrews the Lord's people are directed to assemble themselves together "*so much the more as we see the day approaching.*" The Church has much forgotten this direction; but God has not, blessed be His name; and while the saints have forgotten it, He, seeing the day approaching, is stirring up His people's hearts to assemble themselves together *so much the more*. Let us thank God that what we have forgotten He has remembered. One of the most striking signs, as most Christians will allow, is, that God appears to be now reminding His people of this long-forgotten command, and that they are accordingly coming together in small and large numbers to speak of the coming of Jesus; to say, "Come, Lord Jesus; come quickly!" and to stir up each other's hearts to love and to good works.

Let me speak one word upon the subject of that approaching day to those amongst us who have not yet realized salvation through faith in the Lord Jesus; and may God speak to your hearts. The coming of the day of the Lord is mentioned in 2 Tim. iv., where St. Paul speaks of "a crown of righteousness, which the Lord, the righteous Judge, shall give me at *that day*: and not to me only, but unto all them also that LOVE His appearing." It is not faith which is mentioned, it is the desire of the heart after Christ; and, however much we may talk about faith, if there is no love in the heart to Jesus, there is no faith. Do not delude yourself with the idea that your faith is a living faith, unless it has produced love to Christ. We also read in 1 Cor. xvi., "If any man LOVE not the Lord Jesus Christ, let him be accursed when the Lord shall come." These are solemn words—a crown of righteousness to those who love His appearing—eternal destruction (the curse of God) from the presence of His glory, to those that love *not* the Lord Jesus Christ. *Do you love Jesus Christ?* That is the question. If not (God has spoken so plainly, and we must tell His truth in plainness and sincerity), it is, "Cursed when the Lord shall come." What an awful thing for a

man to wake up and find himself accursed at the coming of Christ! Dear friends, it is not too late now; still does God's long-suffering last. We have heard again and again the good news of a present and everlasting salvation through faith in the precious blood of Christ. Some of you may say perhaps, "How am I to love Christ? I want to love Him." Thank God if you do. Do you say, "I don't love Him enough?" None of us love Him enough. Remember, love does not come before faith. If you are looking in your hearts for love before you have trusted in Jesus you are looking in vain. "Being justified by *faith*, we have peace with God;" and then, "The *love of God* is shed abroad in our hearts." First we trust, then the love of God is shed abroad.

Many are kept from Christ by the thought, that they must feel some love in their hearts to Him before they can be saved. In Ps. xviii. 19, we read, "He delivered me, because He delighted in *me*." Many would read it, "He will deliver me, if *I* delight in *Him*." God commends His love to us; He delights in saving ruined sinners. We did not love God, and the curse of God's law rested on us as enemies; but Christ took the place of the cursed ones; the enemies, and "was made a *curse* for us." We talk about believing in the Lord Jesus Christ, and Christ dying to save sinners; but these are often merely general terms. How was it? He took the sinner's place; He was made a curse for us; He bore our sins in His own body on the tree; and now—judgment having been executed upon Him who died in our stead—a full and free salvation is offered to every man. To believe in Jesus is to accept this salvation; to know and believe the love of God in sending His Son to die, as the atonement for our sins, is to be saved. And now, if there are any amongst us who have no love to God, you can only get it through believing His love to you. Believe in the Cross of Jesus Christ; believe in the love of God, in sending His own Son, that we might be made the righteousness of God in Him. Will you remain hardened to that wonderful gift of God? Will you not now gaze upon Jesus Christ, stretching out His arms as if to embrace the whole world. Look there! see the judgment of God poured out on the sinner's substitute, that He might be a *just God and a Saviour*. There must be

some here to-night who know not God. But you may know Him; and so I beseech you to take your place amongst those who *love His appearing*. Ah! how can you love His appearing, if you do not love Him as dying upon the cross—if you do not believe in the love of God which is given us in Jesus Christ our Lord?

The 13th hymn was then sung, commencing—

“Oh! haste away, my brethren dear,
And come to Canaan’s shore.”

MR. HARRIS prayed, and the Meeting closed with singing—

“Glory, honour, praise, and power,
Be unto the Lamb for ever;
Jesus Christ is our Redeemer;
Hallelujah! Praise the Lord!”

HYMNS

Used at the Morning and Evening Meetings.

I.

P.M.

My God, I am Thine!
What a comfort divine;—
What a blessing to know,
That my Jesus is mine!
Hallelujah! Thine the glory,
Hallelujah! Amen.
Hallelujah! Thine the glory,
Revive us again.

In the Heavenly Lamb
Thrice happy I am;
And my heart it doth dance
At the sound of His name.

True pleasures abound
In the rapturous sound;
And whoever hath found it,
Hath paradise found.

My Jesus to know,
And feel His love flow,
'Tis life everlasting—
'Tis heaven below.

Yet onward I haste
 To the heavenly feast;
 That—*that* is the fulness,
 But this is the taste.
 And this I shall prove,
 Till with joy I remove
 To the heaven of heavens,
 In Jesus' own love.

II.

8.7.4.

SAVIOUR, come! Thy saints are waiting,
 Waiting for the nuptial day,
 Thence their promised glory dating;
 Come, and bear Thy saints' away—
 Come, Lord Jesus!
 Thus Thy waiting people pray.
 Lord, we wait for Thine appearing;
 "Tarry not," Thy people say:
 Bright the prospect is, and cheering,
 Of beholding Thee that day;
 When our sorrow
 Shall for ever pass away.
 Till it comes, oh! keep us steady;
 Keep us walking in Thy ways;
 At Thy call may we be ready,
 And our heads with triumph raise;
 Then with angels
 Sing Thine everlasting praise.

III.

C.M.

THERE is a day I long to see,
 I long to hail its dawn;
 For every darkened cloud shall flee
 Before that glorious morn.
 That day shall show my Saviour's name
 Engraved upon my brow;
 The name of Jesus—precious name!
 In which I glory now.
 That day shall show His wondrous love,
 So dimly seen below;
 While earth below, and heaven above,
 Shall all His goodness know.
 Come, Lord, and burst the captive's chains,
 And set the prisoner free!
 Come, cleanse this earth from all its stains,
 And make it meet for Thee.
 O come and end creation's groans—
 Its sighs, its tears, its blood!
 And make this blighted world again
 The dwelling-place of God!

IV.

P.M.

LORD Jesus, come!

Nor let us longer roam
Afar from Thee, and that bright place,
Where we shall see Thee face to face,
Lord Jesus, come!

Lord Jesus, come!

Thine absence here we mourn;
No joy we know apart from Thee,
No sorrow in Thy presence see—
Come, Jesus, come!

Lord Jesus, come!

And claim us as Thine own;
Our weary feet would wander o'er
This dark and sinful world no more,
Come, Saviour, come!

Lord Jesus, come!

And take Thy people home;
That all Thy flock, so scattered here,
With Thee in glory may appear,
Lord Jesus, come!

V.

7.6.

WE'RE pilgrims in the wilderness;
Our dwelling is a camp;
Created things, though pleasant,
Now bear to us death's stamp.
But onward we are speeding,
Though often let and tried:
The Holy Ghost is leading
Home to the Lamb His Bride.

With fellow-pilgrims meeting,
As through the waste we roam;
'Tis sweet to sing together,
"We are not far from home!"
And when we've learned our lesson,
Our work, in suffering, done,
Our ever-loving Father
Will welcome every one.

We look to meet our brethren,
From every distant shore;
Not one will seem a stranger,
Though never seen before:
With angel hosts attending,
In myriads, through the sky;
Yet, 'midst them all, Thou only,
O Lord, wilt fix the eye.

Lord, since we sing as pilgrims,
O give us pilgrims' ways!

Low thoughts of self, befitting
 Proclaimers of Thy praise;
 O make us each more holy
 In spirit, pure and meek;
 More like to heavenly citizens,
 As more of heaven we speak.

VI.

C.M.

BRIDE of the Lamb, awake! awake!
 Why sleep for sorrow now?
 The hope of glory—Christ—is thine,
 A child of glory thou.
 He comes—for oh! His yearning heart
 No more can bear delay—
 To scenes of full unmingled joy,
 To call His Bride away.
 This earth, the scene of all His woe,
 A homeless wild to thee,
 Full soon upon His heavenly throne,
 Its rightful King shall see.
 Thou too shalt reign—He will not wear
 His crown of joy alone,
 And earth His royal bride shall see
 Beside Him on the throne.
 Then weep no more—'tis all thine own—
 His crown, His joy divine;
 And, sweeter far than all beside,
 He, HE HIMSELF, is thine.

VII.

S.M.

THE Lord Himself shall come,
 And shout a quickening word;
 Thousands shall answer from the tomb,
"For ever with the Lord!"

Then as we upward fly,
 That resurrection word
 Shall be our shout of victory,
"For ever with the Lord!"

How shall I meet those eyes?
 Mine on Himself I cast,
 And own myself the Saviour's prize—
 Mercy from first to last.

CHORUS. *"Knowing as I am known!"*
 How shall I love that word,
 How oft repeat before the Throne,
"For ever with the Lord!"

That resurrection word,
 That shout of victory—
 Once more: *"For ever with the Lord!"*
 Amen, so let it be!

VIII.

P.M.

THE night is wearing fast away,
 The glorious day is dawning,
 When Christ shall all His grace display—
 The fair millennial morning.

Gloomy and dark the night hath been,
 And long the way and dreary;
 And sad the weeping saints are seen,
 And faint, and worn, and weary.

Lift up your heads—behold from far
 A flood of splendour streaming;
 It is the Bright and Morning Star,
 In living lustre beaming.

And see that starlike host around,
 Of angel bands attending;
 Hark! hark! the trumpet's gladd'ning sound,
 'Mid shouts triumphant blending.

He comes! the Bridegroom promised long,
 Go forth with joy to meet Him,
 And raise the new and nuptial song,
 In cheerful strains to greet Him.

Adorn thyself, the feast prepare;
 With hallelujahs swelling,
 He comes, with thee all joys to share,
 And make this earth His dwelling.

IX.

8.7.4.

'MID the splendours of THE GLORY,
 Which we hope ere long to share;
 Christ our Head, and we His members,
 Shall appear divinely fair;
 O how GLORIOUS!
 When we meet Him in the air!

From the dateless, timeless periods,
 He has loved us without cause;
 And for all His blood-bought myriads,
 His is love that knows no pause.
 Matchless LOVER!
 Changeless as the eternal laws!

Oh, what gifts shall yet be granted,
 Palms, and crowns, and robes of white,
 When the hope for which we panted
 Bursts upon our gladden'd sight,
 And our SAVIOUR,
 Makes us glorious through His might.

Bright the prospect now that greets us
 Of that long'd-for nuptial day,

When our heavenly Bridegroom meets us
 On His kingly, conquering way;
 In the GLORY
 Bride and Bridegroom reign for aye.

X.

7.6.

How long, O Lord, our Saviour,
 Wilt Thou remain away?
 Our hearts are growing weary
 Of Thy so long delay.
 O when shall come the moment
 When, brighter far than morn,
 The sunshine of Thy glory
 Shall on Thy people dawn?
 How long, O Heavenly Bridegroom,
 How long wilt Thou delay?
 And yet how few are grieving
 That Thou dost absent stay.
 Thy very Bride her portion
 And calling hath forgot;
 And seeks for ease and glory
 Where Thou, her Lord, art not.
 O wake Thy slumb'ring virgins;
 Send forth the solemn cry;
 Let all Thy saints repeat it,
 "The Bridegroom draweth nigh!"
 May all our lamps be burning,
 Our loins well girded be,
 Each longing heart preparing
 With joy Thy face to see.

XI.

P.M.

MY God, we are stones
 In Thy temple divine,
 And long for Thy power and
 Thy glory to shine.
 Hallelujah! give the glory,
 Hallelujah, Amen.
 Hallelujah! soon the glory!
 COME, SAVIOUR, again.
 In this happy place,
 Thy children by grace,
 Now meet to adore Thee,
 Beholding Thy face.
 What raptures abound
 Where Thy children are found;
 Each spot that they tread on
 Seems like holy ground.
 In righteousness, Thine,
 And life all divine,
 Thy saints now accepted
 In holiness shine.

Lord Jesus, we pray,
 Soon give Thy glad day;
 From the throne in the heavens
 Thy presence display.

But come, Saviour, come!
 And take us all home!
 We long for the glory
 With Thee on Thy throne.

XII.

6.8.

"For yet a little while."—HEB. x. 37.

"A LITTLE while," the Lord shall come,
 And we shall wander here no more,
 He'll take us to His Father's home,
 Where He for us is gone before,
 To dwell with Him, to see His face,
 And sing the glories of His grace.

"A little while," He'll come again;
 Let us the precious hours redeem,
 Our only grief to give Him pain,
 Our joy to serve and follow Him.
 Watching and ready may we be,
 As those that wait their Lord to see. .

"A little while," 'twill soon be past,
 Why should we shun the promised Cross?
 O let us in His footsteps haste,
 Counting for Him all else but loss;
 For how will recompense His smile,
 The sufferings of this "little while."

"A little while," come, Saviour, come!
 For Thee Thy bride hath tarried long;
 Take Thy poor waiting pilgrims home,
 To sing the new eternal song;
 To see Thy glory, and to be
 In everything conform'd to Thee!

XIII.

P.M.

Oh! haste away, my brethren dear,
 And come to Canaan's shore;
 We'll meet and sing for ever there,
 When all our toils are o'er.

CHORUS.

Oh, that will be joyful, joyful, joyful!
 Oh, that will be joyful,
 To meet to part no more!
 To meet to part no more,
 On Canaan's happy shore;
 And there sing hallelujah
 With the saints that have gone before.

How sweet to hear the hallow'd theme
That saints shall ever sing—
To hear their voices all proclaim,
"Salvation to their King."

Around His throne, all clothed in white,
Will all His saints appear;
And shining in His glory bright,
We'll see our Saviour there.

Through heaven the shouts of angels ring,
When sons to God are born;
Oh, what a company will sing
On the millennial morn.

Through one eternal day we'll sing,
And bless His sacred name,
With hallelujahs to the King,
And "Worthy to the Lamb."

XIV.

S.M.

WITH Christ we died to sin,	Rom. vi. 8.
Lay buried in His tomb,	Rom. vi. 4.
But quicken'd now with Him our life,	Eph. ii. 5.
We stand beyond our doom.	Rom. vi. 7.
Our God, in wondrous love,	Eph. ii. 4.
Hath raised us who were dead,	Eph. ii. 6.
And in the heavenlies made us sit,	Eph. ii. 6.
In Christ our living Head.	Eph. i. 22.
For us He now appears	Heb. ix. 24.
Within the veil above;	Heb. vi. 19.
Accepted, and complete in Him,	Eph. i. 6.
We triumph in His love.	Rom. viii. 39.
In Christ we now are made	1 Cor. i. 30.
The righteousness of God;	2 Cor. v. 1.
As heaven-born men, and heirs with Him,	1 John v. 1.
We follow where He trod.	Col. iii. 1, 2.
Soon will the Bridegroom come,	Rev. xxii. 20.
His Bride from earth to call;	1 Thess. iv. 16.
We, glorified with Him, shall reign	Rev. xx. 4.
Till God be all in all.	1 Cor. xv. 28.

XV.

8s.

AH! who upon earth can conceive
What in heaven we're callèd to share?
Or who this dark world would not leave,
And earnestly long to be there!
There Christ is the light and the sun,
His glories unhinder'dly shine;
Already our joy is begun,
Our rest is the glory divine.

'Tis good, at His word, to be here,
 Yet better by far to be gone,
 And there in His presence appear,
 And rest where He rests on the throne;
 Yet, ah! it will triumph afford,
 When Him we shall see in the air;
 When we enter the joy of the Lord,
 For ever abide with Him there.

XVI.

7.6.

THE sands of time are sinking,
 The dawn of Heaven breaks,
 The summer morn I've sighed for,
 The fair sweet morn awakes:
 Dark, dark hath been the midnight,
 But dayspring is at hand,
 And glory, glory dwelleth
 In Immanuel's land.

The King there in His beauty,
 Without a veil is seen:
 It were a well-spent journey,
 Though seven deaths lay between:
 The Lamb, with His fair army,
 Doth on Mount Zion stand,
 And glory, glory dwelleth
 In Immanuel's land.

Oh, Christ! HE is the fountain,
 The deep sweet well of love!
 The streams on earth I've tasted,
 More deep I'll drink above:
 There, to an ocean fulness,
 His mercy doth expand,
 And glory, glory dwelleth
 In Immanuel's land.

Oh! I AM MY BELOVED'S,
 And my Beloved's mine!
 He brings a poor vile sinner
 Into His "house of wine:"
 I stand upon His merit,
 I KNOW NO OTHER STAND,
 Not e'en where glory dwelleth
 In Immanuel's land.

The Bride eyes not her garment,
 But her dear Bridegroom's face;
 I will not gaze at glory,
 But on my King of Grace:
 Not at the crown He giveth,
 But on His pierced hand;—
 The Lamb is all the glory
 Of Immanuel's land.

The following are the subjects considered at the previous Meetings.

FREEMASONS' HALL,

JANUARY, 1864.

EVENING MEETINGS, JAN. 4th to 9th,

FOR

PRAYER AND ADDRESSES

Specially on the Subject of the Lord's Coming.

MONDAY, JANUARY 4th.

The Christian's present portion as "delivered from the wrath to come,"—"not of the world,"—and "looking for the Saviour—The Lord Jesus Christ."

They are not of the world, even as I am not of the world. Sanctify them through thy truth: thy word is truth. As thou hast sent me into the world, even so have I also sent them into the world. (John xvii. 16-18.)

For our conversation is in heaven; from whence also we look for the Saviour, the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working whereby He is able even to subdue all things unto Himself. (Philippians iii. 20, 21.)

If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God. (Colossians iii. 1-3.)

And to wait for His Son from heaven, whom He raised from the dead, even Jesus, which delivered us from the wrath to come. (1 Thess. i. 10.)

TUESDAY, JANUARY 5th.

The coming of the Lord to receive His Church to Himself.

And if I go and prepare a place for you, I will come again, and receive you unto myself; that where I am, there ye may be also. (John xiv. 3.)

Behold, I show you a mystery; we shall not all sleep, but we shall all be changed,—in a moment, in the twinkling of an eye, at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible, and we shall be changed. For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. O death, where is thy sting? O grave, where is thy victory? The sting of death is sin; and the strength of sin is the law. But thanks be to God, which giveth us the victory through our Lord Jesus Christ. Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. (1 Cor. xv. 51-58.)

For this we say unto you by the word of the Lord, that we which are alive and remain unto the coming of the Lord shall not prevent them which are asleep. For the Lord himself shall descend from heaven with a shout, with the voice of the archangel and with the trump of God: and the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we

ever be with the Lord. Wherefore comfort one another with these words. (1 Thess. iv. 15-18.)

So Christ was once offered to bear the sins of many; and unto them that look for Him shall He appear the second time without sin unto salvation. (Heb. ix. 28.)

WEDNESDAY, JANUARY 6th.

The Bride—the Lamb's Wife.

For the husband is the head of the wife, even as Christ is the head of the Church: and he is the saviour of the body. Therefore, as the Church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the Church, and gave himself for it; that He might sanctify and cleanse it with the washing of water by the Word, that He might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the Church: for we are members of His body, of His flesh, and of His bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the Church. Nevertheless, let every one of you in particular so love his wife even as himself; and the wife see that she reverence her husband. (Eph. v. 23-33.)

And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God omnipotent reigneth. Let us be glad and rejoice, and give honour to Him: for the marriage of the Lamb is come, and His wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white: for the fine linen is the righteousness of saints. And He saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. And He saith unto me, These are the true sayings of God. (Rev. xix. 6-9.)

THURSDAY, JANUARY 7th.

The Coming of the Lord with His Saints, to destroy the man of sin, and to take to Himself His great power and reign.

Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee. For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when He fought in the day of battle. And His feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof toward the east and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal: yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah king of Judah: and the Lord my God shall come, and all the saints with thee. (Zech. xiv. 1-5.)

And to you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with His mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of His power. (2 Thess. i. 7-9.)

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of His saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him. (Jude 14, 15.)

And I saw heaven opened, and behold a white horse; and He that sat upon him was called Faithful and True, and in righteousness He doth judge and make war. His eyes were as a flame of fire, and on His head were many crowns; and He had a name written, that no man knew, but He Himself. And He was clothed with a vesture dipped in blood: and His name is called The Word of God. And the armies which were in heaven followed Him upon white horses, clothed in fine linen, white and clean. And out of His mouth goeth a sharp sword, that with it He should smite the nations: and He shall

rule them with a rod of iron: and He treadeth the winepress of the fierceness and wrath of Almighty God. And He hath on His vesture and on His thigh a name written, KING OF KINGS, AND LORD OF LORDS. And I saw an angel standing in the sun; and he cried with a loud voice, saying to all the fowls that fly in the midst of heaven, Come and gather yourselves together unto the supper of the great God; that ye may eat the flesh of kings, and the flesh of captains, and the flesh of mighty men, and the flesh of horses, and of them that sit on them, and the flesh of all men, both free and bond, both small and great. And I saw the beast, and the kings of the earth, and their armies, gathered together to make war against Him that sat on the horse, and against His army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of Him that sat upon the horse, which sword proceeded out of His mouth: and all the fowls were filled with their flesh. (Rev. xix. 11-21.)

FRIDAY, JANUARY 8th.

The Two Resurrections.

Marvel not at this: for the hour is coming, in the which all that are in the graves shall hear His voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. (John v. 28, 29.)

For the Lord Himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. (1 Thess. iv. 16.) See Rev. xx.

SATURDAY, JANUARY 9th.

The purifying power of the "blessed hope" of the Lord's speedy return.

But of that day and that hour knoweth no man, no, not the angels which are in heaven, neither the Son, but the Father. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. Watch ye therefore: for ye know not when the master of the house cometh, at even, or at midnight, or at the cock crowing, or in the morning: lest coming suddenly He find you sleeping. And what I say unto you, I say unto all, Watch. (Mark xiii. 32-37.)

Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their lord, when He will return from the wedding; that when He cometh and knocketh, they may open unto him immediately. Blessed are those servants, whom the Lord when He cometh shall find watching: verily I say unto you, that He shall gird himself, and make them to sit down to meat, and will come forth and serve them. And if He shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. And this know, that if the goodman of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also: for the Son of man cometh at an hour when ye think not. (Luke xii. 35-40.)

Therefore let us not sleep, as do others; but let us watch and be sober. For they that sleep sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober, putting on the breastplate of faith and love; and for an helmet, the hope of salvation. For God hath not appointed us to wrath, but to obtain salvation by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with Him. Wherefore comfort yourselves together and edify one another, even as also ye do. (1 Thess. v. 6-11.)

For the grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ; who gave Himself for us, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works. (Titus ii. 11-14.)